The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 327. BOSTON, WEDNESDAY, JANUARY 1, 1862. VOL. XIV. NO. 16.

The World's Crisis AND SECOND ADVENT MESSENGER IS ISSUED EVERY WEDNESDAY MORNING, AT No. 187 Hanover Street, Boston.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

The Day-Spring.

O! to behold the morning dawn
In floods of brightness in the sky,
To watch, as night's dull gloom is gone,
The day-spring bursting from on high.

Ah! in that day of great delight,
Shall tears and woes be all unknown,
While waves of glory, ever bright,
Shall beam from the eternal throne.

Earth's deep and voiceless joys sublime
Shall then to rapturous song aspire,
And the glad throngs who there shall shine,
Shall know no grief or vain desire.

Then shall earth's night-long weeping cease,
And dried forever sorrow's springs,
While o'er the realms of light and peace
Our sun shall spread his healing wings.

Prov., R. I., Nov. 13th, '61. H. L. H.

For the Crisis.

The End at Hand.

BY S. S. BREWER.

"Put ye in the sickle, for the harvest is ripe: come, get ye down, for the press is full, the fats overflow; for their wickedness is great."—JOEL.

Multitudes are looking for a triumph of the principles of christianity, and ministers are preaching the universal spread and success of the gospel and ushering in of the millennium in some way, that all the universe of mankind shall be counted before the Lord *can* come to judge the world, notwithstanding our divine Master declared the tares and the wheat should continue until the harvest, and "the harvest is the end of the world." In view of the above popular yet unscriptural theory, the Rev. Dr. Raffles wrote some few years since:—

"But till that great consummation,
That bright Sabbath of mankind,
Till each tribe and nation
Taste the bliss by God designed,
Speed the Gospel! let its tidings
Gladden every human mind;
Be its silver trumpet sounded,
Let the joyous echoes roll,
Till a sea of bliss unbounded
Spread o'er earth from pole to pole;
Then shall come the great Messiah,
In millennial glory crowned."

It would look truly encouraging to those who profess to believe the above view of things, if missionary effort seemed to meet with the success that so vast an expenditure of time, money, and loss of precious life claim at its shrine. But, alas, alas! if the reports of many persons who have visited numbers of those stations can be relied on, the prospect is a gloomy one. Here is one among the many, taken from a Journal some few years since:—

"THE SANDWICH ISLANDS.—A recent letter from the Sandwich Islands says: 'The fact is, religion and morals here are at a pretty low ebb. Most all the missionaries have forsaken their calling, and some have got fat births under government, others are in mercantile business,' etc."

Another missionary writes:—

"AFFAIRS IN CHINA.—The following private letter from a missionary at Hong Kong, received in this city, gives a graphic picture of the state of affairs at that place and Whampoa: 'There are some beautiful residences here, which would do credit to any city of the old world; and the luxury of the rich is boundless, so that in five minutes' time you may go from the very extreme of fashion and refinement to the very depths of heathenism. A Gothic cathedral here, a temple of Budha there; a Scotch kirk here, a Joss house there; brothels and prostitutes everywhere. There is not a place in the reach of all my travels where vice is so open and so unblushing in its character as in Hong Kong. *Religion is dead*; a revival of religion is a thing unheard of—*a convert a thing unknown*.'"

In connection with the above, let me present the following; and I am compelled to exclaim with the Psalmist, "The dark places of the earth are full of the habitations of cruelty!"—

"A CRUCIFIXION IN CHINA.—An American, writing from China to the New York *Times*, after giving an account of the numerous executions of the rebels, says: 'Two weeks since, to vary the scene, they had a crucifixion. A woman was sentenced to be crucified for the crime of having given birth to one of the rebel chiefs. If a father is a rebel, his family is considered the same, and the whole family, from the old man of four score to the child of four years, share the same fate. The poor woman was nailed to the cross while living, a gash made across the forehead to the bone, and the skin pealed down so as to hang over the eyes; after which the breasts were cut off; they then proceeded to [illegible] every bone in her body; a large knife was next thrust into the throat and passed downward, cutting the chest open. The executioner then thrust in his hand, and grasping the heart, tore it from its socket, and laid it beating and reeking before the judge. At Shanghae they drown them by dozens.'"

"PROSPECT OF THE WORLD'S CONVERSION.—Prof. Seegar, in his missionary address at New York, stated as follows: 'After all that christianity has achieved, there remain 600,000,000 in the darkness of idolatry. Myriads of human beings are hastening to the judgment and will meet us at the bar of God. Alas! their heathenish ignorance will afford them no passport and will ensure them no protection against eternal wrath. *And, in spite of all we are doing, heathenism is gaining ground in the world, by the natural increase of population, which far exceeds the conversions to christianity.*'"

Speaking of GERMANY, the land of LUTHER and MELANCTHON, a British writer says:—

"From the following creed of many Socialists, what hope of future perfectibility can be entertained?

'1. Do you believe in the existence of a God? If the candidate hesitates, his admission is deferred until he can bring his mind to deny this fundamental doctrine.

2. Faith in an essential and living Deity is the origin, the fundamental cause of our present miserable social state.

3. As long as mankind hold to the hope of heaven, if it be only by the tenure of a thread, they cannot expect happiness on the earth.

4. Christianity, and the state of things it induces, are the eating canker-worms of society.

5. God has need of man, but man has no need of God.'

Blasphemous songs are chanted in many German cities. Such are some of the sentiments which, from the German schools of atheism, are circulating in our land and poisoning the minds of the rising generation. Such being the nature of the Social elements which many believe are about to convert the world, we can *decide whether the true lover of our race can joyfully anticipate the introduction of their new era*."
—*Blackwood's Magazine.*

And now what has been accomplished in our own land of boasted light and liberty? Is it not a solemn truth that for the cursed lust of gain there are millions of human beings as deeply sunk in hopeless brutality, wretchedness and misery, as any other part of the world. It is not my object at this time to enter into an expose of American Slavery, as Wesley has said, the "vilest that ever saw the sun." But I do beg the privilege of presenting the following article, showing the barbarism of slavery under the preaching of the gospel:—

"SLAVERY IN SOUTH CAROLINA.—*Correspondence of the Evening Post.*—Charleston, Saturday, Nov. 1, 1856.—I find every thing here quite new to me. Slavery exists here in its worst form. This morning I visited the workhouse, where a young, delicate female slave, not over seventeen years, *nearly white*, had been whipped till the blood ran down to her heels; then her bleeding back was bathed in brine, and she sent back to her mistress to resume her duties as a house servant.

In passing up from the Exchange, and in sight of the Episcopal Church, I met one of those vile slave traders, with a look on his brazen face as plainly meaning 'infernal' as if it had been written on his forehead in letters of fire, holding a conference with a clergyman about the purchase of the parson's slaves. Upon inquiry, I found the 'divine' had a mother and three children, and his wish was to sell one of the children—a fine little girl, about eight years old—to this monster, who had taken a fancy to the mother, and would only buy the child upon condition that the mother should be included in the bargain. How they settled I could not ascertain, but it appeared very evident that, bad as the slave trader appeared to my northern eyes, he was a good man compared with the 'parson.'

Who can realize the sight of this slave-mother in the parson's kitchen, as she beheld her holy master bringing in this slave monster to feel of her limbs, look at her teeth, and ask her every indelicate question in the presence of her own children, and there stand with the parson and bargain for *her* and for *one* of her children. Look at this mother, with her three screaming children hanging upon her, and she with her eyes turned up to heaven, and saying, *Is there a God?*

If you don't find this letter too radical for your paper, I will give you some account of a pious planter, who rode to church in his carriage, and, in order to secure his coachman while he was performing his devotions, took a chain from his carriage, locked one end around the neck of his slave and the other end to his carriage wheel.

Last Sunday afternoon I saw a slave woman, *almost white*, with features the most delicate, with an iron band around her neck, from which one long iron prong turned up and another down, so that she could only move or turn her head in the most measured step, without these prongs tearing the flesh and bringing blood. This poor creature was looking *at the church*, and, what is more melancholy, rented tadies passed her without being moved at the brutal sight. Every slaveholding clergyman, in a moral view, actually keeps a brothel in his own house or on his plantation. CLARKSON."

Truly such wickedness is great, and the God of the oppressed will soon visit those hard-hearted tyrants with a becoming retribution.

"MODEL OF SOUTHERN MORALS.—We find an exhibition thus advertised in the New Orleans [illegible]:—

'*Jackass [illegible] and Bull Fight at Gretna.*—The public [illegible] will come off [illegible] on SUNDAY, the 15th inst., at four o'clock, P. M., between a wild Attakapas bull and [illegible] bull dogs; also, a fight between a jackass and some dogs. Admission 30 cents. Persons bringing dogs to fight will be admitted free. Ten dollars reward will be paid to the owner of the dog that whips the bull.'"

The prospect of the Rev. Dr's. great consummation of his anticipated "Sabbath of mankind," is in reality hopeless.

In summing up this gloomy picture of the condition of the world after eighteen hundred long years of God's long suffering and mercy, we present some statistics on the subject:—

"PROTESTANT AND PAPAL CRIME.—The Boston *Traveller*, on good authority, publishes the following important statistics, suggestive enough to the reflecting mind: 'In England, four persons for a million on the average are committed for murders per year. In Ireland there are nineteen to the million. In Belgium, a Catholic country, there are eighteen murders to the million. In France there are thirty-one. Passing into Austria we find thirty-six. In Bavaria, also Catholic, sixty-eight to the million; or, if homicides are struck out, there will be thirty. Going into Italy, where Catholic influence is the strongest of any country on earth, and taking first the kingdom of Sardinia, we find twenty murders to the million. In the Venetian and Milanese provinces there is the enormous result of forty-five to the million. In Tuscany forty-two, though that land is claimed as a kind of earthly paradise; and in the Papal States not less than one hundred murders for the million of people. There are ninety in Sicily; and in Naples the result is more appalling still, where public documents show there are *two hundred* murders per year to the million of people.'"

"FACTS TO THINK ABOUT.—There are in the world about 800,000,000 of souls. Of these Christianity is professed by

Roman Catholics	10,000,000
Protestants	70,000,000
Greek Church	50,000,000
	200,000,000

2. There are who never heard the Gospel—

Jews, blinded by unbelief	5,000,000
Mahomedans, deluded by the false prophet	140,000,000
Pagans, sunk in idolatry and superstition	450,000,000

3. There are only amongst these 600,000,000, about 1400 Protestant ministers, independent of native catechists and school masters, and including those of America, Great Britain and the Continent of Europe, or one missionary to every 428,571 persons.

4. The entire sum of money raised by the churches of Great Britain for missionary purposes is about £350,000, and by those of America £150,000, making together £500 000; a sum only equal to the annual gifts of idolators at Kale's temple at Calcutta.

5. If every Sabbath scholar in Great Britain would collect only one penny per week for christian missions, it would raise £433,333 6s. 8d. per year, which, divided amongst the different Missionary Societies, would enable them to print twice as many books, establish twice as many schools, support twice as many missionaries, and occupy twice as many stations.

6. Of the heathen world, 30,000,000 die every year; 82,000 die every day; 3,417 die every hour; 56 die every minute. At this rate, 36,860,000,000 have died during the Christian era.

Reader, what influence should these facts have upon your mind? Let them lead to devout prayer and holy effort for the speedy conversion of the world."—*London paper.*

"A recent classification of the inhabitants of the world in regard to religion, gives the following results:—Christians, 286,000,000; Jews, 5,500,000; Mahometans, 116,000,000; Idolaters, 484,000,000. The idolaters are thus classified: Buddhists, 245,000,000; Brahmanists, 133,000,000; Pagans, 106,000,000."

We have now concluded our testimony on this sorrowful subject, and in view of the above facts, and the immense amount of suffering of necessity connected with the degraded condition of so *many hundred millions of human beings*, join in the prayer of God's ancient servant (Ps. 7: 9—"Oh, let the wickedness of the wicked come to an end!"

This earth is now like a great vat overflowing with iniquity. In the late war between France and Austria, the so-called Holy Bishops invoked the blessing of God upon the arms of the French, that they might be successful in killing their Austrian enemies. The Austrian Bishops in turn did the same. Thus the same class of religionists Romanists, set apart by the Pope, were praying to God for aid to kill their own brethren. But in reality what difference is there between such Paganism in those countries and the present condition of things in our own?

The Protestant ministers at the South are praying to Almighty God for vengeance on the North; and in turn the North is doing the same. O what a sad, sad condition the nations of the earth are in to meet the soon coming Judge! All decided to maintain their corrupt and cruel institutions. "Multitudes, multitudes in the valley of decision, for the day of the Lord is near." War, war is sounding on every breeze, and a preparation for the last final onslaught that appals every sensitive heart. Engines of destruction are now ready to hurl their bolts with the most deadly, furious and infernal precision. O God! protect thy people now! The harvest is ripe—iniquity is abounding—the wickedness overflowing, and soon the vision of the holy Seer will be consummated. He that is mighty to save will come traveling in the greatness of his strength, speaking in righteousness, mighty to save. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the *wine fat*? I have trodden the wine press alone, and of the people there was none with me; for I will tread them in *mine anger and trample them in my fury*; and their blood shall be sprinkled upon my garments, and I will stain all my raiment: for the day of vengeance is in mine heart, and the day of my redeemed is come."

The present distress of nations, and the universal perplexity, is but the projection of the shadow, and it will become more intense as we near the awful and dread reality of the destruction of the wicked and fiery doom of this fated world. Sinner! backslider! formalist! flee, ere the bursting storm comes down!

South Glastenbury, Conn.

For the Crisis.

Decision of Character;

OR, FIRM FAITH IN GOD AND HIS REVEALED PURPOSES.

We are living in an age when we need to be admonished; for the characteristics of unbelief and wickedness are equal to the days of Noah and of Lot, as Jesus said it would be just before he comes. Then, the *thoughts* and *imaginations* of man's heart were evil and that continually. Men could believe everything; but to exercise faith in God was what was lacking;—just the same now. Hence the important inquiry propounded by our Lord—"When the Son of man cometh, shall he find faith on the earth?" There is plenty of theory, and a profession of faith; but how few are willing to believe God as he has spoken; and without faith in what God has spoken it is impossible to please him. A mere *lip* profession of faith will not do; but a faith that works by love and *purifies* the heart,—

"A faith that shines more bright and clear
When tempests rage without."

There is a great lack of *decision* of character in the present age. And this may apply to not a few who have started as *virgins* to meet the Bridegroom, with the lighted lamp in their hands. A fixed principle of the heart, a firm, unshaken confidence in God, a never-giving-up *spirit* have characterized the children of God in all past ages;—men who endured affliction, whose faith was tested, like Abraham when called to offer up Isaac; Job, when severely afflicted, and suffered the loss of his goods and cattle, and became a reproach among his friends, and when his own wife wanted him to curse God, maintained his faith unmoved. He grasped the precious promises of the Messiah, and looked forward to the time when he would come and stand upon the earth, and see him with his own eyes. Daniel is another example of faith,—and the three Hebrew worthies, who would not fall down to worship graven images, but submitted to the wicked king's decree, and were cast into the furnace, with faith unwavering that the God whom they served was able to deliver them. There was decision of character, and firm faith, such as is needed in these days of idol worship. Pages might be filled in referring to a host of ancient worthies, of whom the world was not worthy, who chose rather to wander about in sheep skins and goat skins, and put up in caves and dens of the earth, rather than deny the God of Israel. If brought to the test, how many could endure to have their faith thus tried in these last days? How many have started with the lamp of life in their hand, and a *little* persecution for the word's sake, and a tarrying of the Bridegroom a few years longer than they expected, has caused them to lay by their lamp, and now they are walking in darkness; the sure word of prophecy furnishes them no light. There was a lack of decision of character and faith in God and his revealed purposes.

To have a *foundation* that we can build upon, which will be secure against all the storms and floods that may beat against the building. we need to dig *deep*, and be sure we have, for the corner, the precious stone—the tried stone. See Eph. 2: 19–22. If this was the sure foundation for the Ephesian church to build upon, then let the church in these last days take heed and examine themselves, and see that they are built upon the same foundation,—"For other foundation can no man lay than that is laid." James says,—"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a *doer* of the work, this man shall be blessed in his *doing*."—James 1: 22–25. The world is filled with *do-nothing* christians; but we must work while the day lasts, if we expect to receive wages that will please us, and have a faith that will save us.

It seems to me that if all who profess to have faith in the speedy return of our Lord to this earth, would take heed to what James says, the light of prophecy would shine upon their pathway with such brightness, that Zion's light and glory (when I say Zion, I don't mean the church, but literal Zion in Jerusalem) would beam up before their minds, so as to cut them loose from this world, and cause them to be *doers* of the word and not hearers only. There is wealth enough among those who profess to be looking for the return of our Lord,—if they all would manifest their faith to the world in *doing*, as well as saying,—to carry on this war in which we have enlisted more successfully than now. Those who would gladly proclaim this "good news" to perishing man, would not have to lay by and go to work with their hands; and those means of light and knowledge—the *Crisis*, *Harbinger*, &c., would not be so straightened to keep alive, paying their weekly visits to your homes, if there was that decision of character, and firm faith in God and his revealed purposes, as this blessed hope which we profess demands of us.

The storm is gathering that will sweep over this world very soon. Dear reader, do you *know* that your anchor, hope, is cast within the vail, where our great High Priest has entered? A very brief period, and he will come out to bless his waiting congregation. I believe the jubilee trump will sound by '66. The nations are getting angry. Soon the angels will be told to thrust in the sickle, to reap the harvest of the earth. We are in the time of *decision*, when men are deciding for war with carnal weapons, or with the sword of the Spirit, the word of God. The latter is my choice, —to watch and stand ready.

G. DILLABAUGH.

Seneca Falls, N. Y.

For the Crisis.

God our Helper: or, "A Hole in the Wall."—Ezek. 8.

It seems there was a time when the professed people of God had deeply transgressed, but they had taken care to so closely intrench themselves as to be invulnerable for a time. They had built up an impregnable wall to screen themselves from the view of mortals, behind which they committed the most flagrant crimes. And it was not a few unruly laymen who had done this thing, but it was the officials and leading men in the church that were thus guilty. But so secure were they, that if the "remnant humble" were impressed with fearful forebodings and misgivings relative to the purity of the church, they could only sigh and cry in secret; their hands were tied. But God hears the prayer of two or three that mourn for the desolations of Zion. When he has sufficiently tested their faith, he aims one blow—makes an aperture in this wall large enough for his servants to commence upon, then commands one of his lion-like, eagle eyed prophets to improve the opportunity and dig—follow the work right up he had commenced for him. So he picks and digs away (*slow* work) until he makes a place large enough to go through and see what is in the enclosure; and behold! the seventy elders of Israel, with other officials, were worshiping and offering incense to the lowest order of beasts, and reptiles, and idols pictured on the walls! while in another corner twenty-five men were worshiping the sun! Israel's daughters also were there to swell the catalogue of idolaters, for which God promises to visit them with fury and indignation!

But what is the cause of this gross backsliding and outrageous sacrilege? First, they grew so cold as not to recognize the providence of God. Affairs moved on in a slow, monotonous round, and they did not think God altered any thing for his children's prayers, and finally they did not think God had any thing to do with *our* little affairs—did not notice them at all. Verse 12. They no doubt maintained that nature had her fixed laws, and all would move on the same whether they bowed the knee and offered incense to God, or to apes, lizards and peacocks! When God's professed children get so far from the mark as to say that the only object of prayer is to get ourselves into a devotional frame—that God never intended to change any thing for our prayers—every thing in reality will be the same as though we had not prayed, I think they have taken one long step towards the enclosure of atheistic and idolatrous Israel. According to the ideas of such, if any feel they lack wisdom, they will receive just as much not to ask, as though they obeyed the divine injunction to "ask of God" under such circumstances.

What was the use of the apostle citing us to Elijah as an example for us to pattern? The rain would have been given and withheld just the same for all the prophet's prayers,—they affected nothing only to bring the prophet into a devotional frame. I wonder if Hezekiah's prayer amounted to anything more than bringing him into a devotional frame when he prayed for his life, and "the Lord heard his prayer," and directed Isaiah to return and tell him God would add fifteen years to his life? But to give a tenth of the examples of this kind would swell this beyond the limits of "short articles," thus I forbear; but every Bible student knows such examples are multitudinous in the sacred oracles; and why so many, unless placed there as safeguards against these atheistical notions?

But one of the most important features this Scripture presents to me is, that God will have his people work—work hard! dig! and when insurmountable obstructions fill duty's path, "pray," believing he will knock a hole through large enough for us to dig our way through, and that we should allow no discouragement to possess our mind because we are found in the minority. What if almost *all* Israel are transgressing? the "remnant" may confidently expect their God will make a place for them to labor so long as they possess a a spirit of godly industry, and are courageous enough to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

BEULAH MATHEWSON.

Sandy Hill, N. Y.

For the Crisis.

Thoughts for the Thoughtful—No. 1.

"Through ignorance ye did it."

A great deal of the opposition that the faithful minister meets with in preaching the truths of the Bible in places where they are comparatively few, arises from ignorance. Seldom do we find among the opposers of truth those who have been educated and nursed in liberal teachings;—I mean the violent, rude, and bitter opponents of the truth. Occasionally, however, some are found engaged in this work, who set themselves up as "teachers" and leaders; who, when they find that their craft is in danger, raise the cry, "Great is Diana of the Ephesians!" I have been found worthy to receive the condemnation and hate of some few such beings.

Feeling called to "sound forth the word of the Lord" in these "regions of darkness," I tried to speak in what I thought to be a school-house (which however proved to be a Methodist meeting-house), on two occasions lately, with evident success. I also gave appointments for meetings ahead. Our Methodist friends had a prayer-meeting during the week, which I felt it was my duty to attend. I did so, and enjoyed myself as well as I could. The preacher made it his especial work to talk about the immortal soul, deathless spirit, &c., which he said was clearly taught in the Bible; and quoted Gen. 2: 7, to prove it! which was the only scripture he could find to sustain himself. I had preached from that same text a few evenings before, and proved man's unity and mortality from it, and showed conclusively that the immortality of the soul had no support from that scripture. He had to manifest his ignorance by quoting it to uphold his dogma, and of course failed. I felt very much disposed to answer him, but was allowed no opportunity. I after thought of the "Dr., his quarto volume, and the skunk," and "let him alone."

Our friend brought the meeting to a close, remarking that he did not enjoy as much of the love of God as formerly; then turning his face to the opposite side to where I was seated, he courageously remarked that "Mr. Smith could not preach in that place any more; that they could not have *his* doctrines taught there." I had understood that it was a school-house, and so thought I had equal right to preach there. I was informed that I was mistaken; that it was a Methodist church. I remarked that if that was true, I did not wish to intrude on their rights, and of course, would not preach there without their consent; but if they thought to crush me thus and prevent me from speaking, they were sadly mistaken, for *preach* I WOULD; the people *must* and *shall* hear. This last message is too important to be laid aside so easily. After meeting, some of the *men* began to shout and jump about, seemingly delighted that we were thus cast out, and reviled and insulted, and called me Brother Paul,—glorious name! I wish I had the spirit of Paul! Were it not for the sake of a few who say they want to hear us through, we should feel like shaking the dust off our feet as a testimony against them. I rejoice in being counted worthy to suffer this little for Christ. They have done is ignorantly. Father, forgive them.

T. W. S.

☞ A taste of Christ always leaves behind a longing for more, and a desire that others may enjoy: "Taste and see that the Lord is good."

For the Crisis.

"By Grace are ye Saved." Eph. 2: 5, 8.

To this proposition of infinite love, christian brethren, we all give our assent. The question I humbly propose to consider is, *To what extent* does the Word of God apply this doctrine? A right understanding of this is essential to our giving our Father in heaven the glory due unto his holy name. To his unmerited favor we all ascribe the "unspeakable gift" of his beloved Son, and the influences of his Spirit. With grateful praise we trace this grace in the ample provision made "for the sins of the whole world" (1 John 2: 2), and in the free invitation to all men to come and partake of the inestimable blessing. "Whosoever will, let him take the water of life freely."—Rev. 22: 17. We admit the justice of the condemnation to eternal death, of all who refuse the offer of wondrous love! We know the fact, that some accept the gracious invitation and others refuse. Do we, or do we not, trace the grace of God *here*? Is it the gracious influence of the Holy Spirit of God which inclines us to come to Jesus Christ, or do we come rather than others because of our own superior virtue? If we say that the Spirit strives with all men, we know that it does not so strive with *all* men as to induce them *all to come*. It must therefore be ascribed to the superior grace of God, or to the superior virtue of the man, that one improves the strivings of the Spirit rather than another. The command to all men to repent and believe the gospel, implies an ability to come if we will. The question is, why are some willing rather than others?

"The faithful Witness" of the truth gives us the answer. "No man can come unto me, except it were given unto him of my Father."—John 6: 65. "No man can come to me, except the Father, which hath sent me, draw him."—John 6: 44. He teaches us, indeed, that this inability is not an inability of natural faculty or power, but a moral inability or disinclination of the carnal mind; so that we are without excuse. "YE WILL NOT come to me that ye might have life."—John 5: 40. The inspired apostles taught the same doctrine.—"*It is God that worketh in you both to will and to do of his good pleasure.*"—Phil. 2: 13. None but a Universalist can apply this to all men. Of Lydia it is recorded, "*whose heart the Lord opened*, that she attended unto the things which were spoken of Paul."—Acts 16: 14. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all (the) things are of God," etc.—2 Cor. 5: 17, 18. "*Of his own will begat he us* with the word of truth," etc.—James 1: 18. He certainly does not beget all men thus. All men are not the regenerated children of God. In this respect "hath he mercy on whom he will have mercy."—Rom. 9: 18. "It is not of him that willeth (i. e. of his own virtue) . . . but of God that showeth mercy."—ver. 16.

This dependence of depraved and guilty man on the renewing grace of God, my brethren, is plainly revealed in both Testaments. Moses told the rebellious Israelites, "The Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day."—Deut. 29: 4. Subsequently, the gracious promise was given, "A new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and CAUSE YOU to walk in my statutes," etc.—Ezk. 36: 26, 27.

What is this, christian brethren, but a predestination to holiness, and consequent salvation? Can we reasonably avoid the conclusion, that we walk in God's statutes, rather than others, because he has written his law on our hearts, as he has not on the hearts of others? Have we not repented of our sins, rather than others, because He who is exalted "to give repentance" as well as "remission of sins" (Acts 5: 31), has inclined our hearts to this holy exercise? Repentance and faith are indeed our own acts; but they are the exercises of the new heart which God gives to whom he will. Therefore, we must unite with the apostle in saying, "By the grace of God, I am what I am." If we admit that "all have sinned and come short of the glory of God" (Rom. 3: 23), and are "worthy of death," must we not also admit, that God has a perfect right to prepare any number of the human race he pleases, as "vessels of mercy" "unto glory," and leave the rest to perish in their voluntary rejection of the free and full salvation of the Gospel?

—HENRY GREW.

☞ The love of truth is root to all the charities. The tree which grows from it may have thousands of distinct and diverging branches, but good and generous fruit will be on them all.

For the Crisis.

Preachers.

What are the characteristics of a preacher? What are his duties? Do preachers have trials? Is it not a pleasant calling? To be a preacher of the gospel of Christ, is to occupy a responsible position. As ambassadors from the court of heaven, they bear important messages to a rebellious world, and directions to the loyal subjects of the King. Being representatives of the kingdom of heaven, they should be examples to the people. As "stewards of the mysteries of God," they should be faithful in declaring the word of God unadulterated with the traditions of men. They are responsible to God, not to men, for what they preach. They should reprove and "exhort with all long-suffering and doctrine." They should "study to show" themselves approved of God, workmen that need not "be ashamed, rightly dividing the word of truth." "Not self-willed," not greedy of "filthy lucre," sober, of good behavior, apt to teach. They should have a good report of them that are without. "In all things" they should be "a pattern of good works." "In doctrine showing uncorruptness, gravity, sincerity, *sound speech* that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." These are some of the requirements of a preacher, enjoined by the word of God, and one that walks by this rule will have an influence among the people for good.

A preacher that does not feel the responsibility of his position, may preach much truth, but will do but little good, unless he learn to bridle his tongue out of the pulpit. God requires much of a preacher, but I have sometimes thought the people required more. It is easy and very natural to mark out duties for others, and sometimes very pleasant, especially when we can make it the duty of others to perform that which tends to our comfort and happiness, without any regard to their desires. The people, many times, expect more of a preacher than is required—even more than is possible for him to perform; and then complain that he neglects duty. I frequently hear good christians tell what a preacher ought to do, and how he should live; and think within myself, a preacher that would come up to the mark should possess an uncommon degree of patience and willingness to sacrifice his own feelings and comfort to gratify the people. The standard raised by the people requires the preacher to be a perfect model of christianity, according to their views of what constitutes a christian in the minister; for he must be more of a christian than themselves. He must be cheerful and wear a pleasant face,—be glad to see the people at all times. It may happen that he has some trial on his mind; he may be weary with excessive labor; family sick; short of funds; it matters not, he must appear pleasant and cheerful. He must visit the people from house to house, and be able to make himself agreeable, and say a great many good things, answer many questions, hear all about some neighborhood quarrel, solve all the mysteries of his faith, and the faith of others. He must attend meeting, take the lead, do the praying and preaching—and it must be meat in due season; and that is, to preach just what they happen to like best. He must be willing to leave home and travel through the country and preach nearly every evening, visit every family, or some will feel slighted, and complain that the preacher is partial; and some that I know of make it a rule not to give the preacher anything unless he calls to visit them.

The people require that the preacher should be able to interest them; and to do that, he must study. They require all of his time in the day; hence he must study nights, while the people take their rest. He must be very economical in his expenses; must not drive a good horse; not dress as well as many that profess to follow the Bible. His family must contrive to live very cheap, &c. After the preacher is worn out and unable to preach, he must put his children out; his wife must take in work, and must go without many comforts that the people enjoy for whom he labored. He must not express any anxiety about a living; that would be backsliding. I have thought, that a preacher was somewhat like an old horse; while he can work and go at the bidding of the people, they are willing he should have enough to keep him alive; but after he is worn out in service, they turn him out as an old broken down horse, to pick his way the best he can.

Is it a pleasant calling? Yes. It is pleasant to serve the Master, to suffer with Christ. It is pleasant to preach the truth to people that are willing to do as well as to hear. It is pleasant to enjoy a good meeting with the good. It is pleasant to meet brethren that are brethren indeed. It is a pleasant work to be able to do something towards saving lost men. It is pleasant to have the testimony that your ways please God; but, not quite so pleasant to be deprived of the society at home; to [illegible], the cold storms, thinly clad. Not so pleasant to need food and raiment and no means to purchase. Not so pleasant to go to the calling of every one, or hear a [illegible] of fault finding. Not so pleasant to wear out in labor for others, and then [illegible]

For the Crisis.

Conference Report.

Again we have been permitted to meet in Conference. Our numbers were not so large as heretofore, nevertheless we had an interesting time. Because of bad roads, and the press of business, which at this time is very great, many of our brethren were detained at home. Help is scarce by reason of many going to the war, and the farmers are compelled to depend on their own hands to harvest their corn—thousands of acres yet standing ungathered. Our dear Bro. Spencer was prevented by sickness from meeting with us, much to our regret. From Wednesday until Sunday, the brethren came straggling in, like soldiers after a hard-fought field, and though many remained to take care of the stuff (rather more than we thought was necessary), yet God blessed us, praise his holy Name! Some came from a distance, leaving farms, shops, &c., and all to meet with those of like precious faith who are looking for the coming of Jesus unto eternal life.

Thursday eve., our meeting commenced with remarks from Bro. Clark. Other brethren participated, and we felt that it was not in vain that we had met together. Tuesday eve., sermon by the writer, showing that the coming of Christ would be literal, and the objections urged against our knowing anything about the time of his coming are not real, at which a sectarian preacher took great offence; but the Lord will reward him according to his works. Saturday morning, held a session of Conference. Minutes were read and accepted. Reports were heard from the churches.

Bro. Clark, from Amboy, said the cause is prospering there. Since the last conference two have been baptized and five joined the church. Bro. Wm. McCullock, from Bureau Co., a branch of the Amboy church, said prospects were encouraging, good meetings and good congregations,—an interest to sustain regular meetings. H. G. McCullock said the church at Shabbona are at peace and striving for the kingdom of God. Eight were baptized at the last conference, and quite a number have since joined the church. At Earlville the brethren are awake—some are taking a new interest there. Palo, Ogle Co. Bro. Royce said he wished there were more there that loved the Lord—a good many are interested. Deer Park. Bro. Arthur said the interest here is rather low; the cause has been wounded in the house of its friends; a few have nailed their colors to the mast head, and will face the storm. Bro. Man, of Ottawa, said, having been gone from the place, he was not prepared to say much about the cause there. A few still love the truth. Bro. Jewett, from Long Point, said they had a church of about forty or fifty members—interest to hear great; prospects encouraging. Bro. Calkins is laboring in this section of country. Has more calls than he can fill.

Bro. Royce, of Palo, Ogle Co., was here recommended to the churches as a laborer in word and doctrine. A letter from Bro. Thos. Smith, of Vandalia, Fayette Co., was read, in which he proposed uniting with the Conference, and being ordained; but owing to our small representation, it was thought best, after a better acquaintance by letter, or through the Crisis by brethren East, to ordain him, as he wishes to be soon, and at our next meeting receive him into the Conference.

Owing to hard times and bad going, we thought it best to postpone our next quarterly meeting until our Annual Conference, which we intend shall be a general gathering of the scattered flock. Accordingly we adjourned, to meet again at Amboy, Lee Co., the last Wednesday in May, 1862.

In the afternoon we listened to remarks by Bro. King, of Knox Co., on the necessity of being led by the Spirit. This brother came seventy miles to present himself to the Conference to be ordained. Bringing strong testimony in regard to his character, his request was complied with. He is now a school teacher; was educated at Oberlin College, Ohio. In the evening, Bro. Wm. McCullock preached on the signs of the times.

Sunday morning, Bro. King was ordained. Bro. Wm. McCullock and Bro. Calkins officiated, Bro. Calkins giving the charge, after which a sermon was preached by the writer from Paul's charge to Timothy,—"Preach the word"—to which an intelligent congregation listened with attention. Eve., sermon by Bro. Wm. McCullock, on the time of rewards and punishments.

Monday morning we parted with the children. All had been done that could be to make our stay in Deer Park pleasant and profitable. Thank God for that meeting. New friends were found,—the union between the churches strengthened. The cause is onward in this section of the west. God is sending laborers into the field. There are now eight preachers connected with the conference, and we hope many more will be if the Master tarries a little while. I have baptized and assisted in baptising twenty since our first conference. Quite a number have been reclaimed, and many interested in the great truths of the Bible, as the result of our labors and conference meetings.

To all let me say, be of good cheer, the day breaketh—the Master cometh to dry your tears, to banish your sorrows, to give you life and immortality. Then there will be everlasting rest for the weary. O sinner! what will be your portion then? Fly! oh fly to Jesus! Now the arm of justice is uplifted, but mercy stays the blow; yet not forever. Escape for thy life through Christ the living way.

H. G. McCullock, Sec'y of Con.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 1, 1862.

☞SPECIAL NOTICE.☜

Hereafter all letters, communications, remittances and orders for the World's Crisis are to be directed to ELDER MILES GRANT, Boston, Mass.
H. L. Hastings, President C. P. S.

A Happy New Year.

We most heartily wish all our readers *"a happy new year" in the* Lord. Would that we could take you all by the hand and speak the words with our own lips. We long for the day to come when we shall greet you all in the everlasting kingdom. Well, it is evident we are not to wait long before the glad day will arrive. Praise the Lord for the blessed prospect now before us. While the men of the world tremble with fear "for looking after those things which are coming on the earth," the child of the Lord is confirmed and strengthened in his heart-cheering expectation of soon seeing the one who died to save him.

The year just passed has been filled with many startling events, but we may expect greater ones before we can wish our dear friends another "happy new year." If Jesus does not come, many who read these lines will be sleeping in death before twelve months are past, and loved ones will be left to weep around your grave, as you may have done in the year just closed. Vacant seats are in many desolated homes, where, one year ago, sat a venerable sire, a lovely companion, a beautiful child, whose voice is heard no more to say, "I wish you a happy new year." The cold, wintry winds moan around their graves, while the mourner's tear speaks in gentle tones, they are not forgotten. But thank the Lord, the day is at hand when we can greet them again with no painful fears of another separation. Let us, who are now alive, firmly resolve, in the strength of the Lord, that we will live better the remainder of our lives than we have ever done in the past. Let us avoid all unkind words in our families and elsewhere, keep all evil imaginations from our minds, speak evil of no man, have no evil surmisings, use no vain words, avoid all jesting, waste no time, improve every opportunity for doing good; in short, keep "unspotted from the world," and thus be prepared for the great events which are about to burst upon a wicked world. Now is the time to *watch*. He who sleeps perils his hope of eternal life.—G.

Conference at Poultney.

Our conference at Poultney has been one of deep profit and interest. It commenced Wednesday evening, Dec. 18th, and continued through the week and over the Lord's day. Brn. S. G. Mathewson, Matthew Batchelor, Ira Morgan, J. Parry, and J. Austin were present to assist in preaching the word. A goodly number of brethren and sisters came in from Castleton, Low Hampton, Sandy Hill, Hebron, Mt. Holly and Bristol, who rendered efficient aid in the meetings, by means of their testimonies, prayers and songs.

A large number of those from other towns had been members of other churches, and several of them had for years occupied official relations in the various denominations with which they had been connected. We were particularly struck with one peculiar feature of their testimony, in which they all harmonized; to wit, that they never loved so well, felt such strong confidence in it, loved God so fervently, nor stood so firmly in the christian's hope, before they believed in the sleep of the dead and the destruction of the wicked, as they have since. Now, all looks plain and harmonius, where it was formerly darkness and obscurity. Before receiving these truths they were troubled with doubts, and fears, which were often a source of unhappiness, causing gloomy hours, and trembling hopes. But now, they felt not a "shadow of a doubt," consequently, the future appeared all light. They expressed their astonishment that they should have been blinded so long, when the truth on these points was so simple and plain. It seemed a wonder to them, as it does to us, that everybody did not see it.

The brethren and sisters at Poultney were much cheered and strengthened while listening to these hearty testimonies from those who had more experience. It was just what they needed to assist them in meeting the tide of opposition, which many of them have to endure. There is a noble company of christians at Poultney, who are pressing for the kingdom. They are expecting to be favored with the pastoral labors of Bro. H. F. Carpenter, to commence early in the coming year. This church is grounded in the great truths of the Bible, and able to give an intelligent reason of their hope. They love the appearing of Jesus, and are hoping for his speedy coming.

Our conference closed up very pleasantly around the communion table. Some sixty or seventy sat down to commemorate the sufferings of the Lord. We felt it good to be there. Some who had met with us on such occasions are now quietly sleeping in Jesus, unconscious of the bloody strife which is raging upon our planet. To them, the storm is all past. Their sorrows are ended. Soon they will awake in bright glory. We felt determined, in the strength of the Lord, to be ready to meet them in the morning of the resurrection.

Our meeting was so profitable to those present, they have concluded to have them quarterly in this section. The next one is to be at Sandy Hill, some time in February, the Lord willing. Much good is anticipated from these quarterly gatherings. In these last days we need all the help we can obtain. The perils increase every hour, but the Lord is the hope of his people. He will conduct them safely through the last struggle. Let us all trust in him without any reserve.—G.

Foolish Virgins.

There are few passages destined to be more painfully realized than that scripture that portrays the final destiny of the class of christians denominated "foolish virgins," in the 25th of St. Matthew's gospel. Of high profession, and once of Pisgah's-top enjoyment, and of still higher hopes, they are next worldly, earthly, and perhaps sensual; then comes indifference, and finally moral insensibility. To such a person all moral standards are found in themselves; if not in a godly life, they are in their knowledge, and not far from being realized in their lives, themselves being judges; and yet, according to their own confession—while they are always assured they are as good as the next, they have to confess they fail of complying fully with the requirements of the gospel. They nevertheless are of that class who once took their lamps and went forth to meet the Bridegroom; and still they do not renounce their former opinions; pride of opinion forbids they should "give up"; they never will give up; they have joined the class that went forth to meet the Bridegroom, and with them they will be found in the day of judgment. The moral qualities requisite for steadfastness, they possess in a superior degree. With these praiseworthy qualities, it is not surprising that they often exhibit great wisdom in engineering the common cause; and yet the wisdom exhibited is earthly; but little of the mind of the Spirit seems to appertain to them; it is not so specially God's will as their own they seek to carry out. Some fall into open sins; and others not openly criminated are full of spiritual lawlessness, being covetous, evil surmisers, full of envy, slanderers, and haters of mankind. While others again, with the acquirement of a superior civilization (commonly called education), are courteous, but self-willed and proud. And yet others there are who, while exhibiting but few of the blemishes enumerated, are full of spiritual pride. They delight in nothing so much as to prate against all sects and everybody of "a corrupt faith," or who do not yield unqualified assent to their own infallible teachings: they love controversy, and think gain in this matter is godliness. They are the "defenders of the faith." In fine, they are Pharisees; never smiting upon their breasts, unless to be seen of men, and always making manifest, "I am more holy than others."

But while these are features characterizing the unfaithful of all ages, and so necessarily comprehending those of the last generation of men, there are peculiar and unmistakable marks characterizing the foolish virgins of Matthew 25. Among these we may mention as specially prominent, first, their indisposition to communicate the truth. *Their "lamps have gone out."* Though with those who are the light of the world, they are not of them. They have ceased to communicate and fasten home, by a devoted christian life, the searching and saving truths of the gospel; and specially of that portion which relates to the coming of the Bridegroom. The good things of a self-denying life, are to them "among the things that were." They see the signs of the Lord's speedy advent, but though rapidly accumulating, like storm-clouds on the horizon, they see them only as were seen "men as trees walking," all unconscious of what are the real facts signified by them. They are weary; they slumber; they sleep. Nor are they ever to be awakened until the Bridegroom comes, when in vain they cry, "open unto us." O God, save us from their folly!

Another, and equally unmistakable characteristic is, the want of spiritual light and comfort. Make what they will to be signified by "oil in their vessels," no fair interpretation can make it mean other than what is uniformly meant by the same expression when similarly used throughout the Scriptures, namely, the Holy Ghost. It is the Spirit witnessing "with our spirit" (Rom. 8 16); the ever-abiding *Comforter*. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (ib. 5: 5.) It is the immediate source and fountain of all spiritual joy. And few things are more true, or more alarming, than are the following facts:

1st. The common confession that there is a great, a painful lack of spiritual enjoyment. Men who have once tasted the good things of the kingdom of God, voluntarily say that, while they think they have increased in divine knowledge, they have lacked the spiritual joy they once had. The confession is tantamount to saying that, while unconscious perhaps of the reasons, the joy and the love, which cannot be realised but by the Holy Ghost, is wanting. Painful confession—but how common!

2d. Of all the apostacies and departures from the faith, few have been more grievous than that witnessed among the present generation of men, in the denial of the Holy Ghost. Men deny the personality of Satan, and then perhaps, of the Holy Ghost; and finally, and legitimately, they deny all spiritual existence, and land in the regions of a cold, blank materialism, where the finite thinks to comprehend the infinite, and man, boasting of his knowledge, thinks to find out God to perfection—and that he is like unto one of us. They have "a form of godliness, denying the power thereof. From such turn away."

To these might be added other characteristics; but 'tis enough. We know our position in the prophetic chart. God help us to know ourselves! —M.

Faith made popular.—To add to the perils of the last days—at least so far as they affect ourselves as a people—the distinguishing features of our faith have assumed a popular aspect, that, to a certain extent, supersedes the necessity of bearing a cross that was once inseparable with the confession of faith in the speedy coming of Christ. The "undefinable impression abroad upon all spirits of a coming crisis," forbids that any sober-minded or thoughtful person should speak lightly of an event which no human being knows will not come, and which so many learned and God-fearing men are assured will come shortly.

This is no new phase of Christianity. Christ was once speedily changed from the position of the humble and almost unknown and despised Nazarene, to that of a triumphant Lord entering Jerusalem amid the shouts and cheers of thousands. Christianity to-day, limited perhaps to a hundred and twenty disciples in an upper chamber, to-morrow has added in the same city three thousand souls, and the day following two thousand more. But let us remember with trembling of heart, that this was only preparatory to being scattered abroad and persecuted everywhere. The facts contemplated should serve to humble us, and lead us to prayer and watchfulness lest while we think we stand, we fall; dreaming we have already achieved the victory, and so be overwhelmed and destroyed by the enemy. "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."—M.

What the Demons say.

Direct demoniacal teaching is now very common, and is passing quite current among men. This is the time when thousands and millions are "giving heed to seducing spirits and doctrines of devils." But few seem to be aware of the extent of their powerful influence. They are undermining the whole foundation of popular christianity. They have already so far succeeded, that if those holding more or less of their sentiments were expelled from the fashionable churches of the day, they would become only an ecclesiastical wreck. We have evidently arrived at the period foretold by Paul, when we must "turn away," and rally around the standard of truth. This sad result has been accomplished through a belief in the immortality of the soul. When men see the plain Bible doctrine that "a dead man" is *unconscious*, and consequently can make no communications, they are securely guarded against the great anti-christian system of Spiritualism, Swedenborgianism, Shakerism and Catholicism. It seems strange that so many, who have once seen the light and enjoyed the blessings of Christianity, should be led astray by the monstrous delusion of Spiritualism. But the Lord foresaw it, foretold it, and it has come to pass, thus proving the truth of the Bible, and also that we are "in the last days."

The following are some of the sayings of the demons, as believed by their millions of followers. When speaking of the spirit of man, one says:—

"The spirit, as a principle, is ever perfect—no more so to-day than it will be thousands of years in the future; no more so thousands of years in the past, than it is to-day. When we speak of spirit, we mean that part that is the God."

In the Spiritual conference at Clinton Hall, Oct. 22d, 1861, one of the speakers, Mrs. Syme, when referring to the spirit of man, said, as reported in the *Banner of Light*, that it is

"The only God that can be known, or that we have any occasion to know. In this deity, the Trinity becomes a scientific truth; for he consists of an intellectual front-head—a back-head, the seat of his affectional nature—and the coronal region, which is his spiritual part. This constitutes the God within man. . . . I have discovered that man is Lord within himself. We are ourselves all the God we need."

It will be seen that this is in harmony with what Satan taught our first parents in the garden of Eden, about six thousand years ago,—"Ye shall be as gods,"—only that he has persuaded them now that they *are gods*. This is one of the *sure signs* of the anti-christ, for he is to deny "the Father and the Son." This is just what Spiritualism is doing, but the Papists acknowledged both.

At the Boston Spiritual Conference, Nov. 29, 1861, the question was agitated, "What and where is God?" In answer to this inquiry, Mr. Jacob Edson is reported to have said—

"If we look for God in Nature, wherever we look we see him; wherever [illegible] we find him; and we learn that in whatever we do we obey him, and wherever we are we are in him. . . . Every person, everything that has existence is one with God . . . In this view of God, he is everywhere."

Dr. Gardner remarked, "We may call the vast material universe the body of God." It will be noticed that this is Pantheism; but no more so, than the popular teaching of the day, which defines God as a being, "whose circumference is everywhere and centre nowhere."—G.

☞ Do not fail to read the article headed "Preachers." It is a faithful and graphic picture.—G.

☞ We are sorry to learn that Bro. Carpenter has decided not to go to Poultney as their pastor.—G.

Napoleon III.

The present Emperor of France is the man of wonder to all the world. It appears evident that the part he has yet to play in the closing scene of earth's drama is an important one. We think the evidence is very strong which shows him to be, with his associates, the eighth head of the beast of Rev. 17. As certainly as this is true, we are near the great day of the Lord; for when the eighth head appears, it is the last one and is to go to perdition with the "woman," which represents the ecclesiastical power on "the seven hills" at Rome. We think we may safely say, we are living in the last generation of the christian dispensation, and very near its close. Old men can now expect to live till Jesus comes. What a "blessed hope" is ours. How cheering amid the Sodom-like scenes that surround us. Let every believer stand firmly for the right till the Deliverer comes.

An exchange paper, when speaking of Napoleon III says:—

"This enigma sits at the heart of his puzzle again, and nobody on this side of the Atlantic can tell what to make of him. We hear it said that he has been formally petitioned by a committee of the National Legislature to extend recognition to the Southern Confederacy, and thus end the war on this continent; and there are well informed persons who really think he is about to do so, at whatever cost to our own pride or interests. But we may count with certainty on *one* thing in connection with such a step; he will hardly dare to take it without the aid and alliance of England. Thus assured and strengthened, he will probably feel that he could make so bold a move on the chess-board of national politics, with impunity. Our newspapers reason it out—and they do it unanswerably, too, just as they did the certain defeat of the rebels at the Bull Run engagement—that neither England nor France can afford to provoke the United States Government to open hostilities by measures of this kind, since they cannot do without our grain during the coming winter, nor can they afford to lose their profitable trade with the North.

But, for all this, it would surprise us but little to find that we were placed in just such a fix by the combined action of England and France, at a not indefinite time in the future. They think they know their own interest best, of course; and if they prefer taking one risk to enduring another, it will clearly be for them to settle their own account.

Much depends, just at this time, on the nod of Napoleon. We can now see what vast power one man may come to have, by the mere force of circumstances, and himself a circumstance among the rest, over the destinies of the civilised world. What Napoleon may conclude upon, is going to have a great influence upon our national future, both as it regards our stability and our progress. Not that Napoleon's direct influence on *us* will ever be much, but he has the power of playing out such deeds in the game of national chances, as shall give shape and direction to our affairs for generations to come. We can but watch and wait, at any rate."

The Regiment of Spiritualists.

We have thrown out a few hints on the "Spiritualist regiment" which is being formed and is to be commanded by Spiritualists, who are under the direction of the spirits. The following from the *Banner of Light*, a well-known Spiritualist paper, will give the reader some idea of the movement. The Editor says:—

"We have been able to glean a few facts in relation to this corps, which we give our readers. We learn that the regiment will be commanded by a well-known Spiritualist and medium, whose thoughts are often communicated through the columns of the Banner. He is the grandson of two of the most heroic patriots and officers of the revolutionary army; he is both a college and military graduate, and has served in all capacities up to a field-officer. The Lieutenant Colonel is a Spiritualist, [illegible] Massachusetts man, who has commanded one of the divisions of the Massachusetts militia. The Major is a hero of the German and Hungarian wars, and a gentleman of refined manners and collegiate education. The Adjutants, Captains and Lieutenants are mostly Spiritualists. Some of them are powerful physical mediums, all gentlemen of military experience, good intelligence and courteous bearing. The Surgeon and Chaplain compare favorably with any in the service. The Chaplain, Mr. [illegible], is well-known to all old Spiritualists. [illegible] Clark, of [illegible], whose [illegible] [illegible] commission and seeks a company entirely made up from the Spiritualist ranks. He is one of our subscribers; and he is a practical man, a thorough Spiritualist, and good medium—a farmer by profession, though adapted to lay hold of whatever may seem most necessary for the time. We have no doubt but this regiment of mediums or spiritual batteries, unintentionally to itself, may become one of the most marked objects of the campaign. We think it belongs to the Spiritualists to take up this subject with energy. . . . It is from and through Spiritualism that the light must come, whose brightness shall serve as the morning star that is to herald the dawn of the day of universal freedom. A beautiful design for a banner will be furnished by the unseen world, if a company of ladies or gentlemen will furnish the means to obtain the material and pay a moderate sum to an artist for painting it. It would not surprise us at all to find growing out of this movement a brigade of determined men who have no cause to fear death, and who will be commanded by some mind that would receive inspirations calculated to accomplish a more decisive work than any yet in the field seem capable of accomplishing."

Bro. Howell.

We learn from Sr. Howell that our dear Bro. Howell is slowly traveling to the grave, where he will enjoy a peaceful rest till Jesus comes. The following extract from a private letter from Sr. Howell, will show that Bro. H. is near the close of life's toilsome journey:—G.

"Dear Bro. Grant:—My husband [illegible] failing, but his courage is good. He seems to think he may get better, notwithstanding his feet are both swelling. His mind is calm and prayerful; feels his unworthiness, but trusts in God. . . . I feel, Bro. Grant, that the cup I must soon drink of, will be a bitter one. How can I drink it? O that I may be willing to suffer God's will as well as to do it. This is a poor, dark world. I am glad Jesus is coming. I mean to devote my life more than ever to the service of God. I feel weaned from earth. Every earthly hope is about to be cut off."

L. S. Howell.

"P.S. John says:—'My Dear Miles: I am very low, and what will be the sequel, our blessed Father only knows. My faith and hope, I think, are good in the Lord.'"

For the Crisis.

Theology of the Present Day.

At the Old South chapel a few days since, a man arose and said he had for a number of years past been studying for the ministry, and this was his last year in college; but he felt his country called him to take up arms in its defence, and he had enlisted, happy to fight for liberty and for his Master also. Another one said that those who fell in this conflict were in every sense martyrs as much as those who suffered death for Christ.

D. N. S.

"Thessalonica; or, the Model Church."—The author takes St. Paul's commendation of the ancient Church of Thessalonica as a text to reprove what he considers the mistakes and short comings of churches of the present day. He follows out with skill and force the details of the Apostle's approval of this church, and compares it with the action of modern organizations.—*Boston Advertiser.*

For sale at the Crisis office. Paper covers, 38 cents.

For the Crisis.

Human Ghostology.—No. 1.

1.—Origin of the soul.

Since it is claimed that every man has an invisible *ghost* within, existing as a distinct *entity*, often styled *soul* or *spirit*, it may not be improper to inquire into the *origin* of this imaginary gentleman, whom, we are told, is immortal, and continues to live after the external man dies; for if it is true that man is inhabited by such an unseen entity, it must be obvious that it has an *origin*. Concerning this matter, one of the following positions must be conceded:—

First: *It is transmitted, or,—*
Secondly: *It is created at birth, or,—*
Thirdly: *It had a pre-existence.*

Which of the above three positions will the supporters of ghostology prefer? They must necessarily take one of the three, for another position cannot exist. Either of the three would involve them in trouble.

1st. If the soul is *transmitted*, it is *divisible;* and if divisible, it is *destructible;* hence, *not immortal!!* When the claim is made that the soul is *transmitted*, the claim to its immortality is cut off.

2nd. If the soul is *created at birth*, Jehovah must be daily and hourly employed in creating souls, not only for legal children, but even for *illegitimates;* thus would God be charged with directly sanctioning adultery. What blasphemy! Moreover, it is claimed that children are born into the world at the rate of eighty-two thousand per day; and it is usually admitted that over half of the human race will finally be damned; hence, if souls are *created at birth*, God daily creates over forty thousand souls for hell!!! Will it be said that perhaps God did not foresee this result when he engaged in the enterprise? Well, waiving the question of his foreknowledge, I candidly inquire, would he persist in this work, after a protracted experience, with the awful result staring him constantly in the face? What! God daily creating thousands of immortal entities, to be damned—knowing even from a long trial that they will be damned—incapable of dying, and eternally suffering? Who dare thus slander Jehovah? Can any living man believe that God is daily creating undying entities, both legitimate and illegitimate children,

as fast as they are born, knowing that the majority of them will endlessly writhe in hopeless misery?

3d. If the *pre-existence* of the soul, as an entity, is true, God must keep a vast reservoir of souls, or ghostly entities, to imprison in tenements of clay. Why not permit them then to remain in that bright realm, instead of imprisoning them where they will get stained with sin, and the majority of them at last plunge into dark damnation? If souls have a *pre-existence*, our souls must be very *old;* for if this doctrine is true, they were all made before the creation of Adam, or else God has created a quantity at a time! If our souls were *pre-existing intelligences*, why do we not remember our former existence? If we have lived for ages in realms of felicity, strange indeed that we cannot recall to mind some of the pleasing and happy scenes of our past history; and stranger still that God should drive us away from that bright realm to this dark and sinful region. Again: this would lay the foundation of the doctrine of *transmigration*, as they are said to return again to the same reservoir, after being released from their imprisonment, (if good,) and therefore might be imprisoned again in another tenement! Which position is correct? I boldly take the position that the *soul* (not in a sense of *ghostly entity,*) is *transmitted:* "All the *souls* that *came out of the loins* of Jacob were seventy *souls.*" Exk. 1: 5. If *transmitted*, it is *divisible;* if divisible, it is *destructible;* therefore *not immortal.*

W. SHELDON.

"THESSALONICA; OR, THE MODEL CHURCH." —This book is written in a good spirit, and does good justice to some parts of the subject. The writer is in earnest.—*Boston Recorder.*

For sale at the Crisis office. Paper covers, 38 cents.

Obituary Notices.

Died, Dec. 23d, 1861, in Castleton, Vt., of diphtheria, HENRY GRAHAM, son of John Graham, aged nine years.

Henry was a thoughtful and pious boy. He was preserved from the sinful ways of most young persons in these times of youthful degeneracy. When it became evident he must die, he received the intelligence with calmness and resignation. He said he would like to live if it were the Lord's will; "but, said he, "it may be that I might sin again if I should live, and I better go now. I am reconciled and ready." And so he died happy in his Savior's love.

Before his death, he talked much with his father. At one time he referred to the passage in Job, "If a man die, shall he live again?" His father explained this with the light of the New Testament, which gave him much joy, as he would soon come up in the resurrection at the coming of the Savior. He selected from the Lyre the hymns he wanted sung at his funeral. One was—

"It is the hour of Time's farewell,
And soon with Jesus we shall dwell."

The other—

"My home is in heaven, my rest is not here."

I attended the funeral with Dr. Smith. Bro. Graham is greatly afflicted, as, in addition to the death of this son, two more of his children lie at the point of death. But he and his family are greatly supported by the "blessed hope" in this dark hour of sickness and death. May the Lord be gracious and spare his remaining children. J. V. H.

Died, in Danielsonville, Ct., Dec. 18th, of brain fever, ALLIE M., daughter of Charles and Ann Eliza Bennett, aged five years.

The cup of affliction has been pressed very closely to the lips of this dear family for the last thirteen months. Charlie and Allie, *then* living, the joy and promise of parental hearts, now lie in death's embrace, while for the last eight months the father has suffered much from protracted illness, which threatens even yet his life. But One who is closer than a brother—One who never, never leaves—One who would comfort all that mourn, has been near them to succor and support; and looking into the fiery furnace through which they now are passing, He seems to say, "I have chosen them in the furnace of affliction." Cheered by this hope, well may they say,

"Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eternal day." R. F. C.

Danielsonville, Ct., Dec. 23d, '61.

Died, in Corina, Me., Nov. 4, 1861, ORLANDO, son of Samuel Polley, aged 17 years and four months.

Sermon by Eld. John Billings, from Gal. 3: 26.

Bro. Pollen has also lost a grandson, aged five years and eleven months.

Again be has been afflicted by the loss of his daughter CYNTHIA, who died Dec. 9th, aged 19 years and eleven months.

Bro. Polly has been a preacher of the gospel something like twenty years, and a few years past a decided believer in the sleep of the dead and soon coming of the Lord. Bro. and Sr. Polly have much to comfort them in this hour of affliction, as both of his children gave good evidence of their acceptance with God. So they are comforted with the blessed hope of Jesus' coming to raise the dead. Sermon by the writer from Isa. 40: 6–8.

Herald of Gospel Liberty, please copy.

ISRAEL DAMMAN.

Died, near Edinboro, Erie Co., Penn., Nov. 21st, of disease of the brain, at the residence of his grandparents, Adin Wait, EZRA N. WAIT, only son of Levi Wait, aged eleven months and twenty-three days.

His mother died of consumption when he was about three months old. He was a lovely child, and dearly loved by them all; but they, together with his bereaved father, three little sisters and other friends, must bid adieu to little Ezra.

Bro. J. Goodwin, for the edification and consolation of the friends, spoke from the words, "Jesus died and arose again from the dead, that he might be Lord both of the dead and the living. C. C. WAIT.

Fell asleep in Jesus, Aug. 31st, 1861, DAVID S. BLOOD, of Houghtonville, Vt., aged 35 years.

He has left a wife and two children to mourn his loss. He died in the belief of no eternal life only through Christ.

I. GIBSON.

FOREIGN NEWS.

By the arrival of the steamship Niagara we have advices from Liverpool to Dec. 14th, and Queenstown the 15th.

ENGLAND.

The British war vessel Cadmus had arrived off St. Thomas, to protect vessels against another Trent affair.

The attitude of and preparations by England show no change.

English ship owners were adopting a system for their outward bound vessels to communicate to passing English ships that there was a prospect of war with the United States. They also resolved to form a society for mutual assurance against war risks.

Orders have been issued for the hasty manufacture of 2000 pack saddles and a proportionate number of ambulance wagons and carts, to be sent to Canada.

Gen. Scott's sudden return home was the theme of much speculation. It is generally reported that he had some sort of a mission from the French Government to the Washington Cabinet. The London Herald's Paris correspondent says he had a long interview with M. Thouvenal, the French Foreign Minister, before his departure. The general impression in the financial circles of London was that he carried out a momentous communication from the French Government.

It is estimated that about 12,000 troops are to be sent to Canada, who will be ready to take the field immediately on landing.

The command in chief of the forces in Canada will remain in the hands of Sir Fenwick Williams.

No additional orders were issued on the 13th for regiments to be held in readiness. No cavalry or horse artillery will go to Canada before Spring. Preparations are represented as on a scale which would have astonished people before the Crimean war.

FRANCE.

The monthly statement of the Bank of France shows an increase of cash in hand of nearly forty million francs.

It is stated that Prince Napoleon continued to argue against the recognition of the Southern Confederacy, and that be was instrumental in causing Gen. Scott's departure for Washington.

ITALY.

The eruption of Vesuvius continued. Houses were falling in Torre del Greco and the village was in imminent danger of destruction by lava. All communication between places in the vicinity of the mountain had been interrupted. Earthquakes were numerous, and in the Bay of Naples the sea had reached 50 metres.

The Dublin Meeting.

The London *Times* represents the anti-war meeting in Dublin as densely crowded and enthusiastic, but as a "democratic affair." O'Donoghue, M. P., presided. In the course of his remarks he said:

"It seems to me, fellow-countrymen, that a crisis in the history of the world is approaching, and that we are about to witness, perhaps to participate in (loud cheers,) events which shall determine the fate of nations, and serve as landmarks to future ages. It is, then, our duty at such a crisis, since England is resolved to go to war with the Northern States of America—if she can—it is clearly our duty to decide what course we shall take. (cheers.) This is our duty, provided we do not feel bound to do as England pleases (shouts of 'Never!') irrespective of our own interests, sympathies and national prejudices. If, however, we do not feel entitled to take an independent course—if we are bound to do as England pleases. (cries of 'no, no!') well, I say, if we do—suppose we do feel bound, in that case we have no business here; for the intentions of England are as plain as the sun at noon day.

England is aware of the unfortunate state of things in America, and imagines that she would have no great difficulty in crushing the Northern States. This may not be so easily done. (Shouts of 'Bravo!' waving of hats and tremendous cheering.) Nevertheless, England is impressed with the notion of her superior strength. Now, I am perfectly certain that the people, if, as it is sometimes said, Ireland is really nothing more than a part of England ('No, no!')—if, as it is sometimes said, that Irishmen are in fact Englishmen in every respect (cries of 'Never!') except the accident of birth, then I suppose we will in that case follow the example of London, Liverpool, Manchester and Birmingham, and cry, 'War, war! Down with the stripes and stars!' (Shouts of 'Never!' and loud cheers for 'The Yankees.')

Then I suppose I am right in supposing that this is not an indignation meeting (cheers); that we are not met here like abject sycophants to echo the sounds of English wrath, and that we are met here as Irishmen to consult for the safety of Ireland. (Yells and groans.) Now, I am perfectly certain that the great majority of Irishmen will object to contribute either men or money for the purpose of enabling England to make war with the Northern States. (Enthusiastic cheering.) At the same time I am perfectly confident that the very contrary will be said in addresses emanating from corporations (hisses,) Poor Law guardians, town commissioners, and other sources, which almost invariably misrepresent our opinions."

The other speeches were in the same strain.

DOMESTIC NEWS.

Slidell and Mason to be Surrendered.

Washington, Dec. 28. The Administration has decided to release Slidell and Mason. Mr. Seward and Lord Lyons were in conference this morning in regard to the manner in which the rebel Commissioners should be given up.

The decision of the President in the Trent affair, as announced in the dispatch of Secretary Seward, has the approval of every member of the Cabinet. The Intellegencer, in an article apparently semi-official, says:

"Whatever may be the disappointment of any at the result to which the Administration has come in settling a question constitutionally devolved upon the Executive branch of the government, we are sure all will applaud the firmness and sincerity in which the Administration, resisting a natural tendency suppressed by the conceited drift of public opinion in our own country, has resolved to do what it believes to be right in the premises, and it surely should give cause to all who may be disposed to challenge the propriety of the resolution to which the administration has come, when they note that a contrary decision could leave us in opposition not only to the views of Great Britain, but also to those which the Government of France has expressed respecting the principles of public law involved in this transaction.

The Intelligencer says in conclusion: "Whatever, therefore, may be said by any in the way of exception to the extreme terms of the demand made by the British in the case of the Trent, it is at least just to admit that the case has been so adjusted by our government as to subserve, we hope, the great cause of neutral rights against the assumptions heretofore asserted by England, but now repudiated by that power in common with France and the United States.

The law of nations, as traditionally interpreted by our Government, has received a new sanction though at the cost, it may be, of some national sensibilities waked into disproportionate activity by the temporary exacerbations of our civil feuds. The latter, let us remember, are but for a day. The law of nations is for all time."

DEPARTURE OF MASON AND SLIDELL.

We are informed that orders have been received from Lord Lyons at Washington, by the commander of the Royal Mail steamer Niagara, which arrived at Boston on Saturday last, the 28th inst., to prepare for an instant return to Europe with Messrs. Mason and Slidell as special passengers. The steamer will sail direct for Liverpool, and it is probable that her coal will be got on board by Tuesday, 31st, on which day she will take her departure.—*Boston Journal.*

New York, Dec. 27. A letter from Port Royal reports the occupation of Fenwick Island by our troops, extending our lines to South Edisto river, thirty-five miles from Charleston.

Gen. Scott remains here. He sent letters to Secretary Seward last night.

St Louis, Dec. 27 The following is a resume of the present military operations in Missouri, obtained from a reliable source. Within the last two weeks the Union army has captured 2500 rebels, including about 70 commissioned officers, 1200 horses and mules, 1100 stand of arms, 2 tons of powder, 100 wagons, and an immense amount of commissary stores and camp equipage. A large foundry at Lexington used by the rebels for casting cannon, shot and shells, most of the rebel craft on the Missouri, including ferry boats, have been destroyed or captured. A pretty clean sweep has been made of the whole country between the Missouri and Osage rivers, and Gen. Price, cut off from all supplies and recruits from North Missouri, is in full retreat for Arkansas with his army, having passed through Springfield on Monday last. Our loss in accomplishing these important results did not exceed one hundred killed and wounded.

Palmyra, Mo., 29th. Yesterday General Prentiss, with 450 men, encountered and dispersed 900 rebels under Col. Dorsey at Mount Zion, Boone county, killing and wounding 150, and capturing 35 prisoners, 95 horses, and 105 guns. Our loss was only 8 killed and 11 wounded.

The rebels burned another train on the North Missouri Railroad yesterday, and they say they intend to burn all the cars on the road, so as to prevent its being used.

Quincy, Ill., 28th. The bridges over the Fabins and North rivers, on the Palmyra Railroad, were set on fire by the rebels last night and destroyed.

Washington, Dec. 28. The settlement of the Trent affair affords much gratification among all conservative and prominent Union-loving men. Whatever may have been their previous opinions on the subject, they regard the adjustment as removing a serious impediment in the prosecution of hostilities against the insurgents, and as depriving the enemy of the strength which they would have derived from a war between the United States and Great Britain, and possibly with France. There is a generally expressed acquiescence in the course of the government, while the dispatches of Secretary Seward are viewed in the light of the highest statesmanlike ability.

On Tuesday, 24th, an order went from the Ordnance Department to three of the largest cannon founders in the country, viz., one in Pittsburg, one at West Point, and Alger's in Boston, to manufacture to their utmost capacity 10-inch columbiads for the next twelve months. Their present make would in that time yield eighteen hundred guns. Contracts for immense quantities of guns of small ordnance, arms and shot and shell, have been made this week.

Fortress Monroe, Dec. 23. A flag of truce brings Norfolk papers of Monday. They contain a dispatch from Nashville announcing that 9000 Federal troops had crossed Green river and were marching upon Hopkinsville, where Gen. Clark had 3500 rebels and was waiting reinforcements from Clarksville.

Advices from Bowling Green say that 17,000 Federals crossed Green river on Friday.

It was supposed that Bowling Green would be advanced upon from three sides simultaneously by 60,000 Federals, and that a decisive battle would be fought.

A dispatch from Savannah says that seven vessels of the stone fleet were sunk in Charleston channel on Friday.

New York, 30th. The Times despatch has the following:—From a gentleman who has just returned from Richmond we learn the following interesting facts: The rebels have great confidence that they would defeat the Union troops in a fair field, and that it is impossible for them to be conquered. They declare, rather than come again into the Union, the South would become a province of England.

The New York banks suspended specie payments this morning. They decided to do so at a late hour Saturday night. The final vote was 25 to 15 for suspension.

The World's Washington despatch says that the manner in which Mason and Slidell are to be given up has been left to Lord Lyons, who will doubtless have it done in the manner least offensive to this Government. They will probably be put on board the steamer America, which sails from New York next Wednesday, and which will, it is understood, be required to stop at Boston.

Philadelphia, 30th, Our banks have suspended, in consequence of the suspension in New York.

NOTES ON THE REBELLION.—Thurlow Weed writes from Europe to the Albany Journal that George L. Schuyler, the agent of the U. S. Government, has obtained from the government arsenals in Austria and Saxony over one hundred thousand rifles, equal to any in the world. These arms are now on their way to America.

The difficulty of providing forage for so large an army as that of the Potomac, is said to be increasing daily, notwithstanding the immense stores at Washington. The whole country this side of Fairfax Court House, says a Washington letter in the N. Y. Express, has been nearly exhausted already, in addition to the enormous supplies furnished by the Quartermaster General from the North. Still the cry is "for more." How will it be, then, when the army is advanced twenty miles further into the bowels of Virginia, where the Confederates have already cropped every kind of herbage so close as to leave hardly enough, per acre, to afford a good browse for a goat? Napoleon's army in Russia was destroyed, not by the frosts of winter, but primarily by the loss of his horses, and consequently, of transportation, through want of forage,

It is stated that at least three hundred incompetent officers of the army of the Potomac have resigned since the 1st of September.—*Boston Journal.*

AN EARTHQUAKE AT ARLINGTON HIGHTS.—On Sunday night, about one o'clock, several of the soldiers in Camp Leslie, Arlington Hights, were startled by a terrific noise, as if a whole regiment of cavalry were charging through the camp at full speed. The ground trembled and the whole camp was aroused. It proved to be an earthquake; its usual rumbling sound being aided by the frantic pawing and jumping of every horse in the camp. Many of the horses broke loose, and all were severely shocked; some of them fell to the ground, and altogether there was the wildest confusion ever yet seen in camp life.—*N. Y. Commercial.*

— A letter written from Naples says that marks of growing prosperity meet the traveler at every step throughout Italy, and that gold was never so plenty there as now.

CANADIAN SYMPATHY.—The following extract from a business letter which we have received yesterday from a town in Canada, shows that there is an undercurrent of sympathy with this Republic, notwithstanding the belligerent tone of the Bobadils of the press:—*Boston Journal.*

"———, C. E., Dec. 20.

In times of excitement like the present, when all nations are watching the progress of your movements with the deepest anxiety, it becomes every individual to keep himself as well informed as the times will admit. Believing, as I do, that every true Canadian sympathizes with you in your struggle for national existence, I herewith inclose ten dollars, for which you will please to send eleven copies of the *Weekly Journal.*

Great excitement prevails here on account of the course England has taken. I truly believe that if England should join the South, you could rely on fifty thousand men who would join the Northern army. I sincerely hope that success will attend honest Abe's government."

Married.

In Hartford, Ct., Dec. 2d, by Elder Joseph Turner, Bro. HORATIO S. HOUGH of New Haven, to Sr. ANNA H. SQUIRRELL of Hartford.

S. H. HOUGH.

Notices, &c.

A Call for Funds.

The publishing committee of the CHRISTIAN PUBLICATION SOCIETY, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at ONCE the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once FIVE HUNDRED DOLLARS, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than ANY TRACT SOCIETY in the COUNTRY, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money?* Or will you send us $100, $50, $20, or $10, to be *repaid* in TRACTS, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. DAVIS,
I. C. WELLCOME,
S. S. BREWER,
J. G. HAMBLIN,
SOLOMON HOVEY,
Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

We the subscribers agree to pay the sums affixed to our names into the Treasury of the Christian Publication Society, for the purpose of issuing and circulating tracts or books adapted to the demands of the times in which we live; and our subscriptions shall be paid in part as soon as needed, and shall be due in full, and subject to the call of the Publishing Committee of the C. P. S. when FIVE HUNDRED DOLLARS shall have been subscribed.

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Wm. Johnson	1.00
J. Mason	50
Amos Smith	25

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

☞ PREMIUM TRACT!! ☜

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Manuscripts should be sent to the Crisis office, addressed to the "EDITORIAL COMMITTEE OF THE WORLD'S CRISIS, BOSTON, MASS., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L. HASTINGS, President.

Notice of Conference.

Providence permitting, there will be a conference, of Advent believers, held in the town of Grand Blanc, Genesee Co., commencing Tuesday, 2 o'clock, P. M., Jan. 17th, 1862, and continuing over Lord's day. Bro. A. N. Seymour and wife, Bro George Moyer, and others are requested to meet with us. Brethren and sisters from surrounding vicinities are earnestly requested to attend this meeting Come, brethren, make efforts to be here. It may be the last conference we shall enjoy previous to the general gathering at the coming of our Lord, for he is *at hand.* This meeting will be held in the neighborhood of Bro. John Arable's and N. C. Jerome's. In behalf of the church,

J. A. SOBER.

Notice.

There will be a protracted meeting at Newfane, Vt, (Whitakerville) commencing Friday evening, Jan. 3d, 1862, and holding over Sunday, and longer if the interest warrant.

H. K. FLAGG.
S. W. BISHOP.

Conference.

The next quarterly conference of Western Maine, will be in Hollis, at the Methodist meeting house, commencing Jan. 9th, 1862, will hold over the following Sunday. Brn. from abroad are solicited to attend in the name of the Lord, and labor for the spread of truth, and the salvation of men in this vicinity. W. H. MITCHELL.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Brn. Higgins' and Wellcome's medicine.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Lynn, Mass. .... Sunday, Jan. 5th
MILES GRANT.

Canterbury Centre, the 2d Sabbath in Jan; and at Warner, in the Methodist meeting-house, at the lower village, the 4th Sabbath in Jan.
T. M. PREBLE.

Masonville, Ct., Jan. 31, 1862, and remain over the Sabbath.
Worcester, Mass. .... Jan. 7th
Vernon, Vt. .... Jan. 9th
and continue as long as thought best.
Will some Bro. please meet me at the South Vernon depot, Thursday, P. M?
GEO. CHAMPLIN.

Brunswick, Me. .... Jan. 5th
Kennebunk Depot .... Jan. 19th
Kennebunkport .... Jan. 26th
C. H. LEVERTON.

Lake Village, N. H. .... Sunday, Jan. 5th, 1862
J. COUCH.

Eld. T. W. Piper .... Jan. 19th

Wrightville, Conn. .... Sunday, Jan. 12th
T. S. CANFIELD.

Clinton, Mass. .... Jan. 5th, 1862
North Dana .... Jan. 12th
GEO. A STREETER.

Northfield, Mass., at Bro. Gages, Sunday, Jan. 5th
Hinsdale, N. H. .... Jan. 7th
Northville .... Sunday, Jan. 12th
WM. W. SUTHERLAND.

Rocky Brook R. I. .... Sunday, Jan. 5th
Warehouse Point .... Sunday, Jan. 12th
W. S. CAMPBELL.

I expect to hold a meeting at Mattapoisett with Bro. James Taylor, commencing Tuesday evening Jan. 7th, and to continue one week or more.
J. S. WHITE.

Norfolk, Ct, Bro. Tibbal's district, Sunday, Jan. 5th.
L. ANDREWS.

Abington, Ct. .... Sunday, Jan. 5th
North Foster, R. I. .... Sunday, Jan. 12th
East Killingly, Ct. .... Sunday, Jan. 19th
D. A. JONES.

Pawling, N. Y. .... Jan. 5th
Pine Tree (Salem) N. Y. .... Jan. 12th
J. K. BELLOWS.

Sandisfield .... Sunday, Jan. 5th
Well's Eorge .... Wed. eve, Jan. 8th
Chester Factories .... Thurs. eve, Jan. 9th
Goshen .... Sunday, Jan. 12th
Bro. David Thayer's .... Wed. Jan. 15th
Plainfield Pond .... Sunday, Jan. 19th
Savoy .... Sunday, Jan. 26th
GEO. L. TEEPLE.

Bristol, Ct. .... First Sunday in Jan.
H. MUNGER.

Massena the first and second Sundays in January. M. BATCHELOR.

Business Department.

Letters Received.

I. Fancher, E. W. Pond, P. E. Armstrong, L. C. Wellcome, C. B. Wilder, D. W. Teller, P. S. W. Deyo, H. L. Bradley, J. Porter, M. H. P., L. Bouteil, C. G. Carre, M. H. Morrison, T. M. Preble, T. W. Smith, J. L. Hery, H. C. Smiley, J. Gibson, J. Taylor, D. T. Taylor, J. Blain, H. E. Stone, Vesta N. Cudworth, P. P. Clay, C. H. Fosdick, A. Chamberlain, J Scott, J. E. Durham, A. L. Hanscomb, J. Blain, Eliza Hall, L. C. Glazier, Porter.

To Correspondents.

W. Nichols, the work referred to is very scarce. Do not know where it can be found. It was "published by a society for promoting christian knowledge and the practice of virtue, by the distribution of books." It is an English work.—G.

Bro. T. W. Smith, have the work on *Symbols*, but not the other. Should be very glad to receive it.—G.

H. Fellows, you mention but $2.00 in your letter, which contained $4.00. We have credited you $2.00 and $2 00 to J. M. Philipps.

J. L. H., we continue the Crisis as proposed. We are pleased with the articles.

S. D. Daniels—All right.

Bro. Jas. E. Durham, the Greek Testament and Lexicon, including postage, is $1.50.

Martha Christie, we have no Sabbath School Books prepared.

W. L. Parsons, Rutland, Vt., should have been credited to No. 352, instead of No. 377.

J. C. King, have cr. you to 352.

Can any one inform me where the *American Oil* can be obtained? It is wanted for a lady who has a cancer. Bro. Jonathan Wilson let us have part of a bottle, which seems to be doing good. Address E. M. Spears, Greenfield, Mass.

Geo. W. Brown's P. O. address is Providence, R. I.

W. C. Peck, Bro. Wm. Sheldon's P. O. address is Merrimack, Sauk Co., Wis.

C. W. Baker's P. O. address is Pawling, Dutchess Co., N. Y.

A Mussey's P. O. address is Hillsborough, Bear River, N. S.

Eld. R. Wendell's P. O. address is Salem, Mass.

Cash Receipts.

For the poor—D S Fernald 56 cts.

G T Denton 353, Lucy A Prince 338, J D Ross 338, E M Curtis 352, Isaac E Hall 331, Mary J Hodgkins 352, E W Watson 352, C D Sieverance 352, R Haskins 292, Mrs. L J Lane 352, Wm. F Baker 352, Mrs. S Blanchard 338, C N Bazzill 316, J H Morgan 338, A H Bolton 329, S F Rogers 333, Mrs. Jane Buck 352, M C Hunche 338, M Smith 324, John J Preston 352, D Gates 285, H Gorham 352, H W Farmer 350, S Harriman 370, O D Gibson 352, John Taylor 342, A Devereaux 338, J Morrison 355, A Minte 352, S S Smith 346, C Rennie 344,—$1.00 each.

Wm. Parsons 388, J R Rundall 328, Eliza Stowe 338, Hiram Fellows 315, E Lillie 277, J T Fifield 378, C H Fosdick 286, J F Sawtell 338, C Crawford 338, R L Crowell 335, J I Johnson 338, J N Hinds 359, Woodbury Howard 338, G Pettibone 366, N Jenkins 338, C W Safford 331, J McWade 338, S R Stewart 338, G Christie 366, J M Philipps 315,—$2.00 each.

P F Lyman 318, Wm. Shapley 364, John O Griswold 354, James O Sweet 336,—$3.00 each.

Mark Glines 337, S N Davis 386,—$4 00 each.

C C Kimball 325, $2.25; J B Clark 312, $1.50; Samuel Weaver 334, $4.63; D N Stocking 323, on acct., $1.23; Mrs. H M Burnham 330, 50 cts; W H Shackford 334, 50 cts; Mrs. J O'Harra 333, 50 cts; J N Sherman 329, 50 cts; J S Sherman 339, 50 cts; S Snyder 396, $1.60; G W Turner 257, $1.40; W H Balt 339, 50 cts; A Hofman 400, $3 00; E W Robbins 328, 40 cts; J S Shaw 328, 60 cts; Susan Sherman 331, $1.50; A K Hyde 309, 50 cts; John Gibson 366, $1.43; David Fernald 317, $2.44.

BOOKS AND TRACTS.

Wm. Shapley $1.00, J Parry 75 cts, G Christie $1.00, J Morrison $1.00, C W Dudley $1.00, N A Hitchcock 50 cts, S D Daniels 9 cts.

For the Coming Struggle.

G. Dillabaugh $1.00
J. M. Aldrich 1.00

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H. L. HASTINGS

For the Crisis.

Bethesda.

"I have no man, when the water is troubled, to put me into the pool."—John 5: 7.

Long had he waited (and perchance learned patience
In sorrow's school;)
The "season" at which angel-pinions rippled
Bethesda's pool.

And when at length the wondrous scene is witnessed,
With tear-dimmed eyes;
Alas! "another steppeth down before" him
And gains the prize.

But still he lingers, gazing on that fountain,
So dark and still—
There's balm of health in its mysterious "moving"—
Cure for each ill.

Oft and again 'neath angel feet they yielded—
Those waters cool;
And yet his tottering limbs refused to bear him
Into the pool.

But while despair was weaving her dark mantle
Around his soul,
The Galilean, passing by, beheld him,
And made him whole!

Methinks I too have wept beside that fountain,
Opened for sin,
Forgetful that e'en then One, longing, waited
To help me in.

Until comes stealing, like delicious music,
My spirit o'er,—
"Wouldst be made whole?" I recogn'ze my Savior,
And weep no more!

Warner, N. H. L. R. K. Bishop.

For the Crisis.

"Awake, thou that Sleepest!"

Brother, Sister in Christ, scattered over this dreary earth, has the long, dark night of watching caused thee to be weary and slumber at thy post, while darkness has been hovering over the land, and shut out for a season, as it were, from your visions, the sunlight of God's glory, for a trial of your faith, like Israel of old? Has thy heart fainted within thee, and been pressed down beneath a load of sorrow, or of hope deferred? Hast thou given up all for lost, saying in thine heart, God has forsaken his people? Or in this time of temptation, which has come upon the whole earth, hast thou been overcome by sin and unbelief? Has thy love grown cold, and do the signs of the near approach of the Master strike a dread upon thine heart, and chill thy very soul? O, then, these words are for thee,—awake, thou that sleepest! Thy life is in danger; the war trumpet is sounding through the land, the great day of the battle of God Almighty is at hand, and you, his sentinels, are sleeping at your posts, while the evening is all around you, and you willingly yielding yourselves up prisoners to the rebel prince. If he does not destroy thee immediately, will it save thee to be liberated on a parole of honor, no more to fight against the prince of darkness? Nay, verily. Thou hast enlisted for life. The law has been read to thee; thou hast sworn allegiance to the King of kings. Rebel against his government, and you die. Sleep at your post, and you peril your life. Desert, and when the war-cry is sounded, if found within the enemy's lines, thy doom is sealed forever. O, then, awake and sound the alarm, for the enemy is upon you with all his forces. Arouse thy fellow soldiers and cry mightily for help, for thy leader is near to help thee. His faithful sentinels are all protected, wherever they are stationed. O then look about thee; watch, for in such an hour as ye think not the Son of man cometh; and if he finds thee sleeping, will it be well with thee? Many of thy fellow soldiers are lost; some have fallen asleep, while others have given themselves up to the enemy, and to save reproach have ceased to fight against him, and are now found in his employ; and what says the Word? "The wages of sin is death, but the gift of God is eternal life." Life, then, is promised thee, "eternal life," when the victory is gained,—and victory is sure, though long deferred.

Our King is a conquering King. Principalities and powers must give way before him. His army is being gathered from the four corners of the earth, and though there are many lonely watchers like thyself on the outposts, they shall be gathered in a little while, if faithful, and called to pass a grand review. The long dark night is almost passed, the light breaks o'er yonder [illegible] "the war-cry of the nations is but the Ping in of the day when the sun of [illegible] shall "arise with healing in his wings." O, then, awake! shake off thy drowsy feelings; slumber not, at the peril of thy soul; stand at thy post; fight valiantly in thy Master's cause. Souls are perishing all around thee, and wilt thou be idle?

"Oh watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

Thy Master's eye is upon thee; he pities thy weakness, but punishes disobedience, and yet forgives the impenitent sinner.

But sayest thou in thy heart, "My Lord delayeth his coming." I have looked, and watched, and prayed for his coming these many years, yet 'all things continue as they were from the beginning'"? Ah! thy very thoughts condemn thee. Did not thy Master say, that when the servant should thus say in his heart, that he was nigh even at the doors? and are not all the signs being fulfilled? Has not the cry of peace and safety been sounding through the land? Was there ever a time when there was so little faith in the earth? Is not the love of many waxing cold? and are not men's hearts failing them for fear, and for looking after those things which are coming on the earth," while the nations have become angry? Are these signs not enough to convince thee that the last day is at hand? If not, I fear that thou wilt sleep on until the last great trumpet sounds to awaken thee "to shame and everlasting contempt."

Christian, thou that hast stood long and faithfully at thy post, light is beaming for thee. Long and tedious hath been thy watch upon the tower, but Jesus has stood by thee. Thy watch is almost ended, and soon wilt thou be relieved. The hosts of hell have long tried to overcome thee and find thee sleeping at thy post; but thank God, who will give thee victory through our Lord Jesus Christ. O, may God send out his light and truth, that the faithful may be comforted, and the slumbering awakened; that the whole church may have on "the whole armor of God," fighting manfully in his cause.

S. C. Wellcome.

Garden City, Minn.

For the Crisis.

Maine State Mission.

With this record I close the labors of the first quarter of our State mission, and with facts more interesting and encouraging than in any past communication, inasmuch as I can relate the revival of the Lord's work and the conversion of sinners to Christ.

On Sunday, Nov. 17th, I supplied the desk of Bro. R. R. York, Yarmouth, being at home, and was permitted to baptize three young converts, among whom was my little daughter Eliza, in the 14th year of her age. I thought of the days I first visited Yarmouth, by the request of Bro. York, in the year 1846, and when he was alone in the faith of the near advent of Jesus Christ, and when he and I wept over the unbelief and hardness of this people. O what a change now! Here is a happy little band of brethren and sisters looking for the Lord; many hearts to sympathize with us, and worship the coming Lord and Redeemer together; while others are being converted and added to the church. And here, where I had crossed the stream so often in sadness, I now was permitted to baptize three souls into Christ, and my own dear daughter among them. How mysterious and far beyond our calculations and foresight are the ways of Providence! In the afternoon we enjoyed the communion of the Lord's Supper, Bro. York and myself officiating at the head of the feast, while we also gave the right hand of fellowship to those who joined the little body of believers. The Lord be praised for the day of salvation and privilege among this people, and with our beloved brother York, who has labored indefatigably to build up the cause of his coming Savior in this place so many years.

Monday evening, Nov. 18th, I preached at Cumberland to a good and attentive audience; and on Friday evening following, and over the Sabbath, filled an appointment by request of the brethren in the same place. Our meetings were solemn, and I trust not in vain. The 21st, Thanksgiving, being at home, I attended with Bro. York the First Cong. church, and heard the pastor preach a faithful discourse from the following text: "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."—Ex. 21: 16. With but few exceptions I could subscribe to most that was said. After the service I accompanied Bro. York to his home, where, together with my companion, we enjoyed a Thanksgiving dinner around the hospitable board of our brother and sister in Christ. In the evening many of the brethren and sisters came in, and we conversed of higher and nobler themes than many parties of the day, and closed the interview with the united voice of praise, and united hearts in prayer.

Nov. 29th, I commenced a series of meetings in North Raymond, where three years ago I labored in a revival with Bro. Jesse Partridge, when the Lord greatly blessed the people, converting many souls to himself. The fruits of that revival and work of grace remain to this day. I put up at Bro. Thurlow's, who was at that time converted to God, together with his nearest neighbor, who were before their conversion living at variance and "hateful and hating one another," but now, having been reconciled by the blood of the cross, are living peaceable and happy lives. O what will the grace of God do? What will it not do for the children of men? Bro. Thurlow remarked at our morning prayer, "Three years ago you were here at the establishing of our family altar, and it has remained to this day." How happy was this reminiscence of the past; and what a satisfaction to see the work of grace continue through years and scenes of trial and backsliding.

On Saturday evening a prominent citizen of the town, much esteemed and well known for his moral and upright and stable character, arose for prayers at the close of our service, which had been unusually solemn. On the next day—Lord's day morning, at 9 o'clock, I visited him at his residence. I found him still earnestly inquiring—"What shall I do to be saved?" After conversing with him, pointing out the way to Christ by faith, obedience, and prayer, he consented to pray for himself and join me in an earnest cry for the salvation of his soul. We bowed before the Lord; his companion, an unconverted lady but not without feeling, refusing as yet to do so, remained in the room. At the close of my prayer, the afflicted soul cried out for mercy, and in his prayer said—"O Lord! thou knowest that this is the first time these proud knees have ever bowed before thee." He confessed his sins and asked forgiveness, and subsequently found great peace, and is now exhorting his unconverted neighbors and friends to repent and believe on the Lord Jesus. His wife immediately left the room in tears as we arose from our knees. I saw her before leaving, and pointed her to "the Lamb of God that taketh away the sin of the world." On Monday evening she arose voluntarily without request, and asked for the prayers of christians. On this evening, the last of my stay in Raymond, I tarried the night at the residence of these new believers in Christ. On arriving at the house, I found this lady already enjoying a measure of peace, remarking that she "would not again pass through such agony as she had endured for the three days past for anything; but now she felt some little peace." The next morning found these friends both in the enjoyment of hope; and we, having read a portion of God's word, all bowed around the mercy-seat, and each prayed, and then and there erected another family altar in this town, after three years had passed away.

On Sabbath afternoon I was sent for by the wife of Bro. Morrell, the keeper of the Poor Farm, to come and pray for her. I found her in deep godly sorrow for sin, and in tears seeking to know what she should do to be saved. Instructing her in the way of life the best I could, she consented to pray for herself, and with her companion we all kneeled down and called upon the name of the Lord, and she found mercy in Jesus, and now is joyful in hope. Tuesday evening following I preached to a small audience on Maybury Hill, tarrying the night with Bro. Maybury and sharing his kind hospitality. I would that the Lord would revive his work again in this region. It is barren and cold; the people are unalarmed on their way to hell! Who shall be the instrument of awakening them from their slumbers before the day of God?

Dec. 4th I commenced a series of meetings at South Casco, in the neighborhood of Bro. Peter Staples, with whom I put up and tarried most of the time I remained in the region. However, all the friends were kind and hospitable. The Lord reward them for their labor of love. Bro. Staples and his family have much claim upon my gratitude, and we were mutually blest in the christian interview we enjoyed. Our meetings in Casco increased daily in interest and numbers. I found the people cold and disheartened, and left them greatly revived. As in Raymond, and as is my custom, I visited from house to house, praying with and exhorting the people to seek after God, and distributing tracts among them. There occur many incidents in such visits of the most interesting character which it would be a pleasure to record, but we shall not be able to do so. They are treasured up in our memory, and I know in the "Book of God's remembrance," to be reviewed in the day of reckoning. I found several unconverted persons of both sexes during my visits deeply interested for themselves. They would weep and confess themselves lost and in need of a Savior, as I conversed with them; and I hope some of them will find, if they have not already found, peace in believing. One soul was blest and confessed the fact before the people on the last evening of our meeting Others promised that they would seek the Lord at once.

On Monday evening, Dec. 9th, we appointed a prayer meeting at the residence of Bro. Peter Staples, wishing to set the brethren and sisters unitedly to work before we left, and to commence prayer meetings in the different sections of their town for the revival of God's work. Though the roads were bad, muddy and wet, yet we had a large, old-fashioned room full of souls, and a solemn and interesting meeting. Another was appointed for Wednesday evening, and I trust such has been the increased interest, that others will follow, and many souls be revived and converted and saved as the result of this effort in Casco. Saturday evening, Dec. 7th, I held a meeting in Raymond village, a distance of about four miles, which was fully attended, and the people listened to the words of life attentively, and some expressed a desire for my return at some future day to preach unto them the things of the kingdom of God.

Tuesday, Dec. 10th, I returned by way of North Raymond and learned that the good work was going on blessedly; many had been quickened, some sinners converted, and others were inquiring. A prayer meeting was held in the evening at a private house occupied by a poor family, and in an out of the way place to accommodate those in that neighborhood, and yet a good number were present, and two on this evening desired prayers, and one poor soul cried aloud for mercy. I learned that Bro. James Albert Libbey was to preach the next evening, and that they were anticipating a rich feast and a glorious meeting. Eld. True Jordan has been laboring the last summer in this section to good acceptance, and was with the people on the preceding Sabbath. The Lord carry on this blessed work of revival in all that region, and may his truth and salvation prevail.

I am this day at home, but designing to leave for the Mission field again to-morrow. This work calls me much abroad, and yet I am willing to forego the enjoyment and endearments of family and home for

"The love of the Lord, and to seek for the lost."

Brethren and sisters, pray that my labors as your missionary may be more abundantly blessed of God. O. R. Fassett.

Yarmouth, Me., Dec. 12, 1861.

Selected for the Crisis.

Milton's Prayer of Patience.

I am old and blind!
Men point at me as smit'en by God's frown;
Afflicted and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see—
Poor, old and helpless, I the more belong,
Father Supreme, to Thee!

All merciful One!
When men are furthest, then art thou most near;
When friends pass by, my weaknesses to shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize Thy purpose, clearly shown—
My vision Thou hast dimmed that I may see
Thyself—Thyself alone!

I have naught to fear;
This darkness is the shadow of Thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in that radiance from the sinless land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime,
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine!
Within my bosom glows unearthly fire,
Lit by no skill of mine!

Selections.

The Spider and its Victim.

On a hot summer day, a gentleman sat down to think over a subject on which his mind was greatly troubled. He was wondering, how it was that so many of his acquaintance had yielded to temptation, and been destroyed. He was wondering how the great Tempter could so soon get them entangled in his nets, and never let them loose again till they were ruined.

While he was thinking over the subject, he saw a worm moving softly along in the footpath. He moved quietly, and without any fear. "Now," said the gentleman to himself, "that poor worm can go safely, though it has no reason to guide it. There lies in wait no destroyer to entangle it, while our young men, with reason and conscience, are destoyed by scores?" Just then he saw a spider cross the path about a foot in front of the worm. She did not appear to be thinking of the worm, nor the worm of her. When she got quite across the path she stopped, and stood still. The worm kept on, but soon was brought to a stand by a small cord, too small for our eyes to see, which the spider had spun as she rushed before him. Finding himself stopped, the worm turned to go back. The instant he turned back, back darted the spider, spinning a new cord behind her. The poor worm was now brought up a second time, and twisted and turned every way to escape. He seemed now to suspect some mischief, for he ran this way and that way, and every time he turned the spider darted around him weaving another rope. There gradually was no space left for him, except in the direction of the hole of the spider. That way was left open, but on all other sides, by darting across or around, the space was gradually growing less. It was noticed, too, that every time the worm turned towards the hole of the spider, he was instantly hemmed in, so that he could not get back quite so far as before. So his very agony continually brought him nearer the place of death. It took a full hour to do all this, and by that time the worm was brought close to the hole of his destroyer. He now seemed to feel that he was helpless, and if he could have screamed, he doubtless would have done so. And now the spider eyed him a moment, as if enjoying his terror, and laughing at her own skill, and then darted on him, and struck him with her fangs. Instantly the life began to flow out. Again she struck him, and the poor thing rolled over in agony and died. Mrs. Spider now hitched one of her little ropes to her victim and drew him into her hole, where she feasted at her leisure, perhaps counting over the number of poor victims whom she had destroyed in the same way before.

When I see a boy who goes with bad company, and who listens to their profane and licentious conversation, I think of the spider and her victim.

When I see a boy breaking the Sabbath by going off to fish, to swim, or to play;

When I see one disregarding his father and mother, and doing what he knows will grieve them;

When I see one occasionally going to the oyster cellar, and to the drinking saloon, in company;

When I see one going to the theatre, where nothing good, but all evil, is displayed;

When I have reason to suspect that he takes money from his father or his employer, which is none of his, but which he hopes to replace—

Why, I always think of the spider and her victim, and mourn that the great Destroyer is weaving his meshes about every such boy, and is drawing him towards his own awful home! The dead are there.—*Rev. John Todd, D. D.*

☞ Folly and pride walk side by side.

Choose a Great Object.

The object of life's achievement depends very much on the work that a man takes hold of. Wilberforce used to say of Sir Walter Scott's fine romances, that they always put him in mind of a giant cracking nuts. I saw at Omer's an illustrated manuscript which was the result of thirty years of patient labor. Alexander conquered the world and Paul evangelized it in less time than that. Many a man has taken as much time to fashion a curious toy as it would have taken him to build a house or ship. Let us not work upon toys, or, labor long and hard as we will, we shall have nothing but toys to show at last as the result of our life's work. For no man's work can be higher than his aim or longer than his plan. The greatest object, incomparably, to which human wit and energy can be directed, and on which this frail and short life can be expended, is to serve God and to save men. Whether we look at the inherent dignity of the object, or the vastness and durability of its results, or the magnificence of its rewards, it surpasses any other human enterprise infinitely more than St. Peter's at Rome surpasses the cob-house built by a child.

And what is peculiarly encouraging here is, that this mightiest of human or created works is within the reach of the weakest and the meanest of laborers. Though you have not the skill or the strength to execute anything which shall bring you riches, position, or fame among your fellow-men, yet you may win a crown, a sceptre, a throne, a kingdom, among the last and imperishable things that are not seen and are eternal. For "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh might glory in his presence." And Jesus says, "If *any* man will serve me, let him follow me, and *where I am, there shall my servant be.*"—*Tract Journal.*

A Touching Scene.

A French paper says that Lucille Rome, a pretty girl, with blue eyes and fair hair, poorly but neatly clad, was brought before the Sixth Court of Correction, under the charge of vagrancy.

"Does any one claim you?" asked the magistrate.

"Ah! my good sir," said she, "I have no longer friends; my father and mother are dead—I have only my brother James. The Court must send you to the House of Correction."

"Here I am, sister—here I am! do not fear;" cried a childish voice from the other end of the court, and at the same instant a little boy with a lively countenance started forth from amid the crowd, and stood before the Judge.

"Who are you?" said he.

"James Rome, the brother of this little girl."

"Your age?"

"Thirteen."

"And what do you want?"

"I come to claim my Lucille."

"But have you the means of providing for her"

"Yesterday I had not, but now I have. Don't be afraid, Lucille."

"Oh, how good you are, James!"

"Well, let us see, my boy," said the magistrate. "The court is disposed to do all it can for your sister. But you must give us some explanation."

"About a fortnight ago," continued the boy, "my poor mother died of a bad cough, for it was very cold at home. We were in great trouble. Then I said to myself, "I will be an artist, and when I know a good trade I will support my sister." I went apprentice to a brush-maker. Every day I used to carry her half of my dinner, and at night I took her secretly to my room, and she slept in my bed while I slept on the floor. But it appears she had not enough to eat. One day she begged on the Boulevard, and was taken up. When I heard that, I said to myself: "Come, my boy, things cannot last so; you must find something better."

"I soon found a place, where I am lodged, fed, and clothed, and have twenty francs a month. I have also found a good woman, who, for these twenty francs, will take care of Lucille, and teach her needle-work. I claim my sister.

"My boy," said the Judge, "your conduct is very honorable. However, your sister cannot be set at liberty till to-morrow."

"Never mind, Lucille, said the boy, "I will come and fetch you early to-morrow." Then turning to the magistrate, he said, "I may kiss her, may I not, sir?"

He threw himself into the arms of his sister, and both wept tears of affection.

Yielding to the Majority.

The following account of the venerated Dr. Kendrick's conduct when voted down by his brethren, is from the pen of the late James Edmunds, a man who displayed similar characteristics to those he so well describes and praises in Kendrick. An important lesson may be learned from it:

"Dr. Kendrick was indefatigable in advocating what he deemed to be right; but he always respected the voice of the majority of his brethren, when a decision was arrived at after full discussion and prayer for Divine guidance. His favorite policy had been to have the Hamilton Seminary a sacred retreat, where pious young men, far from the influence of the ungodly, might prosecute their studies unmolested. But after the course of study had been extended to a full collegiate term, the question of admitting others than candidates for the ministry came to be entertained. The Doctor opposed it with all his powers. A debate ensued, when the final question was brought before the Board. For the first time I found myself opposed to him, and that on a course of policy which he deemed vital. We debated with great earnestness till after midnight. He stood alone, but struggled like a giant against us all; from his manner one would suppose he would have left in despair, and given up the institution to its fate if out-voted. The vote was taken. He alone voted in the negative. He arose and said, "Brethren, I have used every means in my power to prevent this; but after hearing all my arguments, you have decided contrary to my judgment. I shall now cordially do all in my power to make this new policy succeed. I fear it will not; but you shall have my hearty co-operation in giving it a fair trial."—*New York Chronicle.*

Simplicity of Dress.—Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and grand jewelry; and our dear human angels, if they would make good their title to that name, should carefully avoid ornaments, which properly belong to Indian squaws and African princess. These tinselries may serve to give effect on the stage or upon a ball-room floor, but in daily life there is no substitute for simplicity. A vulgar taste is not to be disguised by gold or diamonds.

ITEMS.

To Remove Clinkers from Stoves.—Some kinds of coal are liable to form clinkers which adhere to the fire-brick lining of stoves, grates and furnaces, and become a source of great annoyance, as they cannot be removed by usual means without breaking the fire-brick. Persons who are thus annoyed will be glad to know that by putting a few oyster shells in the fire close to the clinkers, the latter will become so loose as to be readily removed without breaking the lining.—*Scientific American.*

Keeping Grapes.—We are in the habit of keeping grapes for common use during the winter, in the following manner: Take clean cheese boxes, pick off the bunches of grapes carefully, and pack them in dry grape leaves. Keep the boxes in a dry, cool place, being careful to not let them freeze. We generally have grapes till May.—*Cor. of Field Notes.*

Yeast.—Those who are not in the neighborhood of bakers, and cannot procure the fermentation called yeast, may make a better substitute as follows: Boil one pound of flour, quarter of a pound of brown sugar, and a little salt, in two gallons of water for an hour. When milk warm, bottle and cork it close. It will be ready for use in twenty-four hours.

Animal Temperature.—In man the temperature of the blood is 98 degrees; in sheep, 102 degrees; in ducks, 107 degrees. During the chills of ague, the heat of man's blood falls to 96 degrees and 94 degrees, while at the height of fever it rises to 102 degrees, and even to 105 degrees.—*Her. of Prog.*

"Church in a Spit-Box."—Henry Ward Beecher says of tobacco: "If there ever was a weed whose roots went down till they drew sap from below, that is it. A snuffing, smoking, chewing, spitting minister, ought to have a church in a spit-box. He is not fit to stand in ordinary congregations, nor to live in ordinary families."

☞ In 1740 Charles VI., Emperor of Austria, died "of an indigestion of mushrooms, which caused to him an apoplexy; and that dish of mushrooms changed the destiny of Europe.—*Secret History of the Court of France.*

To remove Iron Rust.—Take a little good cream of tartar and tie it up with the spotted part. When you put the article in to boil, be careful not to stir it till it boils, and it will disappear if the tartar is good.

Youth's Department.

Three Happy Children.

A GLIMPSE AT A CONTENTED FAMILY.

I saw a child's paradise last summer. It happened in this way. I was rambling in a retired neighborhood, not very remarkable for beauty of scenery or tasteful dwellings. The farm-houses were neatly painted, and the barns had an air of well-to-do plenty, but the scantiness of ornamental trees and shrubbery was somewhat singular. However, in a back street or lane, I came upon a house almost hidden behind hedges, evergreens, climbing honeysuckles, and fruit trees. It was unpretending, of a quiet color, but its expression (every house has an expression) was cheerful. Feeling tired, I said to myself, "What a good time they must have eating cherries here! I would like to stroll on and rest in this green spot."

Just then, a large, black dog sprang out, and startled me very much.

"He won't hurt you, he never bites"—and there, holding him by the tail, stood a spirited boy, perhaps five years old. His bright, brown eyes were softened by lashes so long and black that they shaded his cheeks, and made his face handsome without regular features.

"Nep barks at peddlers, but he never hurts ladies," said the boy, gallantly.

Desirous of an interview, I asked, "Could you give me a glass of water? I am thirsty."

"Wid the greatest pledure—shall I bring it here, or will you come into the house wid me? Mamma isn't at home, but Katie is."

I inquired: "And who is Katie?"

He looked surprised, as if I ought to know.

Why, Katie is my sister; she's older than I am, and can ride on horseback—most nine years old."

"Are you and Katie the only children?"

"No, indeed! We have a little brother, but he hasn't got to be a boy yet—he wears dresses."

The child's innocent politeness was so enticing that I accompanied him into the house. Here I was disappointed. I expected to see a dainty, white-muslin curtained interior, with pretty hanging baskets and crochet tidies, etc. Nothing of the kind—but as much contempt of the ornamental within as there was profusion without. A well-worn oil-cloth upon the hall floor; no carpet on the stairs and in the parlor—not an article claiming to elegance, except, perhaps, the piano, at which Katie sat practicing.

Katie did not in the least resemble her brother. She had that kind of hair that is "gold in the sun and brown in the shade," and those changeful gray eyes which, without claiming to be the most beautiful, are the most expressive. I must own her nose was *en peu retroussé*, but her mouth was bewitchingly dimpled, and kept pace in expression with those thoughtful eyes. She was shy to awkwardness, and evidently glad to run and bring the glass of water, leaving the boy to entertain me.

Having drunk, I reluctantly arose to go—sorry I had no excuse to remain longer. My little beau said:

"Why! you haven't seen the baby—come up into the nursery, and I'll show him to you."

He took me by the hand with such an irresistible manner that I accompanied him, Katie leading the way with a pleasant look, but saying nothing.

As the nursery door opened, I seemed to be peeping into a fairy paradise. Looking to the East, it had evidently been chosen as the most cheerful room in the house. Little shelves and brackets were in every side and corner, covered with the bright accumulations of many Christmas and birthdays.

Upon a fleecy mat sat a child nearly two years old, with eyes as blue as robin's eggs, and in great glee over a turtle in a basin of water. The turtle was not larger than a quarter of a dollar, but its lively motions filled the child with ecstasy as he shouted "urtle! urtle!" The nurse, a comely young woman, sat sewing. Occasionally she caught a fly and threw it into the basin. The tiny turtle would seize it, biting off first the head, then the body, and lastly the wings. This was a cruelty which I could not relish, but the enthusiasm of baby was extraordinary. He shook his yellow hair and clapped his fat hands, squealing with delight. From the baby and his extemporaneous aquarium my eyes wandered about this room.

"Would you like to see me saw?" asked my young master of ceremonies. No sooner said than done! Open flew a closet door—out came a little saw-horse, a real saw, and a real stick of wood, which he vigorously converted into short pieces, that he said were "just the size grandma likes for kindling her fire." Then he proceeded to show me other attractions of the nursery. There was a globe of gold-fish perpetually at play—a tame cricket, that sang every evening in the closet; a large chrysalis, that was daily expecting to emerge a gay butterfly some clippings of the leaf-cutter bee; book-shelves, where Mother Goose held a subordinate place;—but what struck me with astonishment were the walls of the room. They were covered, not with whitewash, nor paint, nor fresco; but from floor to ceiling were pasted engravings! The effect of the black and white was so startling and peculiar, for a moment I thought of some crazy man's fancy; but soon I discovered "method in the madness." Around the base of the room, within range of yearling vision, was a menagerie of all kinds of animals. Baby, following the direction of my eyes, ran pointing with his sharp forefinger, saying, "See! see!" at the horses, cows, and goats. His brother called me to a toad-fish, a sea-snake, and all kinds of ships, boats, and steamers. Katie, forgetting her shyness, pointed out Sancho Panza fighting the wind-mills. She introduced me to John Knox, preaching before Mary, Queen of Scots, and, in a few enthusiastic words, touched off that grand old man's character, and her eyes grew black as she pointed out the shadowy temple of fame in Cole's Voyage of Life.

Every door was wreathed with bright flowers, every window was bordered with colored pictures of pleasant scenes in the life of our Savior.

Among all those pictures (and I suppose there were six hundred, large and small) I saw no battle-piece, no scalping Indian, no witch of Endor, no rude stage-dancer, no vulgar caricature—nothing that could suggest frightful dreams, or tell those young minds of aught but peace and purity, pleasure and beauty, in the world.

"What a capital idea for combining cultivation with amusement for these children!" I thought; and I asked, "who made these walls so pretty?"

"Papa brought home the pictures and mamma pasted them up. Last winter papa thought he must go to the city to live, and he was going to sell this place, but we cried so about leaving our nursery and all pictures, papa gave it up."

Happy children! undazzled by the toys, dress, and artificial novelties of New York city, you have the pure taste to choose your gingham aprons and your country home—a home where your welfare is evidently the first consideration!

Happy children! with your birds and flowers, insects, books, and pictures, you are not studying nature at second-hand, but with your own clear eyes; and I believe Agassiz himself could learn some natural history from your acute observation.

Happy children! may you grow up as virtuous as you are innocent, as active as you are intelligent, as benevolent as you will be cultivated.

Sweet sister and brothers, sheltered there from vexation and temptation! I felt when I passed out of the gate as if I left you in the Happy Valley of Rasselas.

Rodenes.

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For the Crisis.

Bethesda.

"Whosoever then first, after the troubling of the water stepped in, was made whole."—John 5: 4.

Long had he waited (with pure learned patience
In sorrow's school),
That "season" at which angel-pinions rippled
Bethesda's pool.

And when at length the wondrous scene is witnessed,
With tear-dimmed eyes;
Alas! "another steppeth down before" him
And gains the prize.

But still he lingers, gazing on that fountain,
So dark and still—
There's balm of health in its mysterious "moving"—
Cure for each ill.

Gain and again death-angel feet they yielded—
Those waters cool;
And yet his tottering limbs refused to bear him
Into the pool.

But while despair was weaving her dark mantle
Around his soul,
The Galilean, passing by, beheld him,
And made him whole!

Methinks I too have wept beside that fountain,
Opened for sin,
Forgetful that e'en then One, longing, waited
To help me in.

Until comes stealing, like delicious music,
My spirit o'er,—
"Wouldst be made whole?" I recogn'ze my Savior,
And weep no more!

Warner, N. H. L. R. K. Bishop.

For the Crisis.

"Awake, thou that Sleepest!"

Brother, Sister in Christ, scattered over this dreary earth, has the long, dark night of watching caused thee to be weary and slumber at thy post, while darkness has been hovering over the land, and shut out for a season, as it were, from your visions, the sunlight of God's glory, for a trial of your faith, like Israel of old? Has thy heart fainted within thee, and been pressed down beneath a load of sorrow, or of hope deferred? Hast thou given up all for lost, saying in thine heart, God has forsaken his people? Or in this time of temptation, which has come upon the whole earth, hast thou been overcome by sin and unbelief? Has thy love grown cold, and do the signs of the near approach of the Master strike a dread upon thine heart, and chill thy very soul? O, then, these words are for thee,—awake, thou that sleepest! Thy life is in danger; the war trumpet is sounding through the land, the great day of the battle of God Almighty is at hand, and you, his sentinels, are sleeping at your posts, while the evening is all around you, and you willingly yielding yourselves up prisoners to the rebel prince. If he does not destroy thee immediately, will it save thee to be liberated on a parole of honor, no more to fight against the prince of darkness? Nay, verily. Thou hast enlisted for life. The law has been read to thee; thou hast sworn allegiance to the King of kings. Rebel against his government, and you die. Sleep at your post, and you peril your life. Desert, and when the war-cry is sounded, if found within the enemy's lines, thy doom is sealed forever. O, then, awake and sound the alarm, for the enemy is upon you with all his forces. Arouse thy fellow soldiers and cry mightily for help, for thy leader is near to help thee. His faithful sentinels are all protected, wherever they are stationed. O then look about thee; watch, for in such an hour as ye think not the Son of man cometh; and if he finds thee sleeping, will it be well with thee? Many of thy fellow soldiers are lost; some have fallen asleep, while others have given themselves up to the enemy, and, to save reproach have ceased to fight against him, and are now found in his employ; and what says the Word? "The wages of sin is death, but the gift of God is eternal life." Life, then, is promised thee, "eternal life," when the victory is gained,—and victory is sure, though long deferred.

Our King is a conquering King. Principalities and powers must give way before him. His army is being gathered from the four corners of the earth, and though there are many lonely watchers like thyself on the outposts, they shall be gathered in a little while, if faithful, and called to pass a grand review. The long dark night is far passed, the light breaks o'er yonder hills; the war-cry of the nations is but the [illegible] of the day when the sun of righteousness shall "arise with healing in his wings." O, then, awake! shake off thy drowsy feelings; slumber not, at the peril of thy soul; stand at thy post; fight valiantly in thy Master's cause. Souls are perishing all around thee, and wilt thou be idle?

"Oh watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

Thy Master's eye is upon thee; he pities thy weakness, but punishes disobedience, and yet forgives the impenitent sinner.

But sayest thou in thy heart, "My Lord delayeth his coming." I have looked, and watched, and prayed for his coming these many years, yet 'all things continue as they were from the beginning'"? Ah! thy very thoughts condemn thee. Did not thy Master say, that when the servant should thus say in his heart, that he was nigh even at the doors? and are not all the signs being fulfilled? Has not the cry of peace and safety been sounding through the land? Was there ever a time when there was so little faith in the earth? Is not the love of many waxing cold? and are not men's hearts failing them for fear, and for looking after those things which are coming on the earth," while the nations have become angry? Are these signs not enough to convince thee that the last day is at hand? If not, I fear that thou wilt sleep on until the last great trumpet sounds to awaken thee "to shame and everlasting contempt."

Christian, thou that hast stood long and faithfully at thy post, light is beaming for thee. Long and tedious hath been thy watch upon the tower, but Jesus has stood by thee. Thy watch is almost ended, and soon wilt thou be relieved. The hosts of hell have long tried to overcome thee and find thee sleeping at thy post; but thank God, who will give thee victory through our Lord Jesus Christ. O, may God send out his light and truth, that the faithful may be comforted, and the slumbering awakened; that the whole church may have on "the whole armor of God," fighting manfully in his cause.

S. C. Wellcome.

Garden City, Minn.

For the Crisis.

Maine State Mission.

With this record I close the labors of the first quarter of our State mission, and with facts more interesting and encouraging than in any past communication, inasmuch as I can relate the revival of the Lord's work and the conversion of sinners to Christ.

On Sunday, Nov. 17th, I supplied the desk of Bro. R. R. York, Yarmouth, being at home, and was permitted to baptize three young converts, among whom was my little daughter Eliza, in the 14th year of her age. I thought of the days I first visited Yarmouth, by the request of Bro. York, in the year 1846, and when he was alone in the faith of the near advent of Jesus Christ, and when he and I wept over the unbelief and hardness of this people. O what a change now! Here is a happy little band of brethren and sisters looking for the Lord; many hearts to sympathize with us, and worship the coming Lord and Redeemer together; while others are being converted and added to the church. And here, where I had crossed the stream so often in sadness, I now was permitted to baptize three souls into Christ, and my own dear daughter among them. How mysterious and far beyond our calculations and foresight are the ways of Providence! In the afternoon we enjoyed the communion of the Lord's Supper, Bro. York and myself officiating at the head of the feast, while we also gave the right hand of fellowship to those who joined the little body of believers. The Lord be praised for the day of salvation and privilege among this people, and with our beloved brother York, who has labored indefatigably to build up the cause of his coming Savior in this place so many years.

Monday evening, Nov. 18th, I preached at Cumberland to a good and attentive audience; and on Friday evening following, and over the Sabbath, filled an appointment by request of the brethren in the same place. Our meetings were solemn, and I trust not in vain. The 21st, Thanksgiving, being at home, I attended with Bro. York the First Cong. church, and heard the pastor preach a faithful discourse from the following text: "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."—Ex. 21: 16. With but few exceptions I could subscribe to most that was said. After the service I accompanied Bro. York to his home, where, together with my companion, we enjoyed a Thanksgiving dinner around the hospitable board of our brother and sister in Christ. In the evening many of the brethren and sisters came in, and we conversed of higher and nobler themes than many parties of the day, and closed the interview with the united voice of praise, and united hearts in prayer.

Nov. 29th, I commenced a series of meetings in North Raymond, where three years ago I labored in a revival with Bro. Jesse Partridge, when the Lord greatly blessed the people, converting many souls to himself. The fruits of that revival and work of grace remain to this day. I put up at Bro. Thurlow's, who was at that time converted to God, together with his nearest neighbor, who were before their conversion living at variance and "hateful and hating one another," but now, having been reconciled by the blood of the cross, are living peaceable and happy lives. O what will the grace of God do? What will it not do for the children of men? Bro. Thurlow remarked at our morning prayer, "Three years ago you were here at the establishing of our family altar, and it has remained to this day." How happy was this reminiscence of the past; and what a satisfaction to see the work of grace continue through years and scenes of trial and backsliding.

On Saturday evening a prominent citizen of the town, much esteemed and well known for his moral and upright and stable character, arose for prayers at the close of our service, which had been unusually solemn. On the next day—Lord's day morning, at 9 o'clock, I visited him at his residence. I found him still anxiously inquiring—"What shall I do to be saved?" After conversing with him, pointing out the way to Christ by faith, obedience, and prayer, he consented to pray for himself and join me in an earnest cry for the salvation of his soul. We bowed before the Lord; his companion, an [illegible] without feeling, refusing as yet to do so, remained in the room. At the close of my prayer, the afflicted soul cried out for mercy, and in his prayer said—"O Lord! thou knowest that this is the first time these proud knees have ever bowed before thee." He confessed his sins and asked forgiveness, and subsequently found great peace, and is now exhorting his unconverted neighbors and friends to repent and believe on the Lord Jesus. His wife immediately left the room in tears as we arose from our knees. I saw her before leaving, and pointed her to "the Lamb of God that taketh away the sin of the world." On Monday evening she arose voluntarily without request, and asked for the prayers of christians. On, this evening, the last of my stay in Raymond, I tarried the night at the residence of these new believers in Christ. On arriving at the house, I found this lady already enjoying a measure of peace, remarking that she "would not again pass through such agony as she had endured for the three days past for anything; but now she felt some little peace." The next morning found these friends both in the enjoyment of hope; and we, having read a portion of God's word, all bowed around the mercy-seat, and each prayed, and then and there erected another family altar in this town, after three years had passed away.

On Sabbath afternoon I was sent for by the wife of Bro. Morrell, the keeper of the Poor Farm, to come and pray for her. I found her in deep godly sorrow for sin, and in tears seeking to know what she should do to be saved. Instructing her in the way of life the best I could, she consented to pray for herself, and with her companion we all kneeled down and called upon the name of the Lord, and she found mercy in Jesus, and now is joyful in hope. Tuesday evening following I preached to a small audience on Maybury Hill, tarrying the night with Bro. Maybury and sharing his kind hospitality. I would that the Lord would revive his work again in this region. It is barren and cold; the people are unalarmed on their way to hell! Who shall be the instrument of awakening them from their slumbers before the day of God?

Dec. 4th I commenced a series of meetings at South Casco, in the neighborhood of Bro. Peter Staples, with whom I put up and tarried most of the time I remained in the region. However, all the friends were kind and hospitable. The Lord reward them for their labor of love. Bro. Staples and his family have much claim upon my gratitude, and we were mutually blest in the christian interview we enjoyed. Our meetings in Casco increased daily in interest and numbers. I found the people cold and disheartened, and left them greatly revived. As in Raymond, and as is my custom, I visited from house to house, praying with and exhorting the people to seek after God, and distributing tracts among them. There occur many incidents in such visits of the most interesting character which it would be a pleasure to record, but we shall not be able to do so. They are treasured up in our memory, and I know in the "Book of God's remembrance," to be reviewed in the day of reckoning. I found several unconverted persons of both sexes during my visits deeply interested for themselves. They would weep and confess themselves lost and in need of a Savior, as I conversed with them; and I hope some of them will find, if they have not already found, peace in believing. One soul was blest and confessed the fact before the people on the last evening of our meeting. Others promised that they would seek the Lord at once.

On Monday evening, Dec. 9th, we appointed a prayer meeting at the residence of Bro. Peter Staples, wishing to set the brethren and sisters unitedly to work before we left, and to commence prayer meetings in the different sections of their town for the revival of God's work. Though the roads were bad, muddy and wet, yet we had a large, old-fashioned room full of souls, and a solemn and interesting meeting. Another was appointed for Wednesday evening, and I trust such has been the increased interest, that others will follow, and many souls be revived and converted and saved as the result of this effort in Casco. Saturday evening, Dec. 7th, I held a meeting in Raymond village, a distance of about four miles, which was fully attended, and the people listened to the words of life attentively, and some expressed a desire for my return at some future day to preach unto them the things of the kingdom of God.

Tuesday, Dec. 10th, I returned by way of North Raymond and learned that the good work was going on blessedly; many had been quickened, some sinners converted, and others were inquiring. A prayer meeting was held in the evening at a private house occupied by a poor family, and in an out of the way place to accommodate those in that neighborhood, and yet a good number were present, and two on this evening desired prayers, and one poor soul cried aloud for mercy. I learned that Bro. James Albert Libbey was to preach the next evening, and that they were anticipating a rich feast and a glorious meeting. Eld. Trus Jordan has been laboring the last summer in this section to good acceptance, and was with the people on the preceding Sabbath. The Lord carry on this blessed work of revival in all that region, and may his truth and salvation prevail.

I am this day at home, but designing to leave for the Mission field again to-morrow. This work calls me much abroad, and yet I am willing to forego the enjoyment and endearments of family and home for
"The love of the Lord, and to seek for the lost."
Brethren and sisters, pray that my labors as your missionary may be more abundantly blessed of God. O. R. Fassett.

Yarmouth, Me., Dec. 12, 1861.

Selected for the Crisis.

Milton's Prayer of Patience.

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see—
Poor, old and helpless, I the more belong,
Father Supreme, to Thee!

All merciful One!
When men are farthest, then art thou most near;
When friends pass by, my weaknesses to shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize Thy purpose, clearly shown—
My vision Thou hast dimmed that I may see
Thyself—Thyself alone!

I have naught to fear;
This darkness is the shadow of Thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in that radiance from the sinless land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime,
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine!
Within my bosom glows unearthly fire,
Lit by no skill of mine!

Selections.

The Spider and its Victim.

On a hot summer day, a gentleman sat down to think over a subject on which his mind was greatly troubled. He was wondering, how it was that so many of his acquaintance had yielded to temptation, and been destroyed. He was wondering how the great Tempter could so soon get them entangled in his nets, and never let them loose again till they were ruined.

While he was thinking over the subject, he saw a worm moving softly along in the footpath. He moved quietly, and without any fear. "Now," said the gentleman to himself, "that poor worm can go safely, though it has no reason to guide it. There lies in wait no destroyer to entangle it, while our young men, with reason and conscience, are destroyed by scores?" Just then he saw a spider cross the path about a foot in front of the worm. She did not appear to be thinking of the worm, nor the worm of her. When she got quite across the path she stopped, and stood still. The worm kept on, but soon was brought to a stand by a small cord, too small for our eyes to see, which the spider had spun as she rushed before him. Finding himself stopped, the worm turned to go back. The instant he turned back, back darted the spider, spinning a new cord behind her. The poor worm was now brought up a second time, and twisted and turned every way to escape. He seemed now to suspect some mischief, for he ran this way and that way, and every time he turned the spider darted around him weaving another rope. There gradually was no space left for him, except in the direction of the hole of the spider. That way was left open, but on all other sides, by darting across or around, the space was gradually growing less. It was noticed, too, that every time the worm turned towards the hole of the spider, he was instantly hemmed in, so that he could not get back quite so far as before. So his very agony continually brought him nearer the place of death. It took a full hour to do all this, and by that time the worm was brought close to the hole of his destroyer. He now seemed to feel that he was helpless, and if he could have screamed, he doubtless would have done so. And now the spider eyed him a moment, as if enjoying his terror, and laughing at her own skill, and then darted on him, and struck him with her fangs. Instantly the life began to flow out. Again she struck him, and the poor thing rolled over in agony and died. Mrs. Spider now hitched one of her little ropes to her victim and drew him into her hole, where she feasted at her leisure, perhaps counting over the number of poor victims whom she had destroyed in the same way before.

When I see a boy who goes with bad company, and who listens to their profane and licentious conversation, I think of the spider and her victim.

When I see a boy breaking the Sabbath by going off to fish, to swim, or to play;

When I see one disregarding his father and mother, and doing what he knows will grieve them;

When I see one occasionally going to the oyster cellar, and to the drinking saloon, in company;

When I see one going to the theatre, where nothing good, but all evil, is displayed;

When I have reason to suspect that he takes money from his father or his employer, which is none of his, but which he hopes to replace—

Why, I always think of the spider and her victim, and mourn that the great Destroyer is weaving his meshes about every such boy, and is drawing him towards his own awful home! The dead are there.—*Rev. John Todd, D. D.*

☞ Folly and pride walk side by side.

Choose a Great Object.

The object of life's achievement depends very much on the work that a man takes hold of. Wilberforce used to say of Sir Walter Scott's fine romances, that they always put him in mind of a giant cracking nuts. I saw at Omer's an illustrated manuscript which was the result of thirty years of patient labor. Alexander conquered the world and Paul evangelized it in less time than that. Many a man has taken as much time to fashion a curious toy as it would have taken him to build a house or ship. Let us not work upon toys, or, labor long and hard as we will, we shall have nothing but toys to show at last as the result of our life's work. For no man's work can be higher than his aim or longer than his plan. The greatest object, incomparably, to which human wit and energy can be directed, and on which this frail and short life can be expended, is to serve God and to save men. Whether we look at the inherent dignity of the object, or the vastness and durability of its results, or the magnificence of its rewards, it surpasses any other human enterprise infinitely more than St. Peter's at Rome surpasses the cob-house built by a child.

And what is peculiarly encouraging here is, that this mightiest of human or created works is within the reach of the weakest and the meanest of laborers. Though you have not the skill or the strength to execute anything which shall bring you riches, position, or fame among your fellow-men, yet you may win a crown, a sceptre, a throne, a kingdom, among the last and imperishable things that are not seen and are eternal. For "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh might glory in his presence." And Jesus says, "If any man will serve me, let him follow me, and *where I am, there shall my servant be.*"—*Tract Journal.*

A Touching Scene.

A French paper says that Lucille Rome, a pretty girl, with blue eyes and fair hair, poorly but neatly clad, was brought before the Sixth Court of Correction, under the charge of vagrancy.

"Does any one claim you?" asked the magistrate.

"Ah! my good sir," said she, "I have no longer friends; my father and mother are dead—I have only my brother James. The Court must send you to the House of Correction."

"Here I am, sister—here I am! do not fear;" cried a childish voice from the other end of the court, and at the same instant a little boy with a lively countenance started forth from amid the crowd, and stood before the Judge.

"Who are you?" said he.

"James Rome, the brother of this little girl."

"Your age?"

"Thirteen."

"And what do you want?"

"I come to claim my Lucille."

"But have you the means of providing for her?"

"Yesterday I had not, but now I have. Don't be afraid, Lucille."

"Oh, how good you are, James!"

"Well, let us see, my boy," said the magistrate. "The court is disposed to do all it can for your sister. But you must give us some explanation."

"About a fortnight ago," continued the boy, "my poor mother died of a bad cough, for it was very cold at home. We were in great trouble. Then I said to myself, 'I will be an artist, and when I know a good trade I will support my sister.' I went apprentice to a brush-maker. Every day I used to carry her half of my dinner, and at night I took her secretly to my room, and she slept in my bed while I slept on the floor. But it appears she had not enough to eat. One day she begged on the Boulevard, and was taken up. When I heard that, I said to myself: 'Come, my boy, things cannot last so; you must find something better.'

"I soon found a place, where I am lodged, fed, and clothed, and have twenty francs a month. I have also found a good woman, who, for these twenty francs, will take care of Lucille, and teach her needlework. I claim my sister."

"My boy," said the Judge, "your conduct is very honorable. However, your sister cannot be set at liberty till to-morrow."

"Never mind, Lucille," said the boy, "I will come and fetch you early to-morrow." Then turning to the magistrate, he said, "I may kiss her, may I not, sir?"

He threw himself into the arms of his sister, and both wept tears of affection.

Yielding to the Majority.

The following account of the venerated Dr. Kendrick's conduct when voted down by his brethren, is from the pen of the late James Edmunds, a man who displayed similar characteristics to those he so well describes and praises in Kendrick. An important lesson may be learned from it:

"Dr. Kendrick was indefatigable in advocating what he deemed to be right; but he always respected the voice of the majority of his brethren, when a decision was arrived at after full discussion and prayer for Divine guidance. His favorite policy had been to have the Hamilton Seminary a sacred retreat, where pious young men, far from the influence of the ungodly, might prosecute their studies unmolested. But after the course of study had been extended to a full collegiate term, the question of admitting others than candidates for the ministry came to be entertained. The Doctor opposed it with all his powers. A debate ensued, when the final question was brought before the Board. For the first time I found myself opposed to him, and that on a course of policy which he deemed vital. We debated with great earnestness till after midnight. He stood alone, but struggled like a giant against us all; from his manner one would suppose he would have left in despair, and given up the institution to its fate if out-voted. The vote was taken. He alone voted in the negative. He arose and said, "Brethren, I have used every means in my power to prevent this; but after hearing all my arguments, you have decided contrary to my judgment. I shall now cordially do all in my power to make this new policy succeed. I fear it will not; but you shall have my hearty co-operation in giving it a fair trial."—*New York Chronicle.*

Simplicity of Dress.—Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and grand jewelry; and our dear human angels, if they would make good their title to that name, should carefully avoid ornaments, which properly belong to Indian squaws and African princess. These tinselries may serve to give effect on the stage or upon a ball-room floor, but in daily life there is no substitute for simplicity. A vulgar taste is not to be disguised by gold or diamonds.

ITEMS.

To Remove Clinkers from Stoves.—Some kinds of coal are liable to form clinkers which adhere to the fire-brick lining of stoves, grates and furnaces, and become a source of great annoyance, as they cannot be removed by usual means without breaking the fire-brick. Persons who are thus annoyed will be glad to know that by putting a few oyster shells in the fire close to the clinkers, the latter will become so loose as to be readily removed without breaking the lining.—*Scientific American.*

Keeping Grapes.—We are in the habit of keeping grapes for common use during the winter, in the following manner: Take clean cheese boxes, pick off the bunches of grapes carefully, and pack them in dry grape leaves. Keep the boxes in a dry, cool place, being careful to not let them freeze. We generally have grapes till May.—*Cor. of Field Notes.*

Yeast.—Those who are not in the neighborhood of bakers, and cannot procure the fermentation called yeast, may make a better substitute as follows: Boil one pound of flour, quarter of a pound of brown sugar, and a little salt, in two gallons of water for an hour. When milk warm, bottle and cork it close. It will be ready for use in twenty-four hours.

Animal Temperature.—In man the temperature of the blood is 98 degrees; in sheep, 102 degrees; in ducks, 107 degrees. During the cattle of ague, the heat of man's blood falls to 96 degrees and 94 degrees, while at the height of fever it rises to 102 degrees, and even to 105 degrees.—*Her. of Prog.*

"Church in a Spit-Box."—Henry Ward Beecher says of tobacco: "If there ever was a weed whose roots went down till they drew sap from below, that is it. A snuffing, smoking, chewing, spitting minister, ought to have a church in a spit-box. He is not fit to stand in ordinary congregations, nor to live in ordinary families."

☞ In 1740 Charles VI., Emperor of Austria, died "of an indigestion of mushrooms, which caused to him an apoplexy; and that dish of mushrooms changed the destiny of Europe.—*Secret History of the Court of France.*

To remove Iron Rust.—Take a little good cream of tartar and tie it up with the spotted part. When you put the article in to boil, be careful not to stir it till it boils, and it will disappear if the tartar is good.

Youth's Department.

Three Happy Children.

A GLIMPSE AT A CONTENTED FAMILY.

I saw a child's paradise last summer. It happened in this way. I was rambling in a retired neighborhood, not very remarkable for beauty of scenery or tasteful dwellings. The farm-houses were neatly painted, and the barns had an air of well-to-do plenty, but the scantiness of ornamental trees and shrubbery was somewhat singular. However, in a back street or lane, I came upon a house almost hidden behind hedges, evergreens, climbing honeysuckles, and fruit trees. It was unpretending, of a quiet color, but its expression (every house has an expression) was cheerful. Feeling tired, I said to myself, "What a good time they must have eating cherries here! I would like to stroll on and rest in this green spot."

Just then, a large, black dog sprang out, and startled me very much.

"He won't hurt you, he never bites"—and there, holding him by the tail, stood a spirited boy, perhaps five years old. His bright, brown eyes were softened by lashes so long and black that they shaded his cheeks, and made his face handsome without regular features.

"Nep barks at peddlers, but he never hurts ladies," said the boy, gallantly.

Desirous of an interview, I asked, "Could you give me a glass of water? I am thirsty."

"Wid the greatest pledure—shall I bring it here, or will you come into the house wid me? Mamma isn't at home, but Katie is."

I inquired: "And who is Katie?"

He looked surprised, as if I ought to know.

Why, Katie is my sister; she's older than I am, and can ride on horseback—most nine years old."

"Are you and Katie the only children?"

"No, indeed! We have a little brother, but he hasn't got to be a boy yet—he wears dresses."

The child's innocent politeness was so enticing that I accompanied him into the house. Here I was disappointed. I expected to see a dainty, white-muslin curtained interior, with pretty hanging baskets and crochet tidies, etc. Nothing of the kind—but as much contempt of the ornamental within as there was profusion without. A well-worn oil-cloth upon the hall floor; no carpet on the stairs and in the parlor—not an article claiming to elegance, except, perhaps, the piano, at which Katie sat practicing.

Katie did not in the least resemble her brother. She had that kind of hair that is "gold in the sun and brown in the shade," and those changeful gray eyes which, without claiming to be the most beautiful, are the most expressive. I must own her nose was en pen retroussé, but her mouth was bewitchingly dimpled, and kept pace in expression with those changeful eyes. She was shy to awkwardness, and evidently glad to run and bring the glass of water, leaving the boy to entertain me.

Having drank, I reluctantly arose to go—sorry I had no excuse to remain longer. My little host said:

"Why! you haven't seen the baby—come up into the nursery, and I'll show him to you."

He took me by the hand with such an irresistible manner that I accompanied him, Katie leading the way with a pleasant look, but saying nothing.

As the nursery door opened, I seemed to be peeping into a fairy paradise. Looking to the East, it had evidently been chosen as the most cheerful room in the house. Little shelves and brackets were in every side and corner, covered with the bright accumulations of many Christmases and birthdays.

Upon a fleecy mat sat a child nearly two years old, with eyes as blue as robin's eggs, and in great glee over a turtle in a basin of water. The turtle was not larger than a quarter of a dollar, but its lively motions filled the child with ecstasy as he shouted "urtle! urtle!" The nurse, a comely young woman, sat sewing. Occasionally she caught a fly and threw it into the basin. The tiny turtle would seize it, biting off first the head, then the body, and lastly the wings. This was a cruelty which I could not relish, but the enthusiasm of baby was extraordinary. He shook his yellow hair and clapped his fat hands, squealing with delight. From the baby and his extemporaneous aquarium my eyes wandered about this room.

"Would you like to see me saw?" asked my young master of ceremonies. No sooner said than done! Open flew a closet door—out came a little saw-horse, a real saw and a real stick of wood, which he vigorously converted into short pieces, that he said were "just the size grandma likes for kindling her fire." Then he proceeded to show me other attractions of the nursery. There was a globe of gold-fish perpetually at play—a tame cricket, that sang every evening in the closet; a large chrysalis, that was daily expecting to emerge a gay butterfly; some clippings of the leaf-cutter bee; book-shelves, where Mother Goose held a subordinate place;—but what struck me with astonishment were the walls of the room. They were covered, not with whitewash, nor paint, nor fresco; but from floor to ceiling were pasted engravings! The effect of the black and white was so startling and peculiar, for a moment I thought of some crazy man's fancy; but soon I discovered "method in the madness." Around the base of the room, within range of yearling vision, was a menagerie of all kinds of animals. Baby, following the direction of my eyes, ran pointing with his sharp forefinger, saying, "See!—see!" at the horses, cows, and goats. His brother called me to a toad-fish, a sea-snake, and all kinds of ships, boats, and steamers. Katie, forgetting her shyness, pointed out Sancho Panza fighting the wind-mills. She introduced me to John Knox, preaching before Mary, Queen of Scots, and, in a low, enthusiastic words, touched off that grand old man's character, and her eyes grew black as she pointed out the shadowy temple of fame in Cole's Voyage of Life."

Every door was wreathed with bright flowers, every window was bordered with colored pictures of pleasant scenes in the life of our Savior.

Among all those pictures (and I suppose there were six hundred, large and small) I saw no battle-piece, no scalping Indian, no witch of Endor, no rude stage-dancer, no vulgar caricature—nothing that could suggest frightful dreams, or tell those young minds of aught but peace and purity, pleasure and beauty, in the world.

"What a capital idea for combining cultivation with amusement for these children!" I thought; and I asked, "who made these walls so pretty?"

"Papa brought home the pictures and mamma pasted them up. Last winter papa thought he must go to the city to live, and he was going to sell this place, but we cried so about leaving our nursery and all pictures, papa gave it up."

Happy children! undazzled by the toys, dress, and artificial novelties of New York city, you have the pure taste to choose your gingham aprons and your country home—a home where your welfare is evidently the first consideration!

Happy children! with your birds and flowers, insects, books, and pictures, you are not studying nature at second-hand, but with your own clear eyes; and I believe Agassiz himself could learn some natural history from your acute observation.

Happy children! may you grow up as virtuous as you are innocent, as active as you are intelligent, as benevolent as you will be cultivated.

Sweet sister and brothers, sheltered there from vexation and temptation! I felt when I passed out of the gate as if I left you in the Happy Valley of Rasselas.

Rodesse.

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MILES GRANT, Boston, Mass.

For the Crisis.

Bethesda.

"I have no man, when the water is troubled, to put me into the pool."—John 5: 7.

Long had he waited (and perchance learned patience
In sorrow's school;)
That "season" at which angel-pinions rippled
Bethesda's pool.

And when at length the wondrous scene is witnessed,
With tear-dimmed eyes;
Alas! "another steppeth down before" him
And gains the prize.

But still he lingers, gazing on that fountain,
So dark and still—
There's balm of health in its mysterious "moving"—
Cure for each ill.

Oft and again 'neath angel feet they yielded—
Those waters cool;
And yet his tottering limbs refused to bear him
Into the pool.

But while despair was weaving her dark mantle
Around his soul,
The Galilean, passing by, beheld him,
And made him whole!

Methinks I too have wept beside that fountain,
Opened for sin,
Forgetful that e'en then One, longing, waited
To help me in.

Until comes stealing, like delicious music,
My spirit o'er,—
"Wouldst be made whole?" I recogn'ze my Savior,
And weep no more!

Warner, N. H. L. R. K. Bishop.

For the Crisis.

"Awake, thou that Sleepest!"

Brother, Sister in Christ, scattered over this dreary earth, has the long, dark night of watching caused thee to be weary and slumber at thy post, while darkness has been hovering over the land, and shut out for a season, as it were, from your visions, the sunlight of God's glory, for a trial of your faith, like Israel of old? Has thy heart fainted within thee, and been pressed down beneath a load of sorrow, or of hope deferred? Hast thou given up all for lost, saying in thine heart, God has forsaken his people? Or in this time of temptation, which has come upon the whole earth, hast thou been overcome by sin and unbelief? Has thy love grown cold, and do the signs of the near approach of the Master strike a dread upon thine heart, and chill thy very soul? O, then, these words are for thee,—awake, thou that sleepest! Thy life is in danger; the war trumpet is sounding through the land, the great day of the battle of God Almighty is at hand, and you, his sentinels, are sleeping at your posts, while the evening is all around you, and you willingly yielding yourselves up prisoners to the rebel prince. If he does not destroy thee immediately, will it save thee to be liberated on a parole of honor, no more to fight against the prince of darkness? Nay, verily. Thou hast enlisted for life. The law has been read to thee; thou hast sworn allegiance to the King of kings. Rebel against his government, and you die. Sleep at your post, and you peril your life. Desert, and when the war-cry is sounded, if found within the enemy's lines, thy doom is sealed forever. O, then, awake and sound the alarm, for the enemy is upon you with all his forces. Arouse thy fellow soldiers and cry mightily for help, for thy leader is near to help thee. His faithful sentinels are all protected, wherever they are stationed. O then look about thee; watch, for in such an hour as ye think not the Son of man cometh; and if he finds thee sleeping, will it be well with thee? Many of thy fellow soldiers are lost; some have fallen asleep, while others have given themselves up to the enemy, and to save reproach have ceased to fight against him, and are now found in his employ; and what says the Word? "The wages of sin is death, but the gift of God is eternal life." Life, then, is promised thee, "eternal life," when the victory is gained,—and victory is sure, though long deferred.

Our King is a conquering King. Principalities and powers must give way before him. His army is being gathered from the four corners of the earth, and though there are many lonely watchers like thyself on the outposts, they shall be gathered in a little while, if faithful, and called to pass a grand review. The long dark night is at passed, the light breaks o'er yonder "the war-cry of the nations is but the Ping in of the day when the sun of Righteousness shall "arise with healing in his wings." O, then, awake! shake off thy drowsy feelings; slumber not, at the peril of thy soul; stand at thy post; fight valiantly in thy Master's cause. Souls are perishing all around thee, and wilt thou be idle?

"Oh watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

Thy Master's eye is upon thee; he pities thy weakness, but punishes disobedience, and yet forgives the impenitent sinner.

But sayest thou in thy heart, "My Lord delayeth his coming." I have looked, and watched, and prayed for his coming these many years, yet 'all things continue as they were from the beginning'"? Ah! thy very thoughts condemn thee. Did not thy Master say, that when the servant should thus say in his heart, that he was nigh even at the doors? and are not all the signs being fulfilled? Has not the cry of peace and safety been sounding through the land? Was there ever a time when there was so little faith in the earth? Is not the love of many waxing cold? and are not "men's hearts failing them for fear, and for looking after those things which are coming on the earth," while the nations have become angry? Are these signs not enough to convince thee that the last day is at hand? If not, I fear that thou wilt sleep on until the last great trumpet sounds to awaken thee "to shame and everlasting contempt."

Christian, thou that hast stood long and faithfully at thy post, light is beaming for thee. Long and tedious hath been thy watch upon the tower, but Jesus has stood by thee. Thy watch is almost ended, and soon wilt thou be relieved. The hosts of hell have long tried to overcome thee and find thee sleeping at thy post; but thank God, who will give thee victory through our Lord Jesus Christ. O, may God send out his light and truth, that the faithful may be comforted, and the slumbering awakened; that the whole church may have on "the whole armor of God," fighting manfully in his cause.

S. C. Wellcome.

Garden City, Minn.

For the Crisis.

Maine State Mission.

With this record I close the labors of the first quarter of our State mission, and with facts more interesting and encouraging than in any past communication, inasmuch as I can relate the revival of the Lord's work and the conversion of sinners to Christ.

On Sunday, Nov. 17th, I supplied the desk of Bro. R. R. York, Yarmouth, being at home, and was permitted to baptize three young converts, among whom was my little daughter Eliza, in the 14th year of her age. I thought of the days I first visited Yarmouth, by the request of Bro. York, in the year 1846, and when he was alone in the faith of the near advent of Jesus Christ, and when he and I wept over the unbelief and hardness of this people. O what a change now! Here is a happy little band of brethren and sisters looking for the Lord; many hearts to sympathize with us, and worship the coming Lord and Redeemer together; while others are being converted and added to the church. And here, where I had crossed the stream so often in sadness, I now was permitted to baptize three souls into Christ, and my own dear daughter among them. How mysterious and far beyond our calculations and foresight are the ways of Providence! In the afternoon we enjoyed the communion of the Lord's Supper, Bro. York and myself officiating at the head of the feast, while we also gave the right hand of fellowship to those who joined the little body of believers. The Lord be praised for the day of salvation and privilege among this people, and with our beloved brother York, who has labored indefatigably to build up the cause of his coming Savior in this place so many years.

Monday evening, Nov. 18th, I preached at Cumberland to a good and attentive audience; and on Friday evening following, and over the Sabbath, filled an appointment by request of the brethren in the same place. Our meetings were solemn, and I trust not in vain. The 21st, Thanksgiving, being at home, I attended with Bro. York the First Cong. church, and heard the pastor preach a faithful discourse from the following text: "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."—Ex. 21: 16. With but few exceptions I could subscribe to most that was said. After the service I accompanied Bro. York to his home, where, together with my companion, we enjoyed a Thanksgiving dinner around the hospitable board of our brother and sister in Christ. In the evening many of the brethren and sisters came in, and we conversed of higher and nobler themes than many parties of the day, and closed the interview with the united voice of praise, and united hearts in prayer.

Nov. 29th, I commenced a series of meetings in North Raymond, where three years ago I labored in a revival with Bro. Jesse Partridge, when the Lord greatly blessed the people, converting many souls to himself. The fruits of that revival and work of grace remain to this day. I put up at Bro. Thurlow's, who was at that time converted to God, together with his nearest neighbor, who were before their conversion living at variance and "hateful and hating one another," but now, having been reconciled by the blood of the cross, are living peaceable and happy lives. O what will the grace of God do? What will it not do for the children of men? Bro. Thurlow remarked at our morning prayer, "Three years ago you were here at the establishing of our family altar, and it has remained to this day." How happy was this reminiscence of the past; and what a satisfaction to see the work of grace continue through years and scenes of trial and backsliding.

On Saturday evening a prominent citizen of the town, much esteemed and well known for his moral and upright and stable character, arose for prayers at the close of our service, which had been unusually solemn. On the next day—Lord's day morning, at 9 o'clock, I visited him at his residence. I found him still earnestly inquiring—"What shall I do to be saved?" After conversing with him, pointing out the way to Christ by faith, obedience, and prayer, he consented to pray for himself and join me in an earnest cry for the salvation of his soul. We bowed before the Lord; his companion, an unconverted lady but not without feeling, refusing as yet to do so, remained in the room. At the close of my prayer, the afflicted soul cried out for mercy, and in his prayer said—"O Lord! thou knowest that this is the first time these proud knees have ever bowed before thee." He confessed his sins and asked forgiveness, and subsequently found great peace, and is now exhorting his unconverted neighbors and friends to repent and believe on the Lord Jesus. His wife immediately left the room in tears as we arose from our knees. I saw her before leaving, and pointed her to "the Lamb of God that taketh away the sin of the world." On Monday evening she arose voluntarily without request, and asked for the prayers of christians. On, this evening, the last of my stay in Raymond, I tarried the night at the residence of these new believers in Christ. On arriving at the house, I found this lady already enjoying a measure of peace, remarking that she "would not again pass through such agony as she had endured for the three days past for anything; but now she felt some little peace." The next morning found these friends both in the enjoyment of hope; and we, having read a portion of God's word, all bowed around the mercy-seat, and each prayed, and then and there erected another family altar in this town, after three years had passed away.

On Sabbath afternoon I was sent for by the wife of Bro. Morrell, the keeper of the Poor Farm, to come and pray for her. I found her in deep godly sorrow for sin, and in tears seeking to know what she should do to be saved. Instructing her in the way of life the best I could, she consented to pray for herself, and with her companion we all kneeled down and called upon the name of the Lord, and she found mercy in Jesus, and now is joyful in hope. Tuesday evening following I preached to a small audience on Maybury Hill, tarrying the night with Bro. Maybury and sharing his kind hospitality. I would that the Lord would revive his work again in this region. It is barren and cold; the people are unalarmed on their way to hell! Who shall be the instrument of awakening them from their slumbers before the day of God?

Dec. 4th I commenced a series of meetings at South Casco, in the neighborhood of Bro. Peter Staples, with whom I put up and tarried most of the time I remained in the region. However, all the friends were kind and hospitable. The Lord reward them for their labor of love. Bro. Staples and his family have much claim upon my gratitude, and we were mutually blest in the christian interview we enjoyed. Our meetings in Casco increased daily in interest and numbers. I found the people cold and disheartened, and left them greatly revived. As in Raymond, and as is my custom, I visited from house to house, praying with and exhorting the people to seek after God, and distributing tracts among them. There occur many incidents in such visits of the most interesting character which it would be a pleasure to record, but we shall not be able to do so. They are treasured up in our memory, and I know in the "Book of God's remembrance," to be reviewed in the day of reckoning. I found several unconverted persons of both sexes during my visits deeply interested for themselves. They would weep and confess themselves lost and in need of a Savior, as I conversed with them; and I hope some of them will find, if they have not already found, peace in believing. One soul was blest and confessed the fact before the people on the last evening of our meeting. Others promised that they would seek the Lord at once.

On Monday evening, Dec. 9th, we appointed a prayer meeting at the residence of Bro. Peter Staples, wishing to set the brethren and sisters unitedly to work before we left, and to commence prayer meetings in the different sections of their town for the revival of God's work. Though the roads were bad, muddy and wet, yet we had a large, old-fashioned room full of souls, and a solemn and interesting meeting. Another was appointed for Wednesday evening, and I trust such has been the increased interest, that others will follow, and many souls be revived and converted and saved as the result of this effort in Casco. Saturday evening, Dec. 7th, I held a meeting in Raymond village, a distance of about four miles, which was fully attended, and the people listened to the words of life attentively, and some expressed a desire for my return at some future day to preach unto them the things of the kingdom of God.

Tuesday, Dec. 10th, I returned by way of North Raymond and learned that the good work was going on blessedly; many had been quickened, some sinners converted, and others were inquiring. A prayer meeting was held in the evening at a private house occupied by a poor family, and in an out of the way place to accommodate those in that neighborhood, and yet a good number were present, and two on this evening desired prayers, and one poor soul cried aloud for mercy. I learned that Bro. James Albert Libbey was to preach the next evening, and that they were anticipating a rich feast and a glorious meeting. Eld. True Jordan has been laboring the last summer in this section to good acceptance, and was with the people on the preceding Sabbath. The Lord carry on this blessed work of revival in all that region, and may his truth and salvation prevail.

I am this day at home, but designing to leave for the Mission field again to-morrow. This work calls me much abroad, and yet I am willing to forego the enjoyment and endearments of family and home for

"The love of the Lord, and to seek for the lost."

Brethren and sisters, pray that my labors as your missionary may be more abundantly blessed of God. O. R. Fassett.

Yarmouth, Me., Dec. 12, 1861.

Selected for the Crisis.

Milton's Prayer of Patience.

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see—
Poor, old and helpless, I the more belong,
Father Supreme, to Thee!

All merciful One!
When men are farthest, then art thou most near;
When friends pass by, my weaknesses to shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize Thy purpose, clearly shown—
My vision Thou hast dimmed that I may see
Thyself—Thyself alone!

I have naught to fear;
This darkness is the shadow of Thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in that radiance from the sinless land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime,
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine!
Within my bosom glows unearthly fire,
Lit by no skill of mine!

Selections.

The Spider and its Victim.

On a hot summer day, a gentleman sat down to think over a subject on which his mind was greatly troubled. He was wondering, how it was that so many of his acquaintance had yielded to temptation, and been destroyed. He was wondering how the great Tempter could so soon get them entangled in his nets, and never let them loose again till they were ruined.

While he was thinking over the subject, he saw a worm moving softly along in the footpath. He moved quietly, and without any fear. "Now," said the gentleman to himself, "that poor worm can go safely, though it has no reason to guide it. There lies in wait no destroyer to entangle it, while our young men, with reason and conscience, are destoyed by scores?" Just then he saw a spider cross the path about a foot in front of the worm. She did not appear to be thinking of the worm, nor the worm of her. When she got quite across the path she stopped, and stood still. The worm kept on, but soon was brought to a stand by a small cord, too small for our eyes to see, which the spider had spun as she rushed before him. Finding himself stopped, the worm turned to go back. The instant he turned back, back darted the spider, spinning a new cord behind her. The poor worm was now brought up a second time, and twisted and turned every way to escape. He seemed now to suspect some mischief, for he ran this way and that way, and every time he turned the spider darted around him weaving another rope. There gradually was no space left for him, except in the direction of the hole of the spider. That way was left open, but on all other sides, by darting across or around, the space was gradually growing less. It was noticed, too, that every time the worm turned towards the hole of the spider, he was instantly hemmed in, so that he could not get back quite so far as before. So his very agony continually brought him nearer the place of death. It took a full hour to do all this, and by that time the worm was brought close to the hole of his destroyer. He now seemed to feel that he was helpless, and if he could have screamed, he doubtless would have done so. And now the spider eyed him a moment, as if enjoying his terror, and laughing at her own skill, and then darted on him, and struck him with her fangs. Instantly the life began to flow out. Again she struck him, and the poor thing rolled over in agony and died. Mrs. Spider now hitched one of her little ropes to her victim and drew him into her hole, where she feasted at her leisure, perhaps counting over the number of poor victims whom she had destroyed in the same way before.

When I see a boy who goes with bad company, and who listens to their profane and licentious conversation, I think of the spider and her victim.

When I see a boy breaking the Sabbath by going off to fish, to swim, or to play;

When I see one disregarding his father and mother, and doing what he knows will grieve them;

When I see one occasionally going to the oyster cellar, and to the drinking saloon, in company;

When I see one going to the theatre, where nothing good, but all evil, is displayed;

When I have reason to suspect that he takes money from his father or his employer, which is none of his, but which he hopes to replace—

Why, I always think of the spider and her victim, and mourn that the great Destroyer is weaving his meshes about every such boy, and is drawing him towards his own awful home! The dead are there.—*Rev. John Todd, D. D.*

☞ Folly and pride walk side by side.

Choose a Great Object.

The object of life's achievement depends very much on the work that a man takes hold of. Wilberforce used to say of Sir Walter Scott's fine romances, that they always put him in mind of a giant cracking nuts. I saw at Omer's an illustrated manuscript which was the result of thirty years of patient labor. Alexander conquered the world and Paul evangelized it in less time than that. Many a man has taken as much time to fashion a curious toy as it would have taken him to build a house or ship. Let us not work upon toys, or, labor long and hard as we will, we shall have nothing but toys to show at last as the result of our life's work. For no man's work can be higher than his aim or longer than his plan. The greatest object, incomparably, to which human wit and energy can be directed, and on which this frail and short life can be expended, is to serve God and to save men. Whether we look at the inherent dignity of the object, or the vastness and durability of its results, or the magnificence of its rewards, it surpasses any other human enterprise infinitely more than St. Peter's at Rome surpasses the cob-house built by a child.

And what is peculiarly encouraging here is, that this mightiest of human or created works is within the reach of the weakest and the meanest of laborers. Though you have not the skill or the strength to execute anything which shall bring you riches, position, or fame among your fellow-men, yet you may win a crown, a sceptre, a throne, a kingdom, among the last and imperishable things that are not seen and are eternal. For "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh might glory in his presence." And Jesus says, "If any man will serve me, let him follow me, and *where I am, there shall my servant be.*"—*Tract Journal.*

A Touching Scene.

A French paper says that Lucille Rome, a pretty girl, with blue eyes and fair hair, poorly but neatly clad, was brought before the Sixth Court of Correction, under the charge of vagrancy.

"Does any one claim you?" asked the magistrate.

"Ah! my good sir," said she, "I have no longer friends; my father and mother are dead—I have only my brother James. The Court must send you to the House of Correction."

"Here I am, sister—here I am! do not fear;" cried a childish voice from the other end of the court, and at the same instant a little boy with a lively countenance started forth from amid the crowd, and stood before the Judge.

"Who are you?" said he.

"James Rome, the brother of this little girl."

"Your age?"

"Thirteen."

"And what do you want?"

"I come to claim my Lucille."

"But have you the means of providing for her?"

"Yesterday I had not, but now I have. Don't be afraid, Lucille."

"Oh, how good you are, James!"

"Well, let us see, my boy," said the magistrate. "The court is disposed to do all it can for your sister. But you must give us some explanation."

"About a fortnight ago," continued the boy, "my poor mother died of a bad cough, for it was very cold at home. We were in great trouble. Then I said to myself, 'I will be an artist, and when I know a good trade I will support my sister.' I went apprentice to a brush-maker. Every day I used to carry her half of my dinner, and at night I took her secretly to my room, and she slept in my bed while I slept on the floor. But it appears she had not enough to eat. One day she begged on the Boulevard, and was taken up. When I heard that, I said to myself: 'Come, my boy, things cannot last so; you must find something better.'

"I soon found a place, where I am lodged, fed, and clothed, and have twenty francs a month. I have also found a good woman, who, for these twenty francs, will take care of Lucille, and teach her needlework. I claim my sister."

"My boy," said the Judge, "your conduct is very honorable. However, your sister cannot be set at liberty till to-morrow."

"Never mind, Lucille," said the boy, "I will come and fetch you early to-morrow." Then turning to the magistrate, he said, "I may kiss her, may I not, sir?"

He threw himself into the arms of his sister, and both wept tears of affection.

Yielding to the Majority.

The following account of the venerated Dr. Kendrick's conduct when voted down by his brethren, is from the pen of the late James Edmunds, a man who displayed similar characteristics to those he so well describes and praises in Kendrick. An important lesson may be learned from it:

"Dr. Kendrick was indefatigable in advocating what he deemed to be right; but he always respected the voice of the majority of his brethren, when a decision was arrived at after full discussion and prayer for Divine guidance. His favorite policy had been to have the Hamilton Seminary a sacred retreat, where pious young men, far from the influence of the ungodly, might prosecute their studies unmolested. But after the course of study had been extended to a full collegiate term, the question of admitting others than candidates for the ministry came to be entertained. The Doctor opposed it with all his powers. A debate ensued, when the final question was brought before the Board. For the first time I found myself opposed to him, and that on a course of policy which he deemed vital. We debated with great earnestness till after midnight. He stood alone, but struggled like a giant against us all; from his manner one would suppose he would have left in despair, and given up the institution to its fate if out-voted. The vote was taken. He alone voted in the negative. He arose and said, 'Brethren, I have used every means in my power to prevent this; but after hearing all my arguments, you have decided contrary to my judgment. I shall now cordially do all in my power to make this new policy succeed. I fear it will not; but you shall have my hearty co-operation in giving it a fair trial.'"—*New York Chronicle.*

Simplicity of Dress.—Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and grand jewelry; and our dear human angels, if they would make good their title to that name, should carefully avoid ornaments, which properly belong to Indian squaws and African princess. These tinselries may serve to give effect on the stage or upon a ball-room floor, but in daily life there is no substitute for simplicity. A vulgar taste is not to be disguised by gold or diamonds.

ITEMS.

To Remove Clinkers from Stoves.—Some kinds of coal are liable to form clinkers which adhere to the fire-brick lining of stoves, grates and furnaces, and become a source of great annoyance, as they cannot be removed by usual means without breaking the fire-brick. Persons who are thus annoyed will be glad to know that by putting a few oyster shells in the fire close to the clinkers, the latter will become so loose as to be readily removed without breaking the lining.—*Scientific American.*

Keeping Grapes.—We are in the habit of keeping grapes for common use during the winter, in the following manner: Take clean cheese boxes, pick off the bunches of grapes carefully, and pack them in dry grape leaves. Keep the boxes in a dry, cool place, being careful to not let them freeze. We generally have grapes till May.—*Cor. of Field Notes.*

Yeast.—Those who are not in the neighborhood of bakers, and cannot procure the fermentation called yeast, may make a better substitute as follows: Boil one pound of flour, quarter of a pound of brown sugar, and a little salt, in two gallons of water for an hour. When milk warm, bottle and cork it close. It will be ready for use in twenty-four hours.

Animal Temperature.—In man the temperature of the blood is 98 degrees; in sheep, 102 degrees; in ducks, 107 degrees. During the cold of ague, the heat of man's blood falls to 96 degrees and 94 degrees, while at the height of fever it rises to 102 degrees, and even to 105 degrees.—*Her. of Prog.*

"Church in a Spit-Box."—Henry Ward Beecher says of tobacco: "If there ever was a weed whose roots went down till they drew sap from below, that is it. A snuffing, smoking, chewing, spitting minister, ought to have a church in a spit-box. He is not fit to stand in ordinary congregations, nor to live in ordinary families."

☞ In 1740 Charles VI., Emperor of Austria, died "of an indigestion of mushrooms, which caused to him an apoplexy; and that dish of mushrooms changed the destiny of Europe.—*Secret History of the Court of France.*

To remove Iron Rust.—Take a little good cream of tartar and tie it up with the spotted part. When you put the article in to boil, be careful not to stir it till it boils, and it will disappear if the tartar is good.

Youth's Department.

Three Happy Children.

A GLIMPSE AT A CONTENTED FAMILY.

I saw a child's paradise last summer. It happened in this way. I was rambling in a retired neighborhood, not very remarkable for beauty of scenery or tasteful dwellings. The farm-houses were neatly painted, and the barns had an air of well-to-do plenty, but the scantiness of ornamental trees and shrubbery was somewhat singular. However, in a back street or lane, I came upon a house almost hidden behind hedges, evergreens, climbing honeysuckles, and fruit trees. It was unpretending, of a quiet color, but its expression (every house has an expression) was cheerful. Feeling tired, I said to myself, "What a good time they must have eating cherries here! I would like to stroll on and rest in this green spot."

Just then, a large, black dog sprung out, and startled me very much.

"He won't hurt you, he never bites"—and there, holding him by the tail, stood a spirited boy, perhaps five years old. His bright, brown eyes were softened by lashes so long and black that they shaded his cheeks, and made his face handsome without regular features.

"Nep barks at peddlers, but he never hurts ladies," said the boy, gallantly.

Desirous of an interview, I asked, "Could you give me a glass of water? I am thirsty."

"Wid the greatest pledure—shall I bring it here, or will you come into the house wid me? Mamma isn't at home, but Katie is."

I inquired: "And who is Katie?"

He looked surprised, as if I ought to know.

Why, Katie is my sister; she's older than I am, and can ride on horseback—most nine years old."

"Are you and Katie the only children?"

"No, indeed! We have a little brother, but he hasn't got to be a boy yet—he wears dresses."

The child's innocent politeness was so enticing that I accompanied him into the house. Here I was disappointed. I expected to see a dainty, white-muslin curtained interior, with pretty hanging baskets and crochet tidies, etc. Nothing of the kind—but as much contempt of the ornamental within as there was profusion without. A well-worn oil-cloth upon the hall floor; no carpet on the stairs and in the parlor—not an article claiming to elegance, except, perhaps, the piano, at which Katie sat practicing.

Katie did not in the least resemble her brother. She had that kind of hair that is "gold in the sun and brown in the shade," and those changeful gray eyes which, without claiming to be the most beautiful, are the most expressive. I must own her nose was *en peu retroussé*, but her mouth was bewitchingly dimpled, and kept pace in expression with those thoughtful eyes. She was shy to awkwardness, and evidently glad to run and bring the glass of water, leaving the boy to entertain me.

Having drunk, I reluctantly arose to go—sorry I had no excuse to remain longer. My little beau said:

"Why! you haven't seen the baby—come up into the nursery, and I'll show him to you."

He took me by the hand with such an irresistible manner that I accompanied him, Katie leading the way with a pleasant look, but saying nothing.

As the nursery door opened, I seemed to be peeping into a fairy paradise. Looking to the East, it had evidently been chosen as the most cheerful room in the house. Little shelves and brackets were in every side and corner, covered with the bright accumulations of many Christmases and birthdays.

Upon a fleecy mat sat a child nearly two years old, with eyes as blue as robin's eggs, and in great glee over a turtle in a basin of water. The turtle was not larger than a quarter of a dollar, but its lively motions filled the child with ecstacy as he shouted "urtle! urtle!" The nurse, a comely young woman, sat sewing. Occasionally she caught a fly and threw it into the basin. The tiny turtle would seize it, biting off first the head, then the body, and lastly the wings. This was a cruelty which I could not relish, but the enthusiasm of baby was extraordinary. He shook his yellow hair and clapped his fat hands, squealing with delight. From the baby and his extemporaneous aquarium my eyes wandered about this room.

"Would you like to see me saw?" asked my young master of ceremonies. No sooner said than done! Open flew a closet door—out came a little saw-horse, a real saw and a real stick of wood, which he vigorously converted into short pieces, that he said were "just the size grandma likes for kindling her fire." Then he proceeded to show me other attractions of the nursery. There was a globe of gold-fish perpetually at play—a tame cricket, that sang every evening in the closet; a large chrysalis, that was daily expecting to emerge a gay butterfly some clippings of the leaf-cutter bee; book-shelves, where Mother Goose held a subordinate place;—but what struck me with astonishment were the walls of the room. They were covered, not with whitewash, nor paint, nor fresco; but from floor to ceiling were pasted engravings! The effect of the black and white was so startling and peculiar, for a moment I thought of some crazy man's fancy; but soon I discovered "method in the madness." Around the base of the room, within range of yearling vision, was a menagerie of all kinds of animals. Baby, following the direction of my eyes, ran pointing with his sharp forefinger, saying, "See! see!" to the horses, cows, and goats. His brother called me to a toad-fish, a sea-snake, and all kinds of ships, boats, and steamers. Katie, forgetting her shyness, pointed out Sancho Panza fighting the wind-mills. She introduced me to John Knox, preaching before Mary, Queen of Scots, and, in a few enthusiastic words, touched off that grand old man's character, and her eyes grew black as she pointed out the shadowy temple of fame in Cole's Voyage of Life."

Every door was wreathed with bright flowers, every window was bordered with colored pictures of pleasant scenes in the life of our Savior.

Among all those pictures (and I suppose there were six hundred, large and small) I saw no battle-piece, no scalping Indian, no witch of Endor, no rude stage-dancer, no vulgar caricature—nothing that could suggest frightful dreams, or tell those young minds of aught but peace and purity, pleasure and beauty, in the world.

"What a capital idea for combining cultivation with amusement for these children!" I thought; and I asked, "who made these walls so pretty?"

"Papa brought home the pictures and mamma pasted them up. Last winter papa thought he must go to the city to live, and he was going to sell this place, but we cried so about leaving our nursery and all pictures, papa gave it up."

Happy children! undazzled by the toys, dress and artificial novelties of New York city, you have the pure taste to choose your gingham aprons and your country home—a home where your welfare is evidently the first consideration!

Happy children! with your birds and flowers, insects, books, and pictures, you are not studying nature at second-hand, but with your own clear eyes; and I believe Agassiz himself could learn some natural history from your acute observation.

Happy children! may you grow up as virtuous as you are innocent, as active as you are intelligent, as benevolent as you will be cultivated.

Sweet sister and brothers, sheltered there from vexation and temptation! I felt when I passed out of the gate as if I left you in the Happy Valley of Rasselas.

Rodence.

The World's Crisis

AND

Second Advent Messenger.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 328. BOSTON, WEDNESDAY, JANUARY 8, 1862. VOL. XIV. NO. 17.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

I've heard of a Land.

BY S. S. BREWER.

I've heard of a land of purest delight,
Where the mild zephyrs play and the sky e'er is bright,
Of glory-gilt mountains, and people that sing
The sweetest of praises to Jesus their King.

I've heard of a land where the mild sun is beaming,
Where its soft golden light is eternally streaming,
Where the clear crystal rills, o'er pebbled gems flowing,
Meander through banks of sweet flowrets growing.

I've heard of a land without sorrow or sighing,
Where tears never flow for the sick or the dying,
Where the blood-ransomed hosts are eternally singing,
And harmony reigns in pure melody ringing.

I've heard of a land where, on mount and vale growing,
The undying plants their fragrance are throwing,
On palm-bearing victors, whose praises are hight'ning,
And the weight of their glory forever is bright'ning.

I've heard of a land—the immortal saints straying
'Neath clear sun-lit skies, the golden beams playing.—
Where sweep their glad harps, in ecstacies telling
Their praise to Emmanuel in full chorus swelling.

Land of my home! thank God, we are nearing;
Signs of redemption are daily appearing;
Hasten the hour that brings us translation!
O! wake up thy saints and give them salvation.

For the Crisis.

The Popular Error.

BY J. HEMENWAY.

If we may judge of a tree by its fruit, we are justified in the conclusion that the doctrine of the immortality of the soul is false, and ought to be abolished from every religious system in the land. It has become the foundation of an erroneous interpretation of the Scriptures, which has given rise to many of the false doctrines that divide and distract the christian world. Although it is not taught in the Bible, yet it is the idol doctrine of popular theology, before which all must bow or be excommunicated as heritics. It involves the present system of popular theology to that extent, that to question it is to question nearly the whole system, and be considered an enemy to the christian religion. The doctrine is reverenced for its age, and as a tradition from the fathers; but the time has come when the hoary headed sinner should be called in question for his evil deeds. He claims to have a pedigree from a divine family, but we have his genealogy which gives him his birth among the heathen philosophers; and he has the reputation of being at one time the supporter of a Pagan god; at another, the inventor of the Catholic purgatory, and a place of eternal torment; and finally, he is trying to introduce himself into respectable society as a reformer, and is the ringleader of a sect called Spiritualists, every where known as opposers to the christianity of the Bible.

The doctrine of the immortality of the soul has become a theological rock, upon which terms in the English language are tortured until made to confess the popular error. If found too extensive in meaning, they are shortened to the required sense; and if too limited, are stretched upon the rack until made to confess that the soul is immortal;—and thus the Bible is made to speak in favor of any doctrine that may arise from a belief in the popular error.

The evils that naturally arise from a false premise may be considered logical truths, provided the premise is accepted as a truth that needs no proof; hence we find erroneous doctrines advocated in sincerity and with a zeal that is worthy of a better cause. The immortality of the soul is assumed to be true, and all terms used in the Bible that conflict with the doctrine must be wrested from their proper meaning and made to conform to the premise assumed. If the soul is immortal then it cannot die, and, as a natural consequence, the term death, in its primary sense, is too strong; and thus every term in the Bible that denotes the end of the wicked must [illegible] the theological [illegible] of the prophets and apostles, in [illegible] ing to make them testify in favor of the popular error. The evils that naturally arise from this error are many. For example—"The wages of sin is death." "The soul that sinneth it shall die." "Thou shalt surely die," etc. This testimony from Paul, James, Ezekiel, and Moses, must be interpreted in this wise,—The wages of sin is eternal life in torment; or, the wages of sin is separation from the favor of God, or moral death. Either of the above interpretations will answer to sustain the popular error; hence, sometimes one is given and then the other, as will best answer the purpose on the occasion. The term death is too strong for the doctrine of the immortality of the soul; hence death does not mean death when applied to the soul, but means just the opposite. If this is a lawful use of language, then the Bible is an unmeaning jargon. If we adopt the doctrine of the immortality of the soul as true, then we are obliged to adopt the theological meaning of the terms death, destruction, perish; and that is to understand the prophets and apostles to mean just the opposite of what they say.

Language is not only wrested from its proper meaning and made to harmonize with the great error, but false doctrines grow out of the evil as natural results. If the soul is immortal, then it cannot die; hence, when the immortal part leaves the body, it must have a place to live. One evil produces another. Thus, the term *hell* is made to represent a place (and no one has told us where the place is) where the souls of the damned live in riot and blasphemy to all eternity, rebels against God's government; and God must suffer the evil, from the fact that he made them immortal, and is under the necessity of dividing his universe, and giving a large portion of it to the devils and the souls of the damned. He may abhor the evil, and thunder his judgments against it, but still he must eternally suffer it to continue. This makes evil stronger than good, and man more mighty than God. If it now grieves the Almighty to have men sin, then he must be grieved to all eternity. Justice may demand its pay for the debt of sin, but while the payment is being made the sinner is contracting a new debt, by continuing in sin, with no power to change, consequently sin outstrips justice in the race, and keeps an eternal debt on hand. Not only an imaginary hell must be created to harmonise the popular error with reason and Bible, but there must be a heaven created for the souls of the good, therefore the advocates of the false doctrine talk, sing and pray about a heaven for the righteous beyond the bounds of time and space; and where that is none can tell. The popular dogma has then the honor of wresting language, and making the apostles guilty of telling that which is not true; of detracting the power of God; also inventing a place of torment, and a heaven for the righteous beyond the bounds of space and time. It also does away with the necessity of a resurrection and judgment, and finally makes void the word of God that declares that the righteous shall inherit the earth and dwell therein forever.

If we adopt God's word as a rule of faith in all things, the evils are avoided, and we are free from the responsibility of saying that God does not mean what he says. Let the terms death, perish, and destruction, have their primary meaning, and there is no necessity for creating in our imagination a hell or heaven where God has not placed them. We can then read the Bible with delight, and rejoice in the hope of a resurrection of the dead, and the restitution of the earth to its former beauty, and the hope of eternal life in the paradise of God under the whole heaven. We can rejoice and praise God that death and him that has the power of death, that is, the devil, with all his rebellious subjects, will come to an end, and no more find a place in the universe of God to rebel against a righteous government. Let the King's banner be unfurled to the breeze—every soldier at his post, and make a charge upon the strong-hold of Satan—THE POPULAR ERROR—making no compromise with evil, and victory will turn on the side of Zion.

For the Crisis.

What Seest Thou?

BRO. GRANT:—Permit me to answer the above in the fear of the Lord. I see that the leading Advent doctrines are Bible truths. I see that the wise and foolish are slumbering together, destitute of the power to be godly, without which, even the highest attainments in faith, knowledge, and self-denial are all in vain. I see that the present condition of the church without exception, is as given in your editorial of the 18th inst. I see that as Lot left Sodom, and as the christians left Jerusalem, so the elect must leave [illegible] church, or be overwhelmed in her ruin.

In love, IRA M. BACON.

Wilmington, Vt., Dec. 25th, 1861.

For the Crisis.

Human and Divine Government.

NUMBER ONE.

It has been one of the most perplexing themes the christian has been called upon to study and decide, whether the Lord God has appointed and given special instructions to all the various systems of government among men; whether he actually gives countenance to them, and requires obedience and co-operation on the part of christians to all the ordinances and laws of human government; whether there is not so wide a difference between the revealed character and declared principles of God's law and commands to men, and the known and published character of the various governments among men, and the laws to guide them, as to show they do not belong to, and did not originate from, the same source. The Bible in various parts speaks of governments, rulers, laws, subjects, obedience and disobedience. But the point to settle is, how far does God require christians to go in obeying the mandates of men? or, how much of God's law is incorporated in, or in harmony with, the enactments of human government? Or, do the principal elements of God's will and purposes underlie all the governments of men? Very different conclusions have been reached by various classes of thinkers on this important subject, and these conclusions have shaped the course and formed the religious basis of action for millions, in opposite directions. We wish to present a few thoughts on the subject, regardless of the positions of others, and give a Bible reason for them.

Early in the history of this world, God gave law to govern its inhabitants. How elaborate were the commands and prohibitions, how lengthy the code, we do not fully learn, only as stated in the first three chapters of Genesis. The principle of God's control is clearly shown in Gen. 1: 28, and 2: 16, 17, where he blessed the first pair, and gave them dominion over all living creatures. The Lord had a right to command and to pass sentence. His law was violated, (his sentence was executed.) But it is evident that the Lord still held man amenable to him, requiring obedience to his law and its various precepts. Generations came and passed. Abel is mentioned as living in union with God. Enoch also "walked with God." "Noah was a just man, perfect in his generations, and Noah walked with God." But with the multitudes of men was disobedience. "The earth also was corrupted before God, and the earth was filled with violence." So God by the flood destroyed these generations of men, excepting Noah and his family. Why was this? Because they did not obey the law of the Lord. Soon Noah and his family occupy an earth cleansed from the sins of the race. And God established his covenant with him and his seed, and with every living thing, and "gave the sign of his covenant," or law—"the bow in the cloud." Gen. 9. Here was law given with promise.

But as the families of Noah multiplied they began to disbelieve God's promise, and to disobey his law. They set up for themselves, "in the land of Shinar," to build "a city and a tower, whose top may reach unto heaven." They refused to go abroad and "fill the earth," as God had commanded. They also feared another flood, and sought to prepare for it. God confounded them, broke up their plans, making them submit to his command, "scattering them abroad thence upon the face of all the earth." They were no longer in the covenant of God, nor obedient to his instructions. They now went abroad to establish cities, governments, kingdoms, and laws for themselves, and to choose rulers over them. Next, we read of Pharaohs, kings, and princes. Secession from God's plain, simple and righteous government had now, a second time, fully overcome the masses of men. Divided among themselves, filled with envy, pride, covetousness, and passion to rule over each other, war breaks out.—Gen. 14. Blood and carnage follow.

During this scene of revolt from God, with efforts to organize such governments as suited their rebellious ambition, there were a few men under the Lord's government, in "Salem." But little mention is made of them, yet that little contains much. The Lord had called out one man from the seceders in "Ur of the Chaldees," to occupy the land of Canaan. That man heard and accepted his law, and entered into covenant with God. So the Lord made him (Abraham) "the father of the faithful." Here is the Lord's testimony of him: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19. It appears that when the rebels began the fight, they took Sodom, and carried away captives therefrom,—Lot, one of the Lord's servants, Abraham's nephew, among others. Abraham fits out an armed force of his household and pursues them, and takes back the goods and his nephew. This is the first instance where we find the Lord's people ready to fight. This seems to be justified by the Lord's king-priest of Salem, who met Abraham and approved his course and blessed him in the name of the most high God—Gen. 14: 19, saying, "Blessed be Abram of the most high God, possessor of heaven and earth. And blessed be the most high God, which hath delivered their enemies into their hand."

This circumstance has led some to argue that christians may fight. We shall attend to this point in its place. But let it be here noticed, that Abraham was under God's especial direction, and that he only took his own servants to go and rescue his kindred—Lot, and also he refused the spoils wholly.

Time passes. Abraham, Isaac, his son, and Jacob his grand-son, were each rulers under God of their children, and kindred, and servants. They ruled in righteousness, teaching the law of the Lord. We hear nothing of their being obedient to other governments, or aiding to sustain them. Sodom and Gomorrah, and other cities of the plain, become rife in rebellion. God sends down "fire and brimstone" and sweeps them off. Finally, Jacob's sons become infected with secession, and break from the patriarchal authority. Joseph is sold into Egypt. He rises from a slave to a ruler in Egypt. In this, again, some see that christians may be members of wicked governments, and be officers in them also; but this does not prove it. God can use Abraham, and Joseph, and Moses, as special instrumentalities to carry on his work, and as types of his future work of grace, while no others may be allowed to act any such part.

In process of time, the descendants of Abraham, all the family of Jacob, are brought into Egypt. Esau is not there. He joined the rebels against God's government, and is left out of God's family. How do the Hebrews act in Egypt? They are slaves. God had long before said they should be (Gen. 15: 13). But the day of Moses comes. His preservation is directly contrary to the law of the land. Who dare disobey the rulers? It was decreed that all the male children should be killed. Who knew that this was not God's decree? Were "the powers" of Egypt "ordained of God"? Who dare say, No? But the midwives disobeyed, the parents disobeyed; God aided them in a most miraculous manner in evading the law of the kingdom.

Moses lives—grows up—first is instructed by his godly parents in the law of the Lord, then in Egyptian lore, in all the wisdom and arts of their schools—adopted into the king's family, on the direct road to the throne. Did Moses obey the laws of Egypt? Did he reason that the time would come when he would sway the sceptre of Egypt—use a mighty influence—change the constitution, and abolish slavery, all in a legal way? No. He had been taught what God had said. How did he? "By faith he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." What! a man occupying so honorable, so influential, and so advantageous a position, with wisdom learning, and piety, deny his birth-right, his citizenship, when he might have elevated society, raise the government from degradation and heathendom, to the acknowledgment of the true God, and the right principles of government? Ah! Moses had faith. He saw that God had better principles of government. He sympathized with the slaves—not as do many in the present day. He chose not the throne of power, not the generalship, but "to suffer affliction with the people of God." He tried reconciliation between the contending parties, but failed. Killing an Egyptian, he fled. Subsequently he returned, not with an armed force, but with God's promise. Israel is led out of bondage and across the sea. Not a weapon drawn against them. No barges to convey the host over the sea. The God of Israel leads the way. All is well.

The government of Egypt fared hard, with all its splendor, its excellent privileges, and its good institutions. Was God the founder of the government of Egypt? I think not. Yet he used that government to chasten Israel, and teach them his way, and to make his way, and to make his glory known among the heathen. Moses is constituted the teacher and head of the Lord's host. This was God's appointment; and when men seceded from that, they found trouble indeed. Some tried it, saying, "the people are all holy," and, "Moses took too much upon himself." The Lord opened the earth and swallowed them up quickly. The people multiply; the work is too much for one; others are appointed to assist. At length Moses is called into the immediate presence of God, and receives the code of law which is to be the special system by which to govern this great people. God had sent messages by angels before; now the "law is given by the disposition of angels" on Mount Sinai. It was "not perfect," but it was a system to last them until the time of reformation. It combined the civil and ecclesiastical, so that Israel might be kept a separate people from all other nations.

I. C. WELLCOME.

For the Crisis.

Lines.

Little drops compose the ocean,
Little sands compose the shore;
Little blades the grassy carpet
Of the lawn before the door.
Little snow-flakes form the mantle,
Shrouding earth in winter's night;
Little sunbeams' power united;
Flood the earth with dazzling light.

Little acts of self denial,
Little deeds of mercy done;
Little crosses borne in weakness,
For the sake of God's dear Son,—
Little victories o'er temptation,
Jesus gives us strength to win,
All combine to form the mighty
Christian conquest over sin.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

Human Ghostology.—No. 2.

II. PROGRESSION OF DEPARTED GHOSTS. Assuming that the human soul is an *entity*, a distinct person of itself, which survives the stroke of death, it is claimed by many that it enters upon a state of *progression* as soon as it leaves the body. To this we reply, if it *progresses*, either in a *moral* or *intellectual* sense, no matter how *slowly*, it would ultimately attain to a higher position than Jehovah *now* occupies, and to a higher position than he will *ever* occupy, *unless God also progresses*, and *if* God *does* progress, then he *ever* has progressed; hence, there must have been a time in his history when he was *inferior* to ourselves. Thus this theory of ghostly progression, when compelled to its legitimate conclusions, either proves that ghosts will finally *outstrip* the God of heaven, leaving him but a dwarf in their ranks, or that God himself was once inferior to ourselves!!! I say again, if *souls progress*, even ever so slowly, they will eventually reach to a prominence above God himself, *unless* God also progresses; and if he does progress, he ever has progressed, (for his attributes are unchanging) and if he ever has progressed, he must once have been even below the present position of man!!!

III. JUDGMENT FOR GHOSTS. "And the DEAD were judged out of those things which were written in the books." Rev. 20: 12. What part of man is judged? Inspiration answers, The DEAD were *judged*.

First. If the *soul* does not *die*, it is not *judged*; for it is the "*dead*" that are judged.

Secondly. If the *soul* is not "*judged*," it cannot be *rewarded*.

Thirdly. Thus the *soul* is neither *saved* or *damned*, if not "*judged*" or *rewarded*. In other words:—

First. If the *body* only dies, the body only will be judged, for it is the "*dead*" that are to be judged.

Secondly. If the *body* only is "*judged*," the *body* only is to be *rewarded*.

Thirdly. Thus the *body* only will be *saved* or *damned*: this would fill the kingdom with *soulless bodies* of the holy, and fill hell with the *soulless bodies* of the wicked, and leave the poor soul out of the question. But:—

First. If the *whole man dies*, the whole man is to be *judged*.

Secondly. If the *whole man* is *judged*, the whole man is *rewarded*.

Thirdly. Thus the *whole man* is either *saved* or *damned*.

Again: death is not the time of judgment. If *ghosts* are judged at death, was not the Savior cruel in reversing the decision in the case of Lazarus? Could not Lazarus have remonstrated at the call of Jesus, upon the plea that he had been "*judged*," and had a right to stay in glory? Furthermore, if souls are judged at death, why did those souls under the fifth seal inquire, "How long . . . wilt thou not *judge* (us)" etc.?

1. Christ "shall judge the quick [those who have never died] and the dead *at his appearing*." 2 Tim. 4: 1.

2. God "hath *appointed a day* in the which he will *judge* the world." Acts 17: 31.

3. "The word that I have spoken, the same shall *judge him in the last day*." John 12: 48.

4. "Every idle word that men shall speak, they shall account thereof in the *day of judgment*." Matt. 12: 36. Thus the judgment takes place, not at death, but at an appointed day in the future, viz.: the "last day," the "day of judgment," at the "appearing" of Christ. It is not a judgment of *ghosts*, but of *men*.

The idea that men are judged at death is not only *unscriptural*, but *unreasonable*. Paul and Luther accomplished much good before their death, but they have left behind them an influence which has accomplished a thousand fold more good *since* their death. If judged at death, this thousand fold influence cannot be applied to their account. Also, a Mohammed and a Tom Paine accomplished much evil while they lived; but they have opened channels through which a thousand fold more of evil has been done *since their death*, as the *result* of their works. If they were judged *at death*, this thousand fold influence for evil cannot be put to their account. The same is true of all men to some extent.

W. SHELDON.

For the Crisis.

Light Spreading.

BRO. GRANT:—As many things are transpiring among us to wound our feelings, and check our zeal and hopes in the points of reform we are endeavoring to effect, I will try to give some encouragement by sending to the Crisis a few extracts from the many letters I am receiving, mostly from the great West, where I have traveled much, and scattered many of our works. If I can judge the feelings of brethren by my own, they are more cheered and prompted to action by hearing the state of things in different places, than by long exhortations which are often sent to our papers, without being accompanied with any real information as to affairs, or explanation of the Scriptures. But it is better to send exhortations than to hatch up new and erroneous views and send them, which is becoming too common among us. The Lord give our Editors wisdom to separate the chaff from the wheat. A paper to be "*free*," need not admit every wild notion inventive brains may conjure up, and fancy to themselves it agrees with the Bible. Well does Cowper say:—

"That text that suits not to his darling whim,
Though clear to others, is obscure to him."

But to the object of this communication. A Brother writes from ——, Wis., Sept., 1861:—

"BRO. BLAIN:—Having learned something of your standing as a Baptist minister, and as no little interest is being awakened here which may result in the separation of some from one or more of the three sects in this place, I wish to consult you in reference to your position, and that of those generally who embrace similar sentiments, and do not identify themselves with Adventists, all of which I think are destructionists. . . . When once the Scriptures are opened to the understanding on the life and death question, do they not also lead to a love of the prophecies, and a belief that they point to the soon coming of Christ, and therefore forbid that we settle down again into that disregard of the sacred word which so alarmingly prevails among the sects? . . . That you may be able to judge with more relevancy, I will state to you about the condition of affairs now in the church of which I am a member—the Baptist. About one year ago our pastor, a distant relative of mine, said to me he was reading a book, loaned him by a neighbor, on the Destruction of the Wicked, etc., by Elder J. Blain of Buffalo. He then in conversation often referred to the work as quite well supporting the view, and wished me also to read it. At that time I gave no quarters whatever to the doctrine, and thought him quite wandering from the truth in the concessions he made. However, in the former part of last winter I obtained your book, "Death not Life," determined it possible to read it in the absence of prejudice. I did so, and now date the opening of my eyes from that time. It opened the way also for further study upon the subject, and I procured some of the works of Hudson, Hastings, Grew, etc., and found no serious difficulty in becoming settled in the belief, that immortality is the gift of God through his Son; that the dead are not alive, and that the wicked will not be preserved forever, or to all eternity.

I was then before the church as a candidate for the ministry, though I had received no written license . . . It was known by some that I held views offensive to the denomination, but as little publicity had been given to them, no serious objections were raised and I was licensed. . . As my views became known, they were offensive to some of the influential members, and my license was taken away, leaving me a private member—or, as it is, one of their deacons. This was not satisfactory to all, as nothing short of an expulsion will pacify them. . . . The church has since had a meeting to expel me, but some cried one thing and some another, till the mover withdrew his resolution. . . . Already there are several in the church who receive the truth, and many in the community who openly confess their convictions. I shall not be surprised should our pastor be dismissed on the same point."

In a subsequent letter, (which I enclose) he writes that he has received a letter from the church, and is in Vermont, where he will be for a year, or longer, and where I hope he will make himself known to our brethren, and become useful. He now takes the Crisis.

This we see that our books are doing a work where our preachers do not penetrate, and if those who travel would more uniformly carry books to back up the truth when they are gone, much more light would be spread, and they would be richly paid for the sacrifice, as some esteem it to be. In '56 and '57 I traveled and gave out many works in the country, though not in the town, where these brethren resided, and after a long time I am happy to learn that I labored not in vain. Let us be patient. "The mills of the gods grind slowly."

I am obtaining subscriptions for the C. P. S., hoping it will do much good by spreading books. I leave other extracts from letters till another week.

Buffalo, Dec. 23d, '61. J. BLAIN.

For the Crisis.

The Promise, the Faith, the Hope,

and the Calling of the Christian; the Scope of Christian Ordinances, the crowning gift of God's Grace; the official work of the Holy Ghost in his errand unto our world, all find their blessed consummation in the coming of Jesus the "second time unto salvation."

If this be so stated—so incorporated into all the essentials of the christian economy, then no one can be "a scribe well instructed into the kingdom of heaven" while uninformed as to the fact and relations of the second advent of Jesus.

1. THE PROMISE. John 14: 1–3,—"Let not your heart be troubled. . . . In my Father's house are many mansions. . . I go to prepare a place for you; and *if* I go . . . I will *come again*, and receive you unto myself; that where I am, there ye may be also." "Again" is the "second time." This promise centres in the second coming of Christ. If he comes not again, the vital promise fails; and the apostles attain no "place" here specified, nor can they ever see Jesus. 1 Thess. 4: 17; 1 John 3: 1–3; Heb. 9: 1–28.

2. THE FAITH. Heb. 10: 37–39,—"Yet a little while, and (the coming one) will come, and will not tarry. Now the just live by faith—by this faith in the coming one, the resurrection, the better country and its heavenly city, "whose builder and maker is God." These unnumbered witnesses and worthies, who "obtained a good report through *faith*, received not the promise!" They "all *died* in faith," awaiting its accomplishment when the coming one shall come to receive them to himself in "the resurrection."

3. THE HOPE. Titus 2: 14,—"Looking for that blessed hope, and the glorious appearing of . . . our Savior."

4. THE CHRISTIAN'S CALLING. 1 Thess. 1: 9–10,—"To serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus." The service of God is no more a part of the object of this calling, than it is to "wait for his Son from heaven."

5. The scope and object of christian ordinances agree in urging the believing mind on to the second advent of Christ as the end of faith and hope. 1 Cor. 11: 26,—"As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Thus the future coming is as distinctly brought out in the Lord's Supper as is the past: the second advent is made the consummation of the whole plan of truth expressed in the Lord's Supper. Baptism goes further than the death of Jesus, as it presents resurrection. Thus it embodies the grand objects of faith and hope. "Buried by baptism into the likeness of his death;" but raised up in hope of the resurrection. Rom. 6: 3–5; Col. 2: 12 to 3: 1–4; 1 Pet. 3: 21. Thus the baptized do not trust in Christ crucified merely, but in Christ who was raised up from the dead for our justification—our salvation.

6. The crowning gift of grace brings the believer into this waiting, expectant posture. 1 Cor. 1: 4–7; 1 Thess. 4: 16–18; 2 Thess. 3: 5. "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ."

7. The work of the Holy Ghost on the heart takes just this range; and never in his official operation stops short of the second coming of Christ to judgment, when he will receive his people to himself, as taught in our text. John 16: 8–11,—"He will (convict) the world of sin, and of righteousness, and of judgment." This judgment day begins at "the resurrection of the just" and their rapture to meet the Lord.

Thus each part of the christian system—each part of gospel worship—all parts of christian experience, embrace the second advent of Jesus. The official guidance and indwelling presence of the Spirit, invites to us the judgment at Christ's future coming. "As it is appointed unto men once to die; but after this the judgment [illegible]

For the Crisis.

Notes by the Way.

Dear Bro. Wendell:—Thinking that the loved ones of earth would like to know how their Bro. Pilgrim is getting along and what he is about, I write. *August* 18th, I closed my labors with the first Baptist Church and Society, in Ashford, Ct. Having spent five Sundays with them in discoursing upon the *all*-important theme of life only through the Christ, and that it is a conditional blessing, and that those who comply with the conditions will obtain it and live forever. On the last Sunday, I had the happiness of baptizing one mortal soul into the Christ for the remission of sins. I cannot describe the joy that filled my entire being whilst addressing the audience. I thought of the time when I had baptized scores in the same stream, and at the same place, whilst pastor of the church some twenty years ago. Many of them were now before me, and their eyes were filled with tears, glory be to God!

After closing up my affairs in W. and S., I bade adieu to friends, and amid falling tears started for the Wilbraham campmeeting. Here I had the opportunity of meeting old and long-tried friends of Jesus, and the honor of forming new acquaintance, which I shall not forget as long as memory lasts. This meeting was a feast to me, because the spirit of liberty and kindness prevailed. On Saturday, I took leave of the camp, and gave the parting hand to loved ones.

After taking the cars, a sense of loneliness came over me, and I was obliged to give vent to my feelings; however, by steam and horse power, I reached my old pilgrim home, kept by Bro. Rawson, in Jamaica, Vt., about midnight. Found a good supper in readiness, prepared by Sister Cobb. The next day (Sunday) I gave three discourses to large congregations, who listened with deep interest. Preached on Monday, Tuesday and Wednesday nights. House crowded. Bro. S. W. Bishop was in the neighborhood, but not out.

From J. I passed over the Green Mountains to Hebron, N. Y.; gave six sermons to large congregations, had a good time and a warm reception. This church was raised up under my labors in 1849–50. They have a good house, and the field of labor is large; but they have no pastor. Who that loves to work will go and occupy this delightful field?

On Monday, the 9th of Sept., I took my leave of H. for Addison, Vt. Found my beloved Bro. Eld. D. T. Ross, and brother waiting at the depot at Vergennes to convey me to Addison, a distance of seven miles. At an early hour, a fine looking and intelligent congregation were in attendance, who listened with deep interest whilst I talked to them some two hours from Amos 8:7. Among them were two teachers of high schools.

The next day, in company with Bro. Ross, I called on quite a number of the brethren. Addison is, with me, a favorite spot. Bro. R. conveyed me to the station where we had to part, but in hope of meeting by and by upon the glory-capped hills of our Eden home. At half-past 6 P. M. I stepped into a chariot drawn by an iron horse, for Chateaugay, N. Y. At half-past 11 P. M. I reached C. Found my good Bro. Webb in readiness to take me to his hospitable dwelling, where I found supper prepared by his true yoke-fellow. Stopped at C. until Monday, the 16th. Gave a number of discourses in C. and Burk. A general turn-out. Had a good time in preaching, and also in visiting the friends. Attended the Franklin Co. Fair. Sept. 16, I reluctantly bade adieu to the loved ones of C. and took the cars for Ogdensburg. Crossed the river into Canada the 17th, having been absent ten weeks from this land of my adoption. Was kindly received by all the lovers of truth.

On the evening of the 18th, the general meeting of the church of God commenced at Adams' Mills. Our meeting was excellent, and good was done. Spent some ten days in visiting the saints in the townships of Augusta, Oxford, South Gower, Mountain, Williamsburg and Edwardsburg, preaching in the evening in different localities to attentive congregations.

Sunday the 29th, I gave two discourses in the place called the Lyon's den, from 1 Cor. 12:4. Ate the Supper with the church of God in that place, and then took my leave of them for the present, (though it was hard to part with them,) and rode ten miles through mud and water to speak in the evening. It was a good day to me.

Oct. 2d. All things being ready, I bade farewell to the loved ones in Spencerville and vicinity, and started for Prescott; and after attending to some temporal affairs, I took the boat for Oswego, N. Y. Had a pleasant passage. Reached O. about 9 A. M. At 10, took the cars for Seneca Falls. Upon my arrival, I found Bro. Joblin waiting for me. Gave four discourses in the Church in S. Had a good time. Was cordially received by them. Had a good visit with Bro. Newman, the Editor of the Harbinger. [illegible]

[illegible] I started for Thorold, C. W., by the way of the Suspension Bridge [illegible] In good spirits, though [illegible] after enjoying a good [illegible] table of Bro. [illegible] Commenced a meeting on the evening of the 9th at Fonthill. Congregation continued to increase till their beautiful house was full. Gave nine discourses. Had a glorious time. On Sunday, the 13th, in the presence of a large congregation, I had the honor of baptizing two mortal souls into the Christ for the remission of sins.

Monday, 14th, at 7 P. M., I commenced a meeting in Gainsborough, some eight miles from Fonthill. A hard place; but I kept up an open fire into the fort of the enemy, until I gave them twenty-two discourses. Congregation large. Truth has found a place in some hearts. The whole community are all stirred up; some rejoice in the truth. I have baptized eight mortal souls into the Christ for the remission of sins. Last Sunday (Nov. 3) twenty-four came into gospel order, made choice of elders, taking the name of "The Church of God at Gainsborough," C. W. One of the elders has been a public speaker for many years. Another, Bro. McKay, was a licensed speaker among the United Brethren. Many threats were made to break up the meeting. Some of the friends of truth thought I was in danger of being hurt by the Pharisees; but my reply was, If by my death for the truth, I could do more to advance it than by my life, I was ready to die. Amen.

Tuesday evening, Oct. 29, was a sorrowful, yet a joyful time. A company came for the purpose of breaking up our meeting. I gave out the following hymn, which was sung in the spirit and understanding—"In expectation sweet." I then gave a discourse predicated upon Heb. 6. 17–20. Had a free time; notwithstanding some of the party made an effort to *quiet* my brain by throwing a club through the window at me. They then returned to their own company and reported that "he" (I) was not to be frightened. Glory be to God for the truth! Brethren, I am not a stranger to such scenes. Many has been the time that I have stood amid showers of stones and clubs, with nothing but my canvass and the arm of the Lord to shelter me. Ten years ago, in this country, by this class of human beings, I had one hundred and sixty dollars worth of property destroyed in some thirty minutes, and my own life threatened. But God took care of me. Therefore none of these things move me. His truth, as revealed in the Living Oracles, I will proclaim by precept and example, though preachers of a false system and devils oppose. Amen.

Nov. 5, I returned to Fonthill, and commenced a meeting in the evening, which continued every evening, and closed on Sunday morning. Good has been done. This evening I preached in this village, which is upon the Welland Canal. Had a good hearing. Shall stop till Thursday morning. More anon.

R. V. Lyon, Evangelist.

Thorold, C. W., Nov. 11, 1861.

For the Crisis.

The Maine Advent Mission.

The work is still going well. Since our annual conference, Bro. Fassett has held many very interesting and profitable meetings in several parts of the State, in which some have been led into the gospel hope from other hopes, and some lost sinners in several places have been brought to Christ. The Lord is signally blessing this effort, and the appearances indicate much success to the cause of God. Some of our brethren and sisters are subscribing and contributing liberally to sustain the mission, yet there are many more who can, and, we trust, will aid in this noble work. We are carrying this gospel of the kingdom into new and destitute places, where it is not expected to receive a competence to pay expenses. Therefore those who have learned the blessedness of the truth, and of sending it to others, should improve this good opportunity, and send their donations, or pledges, to the committee, the missionary, or the treasurer, that the work may go on unembarrassed.

We have believed it to be economy to purchase a team for the mission as a great saving in traveling expenses, and convenience in getting about the country where the public conveyances afford no accommodations. In doing this we have incurred an outlay of seventy-five dollars for sleigh and harness, robes, &c., and shall need a wagon in the spring. This property will belong to the mission for its continual use. Now we propose to those who are interested in carrying on this mission, that they contribute such sums as they wish to invest in meeting this outlay, as a separate item from the current expenses of the mission. Bro. H. B. Sevey has given *ten dollars* to begin with. Who will help fill up the amount? Let us do as we are able in saving men, and do all we can do *now*, for now is the time to work.

Yours in behalf of the mission,

I. C. Wellcome, Treasurer.

Richmond, Maine.

Thessalonica.—A physician, and author, in New Jersey, writes to a friend who had sent him "The Model Church":—

"Thessalonica came to hand, and I cannot thank you too highly for it. It is a tip-top book, and just the work I needed. I have already used it as a fount of suggestions for remarks at prayer meetings, in which I am somewhat actively engaged."

S. S. B.

For sale at this office. Cloth 60 cts, paper 35 cts.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 8, 1862.

☞SPECIAL NOTICE.☜

Hereafter all letters, communications, remittances and orders for the World's Crisis are to be directed to ELDER MILES GRANT, Boston, Mass.

H. L. Hastings, President C. P. S.

Bro. Howell Sleeps in Jesus.

Early Monday morning, Dec. 30, 1861, this good man finished his work. No doubt, our readers expected to hear this sad intelligence. It is often a wonder to mortals why such valuable men should be taken away in the midst of their usefulness; but we have the sure promise, "that all things work together for good to them that love God." Though we cannot always see *how*, let us believe it is so, and rest calmly on the promise. We trust our dear sister H. will take comfort from this sweet promise, while passing through this vale of sorrow where none but *Jesus* can sustain in such affliction. The separation from the loved one will be short. He will soon awaken from his rest, to shine eternally in the kingdom of God. He has fought the good fight, finished his course, kept the faith, and will soon receive the crown of glory.

To those who did not know Bro. Howell, we may be excused for saying, he was one of the brightest specimens of true *christianity* that we have ever met. We *knew* him; and all who were personally acquainted with him, will love to think of his unwavering faithfulness to the cause of Christ.

As a preacher and logician, he had but few equals. He made no compromises with error or sin. It was often remarked, "He practices what he preaches;" while many of his hearers would be heard to say, "nobody can live up to such preaching." He was a man of strong faith and mighty in prayer. But few were better versed in the Scriptures. Whatever he examined, must be probed to the *bottom*. He was never satisfied with surface work.

Besides all his arduous labors in the ministry, he often attended the sick as their physician. In this department he was very skillful, and met with great success, but his sympathy for his patients often overtaxed his nervous energies, and perhaps was one cause of his final sickness. He was of small stature, with a frail constitution, and yet had a powerful voice. He became so absorbed in his subject, when preaching, that he frequently went beyond his strength, before he was aware of the fact, and thus he finally exhausted his vital forces in deeds of love.

His work is done—well done. In his death, the church has sustained a great loss. Though dead, he yet speaketh. His worthy deeds, his wise counsel, his exemplary life, will still preach, while he quietly sleeps in the grave.

He made a dying request to be buried in the beautiful "Union Cemetery," at Sandy Hill, N. Y. He is now deposited in a tomb at Chicago. Tuesday, Jan. 7th, if possible, Sr. Howell purposes to comply with his request and accompany him in the sad journey to his final resting place. Though he will not be able to speak to comfort her by the way, may she feel conscious of the companionship of Jesus and his angels.

If any of the friends of Bro. and Sr. Howell are disposed to assist her with pecuniary aid in these last sad duties to a kind husband, it will be very thankfully received. We hope their friends will be liberal in this matter. Bro. Howell has worn himself out in serving others, and used up all he had of this world's goods in the service of Christ, and now let his friends and the friends of Jesus do nobly, remembering our Lord has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Send at *once*. As we do not know where Sr. Howell intends to stop, those who send can direct to Miles Grant, Boston, Mass., and we will see that she has the money in due time.—o.

The New Year.

The year 1862 has begun, and will soon pass away. Yet, before its close, we may expect the accomplishment of many startling events. We are most rapidly approaching the *world's Niagara*. It is too late to doubt that we already begin to listen to its foaming roar. We are passing down the rapids with a speed that but few realize. Many are sleeping quietly, careless of the approaching danger. Like the man enveloped in the smoke of the burning house, their perils only seem to make them sleep the sounder. O how awful the situation of most of the inhabitants of this world, as well as a large share of the professors of religion! What can arouse them? Brethren and sisters, let us, who see their alarming situation, be faithful and do all in our power to reach them before it is too late. Let us double our efforts this year, in every department of well doing. It may be the last one during which we can labor in our Master's vineyard. Let it be so spent, that when he comes, he will say, "Well done." Let us bring every energy to bear in favor of the cause of *truth*. We hope all our friends, who love Jesus and his coming, will try to spread light by scattering tracts, and by getting new subscribers for the Crisis. Come, let us make an effort worthy of the noble cause in which we are engaged.

"Strike! let every nerve and sinew
Tell on ages, tell for God."

o.

Well Done.—Will those who have so promptly responded to the *bills*, please accept our thanks for the *kind* words they have sent with the money. This is double pay. It is exceedingly unpleasant for us to send out bills to those who have failed to pay for the Crisis, because we know these are "*hard times*"—"perilous times," when many of our dear brethren and sisters find it very difficult to meet their current expenses; and still they feel more anxious than ever to have the paper, that they may hear from their fellow pilgrims to the land of glory. Never have they felt the need of the paper more than at this time. They, with us, feel we cannot be deprived of the reading of the heart-cheering epistles and communications which come so richly laden with good things. We say, in view of these facts, it is even painful to us to send bills to any of our subscribers, lest they should think we wish to crowd them. This is not so. But remember the article concerning the Granary, published a few weeks since.

If you cannot pay *all* now, send a part; and if you cannot pay *any* thing, and wish the paper continued, please drop us a line stating the fact, and we will have long patience with you, and do the very *best* we can in supplying you with the reading of our paper.

Once more we wish to say that the kind words accompanying your business notes are prized as jewels. They afford great relief to our burdens, which otherwise would be grievous to be borne. We love to serve such noble souls, who are ever ready to defend and support the truths of the blessed Bible, and who love the appearing of Jesus. Press forward; we will endeavor to meet you at "the marriage supper of the Lamb."—o.

Read and Understand.—We learn that several do not understand what the *figures* mean in the cash receipts. For instance, they read, "J. Thompson, $1.40, 327." All know what the $1.40 means, but do not understand what 327 represents. These figures show the *whole* number of the Crisis to which they have paid. By "*whole* number" we mean the one at the *top* of the first page over the *first* column. On *this* paper it is 328, which shows the number of papers that have been published since the Crisis was first started.

When you send money, always expect to find it credited in the "cash receipts" within *two* weeks after we *receive* the money, and also the *whole number* to which your money pays.

Now we recommend to all who send money, to note down the whole number to which it pays, in a memorandum book, or in some place where they can find it at pleasure, and then they can know at any time how their account stands.—o.

War with England.

Three weeks since, there was a strong probability that England would at once declare war against the United States because of the capture of Mason and Slidell from the British steamer Trent, while on their passage to England and France, as ministers from the Southern Confederation. In consequence of the imperative demand of England, these prisoners have been given up, and sailed for England Jan. 1st, and experienced the terrible wind of that night. As there was a doubt whether all the steps in their capture were strictly in harmony with the law of nations, our government wisely decided to release them, and let the present example be considered as a standard hereafter, by which to be guided in similar cases, which is just what the United States have contended for at other times, and which England then refused.

As this cause of war appears to be past, the question still arises, is there now any probability that England will interfere with our government? We think there is much reason to expect it, though the immediate cause does not now appear. For several months we have looked for such an event. We think it to be the policy of Napoleon III. to get England engaged in war with America if possible, and then unite himself with the opposite side, and avenge the battle of Waterloo, when England's forces are drawn from home. To accomplish this, we may expect that he will profess to be *neutral*, until England strikes; then he will find some pretence for interference, and thus the war of nations will carry us rapidly to the great day of the Lord.

There may be a lull of peace for a short season, but we see no reason to expect any better times till Jesus comes.—o.

Bro. Cotton.—Several, who have been much interested in the writings and acquaintance of Bro. Cotton, have inquired after his welfare. He is well, and keeping a neat little grocery and eating room at 162 Broadway, South Boston, Mass., where he will be glad to meet his friends. May the Lord bless him and give him prosperity in this life, and a home in the coming kingdom.—o.

Discussion.

A public discussion will be held at the Lowell Street Chapel, Boston, on the evenings of Jan. 13th and 14th, and continue longer if thought best. Question: Is the observance of "The Seventh Day" as a Sabbath, binding upon Christians? Affirmative, Elder Wm. Langarl, of Cincinnati, Ohio. Negative, Miles Grant, of Boston.

Chapman Hall, Boston.

Eld. H. Munger is expected to preach at Chapman Hall Sunday, Jan. 12th, and continue each evening through the following week.—m.

A. D. 1862.

We have reached the morning of a new-born year. How many such have we seen! days when we felt like pausing, and taking one long, deliberate look at the past; with memory clinging to the untroubled and unsullied days of early youth, and joyful in contemplation of the new life we early experienced through a Savior's pardoning love. Who that knows his God, is not glad on this day to chronicle the mercy exhibited in sparing him to greet the dawn of a new year? Spared, through cares, perplexities, sicknesses, and in the midst of death and the darkness of the grave! But who is not surprised and grieved to think, how swift the years have flown, and to how little substantial good they have been improved! One event in all the past is luminous: namely, the day when we forsook the road that leads downward to eternal darkness and death, and intelligently and truly believed on a crucified, but risen and all-merciful Savior. Few of all other events are without what savors more of earth than of heaven.

But how eventful the years compassed by our own remembrance! The earth now grown so old and hoary, exhibits wonderful fruits as the product of its maturity. Time, long said to pass swiftly, now flies faster than ever. Events, once the result of a nation's life-time, are now planted, grown, and harvested in a year. And yet with all the mature wisdom and experience gathered from the past, the world waxes worse and worse. Man ere this ought to know the object and worth of life, and that there are better ways for parliaments and cabinets to adjust their difficulties than by slaying a few thousand of their subjects: but this remains to be learned. Never was the world so belligerent as now. War, war, war, is the prospect and the echo, from the orient to the occident. "Wake up the mighty men, let all the men of war draw near; let them come up . . . let the weak say, I am strong."—Joel 3: 9, 10.

But we cannot pause here long. Cares are too many, and at most the day is but twenty-four hours long. And though our sins must be confessed and resolutions made before Almighty God with deliberation, our time is short, oh, so short! What we do must be done quickly; yet it must be done intelligently. So up, my soul, gird thee anew for the contest! Savans say the world's crisis is at hand. Mighty events, big with weal or woe to the human family are about to burst upon us. But while we look out upon the darkness that surrounds, let us fear not. There is a light beyond the clouds: ah! more. There is a God whose throne is high, who yet reigneth among the nations, and whose Almighty hand shall eventually be recognized by an astonished world in the passing events of these times. Though unknown to the world to-day, to the christian it is known, that this God, hated and blasphemed though he be, is turning and overturning among the nations, preparatory to the introduction of that eventful period known as "the desire of all nations," namely, the coming and reign of Jesus Christ;—mistakenly termed by the world, "the good time coming." Event of all events to be studied, and felt in every thought and act of which we are to give account in the future. Let us then not fear, but rejoice and be glad for this day. God be thanked we see it! And though we count one less of the years we have to live in this world, and though we deprecate so much of the past, let us be exceeding glad that it is ours to live in this day of grace, so merciful for to-day and so promising for the morrow.—m.

Retribution.—We have just finished a careful reading of this last work from the pen of Bro. H. L. Hastings, and have been most amply rewarded for the time thus spent, as we think every other reader will be. It is a book that everybody should read, who wishes to be perfectly satisfied of the great truth it advocates,—the "resurrection of the dead, both of the just and unjust." A copy of it should be in every library. It contains many valuable translations of different passages, besides the weighty and sound arguments of the author.—o.

Wind.—Wednesday, Jan. 1st, was a very warm and pleasant day, but in the evening, and for three days following, we have had an unusual amount of strong wind. On the evening of Jan. 1st it was *terrible*. Chimneys were blown down, houses unroofed or demolished, besides causing many a heart to tremble with fear while they were rocked in their beds during the night. But we may soon expect the glad hour to arrive when warring winds and fighting men will finish their work.—o.

For the Crisis.

Reflections for New Year's Day.

"*What have I done?*"

What have I done? How often come
These words with keenest smart,
Carrying their own conviction home
With sorrow to my heart.

What have I done to stem the tide,
The fearful tide of sin,
To ope the gates of mercy wide,
And let salvation in?

What have I done to feed the poor,
Who starving ask for bread,
Who sick and naked seek my door,
That they may there be fed?

What have I done to save from hell
One soul for whom Christ died?
Have I e'er sought his fame to tell,
Or owned him as my guide?

What have I done to keep my heart
From sinful lusts and pride?
Have I performed the christian's part?
Have I one sin denied?

What have I done? Alas! I own
My time has run to nought;
I've not improved one hour that's flown
As fully as I'd ought.

What have I done? Another year
To-day has just begun;
May I improve its moments here,
So that its close shall cause no tear,
That I have nothing done.

D. W. Teller

For the Crisis.

Our Pilgrimage.

After our discussion with Mr. Baker, we visited the church in Worcester, spent one Sabbath, and baptized one disciple, whom we trust is still on his way rejoicing. We think the vitality of this church has not increased with its numbers, yet there is a commendable effort put forth to do good in that place. May the Lord bless them with a more realizing sense of the pending judgment. The following Sabbath we visited our brethren in Willington, Ct. Here the tried few came together whom, we trust, have their names in *heaven*, the only correct record of the church. They are searching to see if these things are so. Next we met with the scattered ones in Brimfield, and was glad to see signs of increasing strength there. May they not altogether fail of the grace of God.

We met with the brethren in Sandisfield the 8th, and tarried a few evenings. The traveling and weather were unfavorable, still we trust that some good was done. Bro. Fenn is highly esteemed among them, and so is his wife. May they be encouraged to work while the day lasts. Bro. Jones was here to distress and comfort in his line of dentistry, and I was much comforted with the assurance that teeth pulling would not be required in the kingdom; and I think Bro. Jones would like to give himself more entirely to the ministry of the word should it seem to him to be duty. We attended a wedding at Bro. Cotton's, (New Boston,) and although we did not witness the turning of water into wine, yet while at the table of the marriage supper we felt the exhilerating influence of the wine of the kingdom, at least in anticipation, and longed to be there. The evening was well spent, thank the Lord. May we all be united more firmly to Christ, that the coming storm may not be able to separate us from him who alone can keep us in that day.

Nineteen years have I been in this glorious warfare, and I do confess that I have no inclination to prove traitor, either by putting on the enemy's *uniform* or *armor*. I am glad that so many have learned that Christ's weapons, though *mighty*, are not carnal, and those who use them never have occasion to change them for a more modern or improved class or style. That same old armor that quenched the violence of fire, shut the mouths of lions, put to flight the aliens and subdued *kingdoms*, finds no rival in Sharp's rifle, Colt's revolver, or Napoleon's rifled cannon. Three worthies on one occasion upturned a vast empire with no other armor, and if I mistake not, in a little from this a few "chosen and faithful" ones, under very similar circumstances, with the same armor will upturn *all the kingdoms of this world*.

H. Pratt.

For the Crisis.

Show your Light.

When placed in darkness, men desire light. They have no wish to grope their way amid the blindness of confusion. In all their undertakings, they love a clear "coast"; and, unless able to descry in the distance a landing point, they are unwilling to attempt a voyage. Uncertainty they abhor. Darkness is a terror; and when placed amid its dismal gloom they sigh for light.

Such is now the condition of the world. Men are in darkness in reference to things that are coming on the earth. They behold the mighty up-heavings and convulsions of the world, in these last days, and not only wonder, but their "hearts fail them for fear and for looking after those things which are coming on the earth." That the nations are up in arms, they *know*; but the *cause* of this uprising they cannot comprehend. Could they but lift the veil, gladly would they take a look into the future; but this they cannot do. Well has the poet sung:—

"Kingdoms now are reeling, falling,
Nations lie in woe appalling,
On their sages vainly calling,
All these wonders to explain."

Yes, they have called for light, and called in vain. Wise men, so called, have undertaken to give the desired information; but their answers are vague, inconclusive, and contradictory, and of course unsatisfactory. They, too, are in darkness; and, blinded as they are by the god of this world, and refusing the only true source of light, they must continue in darkness, and at last perish forever.

Christian reader, the above is but a faint picture of the times in which we live. Sin and iniquity abound. Revilings, cursings and blasphemies are heard on every hand. Crimes of every grade are committed every day, and men are madly rushing onward to perdition. Surely we are in the midst of great darkness. "I know it, but what can *I* do?" Is this your answer? Then listen! Hear the words of Jesus of Nazareth: "Let your light so *shine* before men, that they may see your good works, and glorify your Father which is in heaven." Here, then, is something that we can do. We can give them light. Let us do so, and perhaps we may be instrumental in bringing some out of darkness. But *how* shall we let our light shine?

First. When we hear sinners talking about the things that are coming on the earth, let us all tell them what the Scriptures say about them. Let us describe the perils of the last days, as recorded in the word of God; and let us show them the danger and folly of rebelling against God.

Second. Let us give them a scriptural "reason of the hope that is in us with meekness and fear."

Third. Let us entreat them to embrace the hope of the gospel.

Fourth. Let us endeavor to walk *worthy* of the vocation wherewith we are called. Let us take up the cross *daily*; and let us not flinch from our whole duty when in the presence of sinners; *convince* them, by our daily walk, that there is life and power in christianity.

Let us reflect a moment. We are now in the perils of the last days. Time is short. What is done must be done quickly; and surely we have enough to move us into action. Then let us be up and doing; arouse from lethargy, and work while the day lasts. The night cometh, and with it the besom of destruction to the ungodly. Shall we fold our arms in lazy-lock, and see them perish without an effort for their rescue? God forbid. Let us endeavor to save some, by pointing them to the Lamb of God—telling them of a Savior's love, and of the glories of the coming kingdom, as described in the never-failing word of God. Let us entreat them to forsake their sins, and seek for immortality. Let us cry aloud and spare not, for the sword cometh; and shall our hands be free from blood? Let us watch and pray, for

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime!
Hark! the waking up of nations,
Gog and Magog to the fray!
Hark! what soundeth? Is creation
Groaning for its latter day?"

A fearful responsibility now rests upon the christian. May we do our duty, and find mercy in the day of the Lord Jesus, is the prayer of the writer. G. W. Greene.

Memphis, Ind.

For the Crisis.

Articles of Church Government.

Article I. We, whose names are hereunto affixed, do fellowship each other as members of the Second Advent Church, in the Town of , State of , and do take the Scriptures of the Old and New Testament as our only rule of faith and practice.

Article II. We believe it is our duty to disfellowship any person who walks disorderly.

Article III. We believe it is our duty and privilege to meet from time to time for self-examination, prayer, and the breaking of bread, in token of fellowship, which we call Love-feast.

Article IV. We do adopt as a rule, that any member who shall absent him or herself from the Love-feast three times in succession, without a reasonable excuse, will be considered by such act as withdrawn from the Church.

The above is the form of government adopted at Pawlings, N. Y., and recommended by the Eastern N. Y. and Western Massachusetts and Connecticut Second Advent Conference, to be adopted by the churches within its limits.

Geo. L. Teeple, Sec. of Conf.

Retribution Notices.

Eld. Thos. Smith of Me., being somewhat in doubt as to the resurrection of the unjust, solicited and *read* a copy of Retribution. In a letter ordering four copies, he says:—

"Was not very *sick* with *no resurrection of the wicked views*; God's word, which I revere, must settle the controversy. Yet some difficulty remains in the minds of some, which I think a careful and candid reading of Retribution will remove."

Eld. T. W. Smith of Illinois writes:—"I have just finished reading Retribution. I think it is in the first place "timely." It was not written an hour too soon. Secondly, it is a book that ought to be read, and not only so, but to be studied. Third, the arguments are forcible and conclusive. If the doctrine of future retribution needs proving from the Scriptures, I think your book can accomplish that work. Finally, I think it is a book that will do much good, and I sincerely wish it abundant success."

☞Price of Retribution, post paid, 25 cts; [illegible]

For the Crisis.

Notes by the Way.

Dear Bro. Wendell:—Thinking that the loved ones of earth would like to know how their Bro. Pilgrim is getting along and what he is about, I write. *August 25th*, I closed my labors with the first Baptist Church and Society, in Ashford, Ct. Having spent five Sundays with them in discoursing upon the all-important theme of life only through the Christ, and that it is a conditional blessing, and that those who comply with the conditions will obtain it and live forever. On the last Sunday, I had the happiness of baptising one mortal soul into the Christ for the remission of sins. I cannot describe the joy that filled my entire being whilst addressing the audience. I thought of the time when I had baptized scores in the same stream, and at the same place, whilst pastor of the church some twenty years ago. Many of them were now before me, and their eyes were filled with tears, glory be to God!

After closing up my affairs in W. and S., I bade adieu to friends, and amid falling tears started for the Wilbraham campmeeting. Here I had the opportunity of meeting old and long-tried friends of Jesus, and the honor of forming new acquaintance, which I shall not forget as long as memory lasts. This meeting was a feast to me, because the spirit of liberty and kindness prevailed. On Saturday, I took leave of the camp, and gave the parting hand to loved ones.

After taking the cars, a sense of loneliness came over me, and I was obliged to give vent to my feelings; however, by steam and horse power, I reached my old pilgrim home, kept by Bro. Rawson, in Jamaica, Vt., about midnight. Found a good supper in readiness, prepared by Sister Cobb. The next day (Sunday) I gave three discourses to large congregations, who listened with deep interest. Preached on Monday, Tuesday and Wednesday nights. House crowded. Bro. S. W. Bishop was in the neighborhood, but not out.

From J. I passed over the Green Mountains to Hebron, N. Y.; gave six sermons to large congregations; had a good time and a warm reception. This church was raised up under my labors in 1849–50. They have a good house, and the field of labor is large; but they have no pastor. Who that loves to work will go and occupy this delightful field?

On Monday, the 9th of Sept., I took my leave of H. for Addison, Vt. Found my beloved Bro. Eld. D. T. Ross, and brother waiting at the depot at Vergennes to convey me to Addison, a distance of seven miles. At an early hour, a fine looking and intelligent congregation were in attendance, who listened with deep interest whilst I talked to them some two hours from Amos 8:7. Among them were two teachers of high schools.

The next day, in company with Bro. Ross, I called on quite a number of the brethren. Addison is, with me, a favorite spot. Bro. R. conveyed me to the station where we had to part, but in hope of meeting by and by upon the glory-capped hills of our Eden home. At half-past 6 P. M. I stepped into a chariot drawn by an iron horse, for Chateaugay, N. Y. At half-past 11 P. M. I reached C. Found my good Bro. Webb in readiness to take me to his hospitable dwelling, where I found supper prepared by his true yoke-fellow. Stopped at C. until Monday, the 16th. Gave a number of discourses in C. and Burk. A general turn-out. Had a good time in preaching, and also in visiting the friends. Attended the Franklin Co. Fair. Sept. 16, I reluctantly bade adieu to the loved ones of C. and took the cars for Ogdensburg. Crossed the river into Canada the 17th, having been absent ten weeks from this land of my adoption. Was kindly received by all the lovers of truth.

On the evening of the 18th, the general meeting of the church of God commenced at Adams' Mills. Our meeting was excellent, and good was done. Spent some ten days in visiting the saints in the townships of Augusta, Oxford, South Gower, Mountain, Williamsburg and Edwardsburg, preaching in the evening in different localities to attentive congregations.

Sunday the 29th, I gave two discourses in the place called the Lyon's den, from 1 Cor. 12:4. Ate the Supper with the church of God in that place, and then took my leave of them for the present, (though it was hard to part with them,) and rode ten miles through mud and water to speak in the evening. It was a good day to me.

Oct. 2d. All things being ready, I bade farewell to the loved ones in Spencerville and vicinity, and started for Prescott; and after attending to some temporal affairs, I took the boat for Oswego, N. Y. Had a pleasant passage. Reached O. about 9 A. M. At 10, took the cars for Seneca Falls. Upon my arrival, I found Bro. Joblin in waiting for me. Gave four discourses in the Church in S. Had a good time. Was cordially received by them. Had a good visit with Bro. Newman, the Editor of the Harbinger. [illegible] the 8th, I started for Thorold, C. W., by the way of the Suspension Bridge, stopping some three hours. Reached Thorold 5 P. M. in good spirits, though somewhat tired; after enjoying a good supper at the well supplied table of Bro. Curry, I commenced a meeting on the evening of the 9th at Fonthill. Congregation continued to increase till their beautiful house was full. Gave nine discourses. Had a glorious time. On Sunday, the 13th, in the presence of a large congregation, I had the honor of baptising two mortal souls into the Christ for the remission of sins.

Monday, 14th, at 7 P. M., I commenced a meeting in Gainsborough, some eight miles from Fonthill. A hard place; but I kept up an open fire into the fort of the enemy, until I gave them twenty-two discourses. Congregation large. Truth has found a place in some hearts. The whole community are all stirred up; some rejoice in the truth. I have baptized eight mortal souls into the Christ for the remission of sins. Last Sunday (Nov. 8) twenty-four came into gospel order, made choice of elders, taking the name of "The Church of God at Gainsborough," C. W. One of the elders has been a public speaker for many years. Another, Bro. McKay, was a licensed speaker among the United Brethren. Many threats were made to break up the meeting. Some of the friends of truth thought I was in danger of being hurt by the Pharisees; but my reply was, If by my death for the truth, I could do more to advance it than by my life, I was ready to die. Amen.

Tuesday evening, Oct. 29, was a sorrowful, yet a joyful time. A company came for the purpose of breaking up our meeting. I gave out the following hymn, which was sung in the spirit and understanding—"In expectation sweet." I then gave a discourse predicated upon Heb. 6:17–20. Had a free time; notwithstanding some of the party made an effort to *quiet* my brain by throwing a club through the window at me. They then returned to their own company and reported that "he" (I) was not to be frightened. Glory be to God for the truth! Brethren, I am not a stranger to such scenes. Many has been the time that I have stood amid showers of stones and clubs, with nothing but my canvass and the arm of the Lord to shelter me. Ten years ago, in this country, by this class of human beings, I had one hundred and sixty dollars worth of property destroyed in some thirty minutes, and my own life threatened. But God took care of me. Therefore none of these things move me. His truth, as revealed in the Living Oracles, I will proclaim by precept and example, though preachers of a false system and devils oppose. Amen.

Nov. 5, I returned to Fonthill, and commenced a meeting in the evening, which continued every evening, and closed on Sunday morning. Good has been done. This evening I preached in this village, which is upon the Welland Canal. Had a good hearing. Shall stop till Thursday morning. More anon.

R. V. Lyon, Evangelist.

Thorold, C. W., Nov. 11, 1861.

For the Crisis.

The Maine Advent Mission.

The work is still going well. Since our annual conference, Bro. Fassett has held many very interesting and profitable meetings in several parts of the State, in which some have been led into the gospel hope from other hopes, and some lost sinners in several places have been brought to Christ. The Lord is signally blessing this effort, and the appearances indicate much success to the cause of God. Some of our brethren and sisters are subscribing and contributing liberally to sustain the mission, yet there are many more who can, and, we trust, will aid in this noble work. We are carrying this gospel of the kingdom into new and destitute places, where it is not expected to receive a competence to pay expenses. Therefore those who have learned the blessedness of the truth, and of sending it to others, should improve this good opportunity, and send their donations, or pledges, to the committee, the missionary, or the treasurer, that the work may go on unembarrassed.

We have believed it to be economy to purchase a team for the mission as a great saving in traveling expenses, and convenience in getting about the country where the public conveyances afford no accommodations. In doing this we have incurred an outlay of seventy-five dollars for sleigh and harness, robes, &c., and shall need a wagon in the spring. This property will belong to the mission for its continual use. Now we propose to those who are interested in carrying on this mission, that they contribute such sums as they wish to invest in meeting this outlay, as a separate item from the current expenses of the mission. Bro. H. B. Sevey has given *ten dollars* to begin with. Who will help fill up the amount? Let us do as we are able in saving men, and do all we can do *now*, for now is the time to work.

Yours in behalf of the mission,

I. C. Wellcome, Treasurer.

Richmond, Maine.

Thessalonica.—A physician, and author, in New Jersey, writes to a friend who had sent him "The Model Church":—

"Thessalonica came to hand, and I cannot thank you too highly for it. It is a tip-top book, and just the work I needed. I have already used it as a fount of suggestions for remarks at prayer meetings, in which I am somewhat actively engaged."

R. B. A.

For sale at this office. Cloth 60 cts, paper 38 cts.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 8, 1862.

☞SPECIAL NOTICE.☜

Hereafter all letters, communications, remittances and orders for the World's Crisis are to be directed to ELDER MILES GRANT, Boston, Mass.

H. L. Hastings, President C. P. S.

Bro. Howell Sleeps in Jesus.

Early Monday morning, Dec. 30, 1861, this good man finished his work. No doubt, our readers expected to hear this sad intelligence. It is often a wonder to mortals why such valuable men should be taken away in the midst of their usefulness; but we have the sure promise, "that all things work together for good to them that love God." Though we cannot always see *how*, let us believe it is so, and rest calmly on the promise. We trust our dear sister H. will take comfort from this sweet promise, while passing through this vale of sorrow where none but *Jesus* can sustain in such affliction. The separation from the loved one will be short. He will soon awaken from his rest, to shine eternally in the kingdom of God. He has fought the good fight, finished his course, kept the faith, and will soon receive the crown of glory.

To those who did not know Bro. Howell, we may be excused for saying, he was one of the brightest specimens of true *christianity* that we have ever met. We *knew* him, and all who were personally acquainted with him, will love to think of his unwavering faithfulness to the cause of Christ.

As a preacher and logician, he had but few equals. He made no compromises with error or sin. It was often remarked, "He practices what he preaches;" while many of his hearers would be heard to say, "nobody can live up to such preaching." He was a man of strong faith and mighty in prayer. But few were better versed in the Scriptures. Whatever he examined, must be probed to the *bottom*. He was never satisfied with surface work.

Besides all his arduous labors in the ministry, he often attended the sick as their physician. In this department he was very skillful, and met with great success; but his sympathy for his patients often overtaxed his nervous energies, and perhaps was one cause of his final sickness. He was of small stature, with a frail constitution, and yet had a powerful voice. He became so absorbed in his subject, when preaching, that he frequently went beyond his strength, before he was aware of the fact, and thus he finally exhausted his vital forces in deeds of love.

His work is done—well done. In his death, the church has sustained a great loss. Though dead, he yet speaketh. His worthy deeds, his wise counsel, his exemplary life, will still preach, while he quietly sleeps in the grave.

He made a dying request to be buried in the beautiful "Union Cemetery," at Sandy Hill, N. Y. He is now deposited in a tomb at Chicago. Tuesday, Jan. 7th, if possible, Sr. Howell purposes to comply with his request and accompany him to the sad journey to his final resting place. Though he will not be able to speak to comfort her by the way, may she feel conscious of the companionship of Jesus and his angels.

If any of the friends of Bro. and Sr. Howell are disposed to assist her with pecuniary aid in these last sad duties to a kind husband, it will be very thankfully received. We hope their friends will be liberal in this matter. Bro. Howell has worn himself out in serving others, and used up all he had of this world's goods in the service of Christ, and now let his friends and the friends of Jesus do nobly; remembering our Lord has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Send at *once*. As we do not know where Sr. Howell intends to stop, those who send can direct to Miles Grant, Boston, Mass., and we will see that she has the money in due time.—o.

The New Year.

The year 1862 has begun, and will soon pass away. Yet, before its close, we may expect the accomplishment of many startling events. We are most rapidly approaching the *world's Niagara*. It is too late to doubt that we already begin to listen to its foaming roar. We are passing down the rapids with a speed that but few realize. Many are sleeping quietly, careless of the approaching danger. Like the man enveloped in the smoke of the burning house, their perils only seem to make them sleep the sounder. O how awful the situation of most of the inhabitants of this world, as well as a large share of the professors of religion! What can arouse them? Brethren and sisters, let us, who see their alarming situation, be faithful and do all in our power to reach them before it is too late. Let us double our efforts this year, in every department of well doing. It may be the last one during which we can labor in our Master's vineyard. Let it be so spent, that when he comes, he will say, "Well done." Let us bring every energy to bear in favor of the cause of *truth*. We hope all our friends, who love Jesus and his coming, will try to spread light by scattering tracts, and by getting new subscribers for the Crisis. Come, let us make an effort worthy of the noble cause in which we are engaged.

"Strike! let every nerve and sinew
Tell on ages, tell for God."

o.

Well Done.—Will those who have so promptly responded to the *bills*, please accept our thanks for the *kind* words they have sent with the money. This is double pay. It is exceedingly unpleasant for us to send out bills to those who have failed to pay for the Crisis, because we know these are "*hard times*"—"perilous times," when many of our dear brethren and sisters find it very difficult to meet their current expenses; and still they feel more anxious than ever to have the paper, that they may hear from their fellow pilgrims to the land of glory. Never have they felt the need of the paper more than at this time. They, with us, feel we cannot be deprived of the reading of the heart-cheering epistles and communications which come so richly laden with good things. We say, in view of these facts, it is even painful to us to send bills to any of our subscribers, lest they should think we wish to crowd them. This is not so. But remember the article concerning the Granary, published a few weeks since.

If you cannot pay *all* now, send a part; and if you cannot pay *any* thing, and wish the paper continued, please drop us a line stating the fact, and we will have long patience with you, and do the very *best* we can in supplying you with the reading of our paper.

Once more we wish to say that the kind words accompanying your business notes are prized as jewels. They afford great relief to our burdens, which otherwise would be grievous to be borne. We love to serve such noble souls, who are ever ready to defend and support the truths of the blessed Bible, and who love the appearing of Jesus. Press forward; we will endeavor to meet you at "the marriage supper of the Lamb."—o.

Read and Understand.—We learn that several do not understand what the *figures* mean in the cash receipts. For instance, they read, "J. Thompson, $1.40, 327." All know what the $1.40 means, but do not understand what 327 represents. These figures show the *whole* number of the Crisis to which they have paid. By "*whole* number" we mean the one at the *top* of the first page over the *first* column. On *this* paper it is 328, which shows the number of papers that have been published since the Crisis was first started.

When you send money, always expect to find it credited in the "cash receipts" within *two* weeks after we *receive* the money, and also the *whole number* to which your money pays.

Now we recommend to all who send money, to note down the whole number to which it pays, in a memorandum book, or in some place where they can find it at pleasure, and then they can know at any time how their account stands.—o.

War with England.

Three weeks since, there was a strong probability that England would at once declare war against the United States because of the capture of Mason and Slidell from the British steamer Trent, while on their passage to England and France, as ministers from the Southern Confederation. In consequence of the imperative demand of England, these prisoners have been given up, and sailed for England Jan. 1st, and experienced the terrible wind of that night. As there was a doubt whether all the steps in their capture were strictly in harmony with the law of nations, our government wisely decided to release them, and let the present example be considered as a standard hereafter, by which to be guided in similar cases, which is just what the United States have contended for at other times, and which England then refused.

As this cause of war appears to be past, the question still arises, is there now any probability that England will interfere with our government? We think there is much reason to expect it, though the immediate cause does not now appear. For several months we have looked for such an event. We think it to be the policy of Napoleon III. to get England engaged in war with America if possible, and then unite himself with the opposite side, and avenge the battle of Waterloo, when England's forces are drawn from home. To accomplish this, we may expect that he will profess to be *neutral*, until England strikes; then he will find some pretence for interference, and thus the war of nations will carry us rapidly to the great day of the Lord.

There may be a lull of peace for a short season, but we see no reason to expect any better times till Jesus comes.—o.

Bro. Cotton.—Several, who have been much interested in the writings and acquaintance of Bro. Cotton, have inquired after his welfare. He is well, and keeping a neat little grocery and eating room at 162 Broadway, South Boston, Mass., where he will be glad to meet his friends. May the Lord bless him and give him prosperity in this life, and a home in the coming kingdom.—o.

Discussion.

A public discussion will be held at the Lowell Street Chapel, Boston, on the evenings of Jan. 13th and 14th, and continue longer if thought best. Question: Is the observance of "The Seventh Day" as a Sabbath, binding upon Christians? Affirmative, Elder Wm. Langarl, of Cincinnati, Ohio. Negative, Miles Grant, of Boston.

Chapman Hall, Boston.

Eld. H. Munger is expected to preach at Chapman Hall Sunday, Jan. 12th, and continue each evening through the following week.—m.

A. D. 1862.

We have reached the morning of a new-born year. How many such have we seen! days when we felt like pausing, and taking one long, deliberate look at the past; with memory clinging to the untroubled and unsullied days of early youth, and joyful in contemplation of the new life we early experienced through a Savior's pardoning love. Who that knows his God, is not glad on this day to chronicle the mercy exhibited in sparing him to greet the dawn of a new year? Spared, through cares, perplexities, sicknesses, and in the midst of death and the darkness of the grave! But who is not surprised and grieved to think, how swift the years have flown, and to how little substantial good they have been improved! One event in all the past is luminous: namely, the day when we forsook the road that leads downward to eternal darkness and death, and intelligently and truly believed on a crucified, but risen and all-merciful Savior. Few of all other events are without what savors more of earth than of heaven.

But how eventful the years compassed by our own remembrance! The earth now grown so old and hoary, exhibits wonderful fruits as the product of its maturity. Time, long said to pass swiftly, now flies faster than ever. Events, once the result of a nation's life-time, are now planted, grown, and harvested in a year. And yet with all the mature wisdom and experience gathered from the past, the world waxes worse and worse. Man ere this ought to know the object and worth of life; and that there are better ways for parliaments and cabinets to adjust their difficulties than by slaying a few thousand of their subjects: but this remains to be learned. Never was the world so belligerent as now. War, war, war, is the prospect and the echo, from the orient to the occident. "Wake up the mighty men, let all the men of war draw near; let them come up: . . . let the weak say, I am strong."—Joel 3:9, 10.

But we cannot pause here long. Cares are too many, and at most the day is but twenty-four hours long. And though our sins must be confessed and resolutions made before Almighty God with deliberation, our time is short, oh, so short! What we do must be done quickly; yet it must be done intelligently. So up, my soul, gird thee anew for the contest! Savans say the world's crisis is at hand. Mighty events, big with weal or woe to the human family are about to burst upon us. But while we look out upon the darkness that surrounds, let us fear not. There is a light beyond the clouds: ah! more. There is a God whose throne is high, who yet reigneth among the nations, and whose Almighty hand shall eventually be recognized by an astonished world in the passing events of these times. Though unknown to the world to-day, to the christian it is known, that this God, hated and blasphemed though he be, is turning and overturning among the nations, preparatory to the introduction of that eventful period known as "the desire of all nations," namely, the coming and reign of Jesus Christ;—mistakenly termed by the world, "the good time coming." Event of all events to be studied, and felt in every thought and act of which we are to give account in the future. Let us then not fear, but rejoice and be glad for this day. God be thanked we see it! And though we count one less of the years we have to live in this world, and though we deprecate so much of the past, let us be exceeding glad that it is ours to live in this day of grace, so merciful for to-day and so promising for the morrow.—m.

Retribution.—We have just finished a careful reading of this last work from the pen of Bro. H. L. Hastings, and have been most amply rewarded for the time thus spent, as we think every other reader will be. It is a book that everybody should read, who wishes to be perfectly satisfied of the great truth it advocates,—the "resurrection of the dead, both of the just and unjust." A copy of it should be in every library. It contains many valuable translations of different passages, besides the weighty and sound arguments of the author.—o.

Wind.—Wednesday, Jan. 1st, was a very warm and pleasant day, but in the evening, and for three days following, we have had an unusual amount of strong wind. On the evening of Jan. 1st it was *terrible*. Chimnies were blown down, houses unroofed or demolished, besides causing many a heart to tremble with fear while they were rocked in their beds during the night. But we may soon expect the glad hour to arrive when warring winds and fighting men will finish their work.—o.

For the Crisis.

Reflections for New Year's Day.

"*What have I done?*"

What have I done? How often come
These words with keenest smart,
Carrying their own conviction home
With sorrow to my heart.

What have I done to stem the tide,
The fearful tide of sin,
To ope the gates of mercy wide,
And let salvation in?

What have I done to feed the poor,
Who starving ask for bread,
Who sick and naked seek my door,
That they may there be fed?

What have I done to save from hell
One soul for whom Christ died?
Have I e'er sought his fame to tell,
Or owned him as my guide?

What have I done to keep my heart
From sinful lusts and pride?
Have I performed the christian's part?
Have I one sin denied?

What have I done? Alas! I own
My time has run to nought;
I've not improved one hour that's flown
As fully as I'd ought.

What have I done? Another year
To-day has just begun;
May I improve its moments here,
So that its close shall cause no tear,
That I have nothing done.

D. W. Teller.

For the Crisis.

Our Pilgrimage.

After our discussion with Mr. Baker, we visited the church in Worcester, spent one Sabbath, and baptized one disciple, whom we trust is still on his way rejoicing. We think the vitality of this church has not increased with its numbers, yet there is a commendable effort put forth to do good in that place. May the Lord bless them with a more realizing sense of the pending judgment. The following Sabbath we visited our brethren in Willington, Ct. Here the tried few came together whom, we trust, have their names in *heaven*, the only correct record of the church. They are searching to see if these things are so. Next we met with the scattered ones in Brimfield, and was glad to see signs of increasing strength there. May they not altogether fail of the grace of God.

We met with the brethren in Sandisfield the 8th, and tarried a few evenings. The traveling and weather were unfavorable, still we trust that some good was done. Bro. Fenn is highly esteemed among them, and so is his wife. May they be encouraged to work while the day lasts. Bro. Jones was here to distress and comfort in his line of dentistry, and I was much comforted with the assurance that teeth pulling would not be required in the kingdom; and I think Bro. Jones would like to give himself more entirely to the ministry of the word should it seem to him to be duty. We attended a wedding at Bro. Cotton's, (New Boston,) and although we did not witness the turning of water into wine, yet while at the table of the marriage supper we felt the exhilerating influence of the wine of the kingdom, at least in anticipation, and longed to be there. The evening was well spent, thank the Lord. May we all be united more firmly to Christ, that the coming storm may not be able to separate us from him who alone can keep us in that day.

Nineteen years have I been in this glorious warfare, and I do confess that I have no inclination to prove traitor, either by putting on the enemy's *uniform* or *armor*. I am glad that so many have learned that Christ's weapons, though *mighty*, are not carnal, and those who use them never have occasion to change them for a more modern or improved class or style. That same old armor that quenched the violence of fire, shut the mouths of lions, put to flight the aliens and subdued *kingdoms*, finds no rival in Sharp's rifle, Colt's revolver, or Napoleon's rifled cannon. Three worthies on one occasion upturned a vast empire with no other armor, and if I mistake not, in a little from this a few "chosen and faithful" ones, under very similar circumstances, with the same armor will upturn *all the kingdoms of this world*.

H. Pratt.

For the Crisis.

Show your Light.

When placed in darkness, men desire light. They have no wish to grope their way amid the blindness of confusion. In all their undertakings, they love a clear "coast"; and, unless able to descry in the distance a landing point, they are unwilling to attempt a voyage. Uncertainty they abhor. Darkness is a terror; and when placed amid its dismal gloom they sigh for light.

Such is now the condition of the world. Men are in darkness in reference to things that are coming on the earth. They behold the mighty up-heavings and convulsions of the world, in these last days, and not only wonder, but their "hearts fail them for fear and for looking after those things which are coming on the earth." That the nations are up in arms, they *know*; but the *cause* of this uprising they cannot comprehend. Could they but lift the veil, gladly would they take a look into the future; but this they cannot do. Well has the poet sung:—

"Kingdoms now are reeling, falling,
Nations lie in woe appalling,
On their sages vainly calling
All these wonders to explain."

Yes, they have called for light, and called in vain. Wise men, so called, have undertaken to give the desired information; but their answers are vague, inconclusive, and contradictory, and of course unsatisfactory. They, too, are in darkness: and, blinded as they are by the god of this world, and refusing the only true source of light, they must continue in darkness, and at last perish forever.

Christian reader, the above is but a faint picture of the times in which we live. Sin and iniquity abound. Revllings, cursings and blasphemies are heard on every hand. Crimes of every grade are committed every day, and men are madly rushing onward to perdition. Surely we are in the midst of great darkness. "I know it, but what can *I* do?" Is this your answer? Then listen! Hear the words of Jesus of Nazareth: "Let your light so *shine* before men, that they may see your good works, and glorify your Father which is in heaven." Here, then, is something that we can do. We can give them light. Let us do so, and perhaps we may be instrumental in bringing some out of darkness. But *how* shall we let our light shine?

First. When we hear sinners talking about the things that are coming on the earth, let us all tell them what the Scriptures say about them. Let us describe the perils of the last days, as recorded in the word of God; and let us show them the danger and folly of rebelling against God.

Second. Let us give them a scriptural "reason of the hope that is in us with meekness and fear."

Third. Let us entreat them to embrace the hope of the gospel.

Fourth. Let us endeavor to walk *worthy* of the vocation wherewith we are called. Let us take up the cross *daily*; and let us not flinch from our whole duty when in the presence of sinners; *convince* them, by our daily walk, that there is life and power in christianity.

Let us reflect a moment. We are now in the perils of the last days. Time is short. What is done must be done quickly; and surely we have enough to move us into action. Then let us be up and doing; arouse from lethargy, and work while the day lasts. The night cometh, and with it the besom of destruction to the ungodly. Shall we fold our arms in lazy-lock, and see them perish without an effort for their rescue? God forbid. Let us endeavor to save some, by pointing them to the Lamb of God—telling them of a Savior's love, and of the glories of the coming kingdom, as described in the never-failing word of God. Let us entreat them to forsake their sins, and seek for immortality. Let us cry aloud and spare not, for the sword cometh; and shall our hands be free from blood? Let us watch and pray, for

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime!
Hark! the waking up of nations,
Gog and Magog to the fray!
Hark! what soundeth? Is creation
Groaning for its latter day?"

A fearful responsibility now rests upon the christian. May we do our duty, and find mercy in the day of the Lord Jesus, is the prayer of the writer. G. W. Greene.

Memphis, Ind.

For the Crisis.

Articles of Church Government.

Article I. We, whose names are hereunto affixed, do fellowship each other as members of the Second Advent Church, in the Town of , State of , and do take the Scriptures of the Old and New Testament as our only rule of faith and practice.

Article II. We believe it is our duty to disfellowship any person who walks disorderly.

Article III. We believe it is our duty and privilege to meet from time to time for self-examination, prayer, and the breaking of bread, in token of fellowship, which we call Love-feast.

Article IV. We do adopt as a rule, that any member who shall absent him or herself from the Love-feast three times in succession, without a reasonable excuse, will be considered by such act as withdrawn from the Church.

The above is the form of government adopted at Pawlings, N. Y., and recommended by the Eastern N. Y. and Western Massachusetts and Connecticut Second Advent Conference, to be adopted by the churches within its limits.

Geo. L. Teeple, Sec. of Conf.

Retribution Notices.

Eld. Thos. Smith of Me., being somewhat in doubt as to the resurrection of the unjust, solicited and *read* a copy of Retribution. In a letter ordering four copies, he says:—

"Was not very *sick* with *no resurrection of the wicked views*; God's word, which I revere, must settle the controversy. Yet some difficulty remains in the minds of some, which I think a careful and candid reading of Retribution will remove."

Eld. T. W. Smith of Illinois writes:—"I have just finished reading Retribution. I think it is in the first place "timely." It was not written an hour too soon. Secondly, it is a book that ought to be read, and not only so, but to be studied. Third, the arguments are forcible and conclusive. If the doctrine of future retribution needs proving from the Scriptures, I think your book can accomplish that work. Finally, I think it is a book that will do much good, and I sincerely wish it abundant success."

☞Price of Retribution, post paid, 38 cts; three for $1.00. By express, thirteen copies for $3. Fifty copies for $10. One hundred copies for $18. [illegible] to the poor, to preachers, and to all ministers of the resurrection of the unjust, who will send their names and ten cents postage to H. L. Hastings, Providence, R. I. For sale also at this office.

For the Crisis.

Vienna Quarterly Conference.

This conference commenced as appointed, Dec. 19th, under unfavorable appearances, as there was not snow for sleighing, and wheeling was bad. Yet the faith and zeal of the faithful brought a good number together to enjoy the blessings of God on this occasion. There were a few believers in the place who were much interested in truth, in the beginning. The meeting began well, and continued to increase in numbers and interest until its close. The ministers in attendance were, H. B. Sevey, O. R. Fassett, D. M. Hanscomb, E. M. Haggett, I. C. Wellcome, I. K. Lombard, H. D. Reed, C. H. Leverton, who seemed to have the gospel harness on, and labored faithfully for the upbuilding of believers and the conversion of sinners. The preaching was earnest, faithful and scriptural, adapted especially to these times, and was listened to with much attention by the more candid portion of the community, many of whom seemed to consent that these things are so. Several of our Methodist brethren were in attendance, who seem to be looking favorably into the gospel message we preach. The most perfect union existed throughout the meeting, and we all felt that it was good to be there. The Lord manifested his love and grace by clothing the word with power, and making it effectual by his Holy Spirit in convincing sinners of their need of a Savior to fit them for the home of God's people.

In one meeting two who became decided of their duty to seek the Lord, arose for prayer, one of whom, the school-teacher in the place, found peace with God through Christ. Several others are deeply impressed with their lost condition. We trust the work of the Lord will not stop here, but will continue to go on until others believe the whole gospel, and find peace in Christ.

The hearts and doors of the friends were open to us, who kindly entertained the brethren. It being stormy on Monday and Tuesday following, several of us were obliged to remain. We therefore held two more meetings in prayer and conference, and in relating our conversion to Christ, and to the Advent faith. The blessing of God rested upon us, and made these meetings seem more precious than any of those previous. One more sinner arose for prayers to be offered in her behalf, and we trust she will obey the Lord.

On the whole, this was the best quarterly meeting I have ever yet attended, and this was the remark of the brethren generally. May the Lord still continue to increase his blessings upon our efforts until Jesus comes in glory, and then gather us into his everlasting kingdom.

I. C. Wellcome, Secretary.

Vienna, Me., Dec, 25th, 1861.

Correspondence.

From Eld. L. Boutell.

Bro. Grant:—I have recently visited Stowe, according to appointment, and preached at the house of Bro. Withington. The brethren came together, who had not had a meeting for some time in the past, and found it good to meet and have their minds stirred by way of remembrance. I found they had not lost their relish for the gospel of the kingdom. The meeting was a good one, although but small. The Lord's children are scattered, and it is their life to speak often one with another.

Sunday, 15th. I was at Lunenburg, where there was a gathering of the little flock from seven different towns. Some came fifteen, others ten miles for one day's meeting, where was freedom and blessedness in breathing out and confessing with the mouth what we believe with the heart, and we had a heavenly, stirring, soul-refreshing season. It was good to see some that I had not seen for ten years, and find them in the faith and love of Jesus, and giving heed to the apostle, by exhorting one another, and so much the more as they see the day of life approaching. Our spiritual strength was renewed, and all seemed with united heart to say, by grace I'll go through! The Spirit of the Lord was evidently inspiring every heart, and all said it was good to be there. Such meetings can but do good. How precious such seasons to the contrite, loving, faithful soul, especially to that isolated child of God who has this privilege only occasionally. It is like Peter's meeting on the Mount. Brethren, make more effort for such meetings; they pay well. One brother who came ten miles on foot and back again, said he got well paid, and all said *Amen*. Blessings will follow such meetings.

Groton, Dec. 18th, 1861.

From Eld. M. Batchelor.

To the Brethren waiting for the Lord:—We have arrived at a period of great importance in the world's history. We are in a state of things to which we once pointed; namely, "distress of nations, with perplexity"; together with an universal spirit for fighting. The Savior foretold it in Luke 21: 25, 26. I thank the Lord that he has warned the world of the approach of these things before the end comes. We are in the midst of the fulfillment of it. The world laughed, ministers made light of it; they said peace, peace; but those men that said peace, are now the first to say fight. So it is. For this world I can only see trouble increasing. They must drink the cup. In this state of things I see signs of our coming deliverance. Our duty is plain.

First, warn the world of their coming doom—when the dead bodies shall be from one part of the earth to the other. (Jer. 25.) God says, "woe to the men that cry peace to the wicked."

Second, to hold up Christ as the only way for a poor sinner to escape the wrath to come. Christ first, Christ last, in the sinner's salvation.

Third, to strive as much as lieth in us to keep the church in unity. All the strength of the church is needed, and in unity there is strength.

Fourth, to keep ourselves unspotted from the world. The Lord will take care of those that are doing his will in this matter.

Rutland, Jan. 1, 1862.

Obituary Notices.

Died, in Hinesburgh, Vt, Oct. 28th, 1861, Francis Henry Irish, aged 3 years 11 months and 12 days.

In the same place, Oct. 30th, 1861, Catherine Amanda Irish, aged 12 years and 25 days.

These dear sleeping ones, each of whom was ill one week with Diphtheria, were the youngest of the six children of a dear brother and a dear sister in Christ, Nelson and Lucy Irish. These parents are firmly established in the doctrine of Immortality through Christ alone, and in this sad bereavement we rejoice to learn that they are "wonderfully sustained" by the grace of God. We trust they will find unfailing consolation in the assurance that their loved ones will soon have their slumbers broken by "the voice of the archangel and the trump of God." Amanda died happy in the Lord; left a message for her Sabbath School associates, bidding them "to be faithful that they might have a crown of life;" gave with her parting kisses a word of counsel, comfort, or exhortation to each member of the family,—astonishing all who saw and heard her by her calm, cheerful thoughtfulness. "Here"—said her mother as the scene was about closing"—is some of the fruit of the preaching in the Town Hall last fall"—referring to the series of meetings held there in September, 1861, by the writer. When asked what they "should say for her to Bro. Wendell," she replied—"Tell him I have reckoned much on his having meetings here again." Frankie and Amanda were buried on the same day in the same grave. Theer being no preacher of the "blessed hope" and Life through Christ within reach, the funeral exercises were limited to a prayer and reading of the Scriptures by the resident Methodist minister and the singing of the beautiful hymn, "Shining Shore."

"Faith sees the bright, eternal doors
Unfold to make his children way;
They shall be clothed with endless life,
And shine in everlasting day." R. W.

Died, Dec. 27th, 1861, in Castleton, Vt., of diphtheria, Mary Hannah Graham, aged six years, and Frederick Nathan Graham, aged three years.

Thus in one week Bro. John Graham has laid away three interesting children. One, whose death was noticed last week, and now two more, who died the same day, and were buried in the same coffin. The funeral services were held at the Advent Chapel, in the presence of a large audience. The scene was very solemn and affecting. I spoke on the resurrection, from John 5: 28, 29. "All that are in their graves shall hear his voice and come forth. The future is lighted up with joy, in the view of the glorious reservation and re-union of those who have been separated by death. And "the hour is coming." The time hastens for this event, which gives additional joy to those who love his appearing and kingdom.

Our Brother G. is greatly afflicted, with his family, but they are also greatly blessed and supported in this hour by the "blessed hope" and present grace, which is sufficient for them. J. V. H.

Castleton, Dec. 28th, 1861.

Fell asleep in Jesus, at Northfield, Nov. 29th, 1861, Bro. Silas Whittaker, aged 49 years.

He died suddenly, of apoplexy, at his residence, having been sick but about thirty-six hours.

Bro. Whittaker was hopefully converted to God in early youth. He then united with the Methodist Church, where he remained a member until the early part of the Advent movement. Since 1842, he had been "looking for that blessed hope, and the glorious appearing of . . . our Savior Jesus Christ." He had a heart to feel for, and hands ready to supply the wants of the needy. His house was ever the home of the weary pilgrim. But he rests from his labors, and his works will follow him. H. P. Sikes.

FOREIGN NEWS.

By the arrival of the steamship Etna, we have foreign news from Liverpool to the 18th ult., and Queenstown the 19th.

Warlike preparations continued. The Persia took nearly 1200 troops. The Grenadier and Scots Fusilier Guards would embark on the 19th.

All disposable vessels in the Mediterranean were assembling at Gibraltar, to be ready for immediate departure.

Admiral Dacres has been appointed second in command to Admiral Milne.

War risks at Lloyd's were active and advancing.

Parliament meets about the middle of January.

The death of Prince Albert caused a most profound sensation. There is great sympathy for the Queen, who bore the bereavement with much fortitude. The warmest eulogiums have been passed on Prince Albert. Strong sympathy from the French and other Continental Courts are expressed, many of which went immediately into mourning.

Lord Palmerston has been ill from gout, but is better.

The Asia's news is generally regarded in Paris as unfavorable for peace.

The leading Paris journals continue to advocate French neutrality.

Garibaldi had written a letter to the Genoa Committee which indicates an approaching movement.

Several French journals maintain that France should give a moral support to England, by recognizing the justice of her demand and the independence of the South.

The *Opinione Nationale*, the organ of Prince Napoleon, says France has no other enemy but England, and should not weaken the United States.

London, Dec. 19. A rumor was current at Paris yesterday that the French Government had sent a note to Russia, Prussia and Austria, suggesting a common mediation of the great powers between England and America.

A portion of the Mediterranean fleet is gradually accumulating at Gibraltar to be ready, if necessary, to cross the Atlantic.

[Advices of the 21st ult.]

GREAT BRITAIN.

Warlike preparations continued. Additional troops have been ordered to be in readiness for embarkation, but the *Army and Navy Gazette* of the 21st says no more are likely to be placed under orders until hostilities are actually declared. In that event, some of the regiments now in the Mediterranean garrisons will probably be sent in the war vessels now rendezvousing at Gibraltar.

The steamer Adriatic, with nearly 1400 troops of Grenadier Guards, and the Parana, with about 1000 of Scots Fusileer Guard, left Southampton on the 20th for British North America.

The steamer Cleopatra would leave Liverpool on the 21st for Queenstown, there to embark over 500 men of the 17th Regiment.

The Magdelena would embark about 1000 men at Southampton on the 21st inst.

The Steamer St. Andrew, of the Quebec and Glasgow line, has been chartered to convey troops, &c.

Halifax, Dec. 31. Steamships Adriatic and Persia have arrived at Halifax with troops.

Paris correspondents generally say that the belief that hostilities between England and America will not be arrested, has become more general.

Prince Napoleon, it is rumored in Paris, will, at the next session of the Senate, deliver a discourse which is expected to create a great sensation. No one, however, seems to know the subject of the impending oration.

Later.—Arrival of the Bohemian.

ENGLAND.

The English papers are still discussing the Trent affair in a hopeful vein, and it is thought that the Confederate Commissioners will be given up and war be thus avoided. Pending the receipt of news from America in response to English advices by the Europa, there was quite a lull in speculation on the Anglo-American question, and the result was being quietly awaited, the prevailing opinion being in favor of peace.

The Paris *Presse* says two new Southern Commissioners had arrived at some German port *en route* for Paris.

The London *Times* has a critique on Secretary Chase's report, and expatiates on the extraordinary extension of the borrowing system, and says it exceeds anything in England's history.

FRANCE.

The Government is about to send reinforcements to the squadrons off Mexico and the Northeastern coast of America. It was also rumored that a squadron of observation is to be sent to the coast of America under Admiral Henaud.

It is reported that the frigate Algiers has been stationed off the Straits of Gibraltar to prevent the passage of privateers.

Canton, Nov. 16. Mr. Burlingame, the American Plenipotentiary, has visited the Governor and was well received. His visit was returned. Mr. B. afterward left for Shanghae, on his way to the capital.

The rebels are near Ningpoo, and the inhabitants are fleeing to Shanghae, where the alarm had subsided.

Hangshon is reported to be invested by the rebels.

DOMESTIC NEWS.

Departure of Mason and Slidell.—We are informed that Messrs. Mason and Slidell were finally delivered up yesterday, Jan. 1st., and left Fort Warren at about 11 o'clock. The arrangement for their return was very quietly made, and nothing was known in this city in regard to the affair until the hour arrived for their departure. The steam tug boat Starlight was employed by the Government to convey the prisoners to Provincetown, Cape Cod, where they are to be transferred to the British gunboat Rinaldo, which arrived at that Port Tuesday night.

In accordance with the above plan of releasing the rebels, the tug boat Starlight left this city shortly before ten o'clock yesterday, and stopped at Fort Warren, where she took on board Mason and Slidell and their two secretaries. After receiving their baggage, &c., the tug proceeded on he way to sea, leaving the fort about 11 o'clock. The whole affair was conducted without any display, in perfect quiet, and in the ordinary manner of conveying passengers.

The tug boat would probably reach Provincetown same afternoon, and the prisoners will be transferred without delay to the British gunboat.—*Journal.*

A dispatch to Palmer's News Room states that the British gunboat Rinaldo, with Mason and Slidell on board, sailed from Provincetown at 6 Wednesday evening. It blew a hurricane all night, but as the wind was off shore she probably sustained no damage.—*Journal.*

Mobile, Jan. 1. A Confederate steamer going from Pensacola to the Navy Yard was fired upon by Fort Pickens. Bragg's batteries replied, and the firing continued at last accounts.

Baltimore, Jan. 4. The Southern papers contain important news.

A dispatch from Pensacola dated 1st inst. says Fort Pickens opened fire yesterday, but it has not been renewed to-day. Our batteries are silent.

The Charleston Mercury has a dispatch giving an account of the landing of a large force of Federals on the North Edisto and the seizure of Railroad Station No. 4 on the Charleston and Savannah Railroad.

Sixteen Federal war vessels are reported at Ship Island.

There has been a destructive fire at Richmond during which the theatre and other valuable property was burnt.

Frederick, Md., Dec. 31. Contrabands are arriving daily, and are sent to Gen. McClellan's head-quarters. It is stated that at least one-third of the slaves of Loudon county have made their escape, and some from Fairfax Farquar and Culpepper occasionally turn up.

Washington, Jan. 2. At no time has Gen. McClellan been dangerously ill. He is rapidly recovering from a severe cold taken to Gen. Porter's last review. He is attending at all important business, and will be out in a day or two.

Baltimore, Jan. 4. The Richmond Dispatch of Friday says that a private dispatch has been received there dated Mobile, yesterday, which says Picayune Butler is at Ship Island; also that the Federal troops have nominal possession of Biloxi, and it is believed that they will occupy all the towns on the coast in that region. They captured two cannon at Biloxi. It is stated that from 5000 to 7000 Federal troops landed there, and it is rumored that they express a determination to push forward to Jackson.

At the South, everywhere, one hears the most bitter and violent denunciations of the Federal Government and of President Lincoln; and the people declare they will resist to the death all attempt to subjugate them. They declare the Administration designs this as an Abolition war, and that they will perish before they surrender their slaves.

Cincinnati, Jan. 6. A special dispatch to the Gazette from Huttonsville, Va., says that the expedition, sent out by Gen. Milroy to attack Huntersville, [illegible]

After skirmishing an hour the rebels retired with a loss of eight killed and wounded. Our side lost none. $80,000 worth of army stores and clothing were captured and destroyed.

Married.

At Clinton, De Kalb Co., Dec. 12th, 1861, by Elder N. W. Spencer, Mr. Charles Breed to Miss Maria Colton.

Notices, &c.

Discussion.—We are to hold a discussion in Willimantic, Ct., with J. S. Loveland, on the immortality of the soul, commencing Tuesday evening, Jan. 7th, and continuing four evenings or more.—G.

A Call for Funds.

The publishing committee of the Christian Publication Society, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at once the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once Five Hundred Dollars, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than any Tract Society in the country, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money?* Or will you send us $100, $50, $20, or $10, to be *repaid* in Tracts, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. Davis,
I. C. Wellcome,
S. S. Brewer,
J. G Hamblin,
Solomon Hovey,
} Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

We the subscribers agree to pay the sums affixed to our names into the Treasury of the Christian Publication Society, for the purpose of issuing and circulating tracts or books adapted to the demands of the times in which we live; and our subscriptions shall be paid in part as soon as needed, and shall be due in full, and subject to the call of the Publishing Committee of the C. P. S. when Five Hundred Dollars shall have been subscribed.

Miles Grant	$25.00
H. L. Hastings	25.00
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☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L Hastings, Pres. C. P. S.

Notice.

We wish to say to preaching brethren, through the Crisis, that we still hold our meetings at the old place, 76 Exchange Building. We have a small band of brethren and sisters here. We are poor, but well united, and striving to do our Master's will. If brethren coming this way will make us a call, we will give as the Lord prospers us.

Appointments should be sent through the Crisis; or to Asa S. Libby, Committee, 29 Machine Shop Block, Canal Street. D. P. Glines, No. 4 Cresent Place, Bridge Street. Manchester, Oct. 15, 1861.

☞ PREMIUM TRACT!! ☜

The Christian Publication Society offer a premium of Ten Dollars for the best Tract on The Signs of the Times, and the tokens of the near approach of the Kingdom of God.

The Tract should be plainly written, on only one side of the paper, (covering about 24 pages foolscap, in ordinary hand writing,) and the manuscripts should be accompanied by a sealed envelope containing the author's name. If more than one manuscript is retained, satisfactory payment will be made for the same. Rejected MSS. are to be at their author's disposal, and the committee may reject all if thought best by them.

Manuscripts should be sent to the Crisis office, addressed to the "Editorial Committee of the World's Crisis, Boston, Mass., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L Hastings, President.

Notice of Conference.

Providence permitting, there will be a conference, of Advent believers, held in the town of Grand Blanc, Genesee Co., commencing Tuesday, 2 o'clock, P. M., Jan. 17th, 1862, and continuing over Lord's day. Bro. A. N. Seymour and wife, Bro George Moyer, and others are requested to meet with us. Brethren and sisters from surrounding vicinities are earnestly requested to attend this meeting. Come, brethren, make efforts to be here. It may be the last conference we shall enjoy previous to the general gathering at the coming of our Lord, for he is *at hand*. This meeting will be held in the neighborhood of Bro. John Arable's and N. C. Jerome's. In behalf of the church,

J. A. Sober.

Appointments.

Lynn, Mass. . . . . Sunday, Jan. 12th
MILES GRANT.

Bro. F. H. Berick will preach in Newark, N. J., on the evenings of Jan. 17th and 18th, and over the following Sunday. The brethren in New York and other places in the vicinity of Newark are invited to attend. A. DECKER.

Portland, Me. . . . . Sundays, Jan. 12th, 19th, 26th
L. BOUTELL.

Poultney . . . . . Sunday, Jan. 19th
Hoosick, Wilcox Corners, Friday evening, Jan. 24th and over the Sunday following.
Pownal, Wednesday evening, Jan. 29th, and over the Sunday following. M. BATCHELOR.

London Ridge . . . . . Jan. 19th
C. S. EMERSON.

The Sabbaths for me to preach at Concord are the first and third in each month.
T. M. PREBLE.

Pomfret . . . . . Jan. 14th, 15th, 16th
East Braintree . . . . . Jan. 17th and over the Sabbath
Troy, Vt. . . . . . Jan. 27th and over the Sabbath where Bro. Coburn may arrange.
East Hatley, C. E., where Bro. Percival may appoint . . . . . Feb. 10th
Danville, C. E. . . . . . Feb. 11th and 12th
Ascot, C. E. . . . . . Feb. 13th and 14th
Compton . . . . . Feb. 15th and 16th
GEO. A. OTIS.

North Dana . . . . . Jan. 12th
East Amherst . . . . . Jan. 15th and 16th
Goshen . . . . . Jan. 19th
Bro. David Thayer's . . . . . Jan. 20th
Plainfield Pond . . . . . Jan. 21st and 22d
Savoy, White School-house . . . . . Jan. 23d and 24th
Griswoldville . . . . . Jan. 26th
Green River, Vt., Bro. Stark's neighborhood, Jan. 28th.
Northfield Farms . . . . . Jan. 29th
GEO. A. STREETER.

Poultney, Vt. . . . . . Sunday, Jan. 13th
Sandy Hill, N. Y., Tuesday evening, Jan. 21st, and over the following Sunday.
Albany, Monday and Tuesday evening, Jan. 27th and 28th, if the church there so appoint.

Will some Bro. write me at Sandy Hill, N. Y., directing me on whom to call, and whom to find, &c., and also meet me at the depot, on the arrival of the morning train, on Monday, Jan. 27th, from Rutland, via. Fort Edward, if convenient?

Syracuse, N. Y., Jan. 29th, 30th, 31st, as Bro. C. B. Turner may appoint.

South Butler, N. Y., Sunday, Feb. 2d, and be at home shortly after. C. F. SWEET.

P. S. I shall spend the evenings of next week at Manchester, and will preach at Castleton, Vt., Sunday, the 19th, if requested by the church in that place to do so. As I am a stranger, I shall be glad to be "taken in" by any that love our Lord's appearing. C. F. S.

Warner, in the Methodist meeting-house, at the lower village, the 4th Sabbath in Jan.
T. M. PREBLE.

Kennebunk Depot . . . . . Jan. 19th
Kennebunkport . . . . . Jan. 26th
C. H. LEVERTON.

Wrightville, Conn. . . . . . Sunday, Jan. 12th
T. S. CANFIELD.

North Dana . . . . . Jan. 12th
GEO. A. STREETER.

Northville . . . . . Sunday, Jan. 12th
WM. W. SUTHERLAND.

Warehouse Point . . . . . Sunday, Jan. 12th
W. S. CAMPBELL.

North Foster, R. I. . . . . . Sunday, Jan. 12th
East Killingly, Ct. . . . . . Sunday, Jan. 19th
D. A. JONES.

Pine Tree (Salem) N. Y. . . . . . Jan. 12th
J. K. BELLOWS.

Goshen . . . . . Sunday, Jan. 12th
Bro. David Thayer's . . . . . Wed. Jan. 15th
Plainfield Pond . . . . . Sunday, Jan. 19th
Savoy . . . . . Sunday, Jan. 26th
GEO. L. TEEPLE.

Business Department.

Letters Received.

B P Hildreth, C G Carre, P Tandy, S Alden, H L Hastings, T W Smith, T. M. H., L S Howell, L Scott, C C Deyo, M Batchelor, "C.," W Knight, M A Tibbits, N M Henry.

To Correspondents.

Mrs. E. Welton, your paper had been sent to *Waterbury*, Ct. All right now.

P. A. Smith, it is sent at our risk.

N. R. Fowler, we have credited you to No. 300, as requested.

A. L. Hanscomb, the book has been sent.

W. C. Peck, not able to tell.

Bro. A. Logan, Milwaukie, according to our books you *had* paid to No. 281, and now pay to 385.

Elia W. Pond, you are right.

J. Frost, we think Dr. J. C. Jackson's treatment would be the best.

J. Simons, you have paid to No. 360.

G. A. Lewis, all right. Paid to No. 346.

Ichabod Mann, we have credited you to No. 310.

Mary A. Church, we will send the tract soon as we get some to fill the order.

Bro. D. Gates, you have paid to No. 380.

Cash Receipts.

H F Hilton 312, I Chase 2d 301, J Smith 342, John Harmon 346, V P Simmons 270, D Rollins 349, P P Brackett 306, J F Frost 312, W [illegible] 338, T F Farnsworth 353, G F Converse 330, G J Turner 353, J W Roberts 352, J S Smith 353, J M Andrews 335, Dr. O H Mann 352, W H Wiley 312, S J Gaylord 353, A Bryant 342, J S Atwood 351, C B Winder 312, Thos. Barnett 353, M Shaw 353, Abigail Smith 353, John Bigwood 353, I Quimby 298, N R Fowler 300, Nancy Willard 300, S A Macomber 268, David Watson 336, Mason Prothero 348, Dr. E S Robbins 331, W H Plummer 272, Lucinda Summers 353, P M Weaver 338, Jane C Wood 343, A Randall 345, J Guisterdier 328, P T Light 354, 354, N R Rimson 275, Allen Soule 329, Waldo Ketchum 343, H Marvin 353, L A Dargen 351, W Davis 335, J L Small 350, Huldah Spencer 328, J P Bristol 345, G S Hitchcock 296, Perry Lawton 312, W G Davison 353, H Edwards 353, Jas. Edwards 353, Mary Forsey 353, G J Goodnow 351, G Hawley 353, E E Miles 306, B Taylor 353, H Clark 353, Rolland Smalley 353, R Lovell 353, J W Goodwin 307, J Perkins 353, A G Sawyer 341, C S Libby 256,—$1.00 each.

B Jones 338, C W Nelson 338, Mrs. L Morrell 332, S G Levering 353, Thos. Ness 346, E H Abbot 310, M P Pattee 350, Hannah Bennett 338, J C Young 372, L H Wilson 329, L Wilcox 323, Wm. Baker 354, S Morse 302, J Whitman 352, Wm. Chamberlin 364, M A Sawyer 145, J Berry 364, I J Stedman 359, P E Armstrong 383, Jas. Douglass 352, A Benton 256, M Smith 403, W S Chipman 379, L P Fox 338, C E Stevens 338, J M yell 338, C A Murry 338, Gilbert Dean 379, C Nichols 338, W C Peck 356, M Danforth 338, Mrs. C Bragg 366, Sr. M Smith 303, J Brooks, Jr., 335, Hiram Rand 330, Hannah Sackett 373, A Post 273, Harry F Wade 379, E Branch 312, Wm. R Bryker 380, Edward Allen 383, S C Beverley 338, John Sissons 360, T Tryon 347, B Gilkey 256,—$2.00 each.

J Curtis 414, $4; S F Hubbard 343, 50 cts; G W Gross 338, $1.16; R Egglestone 338, $1.08; E Lamarsh 338, 87 cts; Henry Hitchcock 370, $5.00; A Logan 385 $4; M S Grinnell 393, $4; A Palmiter 340, 50 cts; L Brockett 340, 50 cts; Ann Jeffrey 374, 50 cts; W Leaf 338, 50 cts; B Waterworth 339, 50 cts; J H Horton 373, $1.36; D G Drake 338, $3.00; Eliza Skillings 338, $3; P Bradford 338, $4; George Henry 338, $3; J Kemp 335, on acct. 32 cts; Jas. Lang 327, $1.36; J G Heath 338, $1.70, L K Gaines 338, $4.48; G W Gorham 338, $1.27, J W Elliott 340, 50 cts; Samuel Butts 315, 30 cts; I Bliss 286, 25 cts; B Perkins 336, $1.40; Moses Garland 344, $5; J A Best 340, 50 cts; D Hawley 313, $3; W S Willey 353, $3; Moses Young 331, $4; Betsey Seabury 340, 50 cts; L W Prince 335, $3, D W Miller 341, $3; E G Spencer 327, $2.30; David Furonsh 340, 50 cts, W R Winchell 338, $3.82.

BOOKS AND TRACTS.

C B Winder 35 cts; J Horton 64 cts; John Agan $6; A L Hanscomb 60 cts, S C Beverly 6 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Every Body's Book. The Bible view of the personality of God and the Devil; his origin, personality, power and doom.—By Phineas A. Smith. Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

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The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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[illegible] it hits the nail on the head!

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[illegible]

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[illegible]

For the Crisis.

Our Father is Dead.

LINES COMPOSED ON THE DEATH OF MR. JOHN [illegible], WHO DIED JULY 25TH, 1861, AGED FIFTY-EIGHT.

[Sung at the grave.]

Our father is dead! he has gone to the tomb!
Farewell, dearest father, farewell;
Then sweet be thy rest till the Savior returns,
O! then thou with angels wilt dwell.

That cold, lifeless form, now in death's chill embrace,
Lies low in the dark earth so drear;
O! never again shall we gaze on that face
Until Jesus in glory appear.

Our own loving mother long since passed away,
And she sleeps till the last trump shall sound;
Then father and mother will hail that glad day
In glory, where pleasures abound.

When we think of that father we all loved so well,
When we think of that noble high brow,
With eyes filled with light and a heart full of love,
Our hearts whisper—where is he now?

In this pleasant green field we leave him to rest,
Aside from all sorrow and care,
And the faithful, sure promise all such shall be blest,
When they rise to meet Christ in the air.

Farewell, dearest father, and calm be thy rest
In the stillness of that dreamless sleep;
No grief can disturb thee, no danger molest,
In that chamber so silent and deep.

He's left a companion in sadness to mourn,
With her daughter who stands by her side;
Blest hope to the widow—a God thou wilt be,
And for the fatherless thou wilt provide.

Ye dear weeping children, oh never forget
The counsels and prayers of your sire;
Make Jesus your friend and a father he'll be,
And in Eden you'll part never more.

Ye kind, loving sisters, a brother and friends,
Be patient and trust in the Lord;
Thy brother will rise when the Savior descends,
And with him you'll receive your reward.

O, hail! thou blest morning, when Salem's bright King
Shall gather his jewels all home
From the east and the west, from the south and the north,—
With singing to Zion they'll come.

O Jesus! come quickly! we hail thy return,
To make the earth blossom again;
And thy saints will rejoice as they upward are borne,
To meet thee in glory. Amen.

ABIGAIL MUSSEY.

For the Crisis.

Thoughts for the Thoughtful—No. 2.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime!"

True, every word of it. It is a privilege of much value to be permitted to live in these "last days," and see the death struggle of old earth. I would desire to live and see the end. It is dark looking in the grave, even if we sleep in Jesus. It is well enough, when in the full enjoyment of health, to sing, as some do—

"Death is the gate to endless joy;"

but when the time comes to unlatch the gate, it is generally done reluctantly, and many confess that it is "quite dark beyond." To us the thought of dying has always been unpleasant and unwelcome, but the prospect of living now until Jesus comes is glorious.

"The end of all things is at hand"—a solemn truth, but how few there are who really believe it! When we endeavor to impress this great fact upon the minds of people, our heart is pained at the apparent indifference they seem to manifest. It is truly discouraging to one who feels deeply concerned for the eternal welfare of perishing mortals, and who realizes that "the time is short," when presenting the great truth of the coming of Christ and the nearness of that event, to see it received with such manifest coldness; and after laboring to bring men to see these things as we see them, and to offer this last message to dying men, we feel like saying with Isaiah, "who hath believed our report?" But has not the Master told us that this indifference would be one of the characteristics of the last days? "As it was in the days of Noah, so shall the coming of the Son of man be." It is very evident that Noah's preaching was unavailing, from the fact that none of the inhabitants of that world were saved but Noah's family. Doubtless, the old patriarch was as earnest in his preaching and as faithful in warning that doomed people, as we are in these last hours exhorting men "to flee from the wrath to come."

I doubt whether we have any right, as the messengers of God, to stop to question what good we are doing, to ascertain whether men are paying heed to these things or no. We know very well that if we discharge our duty, we are not responsible for the consequences that may ensue upon the rejection of our message. What saith the prophet Ezekiel? "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word of my mouth, and give them warning from me. When I say to the wicked thou shalt surely die; and thou givest him not warning; nor speakest to warn the wicked from his way to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand. For if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." Ezek. 3: 17-19. Faithfulness is required of us in fulfilling our [illegible] God is overturning and will still overturn until He whose right it is shall come to reign. Our conflict with the prince of darkness and his emissaries will be a severe one, and more desperate as the end approaches. Are we all ready for the fight? Is there one single piece of armor wanting? O brother! put it on; put on the whole armor and STAND. The Master comes!

T. W. S.

For the Crisis.

Anti-Christ.

If any are weak in the faith that the Roman Catholic hierarchy constitutes the "anti-Christ" of the Scriptures, it is well to refresh their minds with some portions of their doctrine and pretensions. At present, we cite the following, to show the language of the "man of sin."

"What human tongue can describe the dignity of the priesthood and the greatness of the priest. The first man was great, who, established as the king of the universe, commanded all the inhabitants of his vast dominion, who obeyed him with docility. Moses was great, who by a word divided the waters of the sea, and caused an entire people to pass dry shod between its suspended masses. Joshua was great, who said to the sun, 'Stand still,' and the sun obeying, stood still at the voice of a mortal. The kings of the earth are mighty, who command armies and shake the world by the sound of their name. But behold! there is a man still greater; there is a man who daily, when it pleases him opens the gates of heaven, and addresses himself to the Son of the Eternal, to the Monarch of worlds, and says, 'Come down from your throne, come.' Obedient to the voice of this man, the word of God, by whom all things were created, leaves instantly the abode of glory, incarnates himself in the hands of this man, more mighty than kings, than angels, than the august Mary; and this man says to him, 'you are my Son; this day I have begotten you; you are my victim,' and he allows this man to immolate him, to place him wherever he wishes, and give him to whomsoever he chooses. This man is the priest!!!"

The priest is not only almighty in heaven and over the body of the god-man, he is also almighty upon earth and over the mystical body of Jesus Christ. Behold, a man has fallen into the hands of the devil; What power will be able to deliver him? Call to the assistance of this unhappy man the angels and archangels, holy Michael himself, chief of the heavenly host, conqueror of Satan and his revolted legions, never will he be able to sever the chains of the sinner who has placed his confidence in the wicked one; . . . the priest can do it."

"Much more. Suppose that the Redeemer visibly descends in person to his church, and stations himself in a confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, *I absolve you*, and the priest says also, *I absolve you*, and the penitent finds himself absolved just as much by the one as by the other. Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of paradise, and a slave of the devil make a son of Abraham, AND GOD HIMSELF IS OBLIGED TO SUBMIT TO THE JUDGMENT OF THE PRIEST, to refuse or grant his pardon according as the priest may grant or refuse absolution. THE SENTENCE OF THE PRIEST PRECEDES, GOD SUBMITS TO IT. Can any one conceive of a greater power?" *

* *Catechisme de perseverance.* Vol. 4, pp. 310, 312.

The above is taken from a work of M. Gaume, of eight volumes; was approved by nine bishops and archbishops, and by his holiness Pope Gregory XVI; and as a token of his fatherly regard for the author of said work, the Pontiff sent him the cross of Order of St. Sylvester. If this is not "above God," "sitting in the place of God," and denying the claims and prerogatives "of the Father and the Son," I am not yet informed what would be.

I. C. WELLCOME.

For the Crisis.

Believing and Realizing.

The faculties of men are various, and for various purposes; for instance, our understanding, or judgment, has an important agency in the direction of the passions; the memory also has an important mission. But is there not a possibility of these faculties being developed and in exercise, while other important ones are dormant? or, Scripturally speaking, "having a form of godliness" without "the power thereof?" May we not be thoroughly convinced of the truth or certainty of an event, and not realize its importance? I think, to be aroused effectually of what our judgment convinces us, another class of faculties must be brought into exercise—the affections; and nothing but the gentle breathings of the Holy Spirit will awaken these to activity in divine things. Are there not multitudes at the present time who are intellectually convinced of the truth of the advent near, who are lukewarm in religion, and perhaps backsliders from God?

Some are absorbed in worldly things; some having even the understanding darkened, by erroneous conclusions from Scriptural controversy; some having one idol and some another. And what will arouse these sleepers from their dreams? Will they ever be awakened to see their danger until the trumpet sounds which is to call the dead to life? It is to be feared that many will never get out of dreamland until the giant destiny fastens upon them the horrors of fate. Awake, ye sleepers! there is danger near. Escape from the enchanter before he coils around you his unflinching grasp, and you are swallowed up in the whirlpool of despair. D. N. [illegible]

[illegible]

Correspondence.

From Ralph Phinney.

BRO. GRANT:—For some time I have thought of throwing out some hints to the friends and lovers of the near approach of our Lord, to stir up their minds by way of remembrance.

It will not do to believe in the near coming of Jesus alone, but we must have holy living also; and that living must be manifest to the world. Ye are a city set on a hill that cannot be hid. "Let your light so shine" that men "may see your *good works* and glorify your Father which is in heaven." Thus we see men are led to praise God by reason of our conduct. Then does it not follow that our bad conduct will lead sinners to "blaspheme that worthy name by the which ye are called"? This is a day when men want light; and how can we give it to them better than by proving by our conduct that we do really believe what we profess? If we confess that we are pilgrims and strangers, let us do it by our holy living. If a man says, I am seeking a better country, and still remains in his old village home, who believes him?

Again, men should be kind one toward another. "Charity suffereth long and is kind," "vaunteth not itself," "believeth all things," etc. "Though I have all knowledge," "and understand all mysteries," and "have all faith, so that I could remove mountains . . . and give my body to be burned," and "bestow all my goods to feed the poor," "and have not charity, it profiteth me *nothing*." Brethren and sisters, think of the above facts, and see to it that the love of God be in your souls, if this be the case, we are like Jesus, meek, inoffensive, always doing good and seeking our neighbor's good in preference to the riches and pleasures of this world. And don't think to say to your needy brother and sister, be ye warmed, fed, and clothed, notwithstanding ye give them not those things necessary. How dwelleth the love of God in those who are seeking to lay up treasures here, and are grinding the face of the poor! I do hope there are none who are looking for the soon coming of the Lord Jesus that do such things; if there are, remember your conduct is a libel on the professions you make. Therefore let us seek to build each other up in the most holy faith.

"If any man have not the Spirit of Christ, he is none of his." "If Christ be in you, the body is dead because of sin," etc. Our acts and conduct are known and read of all men. Yes, all know whether we manifest that meekness that they read of as being displayed by Jesus. Can we expect to feel at home in the kingdom of God, when it comes, unless our sympathies and spirit are like angels and "just men made perfect"? Take the desperado and place him in the society of the virtuous and good, and he is not at home there, and longs to be among those congenial spirits of his own sort. So it will be with us, when Jesus comes, unless our feelings and sympathies are the same as his. Let us then, do our duty toward all men, as well as pray and sing. Do His commands, that ye may have life; that ye "may enter in through the gates into the city." "Ye are my friends if ye do whatsoever I command you." Do your duty toward the laborers in the gospel; also to the membership, and those who are without, "redeeming the time."

I would like to see my old brethren and friends of former years. Many of those with whom I labored in 1842–3 have gone back into the world, some have fallen asleep, and I find some have returned to their old creeds again, and are satisfied with the old forms. I see Bro. Ingraham is still in the field. I do long to see him, and would write him if I knew his address; also those brethren at Woodstock, N. B., with whom I first found Jesus. Let me here say that I have often prayed for them and longed to see them. Let me say to them, and all, that I am striving still to overcome the world, and with good success when I lean on Jesus. Let all my old friends address me here, where I am located and preaching Jesus, expecting soon to be changed and caught up to meet the Lord, and so ever be with him. I like the Crisis better than *any* of our papers. Keep it pure till Jesus comes; and may God give it prosperity. Yours in hope.

Cambria, Hillsdale Co., Mich.

From Bro. C. S. Page.

BRO. GRANT:—I have thought that it would be proper for me to say through the Crisis, to our western brethren, particularly to the members of Iowa, Minn., and Wis. Christian Conference, that the reason I did not attend, or report myself to our last annual conference, was, I had no information of the time or place until it was too late. We intended to have had the conference with us, but for some reason we did not.

Our Quarterly Conference in Winona Co. was held Oct. 19th and 20th. We had a good meeting. Bro. Thomas K. Allen (of Winona) was with us, and took part in preaching "the word." He showed himself a workman. He was set apart for the ministry, "with the imposition of the hands of the Eldership." An appropriate discourse was delivered on the occasion by Eld. W. Sweet. Prayer by him, charge by the writer. We hope that the brethren will sustain Bro. Allen wherever he shall labor. Our prayer is, Lord, send forth men that will labor in God's harvest field; men that are not afraid to speak the truth as it is in Christ. I am glad there are so many that are awake to the truth.

We like the Crisis well. Hope it will be sustained. Here is a great field of labor, and there are but very few, comparatively, that are ready to gird on the armor and face the cold chill of the world. But I am thankful that there are some that are willing to go out bearing the reproach of Christ; believing that he will be with them to the end; having the blessed assurance, "Lo, I am with you alway, even unto the end of the world." John 10: 27, says, "My sheep hear my voice, . . . and they follow me." Ver. 28,—"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "Neither shall any enemy pluck them," etc. This is the plain import and energy of the original, which is greatly enervated by adding the word *man* in the translation, as the authors of our English version have frequently done."—[Doddridge.]

Thank the Lord, eternal life is promised unto his people, with the assurance that *no* enemy shall be able to pluck his people out of his hand. Amen.

Winona Co., Minn.

From N. L. Curtiss.

DEAR BRETHREN AND SISTERS IN CHRIST: I feel truly thankful to hear from you from time to time, through the Crisis, in this hour of earth's distress and the nation's perplexity. It does my heart good to know that there are some who "look not at the things which are seen, but at the things which are not seen, . . . which are eternal." Truly it would seem rather dark if we looked at things as seen at present; but blessed be God who "calleth those things which be not as though they were," and who revealeth things unto us by his Spirit which he giveth us. By the eye of faith, we can see glorious things that await us in the future, causing us to go on our way rejoicing, counting "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," when he "who is our life shall appear," for then shall we "also appear with him in glory," and that glory shall be eternal. Thank God for the prospect that soon this mortal shall put on immortality, and we shall be made like Christ.

Brethren, let us be faithful and let our light so shine before the world that we shall be clean from the blood of all men, and be accounted worthy to stand before the Son of man at his appearing. O may we all live so purely before God, and be so engaged in the cause of Christ, that we shall loose our hold on the things of earth, and on every thing that draws us away from God. Let us ever keep in mind the text, "Thou God seest me," always remembering that we shall be brought to give an account for the time and talent allotted us here; and if we do these things, we shall be able to stand in that day, and receive that crown of glory that is undefiled and that "fadeth not away." May God help us to stand, is my prayer. Amen.

Barkhamsted, Ct., Nov. 27, '61.

Extracts from Letters.

J. C. DENNEN, of New Braintree, Nov. 25, 1861, writes:—"The Crisis is a welcome messenger to us, as a family, living as we do where we hear no preaching, either bad or good. We are glad to receive the Crisis for Sabbath perusal. Although members of the M. E. Church, yet we love the Crisis for its spirit and truth.

I was brought into the fold of God through the influence of the Advent church in Salisbury, Ct., in 1848, but soon left Ct. and went to Maine, and afterwards joined the M. E. Church. I have always loved the doctrine of the advent of Christ, and the resurrection of the dead, just and unjust; and now, living as we do where there are neither Methodists nor Adventists, and without having the privilege of going to meeting on the Sabbath, I thought of the Crisis, and accordingly subscribed, wishing you a God-speed in your work of spreading the gospel of the kingdom to the nations of the earth."

SR. B. P. HILDRETH, Westford, Mass., writes:—"It seems to me that this is the beginning of the 'time of trouble' which will result in 'the battle of the great day of God Almighty.' That we, and all the readers of the Crisis, may be prepared to 'enter into the King's palace' and stand before him in robes of righteousness, is the prayer of your unworthy sister."

BRO. DAVID WILSON, Shelburne Falls, Mass., Nov. 18th, writes:—"I am receiving the legacy which Jesus tells his children they shall have in this world, but in him there is peace. There is no peace only in Jesus. In the world there are wars, commotions, and strife. Glory to God it is the last great struggle. I can truly lift up my head and rejoice, knowing my redemption draweth nigh. I believe without doubt that we shall see no better times until the King of peace shall come and establish his righteous reign on earth. Then those nations, which are now being gathered to the battle of the great day of God Almighty, shall become as chaff of the summer threshing-floor; and the wind shall carry 'them away, that no place' shall be 'found for them.' Then will the kingdom, 'and the greatness of the kingdom under the whole heaven' be 'given to the people of the saints of the Most High, and they shall 'possess it forever and ever.' O it is my prayer, 'Come, Lord Jesus,' 'come quickly.'"

Selections.

Curious Calculation.

The vast number of inhabitants who do live, and have lived, upon the face of the earth, appear, at first sight, to defy the powers of calculation. But if we suppose the world to have existed six thousand years; that there now exist one thousand million; that a generation passes away in thirty years; that every past generation averages the present, and that four individuals may stand on one square yard, we find that the whole number will not occupy a compass so great as one-fourth the extent of England. Allowing six thousand years since the creation, and a generation to pass away in thirty years, we shall have two hundred generations, which, at one thousand millions each, will be two hundred thousand millions, which being divided by four persons to a square yard, will leave fifty thousand millions of square yards; there are in a square mile three millions, ninety-seven thousand, six hundred square yards, by which if the former sum be divided, it will give sixteen thousand one hundred and thirty-three square miles, the root of which, in whole numbers, is about one hundred and twenty-seven, so that one hundred and twenty-seven miles square will be found sufficient to contain the immense and almost inconceivable number of two hundred thousand millions of human beings.

The Voyagers.

We are voyagers on an ocean, and our destiny we know,
For our chart it has pointed out the way,
And our Leader he is cheering us as o'er the waves we go,
Saying courage, sailors' soon we'll gain the day.
Then we'll watch and we'll pray,
As our vessel bears away,
And we ne'er will be disheartened any more;
For the port is getting nearer, and we hear the Leader say,
We soon shall reach the harbor and the shore.

Though hard the winds are blowing and high the waters roll,
It will only make us sigh for land the more,
And our rest will be the sweeter when we reach the final goal,
And shout our sufferings over on the shore.
Then we'll watch, etc.

We have passed the coasts of Babylon, the Medo-Persian heights,
We have left the realms of Grecia far behind,
We've been sailing down the Roman shore these eighteen hundred years,
And the chart declares the port we soon shall find.
Then we'll watch, etc.

To Fault-finding Parents.

There are times when it is necessary to censure and punish; but very much more may be done by encouraging children when they do well. Be, therefore, more careful to express your approbation of good conduct, than your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding on the part of its parents, and hardly anything can exert a more injurious influence upon the disposition, both of the parent and child. There are two great motives influencing human actions,—hope and fear. Both of these are at times necessary. But who would not prefer to have a child influenced to good conduct by a desire of pleasing, rather than by fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring them when she sees anything amiss, they are discouraged and unhappy; their disposition becomes hardened and soured by this careless fretting; and at last, finding that, whether they do well or ill, they are equally found fault with, they relinquish all efforts to please, and become heedless of reproaches.

Duties of Daily Life.

Life is not entirely made up of great evils or heavy trials, but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers—to endure neglect when we feel we deserved attention, and ingratitude where we expected thanks—to bear with the company of disagreeable people whom Providence has placed in our way, and whom he has provided or purposed for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will, or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.—*Hannah More.*

PRINCE ALBERT.—Prince Albert was born Aug. 26th, 1819, and was forty-two years of age at the time of his death. He was next brother to the Duke of Saxe-Coburg, and heir presumptive to his titles. He entered the University of Bonn in 1837, as a student of jurisprudence, and his university course did him great credit for diligence, order and capacity. In July, 1838, he visited England with his father and brother, and at that time made his first acquaintance with Her Majesty the Queen. Soon after his return from this visit the rumors of a matrimonial engagement began to spread, although denied by the ministerial papers. But in Nov. 1839, the Queen herself announced her intentions of accepting the hand of the Prince to her Privy Council, who approved the step. The marriage was solemnized in Feb., 1840. [illegible] World's Exhibition at London, and it is said that the real character of that great event was due to his suggestion. From that time forward he was connected with most of the leading movements in England in behalf of education, art and agriculture. He was a man of good natural abilities, of unexceptionable character, and of superior personal appearance. His position in life was peculiar, and not without grave disadvantages, and it is sufficient eulogy to say that he filled it with honor.—*Boston Journal.*

THE IRON CROWN OF LOMBARDY.—Republican hands threaten to grasp the Iron Crown of Charlemagne! Garibaldi, at the head of the insurgent Italians, has pursued the Austrian General D'Urban into Monza. In the Cathedral at Monza was, till lately, deposited this famous relic, which is now placed for safe keeping in the citadel of Mantua. The crown is an iron circlet, which tradition pretends is made from one of the nails from the cross of Christ. It was first placed upon the head of the conqueror Charlemagne by Pope Adrian I., in the year 774. In 1452 it was carried to Rome to crown Frederick IV. In 1530 it was used at Bologna to crown the Emperor Charles V. In 1805 Napoleon placed it on his own head when he conquered Italy.

ITEMS.

THE LARGEST PRINTING PRESS IN THE WORLD.—At the printing house of the Appletons, in New York, is a press made expressly for Webster's Spelling Book, which prints both sides at once. As this is the only press of the kind in existence, so Webster's "Speller" is the only book requiring a press so rapid, and on which a single book is being printed without interruption from January to December. The sale of Webster's "Speller" amounts to more than a million per annum, and more have been sold than there are people in the United States.—*New York Aurora.*

☞ The *Scientific American* gives the following directions for tanning skins with the fur on:—Nail the fresh skins tightly and smoothly against a door, keeping the skinny side out. Next proceed with a broad bladed knife to scrape away all loose pieces of flesh and fat; then rub in much chalk, and do not be sparing of labor. When the chalk begins to powder and fall off, take the skin down, fill it with finely ground alum, wrap it closely together, and keep it in a dry place for two or three days; at the end of that time unfold it, shake out the alum and work is over.

THE SABBATH IN FRANCE.—The Rev. Mr. Hocart, President of the French Conference, while attending the British Conference, which met July 25th, in Newcastle, stated that the working classes of the French had no day of rest. On asking a workman in a large clothing establishment in Paris where he attended worship, he received the following reply: "We have no time for going anywhere. I am so exhausted on the Sabbath that I can but just creep into my bed at night. The Sabbath is our busiest day."

To prevent Tools from Rusting.—Thousands of dollars are lost each year, by the rusting of plows, hoes, shovels, etc. Some of this might be prevented by the application of lard and rosin to all steel or iron implements. Take three times as much weight of lard as rosin, and melt them together. This can be applied with a brush or cloth to all surfaces in danger of rusting, and they can be easily kept bright. If tools are to be laid away for the winter, give them a coating of this, and you will be well repaid. It can be kept for a long time, and should be on hand and ready for use.

☞ In the south of France a harvest of two and a half million of pounds weight of flower leaves is gathered every year, and sold for about a quarter of a million pounds sterling. It consists of 100,000 pounds of leaves of the orange blossom, 500,000 pounds of rose leaves, 100,000 pounds of jasmine blooms, 60,000 pounds of violets, 65,000 pounds of acacia buds, 30,000 of tube-roses, and 5,000 pounds of jonquil flowers.

THE GOOD WIFE.—She commandeth her husband in any equal matter, by constantly obeying him. She never crosseth her husband in the spring-tide of his anger, but stays till it be ebbing water. Her clothes are rather comely than costly, and she makes plain cloth to be velvet by her handsome wearing it.—*Fuller.*

Cement for the tops of Bottles or Jars.—Take equal parts of rosin and brick dust, pounded fine, and a lump of beeswax. Stew them together and keep in an old tin, melting it when you want to seal your jars.

☞ There are twenty-two thousand five hundred miles of railroad in the Union States, and five thousand miles of canals.

Hygiene.

"*This is for your health.*"—PAUL.

Presence of Mind.

1. If a man faints, place him flat on his back and let him alone.

2. If any poison is swallowed, drink instantly half a glass of cool water with a heaping teaspoonful each of common salt and ground mustard stirred into it; this vomits as soon as it reaches the stomach; but for fear some of the poison may still remain, swallow the white of one or two raw eggs or drink a cup of strong coffee, these two being antidotes for a greater number of poisons than any dozen other articles known, with the advantage of their being always at hand; if not, a half-pint of sweet-oil, or lamp-oil, or "drippings," or melted butter or lard are good substitutes, especially if they vomit quickly.

3. The best thing to stop the bleeding of a moderate cut instantly, is to cover it profusely with cob-web, or flour and salt, half-and-half.

4. If the blood comes from a wound by jets or spirts, be spry, or the man will be dead in a few minutes, because an artery is severed; tie a handkerchief loosely around near the part *between the wound and the heart!* put a stick between the handkerchief and the skin, twist it round until the blood ceases to flow, and keep it there until the doctor comes; if in a position where the handkerchief can not be used, [illegible] the pressure until the bleeding ceases, but do not lessen that pressure for an instant, until the physician arrives, so as to glue up the wound by the coagulation or hardening of the cooling blood.

5. If your clothing takes fire, slide the hands down the dress, keeping them as close to the body as possible, at the same time sinking to the floor by bending the knees; this has a smothering effect on the flames; if not extinguished, or a great headway is gotten, lie down on the floor, roll over and over, or better, envelop yourself in a carpet, rug, bed-cloth, or any garment you can get hold of, always preferring woolen.

6. If a man asks you to go his security, say, "No," and run; otherwise you may be enslaved for life, or your wife and children may spend a weary existence, in want, sickness, and beggary.

7. If you find yourself in possession of a counterfeit note or coin, throw it in the fire on the instant; otherwise you may be tempted to pass it, to feel mean therefor, as long as you live, then it may pass into some man's hands as mean as yourself, with a new perpetration of iniquity, the loss to fall eventually on some poor widow whose "all" it may be.

8. Never laugh at the mishaps of any fellow mortal.

9. The very instant you perceive yourself in a passion shut your mouth; this is one among the best precepts outside of inspiration.

10. The man who always exacts the last cent, is always a mean man; there is no "evacuant" in all the "Materia Medica" efficient enough to "purge" him of his debasement; he is beyond druggery.

11. Never affect to be "plain" or "blunt;" these are the synonyms of brutality and boorishness; such persons are constantly inflicting wounds which neither time nor medicine can ever heal.

12. Never be witty at another's expense; true generosity never dwelt in such a heart; it only wants the opportunity to become a cheat or a rogue.

13. If the body is tired, rest; if the brain is tired, sleep.

14. If the bowels are loose, lie down in a warm bed, remain there, and eat nothing until you are well.

15. If an action of the bowels does not occur at the usual hour, eat not an atom until they do act, at least for thirty-six hours; meanwhile drink largely of cold water or hot teas, and exercise in the open air to the extent of a gentle perspiration, and keep this up until things are righted; this one suggestion, if practiced, would save myriads of lives every year, both in city and country.

16. The three best medicines in the world are warmth, abstinence, and repose.—*Hall's Journal of Health.*

CUT OFF THE BACK LEGS OF YOUR CHAIRS.—I will tell you a secret worth knowing. A thousand things not worth half as much have been patented and elevated into a business.

It is this. If you cut off the back legs of your chairs so that the back part of the seat shall be two inches lower than the front part, it will greatly relieve the fatigue of sitting, and keep your spine in much better shape.

The principal fatigue in sitting comes from your sliding forward, and thus straining the ligaments and muscles in the small of the back. The expedient I have advised will obviate this tendency, and, as I have suggested, add greatly to the comfort and healthfulness of the sitting posture.

The front edge of a chair should not be more than fifteen inches high, for the average man, nor more than fourteen for the average woman. The average chair is now seventeen inches high for all, which no amount of slanting in the seat can make comfortable.—*Dr. Dio Lewis.*

CURE FOR THE EAR ACHE.—Take a small piece of cotton batting, or cotton wool, making a depression in the centre with the end of a finger, and fill it with as much ground pepper as will rest on a five cent piece, gather it into a ball, and tie it up. Dip the ball into sweet oil, and insert it into the ear, covering the latter with cotton wool, and use a bandage or cap to retain it in place. Almost instant relief will be experienced, and the application is so gentle that an infant will not be injured by it, but will experience relief as well as adults.—*Cor. Boston Journal.*

REMOVING SUNBURN.—If our young lady friends would like to know what will take off tan and sunburn, let them take a handful of bran, pour a quart of boiling water on it, let it stand one hour, then strain. When cold put to it a pint of bay rum. Bottle and use it when needed.

The World's Crisis

AND

Second Advent Messenger.

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Papers for subscribers in CANADA and the BRITISH PROVINCES must be PREPAID, [illegible] cents per year, in addition to the subscription price. Hence one dollar will pay for 22 papers, or $2.25 for one year.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 329. BOSTON, WEDNESDAY, JANUARY 15, 1862. VOL. XIV. NO. 18.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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F. H. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Earthly Hopes.

BY VESTA B. CUDWORTH.

One by one, as stars set at night,
Earth's brightest hopes depart,
Though long they linger, casting their light,
Painting life's landscape all too bright
For the peace of the trusting heart.

Thus one by one the drops of bliss
Leak out from the silver cup,
Leaving the stricken its emptiness,
Or worse, the dregs of bitterness,
As a pledge for their trust and hope.

Loved ones are leaving, one by one;
Youth and its gladness flee;
What is the nest when the birds have flown—
When the fruit is gathered, the harvest done?
What is the refuse to thee?

Thy days are passing one by one,
For thy life-work what shalt thou win?
For earth hast labored, for earth hast sown,
Its flowers are withered, its beauty gone,
And death is the wages of sin.

For the Crisis.

"Take Heed unto the Doctrine."—Paul.

BY C. G. CARRE.

Love is a word hackneyed and abused, until it has lost its meaning. To assert that we love God, is to the ear of an ungodly man but a weak expression of faith in heavenly character. But just tell him he is our God—our Divinity—our Religion, and the suggestion speaks to him of a relation uncircumscribed by the narrow confines of human thought or worldly calculation. He expects to find incorporated within our lives and deeds some counterpart of heavenly character—some tangible evidence of holiness made gloriously luminous by affiliation with the religion of the Son of God in the heart. That man never lived who wholly based the prerequisites to eternal life on the solution of a mathematical problem. Even the pagan idolater beholds in the hewn block or stone the indwelling presence of spiritual affinity; while the impious Pantheist sees no omnific hand save in the garniture of nature, whose apparent death and resurrection suggests to him a Deity,

"Whose body Nature is, and God the soul."

But yet this spiritual worship of a supernatural power is literally germain with the true faith of Christ's mission. It is not because any prolific plan of human ingenuity suggests its adoptive policy, but an instinctive, inherent, *natural belief*,—the first gratuitous offering from the workings of the human heart that makes idol worship less sinful, and the adoration of Jesus Christ inexpressibly glorious. The most *incredulous* believer will not tax his ingenuity to show that the healing of the withered arm was a suggestion of the subject's chemical investigation; or that the raising up of the blind man with inspired vision originated from any previous practical experiment of the sightless beggar. There is no proof that the loathsome leper plunged beneath the flood of Siloam, until the lips of that divine Physician uttered the prescription, and his own immaculate hand imparted healing to its waves. Nothing but an instinctive credulity that He was "God manifest in the flesh," could extort from him the cry, "Jesus, thou Son of God, have mercy on me." That was the receiving of the kingdom as little children, without which spirit he cannot enter therein.

The fact is well established and made patent to every observing mind, that the height, length, depth and breadth of religion's greatest issue, is made a question of philosophical cause and effect. Some men can believe that Christ could make a dead man live,—with the flash of thought he could make the fair flesh o'er a wasted limb come like a garment, and not ask any questions; but the ability of a special divine agency to nullify the natural laws of digestion and assimilation, by resurrecting a decayed dead man—gathering together the absorbed elements of a once physical organism—is quite preposterous. Then come the objections. First, the metaphysical argument, then the psychological argu- [illegible]

conformity with a divine theocracy, but is destructive to the success of a long established creed. Hence the dissension. Such a faith is homogeneous,—only with the grossest distrust, while it is a daring counterfeit of the faith of the prophet. "I have set the Lord always before me; because he is at my right hand, I shall not be moved."—Ps. 16: 8. Such objections are not only *questionings* of God's omnific power, but absolutely denying the compatibility of the resurrection of the dead commensurate with his dignity. God himself is *only* comprehensive through a *revealed* law. Why, then, subvert the memorial of his government by transmuting its precepts into logic, in order to learn him better? "Abraham believed God; and it was counted unto him for righteousness." In the event of the death of his son by his hand, he believed God was able to raise him from the dead. The patriarch did not believe the resurrection of his son included an aerial flight of individualized elements through the air to some unknown realm, there to await the development of the promise—"In Isaac shall thy seed be called." No. If the theological resurrection of the soul is a fact now, it was no less a fact when the unsheathed knife hung suspended over Isaac; and if through the occurrence of the sacrifice the translation should have been complete, it would have been very doubtful whether the Abrahamic lineage would have been successfully perpetuated in Isaac.

While such poetic fancies of unbelief detract from the gospel's healthful influence, it does not affect its single blessedness. While such a departure from the doctrine of Jesus is sure proof of the workings of a will antagonistic to his own, it does not for a moment add or take away the smallest atom that may eventually operate in the grand solution of a future life. A man may profess to know God, but in works deny him. He may have professed to have touched His sceptre of mercy and forbearance, and yet allow his gross opinions of God to overbalance every good intent. He may abstractly give speculative assent to Heaven's precepts, but practically care for none of those things.

This is not religion. What right have I to have or encourage the growth of an opinion springing from an ignorant knowledge of God's ways and means? No man, I care not who he is, can be a godly recipient of Heaven's favor, except he bends low at the feet of Christ, and in trembling accents, full of hope and pardon, cries—"Thy will, oh God, not mine be done." And he *must feel it* too!! He need not care to acquaint himself with the *modus operandi* of the successful accomplishment of His plans, or the expediency of their propriety; for their immutability precludes the necessity. When we can say, "Whom have I in heaven but thee? there is none on earth that I desire beside thee. My flesh and my heart faileth; but thou, oh God, art my portion forever";—when we can say this, we shall "take heed to the doctrine."

There is no commingling of service here—no interchange of loyalty—no parasitic policy subject to a transfer, recognized by the "Father of spirits." As wide as the unfathomable gulf of eternity is the junction line between sin and holiness. No cankered heart, fed by the festering morsel of iniquity, is a fit temple for the residence of the immaculate spirit of Jesus. As the bird that hastes into the subtle fowler's snare, and knows not, simple thing, 'tis for its life; so the tender fostering of evil in the heart, is the deadly Upas, whose withering breath blasts every struggling germ of spiritual worth.

But when preachers of the gospel defile the sanctuary of God by incorporating within its elements worldly expediencies;—when, instead of worshiping at the shrine of their ordination vows, by battling sin, and pointing the sinner home to God, they transpose the rites of his earthly tabernacle by the application of political economy for the edification of assemblies; it is no wonder that the spirit of Christ is like the touch of the Alpine glacier,—no wonder that God turns a deaf ear to prayer while sinners die; for the result of such presumption is as feeble as the worm that climbed Olympus to wreck the altar of liberty, or the struggling giant amid the throes of Etna. What matters it if faith, charity and love were words well lettered in his Sabbath *creed*? His life as plainly speaks, "Revenge!" The *moral* effect emanating from the sanctuary of God,—whether conducive to the common good or otherwise,—is no excuse for the minister of Christ who, by his consecration to God, has sworn to deal sincerely with the souls of men.

"To preach the gospel for the gospel's sake,
To hate and put away all pride,
All vanity, all earthly pomp,—
To seek all meekness, mercy, truth and grace."

God never has, nor never will bless with his approval such indirect and misconceived motives. The in-coming of his everlasting kingdom, replete with his personal presence, will find no cause, no word of welcome, no time-redeeming patience for his early advent in this direction. It matters not what is the substance of words uttered by ministerial lips, if God does not cry, "Grace, grace unto it!" They may deliver long essays upon the "Nation's Crisis," but that is not preaching "this gospel of the kingdom." They may tax their powers of logic to reconcile the shedding of my brother's blood with justice and mercy, holiness and love, until mountains turn into mole-hills, and "the heavens fall," but that is not visiting in cottage garb the beggar rotting, starving in his rags, or "hiding a multitude of sins." "Follow thou me," is the requisition. What for? To call "sinners to repentance," not to involve them in destruction's remorseless grave.

The religion of Jesus is a simple acquiescence to his commands. "Give me thine heart," is Heaven's cry, and thou shalt be my son. Feel that this relation is immortal, and no tainting virus will be found polluting that inner sanctuary where sits enthroned the spirit of Jesus. Feel this, and the noblest ideal of the human heart will be the salvation of the lost and our own induction into that kingdom, resting beneath the sweetly whispering zephyrs of peace. Feel this, and God will magnify his mercy. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the face of the earth."—Rev. 3: 10.

This is the worship of God. This is the casting aside of imaginations for the more practical fact of living to his glory, and proving to the world that there are a *few* names left "who have not defiled their garments." To feel that God and heaven are a perpetual fact,—the *only* truth that is, is to scorn the world's scorn, despise its threatening wrath, and to lay upon the sacrificial altar of Christ's undying benevolence all our lusts and pride of life, and shelter within the pale of His truthful, trusting heart, all the hopes and sighs of the o'erburdened soul, until earth is made glorious by his presence, and our anticipations culminate in immortality.

Blackstone, Mass.

For the Crisis.

Human and Divine Government.

NUMBER TWO.

In our last we arrived to the giving of the code of law to Moses on Sinai, to govern the Lord's nation. For he had separated them from all the families of earth as "a type" of the future and everlasting age. The land of Judea the Lord had set apart from all other, saying of it, "It is mine," in distinction from all other lands. Israel was a type of God's people who will gain final victory over sin and corruption. Moses was a type of Christ, as leader and law-giver. Many of the ceremonies and services of the code of law given to Moses were types of the sacrifice and redemption by Jesus Christ, and so explained in the New Testament.—Heb. 9. Therefore, as the Lord was establishing a nation a distinct people, to live by themselves, surrounded by wicked hosts, and that nation a typical people, and their leader a type of the great Head of the family of God, of the Almighty Conqueror of sin and sinners, the law-giver and executor,—it was evidently important for him to blend the civil and ecclesiastical principles of government in one system, as we find in the Mosaic system.

Moses was made the medium for the Lord to communicate his law to his people. He was chosen, and power given him, and afterwards to his successors, to not only administer and explain the law, but to enforce it; consequently the penalty must be executed upon offenders of God's law, by the constituted federal head of the people. Accordingly the several officers of a civil department were appointed, and their duties assigned them. When the Lord instructs them to enter Canaan and drive out the nations of rebels who had refused obedience to him, and who occupied land reserved for his chosen people, he shows by such an act what will be the work of Christ in clearing his dominion finally of the rebellious nations who will not obey him, and who occupy his inheritance.—Ps. 2; Dan. 2: 7; Rev. 19. When the Lord's host marched towards the land promised them, and Amelek defied the Lord and his people, and came out to fight them, then the Lord gave instructions to destroy them; giving a clear type of the work of Christ in his second coming, as described in Rev. 17: 14.

Such examples as this are often cited by ambitious men under the gospel dispensation, to justify their course and wishes in opposing and warring against those who violate *their* rules and disobey *their* laws. But this may be assuming too much. It claims *their* laws to be God's law, and themselves to be God's appointed agents to "execute judgment and justice in the earth"; while Christ has told us expressly that God has given *him* "authority" to do this.—John 5: 22, 27. We should remember Korah, Dathan and Abiram (Num. 16: 1–3), and let God's appointed officers and instrumentalities do their work, and cheerfully obey whatever part he assigns us.

The children of Israel were called out of Egypt and were defended, not by bow or spear, but by the miraculous power of God. Had they not sinned grievously in the wilderness, God's promise would have been good to them,—"I will go before you, and fight your battles for you." But this they could not claim, as they had been faithless and rebellious. Still they were to go in and occupy the Lord's land. Amelek came out and arrayed himself against the purpose of God—stood in the Lord's path and defied him. What now is to be done? They are to be destroyed—"utterly blotted out." Israel is now chosen as God's "rod." They must now fight their way against the opposing elements, for the Lord called them to execute his purpose. They are sure of victory when the Lord calls them to execute his purpose. The host of Israel enter the promised land, yet they do not obey the Lord's command to "drive out all" the rebels occupying it. Consequently they had more trouble, and war followed. But during the history of this people one thing direct to our purpose is clearly seen: the people having been taught correctly of the character of the true God, and the importance of being directed by him, with the many assurances that he communicated his will to them by his chosen mediums—angels, patriarchs, Urim, Thummin, prophets, etc.—they asked direction of the Lord about going to war. "Shall we go up to fight, or shall we not?" When they obeyed the voice of the Lord, they went safely; when they would not, but followed their own way, it went ill with them.

It is so with us. Our law-giver and leader has laid down the rules of his government, published his will, [illegible] on us to follow him, obey his commands, and assured us that no evil shall befall us. Shall we obey him? Will we consult his statutes and learn what we ought to do relative to fighting our enemies, to uniting with the governments of men, and being united with the men of the world? If so, our duty as christians will be seen and understood, and we shall find the divine protection promised by our Lord and Master.

In our next we shall speak of God's kingdom among Israel, and the kingdoms of men. I. C. WELLCOME.

Richmond Me., Dec. 15, 1861.

For the Crisis.

An Exhortation.

BY S. S. BREWER.

DEARLY BELOVED BRN. AND SRS.:—Permit me to address a few words to you in connection with the exhortation of the apostle,—"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God: but *exhort one another daily.*" Daily and entire consecration to our heavenly Father and his cause, will inspire all such with the spirit of daily exhortation, and that will create constant watchfulness over our conduct, words and motives, and without which no person can enjoy the divine favor, the hallowing influence of the blessed *Comforter*, and breathe out the ejaculation with the man that God raised up,—"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?" If a mere theory be substituted, *secret prayer* and the *family altar* be neglected, and daily contention and dogmatic zeal indulged in, then, to such soul-chilling jargon, the tinkling of a cymbal and sounding brass would be comparative harmony in the ears of a meek disciple.

Secret prayer is as essential to our growth in grace, as food to our natural existence. Our ever living Head has set us the example: "And he withdrew himself into the wilderness and prayed." He went out and departed into a solitary place and prayed there. How forcibly the apostle enjoins this duty in the following language: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." "Continue in prayer, and *watch* in the same with thanksgiving." "Pray without ceasing." It is declared in holy writ that Cornelius "prayed to God alway." Becoming meekness and dependence on God, which every one must possess in order to be accepted and blest, will constrain us to pray in secret, and such devotion will imbue the heart (if watchfulness come) with the spirit that David uttered in the outgushing emotions of his full heart when he exclaimed, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me." Such is the certain results of faith in, and prayer to, our Father in heaven. O! my dear brother and sister, test it; then there will be a powerful attraction to the closet, the prayer and conference meeting, and daily exhortation will be sweet and precious.

There is no concealing the mournful fact that there is a great spiritual dearth among us as a people, and it may be traced to the neglect of the above duty. Our Lord and Master prayed; the apostles prayed, and we are commanded to watch and pray: and as well might a master undertake to navigate the ocean without a rudder, as a puny human being undertake to stem the current of this world's opposition without the assisting grace of God; and that is only obtained by *prayer* and supplication. In my travels, I am sorry to say, in some instances family prayer I have reason to fear is neglected, when there is no preacher present to read the Bible and lead in prayer. O! ye professed lovers of our Lord and Master, neglect no longer this delightful and becoming part of worship. How, dearly beloved, can you inspire your children and households with that reverence due to the Holy One, and beget that confidence in your profession of love to him, unless you meekly show your dependence on him? And what is so well adapted to accomplish this very desirable object, as to take the holy Bible and read a part of its precious truth, and then plight your vow to God by thanking him for blessings by day and protection by night? O precious privilege and delightful duty! Your children will soon meet you at the judgment seat of Christ. Are you doing your duty to them? You can answer this solemn question. It must very soon be met at a bar from whence there will be no appeal. O! for the blood of Christ's sake, be wise in time. Another year, month, week or day may be too late. Take the vow of God upon you, and pay it to the merciful One while there is mercy. Hear an ancient prophet pray,—"Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name."

Lately, in conversing with some of my brethren in the ministry, the want of deep heart work, fervent, spiritual living was lamented. In his travels he thought he saw but very little. Said another devoted one, "I fear the Advent people are, as a body, deceived; they can talk life and death, and theorize in such a manner as to obtain the mastery in argument with their opponents; but oh! the lack of deep, practical godliness in their every day life." In view of the coming of Christ; in view of the above mournful consideration, when I would comfort myself against sorrow, my heart is faint within me. There is a necessity for and there must be a speedy turning to God with all the heart, in all such cases as above mentioned, or they must very soon be gathered with the tares and burned. The day of wrath and perdition of ungodly men is about to break with all its dread realities and eternal consequences upon us. My prayer is that the spirit of supplication may be poured out upon all, and that grace, mercy and peace may rest on the faithful in Christ Jesus everywhere. The world is now sleeping beside a volcano. Smoke, flames and lava occasionally emitted are the precursors of a speedy outpouring of wrath and ruin that will soon shake heaven, earth, sea and dry land. Dearly beloved, watch and pray, that you may escape all these things and stand before the Son of man. Thy Bro. in Christ waiting for redemption at his appearing.

South Glastenbury, Conn.

For the Crisis.

The Fear of Death.

O what a privilege the christian enjoys, to be made free from the fear of death and the cold grave! What great slavery and bondage it is to fear death; the sting of death is sin. But thanks be to God who hath opened a fountain for sin where I can wash and be made clean. Glad am I, that Jesus has undertaken this work, of setting them at liberty who through the fear of death have been in bondage. Jesus once entered the enemy's camp; he was arrested, and he that hath the power of death was pleased to lead Jesus captive even unto a cruel death. What rejoicing in the ranks of the enemy! *Jesus is dead!* But this rejoicing is very short. Jesus is soon coming from the grave, as a mighty conqueror. Yes, he has broken the bands of death,—and, as he comes forth, takes the keys of death and the grave. He has them to-day. No one can wrest them from him. He can never lose them. His dear saints who have been slain by the enemy, and laid away, now sleep peacefully. They have had their last encounter with their enemy. They fell with their christian armor on. It was not rusty, but bright. They had fought a good fight, had finished their warfare, and a crown of glory awaits them in the future. My dear brethren, it is my privilege, and yours also, to advance boldly on, even into the dark valley of the shadow of death, fearing no evil. Our repose will be short; and in the morning we will mingle our voices with Paul, Peter, John, James,—yes, and good old Abraham, Isaac, Jacob, and their great family, in giving honor and glory to Him who has redeemed us from the enemy's grasp. Then we shall hear from that mighty host the song of triumph, "O death! where is thy sting? O grave! where is thy victory?"

O my soul! can this be so? Are these things facts? Will the graves be opened, and the friends of Jesus be released from their prison house? Will my poor emaciated body, that has been marked as a victim, and that must go down in a few days, or weeks at most, to the cold grave, ever again live? Will the tongue again speak? Will my feet again take me among the friends of Jesus? Will my voice again be heard in praising God? Or, if I die, I live again? O! how full of light is God's holy word on this subject. Hear Paul:—"It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory!" Then the dear saints will not always lie in the cold grave? O no! Jesus has brought life and immortality to light through the gospel. Glad tidings! Then march forward, my soul, trusting in Jesus as your Savior, and Advocate, and very best friend. With Jesus at your side, banish all fear of the enemy. Jesus loves you now, he will not forsake you then; you can depend on his word, for it is *Truth, and Life and Light.*

HIRAM E. TWING.

Springfield, Mass.

For the Crisis.

Human Ghostology.—No. 3.

IV. GHOSTS APPEARING TO MEN. It is claimed, *firstly*, that the Bible speaks of the manifestation of disembodied human souls to men; and *secondly*, that they now frequently appear to men. If this is so, it is in opposition to that theory which claims that they are judged and sent to their reward at death. If the good are in *heaven*, and the bad are in *hell*, how happens it that they are skulking around among men?

First. We will look at their Bible proof. We are told that the soul of Samuel appeared to Saul,—1 Sam. 27: 8. Not a word is said in the whole transaction about Samuel's soul; but allowing for a moment that his soul is meant, what a great blunder it must have been in Saul to have said, "Bring me him UP whom I shall name unto thee." If he is calling for the *soul* of that Prophet, why not say, "bring him *down*, if good men go up to heaven at death? Perhaps he was not posted in modern theology! The witch, not stopping to lecture him upon his mistake in theology, falls into the same mistake, and inquires, "Whom shall I bring *up*?"—not *down*. Perhaps she too was unacquainted with modern orthodoxy! But shall we find this supposed soul of Samuel any better posted? Why, yes; just from heaven! But, hark! Samuel exclaims, "Why hast thou disquieted me to bring me UP?" If this was Samuel's *soul*, it disproves the *ascension* of the souls of saints at death; thus, in attempting to set up one post in this superstructure, another more prominent one is knocked down. But nothing is here said about Samuel's *ghost*, or soul. We are informed that Job saw a human ghost: "Then a spirit passed before my face."—Job 4: 15. Ignoring the fact that there are two orders of spirits in existence, good and bad, called angels and devils, both of which were in existence before the creation of man, theologians will blunderingly jump at the conclusion that a *human ghost* is here spoken of. A spirit of man is not mentioned. We are also told that the ghost of Moses appeared upon the mount of transfiguration. In the first place, not a word is said about the *soul* of Moses, and in the second place, the language used by the disciples at the time clearly proves that they had no idea that Moses' *soul* was there; and certainly they should be allowed to know as much about the matter as modern theologians. Peter exclaimed, "Let us make three tabernacles; one for thee, one for Moses, and one for Elias." Was Peter so foolish as to talk of building a tabernacle for a *ghost*? There would be some propriety in talking about building a tabernacle for a literal Jesus and Elijah; but if the disciples thought that only Moses' *soul* was there, what propriety in saying, let us build a tabernacle for that *ghost*? Do *ghosts* stand in need of tabernacles? Who will charge the apostle Peter with such folly as proposing to go into such a silly speculation as offering to go to building tabernacles *for ghosts*? A six year old boy, with common sense, would know better than to propose such a project. This simply proves that Peter had no idea but what Moses *himself* was as really there as Elijah—whether in vision or reality.

Secondly. The ghosts of modern times, that appear to men, always come clad in *garments of some kind*. For instance, an officer was slain in battle; his friends subsequently saw him, wearing the same military dress, and carrying the same sword. Were the dress and sword a reality, or were they seen through the aid of imagination? Yet they were as distinctly seen as the ghost that wore them. If the garments were seen by the aid of imagination why not the ghost? After the death of a certain person, his sister carefully laid away his clothes in a closet, to remember him by. Soon the ghost of the deceased appeared to the sister, wearing every article of that clothing, but upon immediate examination it was discovered that not an article of said clothing had been disturbed, the door of the closet having been locked. Did that *ghost* really wear that clothing? It was seen as plainly as the ghost was. If the clothing was seen by the *imagination*, so was the ghost. Some sea captains report having seen cats and dogs on their ships, after having been out from land for months, with no such animals on board. Ghosts of animals are as distinctly seen as those of men—by imagination.

W. SHELDON.

For the Crisis.

Thoughts upon the Old Year.

Dying Old Year! yes, thou too art dying like other years. How brief the time since we with gladness welcomed thy birth! And while we mourned for the old, we rejoiced that thou the young year was born. We have witnessed thy smiles and tears, *joys and sorrows*, for a brief season. And can it be that thou art now departing ere we half realized thy existence? And yet we watch thee reclining upon thy couch of snow, eager to catch thy last silent gaze, for feebly, faintly burns thy life-taper, and thy frosty lips are sealed forever; they speak no more the language of the seasons. Loved ones, who with us beheld the dawn of thy first existence, are gone forever from our side; they are fallen upon the battle field; their names henceforth to be enrolled upon the page of fame and glory; or perchance, by the hand of slow disease, they have wasted before our eyes. And now with aching hearts we stand alone by thy dying couch,—"Old Year,"—while thou art breathing out thy short life. We know that we cannot recall thee, nor stay thy noiseless flight. In vain we ask a return of the past misimproved opportunities for usefulness, and for the performance of kind acts and of great and noble deeds. Alas! 'tis all in vain; we can never redeem thy brief past, with its many forgotten vows. Thou art gone forever, and thy shroud shall be our heart's memory, while thou art entombed within the sepulchre of the great, the irrecoverable past. Hark! we hear the low, hoarse wailing of the wintry winds, chanting thy funeral requiem through the leafless forests, as we whisper thou art dying.

Dying, Old Year, dying!
Yes, thou too art dying.
And thy form with other years [illegible]
Entombed within the past;
Gone, gone with other years
Are all thy pleasures, smiles and tears,
Too brief to last.

Dying, Old Year, dying!
We gaze and [illegible]
While we in sorrow [illegible]
Alas! that thou shouldst die.
View thy low, parting breath,
Fast growing cold in death,
Like other years.

Springfield, Mass. [illegible]

For the Crisis.

A few Questions.—No. 1.

1. If God has appointed a certain way for man to become reconciled to him, and to be adopted into his family, will he receive any by any other way, no matter how plausible?

2. If faith in the Son of God, and confession of that faith, and baptism, [illegible] the church to go on his way, [illegible] would not the same means [illegible] and now?

3. If that great multitude on the day of Pentecost who were [illegible] believed, were informed that [illegible] being baptized also they should receive remission of sins and the gift of the Holy Spirit; and if Peter [illegible] Spirit, and God [illegible]

For the Crisis.

The Gift of God.

"For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23.

In discoursing upon this important subject, so many points of real worth seem to present themselves for our candid consideration, that we have not space, time nor disposition, to tax the patience of the reader with unnecessary preliminary remarks. Life, in the strictest sense, is the animating principle of all living; an invaluable blessing to its possessor; not because of the universality of the same in the animal and vegetable kingdoms,—for then the prevalence of a thing would be proof of its goodness,—but, because God who "hath life in himself" (John 5: 26) saw that it would be just to create, and impart life also to his creatures. Not only to angels inhabiting a world almost immeasurably distant from the earth, but in wisdom, goodness and mercy "formed *man* (Adam, our first parent) of the dust of the ground, and breathed into his nostrils the *breath* of life; and *man* became a living soul."—Gen. 2: 7. He gave life also to the beasts of the field, fowls of the air, and fishes of the sea. Hence Jehovah is called the "God of the spirits (or breath) of all flesh."—Num. 16: 22. And the wonderful tenacity with which men and animals adhere to life under all circumstances, is additional proof of its intrinsic value.

To die, is not a result to be desired. On the contrary, it is greatly to be dreaded. Paul denominates it "the curse of the law" (Gal. 3: 13); and this will be seen by turning to Gen. 2: 17, where God commanded Adam, upon penalty of death, not to "*eat* of the tree of knowedge of good and evil," for, said God, "in (after) the day thou eatest thereof, thou shalt surely die." Adam disobeyed, and subjected himself and all his posterity to death, as expressed in Gen. 3: 19. There can be no question about the manner and kind of death threatened Adam, for the great Lawgiver passed sentence thus: "In the sweat of thy face shalt thou eat bread, till *thou return* unto the *ground*; for out of it wast thou taken; for *dust thou art*, and unto dust shalt *thou return*." And the subsequent portion of the chapter demonstrates the fact that Adam did not possess immortality, either before or after his transgression, prior to the execution of the sentence, which was temporal death, at the end of "nine hundred and thirty years."—Gen. 5: 5. Adam could have eaten also of the tree of life after his transgression, but for the integrity of God's word that he should "*surely die*," and the inevitable state of immortality in sin to all the human family. To prevent a state of things so dishonoring *to God and disastrous to mankind*, Adam was driven from the garden, and a flaming sword placed so as to "*keep the way* of the tree of life." And as a stream cannot naturally rise above its fountain, neither could Adam, by the laws of generation, transmit to his offspring that which he did not possess, viz., eternal life. A state of unconsciousness in the grave, was the only alternative for all the human race, through Adam's transgression. Means must have been devised sufficiently powerful to raise man to life again, or death would have been an eternal sleep. God laid a plan, and made promise of a deliverer. Some hoped faintly, while many "through fear of death were all their life-time subject to bondage."—Heb. 2: 15. That is, they could not see how man could ever quit the tomb, when once brought under the dominion of death. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4: 4, 5. But before redemption could be made sure, Christ must pour out his blood (or life, for the blood "is the life of all flesh," Lev. 17: 11–14,) and *die*—be raised to life again; thus rendering powerless the penalty of the violated law, so as to make it possible for man to come up again from the "land of the enemy."—Jer. 31: 16.

As God required the first Adam to be obedient, so also the second Adam or Lord Jesus Christ. And if we would secure immortality and eternal life, the possession and enjoyment of which must be in a future state, we must of necessity obey the stipulations of the gospel, which "is the power of God unto salvation to every one that believeth."—Rom. 1: 16. Then this life principle, this priceless blessing, will be given to the obedient "through Jesus Christ our Lord" in God's appointed time.

At this juncture in our discourse, a passage from Rom. 5: 12, will add weight to the distinction made in our text between sin and death. "As by one man sin entered into the world, and death *by* sin, so (the sentence of) death passed upon all men, for that all have sinned." The apostle does not say that the wages of temporal sin is eternal sin, thereby confounding the penalty with the crime, but "the *wages* of sin is *death*." Reasoning from cause to effect, it is clear that all the sinner gets as a just compensation for a life spent in sin, is death, which Webster defines to be "the [illegible] of life."

"*breath of life*" into Adam, and he "*became a living soul*," or man. And respecting all the living, when God takes "away their *breath*, they die, and *return* to their dust." Ps. 104: 29. None "can keep *alive* his own *soul*."—Ps. 22: 29. Man's "*breath* goeth forth, *he returneth* to his earth; in that very day *his thoughts perish*."—Ps. 146: 4. "The dead praise not the Lord, neither any that go down into *silence*."—Ps. 115: 17. And "there is no work, nor device, nor knowledge, nor wisdom, in the *grave, whither thou* (man) *goest*."—Eccl. 9: 10. For "THE DEAD KNOW NOT ANYTHING."—Eccl. 9: 5. How sad the condition of all the human race! Mortality is stamped upon the face of all. Man cannot hope for "eternal life through" Adam, for he has forfeited all right to that inestimable blessing. Man is exposed to death, for he is only "*mortal*."—Job. 4: 17. God "is *immortal*" (1 Tim. 1: 17). God in mercy hath sent Jesus Christ to abolish death and bring (future) "*life* and *immortality* to *light through* the *gospel*" (2 Tim. 1: 10), and commands *all mankind* to "*seek for . . . immortality*" "by patient continuance in *well doing*." And such as obey God, and secure a second life, (before *the execution of the sentence of the law* broken by Adam) by obedience to the gospel during the present life of probation, will "put on immortality" at the second coming of Christ, and resurrection of all who sleep in him.

Jesus Christ is "our Life." He said to the Jews, "Ye will *not* come to me, that ye *might have* (eternal) life."—John 5: 40. "God hath (by *promise*, Titus 1: 2) given to us *eternal life*, and *this life* is *in his Son*. He that *hath* the *Son* hath *life*; and he that hath *not* the Son of God, *hath not life*."—1 John 5: 11, 12. Our future "life is *hid* with Christ *in God*. When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory."—Col. 3: 3, 4.

Dear reader, with all this evidence before you, which is but a scrap of what God has said upon this subject, what conclusion will you come to? Do you feel secure out of Christ? Are you not in need of a "hope of eternal life," which you can yet have through the Lord Jesus? Say, dear friend, unreconciled to God, will you share the "gift of God" or no? A thousand voices proclaim from the four winds that the judgment is at hand! Signs are thickening all around us, and the last links in the many chains of prophecy are filling up. Jesus soon is coming. O! heed the last call of mercy; haste thee and get ready.

Hadley, Mich. A. F. SERVIS.

For the Crisis.

God's Faithfulness.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11: 13.

The deep, unwavering love of a parent for a child is universally known. How forcible then these words of inspiration! We have the example of Bible teaching and the practice of eminent christians, to enforce the habit of combining the doctrines of the gospel, with our daily surroundings and experience. Let every manifestation of an earthly parent's love be associated in our minds with His love that "exceedeth knowledge,"—thus encouraging us to make known our requests in *faith* to our Heavenly Father, who giveth liberally" to his children, and "upbraideth not." Dear brethren and sisters in Christ, who "love his appearing," may we ever bear in mind the *readiness* of our Almighty Friend to answer prayer, and to fit our hearts to be "meet temples for the indwelling of his Holy Spirit," that we may not be ashamed before him at his coming.

Christian parents, many of your little ones have eagerly anticipated the season specially devoted to gifts of love; your own hearts can testify the "blessedness of giving," to enhance childhood's joy in a "Merry Christmas." Exclude not from the "good gifts" your hand so freely bestows, those means of grace, and that godly example that will train "the children God has given you" to be heirs of heaven.

Fond parents on their children dear
Earth's choicest gifts bestow,
A father's loving hand supplies
Each want his children know.

More ready is our heavenly Friend
To listen to our prayer,
And send his Holy Spirit down
On all who ask his care.

AMY.

"THESSALONICA; OR, THE MODEL CHURCH."—A strong and vigorous work, in which the author, discussing first in turn the seven primitive churches founded in Asia Minor, finally settles upon the church of Thessalonica as arriving more nearly to perfection than all the others; and then proceeds to dwell at length upon the characteristics of this church, its faith, its hope, and above all its *unity*. He urges upon christians to become living personations of their faith; and he reprimands unsparingly both christians individually, and churches, whenever he finds it necessary.—*Godey's Lady's Book.*

For sale at the Crisis office. Paper covers, 38 cents.

☞ California editors apprehend considerable difficulty in working the telegraph to the Eastern States in the winter months. One paper says: "Thus far the storms in the mountains have seriously retarded communication with the East—whether owing to the chill and density of the atmosphere or the insulation of the wires in ice, we are not informed."

☞ The more we help others to bear their burdens, the lighter our own will be.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 15, 1862.

The Tract Fund.

The Tract Fund enterprise looks very encouraging, and the amount of pledges shows the lovers of truth and of Jesus's coming are willing to sacrifice for the good of our fellow beings, that they too may rejoice in the same blessed hope, which is to us of more value than all the world beside. As we have before stated, there is probably no way by which we can do so much good with a little money as by scattering tracts. They bear their own expenses and preach while we are doing something else. These harmless little messengers are no respectors of persons, feel no sectarian prejudices, scorn no humble dwellings, and tremble not before the scoffing infidel, or the proud oppressor. They are just the visitors to send out in these last days to warn a guilty world. Come, brethren, let us do our *best*, and do it *now*, before the seventh trumpet sounds.

Send the dollars or the mites, as the Lord has prospered you. We have no salaried officers to eat up half you give, but every cent goes into the work and pays for some sixteen pages of valuable reading matter. We hope the *children* will take hold of this glorious work also. Instead of spending their money for candy, let them deny themselves, and help us in the great work of trying to save men from eternal destruction. Come, children, will you take hold with us in the good work? Let Sunday school scholars write and send us their gifts; let their teachers unite and do what they can, and every church that loves the second advent of Christ, take up a collection for this purpose. Let every preacher of the gospel of the kingdom do what he can to awaken an interest on the subject. In view of the shortness of time, and the extent of the work that should be done, every lover of Jesus should arouse all his latent energies for the coming and closing conflict.—G.

The "Turning Point."

It has been repeatedly prophesied that our nation had reached the "turning point" in the present war; but such have been proved false prophets; and even now, we see no sign that the "*turning point*" is yet reached. Every thing moves slowly and heavily. Thus far, but little has been accomplished beyond *preparation* for terrible slaughter. They seem to be fulfilling the prophecy of Joel, where he describes the state of things just before the "harvest," and says, "Prepare war, wake up the mighty men." The war spirit seems to have taken possession of all classes in society, state and church. People have become impatient of restraint. Each wishes to have his own way, and if he cannot, he is ready to lead a secession movement. They have forgotten that the Lord instructs us to "be *subject* one to another, and be clothed with humility," "in honor preferring one another." This spirit of independence, or want of submission one to another, is positive evidence of the low state of christianity, and a sign that we are "in the last days."—G.

Selfishness.

This is emphatically an age of "selfishness." If it were not so, we could not be justified in believing that we are "in the last days"; for Paul says, "This know also, that in the last days . . . men shall be lovers of their own selves," or selfish. This spirit of self-love is now so apparent, and extensive, that it attracts the attention of all careful observers, and has become the subject of many articles in the books and periodicals of the day. We clip the following from one of our exchanges:—

"In no period of this world's history has selfishness been so general as at the present time. Among the great sins that swell the catalogue of abounding iniquity, none are more blighting than this. It dries up all that makes man noble among his fellowmen; and with him who is under the control of this cruel power, Bible consecration is out of the question. When the plain, straight testimony of God's word is brought to bear upon the minds and hearts of the multitudes that surround us, God's faithful ministers often witness with sorrow, after weeks of labor in presenting the last solemn message of mercy, how few there are willing to obey. The reason is obvious. It may all be traced directly and indirectly to a selfish heart. The sacrifice is too great. Hundreds acknowledge the truth, but the Devil is ready to snatch away the good seed, and they submit to be led captive at his will, and pass on to their doom."

This sets forth the present state of things in its true light, only the picture comes short of the reality; but while time lasts, this evil propensity will be more fully developed. We are sometimes met with the objection, "Men have always been selfish." True, they have, to a certain extent; but in the last days, they are to be so much more so, that it will attract special attention and be an evidence that earth's night of sorrow is near its close. But if we have not yet come to the period where men are selfish enough to correspond with the *commencement* of the fulfillment of the prophecy, how will they act when we get near the *close* of the time to be characterized by [illegible]

"Preparation."

The above is the heading of an interesting English work, from an able writer, in which he takes the position that the end of this dispensation is at hand, and that Napoleon III. is to perform an important part in the closing scenes. He denominates the present state of Europe as "The calm before the storm." When referring to the movements of the year now closed, and the apparent delay in the execution of the vast programme, he says,

"The outbreak that has so long been contemplated is of so enormous a magnitude, both in violence and in extent, that, as the time approached, the very conspirators themselves stood aghast at their own work." Hence, as he says, 'MORE PREPARATION' was the word. All must be made sure—nothing left to chance—the plan fully digested—every agent in his place—every implement of war wrought to perfection—the subtle inventions of the most destructive brain carried out into form, before the great conspiracy unfolds. After forty years of peace—after a deluge of CANT—the whole extent of christendom is converted into a theatre of war. One half of mankind preparing to defend—the other to destroy. One half preparing to defend the venerable hypocrisies and villanies of the past, the other half to set up the blooming hypocrisies and villanies of the present . . . On both sides, preparations for war that are absolutely without a parallel. The ancient armies of Rome or Macedon were like 'two little flocks of kids,' compared with the armies of that Christendom which takes its name from the Prince of Peace. The whole ingenuity of Christian nations is exhausted upon implements, not of use but of destruction—in devising, not how to save, but how to kill . . . Such is the state of things. A calm before a storm—and the longer the calm, the more dreadful the storm. The winds are gathering up their sullen strength, and folding their dark wings, until the appointed hour shall come; and then they will cover the whole heavens with one instantaneous gloom.

Yet all these things are in the hand of God. One man seems to hold all the cords that now move the world; but that man himself is held by the hand of God . . . For this extraordinary crisis the Devil is now preparing with proportionate activity. He has long ago undermined the foundations of Divine truth by the introduction of "SPIRITUALIZING INTERPRETATION." The nominal church, glories in spiritualizing interpretation. . . . From whence but the father of lies has it come that the kingdom of heaven, which means the reign of Christ over the earth, is now understood to mean nothing more than the rude, imperfect, feeble christianity, which we find scattered here and there over the world? . . . By the practice of "spiritualizing," the edge of the sword has been thoroughly BLUNTED, so that it is now no longer capable of dealing with extraordinary antagonists, or with any but the ordinary difficulties of human life. . . . He has blunted the spirit by means of "Spiritualism." He has employed the FALSE metal to shatter the edge of the TRUE metal. Be assured of this—that when the hour of peril comes, the ministers of the gospel will be found bewildered and unarmed . . . The mischief is now irreparable, and the penalty of "spiritualizing" must be paid. . . .

As the enemy has invented "spiritualising," so he has also invented SPIRITUALISM, another preparation for the approaching future. . . . The world has rejected altogether the supernaturalism of the DEVIL . . . The devil, has, therefore, two distinct agencies by which he is preparing the world for his immediate and, perhaps, visible presence,—"spiritualizing" and "Spiritualism." By "spiritualizing" he has destroyed the power and beauty of scripture as far as they can be destroyed."

All can see that the foregoing is a graphic picture of christendom and the world at the present time. It is cheering to learn that the Lord has some men on both sides of the ocean who see the signs of the times and dare tell what they see. May the Lord multiply the number of such men to sound the alarm to a sleeping world and church.

G.

Turkey.

The following from a Turkish paper is an item of interest, harmonizing with the fact that "the end of all things is at hand."—G.

"CONSTATINOPLE, Nov. 1, 1861.

To the Editors of the Independent:

DEAR SIRS:—The following is the translation of an article which appeared in a late number of the *Armeno*, Turkish paper, published here by the Armenians, (not Protestants.) I place it at your disposal.

'November 7th, 1861.

Four months ago the Tsherkess (or Tsherkassian) tribes had a meeting, where five of the chiefs (mentioned by name) spoke severally and personally, and expressed the following sentiments:

"Tsherkassian brethren, countrymen, and co-religionists!—In our present state there are but two things before us to choose between. The first alternative is this;—we must forget all the blood we have spilt these eighty years past; we must forsake our country; we must go far away from the land where we were born; we must give up our cherished country and home to be trampled down by Russian feet; we must cause our enemies to rejoice, and throw our friends into discouragement; in short, we must consent to slavery, and become prisoners to the most savage and oppressive empire.

The only remaining alternative is this, viz., we must put an end to the treason of that Sheikh, Emin Mehemet, (a Russian partisan) and reject his advice and exhortations; we must stand fast; we must unite firmly and indissolubly, and spend our whole strength, and spill our last drop of blood for our country. There is no other alternative. Now what will you choose?"

After much discussion and consultation, the assembly came unanimously to the following resolutions;

"To become slaves to Russia is impossible; therefore we must unite, and every man must devote his blood and all his property to the cause, and thereupon take his oath upon the Koran. A grand national council must be formed, in which five individuals shall sit from each tribe. Its decisions are final, and must be universally obeyed in the nation. Twelve courts of justice shall be organized, and have their sessions in the places to be assigned to them. In each one of them there shall be found two muftis, (doctors of the law,) one judge and one scribe, (or secretary.)"

The first decisions of the new grand council were as follows, viz:

1. The slave trade is utterly abolished and prohibited, and any person acting against this order shall be subjected to the severest punishment. 2. A regular soldiery shall be organized and trained. 3. All property shall be subjected to the tithe for the maintenance of the government and army, etc. 4. Magazine for corn and other public stores shall be built and supplied.

Every Tsherkess is bound to obey the new government. All foreigners (Russians excepted) who shall come to Tsherkassia shall be received with all possible courtesy."'

The article in question adds that Russia will be much discouraged by the new order of things.

It may be added that the Turks will be no less so. The slave trade from Africa is stopped. The Turks can no more take by force, or decoy away the children of their Christian subjects. Now the Tsherkassian trade is to stop also. What shall they do to keep up their numbers? Euphrates is drying up fast.

S."

A Worthy Example.

It is said of John Howard, the Philanthropist, that he never "neglected family prayer, even though there was but one, and that one his domestic, to join in it; always declaring that where he had a tent, God should have an altar." Such should be the resolution of every follower of Christ, who has a family. At the close of life, no one ever feels that the time spent around the family altar has been lost or vainly employed. How these devotional exercises sweeten our domestic joys, and assist us to bear the perplexing cares of the day! None but those who enjoy these scenes know their worth. A dearth seems to hang over that family which allows the family altar to be broken down. Reader, is this your case? Be entreated to erect the altar of prayer this night. Do not defer it any longer. Do it for the sake of your children, your companion, for your own good, peace here, and the glory to come. Be decided to shun the cross no more. Let whoever may come be present, read and pray with them, and you will find a rich reward. If time be limited, omit the breakfast rather than the praying.

If you can sing a song of praise, it adds much interest to the occasion. We can use our organs of speech for no better purposes. Come, brother, do not put off these duties any longer. Go into your closet and ask for aid, resolving in the strength of the Lord, to shrink from no cross till Jesus comes to award the crowns of glory. —G.

Materialism.

This word when used to signify the relation existing between the material and spiritual universe, or in other words, when used as indicating the belief that the spiritual and material are properly united in the economy of the Creator, is not only innocent in itself, but expresses one of the grandest truths taught in the Scriptures. In proof of this, we might instance the the resurrection of the dead, wherein body and spirit are united for the realization of what in the nature of things could never be enjoyed in any other state. The proof lies in the fact that God, who seeks the highest possible well-being of his children, has ordained this as the state in which they are to eternally enjoy the felicity of his kingdom. Proof may again be found in the promised "restitution of all things," when paradise shall be brought back again and made the glorious abode of glorified beings. It was in this sense that the word was used by the famed Dr. Chalmers, and other like good men.

But while the word may be used in the aforesaid manner, it is likewise capable of quite a different meaning, and, unfortunately is most popular in this latter sense; namely, to signify the belief that denies, or rather unbelief in, spiritual existence. Webster in defining it says, among other things, it is "the doctrine of materialists"; a materialist being "one who denies the existence of spiritual substances." In this sense, we protest against any relation to any persons who profess such a faith—or more properly want of faith: and our christian brethren do well that they do not under any circumstances allow themselves to be recognised by this term. When a professedly christian teacher says, "all the Holy Ghost there is he can put in his pocket," (as was said by one whose name is familiar to us, but which we do not care here to mention,) and, attempting to suit the action to the word, thrusts his Bible in his pocket, we do not hesitate to say we cannot with our present convictions acknowledge any fellowship with such a man; neither can we fellowship that kind of doctrine that has materialism for its legitimate end. Because a substance is impalpable and imponderable, it does not follow that it does not and cannot exist. Such is the fact with the aeriform fluids; and we might with as much propriety deny the existence of the Arctic pole, as to deny theirs. Many of them, like the Arctic pole, we never saw, and in the nature of things never can see either.

The expression, "immaterial substance," is said to be a contradiction of terms, and hence we must believe in materialism or nothing. But this is more plausible than weighty. To affirm there is no such thing as immaterial existence, or substance, is simply to be "wise above what is written." The expression in such an instance would be but a fit synonym of the word nothing; it would express nothing, and could mean nothing. In short, it would properly have no fit place in language. But to the contrary of this, it is always used, when intelligently employed, to signify something, the existence of which is beyond being demonstrated by our physical senses. To say there is nothing the existence of which cannot be thus demonstrated, is equivalent to denying the existence of God. It therefore follows that it is in this sense the word is used when applied to spiritual existence which is denied, and is meant to be denied, by the teachings of materialism. In no other sense can we understand the term Spirit, as commonly used in the Scriptures. But more anon.—M.

Obituary.

Several of our readers will be interested to learn of the death of Mrs. Elizabeth Jennings Atwood, who died of pulmonary consumption at Ottawa, Ill., on the 13th ult. Her brother, Dr. Jennings, writes us, "she had professed religion several years, and much of the time was an active and spiritual minded christian. . . . In the last trying hour she found the Savior precious, proving

'The soul that on Jesus hath leaned for repose,
He cannot, he will not, desert to his foes.'"

She requested her sister, who stood by her in the last moment, not to weep, for, she added, "I shall live again." The Dr. adds, "Lizzie had great peace of mind; was calm and happy in the hour of death." It was said "the expression on her countenance was almost angelic." The deceased was a relative of the writer.—M.

——"Your paper is a church to me," writes a brother from Minnesota. "Your paper is all the preaching I have," writes another from Maine, and another from New Hampshire. Carrying out this idea, we hope for "a good meeting" every time we meet; to this end we suggest that all do their duty, specially the preaching brethren, and further that there be no "going out of meeting."—M.

PARTICULAR NOTICE.—Friends wishing to write Bro. Rufus Wendell, late editor of the *Crisis*, will accommodate both him and ourselves, if they will please remember his Post-office address is Salem, Mass. —M.

FREE PAPERS.—We have numerous applications for the *Crisis*, free of charge. Such persons had better apply through the agency of one of our preachers or some one acquainted at the office.—M.

TO A TROUBLED FRIEND.—Just remember that the moon moves right on as usual although dogs bark at it; that envy *will* punish itself. Most of all, that God will ultimately avenge all wrongs.—M.

Sudden Deaths.

We do not often pay much attention to deaths reported in the public journals, they being so local in their character as to fail in interesting readers at a distance; but the following, which we cut from a Boston Journal, certainly impresses us with the uncertainty of life. And this, because it is a specimen in kind, of what is seen almost every day in a daily paper.

Considering the prevalence and fatality of Diphtheria, and other strange and new diseases of modern times, we feel there is room for charity at least, for the position of the Rev. Dr. Cumming, who believes that the seven plagues of the Apocalypse are now being poured into the air, and the effects seen in the multiplied diseases of these times. At all events, one thing is certain,—people loving life and desiring to secure it had better let drugged and death-dealing liquors alone.—M.

SUDDEN DEATHS.—Mrs. Webster, wife of John W. Webster of Wakefield, R. I., suddenly expired Saturday morning while in the act of making up her bed. She was apparently in good health, complaining only of a slight headache.

Mrs. Lydia Ingraham, aged 85 years, died suddenly at the house of Capt. Latham Cross, in New Bedford, on Saturday evening. She retired to bed, apparently in perfect health, about half-past nine o'clock, and an hour later was discovered to be dead.

Bernard Riley of Providence, was taken home in an intoxicated condition Friday evening, and died soon after.

A Slight Correction.

DEAR BRO. GRANT:—Whilst returning my heartfelt thanks for your kind notice of my whereabouts, I would beg to correct you on the nature of my establishment. It is not a "grocery and eating saloon," but a "Provision store," where I shall be as glad to see my friends as if the eatables were already cooked. JOHN F. COTTON.

ERRATUM.—Through an error of the proof reader I am made to say in the obituary column of last week's Crisis that I held a series of meetings in Hinesburgh, Vt., in September, "1861": it should be 1860. R. W.

"THESSALONICA; OR, THE MODEL CHURCH." —The book is well written, says many good things in a sharp, smart way, and when occasion offers displays a power of sarcasm that is quite entertaining.—*Congregational Herald, Chicago.*

For sale at the Crisis office. Paper covers, 38 cents.

For the Crisis.

"Why stand ye here all the day Idle?"

BRO. GRANT:—I suppose so many appeals have been made already for help in this Western field, that any thing further that may be said will be unavailing. Be that as it may, I feel like pressing this matter upon the attention of some who are doing comparatively nothing in the East. The opportunities of sounding out the word of the Lord are numberless. School-houses scattered all over the country, and good attentive congregations to fill them. Our sentiments are new in most places, and a desire to hear is always manifested wherever I go. All that is necessary to secure respect and attention is, to have respect for ourselves and our faith, and firmness in defending the truth. I cannot fill half the appointments that are given out by friends. As to calls for preaching, I do not pretend to answer scores of them. There is one thing certain, I cannot perform *all* this work, and *somebody* will be responsible if it is not done. Brethren need not expect to get rich, but they will not be permitted to want. Who has sufficient love for Christ and his cause to be willing to forsake comfortable homes and kind friends, and the conveniences of the East, and come here and fight for the Lord? Brethren, the Lord is coming, and thousands here will not be warned. My address is Vandalia, Fayette Co., Illinois.

THOS. W. SMITH, Evangelist.

For the Crisis.

Thoughts on the Times.

This Christmas morn is one of deep thought, with which I see and hear so much that is unlike the humble religion of Christ, that my mind goes back to nearly sixty years since, and so many thoughts crowd my mind, I want to write some of them. In my youthful days I was brought to feel the need of saving grace to save me from the ways of sin, and from the wrath to come; and if I needed it then, so I do now, to save me from the evils that are in the world. When I embraced religion, and God forgave my sins, it was the purpose of my heart to walk in the fear of the Lord all the day long and keep his commandments, that I might have a right to the tree of life. For awhile the peace of God ruled in my heart; and I supposed that every one, who professed religion, felt the same. I thought a preacher of the gospel was a very holy man. I supposed they would walk in the good way as they preached to others, and that every christian, who might happen to get out of the way, would at once confess his sins and get back into the good way again. But alas! I found that some had done wrong and were trying to cover their sins instead of confessing them; although they did nothing very bad, they were losing the peace of God out of their heart, and brotherly love began to grow cold. O what a trial I thought that was! but how small that, in comparison to what I have known since. I have known professed christians violate the commands of God, and do things that they would on the Sabbath day preach to others to be wrong. That made me lose confidence in preachers.

I have also known church members to lie, and deceive their fellow creatures, and yet hold regular standing in the church. That caused me to think but little of churches; or at least it gave me to see that the nominal churches were not what they should be. I looked at such things until I was like a Peter looking at the waves; and if the good Lord had not saved me, I should have sunk in the waters. At length I saw a good people trying to do something in the missionary, temperance, and abolition cause. I then hoped for better days; but it was only for a short time that they were willing the Lord alone should lead them; they must get incorporated; the political world must take hold and help them; and where are they now?

About twenty years ago, a class of people started on Bible truth,—seemed anxious to purify themselves by obeying the truth, and getting ready to meet the Lord. I felt well then. I saw they had light on Bible truth, and notwithstanding the mistakes they made, I am to-day indebted to them for the light that I received on the prophetic word. I soon found new trials in those times, but my trials have done me good. I have learned that it is better to trust in God, than to put confidence in princes. I now try to read the Bible for myself, asking God to give me the Spirit by which I can understand it: and I find God's word is not like the lying newspapers of our day; nor like the false telegraphic dispatches we have; but his word is truth, and I desire to be sanctified through it. The perilous times thicken around us; my brethren all feel and see this.

A short time since, I left my old Granite State and came to this city. I saw many people here, yet I saw but a few who appear to fear God and work righteousness; but in the crowded streets are seen the boasting politician, the profane officer, the reckless soldier; and is not the professed minister of the gospel here, eating and drinking with the drunken?

Visit with me the Insane Asylum. Is it the maniac, the insane drunkard, the deranged father, the [illegible] mother, etc., etc. Go a little further, and

we see the Capitol, the treasury building, and many other magnificent buildings, and not one of them completed. Men are at work on them, altering and repairing; although built of marble, decay is written on them all. They are not like the building that is fitly framed, having a chief corner stone, which will go together without the sound of an axe or hammer. I have seen many speeches and messages written, but have not seen one that has a message from God to the people. When I hear the Senator utter his well a rranged speech, and call on God to sanction what he has said; and before he gets to his place of abode, take the name of God in vain, I think, can there out of the same mouth proceed blessings and cursings? Truly, my brethren, the present state of things causes me to say,

"O come, Lord Jesus, quickly come,
Regenerate this sphere,
And bring back Eden as it was
With holy atmosphere."

Washington, D. C. P. P. CLAY.

For the Crisis.

May I not tell it?

Had I been upon a dying bed, and a dear friend had come and raised me up, might I not tell it? Had I been lost in the woods, and given me up to die, and one had found me and piloted me out to home and friends, might I not tell it? Were I childless, and one had given me blooming sons and daughters, might I not tell it?—then may I tell what such a Friend (Jesus) hath done for us here?

Two comely daughters and a son, with two middle-aged pilgrims, have been waited upon through the "birth of water" into the "newness of life," brought to light in God's holy word; others are in embryo, struggling for life. Weary pilgrims have been revived; the word of God, which is sweeter than honey in the honey-comb, has been served to us so purely that its sweetness never seemed so sweet. Youthful pilgrims have been encouraged to *come up and help bear the ark of God*, to the great relief of the fainting. A "candle-stick" has been placed here in which may "the candle of the Lord" ever burn until its light shall shine all over these sandy plains and barren wastes, and point out every wandering sheep; likewise a fresh supply of little tapers lit at God's candle, which have been so blessed here in leading the befogged children to the only source of light—the word of God. And how they have rejoiced in the light when they have found it, and praised the taper that led them to it!

The servant whom God sent here to do this work for him was the one he sent before "from far at his own charges" (equally cheap now) "whose praise" through grace "is in all the churches"—Bro. H. L. Hastings. He is one of those liberal souls who are made fat; who devise liberal things, and by liberal things he stands. May all God's "kings and priests" attain this high position through grace. We entertained the friends without meat, tea or coffee, and "were not ashamed." Thank God! *So much for self-denial in God's servants.* "Go thou and do likewise." Pray for us, fellow pilgrims. In humble gratitude, as ever, yours, E. S. WILLARD.

Hammonton, Atlantic Co., N. J., Dec. 9th, 1861.

P. S. Our Bro. arrived on Saturday morning and left on Monday morning. We wish now, as "the church of God" in Hammonton, "to follow the depressed valley route" across the "desert" marked out by Jesus and his tearful followers, so beautifully pencilled in the following from Eld. S. A. Chaplin:—

"I have been reflecting a little on our relationships to the 'Household of Faith,' and thought how pleasant it would be to live in a community where all are servers of Jesus—where the truth is regarded as more precious than jewels, and in a clime where we all could enjoy uninterrupted health; but alas! we might as well hunt for the individual who never wept, as for such a society and such a place in this sin-ruined world. Instead of surroundings so desirable, One who was himself 'a man of sorrows and acquainted with grief' has told us, 'in the world ye shall have tribulation;' and the apostles in their reconnoissance and survey of the road leading to the 'kingdom of God,' have only found a 'narrow way' leading 'through much tribulation' as the only possible route, and they have located accordingly. An 'innumerable multitude' of weeping pilgrims have found the 'path,' and have followed the footsteps of a sorrowing One who carried a heavy cross and experienced bitter experiences as he traversed the straitened track. The 'horrible desert of this world' is threaded with this only way to the 'incorruptible, undefiled, and unfading inheritance.' Men have tried, and tried, and tried to locate a more pleasant pathway to God's kingdom,' but the 'desert' is so wide, and the 'death river' on its boundary so long, and the bleak coast of perdition (the intermediate state)

'Over the river,'
so nearly surrounds
'The vale of tears,'

that it is finally conceded by all, sooner or later, that the only chance is to follow the *depressed valley route* to where Jesus and his tearful followers have crossed. I self that 'the time is short,' that the 'midnight' sables hang over the difficult *last miles*, and that the 'Lamp' alone can guide.

God has cast the lot of a few travelers here in this part of the desert. The snow of many winters is on the heads of some that with trembling sometimes 'look up,' and sometimes down at the turbid billows that undermine their feeble footsteps, and that have just closed in black ripples over where companion pilgrims went down. Some that are younger feel faint and weary, and would fain slumber a short nap among the 'serpents of burning bites' that infest the desert. With great fear and trembling for myself as I catch the sound of the billows, I feel for my poor pilgrim friends, and would point them to the only 'pass' through the coasts of perdition, 'beyond the flood.'—*the resurrection to life*, through which a crucified Lamb first passed.

Some may wonder why we are not more interested in some *thorn* and *brier patch* of this desert. But our eyes have seen a glimpse of a 'delightsome land,' through the vista, where the 'life stream' and 'life trees' are. I want to meet the 'little troop of pilgrims,' that breathe the malaria of this clime, *there*. And if by any feeble efforts of mine they can be assisted, and Jesus accept me, I should esteem the loss of a few days as 'infinite grace.'"

Obituary Notices.

Died, at Springfield, Mass., Dec. 31st, 1861, of congestion of the lungs, Widow SUSANNAH MUNGER, aged 77 years and 8 months.

She was a great sufferer, and was twenty-two hours dying. A large circle of friends were present to witness her sufferings. I was in Connecticut holding meetings when the news came of the sudden sickness of my mother, which made it duty for me to leave the meetings and go home to see her die. Being her oldest child, she was very anxious to see me before she died. I found her ready and willing to go. She had given orders concerning her few things and her funeral services with as much composure as if she was going on a journey. It was a great relief to us, that she had her senses till the last, anp was fully prepared. Her hope was in the resurrection. The last few hours of her life were most distressing. It was hard to stand and see a mother in the agonies of death so many hours, but it was harder to be called upon to pray for death to be let loose on its victim, and end the suffering. But this was insisted upon by her repeatedly, and we had to comply with the request of a dying mother, as crossing and hard as it was. Prayer was offered about one minute, the pain ceased, and death struck his victim. In less than two minutes she gasped and fell asleep, to the joy of all present that had heard her death groans for twenty-two hours. In this case, death was a relief, so much so, that we had no cause for weeping. God seemed to bring us up to that point for some wise purpose, not yet revealed. We spent the new year's day in depositing our last parent in the bosom of the earth, that will soon be renewed, and then our mother, together with our father, who died last year, will live again. This is our hope. This was their hope. And this is the only christian hope that has a Bible foundation.

The funeral service was attended in the Methodist church, in compliance with her request, and the sermon was preached by Bro Peck, the Methodist preacher, to a large number of mourners and friends. His comforting word was on the certainty of a resurrection of the same body, which he made clear from Scripture proof. We were all satisfied with the discourse, and that we must strive to live the life of the righteous, if we die their death. In so doing, we shall have the resurrection of the righteous which is unto eternal life when Christ comes to give life from the dead. HIRAM MUNGER.

Died, in Pittsfield, N. H., Dec. 27th, 1861, SALLY J. DAVIS, in the 74th year of her age.

She was born in Pittsfield, and at the age of eighteen was converted, and by her own natural brother, Eld. S. B Dyer, was baptized and united with the F. W. Baptist church in Nottingham. She was indeed a "mother in Israel" and a lover of the truth, and received much comfort in the hope of the Savior's second advent, and of life and immortality through him "at the resurrection of the just." For about *thirty years* she maintained family devotions, and prayed with her husband and children, before her husband was converted.

She was the mother of thirteen children, twelve of whom, together with five sons-in-law and four daughters-in-law, were present at her funeral, making in all twenty-one children. All of them profess the religion of Christ except William, her youngest child. O may that mother's prayers be answered, and she be permitted to meet all her dear children in the "everlasting kingdom."

A discourse was delivered by the writer, founded upon 1 Thess. 4: 18,—"Wherefore comfort one another with these words."

T. M. PREBLE.

Concord, N. H., Jan. 3d, 1862.

Died, in Portland, Me., of consumption, Dec. 28th, 1861, JOHN DRESSER, aged 49.

Bro. Dresser was converted to God in 1842, and became established in the faith of the coming of Jesus, and the everlasting kingdom soon to be realized. He has since advanced step by step, as light has increased, until he believed that we had come to the fulfillment of Joel's prophecy, 3: 19–14. He believed God's everlasting kingdom was soon to be established on the ruins of these tottering kingdoms, when the saints will take the kingdom and possess it forever. He looked for immortality through Jesus. He believed he

——"Should sleep beneath the ground
Till the last joyful trump shall sound;
Then burst the grave in sweet surprise,
And in the Savior's image rise."

MARY A. DRESSER.

☞ The Washington correspondent of the New York Times says that a radical Republican Member of Congress had a private interview with the President recently, in which the latter avowed his fixed determination to oppose any measure of general emancipation, or for arming confiscated slaves of rebels.

☞ As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your life, free from stain, ever give forth the fragrance of the love of God.

☞ The heart that has once unwisely confided may break in its loneliness, but can never trust wholly again.

FOREIGN NEWS.

By the arrival of the steamship Canada, we have European news from Liverpool to the 28th ult., and Queenstown the 29th.

When the Canada left Liverpool a state of suspense prevailed, and the greatest anxiety was felt relative to the advices per the Africa, then due, in response to those from England by the Europa.

ARMY AND NAVY PREPARATIONS OF ENGLAND.—The *Army and Navy Gazette* says: Another battalion of infantry sailed for Canada on Saturday last, and three more will sail in the course of the present week. Until hostilities are actually declared no further body of troops are likely to be placed under orders. In that event the authorities might naturally look to the fine regiments now in the Mediterranean garrisons, the Ninth, Twenty-second, Twenty-fifth, and One Hundredth, which could be sent across the Atlantic without delay from Gibraltar. The infantry regiments at home are to be strengthened.

Recruiting for the army is now going on in earnest.

The Fourth company of Royal Engineers are under orders to embark for Canada. The force of Royal Engineers in British North America will consist of upwards of 700 men, and will include the Fourth, Fifth, Seventh, Fifteenth, Eighteenth and Thirty-fourth companies.

The government having decided on forming a reserve of troops at Bermuda, for operations in North America, the Fifth company of Royal Engineers are to hold themselves in readiness to embark at an hour's notice.

In a letter written by the command of the Queen, it is stated that the only consolation she can hope to find in the rest of her life, under her sad and hopeless bereavement, is to endeavor to carry out the wishes and intentions of her beloved husband.

AUSTRIA.

It was rumored that a considerable reduction of the Austrian army was contemplated.

BERLIN, Dec. 29. The government of Prussia has addressed a despatch to the Minister of Prussia, at Washington, in reference to the arrest of Messrs. Mason and Slidell, condemning the proceedings of the commander of the San Jacinto.

ITALY.

There was a vague rumor that an attempt had been made to assassinate General Guyon at Rome, and that one of his aids had received two poinard wounds.

It was reported that the French Ambassador to Rome had proposed to the ex-King of Naples to take up his residence in France.

THE FRENCH GOVERNMENT.—The Paris correspondent of the Philadelphia *North American* says

"According to the best sources of information open to me, I am induced to believe that the imperial government urges on rather than seeks to moderate or impede the action of the British government, and that a solution of the present difficulty, which should leave matters in *statu quo* and the ports of the South still blockaded and about to be hermetically sealed, would be, in spite of the tone of M. Thouvenal, received here with something of a feeling of disappointment. I do not pretend to state this absolutely, but such is the impression left upon my own mind from what I hear and see around me in a very wide and varied circle of society."

Austria has notified our Government that her opinion of the Trent affair is, that it was against recognized law on such matters, and it is thought that all the European powers will apprise us of what we have already admitted—that we were not justified in seizing Mason and Slidell in the manner they were taken.

The Emperor of the French has lent the British government 2000 pairs of snow boots for the use of the troops which are now crossing the Atlantic on their way to Canada—"than which (says the Liverpool paper) nothing could be more considerate or friendly.

CHANGE IN THE ENGLISH FEELING.—Willmer & Smith's (Liverpool) European *Times* says that "a very sudden and gratifying change has come over the public mind during the last fortnight relative to the misunderstanding which has arisen between the Governments of Great Britain and the United States." This change, it says, is due to the sobering effect of Prince Albert's death, to the President's message, and M. Thouvenel's dispatch.

The belligerent course of the *Times* is rebuked by many of the leading presses of the kingdom. A deputation from three large religious bodies, in favor of peace, had been sent to Lord Palmerston, and memorials to the same effect had been transmitted to him from manufacturing towns. Many sermons, deprecating war, had also been preached.

THE INTERNATIONAL TELEGRAPH PROJECT.—Mr P. McD. Collins, who is now at Washington, makes a very favorable report concerning the progress of the trans-mundane electric telegraph project, which he has done so much to promote. The Baltimore *Sun* says

"By advices from the Russian government he learns that the Kasone-Amoor telegraphic line is in progress of rapid completion. It will be completed to Omsk, 2500 miles east of St. Petersburg, early next spring. The next section will be completed to Inkaatah, 1500 miles further, in the course of the year. Next spring Col Romanoff will commence, under the direction of the Governor of East Siberia, a line of telegraph from the mouth of the Amoor to Inkhowth, by way of the river bank. Thus from both extremes of the line the work is to be prosecuted.

On the American continent, the line of telegraph now in operation between the Atlantic and the Pacific will be extended to Portland, in Oregon, by the next summer. Thence it will be prosecuted along the coast to Sitka, and, and, by way of Behring's straits, to the mouth of the Amoor. Upon the whole route there are but forty miles of submarine telegraph. Upon its completion all the telegraph lines in the world will be united. Branches of the Kasone-Amoor line will be extended to Japan, India and China."

DOMESTIC NEWS.

New York, Jan. 7th. The World states that Gen. McClellan, for the first time in several weeks, appeared out of doors to-day, being able to ride in his carriage. He has nearly recovered his health.

In connection with the rumors respecting the leakage of news from Washington to the rebels, it is stated that the daughter of a high official is one of the guilty parties.

It is now understood from the movements of the rebels, that they are aware of the destination of Burnside's fleet. The story goes that it was talked of in the family of the official alluded to and by his daughter was communicated to her lover who is a rebel.

The young lady left town recently and has not yet returned. Her father, it is understood, will shortly leave for Europe for the benefit of his health.

The destination of Burnside's fleet has been changed because of the knowledge acquired of the point at which it was aimed.

The lady criminated by holding treasonable correspondence with the enemy, is the daughter of a neighbor of Gen. Thomas and not a member of his family, nor in any way connected with him.

New York, Jan. 11. The World's Washington dispatch says there is immense activity in every military department and although a movement on the Potomac is not expected immediately, events may make a march on Centreville a military necessity.

The Time's Washington's dispatch says: "The bankers of New York, Boston and Philadelphia arrived here this (Friday) morning. The New York bankers were before the Committee of Ways and Means in the morning, and presented a new scheme for managing the finances of the Government and country. They desire to have the bureau located in New York instead of Washington, and to be managed by Commissioners appointed by the President.

The Herald's Washington dispatch contains the following: "Gen. McClellan did not go out to-day on account of the very damp weather. He transacted considerable business at his private residence, however, and is as active in mind as ever, but is not yet sufficiently strong, physically, to attempt to encounter the ardous duties he formerly assumed. He regrets the unkind and unnecessary clamor of the day, for a forward movement as contrary to sound policy and good sense, and feels a self-confidence that in good time, not far off, the honest people will be satisfied if the politicians are not.

Washington, Jan. 13. Mr. Cameron has resigned the office of Secretary of War. Mr. Stanton has been appointed as his successor. Every one here is pleased with his appointment, and also with the announcement that Hon. Cassius M. Clay, Minister to Russia, is to return home and take a General's commission in the army.

Mr. Cameron has been appointed to succeed Mr. Clay at St. Petersburg, and his ample fortune will enable him to maintain the dignity of the position in a creditable manner.

Wheeling, Jan. 8th. A special dispatch to the Intelligencer, from Cumberland, says that a detachment of Gen. Kelley's forces, commanded by Col. Dunning, of the Fifth Ohio regiment, left Romney last night at twelve o'clock, and attacked the rebels, 2,000 strong, at Blue's Gap, east of Romney, at daylight this morning. The rebels were completely routed, with the loss of fifteen killed, two pieces of cannon, their wagons, etc., with twenty prisoners, including one commissioned officer. Our loss is none. It is rumored here this afternoon that the rebels are in full retreat from Hancock.

SAFETY OF MASON AND SLIDELL.—Speculations are rife regarding the safety of these notorieties, who, as will be recollected, left Provincetown on the 1st instant, in the height of a hurricane. The general impression was that the Rinaldo, the English steamer which conveyed them away, was to leave them at Halifax. The New York World says:

"The Rinaldo *may* have steered for St. Thomas on leaving Cape Cod, but such a course would seem uncalled for and singular. She sailed, as the British consul in this city states, under sealed orders, which Captain Hewitt, her commander, was to open after leaving port. The Rinaldo had a heavy armament of guns, which would naturally tend to disable the vessel in a storm. They were also mounted on the main deck, a fact which would still further tend to incapacitate the vessel for weathering a severe storm. Two of her cannon weighed over 10,000 pounds each, and the remaining fifteen were all 32-pounders. The Rinaldo is, or was, a screw steamer, with engines of 200 horse power, manned by two hundred hands. If the steamer took the St. Thomas route for England, and arrived safely at the former port, we shall probably not hear of the fact until ten or twelve days longer."

WHAT A SOUTHERN UNIONIST SAYS.—A letter to the Cincinnati Gazette, written from Nelson's division in Kentucky, contains this passage:

"I recently had the pleasure of meeting a Union man, or refugee, from Nashville. He is a thorough Southerner in all things, but unswerving in his devotion to the Union. 'You Northern men,' said he, 'have fallen into a fatal error. You hope to conquer the insurgents by a conciliatory course. You are simply sacrificing the lives and property of your Southern friends. The South will scruple at no course to accomplish their end. Meet them with their own weapons—fire and sword—and awe them into obedience to the laws. Not one of them disavows the fact that this is a rebellion instituted for the purpose of overthrowing our government. For the accomplishment of that end they will pour out their blood like water. Let them but succeed and their arrogance will know no bounds. The veriest serf of Europe might then pity you Northern men. Your moderation but prolongs the struggle and lessens your chances of success.'"

New York, Jan. 13. The Times' Washington dispatch says that Adjutant General Finnell of Kentucky is in Washington. His news is cheering. Gen. Buell is universally popular, and it is believed invincible in arms. Gen. Finnell anticipates a great battle this week, and the advance of Gen. Buell's entire army into Tennessee within thirty days. Arms and clothing are to be sent along to equip the thousands of loyal Tennesseeans who are known to be ready to join the army as soon as it reaches the State.

The Post says a letter has been received here which states that a respectable person made a prisoner in Elsto river, says that a party is on foot in favor of settling the question at issue by Commissioners, and that both Davis and Stephens are in favor of it, but the Rhett party frowned it down.

The capture of Port Royal and the fire at Charleston were stunning blows to the people of South Carolina and Georgia.

DEATH OF COL. SAM COLT OF HARTFORD.—Col. Colt, the celebrated revolving arms manufacturer, died at his residence in Hartford, Conn., Friday the 10th, at 9 o'clock A. M., of paralysis of the brain. His health has been very precarious for over a year. Few men have had a more eventful history, or have played the game of life with greater success than he. He has been noted for an energy which has seldom had its parallel, and which bore him over numerous and, to most men, insuperable obstacles, from indigence to the possession of a fortune which has been estimated anywhere between five and ten millions of dollars. It is but a few years, comparatively, since he commenced the manufacture of his revolving pistols with a capital not exceeding $5000. He had at the time of his death over a million of dollars invested in the buildings and machinery forming his establishment at Hartford, and his business during the past year was immense. *Boston Journal.*

Notices, &c.

Subscription to the Tract Fund of the C. P. S.

Amount pledged and received from Oct. 22d to Jan. 1st, 1862, $343.62.

G. F. S.	$ 1.00
P. Tandy	1.00
John Sissons	1.00
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J. A. Norton	5.00
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S. Butler	10.00
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☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

Notice.

I shall hold, the Lord willing, a protracted meeting at Griswoldville, Mass., commencing Friday evening, Jan. 17th, and continuing over the Sabbath. H. K. FLAGG.

Conference.

The next quarterly sitting of the Eastern New York and Western Mass. and Conn. Conference will be at Bristol, Conn., commencing Feb. 6th, 1862, and hold over Sunday. A general attendance of the preachers and delegates is desired, and as many others as can make it convenient.

S. S. BRAZEE,
S. P. BABCOCK, } Committee.
T. S. CANFIELD,
G. L. TEEPLE, Sect.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Lynn, Mass.......Lord's day, Jan. 19th
Portland, Me.......Monday evening, Jan. 20th
Bryant's Pond, Me.......Tuesday evening, Jan. 21st
Melbourne, C. E.......Thursday evening, Jan. 23d
Danville, C. E.......Friday evening, Jan. 24th
and continue over two Lord's days, if thought best. M. GRANT.

Boston, Chapman Hall.......Sabbath, Jan. 19th
East Kingston.......Thursday eve, Jan. 24th
Exeter, N. H.......Sabbath, Jan. 26th
Portsmouth, the last two Sabbaths in Feb.
The first two Sabbaths in Feb. not engaged.
HIRAM MUNGER.

I will commence meetings again at Norfolk Ct., Thursday evening, Jan. 23d, and hold over the following Sunday. Brethren and sisters from the adjoining neighborhoods are invited to come and labor with us. GEO. L. TEEPLE.

Bro. S. S. Brazee will preach at Plainfield Pond Sunday, Jan. 19th.

Lowell, Mass.......Jan. 17th
Lawrence.......Jan. 19th
Haverhill.......Jan. 20th
East Kingston.......Jan. 21st
Exeter and vicinity as a door may be opened, Jan. 22d, 23d and 24th.
Portsmouth, N. H.......Jan. 26th
Kennebunkport, Me.......Jan. 27th, 28th
Biddeford.......Jan. 29th
Portland.......Jan. 30th
Yarmouth.......Jan. 31st
and over the first Sabbath in Feb. as Bro. York may arrange, and from thence eastward, the Lord willing. A. ROSS.

Findley's Lake, Chaut. Co., N. Y., eve.......Jan. 17th
Gage School-house, on Ripley Hill, N. Y. Jan 18th
Ripley Hill, Chaut. Co, N. Y., near Bro. James Thorp's.......Sunday, Jan. 19th
Near Bro. Heighton's, on the Ridge Road, in the evening.......Jan. 19th
Bro. Blain, of Buffalo, will be with me at the above places, the Lord willing.
Allegheny River, near Bro. Jones' Sunday, Jan. 26th
Blooming Valley, Crawford Co., Pa., Sunday, Feb. 2d, and once in four weeks for awhile.
JOHN T. ONGLEY.

Bristol, Ct.......Jan. 19th
LEWIS GUNN.

Goshen, Mass.......Jan. 26th
Northfield, Ct., in Albro Humpreyville's kitchen, Sunday.......Feb. 2d
Wrightville.......Sunday, Feb. 9th
South Norfolk, (Cowles' district).......Feb. 12th
and continue evenings through the week and over Sunday. C. GOODRICH.

Concord, N. H. (old chapel) Sunday, Jan. 19th
Chichester, as Bro. Edmonds may arrange, evening, Jan. 21st.
Northwood Narrows, evening.......Jan. 22d
Bro. Samuel Garrah's neighborhood, eve, Jan. 23d
Lee, where Bro. Randall may appoint, evening, Jan. 28th.
Exeter, N. H.......Jan. 29th
East Kingston, as Eld. White appoints, evening, Jan. 30th.
Lawrence, Mass.......Sunday, Feb. 1st
Manchester, N. H.......evening, Feb. 3d
Hooksett.......evening, Feb. 4th
Suncook.......evening, Feb. 5th
Warner (Waterloo School house) Sunday, Feb. 8th
Bro. Israel Andrews' neighborhood, evenings, Feb. 13th and 14th, and Sunday, Feb. 15th.
If any of these appointments conflict with previous arrangements, brethren will inform me by letter immediately, directed to Dover, N. H.
S. W. BISHOP.

Exeter, N. H, the last Sunday in Jan. (26th.)
Fairhaven, Mass.......Feb. 2d
New Bedford, Mass.......Feb. 5th
W. S. CAMPBELL.

Bro. F. H. Berick will preach in Newark, N. J., on the evenings of Jan. 17th and 18th, and over the following Sunday. The brethren in New York and other places in the vicinity of Newark are invited to attend. A. DECKER.

Portland, Me.......Sundays, Jan. 19th, 26th
L. BOUTELL.

Poultney.......Sunday, Jan. 19th
Hoosick, Wilcox Corners, Friday evening, Jan. 24th and over the Sunday following.
Pownal, Wednesday evening, Jan. 29th, and over the Sunday following. M. BATCHELOR.

London Ridge.......Jan. 19th
C. S. EMERSON.

East Braintree.......Jan. 17th and over the Sabbath
Troy, Vt.......Jan. 27th and over the Sabbath where Bro. Coburn may arrange.
East Hatley, C. E., where Bro. Percival may appoint.......Feb. 10th
Danville, C. E.......Feb. 11th and 12th
Ascot, C. E.......Feb. 13th and 14th
Compton.......Feb. 15th and 16th
GEO. A. OTIS.

Goshen.......Jan. 19th
Bro. David Thayer's.......Jan. 20th
Plainfield Pond.......Jan. 21st and 22d
Savoy, White School-house.......Jan. 23d and 24th
Griswoldville.......Jan. 26th
Green River, Vt., Bro. Stark's neighborhood, Jan. 28th.
Northfield Farms.......Jan. 29th
GEO. A. STREETER.

Albany, Monday and Tuesday evening, Jan. 27th and 28th, if the church there so appoint.
Will some Bro. write me at Sandy Hill, N. Y. directing me on whom to call, and whom to find, &c., and also meet me at the depot, on the arrival of the morning train, on Monday, Jan. 27th, from Rutland, via. Fort Edward, if convenient?
Syracuse, N. Y., Jan. 29th, 30th, 31st, as Bro. C. B. Turner may appoint.
South Butler, N. Y., Sunday, Feb. 2d, and be at home shortly after. C. F. SWEET.

Warner, in the Methodist meeting-house, at the lower village, the 4th Sabbath in Jan.
The Sabbaths for me to preach at Concord are the FIRST and THIRD in each month.
T. M. PREBLE.

Kennebunk Depot.......Jan. 19th
Kennebunkport.......Jan. 26th
C. H. LEVERTON.

East Killingly, Ct.......Sunday, Jan. 19th
D. A. JONES.

Business Department.

Letters Received.

A N Seymour, H Munger, S A Chaplin, G L Teeple, E M Haggett, A Ross, P Pfell, Charles Strathum, S L Fellows, R Williams, R Robbins, S. V. W, T. M. Preble.

To Correspondents.

J. Whitman, have credited W. Chamberlain, of North Woodstock, Me., the $2. Is that right?
I. D. Shaw, you are cr. to 348. All right.
L. K. Gain s says he sent $4.48; we find $3.48 cr. Dec. 30, 1861.
I. Clough, we find no mistakes on our books.
W. H. Bancroft, have cr. Sr. Osborn to 338, and discontinue the other paper.
Dr. Decker, we sent Mr. B the paper as directed.
C. H. Fowler, have not the kind you wish.
F. S. Axe, we have you cr. on our books to 379, Dec. 26th. Will stop one of the papers.
W. W. Buck, you may send them.
Amos Smith, we find you cr. to 361.
G. Ackerson, the money is received.
D. S. Lyon, it is not an Ohio man.
J. B. Clark, there is due us on your paper 52 cts.
Bro. P. A. Smith, you first sent 25 copies.
Bro. T. M. Preble, we have done as you desired.

Cash Receipts.

E H Jilson 354, I Jilson 351, R A Ohusted, J A Trowbridge 354, S Wheelock 354, Wm. A Morse 263, S Stone 340, Capt. D Tripp 338, T Williams 308, S Prescott 354, H A Arnold 366, E Oakes 350, E H Burdick 354, U Finn 304, N Collins 354, R Towne 354, Mrs. Rawlinson 354, D D Haines 343, D S Lyon 354, Mrs H White 350, D Wilkins 294, A G Babcock 345, L Johnson 354, M E Davis 354, M D Thomas 354, W M Burnett 260, V S Rose 354, —— Sanders 354, B Stinson 354, J Hamilton 354, Mrs. S E Miner 354, C Vanvleck 354, L Davis 354, S S Tabor 354, A B Price 312, J Buzzell 286, J A Cole 338, A J Payne 354,—$1.00 each.

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I Clough 338, Capt. I Tripp 356, C N Harvey 351, H Belford 327, H Leach (on account)—$3.00 each.

A Twiss 342, J H Thurston 342, D Felch 341, T B Higgins 341,—50 cents each.

J Worthing 343, $1.50; J Emmons 325, $2.50; S Rice 333, 25 cts; I Atkins 338, $4.00; G Ackerman 346, $5.00; A Hawkins 352, $2.94, W Cousins 314, $2.50, (our due 53 cts), J W Marden 339, $3.04, H C Williams 338, 51 cts.

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For the Crisis.
The Grave's Side.

Back from the grave's side, where the loved are laid,
'Mid clustering flowers and ever-sweeping shade,
Rises the mother's sad and plaintive moan,
Telling her sorrow for the loved one gone.

Fair was that face that now in dust is laid,
Lovely the smiles that in bright dimples played;
Sweet was the care and burden that I bore,
Dark was the hour when grief my heart's chords tore.

Weary are days, unbroken by that smile;
Lonely the hours that care does not beguile;
Sadly I feel my little hindrance gone,
Lonely, I now may undisturbed work on.

Dreary my nights, all silent as the tomb,
Thicker the darkness, nothing breaks its gloom;
Waking, I find my little loved one gone,—
Tears wet my pillow, for I am all alone.

Others look kindly, and with common-place
Strive from my mem'ry mournful thoughts to chase;
But on my heart their freezing comforts chill,
Words are too poor this aching void to fill.

O for one glance at that bright sunny face,
O for one greeting, one long, dear embrace;
O for that meeting which my heart can fill,
O for that gentle voice, I seem to hear it still.

Ah, all is dark, and desolate and drear,
Sadly and wearily I weep and wander here;
O for a day to lighten these dim eyes,
O for some comfort, new-brought from the skies.

Peace! weeping one, Christ liveth, thou and thine
With him shall live, and in his glory shine;
This withered bud, unfolding then shall bloom,
Bright with heaven's radiance, [illegible]

R. L. H.

Providence, R. I., Aug. 28th, '61.

For the Crisis.
A Glance at our World—No. 3.

Again, go to the hospitals designed for the unfortunate. There are, almost without exception, miserable creatures stricken by the providence of God and afflicted, sick with every disease in existence, injured by every cause conceivable,—bruised and broken by falls, jammed between stones and large timbers, dug from the earth scarcely alive, cut and stabbed with knives, wounded with pistols, and beaten by their fellow men, or disfigured with excrescences and painful protuberances on various parts of the body. Visit the public houses for the poor, and you find an assemblage of the aged and infirm, the crippled and deformed, the ignorant and vicious; and commonly great complainers, perhaps not without a cause, for often this charge is *given to the lowest bidder*, and he designs to make money out of the affair. Any body can infer how it may be with these poor creatures, their latter days made up of the most bitter repinings. Go with me to the Asylum for the Insane, and you find another class of sufferers, of various ages and both sexes. Fathers are there raving maniacs, who, if they had cast their care on Him who is able under all earthly sorrow to console, they might have exclaimed, "The Lord giveth and taketh away, still blessed be his name." And so of the mother. If she had had confidence in God, she might have brought up her children and blessed her own family, and been saved in the kingdom of heaven. Various causes have operated in bringing them there, some, doubtless, purely unfortunate.

Oh! what a gloomy panorama does our present world present. If a ray of sunshine flits for a moment on our pathway, it is soon followed by a dark, portentous shadow. The past is forever gone. The dim future, big with events, comes pressing on, bearing down before its mighty force nations, dynasties and thrones. We read with interest of a dreadful battle-field, and shrink from its reality; yet to-morrow it is gone. We listen unmoved at a steamboat disaster, when two or three hundred are swallowed up in the mighty deep. Men at the present time seem to be reckless of life, and will rush into the deadly fray with horrid oaths. This world may fitly be christened a world of dreams. The bloody fields of Marathon and Waterloo may win a name in story and become as household words, but Calvary and Sinai are unknown; and the unutterable agony of Christ in the garden of Gethsemane is void of interest.

Can large monopolies remove the ills of existing society? Can they elevate the degraded, relieve the poor, or promote equality? If they can, they must go out of their way to do it; it is not natural work for them; they are heaping up *riches for the last day;* they create great machines for collecting money and exclusive interest; they form great magnets that draw money from every source, and, eventually, would have every thing poor around them and servilely dependent upon them for bread. Monopolies and financiers are men of policy. First, they must get rich. Second, every thing they own must go up in the market; stocks, merchandise, lands, houses and rents. Jobbing, ingenious mercantile tricks, and the like, are the means they employ, and all the profit of it accrues to themselves; and the same proportion in a reversed order is the lot of all the poor operatives. The following I copy from the *Social Reform*, and as a true description of the present state of society, is well worthy of a perusal by every candid individual.

"While the few rich are becoming more and more rich, the unnumbered many are becoming poorer. Our modern world of industry is a *veritable hell*, where disorder, discord and wretchedness reign, and in which the most cruel fables of the old mythology are more than realized. The masses, naked and destitute, yet surrounded by prodigality of wealth, seeing on all sides heaps of gold which by a [illegible] cannot reach; stunned [illegible] of gilded equipage, or dazzled by the blandishments of court attire, their appetites excited by the magnificence of heaped-up luxuries of every climate and all arts; provoked by all that can gratify desire, yet unable to touch one jot or tittle of it, offer a terrible exemplification of *Tantalus* tormented by an eternal hunger and thirst after fruits and waters, always within his reach, yet perpetually eluding his grasp. . . . . Look you again to that not far distant alley, where some ten distressed, destitute and depraved families are nestled under the same rickety and tumbling roof. No fire is there to warm them, no clothes to cover their bodies. A pool of filth sends up its nauseousness, perhaps in the very midst of their dwelling; the rain and keen hail fall on their almost defenceless heads; the pestilence is forever hovering over their door-posts; their minds are blacker than night with the black mists of ignorance, and their hearts are torn with fierce lusts and passions; the bright sunlight blotted from the firmament, and life itself turned into a protracted and bitter curse."

Look you at this, we say, and think that unless something is done better than what we now see, it will grow worse! Oh heavens, it is an oppressive, a heart-rending thought! Is unbelief in divine inspiration a remedy? Unbelief will make a man reckless, and in some instances may prompt him to make the most of his life by carefully observing nature's laws and so guard against a great many evils. But can it put off or bribe death? or effectually prevent the days of darkness, for they are many, and surely it has no hopes beyond the present life. But unbelief has nothing conservative in it. It can scarcely find a motive for self-denial; it goes for enjoying life, and has no higher hopes. "Let us eat and drink for to-morrow we die." No motive to virtue but its own pride. It usually forms a bad opinion of men, and by so doing, will lack sympathy for them;—and in the same proportion the springs of charity will dry up and the selfish principles will prevail.

It is a question of doubt, in my mind, if there can be a medium between *Deism and Atheism*, except they ascribe to *God* the feelings and qualities of the devil; for there is no way of accounting for a good God's tolerating the injustice and barbarity of some, and permitting the suffering and misfortune of others, except it be for hope's sake; and it be his design to reward virtue and devotion to him, with an immortal and glorious life in his eternal kingdom, and in mercy deprive the impenitent of existence forever after this life and the second resurrection.

Can Death afford a remedy? Death can end the sufferings of the afflicted and miserable of this life, but does not introduce them into positive joy. Death relieves, but imparts nothing: it deprives of every thing, leaves all in ruins. But says the skeptic, is not death the gate to endless joy? No, death is rather a desolation—the *"dead praise not the Lord;* the dead know not anything." "If in this life only we have hope in Christ, we are of all men most miserable;" and "if Christ be not raised then they also which have fallen asleep in Christ are perished." "These all died in faith, not having received the promise;" and other passages of equal strength might be adduced, all showing to a demonstration that in death man hath no pre-eminence over the beasts; but all go to their quiet home, there to be at rest till the angels shall be commissioned to gather them from every land, even those way-worn pilgrims who were tried, afflicted, and bore it all patiently, knowing that Christ their great and glorious Commander passed through it all, and in death's pleading attitude said, "Forgive them, they know not what they do."

Yes, you impenitent, he is now pleading for you; but those tones of pity cannot always flow. Soon he will cease pleading; then it will be too late—too late.

J. L. H.

For the Crisis.
Western New York.

This section is probably but little known to most of the readers of the Crisis, except that it contains a certain village called Dansville, in which, is a celebrated water cure, called "Our Home," where people are taught abstemiousness, self-denial, and *bodily purification*, three things as necessary to prolong temporal life, in this age of aches and pains and doctor's bills, as *inward purification* is to secure a hope of eternal life in the world to come.

Since my return from New England in Sept., I have spent much of my time in visiting and preaching the near coming of Christ in places where *present truth* is seldom heard, and I thank the Lord I can truly say, I have thus far found great readiness to hear, the meetings being largely attended and much interest manifested. My Sunday appointments prevent me from holding meetings for any length of time in the "regions beyond." Local matters would be of but little interest to most of the readers, but generally the interest in the truth is on the increase. Meetings can now be held and good steady congregations had, where two years ago. the very name "Advent" was a bugbear. It is a fact that in former times there has been too much of the "come if you dare" spirit among our ranks, and I fear it prevails now to some extent. Wherever you find a company or individual brought out by this kind of spirit in the preacher, you will find their religion to consist in maintaining a quarrel with the "sects," and when this cannot be kept up, like fire without fuel, their religion dies. In nearly every place I visit I find a very erroneous opinion generally obtained concerning our doctrine and practice. Our object should be to get the people to receive the *truth* in their *hearts* and follow *Jesus*, and not to set themselves up as champions of certain doctrines, daring the churches to come up to this slaughter. We should be bold to speak the truth, but *boldness* and *bravado* are entirely different. The truly bold may be *meek* likewise, a very essential element in christianity; but *bravado* and meekness cannot dwell together.

I find now and then a minister among the denominations who claims to hold to and preach the near personal coming of Christ, but I find their preaching of it avails nothing because of the immortal soul theory which they retain. Said a minister to me on one occasion, "I believe that Christ is coming personally sometime, but I cannot see as it is any additional motive to repentance." "True," said I, "it is not *additional*, for it is, in connection with kindred truths, the *only* motive urged in Scripture." Yes, truly, without this we should be without hope, and it were better to "eat and drink, for to-morrow we die."

"Brethren, pray for us."

FRANK BURR.

Honeoye, Ont. Co., N. Y.

Correspondence.

From Sr. A. Mussey.

BRO. GRANT:—I hail the Crisis with joy, and peruse its weekly columns with delight; for as cold water is to a thirsty soul, so is good news from a far country; yes, from my own home, the home of my childhood; where I have spent many happy hours; where I first found the blessed Savior; where I have known many joys with my brethren and sisters; where I have passed through many trying scenes, and where lies the sacred dust of those I have followed to the silent tomb. Yes, my own country, America! loved name! I love thee still, and although thou art now deluged in war and bloodshed, and many hearts have been made sad, yet good news does come from thee over the briny deep, through the *World's Crisis* and *Second Advent Messenger*. Brn. and Srs., it is good to know you are still holding on to the blessed hope of soon seeing the King in his beauty. I am still on my way to the promised land—

"Home of our fathers, now specially nigh!"

I shall probably spend the winter in this province. Pray for me, my Brn. and Srs., that while I tarry here God may be with me, and enable me to do some good in his blessed cause: for this I only wish to live. Have tried to do what I could in comforting the saints, and exhorting the sinner to seek the Savior. Truly, the harvest is great, but the laborers are few. I pray the Lord of the harvest to send forth more laborers into his vineyard in this region. Souls are perishing for lack of knowledge, and there is but little time to work. There are a few here expecting the Savior will soon appear. I find them true and faithful friends, and in the morn of the resurrection they will be rewarded for their kindness to the widow. Says Jesus, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To such it will be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I find my blessed Lord to be a present helper in all times of need; in sunshine and shade, his Spirit is the same and his children one. Blessed be his dear Name! his love and Spirit form the golden tie that binds us together. May it ever be ours to enjoy in this world, and a meeting in the world to come where clouds and storms, sorrows and tears, parting and death, will never enter to mar our happy union. O, hail! blessed day, morn of glory bright, dawn upon thy weary, way-worn children, and give us rest from all our sorrows!

Dear Brn. and Srs., I hope to meet you again on earth; when the Spring-time comes and the singing of the birds is once more heard in our land, I hope to sail over the briny waves and safely land on my American shore. Then some of you will see me among you again.

Hillsburgh, N. S., Dec. 22, '61.

From Eld. L. Boutell.

MY DEAR BRETHREN:—Knowing that the children of faith have an interest in the welfare of the church and the cause of Christ, I therefore venture a few lines, hoping they may do some good.

Our Conference in this place has finished. When we commenced we found the brethren low in their minds, with a desire to be better; and it was soon evident the Lord was alive and ready to hear prayer. Although but few came together at first, union and love combined to inspire us with hope that the meetings would result in good to our brethren and the people. Saturday was extremely cold, so we were disappointed in not seeing as many of the brethren from the region as we expected. But the meetings increased in interest, as Bro. Mooney and myself preached the word of life. Saturday evening, the Spirit's power was manifest, while we had a good congregation to hear; and the spirit of exhortation prevailed so as to extend the meeting to a late hour. Sunday was pleasant, and the people crowded the Hall. The word had free course, while all ears seemed to be open to hear the difference between formal, lifeless religion, and a *skyology* heaven; and the life-giving, pure, humble, self-denying, world-separating religion, with a tangible, permanent home, the Eden of glory—earth restored, their incorruptible inheritance, with eternal life forever. This, with the signs of the times and the state of the nations, was listened to with good attention, and it was a favored time for Bible truth, with the Spirit to apply it to the heart, so as to make some at least feel certain the day of redemption was approaching.

Our last meeting was Sunday evening, and the best. After preaching, the soul-refreshing testimonies were abundant, showing that the Spirit of God had reached the heart, making truth more a reality than before. Some felt almost persuaded to leave all for Christ. This surely was a season of strong determinations and good wishes. Love abounded, and the whole effort of the meeting gave abundant encouragement to labor for the salvation of men.

Our brethren made provision, and were a little disappointed that they had no more to wait upon. The meeting has resulted in good to those of like precious faith in this region. To God be all the glory. Amen.

It is blessed to see a waking up among the children in this evil time. It is blessed to see others fall in love with *the truth* that has done us so much good. Nothing will do as a substitute. It may bring reproach, but it will eventuate in glory and eternal life! In love.

Northwood, N. H., Dec. 25, '61.

From Sr. L. B. Weaver.

DEAR BRETHREN AND SISTERS IN CHRIST: I am striving to do the will of God; am looking for that blessed hope and the glorious appearing of Christ, who shall change our vile bodies and make them like his glorious body. What a blessed thought! to have these sickening and toil-worn bodies made like Jesus. It is blessed to think of the reward that is to be given at the appearing of Jesus. I love Jesus, and love to serve him, and live where I can hold sweet communion with him, knowing that he is mine and I am his. I am glad in God that this state of things is almost at an end. I am weary of this sin-cursed earth, and heart-sick.

"I have heard of a beautiful world,
Of a country bright and fair,
And my heart is sick of the present earth,
And I long, oh! I long to be there."

For almost seven years I have been deprived of walking; but I am looking forward to that morning when the lame shall walk, the blind see, the deaf hear, and the dumb sing. Praise our God for such a glorious prospect! I can willingly and gladly bear anything in this world, for the hope of a glorious immortality at the resurrection of the just.

"Give joy or grief, give ease or pain;
Take life or friends away,
But let me find them all again
In that eventful day."

I am glad in God this morning while I write, that we are almost home. Dear children, how cheering is the christian's hope as we journey through this world of sorrow and tears! What a blessed hope is ours! it is big with immortality! I do believe that in a very little while, and we shall see the King in his beauty, and hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you." Such a blessed prospect is heart-cheering and hope-inspiring. Soon,

"There the loved of earth shall meet,
Whom death has sundered here;"

and I can by the eye of faith look forward to that bright morn and see the saints of God ascending to meet their Lord in the air; and I behold my dear and beloved mother. I can greet her on the fair banks of deliverance, to part no more.

Dear children, be faithful. A little while and the kingdom is ours. Pray for your unworthy sister, who is striving for the kingdom.

Athol, Mass.

Selections.

The one Thing Needful.

The religion that the world is dying for, is not a treasure—valued and cherished, indeed—but cherished under a glass case, in the best room, carefully dusted, and visible only on days of festival. We want a religion that is an atmosphere, wrapping us about, above, below, going down into the lungs in deep-drawn inspirations, to purify and energize—filtering into the blood to tint and quicken—spreading out in the skin to protect and adorn—piercing noisome cellars to dispel the noxious, death-dealing vapors—mounting into the parlors, and bed-rooms, and kitchen, to keep them sweet and beautiful—permeating and interpenetrating all things—a savor of life unto life.

We want a religion that softens the step, and tones the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation, and the harsh rebuke—a religion that is polite; deferential to superiors, courteous to inferiors, and considerate of friends—a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late—keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat—keeps the mother patient when the baby is cross, and keeps the baby pleasant—amuses the children as well as instructs them—wins as well as governs—cares for the servants besides paying them promptly, projects the honey moon into the harvest moon, and makes the happy hours like the eastern fig tree, bearing in its bosom at once the beauty of the tender blossom, and the glory of the ripened fruit—a religion that looks after the apprentice in the shop, and the clerk in the store, and the student in the office, with a fatherly care and motherly love, setting the solitary in families, introducing them to pleasant and wholesome society, that the lonely feet may not be led into temptation, forgiving occasional lapses while striving to prevent them, and supply so far as may be, the place of the natural guardians, by a vigilance that attracts, without annoying.

We want a religion that shall interpose continually between the ruts and gullies and rocks of the highway of life, and the sensitive souls that are traveling over them.

We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes short measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, sand from sugar, chicory from coffee, otter from butter, beet-juice from vinegar, alum from bread, strychnine from wine, water from milk-cans, and buttons from the contribution box. The religion that is to save the world, will not put all the big strawberries at the top, and all the bad ones at the bottom. It will sell raisins on stems, instead of stems without raisins. It will not offer more baskets of foreign wines than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat-fields of New York grow, and all her mills grind. It will not make one-half of a pair of shoes of good leather, and the other of poor leather, so that the first shall redound to the maker's credit, and the second to his cash; nor, if the shoes have been promised on Thursday morning, spin out till Saturday night. It will not put Jouvin's stamp on Jenkins' kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop, nor let a piece of velvet that professes to measure twelve yards, come to an untimely end in the tenth, or a spool of sewing silk, that vouches for twenty yards, be nipped in the bud at fourteen and a half, nor the cotton thread spool break, to the yard-stick, fifty of the two hundred yards of promise that was given to the eye, nor yard-wide cloth measure less than thirty-six inches from selvedge to selvedge, nor all wool delaines, and all linen handkerchiefs, be amalgamated with clandestine cotton, nor coats made of old woolen rags pressed together, be sold to an unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand, into chimnies which it contracted to build of seven dollar materials, nor smuggle white pine into floors that have been paid for hard pine, nor leave yawning cracks in closets, where boards ought to join, nor daub ceiling that ought to be smoothly plastered, nor make window blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. It does not send the little boy, who has come for the daily quart of milk, into the barn-yard to see the calf, and seize the opportunity to skim off the cream, nor does it surround stale butter with fresh, and sell the whole for good, nor pass off the slack baked bread upon the stable boy, nor dust the pepper, nor "deacon" the apples. It does not put cotton gathering threads into the skirt, to succumb on the slightest provocation, nor content itself with basting seams at the beginning, and the end, trusting to Providence for the security of the intermediate stages.

The religion that is to save the world, pays its debts. It does not borrow money, with little or no prospects of re-payment, but concealing or glossing over the fact. It does not consider that forty cents returned for one hundred cents given, according to the gospel, though it may be according to law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand, with interest, and who fails to pay it on demand, with or without interest, as a liar.—*Selected for the Crisis by C. H. Fosdick.*

Salt.

Some modern agricultural writers have doubted the necessity of giving animal salt. The following remarks as to the effect of salt upon health, by Prof. James F. Johnston, of Scotland, may be relished by those who still put salt in their own puddings, and allow their cattle a little now and then:—

"The wild buffalo frequents the salt-licks of Northwestern America; the wild animals in the central parts of South Africa are a sure prey to the hunter, who conceals himself behind a salt spring and our domestic cattle run peacefully to the hand that offers them a taste of this delicious luxury. From time immemorial it has been known that without salt man would miserably perish; and among horrible punishments, entailing certain death, that of feeding culprits on saltless food, is said to have prevailed in barbarous times. Maggots and corruption are spoken of by ancient writers as the distressing symptoms which saltless food engenders; but no ancient or unchemical modern could explain how such sufferings arose. Now we know why the animal craves salt; why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upwards of half the saline matter of the blood (57 per cent,) consists of common salt; and as this is partly discharged through the skin and the kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist the digestion, nor the cartilages be built up again as fast as they naturally waste."—*Published by request.*

Physical Suffering in Death.

There seems to be a great diversity of opinion as to the amount of actual suffering in the final struggle of death. This, of course, must depend very much on the [illegible] of the constitution. "In many cases I have witnessed," says the late Dr. J. C. Warren, "I have felt a deep interest in ascertaining whether the approach of death was accompanied, as was commonly supposed, with a degree of suffering. The laborious respiration, the frequent groans, the convulsive struggles of the patient, lead his friends to believe that he is undergoing great distress. In such a state the physician may generally arouse the patient from an apparent stupor, common in those cases, sufficiently to make him comprehend the question, "Are you in pain?" The answer is, "No." "Have you any particular suffering?" "No." "What do you feel?" "I cannot tell." Such are the answers which I have always received to my questions. If the patient is not in a condition to answer such questions, he cannot be in a state of suffering. Whatever may be the physical agitation of the chest, face, limbs, or of the whole frame, they are not recognized by the sentient principle.

THE BLESSINGS OF THE BIBLE.—What an illustrious book is the Bible! It rises like a stream in the desert land—its source is the skies, and its fountain in the valleys of the earth. It has rolled on, century after century, enriching every land with verdure and beauty, reflecting all the glowing sky above it, diffusing "whatsoever things are pure, whatsoever things are of good report," around it. It shines into the casement of the widow, like light of the [illegible] makes her heart to sing with joy and enables her orphans to lift their eyes to the wide shore of the eternal sea and to say; Immensity is our home; eternity is our lifetime; the mighty God that built the universe is our Father, our portion, our friend. It plants in man's heart the hope of joy, the halo of glory and immortality. It erects in man's conscience the rule of right and wrong. It is emphatically the standard of christianity. Wherever that standard is unrolled, there freedom has its noblest footing.

☞ "A man's pride shall bring him low; but honor shall uphold the humble in spirit."

Youth's Department.

For the Crisis.
A "Try" Company.

BRO. GRANT:—To elicit an interest in behalf of children, I wish to propose the formation of a *Try Company* or Society, and hope every little boy and girl will join it. The conditions are total abstinence from all intoxicating liquors and tobacco in all its forms. We propose for the company the following questions:—

1. What tribe or nation do we read of in the Bible who did not drink wine or strong drink?

2. Which was the most musical family spoken of in the Bible?

3. When do the righteous and wicked receive their reward?

4. Who is the oldest man spoken of in the Bible?

5. What is compared to a looking-glass?

How many will try and answer these questions? Will not some one from every Sabbath School send a short letter to the Crisis with their answers, or any other subject they choose to write upon? Let us know what you desire most, and if it is in our power, and for your good, we will do all we can to gratify you. D. N. SMITH.

The Try Company.

There is a hopeful company,
We're just about to start,
And we invite you all, young friends,
To join us hand and heart.
So come and add your name at once,
Nor wait till by-and bye,
For 'tis a thing worth joining this—
Our company, "The Try."

Some companies there are, you know,
That cost a deal per share,
But all that you need pay for one,
Is—earnestness and prayer;
And some end so disastrously,
They make folks very cross,
But here you will be sure to gain,
And cannot suffer loss.

And some there are that only crave
The learned or the grand,
And others that alone admit
The wealthiest in the land;
But in our glorious company
We dare object to none;
The meanest, dullest, poorest, worst—
We've room for every one.

Then in our brave "Try" Company
Your every power invest,
For this, whatever others may,
You'll find will pay the best;
And we will meet another year,
If God our lives should spare,
And we'll promise a good dividend
To all who take a share.

—*Sabbath School Bell.*

"Bear ye one another's Burdens."

"How tired you look, little girl! Isn't your pail very heavy?" "Oh yes, ma'am, it is pretty heavy, but I shouldn't mind it so much if it didn't make my hands smart so." And the burden-bearer, a girl perhaps ten years old, showed the palms of her hands, red as blisters. "Poor thing! Give it to me a little while; I'll carry it for you, and rest you." I saw by the face of the kind young lady, as she lifted the pail, that it was heavier than she expected, but I heard no exclamation about the exceeding weight. Common politeness prompted me to step forward and relieve her of the unaccustomed burden; but I refrained, for two reasons. First, I knew I must turn at the second corner; and, next, I wanted to see if the lady would persevere in carrying so large a pail through the crowded street. She did. When I turned the corner, she was in the midst of interesting inquiries about the child's brothers and sisters.

I went on my way, thinking of the commandment which she was obeying, "Bear ye one another's burdens, and so fulfill the law of Christ." She was an utter stranger to me, but I felt that I knew her. I felt sure that the heart which prompted such acts of wayside kindness was the home of kindly affections.—*Tract Journal.*

For the Crisis.
The Prodigal's Lament.

See now the penitential tear
Bursts from his weeping eyes,
As long he sits, while none are near
To mark the rising sighs.
Behold! so silently and sad,
Comfortless and alone,
He views the rags with which he's clad,
And fondly thinks of home:
He thinks of his kind Father's love,
Brother's and sister's dear;
That once with them his feet did move,
Unstain'd with guilty fear.
But now how sadly chang'd the scene,
Behold his wand'ring feet
Sent forth to feed the hungry swine,
With nought himself to eat.
And as he strews with liberal hand
The dry and with'ring husks,
He thought, "and must I in this land
Die in want and thirst?"
But hark! and hear him quick decide,—
"I will to Father go,
And tell him I have wander'd wide
In misery and wo.
I'll say I've sinned against kind Heaven
And in thy worthy sight,
And beg that I may be forgiven,
And walk in virtue's light.
Unworthy to be called a son,
I fain would share a place
With those thy servants, who their home
Like me have ne'er disgraced."
And now he starts, with falt'ring step,
Toward his early home,
And soon his father dear he met,
Who knew his erring son.
"Dear father! O forgive thy child,"
Quick'y he spoke aloud,
"I've forfeited th' approving smile
Of thee, and of my God."
"Enough, my son," his father said,
And kissed him o'er and o'er;
"By day, by night, my soul hath prayed
To see thy face once more.
And now bring forth the shining robe,
And clothe him all around,
For this my son to me was dead,
Was lost, but now is found.
Still more than this, bring forth the ring
And put it on his hand,
With joyful music shout and sing,
Make merry in the land;
And bring the shoes of finest sort,
And put them on his feet,
Then kill the fatted calf in haste,
And let us joyful eat.
For this my son was lost indeed,
Was dead, but now is found;
Bear forth the news with utmost speed,
And tell it all around!"
This is the way the Lord receives
A poor, repenting son;
His sorrows quickly he relieves,
And woos him back to home.

Lancaster, Ind., Dec. 27, '61. M. A. T.

A Child working for Jesus.

In passing through a street in Belfast one day I was told that a little boy was very ill. I called. He was a stranger to me. I found him in bed.

"What ails you, my dear boy?" said I.

"O my sins, sir! I cannot bear the weight of my sins."

"Do you feel that you are a sinner?"

"O, sir, I am the chief of sinners.

"And what are you doing?"

"I am praying to Jesus."

"And what are you asking Jesus to do for you?"

"To take away my sins."

He was coiled up in bed, his hands firmly clasped. Even while I spoke to him, and pointed him to the Lamb of God, he continued in earnest prayer. When I called again he was full of joy. He had found the Messiah. I asked him,

"Is there anything you would like to do for Jesus?"

His reply was, "I would like to bring all my brothers and sisters and the whole world to him."

I called again soon after. He was there, but not alone. A number of his companions, little boys, had gathered in. What did this child do? He was not ashamed of Jesus, or afraid to tell what he had done for his soul. He appealed to his companions about their souls. He then told them what he felt, and how he felt; what Jesus had done for him. He proposed to pray for them, and they all knelt down. I heard that prayer. It was most simple, touching and earnest. Before I left, one of the boys was enabled "to believe and give his heart to Jesus."

The little fellows embraced each other. How they spoke of the love of Christ; of the power of his Spirit; of their own joy! How, in the presence of all, they encouraged each other to stand firm and cleave to Jesus!—*Ulster Revival.*

"A wise son heareth his father's instruction: but a scorner heareth not rebuke."

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 330. BOSTON, WEDNESDAY, JANUARY 22, 1862. VOL. XIV. NO. 19.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

My Closet.

'Twas first in my closet, convicted of guilt,
I fell at his feet—low in penitence knelt,
Confessed there my error, my sin and my shame,
Entreated his mercy, first called on his name.

Alone with my Savior, the sinner's true friend,
Whose mercy is boundless, whose love knows no end,
He bade me but love him, and banish all fear,—
'Twas first in my closet my God answered prayer.

When wearied with troubles and trials of life,
When tired of viewing contention and strife,
How sweet with my Jesus, my Savior to meet,
In my temple of prayer, my secret retreat.

When o'erclouded with mist the way seems to mine eye,
And the pathway of duty I cannot descry,
I've but to my closet in faith to repair,
And he'll guide me all safely in answer to prayer.

When tempted by Satan to slight for a day
The sacred retreat where I've chosen to pray,
I wander bewildered a prey to each snare,
Until in my closet I seek God in prayer.

Alone with my Father I've nothing to fear,
But can pour all my sorrows in his willing ear,
With loving attention he stoops to impart
Sweet peace to my mind, and new joy to my heart.

O! give me my closet—all else I'll forego,
The place best beloved on earth that I know;
O! give me my closet—my Savior is there,
And ever stands waiting to bless me in prayer.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

Primitive Christians.

Christian friends who are in doubt regarding their duty in the matter of bearing arms, may perhaps be interested to learn what the general course was anciently. For the benefit of such the following article was prepared. If not entirely out of date, it may be worthy of publication:—

THE TESTIMONY OF GIBBON THE HISTORIAN.

"The christians were not less averse to the business than to the pleasures of this world. The defence of our persons and property they knew not how to reconcile with the patient doctrine which enjoined an unlimited forgiveness of past injuries, and commanded them to invite the repetition of fresh insults. Their simplicity was offended by the use of oaths, by the pomp of magistracy, and by the active contention of public life; nor could their humane ignorance be convinced that it was lawful on any occasion to shed the blood of our fellow creatures, either by the sword of justice or that of war; even though their criminal or hostile attempts should threaten the peace and safety of the whole community. It was acknowledged that, under a less perfect law, the powers of the Jewish constitution had been exercised, with the approbation of heaven, by inspired prophets and by anointed kings. The christians felt and confessed that such institutions might be necessary for the present system of the world, and they cheerfully submitted to the authority of their Pagan governors. But while they inculcated the maxims of passive obedience, they refused to take any part in the civil administration or the military defence of the empire. Some indulgence might, perhaps, be allowed to those persons who, before their conversion, were already engaged in such violent and sanguinary occupations; but it was impossible that the christians, without renouncing a more sacred duty, could assume the character of soldiers, of magistrates, or of princes.

This indolent, or even criminal disregard to the public welfare, exposed them to the contempt and reproaches of the Pagans, who very frequently asked, what must be the fate of the empire, attacked on every side by the barbarians, if all mankind should adopt the pusillanimous sentiments of the new sect? To this insulting question the christian apologists returned obscure and ambiguous answers, as they were unwilling to reveal the secret cause of their security; the expectation that, before the conversion of mankind was accomplished, war, government, the Roman empire, and the world itself, would be no more. It may be observed that, in this instance likewise, the situation of the first christians coincided very happily with their religious scruples, and that their aversion to an active life contributed rather to excuse them from the service, than to exclude them from the honors of the state and army."—EDWARD GIBBON'S *History of the Decline and Fall of the Roman Empire*: Chap. XV. Sect. IV. Vol. I. pp. 551–553. Harper's. 1852. 6 vols. 12mo.

I believe christians ought to-day to stand about where Gibbon said they did stand then. But professors of religion seem far from it. They make political speeches, seek office, vote and fight. Which class are apostolic?

TESTIMONY OF JUSTIN MARTYR, A. D. 140.

"Now that the Gentiles should repent of their wickedness . . . I prove by repeating a few words from the prophet Micah 4: 1, etc. And many nations shall come and say, come, let us go up to the mountain of the Lord. . . And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks. And nation shall not lift up sword against nation, and they shall not learn WAR any more, etc. etc. I am not ignorant, gentleman, that your doctors do own that all the words of this passage do relate to Christ; and I also know that they affirm that he is not yet come; or if they own that he is come, they say it is not yet known who he is; but when he shall appear in glory and splendor, then it will be known who he is. And then they say those things will be accomplished which are mentioned in this passage, as if there was nothing to be collected from this prophecy as yet. They are ignorant wretches, and do not understand what has been proved from all the scriptures, that a twofold advent of Christ was foretold, in the first of which it is said that he was to be a mean, despicable, inglorious and suffering mortal, and to be crucified; but that in the second he shall come from heaven encircled with glory, when the man of apostacy, (2 Thess. 2: 3, 4) having spoken upon earth great things even against the Most High, shall dare to commit many unjust things against us Christians, who, since we have learnt from the law and the word that came forth from Jerusalem by the apostles of Jesus, the right way of worshiping God, fly to the God of Jacob and to the God of Israel; and we, who WERE involved in WAR and MURDER and all manner of WICKEDNESS, do each of us, from every quarter of the world, turn our instruments of war, our swords, into plowshares, and spears into instruments of husbandry; and as husbandmen cultivate the ground, so we cultivate and practice piety, justice, humanity, faith, and that hope which proceeds from the Father through him who was crucified," etc.—JUSTIN MARTYR'S *Dialogue with Trypho, the Jew*. Part II. §CIX, CX. *Brown's Translation*. pp. 232-234. 8vo. *Cambridge*. 1846.

Justin was one of the oldest and ablest writers in the church. He may not have applied the prophecy correctly, but was he mistaken about the *facts?*

TESTIMONY OF TERTULLIAN, A. D. 200.

"If then (as I have elsewhere declared) we Christians are expressly commanded by our Master to love our enemies, whom then have we left to hate? And if when hurt we must not return the evil, for fear of being like the rest of the world, where shall we find a man to hurt? If we would not revenge ourselves [on our persecutors] in the dark, but as professed enemies engage you in the open field, do you think we could want forces? . . . We are but of yesterday, but by to-day are grown up and overspread your empire; your cities, your islands, your forts, towns, assemblies, and your very camps, wards, companies, palace, senate, forum, all swarm with christians. Your temples indeed we leave to yourselves, and they are the only places you can name without christians. What war can we now be unprepared for? And supposing us unequal in strength, yet considering our usage what should we not attempt readily? We whom you see so ready to meet death in all its forms of cruelty, was it not agreeable to our religion to *be killed*, rather *than to kill?* . . . The Christian sect therefore certainly ought to meet with kinder treatment than it does, and to be tolerated among other lawful societies, because it is a sect from whom nothing hostile ever comes like the dreadful issue of other unlawful factions. . . But for us who are stark and cold dead to all the glories upon earth, what occasion can we have for caballings? And in good truth, nothing is further from our soul than the thoughts of mixing in STATE AFFAIRS, or in any private designs; for we look upon ourselves as citizens of the world."—TERTULLIAN'S APOLOGY, chap. 37, 38. *Reeve's Translations*, pp. 323–327. 8vo. London, 1709.

TESTIMONY OF ARCHELAUS, BISHOP OF MESOPOTAMIA.

"He seems to have condemned all war as unlawful, for, relating that some Roman soldiers, charmed with the piety and generosity of Marcellus, were induced to embrace the Christian religion, he says that they immediately forsook the profession of arms."—LARDNER'S *Credibility*. Vol. III. p. 257. 8vo. London, 1838.

The above illustrations of primitive Christian practice,—a few out of many,—I submit to the consideration of the candid and thoughtful reader. H. L. HASTINGS.

Providence, R. I., Nov. 22, '61.

[The curious reader may consult Barclay's Apology, Proposition XV § xiii, p. 529, Eleventh Edition, London, 1849, for references to passages in the writings of Justin, Tertullian, Origen, Cyprian, Lactantius, Ambrose, Chrysostom, Jerome, Athanasius, Cyril, Augustine, Euthymius, Erasmus and Ludovicus Vives, which condemn war, and advocate principles of peace. See also Dymond's Principles of Morality, Essay III., chap. 19. 8vo. New York. 1842. Second Dymond's Inquiry into the accordancy of war with the principles of Christianity, with notes by T. S. Grimke (12mo. Phila. 1834) for arguments and discussions bearing upon this question. Above all, consult the New Testament.]

WANTS.—Virtue wants more admirers; Wisdom more suppliants, Truth more real friends, and Honesty more practitioners.

Religion wants less said about the theory, and more done in the way of practice.

Philanthrophy wants a residence, and fidelity an asylum.

Pride wants to be discarded, and modest diffidence introduced.

☞ The flowers smell sweetest after a shower; vines bear the better after bleeding; the walnut tree is most fruitful when most beaten; so saints spring and thrive most internally when they are most externally afflicted.

For the Crisis.

Human and Divine Government.

NUMBER THREE.

It is quite extensively held among believers in the Bible, that the Old and New Testaments—as codes of law, were given to regulate and govern all the inhabitants of the earth; consequently men are continually trying to work over and harmonize them with human governments. Legislators "daub their partition walls" with this "untempered mortar," and lead the masses to think their laws are framed by, and in agreement with Christ's law. In this error is found the cause of all the confusion of ideas on the subject. Let us examine closely, and we find that the Lord did not talk with, nor of, all men, when he conversed with Abram and covenanted with him and his seed.

When the sons of Jacob sold Joseph into Egypt, and the Lord brought the whole family down there—seventy souls—to sojourn, and blessed them, and multiplied them, and miraculously preserved and raised up Moses,—sent him finally, after his exile, to deliver Israel from the Egyptian yoke,—took him into Sinai and delivered that wonderful code of law—all men were not dealt with. The work was wholly for the Lord's people, for them who recognized the God of Abraham as the only true God, and who entered into covenant with him according to his direction. It was for them as a people, a compact. All other men were left out entirely. Yet an effectual door was left open for all who were willing to come under God's plan of government, be his willing children, and subject to his form of chastisement. This door was the act of circumcision for any heathen who wished to join the Lord's family. Unless they took this position they were held as God's enemies, and those who deliberately broke away from the family of the Lord, and joined the heathen, were also treated as rebels—God's enemies. But a distinct family was to be recognized until Christ, the promised seed of Abraham, should come, though "they be a rebellious people," as they often proved to be.

Let us take a look at the state of things in the days of Samuel. In Samuel's old age, after he had served his office under God all his days, in judging Israel, all the "elders of Israel gathered together to Samuel" and said, "Now make us a king to judge us like all the nations."—1 Sam. 8: 5. To this the Lord responded to Samuel, "They have not rejected thee, but they have rejected me; that I should not reign over them." So the Lord told Samuel to give them a king, yet to "protest solemnly unto them, and show them the manner of the king that should reign over them." Then the king is described, and the trouble, and war, and other evils that should follow, yet they said, "Nay, but we will have a king over us; that we also may be like the nations; and that our king may judge us, and go out before us, and fight our battles."

Here is an exhibition of the ambition and pride of the human heart in its fallen state. The great mass of our race had gone from God to follow their own ways; had turned from God's law and chosen rulers of themselves, builded cities, established nations, crowned kings, prepared defenses and implements of war, with a show of grandeur and glory that tempted the family of Israel, who were under God's especial direction and training. The Lord had seen all this long before, and made mention of it, as seen in Deut. 17: 14,—"When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and dwell therein, and say, I will set a king over me, like all the nations that are about me; thou shalt in anywise set him king over thee, whom the Lord thy God shall choose, one from among the brethren shalt thou set king over thee. . . . But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses . . . . Neither shall he multiply wives to himself, that his heart turn not away, neither shall he greatly multiply to himself silver and gold. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them, that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left." Such is the character of the king the Lord would choose. Such would make a good king. Israel was established a kingdom. Their first king proved an apostate, and many who followed were very wicked, yet the kingdom was under God's direction. He corrected and punished the people frequently, watching over them and instructing them, for he had established the throne, and promised with an oath to David, the second king, that he would "raise up his seed (referring to Christ) after him, and set him upon his throne, to reign over the house of Jacob forever." The burden of the prophets language is directed to this promised seed,—his character, work, humiliation, atonement, and reign.

For the continual apostasy of Israel, the great corruption of its kings, God removed the crown and the glory in the days of Zedekiah, saying,—"Thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezk. 21: 26. Here ended the independence of the kingdom of Israel. God subverted it,—brought its crown to the dust, and thenceforth exalted the heathen to power. Israel had proved recreant to trust. The Gentiles take the charter and rise to rule during the remainder of this mortal world,—"until he come whose right it is, and I will give it him." This can only refer to Christ at his second coming, to "take to him his great power and reign." By the Lord's direction the empire of Babylon was extended to universal dominion; but it was not thereby a divine government. God had formerly established one, and now suspended it until "David's greater Son" should "rise to reign," and ordained that the Gentiles should have dominion until the "times of restitution."

In Dan. 4th we are told that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." This principle is clearly seen in the 2d and 7th chapters of Daniel, and the history of their fulfilment. But why should the Lord so order and control, that wicked men should have dominion and power? Because (in consequence of sin) the race of men are rebels—will not obey God, will not live in conformity to his law. He will offer mercy, pardon, and "eternal salvation to all who will obey,"—will give his Son to effect this; and such proclamation must be made, such a class of men gathered out of the race, instructed, chastened, disciplined, made instruments of influence and usefulness, in carrying on this work. Therefore God will have some order, some rule, some government, to keep society alive until this is accomplished, and the time come for a divine government to be established under Christ. I. C. WELLCOME.

Richmond, Me., Dec. 20, '61.

For the Crisis.

The Hope set before us.

There is *no* truth more fully expressed in the sacred Oracles than that which declares the unchangeable character of Jehovah, in him the fountain of equity and judgment finds its seat; in him all might, majesty and dominion, with all power, find residence; he is the Almighty, and who can withstand him?

The apostle Paul, when addressing his brethren in Corinth, declared his trust to be in God who raiseth the dead thus confessing his faith in the resurrection of the dead, he indirectly declares his *want* of faith in the notion of a reward *in* death, contrary to the monster error now prevalent. His whole life seemed to be one of disputation for the truth as it is revealed in the writings of Moses and the prophets, and on *all* occasions be manifested a desire to *establish* what Jehovah had already caused to be written: so we find that he "dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." We also read of him as declaring, "But as God is true, our word (or preaching) was not yea and nay; for all the promises of God in him (Christ) are yes, and in him amen." I find by comparison that however much *use* may be made of these words, there is, alas! too lax an *appropriation* of them; hence the endless differences and shades of difference that obtain as to the fulfillment of the promises of God. But it does seem that the more plainly a promise or a doctrine is declared, the greater the difficulty with those who desire a way and a righteousness of their own.

Take for examples two of the prominent doctrines set forth by such as to the condition of man in death, and the future condition of this earth which we inhabit. In the first place, it is affirmed of mankind that they have within them an entity which they call the soul; that this soul is both immaterial and immortal; that it is the immortal spirit of man, the life and the intellectual principle; that in consequence of its immortality it will exist as long as God lives; that consequently death does not interfere with its being, for *in spite* of death it lives on, and the *only* thing death does for it is either to give it wings to mount above the stars, or sink—no one knows where; though some are bold enough, having studied the mythological notions of a past and dark age, to affirm that it goes to hell, and this hell is in the heart of the earth, and that the *probabilities* are that Vesuvius and other burning mountains are just so many mouths of this place of destiny. This belief, or rather vague notion, has obtained great currency in the (so called) church and out of it. Professors of nearly all denominations profess the belief in the soul's immortality. Those styled wicked, believe it, infidels believe it, Deists believe it, and sceptics of all grades and shades believe or think they believe it; and because the thing has such popular position, it is argued it must be a true doctrine. But, thank the Lord, we don't depend upon these persons for a solution of the question—"If a man die, shall he live again?"—*not*, does he continue to live, but, shall he live again? Revelation tells the story. "Baxter's Saint's Rest" does not. Revelation tells us of the *true* land of Beulah. "Bunyan's Pilgrim's Progress" does not. Revelation points to the resurrection of the dead as the time for rewards or punishment. All the so called orthodox works that lay claim to any merit, point mankind to the time of death. And so on this, as on many other doctrines, we might catalogue a host of contradictions as real as can be.

This view of man's nature leads *to*, and not only *to* but *into* errors equally great, because they blindly lead, not a few, but many, too many, into an entire denial, practically, of those promises of God which centre in and find a fulfillment through Jesus Christ; and *this* appears to me to be as great a sin as can well be practiced; for if we desire to be found *in* Christ, we must believe God to be true, and that what he has promised will be fulfilled. As the promises of Jehovah are pointed, specific, and certain, we are not left to guess his determination; all who are content to grope through the world by the swallowing of all their teachers tell them, without comparing their words by the words of God, are in just that position in which they may (if not already so) be taken captive at the will of Satan. It therefore becomes a very serious matter, if we hope for eternal life, to know *all* God has revealed as to its obtaining. It is to be sought for; hence not in possession. It is to be given; hence it is not in us. It is to be obtained consequent on our union with Christ the life-giver, hence not derived by natural descent, for all who are in Adam are the creatures of a vapory life that appeareth for a little while and then vanisheth away. The Oracles of God present this matter so plainly that if we will be wise in God's wisdom we need not err. It is a truism that "to err is human"; and knowing it to be so, we must drop all dependence on the learned and the so called great, if we would be esteemed of God and have that righteousness which is not of ourselves. And however humiliating it may be, we must ever bear in mind that, if accepted of God, it will be through believing the truth and obeying it.

Having briefly referred to the doctrine of inherent immortality, and by some few references to Scripture shown what it is, and how obtained, I now come to *when* it is obtained, and the condition of the recipient subsequent; and this will introduce the second proposition as to the future condition of this earth we inhabit.

The Scriptures are abundant in testimony on this subject. They offer to us all that is necessary for a right, easy and proper understanding as to God's determination and purpose; not only as to his fitting it originally as *the* abode of man, pronouncing it "very good," but as to his purpose in the times beyond this present state of trial for life. When God the Almighty brought into existence this planet, Earth, it was in connexion with others, whose order it was to give light by day and night, and thus rule. The historian also tells us "he made the stars also." He also caused "the waters to bring forth abundantly the moving creature that hath life,"—margin, "*soul*." He also caused all that had life to bring forth to the multiplying of their kind; and all this was not simply to exhibit his Almighty power, but with special reference to the wants of man, who afterwards, as the crowning glory of all creation, was made in the image of God,—not in his image as an immortal being! *As* man, God made him, and called him a living soul—not a word here about his immortality, either of body or soul,—*as man* he stands responsible to his Creator; *as man* he shall "receive for things done in the body, according to that he hath done, whether good or bad," and this is, when we all stand before the judgment-seat of Christ: this is not *at* death, nor *in* death, but when the power to "execute the vengeance written," and rewarding of the faithful and obedient shall be given to Christ, whose prerogative it is to judge the secrets of all hearts.

Seeing then that God after having made man, and after giving him range of earth for which he was made, with permission to do thus and so, and seeing further, that in all this there was special reference not only to the then present, but what should afterwards be brought about by the "seed of the woman," God gave man for his inheritance Earth, and never promised him other abode; it was every way adapted to his wants and necessities, and pronounced "very good"; had God intended to transfer Adam to a place beyond the stars, or beneath the earth, he would have *then* made it known as he did other things to which he stood related. By *disobedience* man lost the favor of God, and to dust *he* returned; and by the *obedience* of ONE we are assured of a restitution of all things God hath promised by the mouth of all the prophets since the world began. And now the question is, *what* has been promised a restoration? And here we are at no loss to know, if we will submit our mind to the mind of the Spirit; for "holy men of God spake as they were moved by the Holy Spirit." God spake by Moses and said, "Truly as I live, *all* the earth shall be filled with the glory of the Lord." And again it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." This oft-repeated expression, "As I live," and the knowledge that it emanates from One who changeth not, gives assurance doubly sure that the time will come when "the earth shall be full of the knowledge of the Lord": and can we for a moment think that all this is without an object? Not so; for in the mind of Jehovah the future is well and definitely planned, and the same in outline has been made known to us.

All this may be admitted on the one hand, and on the other practically denied. It is believed that by the missionary enterprises of this and other countries, this good time promised is to be brought about; the simple converting of those called heathen [illegible] by the efforts of the various parties whose names end in *ism*. I for one cannot endorse such things, for I know, if I know anything of these matters, that this is not God's way. I read, "For the Lord hath a controversy with the nations; he will plead with all flesh: he will give the wicked to the sword, saith the Lord." Were I to see in what is called Christendom a beginning of these things, I should hope for a further spread of good. But what do we see? Just where there is what is styled preaching the gospel, *there* do we find less love of *the* truth; for in high places, where the keepers of the people's consciences rule, there we find the greatest opposition to the simple, unadulterated truth on these matters. Loud and very pious professions are made, and great sums of money are spent to introduce among the Feejee Islanders, or the dominions of King Dahomey, or Central Africa, or the Sandwich Islands—*every where*, EVERY WHERE, efforts have been and are being made to introduce the gospel; and when they have introduced it, what is it? (this is presuming *the* gospel is introduced.) Why, instead of teaching the people "the meek shall inherit the earth," that they "shall dwell therein forever"; the good things promised to Abraham, Isaac, Jacob, and a host of like worthies; that the land wherein they were pilgrims and strangers should eventually be theirs for an everlasting possession; that Jesus the Christ shall occupy the throne of David in Mount Zion, which is in accordance with Isaiah's prophecy, and the Angel's announcement; that this King is to be King over all the earth, and with him is to be associate rulers; that the promises of Jehovah made unto his people Israel, that he would bring them into *their* land that he gave unto their fathers; that he will build them, and not pull them down, and will plant them, and not pluck them up, and that all this shall assuredly be done with his whole heart and whole soul;—these, with a host of like promises, are passed over by such teachers (who greatly need to be taught), and in their place the chimerical notions of their own creations are offered; and however unpalatable it may be to our sympathies, it is nevertheless declared by the prophet of Jehovah,—"Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"

In view of the promised good to come upon this earth, now burdened with the curse; in view of the beneficent reign of Jesus; in view of the restitution of all things promised a restoration;—is it not sufficient to inspire thoughts pure and holy? is it not sufficient to cause us truly to count *all* loss if we may only obtain the glory, honor and incorruptibility of that age? Then shall the name of Jehovah be great, and blessed, and glorious, when it is announced, "*Let the whole earth be filled with his glory.*" "Ye that fear the Lord, trust in the Lord; he is your help and your shield." "The Lord hath been mindful of us; he will bless us; he will bless the house of Israel, he will bless the house of Aaron, he will bless them that fear the Lord, both small and great." "The heavens, even the heavens, are the Lord's; but THE EARTH *hath he given to the children of men*." "The dead praise not the Lord, neither any that go down into silence." Death shall feed on them, the worms shall cover them; but the upright shall have dominion in the morning.

With these thoughts before us, how can we refrain from praying, "Let the sinners be consumed out of the earth, and let the wicked be no more." Let those who have come up through great tribulation inherit the earth, and all things. O for that glorious and ever bright day! the day that shall *forever* dissipate the dark clouds of error and superstition, and shall crown with glory and cover with immortality *all* who have believed and obeyed *the* gospel. The promise is to none others.

New York. G. W. T.

For the Crisis.

Human Ghostology.—No. 4.

V. GHOSTS GOING TO HEAVEN.—That theory which claims that death transforms the saint into an angel, and transfers him to an angel's home, is subversive of the doctrine of a future resurrection; and either denies, or makes of no importance the second mission of Christ to earth. If an angel's home can be gained without a resurrection, if eternal life and immortal glory can be obtained without a resurrection, what need of a resurrection? If saints go to Christ at death, why need he ever come again? This theory makes death the door to glory. But did the inspired servants of God present death in this light? Nay, verily!

[illegible] acting imprudently at the rock. Because of this, Moses was told that he should not enter the land of Canaan, but should die before reaching it. That is, according to ghostology, God was to chastise Moses by not letting him enter Canaan, *but sent him straight to heaven*. Would Moses not have been *pleased* with such chastisements? Would it not have been offering a *premium* for misdemeanor? Again: we see Moses climbing the rugged mount to get one glimpse of the land before dying. But Moses could have saved himself that trouble and labor, if he had only known that his keen-eyed ghost was immediately to soar over that land, and—

"View the landscape o'er."

How much of a *chastisement* would it be to a man who was laboring for a *hundred dollars*, to be told, that in consequence of a misstep which he had made, he should *not have* the hundred dollars, but should have a *million dollars?* Just as much as it would have been to Moses, who was laboring to enter Canaan, to tell him, that in consequence of a misstep on his part, he could not enter *Canaan*, but might go to *glory*. It amounts to this, if *death* is the door to glory!!!

2d. Hezekiah, a man who had "a perfect heart," was informed that he should "die, and not live." Isaiah 38: 1. If he had believed that death was the door to glory, this would have been a cheering message to his soul. But "Hezekiah wept sore." Would a saint weep thus told that he should immediately go to heaven? Is an entrance into heaven to be dreaded? But hark! he prays to have death deferred. Thus, if death is the door to glory, he prayed that he might have the privilege of *staying out of glory* a little longer!!! In answer to his prayer, God "added to his days fifteen years." That is, if death is the door to glory, God permitted him to stay out of glory fifteen years longer.

3d. Daniel, "a man greatly beloved," and an inspired prophet of God, received intelligence that he was to be put to death with the wise men of Babylon. Dan. 2: 12. If Daniel had believed that death was the door through which his [illegible] should fly directly to glory, would not the information have elated his heart with transporting delight? But how did it affect him? He goes to praying that he might be empowered with wisdom to reverse the decree that required his death! If death is the door to glory, Daniel is certainly praying to obtain the chance of staying out of glory! Is glory thus to be shunned? Finally prayer prevails, and

Daniel's wisdom removes impending death; that is, if death is the door to glory, God gives Daniel wisdom enough *to shut the door, or glory against himself!!!*

4th. Was death regarded as the door to glory when Jesus raised Lazarus? John 11: 44. If so, how cruel for Jesus to command him to leave those shining realms; to leave the harp, the crown, the palm, the society of angels; to come back to this wicked world. Strange too, that Lazarus did not tell some pleasing stories about his "four days" journey in heaven!

5th. Paul tells us that a holy man by the name of Epaphroditus, "was sick, nigh unto death: but God had *mercy on him*" in healing him. Phil. 2: 27. If death is the door to glory, what kind of *"mercy"* would it be to a saint, to shut that door against him just as he is entering? Just as the saint is walking up to pass through the door of glory, God shuts the door square in his face, and calls that *"mercy,"* does he? Is it an act of *"mercy"* to keep saints out of glory?

6th. Christ and his apostles wrought miracles on sick saints, and on dead saints. If death is the door to glory, those miracles were for the purpose of *keeping saints out of glory*, and *calling saints out of glory* who had already got there! Who dare charge this upon Christ and his apostles?

7th. If death is the door to glory, what a novel way Paul took to keep from going through this door into glory, at the time his foes were seeking his life, when he was *"let down in a basket;"* thus making rapid strides *away from the door of glory, in a basket!!!*

8th. Says the apostle James, "Is any sick among you? Let him call for the elders of the church" to pray for his recovery, and "the prayer of faith shall save the sick." James 5: 14. What! just as sickness is carrying the saint to the *door of glory*, a command to pray that the door may be closed against him? Why this constant aversion to *death* upon the part of the saints, if it is the door to glory? Why this constant anxiety to defer death? Simply because it is an *"enemy,"* an unlovely, unwelcome *"enemy."* It is the door to the land of darkness, "the land of the enemy;" and the *resurrection* is the door *out* of that land.

9th. When Hymeneus and Philetus preached that "the resurrection is past already," it had a tendency to "overthrow the faith of some;" but should the believers of ghostology subscribe to this doctrine, and deny a future resurrection in toto, it would not "overthrow" or even *impair* their faith. Their door of glory would still be left them, and according to their theory, they would be as well off *without* a resurrection as *with* one. If *ghosts* go to [illegible] ture resurrection overthrow the christian's faith?

10th. John saw a splendid looking old lady riding upon the back of a scarlet-colored beast, having in her hand a golden cup. It so happened that the old lady *got drunk*, and in a drunken freak she declared that a *dead man is alive* when dead, even more alive than before; and that a dead saint is in *heaven* while in the *grave*, and she has ever since stuck to it with insane tenacity. As she has gone reeling and staggering through the earth in her fit of intoxication, she has managed to induce *"all nations"* to drink to intoxication from her "golden cup" of theology, a prominent ingredient of which was *ghostology*. Thus early the old lady exercised a sufficient influence over the mass of mankind to induce them to believe her lie. This state of things was hinted prophetically by the Savior, in the parable of the virgins. "While the Bridegroom tarried, they all *slumbered and slept*."

When Christ went away, the church was interested in his return; they were all awake upon the question. But as he tarried (or remained) long, they began to slumber upon the question, and in their sleep they *dream* that they have a *ghost* within them that will go to the Bridegroom at death, and that therefore it is not necessary that the Bridegroom should ever come. But amid this "midnight" darkness, the stirring cry is heard, "Behold the Bridegroom cometh!" It not only arouses the church to see the *nearness*, but also the *necessity* of the Bridegroom's coming. It calls to mind the doctrine of Paul; "When Christ who is our life *shall appear*, THEN shall ye also appear with him in glory"; thus negating the notion of going to glory at death. It refreshes our minds with the Savior's promise, "I will *come again* and *receive you unto myself*." When will he *"receive"* us? When he shall *"come again"* —not before. He never promised to *"receive" a ghost*, but the promise is to the saint. Our "High Priest," Christ, is now in the holy place, *"heaven itself."* We are *not allowed* to enter this holy place in the *antitype* any more than in the *type*; therefore we are waiting for the High Priest to come out to pronounce the blessing upon us.

W. SHELDON.

"THESSALONICA; OR, THE MODEL CHURCH." —The author proceeds to give his ideas of the character of that church, contrasting it with modern churches. The book contains a good deal of truth, and considerable sarcasm, etc.—*Boston Atlas.*

For sale at the Crisis office. Paper covers, 38 cents.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 22, 1862.

"I would like the Crisis."

In our travels, we often hear the remark, "I would like the Crisis, but I do not feel able." We ever feel saddened at such remarks, from the fact that such individuals are deprived of the rich pleasure that others enjoy while reading the heart-cheering contributions from the various writers for the columns of our paper. We really think the Crisis is just such a paper as all who love Christ and his appearing would be pleased to read, and feel anxious to contrive some way by which they can have it.

It costs only four cents per week. Now is there not some way by which this amount can be saved, without any loss of health or happiness, and at the same time be better off financially? We think we can devise a plan by which, in most cases, all this can be accomplished.

Please hear us with patience, while we make a few suggestions on this point.

Do you use tea?—"Yes." Coffee?—"Yes." Tobacco? We hear many affirmative responses. Can't you get along without these? We have used none for eighteen years, and we do *know* that we are better off without than with them, and this, we believe, is the experience of all who have made a thorough trial of persevering abstinence from these stimulating and poisonous articles. Many do not see a well day for no other cause than the use of these. We may not be able to convince such, because *they* think they cannot live without these things.

Let us look for a moment at the amount of money thus paid out for those things which slowly undermine and ruin the health, especially in those persons who have a nervous temperament. We frequently meet such, whose nerves are in a very trembling condition. How much do you pay out in a year for tea, coffee and tobacco? When travelers buy their tea and coffee at eating houses, they pay from three to six cents a cup. We will suppose yours costs only *one* cent a cup, including sugar and milk, which is certainly a low estimate. Most drink two cups in the morning and as many at night, while many do the same at noon. But suppose you only use it *once* a day, then your two cups would amount annually to $7.30! This will pay for a copy of the Crisis for one year, and give you a surplus of $5.30, which, if applied to the Tract Fund, would scatter *eight thousand four hundred and eighty pages of* valuable reading matter among those who are famishing for the word of life. [illegible] you not deny yourself of these *unhealthy* narcotics for the sake of accomplishing such glorious results? *Will you?*

Again, if you use only two cups twice a day, which is a moderate estimate, then you can pay for the Crisis with this wasted money, and have $12.60 left for charitable purposes, which would scatter *twenty thousand one hundred and sixty pages* of tracts! while you at the same time would be much better off physically, and probably morally also, for those who use these stimulants have temptations to encounter that those do not experience who abstain from them. They have a direct tendency to awaken the *animal* passions, and produce evil imaginations, which are an "abomination" in the sight of the Lord.

If to the tea and coffee, you add tobacco, you have, taking a moderate estimate, two cents more per day, or *nineteen dollars and ninety cents*, besides paying for the Crisis one year. This surplus would send to the poor and needy *forty-one thousand eight hundred and forty* pages of useful tracts, which might be the means of saving many souls.} What do you say, brethren and sisters, shall the money be saved or wasted? Shall we practice self-denial and honor the Lord and his cause? or self-gratification, and thus rob God, and injure our own constitutions? Self-denial is repaid in sweet peace of mind, to which he is a stranger who practices the self-indulgence.

In ten years, according to the *first* estimate, *seventy-three dollars* would be expended! according to the second, *one* hundred and forty-six dollars!! and in the third case, *two hundred and nineteen* dollars!!!

Brethren and sisters, let us reform, and be free from all bad habits. Those who have not done it, have but a faint idea of the rich comfort they might feel if their chains of bondage were broken. Come, declare your independence to-day—*now.* Say, "By the help of the Lord, I will use these narcotics no more for ever." Who has the resolution to say I will do it? Say the word, and be *firm* in your purpose. Then sit down and send at once for the Crisis, which, we trust, will be worth more to you in one year than all the tea, coffee and tobacco, you ever can use.

Let us, who are looking for the speedy coming of Christ, set examples worthy of imitation by every child in the land. Let us avoid the "appearance of evil." We hope to hear glad tidings from many declaring their victories over all bad habits. Who will speak first? who will begin the good work, and commence *now?*—G.

Discussion with Loveland.

Our late discussion with J. S. Loveland, at Willimantic, Ct., on the evenings of Jan. 7th, 8th, 9th and 10th, was one of considerable interest, and we trust profitable to the people in W. It was held in the Spiritualist meeting-house.

QUESTION: *"Do reason and revelation assure us of a continued conscious existence after the death of our physical bodies?"*

Mr. Loveland was formerly a Methodist preacher, and is an interesting speaker, well posted in the Spiritual philosophy, and labored earnestly to prove that man does not die. Had he succeeded, he would have proved that the one who deceived our first parents in the garden of Eden told the truth, although the Bible declares he was a liar. We were saddened to see such fine talents devoted to the defence of fables and "doctrines of devils;" but this only proves the truthfulness of the prophetic word, which affirms "that in the latter times some shall *depart* from the faith, giving heed to seducing spirits."

The following are some of his *assertions*; "Spirit is unorganized life." "If man is not a spirit, God is not." "Verbal revelation is inferior to reason." "It is impossible to ascertain whence we came." "Men are progressing to a higher state." "The Bible is not an infallible standard." "There is no proof that man may be made unconscious by a blow upon his head." "There is no evidence in the Bible that the breath of life ever leaves the body." "Men can think without brains." "Men live after they have put off the body." "There is no plain declaration in the Bible that the body is raised." "There is no evidence that Lazarus was dead, or any other one that Christ pretended to raise from the dead." "God is the cause of sin; sin had its origin with him." "Spiritualism comes to rescue the Bible from infidel hands." "Job teaches there is no future existence for man."

All the spirits and Spiritualists, so far as our information extends, deny the resurrection of the dead and all who hold to the immortality of the soul, to be consistent, should do the same. They as universally deny that Jesus is our Savior, or Son of God, more than any other good man,—and deny that he is ever coming again *personally*. They claim that his death had no more to do with our salvation than the death of any martyr. They deny that he was begotten of the Holy Spirit, as the Bible affirms, but say he was Joseph's son. They teach that he was a great medium, and pretend to much reverence for him, while at the same time they trample upon his word.

It is very evident that their sentiments are rapidly gaining ground and becoming more popular every day; and many honest souls are being deluded by this masterpiece of Satanic delusion. Some popular ministers, called "reformers," who are not yet identified with them, are pulling down all barriers between their churches and Spiritualists, by adopting a platform of fellowship which allows at their communion those who believe Christ is not our Savior, in any other sense than that he set a good *example* for us to follow in our social relations. Thus Satan is continually ensnaring the unsuspecting, by mixing up error and truth in such proportions as to paralyze the power of the latter. By assuming holy names for their spurious professions, many are decoyed away from the hope of the gospel, and blinded by honied words and heartless forms of godliness without the power. It is enough to make one weep day and night to see the success of Satan's artful wiles in these last days. O what can be done to rescue the falling and the fallen! Where are the men of God, that will stand up for Jesus and his word in these last hours of peril? Now is the time for action, to cry aloud and spare not. Now is the time for *live* men to show themselves on the side of truth, utterly regardless of the speech of people, the finger of scorn, or the purse of gold. Ye men of God, come forth from your hiding places, and with apostolic boldness "contend for the faith which was once delivered unto the saints."—G.

PERSONAL.—While at Willimantic, we were favored with a visit from our dear Bro. H. F. CARPENTER, of Danielsonville, Ct. We were glad to learn from his own lips that he has not declined the unanimous call of the Poultney church, but is only delaying his removal there for a little season, till he can complete some well devised plans of labor in other fields. He is one of the true men, whose heart is in the work of the Lord, seeking the welfare of the flock of God. Let us pray the Lord to send out more such men, who cannot be swerved from the right by the scoffers' frowns, nor the flatterers' favors; who will deal as faithfully with the rich as the poor, "taking the oversight" of "the flock of God," "not by constraint, but willingly; not for filthy lucre, but of a ready mind." —G.

THANKS to Sr. Lawrence for the excellent "Selections" forwarded. And we would say to all our readers, if they find any choice things in other papers, please clip them out and send them to the Crisis, that we may help scatter them. Send *short* ones. If you find any thing nice for the *children*, or for the *health department*, please forward.—G.

Materialism.

It is the practical effects of every doctrine that must determine its value; and the same may be said, to a certain extent, in determining its truthfulness. If the teaching of materialism—or the denial of spiritual existence—is more capable of meeting the practical wants of the human heart, or in other words, if it is as capable of fulfilling the demands that are vital to the highest well-being of mankind, then it is true, and in the highest sense good; and if so, it is no Sam-Patch leap to say it is, and must necessarily be, found in the Scriptures. But to the contrary of this, we assert without fear of contradiction, that the Scriptures everywhere abound in teachings upon this subject, which fairly and rationally interpreted must, to the most common and indeed to any unsophisticated mind, prove fatal to materialism. And further, we claim that upon a true and proper appreciation of these instructions, depends much of the realization of what belongs to the well-being of our higher and better nature.

In proof of this position we may mention, among other things, the fact that materialism, legitimately carried out, ends in Socinianism,—denying both the pre-existence and proper divine nature of Jesus Christ. We do not mean to say in this, that all who hold the one choose to be known as holding the other. There are many who have these matters confounded, holding a tenet, and never during their life-time once thinking of the legitimate end to which they would lead, logically carried out. It is on this wise that we can account for many most truly pious, God-fearing persons, holding to doctrines which, if once fairly presented, once carried to their logical terminus, would overwhelm them with astonishment. But this is the necessary result of sectarianism,—an *ism* that has for its foundation-stone, the magnifying some one point to the diminishing of another. To deny that there were christians among such, would be most popish and cruel indeed. It is with such that "ignorance is bliss"; for once made intelligent upon the doctrines they hold, repentance and reformation must follow.

But another and most painful effect of the teachings of materialism, is the palpable want of spirituality. And though so painful, we need not marvel, for how can we enjoy spiritual influences, and at the same time perhaps vehemently and persistently deny the fact of spiritual existence? The practical effect to which we now refer, may be developed by the perverted reasonings of the cold intellect, or incidentally, by the practice of the less profound thinkers, but no less honest professors of the faith. For as surely as effects follow a cause, so truly will the practical life of a religionist make manifest their ideal of christian life. It is on this account that among such as hold in part or wholly the doctrines legitimately belonging to materialism, are often persons that speak very highly of the Word, of fixed laws in the Divine economy, of good works, and of faith, objectively considered, but it is seldom they have much to say of the subjective influence of faith, and prayer, and of communion with God. This they cannot appreciate, because the *media* through which God communicates is denied. The result, as often witnessed, is a severe dogmatism, great familiarity with such texts of Scripture as are supposed to teach their doctrines, an overweening love of religious controversy, and sometimes a painful tantalizing—and perhaps we should say blaspheming of divine things,—as in the instance referred to, when a man talks of pocketing the Holy Ghost, and be a man of "good standing" in a sect. In fine, the effects are to produce that type of Christianity that is hard, sterile, and ungenial—having its location in the head, but doing little for the heart.

But from these statements, we turn to the consideration of some scriptural testimony bearing upon the subject. Among the numerous passages that might be quoted, we call attention to the following:— "And he answered, fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."—2 Kings 6: 16, 17, compare with *ib.* 2: 11. "The chariots of God are twenty thousand, even thousands of angels."—Ps. 68: 17. To such as profess to be materialists "in the largest and fullest sense of the word,"—who ask, "How can we know anything that cannot be demonstrated by our physical senses?" we have to ask, why the aforesaid young man could not see the multitude of the heavenly host about him, until God miraculously opened his eyes? Or is it pretended that his material eyes had an infirmity about them that required a miracle for their healing? But if so, why did not the Assyrian army witness the same phenomenon? and if so, why do we not witness the presence of spiritual beings now-a-days? We think it is because, at this time, "the just shall live by faith," and not because the promise of God has failed us, in that He has said, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34: 7. Of these angels it is said by St. Paul, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1: 14.

"And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, *because* it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and *shall be in you*.—John 14: 16, 17. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—*Ib.* 26. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—*Ib.* 16: 7. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16, compare with 1 Cor. 6: 20. "God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4: 24. "Now the Lord is that Spirit."—2 Cor. 3: 17. "They brought unto them many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick."—Matt. 8: 16. Out of Mary Magdalene he "cast seven devils."—Mark 16: 9. "And devils came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ."—Luke 4: 41. "The devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd ran violently down a steep place into the sea, and perished in the waters."—Matt. 8: 31, 32. But we forbear. "In the mouth of two or three witnesses shall every word be established." When materialists will inform us how seven material bodies could enter into the material body of Mary Magdalene, and a legion* could enter into the man in the tombs, and all this in a manner utterly precluding the possibility of being seen by material eyes, then we are prepared, if need be, to answer the question as to how we may know anything that cannot be demonstrated to our physical senses!

That each of these spirits possess the qualities of a distinct personal entity, is proved by the narratives themselves. In no other way could *they* know, speak and act, after the manner recorded. Affirmations to the contrary would to our understanding be obnoxious alike to Scripture and common sense. Yet in all this, let it be remembered, we do not affirm that spirits are an emanation from, or a part of the immortal and divine nature of God. The conditions necessary to their being and felicity, constitute altogether another question. Neither does it follow that the delusions of Spiritualism are not delusions. Materialism we count to be the extreme of this question on the one hand, and the mystical diabolism, (called Spiritualism) on the other. May God help us to discern the truth that lies precisely between the two extremes, and save us from the pollutions of either error!—M.

* Legion in Roman Antiquity was a body of infantry, consisting of different numbers of men at different periods, from three to five thousand.—Webster.

DO NOT FAIL to read the article in another column headed "Inquiry," by H. Munger. We hope his common sense remarks will be heeded by all our correspondents and contributors. Let there be *one* paper in the world in which no writer is ashamed to sign his own name. Let us be *familiar*, and throw off all unnecessary restraint. Our paper will be far more interesting to our readers if they can see every one's name associated with his article. Let us have no *false delicacy* in this matter. It is our *family* paper, and we wish you to feel as much at home in our columns, as by your own fireside with your familiar friends.—G.

Letter from a Spirit.

Every week, several letters are published in the *Banner of Light*, purporting to come from departed human spirits. The following is an extract from one who pretends to be EDDY W. LOCK, who says his father lives in Quincy Market, Boston. The letter is dated Oct. 21, 1861. We give the extract to our readers, that they may see the works of the demons in these last days. It seems strange to us, that they should so far succeed as to make any one believe that these communications do actually come from departed human spirits.—G.

This spirit says:—

"I've seen ever so many funny things here, since I's a spirit. I've seen God, and I've seen the Devil, and—I have—well, I have, now! Why, they looked like folks—just like folks, only one was good, and the other want. Well, I *have* seen 'em! They said so, any way. I asked who it was, and they told me. They were in a crowd of other folks, that looked just like 'em. The Devil looked as though he was mad with everybody; he looked real wicked. He did n't have any tail nor any horns. Folks don't have. I'm happy—better than I was, 'cause, when you do mischief here, you don't get licked! Nobody licks you here. God looked good—like an angel, and the devil looked as though he didn't know any thing. You needn't laugh so much, for I *did* see 'em. I asked somebody to show me God, and the devil, and they showed me these men. They were in a crowd of folks. They said I wouldn't see any other God or devil, and I haint, but I've seen some that look just like 'em. The devil didn't say anything to me, nor God didn't either. There are lots more look just like 'em, and they told me all good folks were God, and all bad folks were the devil. My teachers told me so; and if you don't learn the first time, they don't whip you, nor suspend you—nor nothing. You learn just when you are a mind to. We don't get sick here, nor have any medicine to take, either. I see funny things all the time, here, and don't have to pay for going. Everybody can learn in every school, here. 'Taint like the school you have here. Everywhere is a school, for folks that don't know enough. If you see anybody that looks as though they know more than you do, you ask 'em, and they tell you, and may be you never see that one again.

May I go? Where 'll tell my father and mother this was? Is it a meeting? 'Taint a prayer-meeting! I don't know what a circle is. Well, I'm going, now. Good-by."

TO SUBSCRIBERS TO TRACT FUND.—When those who have pledged money for the Tract Fund pay the same, please be particular to say the money is to pay the *previously* subscribed.—G.

For the Crisis.

Correction.

BRO. GRANT:—In my article on the Maine Mission, in the Crisis of the 11th inst., I am made to say the mission had made an "outlay of seventy-five dollars for a sleigh, harness, robes, etc." It should read, "seventy-five dollars for a horse, and twenty-five dollars for a sleigh, harness, robes, etc."

I. C. WELCOME.

For the Crisis.

Minutes of the 14th R. I. Quarterly Conference.

CENTRAL MILLS, Coventry, }
Dec. 25th, 1861. }

Wednesday, 2 o'clock P. M. None of the Ministers or members of the Conference arrived this afternoon. Some of the people of the place came out to meeting but the Hall was not open. Eld. E. Bellows and the Clerk arrived in the evening, when there was preaching to a small but attentive congregation.

Thursday, 9 o'clock A. M. Moderator had not arrived. Eld. E. Bellows was chosen Mod. *pro tem.* Prayer by Eld. Reynolds. Report of the last Conference called for and read. Bro. Babcock would have the report of the River Point church altered so as to express their disapproval of christians using carnal weapons. The amendment was annexed to the report. "The church however does not approve of using carnal weapons, believing the uniform to be the mark of the beast." With the amendment the Minutes were received. Adjourned until 9 o'clock Friday morning.

Friday morning, 9 o'clock. Prayer by Bro. B. Roberts, Bro. Bellows in the chair. This meeting is the annual election of officers. Bro. P. C. Rodman was re-elected Moderator. The Clerk declined re-election because he did not expect to be able to attend the conference for the ensuing year. Bro. H. F. Carpenter was nominated and elected Clerk of the conference. Bro. J. P. Babcock declined re-election on the ground that his work was so confining he could not attend the conference. Bro. H. F. Carpenter was nominated and elected Treasurer. Delegates were called upon to report.

Danielsonville church. H. F. Carpenter delegate. He was happy to bring a better report than he did before. Enjoying themselves better than they have been for a year past. Those difficulties have been settled. Where unchristian feelings have been held, confessions have been made. The effect was, God's blessings have been poured out upon them. The Spirit of God was in their midst. The church is in a healthy state. They expect to hold out to the end. Sunday School continues through the winter. It is interesting. A word is given out and each scholar finds a verse in the Bible in which the word is contained.

River Point church. Omens of good. Preaching two or three Sabbaths a month. Prayer meetings interesting. Three converted. Seven united with the church. Sabbath School interesting. Some Sabbath children converted. Church had seventy members.

East Killingly church. E. Bellows delegate. Had been in a low state. In the last two weeks quite a change. He had been laboring with them that time. The result had been, four or five backsliders have been reclaimed. The great object of his laboring with them had been to get them upon higher ground spiritually. Some converted to Christ.

Lafayette church. Report by letter from R. R. Perry. "Our numbers are few, but a majority of them are striving to gain eternal life when the Life-Giver comes. There is a good degree of interest in our meetings."

Foster church. The Clerk delegate. Conference meetings interesting. Preaching every Sabbath. Some firm, and some rather wavering.

Bro. Bellows said there were but a few ministers at this conference. The conference required every church to be represented here. Shows a lack of interest. Conference appointed to commence Wednesday 2 o'clock. He arrived at 6, and was the first one. If the conference should be appointed to commence Thursday, they would get to it Friday. Some preachers not interested enough to come. Hard times. He had but $1,00 when he started. Cost him 80 cts. to come. Glad he was here. Hoped there would be a better representation of ministers and churches at the next conference.

Eld. D. A. Jones said his great object had been to labor where the people were poor. Had been in Maine the past season. The church in Yarmouth is in a very good condition. Visited Stark two or three times. Had a very good time with them. Eld. J. Hemenway had stirred them up before, and some were converted under his labors. Meetings very interesting. In Bangor they are all torn up. Cummingsism has divided them. Interest increasing. Some growing in grace. He thought he should return to Maine perhaps another spring. In Western Conn. the churches are in the best condition they had been in five years. In Pleasant Valley not as good condition as could be hoped. In Bristol is a strong band in prosperous condition. Meetings well sustained. He was encouraged. Ministers generally too ambitious. Do too much work themselves. The secret of our greatest Reformer was,—instead of doing all the work himself, he worked the churches.

The ministers present who belong to the conference were E. Bellows, H. F. Carpenter, B. Reynolds, B. Roberts, and M. R. Phetteplace. Eld. D. A. Jones was with us and participated in the exercises. Although few in number we had some blessed and refreshing seasons. May the church be profited by this meeting of the conference with them. The conference adjourned to meet at Danielsonville the last Wednesday in March, 1862, at 2 o'clock precisely.

M. R. PHETTEPLACE, Clerk.

Report of the Yearly Meeting.

Our meeting at Blooming Valley, Crawford Co., Pa., I trust, will be a profitable one to the church and community. Bro. Blain of Buffalo did most of the preaching, Bro. S. M. Darrow, of Union Mills, Pa., and myself spoke each once. We had some good times in prayer and conference. The principle of love and union seemed to characterize our proceedings in business matters, and hope by the blessing of God, that good may be the result. Bro. Canfield and Blackmer were appointed Elders to the church there; Brn. Cowen, Hall, and Harroun, Deacons; Bro. Davison, Treasurer, and Bro. Ongley, Clerk. After some business relating to the church here, the report of the Evangelist was called for, accepted, and voted to be published, etc. He was also requested to still act in that capacity the present year, as much as possible, and means be provided for that purpose; but to spend a portion of his time with the church at home. Bro. Darrow was also requested to meet with the church as often as he could and speak to the same. (Bro. D. has lately come into the blessed truths we advocate, and feels it his duty to get some to fall in love with the truth.) It was voted to break bread every four weeks, and as much oftener as duty may demand. The business meeting then closed, and adjourned to meet again (the Lord willing) the first Sunday in A. D. 1863. We then partook of the Lord's Supper, in which quite a large company partook of the elements which are left for us to do till He (our blessed Savior) should come again. There were but a few brethren from abroad on account of the rough going; but still our large house of worship was well filled, especially last evening. Bro. Blain is to tarry with us a few days.

For the Church at Blooming Valley, Crawford Co., Pa., Jan. 5th, 1862.

J. T. ONGLEY, Sec.

EVANGELIST'S REPORT.

Report of Evangelist in Northwestern Pennsylvania for the year 1861, commencing last March:

Traveled with horse and on foot, 3327 miles. Away from home 168 1-2 days, attended 161 meetings, preached myself 124 times, the balance, 37 times, by Brn. Newman and Darrow, who traveled with me in Ohio, etc.

Received for the above services in cash and sundries, - - - $136,40
Expenses paid out, $18,78
Books and tracts given away, $12,09. Amount, - - $30,87

Balance for the benefit of family, etc., - - - - - $105,53

Preached in forty-four places, eight in Crawford county, ten in Erie county, two in Warren county, two in Venango county, Pa.; three in Ashtabula county, one in Union county, seven in Portage county, one in Geauga county, two in Summit county, Ohio, and five in Chaut. county, N. Y. Held two grove meetings, preached once on the door steps of a Court House, attended two funerals, baptized eight souls. Endeavored to do the best I could in presenting the blessed truths of the Bible, and leave the result till the judgment.

JOHN T. ONGLEY, Evangelist.

"THESSALONICA; OR, THE MODEL CHURCH." —The church of Thessalonica, the most commended of all the churches to which Paul sent epistles, is considered by the author of this work a *model church*. In a series of eight chapters he treats of Christ's church as a unit, the connection between the character of a church and its founders, primitive missions, their results, and other correlative subjects, which are presented in their practical relations. It contains pointed rebukes, too often merited, aimed with effect at the devices witnessed in large towns and cities, to make a church popular with the votaries of fashion.—*Phil. Observer.*

For sale at the Crisis office. Paper covers, 38 cents.

For the Crisis.

The Thrice Bereaved.

Bro. Grant:—The obituaries in the last two numbers of the Crisis of Bro. and Sr. Grabiel's three little ones, all taken in one short week, wakened the deepest sympathies of my heart. It seemed to me that an affliction so deep needed most truly the manifold grace of God. And my earnest prayer is—Father! pour balm into those wounded hearts. The few lines subjoined were called forth by that sad bereavement.

"Insatiate foe!" not satisfied to thrust
Thy cruel shaft once in our aching hearts,
But, while the wound was bleeding, still again
Send forth another, and a third one still,
Piercing so deeply, that frail nature sinks,
Pouring out moans of deep-felt agony!
One week ago, our darling prattlers lived,
And it was Spring-time round our hearts and hearth,
But now 'tis Winter—drear and desolate.
Their little voices hushed, their laughing eyes
Sealed by that icy hand, and they are gone—
Gone from our loving care and kind embrace,
Gone—yes, all gone, to their last dreamless sleep.
Could human nature bear such depth of wo?
Our Father, God! To thee, to thee we turn
In this sad hour, and listen to the voice
That comes from heaven. "The trump of God shall sound,
And those who sleep in Jesus will come forth
To life eternal. Death shall be destroyed,
And he who hath its power." Praise to thy name!
Hope gilds this cloud, this deep, dark cloud of ours,
And grace divine sustains our sinking hearts.
The time draws near, Jesus will shortly come,
And raise our precious children from the tomb,
To die no more! Praise, everlasting praise
For hope so blest, to cheer our stricken hearts.

A. C. Judson.

For the Crisis.

Inquiry.

Bro. Grant:—Is it not possible to get people to sign their *names* to articles they write, instead of one or two letters? But few remember, if they once knew, what these initials stand for. It is nearly as necessary to have the name and place of the writer, if they would have their letters read, as it is for an editor to have them to know where to direct. There are many new subscribers who complain of their papers having so many anonymous letters in them. One old subscriber said it seemed as though some people thought it was something cunning and smart to keep back their name; but to him it looked flat and silly. Another said, "I hope the time will come when our brethren and sisters will stop writing who are ashamed of their names on articles." Many do not read articles when they do not know who writes them. More than one half of the readers of the Crisis look at the letters and pick out such as have a *full name* signed to them. I want to know whose letter I am reading. Last campmeeting, some one knew me very well from my letters, and was glad to see me for the first time. He also said he had written a number of articles, and perhaps I recollected reading them. I replied, "what name was signed to them?" "No name." The initials were S. P., or some two or three other letters, I forget what; but he will not forget what I told him about my never caring to read a letter that had no name to it, or getting acquainted with a person that was ashamed of his name.

When we read a letter from a stranger, we want to know what their name is, and where they live. In this way, many profitable correspondents have been introduced and good done, when those underground letters will have no effect,—not even get read. Every campmeeting, more or less persons come to me to inquire if such and such persons are on the ground, for they have read their writings, and they want to see them. Such writers as these signed their names, or they would not have known who to inquire for, nor should I have known to whom to direct or introduce them. As we have got a paper we are not ashamed of, I hope you will not publish a letter in it from any one that is afraid or ashamed to sign their *whole name*. Let us come out boldly into the light and face the world. Such soldiers are worth something for such a war as ours. Face the enemy with our own uniform on, and not be ashamed of our Captain, or company, or cause.

Hiram Munger.

Correspondence.

From Eld. F. Douglas.

Bro. Grant:—Mrs. D— and myself are stopping for the present in this city. We left Oswego two weeks ago, to obtain the medical treatment of Dr. Newton of New York. Mrs. D— has had two treatments and derived much benefit therefrom. Since she was first obliged to give up walking, (one year ago last March), she has not stood on her feet without being held up. She cannot now even use crutches, yet Dr. Newton's treatment, we believe, will soon enable her to walk with them, and finally in a few months cause her to walk naturally. As many of the brethren would like to know what the result of our visit is likely to be, this will inform them. We have great reason to hope that the object sought will be obtained. In this affliction, *patience* has had time and scope for its *perfecting* work; yet how sensible we are that much more might have been wrought.

The Advent brethren now worshiping in Botanic Hall, east Broadway, N. Y., have excellent meetings. Bro. Storrs preached for them the two past Sabbaths, and though I differ with him as to a *partial* resurrection, yet the subjects were practical and very instructive, being based on a *working out* salvation. I am pleased to know that Bible truth is taking hold of many hearts heretofore greatly prejudiced. Its roots have penetrated the depths of my heart, and I trust are having their growth in outspoken fervor and living testimony.

For the present I shall be obliged to seek some honest employment to defray necessary expenses. Though my temporal future looks dark, yet Hope whispers courage! courage! by and by *all* will be well. Ye who have access in prayer, pray for us. Corresponding friends will please direct to Jersey City, N. J.

Dec. 19th, 1861.

Obituary Notices.

Died in Windsor, Vt., Nov. 27th, 1861, of inflammation of the stomach, Mrs. Abby C. Severance, wife of Geo. Severance, aged 43 years.

She endured great suffering during the ten days of her sickness, and was unconscious for the last twenty-four hours. In early life, she became a follower of Jesus, and united with the Congregational church, but for the last year she has been led to search the Scriptures for herself, and was at the time of her death a firm believer in the sleep of the dead, and was looking for the coming of her Redeemer. She left a family of five children and husband, who deeply mourn her loss. She was a good wife and mother, always doing for others and forgetful of self; and in the language of scripture, "*She hath done what she could.*" May she rest in peace until she hears the voice of her Savior at his appearing and kingdom, is the prayer of her afflicted husband and family. G. S.

Died, in Athens, Dec. 17th, 1861, Sister Maria E., daughter of Isaac and Hannah Fellows, aged nineteen years, ten months.

This beloved daughter and sister in Christ, after suffering eight days of erysipelas, sweetly fell asleep in Jesus. She experienced religion about one year since, but through neglect we fear of some of the servants of God, had not been baptized, yet we trust she lived a prayerful life, and will reap her reward in the kingdom. In this death, our brother and sister are bereft of a kind and obedient daughter, the family of an affectionate sister, and her associates a kind, sympathizing friend. We associate no more with her here. But if we die as she died, having hope of a resurrection to immortality and eternal life, then we shall live to die no more.

May this affliction be sanctified to the good of all. The writer was called to address a large congregation on the mournful occasion. Text, 2 Sam 14 14. Chas. Stratton.

Died, in Hawley, Mass., Dec. 20th, of consumption, Charles S., only son of widow Mary Mayhew, aged five years and seven months.

Doubtless there are but few among the number left in widowhood, whose lone hearts have been consoled in so great a measure by the tender sympathy of fatherless children, as has been Sister Mayhew's, in her loneliness and poverty, by the love of the little boy who is now resting in the grave. He lived five years and some months from the day of his father's death, and has been as a little solace to his bereaved mother amid her tears. Being obliged to work very hard to keep her two little ones with herself in a family, the question has often been proposed that she leave her children in the hands of other tutors, but little Charley would ever look up into the anxious face of her whose tender heart yearned so deeply over the welfare of her darling child, and exclaim, "Mother, I shall *never leave you*—no, never! I shall *help* you all I can."

But death at last, with his fatal fangs, has fastened upon the once robust form of the child, and separated him from his mother's and little sister's society. His prattling voice will cheer them no more. While standing by the bed of the dying boy and witnessing his distress, we could firmly say,

'Tis not the voice that *Jesus* sends
To call them to his arms.

Nay, 'twas an *enemy* come to drag the sweet child through the dark valley and shadow of death. Oh! who that was eye witness of that solemn scene, can ever have a heart to say that "Death is the *gate* to *endless joy?*" Never before did eternal life look so inviting, the resurrection so glorious, or death so terrible, as when we viewed this scene. We could but ask,

"How long shall death the tyrant reign,
And trample o'er the just?"

May God's blessing of submission rest and abide with the sorrowing mother and her little daughter.

We have laid him away, we've laid him away,
In the dark, deep grave to sleep;
But we'll meet him again on a future day,
When we shall cease to weep
For Charley.
On the other shore, on the other shore,
Where there'll be no more sorrow and pain,
We'll meet the loved to part no more,
And on the throne of Christ will reign
Our Charley.

Savoy, Jan., 1862. L. A. Mirick.

Died in Keene, N. H., Jan. 6, of dropsy on the brain, Georgie, son of Dr. J. B. and C. M. Walker, aged eleven months and eight days.

Dear Bro. Grant:—It seems as though we long to see our Lord and Savior more than ever. When will he come and take us home, where sickness and sorrow, pain and death, are felt and feared no more? We know that all things work together for good to them that love the Lord. Pray for us, that this affliction may work for our good. We were very sorry that you could not come and attend the funeral and minister words of comfort to us on the occasion, for it seems as though our hope was more precious now than ever before. J. B. & C. M. Walker.

Fell asleep in Jesus, Aug. 29th, 1861, Nancy E. Scott, daughter of G. M. and Anna Scott, aged nineteen days.

"Farewell, thou sweet and cherished one,
In heaven again we'll meet,
To sing the praises of the Lamb,
And worship at his feet.
O! hour of fate, when from the skies,
With notes of deepest dread,
The far resounding trump of God
Shall summon forth the dead."

M. C. Jones.

Queen City, Adams Co., Ia.

FOREIGN NEWS.

By the arrival of the Steamer Arabia we have news from Liverpool the 4th inst., and Queenstown the 5th.

The Arabia has on board troops for Canada, comprising two batteries of the 5th Brigade of Artillery.

FRANCE.

The Emperor on New Year's day delivered an address to the Diplomatic Corps. He received, as usual, various State bodies. In response to an address from the Senate, he said he counted on that body to assist him in perfecting the constitution, and at the same time maintaining intact the fundamental basis on which it rests. To the Legislative body he merely expressed the hope that they would see in the recent modifications of the constitution a new proof of his confidence in their intelligence and patriotism. To the clergy he gave assurances that they might count on his protection and lively sympathy, telling them that they knew how to render to Cæsar the things that are Cæsar's, and to God the things that are God's. This expression has given rise to the idea that a serious attempt is about to be made to settle the terms for the evacuation of Rome.

ITALY.

On New Year's day the Pope received Gen. Guyon and the French officers. Gen. Guyon spoke of their devotion to the Pope. The latter thanked Gen. Guyon for the sentiments expressed, and said the French soldiers at present in Rome would not permit the fulfillment of any irreligious or impolitic act. He concluded by bestowing the Apostolic benediction on the Emperor Napoleon and the Imperial family.

The National Roman Committee placarded bills in Rome declaring that the issue of Roman consuls by the Papal Government, after the 26th of March, 1863, would not be recognized by the Italian Government, as from the moment the Italian Parliament declared Rome the Capital of Italy, the temporal power of the Pope would be legally terminated.

The Italian Chamber resumed its sitting on the 3d inst.

Ratazzi communicated the speech made by the King to a Parliament deputation, in which he expresses the hope that the Italian cause will make greater progress in the coming than in the past year.

PRUSSIA.

The King, in addressing the Ministry on New Year's day, said the year commenced with a serious aspect throughout the world, rendering it the duty of Prussians to be prepared for any eventualities.

The King also said, in reply to congratulations from the army, that Prussia could calmly behold whatever events may arise from the state of things in non-European countries, because his army stands ready formed and armed.

Turin, Jan. 5th. Garibaldi, in accepting the Presidency of the Genoa Rifle Association, said—"Hasten to prepare to take up arms, because the moment approaches for giving fresh proofs of your bravery."

Diminution of the Turkish Race.—A letter from Dr. Dwight in the Missionary Herald says:

"I shall have some interesting and deeply instructive statistics to present in my report, if I live to complete this tour, respecting the gradual diminution of the Turkish race in this country—the drying up of the Euphrates—but here I will speak only of Diarbekir in this respect. Several entire quarters of Diarbekir, that were formerly Turkish, have now passed into Christian hands, and the process is still going on. Christians, that is, Armenians, Jacobites, and Protestants, are continually buying Turkish houses, but never does it happen that a Turk buys a Christian house. Around the outskirts of the city there are extensive Turkish quarters, all in ruins."

DOMESTIC NEWS.

Washington, Jan. 14. The War Department has received intelligence that a dispatch from Col. Garfield, dated Pointsville, Ky., 8th, confirms the report of the dispersion of Humphrey Marshall's force. It says Marshall's whole army is now fleeing in utter confusion. They burned a large amount of stores. We have taken 15 prisoners.

Another dispatch from Col. Garfield to Gen. Buell, dated Prestonburg, 11th, states that he left Pointsville Thursday noon, with 1100 men, and engaged Marshall's force, 2500 strong, with three cannon posted on the hill. We fought them until dark, and drove them from all their positions. This morning we found 25 of his dead on the field. The enemy's loss cannot be less than 60. We took 29 prisoners and a quantity of stores. The enemy burned most of his stores, and fled precipitately during the night. To-day I have crossed the river and occupied Prestonburg. Our loss is two killed and 25 wounded.

It is said that arrangements are making by the various railroad companies for the running of a daily express train between Washington and New York, and New York and Washington, for passengers only, through in eight hours, and making no stoppages between the two cities.

New York, Jan. 14. The Tribune's Washington dispatch says the Committee on Ways and Means have completed the army bill. The amount asked for is $487,000,000.

Louisville, Jan. 17. The Journal's Mumfordsville correspondent says the rebels are driving and killing the cattle in ponds and the watering places on the route of the advance of the Federal army, to render the water unfit for drinking.

Cairo, Ill., Jan. 17. Advices from Cape Giradeau state that the expedition which left there for Dallas and Bloomfield, returned this morning, bringing 23 prisoners, among them Capt. Day of Jeff. Thompson's army.

Reports from Paducah say that a heavy cannonading was heard up the Tennessee river this morning.

Washington, Jan. 17. The steamer King Philip returned from the flotilla last night, and reports that the Anacosta yesterday bombarded the rebel battery at Cockpit Point, with what result has not as yet been ascertained. The rebels fired four shells at the steamer, which did no damage.

Information has been received that the rebels have abandoned Roanoke Island, in Pamlico Sound, and it is also said to-day that they are preparing to evacuate Yorktown, but the latter is not generally credited.

Fortress Monroe, Jan. 17. It is confidently asserted to-day that Gen. Wool sent notice to Gen. Huger at Norfolk to remove the women and children from that city.

The Minnesota to-day took down her topmasts and spars, and will, it is said, proceed to Elizabeth river to-night with the frigate Cumberland. The Pensacola is also lying here, and every evidence of active naval operations is apparent.

Great Victory in Kentucky.

Cincinnati, Jan. 20. There was a battle at Somerset, Ky., on Saturday between Generals Schoeff's and Zollicoffer's forces, lasting from early morning until dark. Zollicoffer was killed and his forces entirely defeated. Loss heavy on both sides.

Louisville, Ky., Jan. 20. Gen. Thomas telegraphs to headquarters, that Friday night Zollicoffer came up to his encampment, and attacked him at 6 o'clock Saturday morning, near Webb's Cross Roads, in the vicinity of Somerset.

At half past three o'clock, Saturday afternoon, Zollicoffer and Bailey Peyton had been killed, and the rebels were in full retreat to their entrenchments at Mill Springs, with the Federals in full pursuit.

The rebels in dispersing had crossed the Cumberland in a steamboat and nine barges at White Oak Creek. The loss of the rebels was 275 in killed and wounded. They left all their cannon, Quartermaster's stores, tents, horses and wagons which fell into our hands. The 10th Indiana regiment lost 75 in killed and wounded. Nothing further of the Federal loss has yet reached here.

The victory in Kentucky is of the utmost importance. Somerset is near to the Cumberland Gap, where the railroad which connects the States of Virginia and Tennessee crosses the mountains. If the Federal troops should push on and secure this pass, it will cut off all communication between the rebel army in Virginia and Kentucky, and open the way for the advance of Gen. Buel upon Bowling Green. Great anxiety will be felt to learn the particulars of the battle and the result. If the army of Zollicoffer is destroyed, it is a severe blow to the Confederates.

General Zollicoffer, was a native of Tennessee. He held various State offices from 1843 to 1851. In 1853 he was elected to Congress, and continued a member of that body for three terms. He edited the Nashville Banner prior to his election as a Congressman.

Bailie Peyton is a son of the ex-member of Congress from Tennessee.

San Francisco, Jan. 17. The Legislature has adjourned to the 21st, to allow time for the water to subside at Sacramento, the whole city being under water from three to eleven feet deep. The people are driven into the second stories of their houses, and are unable to build fires or cook food. Cooked provisions in large quantities were sent from here by two steamers on Sunday. The water has materially subsided, but the weather is still unfavorable. The whole valley portions of the State have suffered severely from this unprecedented inundation. Millions of dollars worth of property have been destroyed.

ITEMS.

Eruption of Mount Vesuvius. This phenomenon appears to have recurred with great violence. A stream of lava, twenty-four feet deep and three-fourths of a mile wide, is pouring down the side of the mountain. It is reported that six thousand inhabitants of the district near which the eruption has broken out are now fleeing from their homes. The foolish Bourbons, who "learn nothing and forget nothing," are said to consider the eruption of Vesuvius as a manifest demonstration of Providence in favor of Francis II. the exiled King of Naples.

☞ We are informed that Gov. Sprague of Rhode Island has received a telegram from the Secretary of War, asking how many men he could furnish at six days' notice, for thirty days, to be used to garrison the fortifications around Washington. The Governor replied two thousand men and a battery. He left on Friday night for Washington, and will return as soon as the troops are required.

— They are building a railway under ground through the city of London. Deep down beneath gas pipes, and water pipes, and sewers, a large artery will in future drain the overflowing surface of that mighty city. The first portion of this great work, extending from Paddington to the Victoria station, will be opened by the first of May next.

— At the siege of Sebastopol there were 253,042 rounds of cannon ammunition expended. There were 100 mortars and 266 guns of various sizes used in that siege, and of the whole number only 41 remained serviceable after the fall of Sebastopol.

— Persons who have lately been through Platte county, Missouri, say that every slave, as soon as he learns the stranger is from Kansas, asks the question: "Is the ice strong enough to cross on?"

— The trifling sum of $5,000,000 will be required to meet the expenditures of New York city for 1862.

— The total indebtedness of the South to our Northern merchants and manufacturers is about $300,000,000.

— The amount of money already advanced by the banks to the Government is $125,000,000.

— The total amount of gold now in the country is estimated at $275,000,000.

— The amount we expended in Europe for firearms last year was $22,000,000.

Married.

At Lyman, Me., Jan. 8th, 1862, by Eld. W. H. Mitchell, Bro. John C. Libby of Biddeford, to Sr. Sarah O. Hill of Lyman.

Notices, &c.

Subscription to the Tract Fund of the C. P. S.

Amount pledged and received from Oct 22d to Jan. 1st, 1862, $343 62.

G. F. S.	$ 1.00
P. Tandy	1.00
John Sissons	1.00
John Kemp	32
A Friend at Searsport	1,00
D. D. Haines	25
Mrs. G. P. Persons	2.00
L. W. Pierce	1.00
Friend in Abbington, Ct	4.00
S. Butler	10.00
W. Baker	3.00
M. Hodgdon	38
J. T. Howland	3.00
S. P. Clark	5.00
C. Bliss	2.00
T. J. Philbrook	3.00
Sr. Hill	2.00
J. Kimball	1.00
A Friend in Providence	1.00
H. A. Hovey	2.00
A Friend (North Canton)	1.00
L. Tewsbury	1.00
N. Warner	1.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

Bristol Conference.

A quarterly conference will commence in the Union meeting-house, Round Pond, Bristol, Me., Thursday evening, Jan. 30th, at 6 1-2 o'clock, P. M. Ministering brethren, and others who love to work for the Lord, are cordially invited to attend. Call on Capt. Stephen Harding, Samuel Loud, Wm. Cutler, Richmond, Me.

I. C. Wellcome, for the brethren.

Conference.

There will be a Conference, the Lord willing, at Savoy Hollow, Mass., in Rechabite Hall, commencing Wednesday, Feb. 5th, and continue over the following Sabbath. Services three times each day. Brethren W. S. Bishop, David Miller, H. R. Flagg and others are expected to preach the word.

Notice.

The Lord willing, there will be a meeting at the School-house in Pelham, about one mile from East Amherst, Mass., to commence on Thursday, Feb. 6th, and hold over Sunday.

Geo. A. Streeter.

Conference.

The next quarterly sitting of the Eastern New York and Western Mass. and Conn. Conference will be at Bristol, Conn., commencing Feb. 6th, 1862, and hold over Sunday. A general attendance of the preachers and delegates is desired, and as many others as can make it convenient.

S. S. Brazee, S. P. Babcock, T. S. Canfield, Committee.
G. L. Teeple, Sect.

For the Coming Struggle.

Daniel Howard .... $1.00.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston, (Lowell Street Chapel) Sunday, Jan. 26th
H. L. HASTINGS.

Boston, (Chapman Hall) .... Sunday, Jan. 26th
F. H. BERICK.

New Bedford .... Jan. 26th
RUFUS WENDELL.

Danbury, N. H., Knowlton School-house, Sunday, Jan. 19th.
East Canaan and Orange the week following, where S. K. Ford may appoint. JOHN G. HOOK.
ZINA FORD.

Bro. Hutchins will preach in Vernon, Vt., Jan. 26th
Bro. Champlain the first Sabbath in Feb.
E. G. SCOTT.

Vienna, Bro. Sevey's .... Jan. 27th
Wayne, (as Bro. Bartlett may appoint) .... Jan. 28th
Franklin .... Feb. 1st and 2d
East Stoneham .... Feb. 4th and 5th
West Stoneham .... Feb. 6th
West Lovell or Stowe, as Bro. Johnson may appoint .... Feb. 7th and 8th
I. K. LOMBARD.

Wayne .... Jan. 23d
Vienna .... Jan. 24th
Rome .... Jan. 25th to 30th
Augusta .... Feb. 1st to 4th
Lincolnville .... Feb. 6th to 9th
Rockport .... Feb. 10th to 11th
Searsport .... Feb. 12th to 13th
Bangor .... Feb. 14th to 16th
Bristol .... Feb. 20th to 23d
O. R. FASSETT.

P. S. If the above appointments conflict with others, brethren will please inform me at one of the places of my appointments. O. R. F.

Northfield Farms .... Sunday, Feb. 2d
H. K. FLAGG.

North Sutton, (Bro. J. Andrews' neighborhood) evening, Jan. 24th.
Danbury, where the brethren may appoint, evening, Jan. 25th, and over Sunday.
East Sutton, Wadley school-house, eve, Jan. 30th
Chichester, where Bro. Elmonds may appoint, Feb. 5th.
Northwood Narrows .... Feb. 6th
Nottingham, where Bro. Baker may appoint, Feb. 7th.
Lee, where the brethren may appoint, Feb. 8th and 9th, and over Sunday.
Dover, (at the Vestry) .... Feb. 12th
Great Falls, where brethren may appoint, Feb. 13th
South Berwick .... Feb. 14th
Dover .... Sunday, Feb. 16th
B. P. MANNING.

Central Coventry, R. I. .... Jan. 26th
D. A. JONES.

Stowe, Mass .... Sunday, Feb. 9th
L. BOUTELL.

South Windsor, Ct .... Jan. 16th
New Britain, Ct .... Feb. 2d
S. P. BABCOCK.

Danville, C. E. .... Friday evening, Jan. 24th and continue over two Lord's days, if thought best.
M. GRANT.

East Kingston .... Thursday eve, Jan. 24th
Exeter, N. H .... Sabbath, Jan. 26th
Portsmouth, the last two Sabbaths in Feb.
The first two Sabbaths in Feb. not engaged.
HIRAM MUNGER.

Portsmouth, N. H .... Jan. 26th
Kennebunkport, Me .... Jan. 27th, 28th
Biddeford .... Jan. 29th
Portland .... Jan. 30th
Yarmouth .... Jan. 31st
and over the first Sabbath in Feb. as Bro. York may arrange, and from thence eastward, the Lord willing. A. ROSS.

Alleghany River, near Bro. Jones' Sunday, Jan. 26th
Blooming Valley, Crawford Co., Pa., Sunday, Feb. 2d, and once in four weeks for awhile.
JOHN T. ONGLEY.

Goshen, Mass .... Jan. 26th
Northfield, Ct., in Albro Humpreyville's kitchen, Sunday .... Feb. 2d
Wrightville .... Sunday, Feb. 9th
South Norfolk, (Cowles' district) .... Feb. 12th and continue evenings through the week and over Sunday. C. GOODRICH.

Lee, where Bro. Randall may appoint, evening, Jan. 28th.
Exeter, N. H. .... Jan. 29th
East Kingston, as Eld. White appoints, evening, Jan. 30th.
Lawrence, Mass .... Sunday, Feb. 1st
Manchester, N. H .... evening, Feb. 3d
Hooksett .... evening, Feb. 4th
Suncook .... evening, Feb. 5th
Warner (Waterloo School-house) Sunday, Feb. 8th
Bro. Israel Andrews' neighborhood, evenings, Feb. 13th and 14th, and Sunday, Feb. 15th.
If any of these appointments conflict with previous arrangements, brethren will inform me by letter immediately, directed to Dover, N. H.
S. W. BISHOP.

Exeter, N. H, the last Sunday in Jan. (26th.)
Fairhaven, Mass .... Feb. 3d
New Bedford, Mass .... Feb. 5th
W. S. CAMPBELL.

Hoosick, Wilcox Corners, Friday evening, Jan. 24th and over the Sunday following.
Pownal, Wednesday evening, Jan. 29th, and over the Sunday following. M. BATCHELOR.

East Braintree ..... Jan. 17th and over the Sabbath
Troy, Vt. .... Jan. 27th and over the Sabbath where Bro. Coburn may arrange.
East Hatley, C. E., where Bro. Percival may appoint .... Feb. 10th
Danville, C. E. .... Feb. 11th and 12th
Ascot, C. E. .... Feb. 13th and 14th
Compton .... Feb. 15th and 16th
GEO. A. OTIS.

Savoy, White School-house .... Jan. 23d and 24th
Griswoldville .... Jan. 26th
Green River, Vt., Bro. Stark's neighborhood, Jan. 28th.
Northfield Farms .... Jan. 29th
GEO. A. STREETER.

Albany, Monday and Tuesday evening, Jan. 27th and 28th, if the church there so appoint.
Will some Bro. write me at Sandy Hill, N. Y. directing me on whom to call, and whom to find, &c., and also meet me at the depot, on the arrival of the morning train, on Monday, Jan. 27th, from Rutland, via. Fort Edward, if convenient?
Syracuse, N. Y., Jan. 29th, 30th, 31st, as Bro. C. B. Turner may appoint.
South Butler, N. Y., Sunday, Feb. 2d, and be at home shortly after. C. F. SWEET.

Warner, in the Methodist meeting-house, at the lower village, the 4th Sabbath in Jan.
The Sabbaths for me to preach at Concord are the FIRST and THIRD in each month.
T. M. PREBLE.

Kennebunkport .... Jan. 26th
C. H. LEVERTON.

Business Department.

Letters Received.

T E Wood, W Brewster, I C Rogers, A C Judson, M Simons, H Grew, W S Sheldon, C. C. F., I C Welcome, G. W. Bailey, B Matheson, S Titus.

Cash Receipts.

The *figures* following the names show the whole number to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

C Swift 338, F Granborn 338, Thos. Wright 290, I Webster 348, Mrs. H M Butters 338, Mrs. J Dresser 356, J H Langley 352, C H Hudson 364, J Kimball 338, George Brockett 355, C B Peck 308, H Gould 355, J M Hicks 353, B P Ravel 355, R E Childs 355, W H Pryton 340, George P Wright 323, F W Elmore 355, John E Ainsworth 329, P S Taylor 245, C M Cheney 355, E B Russell 355, Ann Stout 355, R McFadden 324, J Bailey 354, Dr. A Decker (2 Nos.) 351, Albert P Allen 344, W S Olmstead 351, Wm. Murphy 355, Emily H. Case 338, N Warner 381, Leander Martin 312, J A Norton 353, H R Evans 353, Eliza A Waldron 341, R Carlisle 356,—$1.00 each.

M A Mathews 351, Abraham Johnson 327, T J Philbrook 374, J O Barber 271, C Hopkins 364, W Towle 351, Mrs. G M Southmayd 276, B Bemis 353, E G Scott 364, C Cady 338, E Heath 312, J C Rogers 378, H L Parsons 341, Amos Bisel 351, A A Reynolds 364, D Shaw 354, G B Moore 319, Ezra Grinnell 382, Perry Grinnell 356, Emery Smeed 341, H H Hull 338, Sarah Gladden 358, John Renshaw 322, M M Flint 338, C Mendenhall (by M. W. M.) 318, E M Smith 284, Mrs. O Young 348, R Slayton 377, B N Childs 334, N Littlefield 338, B Burlingame 340,—$2.00 each.

Grace Ireland 342, 50 cts; J H Gibson 339, $4.00; J J Austin 364, $3.00; Joel Jones 313, $3.00; Julia Pike 368, $1.50; D C Bassie 338, $2.36; W A Stone 338, $4.08; E Sluger 342, 50 cts; S W Ames 338, $3.00; W H Marigold 352, $3.52; W Barthome 348, $4.00; A H Lowry 342, 50 cts; J F Carlton 342, 50 cts; R Evans 351, 51 cts; F M Callicott 342, 50 cts; J Whitaker 390, $6.00; H Johnson 329, 50 cts; J T Mansfield 338, $3.00; F Dinsmore 338, $4.00; W A Fenn (10 copies) 344, $6.00; Mrs. Abby Roberts 364, $1.31.

BOOKS AND TRACTS.

A Bissell $2.00, W H Marigold 48 cts, W Pratt $1.00, Mrs. A Roberts 69 cts.

To Correspondents.

Wm Fowle, there was due $1.16. You have paid to No. 351.

Bro R. Evans, we are out of "Church Debts," and credit you 50 cts. on the Crisis, which pays to No 350.

We cannot give the information desired.

J. O. Stevens, we are out of Foster's Letter.

A. P. Allen, you can get the Emphatic Diaglott by sending to Benj. Wilson, Geneva, Ill.

A. N. Seymour, Bro. Walter's paper has been sent to Jamestown. We now correct the mistake.

A. B. Andrews, have now charged you from May 29 1861. Will you collect $1.50 from the person you speak of, for us?

G. W. Bailey, we find you credited on book to only 260.

Maria C. Taylor, have cred. the dollar you sent to P. S. Taylor, Greenwich, N. Y. Please inform us if not right.

H. Fellows, have now cred. you to No. 341.

Sr. Henry's P. O. address is Bunker Hill, Macoupin Co., Ill.

G. W. Oakes' P. O. address is Wentworth Location, N. H., till April 1st.

Sr. L. Howell's P. O. address is Poultney, Vt., for the present.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

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Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 3 cts. single; postage 1 ct.; $1 per hundred.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $4.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

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Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 8 cts.—postage 1 cent.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

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The following books and tracts can be had of J. B. Waite, Warwick, R. I.—

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[illegible]

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Wayside Gleanings. By Fannie Parry. The gathered Memorials, in Prose and Verse, of one who fell asleep in early life. [illegible]

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[illegible]

H. L. HASTINGS, Providence, R. I.

For the Crisis.

Signs of the Times.

With strange, perplexing times are these
To stir each soul and pain the mind,—
Blasphemy, fraud, a church at ease,
Predicting peace to all mankind!
Are not these days by Scripture shown,
When "wicked men wax worse and worse,"
Causing the pure in heart to moan,
While sinners all seem more perverse?

Hear the groans of dying nations,
Empires falling, kingdoms wasting;
"God seems working desolations,"—
Is his day of vengeance hasting?
The wall of princes, rulers, ruled,
Shows wasted strength, crushed ambition,
While demagogues, with those they've fooled,
Madly hasten to perdition.

Rebellion, scoffing, unbelief,
Lying, treason, murder, strife,
Blaspheming God, peasant and chief
Making but sport of human life;
Robbing the poor the rich to crown,
Prelates and pastors reap their gain,
By shunning truth with pious frown,
While the suffering cry in vain.

See the mighty armies gathered,
With all the earth their battle field;
Those who ruled, and killed, and flattered,
Their haughty claims each now must yield.
Oaths and treaties, unions broke,
The final conflict rushes on;
Old time runs out, and God hath spoke—
"All kings shall bow to David's Son."

But while these tokens cause dismay
To all the sinful rebel ones,
They cause those joy who "watch and pray,"
God is their Father, they his sons:
These they expected,—promised sign
To all the faithful little flock.
Christ gave to show his harvest time,
And He is their foundation Rock.

Lord, let "thy kingdom come!" we pray,
Bring the "new earth," Eden restore,
"Thy will be done," thy sceptre sway,
O'er the redeemed reign evermore.
All christians, now "lift up your heads,"
Redemption's nigh, rejoice and sing
With saints who leave their dusty beds,—
Glory to Christ! our Savior, King.

Richmond, Me. I. C. Wellcome.

For the Crisis.

Hospital Rambles.

Bro. Grant:—Thinking that it might be interesting to a large class of the readers of the Crisis, (as many of them will probably never visit a hospital, but at the same time have friends, perhaps a husband, son, or brother in the army West, who, if not at this especial time, may at some future period be an inmate of some one of the many in and around St. Louis,) I have thought I would write sketches of the state and condition of things as I find them among that brave and suffering class of men—the sick and wounded soldiers. The good Lord has opened the way for me to visit and distribute books and tracts. Bro. Hastings (God bless him!) furnishes me, (see his letter in the Crisis to Sr. N. of B., Ill.) They are received with gladness, especially a bundle that Bro. Blain sent me from Buffalo, on the doctrine of the "state of the dead" and "punishment of the wicked," etc. Sold one to the Captain of an Iowa regiment, one "Death not Life," one of each of Bro. Grant's on "Soul," "Spirit," "What is Man?" and others that he selected, to the amount of fifty cents. Gave me a gold dollar and refused the change. "No," he said, "keep that for your per centage." Another took three of Bro. Grant's, and handed me forty cents, with the same answer.

I want more of those of Bro. Grant's. Indeed, brethren, any of you send me books, and if you are able, club together your *five cents*, and *pre-pay the postage*. Money is a thing almost impossible to get, and when Brother Hastings' books came, *he* paid the postage himself, all but *thirty* cents; that was *all* the money I had. Again I say, God bless him! I took them, and, with one dollar and sixty cents in my purse, I started alone for the big and wicked city of St. Louis. I showed the conductor the amount of worldly wealth that I possessed, and told him my errand. He let me go free. Paid twenty-five cents out of my little store for carrying myself and big basket of books to the heart of the city, where I was kindly welcomed by Sr. I. C. Bywater, (Bro. Bywater was absent) who made me "feel at home." May the Lord reward her. Their only son, Porter Bywater, died last June; death caused by excitement in St. Louis; was a Major in the U. S. army. Thus having a home, I dined, took my basket on my arm, and started out on my mission.

Now, friends, if you feel an interest in going with me, I shall be most happy of your company in

My Hospital Rambles.—No. 1.

Out into the busy, bustling streets, crowded with soldiers and civilians, officers of all degrees of rank, privates, who are "nothing but privates"; out among the rich and the poor. Here goes the rich, overbearing, pompous "Secesh," full of good living, wine and rebellion. There comes a wagon of Mo. refugees, drawn by oxen, filled with a flock of little half starved, nearly naked, barefoot, hatless, bonnetless children, who, with father and mother, have "left *all* to follow"—the Union soldiers. Poor creatures! houseless, homeless wanderers, like our Master,—not where to lay their heads. The horrors of this war, who can tell? Here goes "a lady," sweeping the pavement with her long dress, glowing in silks, gold, and "fine feathers." She cannot see the poor. Let her pass. But right in her wake comes one of earth's daughters of sorrow. Did you note that mild, sad face, so full of tears and sad memories? Her clothes were black. Did you notice that? They have their own tale to tell. Death has been there. Perhaps the husband of her young love has been killed in battle, or the bright-eyed boy that she loved so well. Cannot tell! no, cannot tell how they died, when, where, or who, *but death has been there*. There comes a company of soldiers, raw recruits, healthy, bright-faced boys. *So* many homes made desolate.

At last here we are. Do you see this stone front? A large, splendid hotel formerly, now a receptacle for the sick and wounded soldiers. Up these broad steps. "Take off your hat, sir!" says the guard. Of course that is not to me, only to the gentlemen that accompany me. Step this way and get our "permits." How exquisitely clean the floor! how white the curtains! how quietly every thing is conducted! No loud voices, or noise of any kind. You will please take notice of one thing; it is this: the politeness and gentlemanly conduct of all in these buildings, from Mr. Jas. F. Yeatman, President, to doctors, officials, nurses, and doers of good generally. Do you see that pleasant looking gentleman, in whose face goodness and kindheartedness look through every feature? That is Mr. Yeatman, the presiding genius. I must speak with him. His extreme urbanity in receiving people, particularly ladies, puts one entirely at their ease. There, he has readily granted me a "permit." Do you wish to see it? "Dr. Mills will oblige by allowing Mrs. N. M. Henry to visit the Hospital on —— Street. Jas. F. Yeatman, President of Sanitary Committee." There it is, brief and to the point. Now we can go. Here is a guard. "Got a permit?" "Yes, sir." "All right!" Make your bow to him. Now we are fairly under way. You must go through just so many forms.

But I have extended this to as great a length as is advisable, and as long articles are uninteresting, and very rarely read, and as I shall visit scenes with you which are distressing, soul-harrowing (but true) and of deep interest, for the present we will stop; and next week commence our visits from bed to bed, ward to ward, hospital to hospital. In the mean time I remain your Sister in the blessed hope.

N. M. Henry.

Bunker Hill, Macoupin Co., Ill.

Correspondence.

From Sr. S. P. Green.

Bro. Grant:—I have reason to thank God that I have been so much favored these eight years as to receive the weekly visits of such a worthy messenger as the *World's Crisis*; and I hope to have them continued while time shall last.

Dear brethren and sisters, let us all read, and not only read, but take counsel by the exhortations of "the beloved disciple." How much he wrote about *loving* one another! I need not stay to quote extensively from his writings. Those who are not familiar with his teachings may just take their Bibles and turn to the first epistle of John, and read it through. There is the kind of love christians will have,—no getting away from that. I will just read a few of the many rich and holy expressions of the "Beloved":—"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."

Let us renew our strength, and not be deceived by Satan when he tells us we were never converted, or never have met with a change of heart, or that God does not own us now and never has! When we are pondering over the need of more faith, more grace, more *light*, amid the surrounding darkness, let us keep right on our way with an eye open. Let us bear our afflictions with patience. O for the grace of patience! I do constantly sigh for mercy, grace, and peace. No peace to us comparatively till our change come, with the good old fathers and mothers that have long been bound by death in cruel bondage.

I have till now been very careful about inviting ministers to come to this place to hold meetings, or a meeting, on account of so much coldness and lifelessness among professors. I feared they would not be sufficiently remunerated for their trouble and expenses. But I have for many weeks, and I might say months, been apprised of it as a duty to request one of the servants of the true and living God, through the Crisis, to come to Plymouth, Vt., and hold a few meetings, or one at least. If there are any whom the Lord will send, let him come. Come in His name, and come in the strength and power of the Son of God. The *great and terrible day of the Lord hasteth—it hasteth*, and but few are prepared for the event. There is a chance for meetings this winter. Nearly all the places where religious worship can be held are vacant, and the people are content so to let things remain.

And now, dear brethren and sisters in the Lord, I write a word, a wish, to you; also my thanks for favors presented by you from the faithful hand of kind Providence. Many of you do not write as much for the Crisis as you used to do. I want to see your names at the bottom of your contributions. I always search my paper over to see if there is not a familiar name. In a late number of the Crisis, I saw Sr. Maria's name attached to some "Lines,"—"Thoughts of the Departed." Has Sr. Maria Mathews gone to her home in West Danville, C. E.?

I am a lone wanderer on this barren wild. I wish once more to listen to the melodious sound of the "gospel of peace"; yea, an Advent sermon. Who can come? Will you pray for me and mine that we fail not of having an "abundant entrance into the everlasting kingdom." From one of the poorest and weakest of his little ones.

Plymouth, Vt.

From Bro. P. S. W. Deyo.

Dear Brn. Grant and Morgan:—After a space of time that I have been waiting for certain reasons, I have again resumed my work of recruiting soldiers for the army of the north-west. I feel delicate to report my success, as I seek not for a great name, but I know that there are those who are anxious to know what I am about. I did not start out as soon as I should, as I wanted to see how the ark would move at Strawberry Point, under Bro. Sheldon's labors, which was far better than I expected; as the day of good success had passed by when Bro. Sheldon was there first. If he had staid, success would have united with us.

I immersed three the day Bro. Sheldon left, and four have since united with us, and a number will join as soon as convenient. I then went eight miles from home and staid there a week, and four were baptized. I then started for Cascade, where I am now recruiting and having very good success. Cascade is situated on the North Fork of the Maquoketa river, 25 miles west of Dubuque, with about 1500 inhabitants, four meeting houses, and a variety of sects and parties. Some four years ago, Eld. James Taylor came here, preached and organized a Christian church, which, under his labors, numbered twenty-two. Since he left, two years ago, they have been destitute of preaching until Eld. Moses Chandler came here, last May, which resulted in quite a stir on doctrine, and set some to investigating, while others fought and evil affected the minds of many against the truths we hold dear. I came and preached four times to them in July. I should have staid then, but for the want of long evenings, until something was done, as I believe it is always best to strike while the iron is hot. Prof. Hudson came here in September, staid one week, and left the impression that a scholar believed that endless life was only obtained through the Life-Giver.

Subsequent to his visit, I commenced the last of November and staid two weeks. I found the church affairs bad. Some had moved away, some backslid, while but few still held on to the old ship. I tried to gain the confidence of the people and set things in order. The result of this visit was, eight were baptized, and fourteen united with the church, which makes about twenty-five members, with a comfortable meeting house.

I left and went home, staid one week, and commenced again the 14th of this month; have baptized three since I returned, and hope to have some more good news to send on soon. A school teacher came to me Sunday night, and said he wanted to be baptized,—had been sprinkled, but was not satisfied with it. He could not attend to it during the week, so by the light of the moon one beautiful night, with a multitude of well-behaved people, we repaired to the water, where three took the oath of allegiance to the government of Jesus Christ, hoping to share in the glories of his kingdom.

Cascade, Iowa, Dec. 18, 1861.

From T. W. Smith.

Bro. Grant:—I promised to write again in reference to my labors here; and as you want "short articles" I will try to be as brief as possible. I have tried to preach eight times since I wrote last. On Saturday, 21st inst., I baptized three young women who have begun the christian warfare. The occasion was one of much interest. They came up out of the water shouting, "Glory to God!" On Thursday evening last, Bro. Jones, of the "Christian Connexion," assisted me in organizing a New Testament church of eight members. There are at least half a dozen more who will unite with us shortly. It is the desire of the church that I should take the oversight, which I shall endeavor to do as far as I have ability, and it does not conflict with my duties as Evangelist. Bro. Jones organized a church about one week previous, of about sixteen members. He has determined to sound the alarm, by making the near approach of the Messiah a prominent subject of preaching. The field is vast here. The labors of Bro. Blain and Sr. Henry were not in vain in the Lord, for now by a little watering God has given the increase. I hope I shall have an interest in the prayers of the church, for I have much to contend with,—the opposition of sectarians, and the bad influence of false brethren. But I feel that He that is for me is more than all that are or can be against me. I hope to have more of interest to write you soon.

Near Vandalia, Fayette Co., Ill., Dec. 28.

From G. W. Place.

Bro. Grant:—I would like to request, through the Crisis, some brother of like precious faith to come this way on his pilgrimage and preach the truth, for it has never been preached here as we believe it. I am alone (except my family) in faith, but I feel willing to do all that is in my power to help the cause in this place, and let man hear that never heard before. If some brother could come here and preach the Apostolic doctrine, I believe that much good might be done. Write me, or come to my house.

Dement, Illinois.

For the Crisis.

Then, Now, and Hereafter.

They once were mine—entrancing scenes,
Toward which e'en now fond memory leans
With tearful eye, and almost prays,
O give me back my youthful days!
I saw the spring in flowery vest,
With shining dew-pearls on her breast:
She wore the clouds, that airy sail,
As bridal beauty wears her veil.
In summer saw o'er slope and lea
The sportive lights and shadows flee;
Looked deep in heaven's mysterious blue,
Which world's above went moving through;
Anon, beneath the mirror tide,
I gazed upon the mountain hight,
Immersed in waves of golden light,
Before the gaudy foliage fell
O'er cliffy peak or sinking dell;
And often, as I wondering stood
In Nature's awful solitude,
A voice of stillness seemed to say—
Youth's transient visions fleet away.

* * * * *

Those years are passed; upon my brow
The frosted locks are growing now;
The youthful bands with whom I played,
Are sleeping 'neath the yew-tree's shade;
The mother, on whose breast I lay,
Is coffined yonder in the clay.
Two marbles chronicle the date
When children passed "death's iron gate."
And if I wait, the grave for me
Is pausing, as once, Job, for thee.

* * * * *

But I have heard One soon will come
To break the bars that bolt the tomb;
And that much dust o'er which we tread,
Shall angel's deathless forms be made
They say, beyond fate's farther shore
"No tempests beat, no billows roar;"
They tell me Paradises bloom
Beyond the deserts and the tomb;
That over there, Jerusalem
Is walled around with costly gem;
That hearts ne'er break, that griefs ne'er sigh,
That tears are wiped from every eye;
That the eternal raptures there,
The pure, the good, the holy share,
Then, heavenly Father, me, I pray,
Give youth eternal in that day.

Eld. S. A. Chaplin

Pierceton, Ind., Dec 13th, 1861

For the Crisis.

Thoughts on Life.

Life is to the material body what the flame is to the lamp. Adam, the lamp complete, is made of the dust of the ground, Gen. 2: 7; but the lamp is not lighted until the breath of life is breathed into his nostrils; he then becomes a living soul, or lighted lamp. But because of his disobedience, he is doomed to die, or his light is destined to be put out, and so this putting out of the light, or dying, has passed upon all men, after the similitude of Adam's transgression. Rom. 5: 12, 14.

The resurrection to life from the dead is virtually a relighting by Christ of these extinguished lamps; when the righteous, or those who, by patient continuance in well doing in this life, have sought for glory and honor and immortality, are to be rewarded with *eternal life*, or their lamp is not to be extinguished the second time, while those of the opposite character are to have their light extinguished a second time, which is "the second death;" and this "second death" is not the result of what is entailed upon man as the Adamic penalty, but the penalty of *individual sinning*. Ezk. 18: 4. C.

Selections.

The War.

Southern papers give most discouraging pictures of the condition of the great rebel experiment. The torch of the incendiary is passing from city to city like an avenging sword. At Richmond the theatre and some other buildings have been destroyed. At Nashville a number of valuable stores and a large quantity of public property shared the same fate. The *Richmond Examiner* of the 2d tells us that "the year closed under gloomy auspices, with a check at Dranesville and a rumored disaster in Missouri; the year which yesterday began has opened with evil tidings," (the surrender of Mason and Slidell.) The chagrin of the rebels at the action of the North in avoiding a war with England, knows no limit, although they endeavor to conceal it in frothy tirades about the national disgrace of the Union. Their hope of an alliance with Great Britain has ceased, and with that hope goes also that of recognition by any other nation. In their army, too, there appears to be an element of weakness of the most fatal character. By their own confession there is much drunkenness among the officers and vacant idling by the men; regimental drills have fallen into complete disuse, and the *Richmond Examiner* says, "We cannot shut our eyes to the fact that the army is becoming a name of terror and dread to the minds of our citizens." Large sums are paid for "substitutes" by the better class of men, and in one instance $1,500. Richmond is full of idle vagabonds discharged from the hospitals, and their dread of returning to the ranks is so great that one is said to have committed suicide rather than return to that life of famine, dirt, and idleness.

We learn from rebel sources that our forces at Ship Island have taken possession of Biloxi, on the mainland, commanding the railroad between Mobile and New Orleans, and had threatened to make still further seizures. They also say that Fort Pickens had been doing something more in the bombarding line, but what damage was done, if any, they have neglected to tell us.

The great expedition, under command of Gen. Burnside, is doubtless ready for sea, but the profoundest secrecy is kept as to its time of sailing and its destination. The rebels are in great excitement concerning it, as they believe it to be intended for invading York and Rappahannock Rivers in the rear of their army, while McClellan makes an attack on their front.—*Independent.*

A Family Religious Paper.

We copy from an exchange the following paragraph respecting the benefits of a good family religious paper:

"A good family paper is of untold benefit to the children and youth of a family. They are forming characters for life, and for eternity. A religious paper placed in their way weekly, will silently yet effectually influence them for good. It will bring truth before them in new forms. It will furnish them with the means of distinguishing truth and of defending it. It will tend to make them more intelligent, and give stability and enterprise to their characters. It will fit them to go into the world and resist its temptations, and induce them to seek to accomplish something for others. We feel to-day, and have felt every day since our boyhood, the influence of the religious paper which paternal love and paternal wisdom furnished for the family. It imperceptibly modified and corrected our wrong views, and caused us to look intelligently and religiously at the aim of life. And we can hardly conceive how, in this age, any one can do without a family religious paper. Better deny the body in some respects, than deny the mind and the soul this blessing. Better withhold from the children some other thing rather than this. Put down a *Family Religious Paper* not merely as a luxury, but as one of the conveniences, the *necessaries* of life, and provide accordingly."

Judicious Commendation.

"Father," said Isaac Ford, as he came where his father was sitting in the shade of a large chestnut, conversing with a neighbor, "I have raked up all that hay."

His father gave him a slight nod, and went on talking with his friend. Isaac was disappointed. He had exerted all his strength in performing the work assigned him by his father. He had done it very well. He expected that his father would express some surprise at his having finished it so soon, and would have given him some words of commendation. He called his father's attention again by saying, "I have finished raking up the hay—what shall I do next?"

"You may go to picking up stones in the sheep pasture."

Isaac went away with a sad countenance. His feeling of disappointment was well nigh changed into a sense of injustice.

Mr. James noticed it, and said to Mr. Ford, "Do you never praise your children when they do well?"

Mr. Ford hardly knew what to answer, and therefore was silent.

"I think we often err in not praising our children when they deserve it. A parent's commendation is a great stimulus to well doing on the part of the child."

"Is there no danger of their substituting the love of praise for a sense of duty as the principle of action?"

"Not if the parent is judicious in his commendation. The principle of commending well-meant though imperfect endeavors is sanctioned by our Lord in the parable of the talents, and in the account of the final judgment."—*New York Observer.*

$2,000,000 per Day.—A Cash Item.

It is proper to hear all sides in regard to the war, and we therefore give the following, without indorsement of course, as specimen-talk of the grand, dissatisfied, stay-at-home army, who say:

—Arm and equip, as the law directs, 750,000 men, and then, at a cost of $2,000'000 per day—do nothing.

—Have it generally understood that we have a "grand naval force of 264 vessels and 24,000 seamen" ready to unite with all our other armed hosts to crush out the rebellion, and then tell "our dear Southern brethren" that just at present we shall, at a cost of $2,000,000 per day—do nothing.

—Let our loyal merchants, who lend the Government money to buy powder, go to Alexandria and elsewhere to collect debts from rebels and then be told, right in sight of their own property, on the shelves of these traitors, that, under existing circumstances, we shall wait, at $2,000,000 per day, and—do nothing.

—Let us alternately smile and get mad at the surrender of Mason and Slidell, at the coldness and indifference of all the great powers of Europe, at the possibility, in fighting, of having two irons in the fire, and then, after several grand reviews at $2,000,000 per day, resolve to—do nothing.

Let us not forget the unparalleled patriotism and generosity of our banks, in helping the Government to almost an untold amount of money; be thankful that their courage held out so long; and then resolve, money or no money, that as it costs only $2,000,000 per day, or *seven hundred and thirty millions of dollars!* per year, we will—do nothing.—*Independent.*

How to Admonish.

We must consult the gentlest manner and softest seasons of address; our advice must not fall like a violent storm, bearing down and making those to droop whom it meant to cherish and refresh. It must descend as the dew upon the tender herb, or like melting flakes of snow; the softer it falls, the longer it dwells upon and the deeper it sinks into the mind. If there are few who have the humility to receive advice as they ought, it is often because there are few who have the discretion to convey it in a proper vehicle, and can qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by an artful mixture of sweetening and agreeable ingredients. To probe the wound to the bottom, with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very dexterous and masterly hand. An affable deportment and complacency of behaviour will disarm the most obstinate; whereas if, instead of calmly pointing out their mistakes, we break out into unseemly sallies of passion, we cease to have an influence.—*Morning Star.*

For the Crisis.

Haste thee onward, old Time!

Haste thee onward, old Time! in thy rapid flight,
And bear us away to the realms of light,
For we long to rest in that happy home,
Where the saints of all ages with joy shall come;
Where the wail of the captive is heard no more,
And the pilgrim's wanderings all are o'er;
Where the sunlight of Eden earth's gloom shall dispel,
And the meek, holy ones in its radiance dwell.

Haste thee onward, old Time! for the earth is drear,
And suffering and woe are our portion here;
And trembling and sad is our pilgrim song,
As we hasten to join the holy throng;
And our closet walls might witness bear
To the tears which fall unhindered there,
While we lift our hearts to the mighty One
For strength to endure till His work is done.

Haste thee onward, old Time! for the night has been long,
And the pilgrims have wept 'mid oppression and wrong;
Our hope's been deferred, and the world has grown cold
While we've waited and longed for the morn to unfold;
And some we have loved are now sleeping in dust,
And others have turned from the path of the just;
And perils and dangers surround our path,
For we've reached the hour of the Tempter's wrath.

Haste thee onward, old Time! bid the moments fly,
For the morn of redemption is drawing nigh;
Stay not, for the weary are yearning for rest,
And hasting to reach the bright home of the blest.
Oh! welcome the day when the journey shall end,
When the King in his glory the heavens shall rend,
To gather his jewels, his chosen and tried,
And seat them in glory enthroned by his side.

A Pilgrim.

Hygiene.

"This is for your Health."—*Paul*

Keep your Mouth Shut.

Some months since, Bro. Hastings put a work in our hands showing the importance of breathing through the *nostrils* instead of the mouth, *especially when we sleep*. We consider the instruction received from the work of great value, and would recommend our readers to procure a copy if they can. The following extract from the *Scientific American* will give the reader some idea of the work.—U.

IMPORTANCE OF SLEEPING WITH THE MOUTH SHUT.

We have received a very curious pamphlet from George Catlin, the famous painter and investigator of the habits, customs, character and ethnology of the Indian tribes. Mr. Catlin observed, many years ago, that those tribes of Indians who have not been corrupted by contact with the whites, have remarkably fine figures, perfect teeth and robust constitutions, and are free from most of the diseases which prevail in civilized communities. Naturally anxious to learn the cause of this superiority, he was led to make inquiries and observations in relation to it, and after a long series of investigations he has come to the conclusion that it is to be attributed to a very great extent to the manner in which Indians breathe, they breathing at all times through the nose, while whites breathe very much through the mouth. His pamphlet is entitled "The Breath of Life," and it bears the motto—

{ All Life (on Earth) is Breath. }
{ All Else (on Earth) is Death. }

The following extracts embrace Mr. Catlin's most interesting facts, and they will give a good idea of the course of his reasoning:—

THE WAY THE HABIT IS ACQUIRED.

"When I have seen a poor Indian woman in the wilderness, lowering her infant from the breast, and pressing its lips together as it falls asleep in its cradle in the open air, and afterward looked into the Indian multitude for the results of such a practice, I have said to myself, 'glorious education! such a mother deserves to be nurse of emperors.' And when I have seen the careful, tender mothers in civilized life, covering the faces of their infants sleeping in overheated rooms, with their little mouths open and gasping for breath, and afterward looked into the multitude, I have been struck with the evident evil and lasting results of this incipient stage of education; and have been more forcibly struck and shocked when I have looked into the bills of mortality, which I believe to be so frightfully swelled by the results of this habit thus contracted and practiced in contravention to nature's design."

BREATHING THROUGH THE MOUTH NOT NATURAL.

"We are told that 'the breath of life was breathed into man's nostrils'—then why should he not *continue* to live by breathing it in the same manner? The mouth of man as well as that of brutes, was made for the reception and mastication of food for the stomach, and other purposes; but the nostrils, with their delicate and fibrous linings for purifying and warming the air in its passage, have been very mysteriously constructed, and designed to stand guard over the lungs—to measure the air and equalize its drafts during the hours of repose. The atmosphere is nowhere pure enough for man's breathing until it has passed this mysterious refining process, and therefore the imprudence and danger of admitting it in an unnatural way, in double quantities, upon the lungs, and charged with the surrounding epidemic or contagious infections of the moment. The impurities of the air which are arrested by the intricate organizations and mucus in the nose, are thrown out again from its interior barriers by the returning breath; and the tingling excitements of the few which pass them, cause the muscular involitions of sneezing, by which they are violently and successfully resisted. The air which enters the lungs is as different from that which enters the nostrils as distilled water is different from the water in an ordinary cistern or frog pond. The arresting and purifying process of the nose, upon the atmosphere with its poisonous ingredients, puffing through it, though less perceptible, is not less distinct, nor less important than that of the mouth, which stops cherry stones and fish bones from entering the stomach.

In man's waking hours, when his limbs and muscles and his mind are all in action, there may be but little harm in inhaling through the mouth, if he be in a healthy atmosphere, and at moments of violent action and excitement it may be necessary. But when he lies down at night to rest from the fatigues of the day, and yields his system and all his energies to the repose of sleep, and his volition and all his powers of resistance are giving way to its quieting influence, if he gradually opens his mouth to its widest strain, he lets the enemy in that chills his lungs—that racks his brain—that paralyzes his stomach—that gives him the nightmare—brings him imps and fairies that dance before him during the night; and during the following day, headache—toothache—rheumatism—dyspepsia, and the gout."

THE DISEASES PRODUCED.

After pointing out that the organs most quickly affected by a wrong mode of breathing, are the lungs and their connections, including the bronchial tubes, the throat, the tongue and the teeth, our author says:

"Besides the list of fatal diseases already given and which I attribute chiefly to the pernicious habit which I have explained, there are other results affecting the senses, personal appearance, and the enjoyments of life, which, though not *fatal*, are themselves of sufficient importance to demand its correction; such as curvature of the spine, idiocy, deafness, nightmare, polypus in the nose, malformation and premature decay of the teeth, toothache, tic-douloureux, rheumatism, gout and many others, to which the brute creation are strangers, and to most of which the savage races are but little subject."

THE EFFECTS ON THE TEETH.

"The teeth of man, as with the brutes, are wisely constructed to answer their intended purposes through the natural term of life, and would so, no doubt, but from abuses, the principle one of which I consider to be the pernicious habit already explained. The saliva exuding from the gums, designed as the element of the teeth, floods every part of the mouth while it is shut, continually rising, like a pure fountain, from the gums, at the roots of and between the teeth, loosening and carrying off the extraneous matter which would otherwise accumulate, communicating disease to the teeth, and taint to the breath.

"Among the native races they seem to have a knowledge of these facts, and the poor Indian woman who watches her infant and presses its lips together as it sleeps in its cradle, attracts the ridicule perhaps, or pity, of the passer-by, but secures the habit in her progeny which enables them to command the admiration and envy of the world. These people who talk little and sleep naturally, have no dentists nor dentrifice, nor do they require either; their teeth almost invariably rise from the gums and arrange themselves as regular as the keys of a piano, and without decay or aches, preserve their soundness and enamel and powers of mastication to old age; and there are no sufficient reasons assigned yet, why the same results, or nearly such, may not be produced among the more enlightened races, by similar means. Civilized man may properly be said to be an open-mouthed animal; a wild man is not. An Indian warrior sleeps, and hunts and smiles, with his mouth shut, and with seeming reluctance, opens it even to eat or to speak. An Indian child is not allowed to sleep with its mouth open, from the very first sleep of its existence; the consequence of which is, that while the teeth are forming and making their first appearance, they meet (and constantly feel) each other; and taking their relative natural positions, form that healthful and pleasing regularity which has secured to the American Indians, as a race, perhaps the most manly and beautiful mouths in the world.

AN INDIAN'S OPINION OF ENGLISHMEN.

Of the party of fourteen Ioway Indians, who visited London some years since, there was one whose name was Wash-ke-mon-ye (the fast dancer,) he was a great droll and somewhat of a critic, and had picked up enough of English to enable him to make a few simple sentences and to draw amusing comparisons. I asked him one day how he liked the white people, after the experience he had now had; to which he replied, "Well, white man—suppose—mouth-shut, putty coot, mouth open, no coot—me no like um, not much." This reply created a smile among the party, and the chief informed me that one of the most striking peculiarities which all Indian tribes discovered among the white people, was the derangement and absence of their teeth, and which they believed were destroyed by the number of lies that passed over them."

The pamphlet is published by John Wiley, of New York city, and sold for 25 cents. We advise all persons, especially parents, to procure it.

☞ Present the light gradually to eyes that have been in darkness, otherwise they are only blinded by its brightness.

The World's Crisis

AND

Second-Advent Messenger.

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Miles Grant, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 331. BOSTON, WEDNESDAY, JANUARY 29, 1862. VOL. XIV. NO. 20.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

When?

When shall the night be gone,
With all its woe and sorrow?
When shall we gaze upon
A tearless, cloudless morrow?
When shall its golden light
Up in the east be streaming;
When shall its radiance bright
Athwart the heavens be gleaming?

When shall that Sun arise
Whose wings are fraught with healing,
Soft "airs from paradise"
O'er this dark world be stealing?
When shall the robe and crown
To martyred saints be given,—
City of pearls come down,
Uniting earth to heaven?

When shall earth's groaning cease,
Her discord all be ended,
The glad "new song" of praise
With angel-harps be blended?
When shall that "rest" be given,
That for the saints "remaineth,"—
That shout go up to heaven—
"The Lord Almighty reigneth"?

Warner, N. H. L. R. K. BISHOP.

For the Crisis.

Panting after God.

BY S. S. BREWER.

"As the hart panteth after the water brooks, so panteth my soul after thee, oh God. My soul thirsteth for God, for the living God; when shall I come and appear before God?"—DAVID.

It was not a cold indifference that moved the heart of the sweet singer when he traced the above glowing language. How unlike the many desires we so often hear uttered in our social meetings. Ah! my dear brother or sister, it was from the deep soundings of a heart that felt just as you and I must be made to feel, ere we shall have the promise of our divine Lord and Master verified to our longing hearts—"*Blessed are they that* HUNGER *and thirst after righteousness, for they shall be filled.*" No person dying for the want of bread could be satisfied with wealth or honor where no bread was to be obtained. No famishing traveler on the parched desert, dying with thirst, could be kept alive with gems or gold. The importunate, plaintive cry would be unceasing—give me bread! give me water, or I perish! Away with your pleasures, honors—take your gold—give me bread! If you would save my life, give me a cup of water! Bread and water are more precious to me than all beside! That is hungering and thirsting in a natural sense. Now then, until there is an awakening to the subject of entire consecration by self-examination, and an unlimited confidence in the declaration that without holiness "no man shall see the Lord," so as to bring us to such a state of hungering and thirsting after righteousness as to forsake the world, and feel that without the bread and water of life we must perish,—*we shall never be filled.* Mark it down in your mind. My brother and sister, looking for the appearing of Jesus, settle it in your mind that the work of preparation must be in a state of constant progression until the chief Shepherd appears. O! ye heaven-favored ones, wake up to the perils that surround you, and seek the only remedy, by faith and obedience, that can save you in the day of wrath about to break upon us. Let me now introduce to the readers of the Crisis a letter written by James Meicle, dated

"*Gibraltar Bay, Feb. 24, 1759.*

WHAT WE SHOULD EXPECT AND WAIT FOR.—How are our joys heightened by hope, and that sometimes a hope that is false! And how vainly are our expectations pointed at some future enjoyment, which, when it comes, shall perhaps disappoint us in the enjoyment! Yet for such things we long, though in a manner hankering after our own misery. But how much does it rather become me, if an heir of God, an expectant of bliss, and a candidate for glory, to be waiting for Him who shall appear the second time without sin unto salvation; to be hastening unto the day of the Lord, and crying, 'Why is his chariot so long in coming? why tarry the wheels of his chariot?' When will these Empyrean heavens divide, to let my Lord descend? When will these celestial doors fly open, that the exalted One may come in all his state, in his own and in his Father's glory, with his holy angels? When shall the starry way of eternal communion be stretched out between the highest heavens and the new earth, wherein shall dwell righteousness? When shall I begin to behold Him in all his glory, whom eye hath not seen, and to see thee without a cloud, who art altogether lovely? When shall my soul be revived with the smell of the rose of Sharon in the paradise of God, and sit down with great delight under the shadow of the tree of life, the plant of renown, and eat of thy immortalizing fruit, and drink of thy refined wines? When shall I join my songs with the anthems of eternity, and mingle my grateful notes with the harpers round the throne? When shall the hiding hills, the intervening heights, be molten down by the beatific vision of thy blessed self, and the valley of darkness and deeps of despondency rise into the mount of communion? When shall I enter into the joy of my Lord, walk with thee in white, and be satisfied with thy likeness? Then shall I know thee as I expect, praise thee as I aspire after, and love thee as I would."—*Solitude Sweetened.*

To my dear brethren and sisters with whom I have labored in word and doctrine, let me exhort you in these last moments of probation to arise and get in a state of readiness. The Bridegroom is coming, and those only that are found ready will be admitted to the marriage supper. Only the bride that "*made herself ready*" shall see the King in his beauty, and all the beautiful ones with him, within the massy portals of the holy city. Do not trust in a mere theory, a talkative profession, a stupid indifference to a deep-wrought work in the heart. Dedicate yourself daily; every morning before you leave your bed-chamber return thanks to God for preserving your life through the night. Fathers and mothers, keep the sacrifice smoking on your morning and evening family altars. "Pray without ceasing." Remember the closet. Take notice, backsliding commences in the neglect of secret prayer. You may keep up a cold formality around the family altar, but, dear brother, if you want the unction, the joy, peace and blessing, be sure to have the way opened first in secret, and then come round the altar with the family, and thy Father which saw and heard thee in secret will reward thee openly. Amen.

Is Christ your only trust and guide,
And dearer far than all beside,
And pants your heart for holiness?
Then sure you are a child of grace.

I received such a heavenly heartburn in reading the above spontaneous gushing of a disciple longing to be with his Lord and Savior, that I concluded it was too precious to be laid aside, to waste its sweetness on the air of solitude. "O!" thought I, "if he now lived, what holy raptures would burn and glow on the altar of such a sanctified heart! May the Lord in mercy sanctify it to the spiritual benefit of all lovers of our soon coming King, is the fervent desire of thy humble brother in Christ. Amen.

South Glastenbury, Conn.

For the Crisis.

Human and Divine Government.

NUMBER FOUR.

It is a true saying that "a bad government is better than none." This world of mankind is badly deranged. It must be under some discipline, and if its rampant people will not obey God, they must feel the force of power; consequently civil law must be ordained by which to govern men. God has, as Paul asserts, "ordained the powers that be," not to govern his children, but to keep the wicked in check, that he may gather out a people under the power of the gospel, and that his people may not be wholly eaten up by the wicked. Consequently we find the idea running through all the Bible, that God ruleth in heaven and among the children of men.

When Jesus was personally among men, he recognized human law, saying, "Render therefore unto Cæsar the things which be Cæsar's." And again, "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so." Again, when tribute was demanded, He asked, "Of whom do the kings take tribute?" and readily paid the demand. So also with the apostles. Civil law was recognized by them. They never attempted to throw off, or evade, their responsibility to human government. They urge the followers of Christ to observe such authority. The world of rebellious, envious, ambitious men, could not exist without some system of law, to which must be affixed penalties, with power to enforce law, and execute its demands. God had ordained such authority among the rebel race. See Rom. 13. God intended it for the good of men, and he holds those who take office under this authority responsible for the discharge of their duty, according to their own standards of right, and their oaths of fidelity to them. But remember that this grant of authority on the part of God, "for the punishment of evil doers," and the protection of the innocent, is one thing; while the administration of power and law, the legislating and executing, is quite another. These points are left to men to work out. While they turn away from the fountain of true wisdom, reject the legislation and administration of Jehovah, they must use *their* wisdom, and work by *their* skill, have Monarchies, or Republics, Empires, or Duchies, Democratic or Aristocratic, buy and sell men, or acknowledge equal rights for all men; make wholesome laws for the people, and administer them, or make the most unrighteous laws and administer them; or let "truth fall in the streets" and forbid that "equity should enter."

Thus, while God ordains the authority, or power, man exercises his free agency in the use and abuse of it. This is clearly seen in the history of nations, as in individuals. Who dare take the responsibility of saying that the God of heaven has produced all the various forms of government the nations have had, and framed all the laws, ratified all the edicts, changed and amended all the statutes of State? Such a thought would be madness. Take the picture of nations as they are spread out before us to-day, merely of this generation, and attempt to charge God with being the author of the laws and statutes now existing in all nations. What could be more derogatory to his character? It is true that God holds a control over all these, and will so "restrain the wrath of man," so govern events produced by man, as to subserve his work of redeeming a people for his name, and bring final ruin upon all who call not upon him for help. Man's wisdom and might will all be tested, used up, and be finally brought to naught. But it must be kept in exercise "until He comes whose right it is" to take the government upon his shoulder.

With the above view of the case, the apostles and the Savior could readily recognise the authority of the nations, and urge "subjection to the powers that be," and "obedience to magistrates." But how did they do when the laws conflicted with the laws or the commands of God? Did they argue that these statutes of State, or ordinances of councils, were of God, and must be obeyed? No, no. What then? "Whether it be right to hearken unto you, rather than God, judge ye." Thus they kept at God's work; but their rulers forbade them; still they reply, "We must obey God rather than men," and keep at it. But how do they get on in being "subject to the powers that be"? Let us see. "The powers" send an officer after Peter, and lock him up in the strong hold, made "for the punishment of evil doers." Peter tamely submits. He is subject to the power. It did not take six men to tie and carry him to jail. He had disobeyed their edict. But God shows his approbation of this law-breaker, sends down an angel, by the prayers of the brethren, and reverses the power of the locks, and of the rulers, lets Peter out of jail, to go on with his work. The case was the same with Paul and Silas. They were disobedient to evil laws, but passive and submissive to the power of the executioner. This is being "subject to the powers that be", and it requires grace to do this.

Richmond, Me. I. C. WELLCOME.

For the Crisis.

The Knowledge of God.

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."—Isa. 1: 3.

The following remarks are designed rather as thoughts on the times in which we live, than any disquisition of prophecy, and are used to illustrate, if not by analogy, to predict the certainty of coming judgments on our land, and forewarn those who have been waiting for the Savior and are doubtful in heart, lest they imbibe the martial and vindictive spirit of the times, and thereby suffer the loss, if not of a future life, at least the continuance of the present, which God has promised to his faithful ones who watch and pray always, and are thus accounted worthy to escape the perils of the last days and live to stand before our Lord when he appeareth. The human race, as a great majority, seem to have been the same in all ages of the world. And in scanning the sacred page we are struck by the inconsistency manifested by man in his hypocritical observance of the acknowledged laws which our Creator has laid down for us in the Bible. And designed for both our present and eternal good, he hath declared his word to be a Lamp to our path and light to our feet, and thus by humbly taking it alone for our counsel, we may obtain a knowledge of God, which will be a sure defense not only in every national calamity, but also a saving grace in every spiritual trial; and instead of desponding during dark clouds of approaching judgments, we may rejoice, while the multitude of those who come short of this knowledge are filled with fear and sad forebodings of things coming on the earth; and in anticipating trouble their minds are like the troubled sea whose waters cast up mire and dirt, and in vain resort to their own proud efforts to avert impending dangers, and, trusting to their own resources and wisdom, forget that the Lord God omnipotent reigneth.

The want of this knowledge of God which we see so prevalent around us, is but the counterpart of that exhibited by ancient Israel which the Prophet deprecates in the words of the text, and exclaims for God in the verse following,—"Ah, sinful nation! a people laden with iniquity, a seed of evil doers, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." It was not because Israel did not profess a knowledge of God and conform to the outward requirements of the law, that judgments were pronounced by the Prophet, for at the 11th verse he enumerates their external ceremonies and at the 13th verse says, "Bring no more vain oblations: incense is an abomination unto me; the new moons and Sabbath, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." "And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood."

How like the present time! Although we as a nation have made the loudest professions of christianity and the knowledge of God, we find ourselves guilty of all the inconsistencies and sins for which the Prophet denounced ancient Israel, and for which the judgments of God followed them to their overthrow and extinction as a nation. There are many points of resemblance between them and ourselves; they were a number of distinctive families or tribes confederated together and holding within themselves the Oracles of God, while his visible glory was manifested in their temple; and while they were obedient, and lived in unity and fraternal love, they were impregnable to the machinations of all outside enemies, however mighty or numerous. After the death of Moses, they were governed by Judges selected and appointed of God—till their habits and customs became more and more like the ungodly nations around their border,—till they renounced the rulership of God in the person of their Judges, and demanded a king like the nations around them; and in doing so they made the first step in departing from the knowledge of God. After Samuel, vainly protesting against their sinful desire, by the command of God anoints Saul of the tribe of Benjamin as king, a man who possessed all the evil passions of the kind of a king they coveted; God however suffered him to continue forty years, through a wise purpose, although soon after his inauguration he disobeyed him, and David the typical king of the true Son of promise was chosen to succeed him. David speedily subdued the enemies of Israel on every side, until they arrived at the zenith of their glory and prosperity. But their next false step was in their rulers in the reign of Rehoboam giving a pretext for secession. God had, in blessing the sons of Jacob, given the kingly right to the lineage of Judah, and was now typically fulfilling it in the house of David, but Ephraim claimed the birthright (which may have been supposed a kingly right) by the same promise, and began to consider the house of David, which had become tyrannical in the extreme, an innovation; and both having wandered away from God in heart, secession and the spilling of the blood of brethren was the consequence.

This was their condition when the Prophet denounced their hypocritical religion, and the inconsistency of their appeals to God, while their hands were covered with blood. Again, I say, how like our modern professors of the gospel of peace! who, instead of battling the evils of slavery in persuasive arguments of love, have made each church a political arena, and marshalled themselves as political partizans; and by bitter reproach and the insulting threats of an unchristian press, with which they have identified themselves, have aroused a hostile feeling in their brethren of the South, and after giving them a pretext for secession, are urging on a fratricidal war of extermination, or submission to a proud Roman emblem, which soon must give place to the glorious standard of the Prince of Peace. Surely our professed christian rulers have not the knowledge of God, but, like ancient Israel, are making a mock of his worship and bringing on themselves destructive judgments.

What then is the duty of those who are looking and waiting for the coming of the Lord? There is but one answer: to keep themselves unspotted from the world; to beware of the war spirit! Our calling is not for war and strife, but love, peace, and good-will, even towards our enemies; and thereby show ourselves to be living witnesses of the truth and power of the gospel of our Lord; and thus we shall follow on to KNOW THE LORD, whose going forth is prepared as the morning. We might enlarge here to show that the knowledge of the Lord would so progress and expand till it encircled with a halo of light the definite time question, and cause his waiting people to rejoice with renewed faith, and unite together in the bonds of indissoluble love; but having expressed a few thoughts I will leave it, praying for the increase of the knowledge of God to his chosen remnant.

P. E. ARMSTRONG.

Celesta, Sullivan Co., Pa., Dec. 25, '61.

For the Crisis.

Do you love Jesus?

"Do you love Jesus when his garb is mean,
Nor shrink to let your fellowship be seen?
Do you love Jesus, blind, halt and maimed,
In prison succor him, nor feel ashamed
To own him, though his injured name may be
A mark for some dark slanderer's obloquy?
Do you love Jesus in the orphan's claim,
And bid the widow welcome in his name?
Do you love Jesus, though a sable skin
Enfolds a form his Spirit dwells within?
'As bound with them,' have ye remembered those
Enslaved, oppressed, till brethren are made foes?
Say not, 'when saw we him'—each member dear,
Poor and afflicted, wears his image here;
And if unvalued or unknown by thee,
Where can thy union with the body be?"

BRO. GRANT:—The above, from the *Advocate and Guardian*, reminded me so fully of the Scripture, "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?" I send it you for the Crisis. It is my prayer that we who profess to love Jesus, may remember that every disciple is a member of the body of which Christ is head. It would be well, if we find a lack of sympathy for the members, to examine ourselves closely, to ascertain whether we are members or not. O! to view ourselves as God vieweth. O! to stand where his word and Spirit approveth while in this mortal state, and at last stand spotless through Him who gave his own life to purchase ours.

JENNIE D. ROBERTS.

New Hartford, Conn.

For the Crisis.

Introspection.

It is customary for the merchant and for others, at the close of the fleeting year, to examine their accounts of their temporal concerns, to know what they have gained or lost. Alas! how few among this vast multitude have seriously examined how their accounts stand with their Maker and their Judge, to whose awful tribunal they are hastening to receive the destiny of eternal life or death! Many have asked, what will it profit me to continue this business? Few, comparatively, have paused to ask, "What will it profit a man, if he should gain the whole world and lose his life" forever?

It may be profitable for us, who rejoice in redeeming love, to ask ourselves, what have I done the past year as an offering of gratitude for this love to my poor soul, justly condemned for transgression to everlasting death? What is the record of my doings the past year? How will it appear when the books shall be opened to determine the destinies of accountable men? Not merely life or death, but also, whether the reaping of the glories of Immortality is to be bountiful or sparing, according to our sowing. We have talked about "the glorious appearing of the great God and our Savior Jesus Christ." What have we done, and what are we now doing, in preparation to "enter in through the gates into the City" of the great King, to see him as he is and be like him and with him forever? What have we done to save our kindred, our neighbors, and dying men with whom we had intercourse, from being "cast into the lake of fire" which is the second death? Has the Son of the Blessed any more trophies of his redeeming love through our instrumentality? Has he himself become more precious to our hearts by the exercise of a holier faith and nearer and sweeter communion with him and with our Father in heaven? Has the blessing of the poor ready to perish, relieved by our charity, rested upon us? Have the sorrows of the afflicted been alleviated by our sympathizing friendship?

The past is gone. Improved or misimproved, not a moment can be recalled. The future is with Him who inhabiteth Eternity. The present moment is all we can call our own, given us to improve better than the past. O for divine grace to help us to do it!

Dear reader, among the number of whom it is recorded, "This year thou shalt die," our names may stand. Are we prepared for the summons? If we have the "good hope through grace," let us know the time, that "it is high time to awake out of sleep, for now is our salvation nearer than when we believed." "Blessed is that servant whom when his Lord cometh he shall find" doing his Master's will.

HENRY GREW.

In thy dealings with men be impartial and just; and do unto them as thou would'st they should do unto thee.

Longing for the Advent.

The Church has commenced anew the circle of her sacred seasons. The Christian year has already begun. The solemn hours of Advent are even now spent; and the natal hymn, sung by angels over the plains of Bethlehem, has been again caught up and sent back to heaven by millions of human hearts, rejoicing that unto them "is born a Savior, which is Christ the Lord." And now the Church will accompany her incarnate Lord through all the scenes of his great humility; from the wilderness' conflict and Bethany's sorrow and Gethsemane's agony to Calvary's uplifted cross, kneeling there with meek faith before "that miracle of time, God's own sacrifice complete." She will keep the holy Sabbath of his rest in the sealed sepulchre, and with outbursting anthems celebrate his rising conqueror of death and spoiler of its kingdom, and stand with adoring eyes, as fading from her sight, he ascends back to the throne of the majesty on high, and hear the thrilling promise of the angel, that "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What a glorious close is this of the manifestation of God's only begotten Son! It begins with the stoop from the eternal throne, it ends with the glorification. It begins with the manger; it ends with the opening heavens. It begins with the worship of the Magi at the feet of an infant in an humble cottage at Bethlehem; it ends with kneeling believers, gazing into the everlasting mansions, after their ascended Lord, who, in words of blessed promise, shall appear again with power and great glory, and establish his eternal and glorious kingdom.

It is this second Advent for which the sacred volume, wherein is recorded the first, closes in earnest entreaty. It is the bright hope which has animated believing hearts through the long line of Christian centuries. The Church has ever stood looking forward into the future, watching and waiting for that advent of her Lord, when he shall come not as before "in great humility," in his infinite condescension laying aside his riches and humbling himself to our humanity; not as before in the low estate of a poor infant, differing from all others only in the hardness of his pillow, but in his own glory, and with all the holy angels encircling him and bearing him on to the throne of his kingdom; not to the assembling of a few shepherds, but to the congregation of all his saints, to witness the sublime consummation of his redemptive work. The Church through the long history of her humiliation and conflict patiently waits the period of his public triumph as the hour of her enthronement also.

This promise of the Lord's coming formed a larger element in the teachings of the apostles than we at first are apt to perceive. Faint as they often were, wearied, perplexed, troubled on every side, dragged before judges, imprisoned, stoned, killed, they still clung to this animating hope. They preached it in their sermons and wrote it in their letters, holding it forth, now as a warning against all sloth and disloyalty, and now as an inspiration in all service and suffering. Again and again their word to those who endured with them the same fight of afflictions was to hold steadfast to the end, for at the bright appearing of the Lord their sorrow would turn to joy, their plaints to praise; their painful struggle would issue in perfect peace, their present warfare in final victory. St. Paul constantly animates his converts with this glorious hope. "When Christ who is our life shall appear," he writes to one and another of the churches which he had gathered, "then shall we also appear with him in glory;" "for our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like his own glorious body." Nay, it is for this hour, which shall also be the manifestation of the sons of God, that the earnest expectation of the creature is waiting, groaning, and travailing in pain till then. St. Peter announces also the same expectation for the comfort of believers under the pressure of their most grievous afflictions and sharpest temptations; exhortating them to rejoice "that the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." And again, "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." And St. John, though he is so loving a spirit, teaches the present blessed communion of the believer with the Father and the Son, regards it still as an introduction only to the closer fellowship which shall yet be. "Little children," he exhorts, "Abide in Christ, that when he shall appear, we may have confidence and not be ashamed before him at his coming." And how does he quicken the longing for that hour in every pious heart, when he writes, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." These are but a few of the passages that might be quoted to show how full are the apostolic writings of this great hope.

This, then, the bright appearing of the Lord, is the longing expectation of the Church. The Bride waits the Bridegroom's coming. For this she would hold every believing heart on the watch and ready to enter with her to the marriage supper. And who has not felt its quickening power? However close may be our union with the Lord now, it is to be regarded as a separation, compared with that perfect union with him, when faith shall be turned to sight, and we are with him where he is. And if faith, as one well says, in its real nature, is nothing else than the veiled eye, how shall we not long for the hour when the veil shall be drawn aside and with a clear vision we shall gaze upon the ineffable glory? If now we see that glory of the Lord only as through a glass, who will not aspire to see face to face and eye to eye? Yes, and what signifies this seeing in the glass, if that which appears there, as in twilight, is not one day to break upon us in all its transcendent brightness? Prisoners of hope, we are called now, and we patiently abide the restraint, because we know that the Lord is near and our deliverance is at hand. Soldiers of Christ are, we know, standing in our armor and enduring all needful hardnesses, for we know it is the time of conflict and suffering now, but the victory is sure, the enemy cannot prevail; and we can wait till the appointed hour, when he shall reign whose right it is to reign, Lord of lords, and King of kings, and our voices with "the great voices in heaven" shall swell the triumph-song, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Who feels not the inspiration of such a bright hope? Who can help longing and praying, when he regards his own personal experiences, or looks out upon the throes and convulsions of the disordered and unquiet world around him, for that hour, so long prophesied and waited for, when all that is incomplete shall attain its perfection, when every discord shall be resolved into harmony, every holy desire find full satisfaction; and our faith, which to the children of the world appears as an offence or a folly, shall be justified in the sight of the whole world? Who can help breathing, when he reads his glorious prophecies yet to be fulfilled, and the precious promises yet to be realized, and studies the signs of the times which seem to [illegible] the ripening of the divine counsels, the earnest supplication that the Lord may soon come and bring his mediatorial work to its sublime consummation?

But it is sometimes feared that there is danger in the indulging of this bright expectation. Its tendency is thought to make us careless or impatient; to damp our zeal in Christian enterprise, and give us over to day dreams and idle reveries. And doubtless the danger is not wholly a fictitious one. There may be those who in their conduct and language have given too great occasion for the suspicion. But it is a danger which lies near every great truth. The grandest doctrines of our faith have close beside them the most dangerous errors. They may all be perverted to the falsest issues. But they stand as truths still, not to be gainsaid or concealed because the weak, sinful heart misconstrues or distorts them. They are the good seed of the kingdom, though after it in sown, the enemy comes and sows his tares with it. So with the hope and longing for the appearance of the Lord, the danger which lies close beside it, is a quietness which falls into listlessness or idle fancies which lead to sad delusions. The history of the doctrine abundantly proves its besetting dangers. But it is not for that reason to be abandoned or neglected. It must not be displaced from its true position in the teaching of the Christian Church. The comfort and inspiration which it breathes cannot be disregarded in the rightly dividing of the word of truth. It seems to we have seen a large element in the Apostle's doctrine. It wrought in them as a continual inspiration amid all their exhausting labors and fearful sufferings for the gospel's sake. It was in their [illegible] against all [illegible], and in their [illegible] appeals to the believer's [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 331. | BOSTON, WEDNESDAY, JANUARY 29, 1862. | VOL. XIV. NO. 20.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

When?

When shall the night be gone,
With all its woe and sorrow?
When shall we gaze upon
A tearless, cloudless morrow?
When shall its golden light
Up in the east be streaming;
When shall its radiance bright
Athwart the heavens be gleaming?

When shall that Sun arise
Whose wings are fraught with healing,
Soft "airs from paradise"
O'er this dark world be stealing?
When shall the robe and crown
To martyred saints be given,—
City of pearls come down,
Uniting earth to heaven?

When shall earth's groaning cease,
Her discord all be ended,
The glad "new song" of praise
With angel-harps go blended?
When shall that "rest" be given,
That for the saints "remaineth,"—
That shout go up to heaven—
"The Lord Almighty reigneth"?

Warner, N. H. L. R. K. BISHOP.

For the Crisis.

Panting after God.

BY S. S. BREWER.

"As the hart panteth after the water brooks, so panteth my soul after thee, oh God. My soul thirsteth for God, for the living God; when shall I come and appear before God?"—DAVID.

It was not a cold indifference that moved the heart of the sweet singer when he traced the above glowing language. How unlike the many desires we so often hear uttered in our social meetings. Ah! my dear brother or sister, it was from the deep soundings of a heart that felt just as you and I must be made to feel, ere we shall have the promise of our divine Lord and Master verified to our longing hearts—"*Blessed are they that* HUNGER *and thirst after righteousness, for they shall be filled.*" No person dying for the want of bread could be satisfied with wealth or honor where no bread was to be obtained. No famishing traveler on the parched desert, dying with thirst, could be kept alive with gems or gold. The importunate, plaintive cry would be unceasing—give me bread! give me water, or I perish! Away with your pleasures, honors—take your gold—give me bread! If you would save my life, give me a cup of water! Bread and water are more precious to me than all beside! That is hungering and thirsting in a natural sense. Now then, until there is an awakening to the subject of entire consecration by self-examination, and an unlimited confidence in the declaration that without holiness "no man shall see the Lord," so as to bring us to such a state of hungering and thirsting after righteousness as to forsake the world, and feel that without the bread and water of life we must perish,—*we shall never be filled.* Mark it down in your mind. My brother and sister, looking for the appearing of Jesus, settle it in your mind that the work of preparation must be in a state of constant progression until the chief Shepherd appears. O! ye heaven-favored ones, wake up to the perils that surround you, and seek the only remedy, by faith and obedience, that can save you in the day of wrath about to break upon us. Let me now introduce to the readers of the Crisis a letter written by James Meicle, dated

"*Gibraltar Bay, Feb. 24, 1759.*

WHAT WE SHOULD EXPECT AND WAIT FOR.—How are our joys heightened by hope, and that sometimes a hope that is false! And how vainly are our expectations pointed at some future enjoyment, which, when it comes, shall perhaps disappoint us in the enjoyment! Yet for such things we long, though in a manner hankering after our own misery. But how much does it rather become me, if an heir of God, an expectant of bliss, and a candidate for glory, to be waiting for Him who shall appear the second time without sin unto salvation; to be hastening unto the day of the Lord, and crying, 'Why is his chariot so long in coming? why tarry the wheels of his chariot?' When will these Empyrean heavens divide, to let my Lord descend? When will these celestial doors fly open, that the exalted One may come in all his state, in his own and in his Father's glory, with his holy angels? When shall the starry way of eternal communion be stretched out between the highest heavens and the new earth, wherein shall dwell righteousness? When shall I begin to behold Him in all his glory, whom eye hath not seen, and to see thee without a cloud, who art altogether lovely? When shall my soul be revived with the smell of the rose of Sharon in the paradise of God, and sit down with great delight under the shadow of the tree of life, the plant of renown, and eat of thy immortalizing fruit, and drink of thy refined wines? When shall I join my songs with the anthems of eternity, and mingle my grateful notes with the harpers round the throne? When shall the hiding hills, the intervening heights, be molten down by the beatific vision of thy blessed self, and the valley of darkness and deeps of despondency rise into the mount of communion? When shall I enter into the joy of my Lord, walk with thee in white, and be satisfied with thy likeness? Then shall I know thee as I expect, praise thee as I aspire after, and love thee as I would."—*Solitude Sweetened.*

To my dear brethren and sisters with whom I have labored in word and doctrine, let me exhort you in these last moments of probation to arise and get in a state of readiness. The Bridegroom is coming, and those only that are found ready will be admitted to the marriage supper. Only the bride that "*made herself ready*" shall see the King in his beauty, and all the beautiful ones with him, within the massy portals of the holy city. Do not trust in a mere theory, a talkative profession, a stupid indifference to a deep-wrought work in the heart. Dedicate yourself daily; every morning before you leave your bed-chamber return thanks to God for preserving your life through the night. Fathers and mothers, keep the sacrifice smoking on your morning and evening family altars. "Pray without ceasing." Remember the closet. Take notice, backsliding commences in the neglect of secret prayer. You may keep up a cold formality around the family altar, but, dear brother, if you want the unction, the joy, peace and blessing, be sure to have the way opened first in secret, and then come round the altar with the family, and thy Father which saw and heard thee in secret will reward thee openly. Amen.

Is Christ your only trust and guide,
And dearer far than all beside,
And pants your heart for holiness?
Then sure you are a child of grace.

I received such a heavenly heartburn in reading the above spontaneous gushing of a disciple longing to be with his Lord and Savior, that I concluded it was too precious to be laid aside, to waste its sweetness on the air of solitude. "O!" thought I, "if he now lived, what holy raptures would burn and glow on the altar of such a sanctified heart! May the Lord in mercy sanctify it to the spiritual benefit of all lovers of our soon coming King, is the fervent desire of thy humble brother in Christ. Amen.

South Glastenbury, Conn.

For the Crisis.

Human and Divine Government.

NUMBER FOUR.

It is a true saying that "a bad government is better than none." This world of mankind is badly deranged. It must be under some discipline, and if its rampant people will not obey God, they must feel the force of power; consequently civil law must be ordained by which to govern men. God has, as Paul asserts, "ordained the powers that be," not to govern his children, but to keep the wicked in check, that he may gather out a people under the power of the gospel, and that his people may not be wholly eaten up by the wicked. Consequently we find the idea running through all the Bible, that God ruleth in heaven and among the children of men.

When Jesus was personally among men, he recognized human law, saying, "Render therefore unto Cæsar the things which be Cæsar's." And again, "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so." Again, when tribute was demanded, He asked, "Of whom do the kings take tribute?" and readily paid the demand. So also with the apostles. Civil law was recognized by them. They never attempted to throw off, or evade, their responsibility to human government. They urge the followers of Christ to observe such authority. The world of rebellious, envious, ambitious men, could not exist without some system of law, to which must be affixed penalties, with power to enforce law, and execute its demands. God had ordained such authority among the rebel race. See Rom. 13. God intended it for the good of men, and he holds those who take office under this authority responsible for the discharge of their duty, according to their own standards of right, and their oaths of fidelity to them. But remember that this grant of authority on the part of God, "for the punishment of evil doers," and the protection of the innocent, is one thing; while the administration of power and law, the legislating and executing, is quite another. These points are left to men to work out. While they turn away from the fountain of true wisdom, reject the legislation and administration of Jehovah, they must use *their* wisdom, and work by *their* skill, have Monarchies, or Republics, Empires, or Duchies, Democratic or Aristocratic, buy and sell men, or acknowledge equal rights for all men; make wholesome laws for the people, and administer them, or make the most unrighteous laws and administer them; or let "truth fall in the streets" and forbid that "equity should enter."

Thus, while God ordains the authority, or power, man exercises his free agency in the use and abuse of it. This is clearly seen in the history of nations, as in individuals. Who dare take the responsibility of saying that the God of heaven has produced all the various forms of government the nations have had, and framed all the laws, ratified all the edicts, changed and amended all the statutes of State? Such a thought would be madness. Take the picture of nations as they are spread out before us to-day, merely of this generation, and attempt to charge God with being the author of the laws and statutes now existing in all nations. What could be more derogatory to his character? It is true that God holds a control over all these, and will so "restrain the wrath of man," so govern events produced by man, as to subserve his work of redeeming a people for his name, and bring final ruin upon all who call not upon him for help. Man's wisdom and might will all be tested, used up, and be finally brought to naught. But it must be kept in exercise "until He comes whose right it is" to take the government upon his shoulder.

With the above view of the case, the apostles and the Savior could readily recognize the authority of the nations, and urge "subjection to the powers that be," and "obedience to magistrates." But how did they do when the laws conflicted with the laws or the commands of God? Did they argue that these statutes of State, or ordinances of councils, were of God, and must be obeyed? No, no. What then? "Whether it be right to hearken unto you, rather than God, judge ye." Thus they kept at God's work; but their rulers forbade them; still they reply, "We must obey God rather than men," and keep at it. But how do they get on in being "subject to the powers that be"? Let us see. "The powers" send an officer after Peter, and lock him up in the strong hold, made "for the punishment of evil doers." Peter tamely submits. He is subject to the power. It did not take six men to tie and carry him to jail. He had disobeyed their edict. But God shows his approbation of this law-breaker, sends down an angel, by the prayers of the brethren, and reverses the power of the locks, and of the rulers, lets Peter out of jail, to go on with his work. The case was the same with Paul and Silas. They were disobedient to evil laws, but passive and submissive to the power of the executioner. This is being "subject to the powers that be"; and it requires grace to do this.

Richmond, Me. I. C. WELLCOME.

For the Crisis.

The Knowledge of God.

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."—Isa. 1: 3.

The following remarks are designed rather as thoughts on the times in which we live, than any disquisition of prophecy, and are used to illustrate, if not by analogy, to predict the certainty of coming judgments on our land, and forewarn those who have been waiting for the Savior and are doubtful in heart, lest they imbibe the martial and vindictive spirit of the times, and thereby suffer the loss, if not of a future life, at least the continuance of the present, which God has promised to his faithful ones who watch and pray always, and are thus accounted worthy to escape the perils of the last days and live to stand before our Lord when he appeareth. The human race, as a great majority, seem to have been the same in all ages of the world. And in scanning the sacred page we are struck by the inconsistency manifested by man in his hypocritical observance of the acknowledged laws which our Creator has laid down for us in the Bible. And designed for both our present and eternal good, he hath declared his word to be a Lamp to our path and light to our feet, and thus by humbly taking it alone for our counsel, we may obtain a knowledge of God, which will be a sure defense not only in every national calamity, but also a saving grace in every spiritual trial; and instead of desponding during dark clouds of approaching judgments, we may rejoice, while the multitude of those who come short of this knowledge are filled with fear and sad forebodings of things coming on the earth; and in anticipating trouble their minds are like the troubled sea whose waters cast up mire and dirt, and in vain resort to their own proud efforts to avert impending dangers, and, trusting to their own resources and wisdom, forget that the Lord God omnipotent reigneth.

The want of this knowledge of God which we see so prevalent around us, is but the counterpart of that exhibited by ancient Israel which the Prophet deprecates in the words of the text, and exclaims for God in the verse following,—"Ah, sinful nation! a people laden with iniquity, a seed of evil doers, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." It was not because Israel did not profess a knowledge of God and conform to the outward requirements of the law, that judgments were pronounced by the Prophet, for at the 11th verse he enumerates their external ceremonies and at the 13th verse says, "Bring no more vain oblations: incense is an abomination unto me; the new moons and Sabbath, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." "And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood."

How like the present time! Although we as a nation have made the loudest professions of christianity and the knowledge of God, we find ourselves guilty of all the inconsistencies and sins for which the Prophet denounced ancient Israel, and for which the judgments of God followed them to their overthrow and extinction as a nation. There are many points of resemblance between them and ourselves; they were a number of distinctive families or tribes confederated together and holding within themselves the Oracles of God, while his visible glory was manifested in their temple; and while they were obedient, and lived in unity and fraternal love, they were impregnable to the machinations of all outside enemies, however mighty or numerous. After the death of Moses, they were governed by Judges selected and appointed of God—till their habits and customs became more and more like the ungodly nations around their border,—till they renounced the rulership of God in the person of their Judges, and demanded a king like the nations around them; and in doing so they made the first step in departing from the knowledge of God. After Samuel, vainly protesting against their sinful desire, by the command of God anoints Saul of the tribe of Benjamin as king, a man who possessed all the evil passions of the kind of a king they coveted; God however suffered him to continue forty years, through a wise purpose, although soon after his inauguration he disobeyed him, and David the typical king of the true Son of promise was chosen to succeed him. David speedily subdued the enemies of Israel on every side, until they arrived at the zenith of their glory and prosperity. But their next false step was in their rulers in the reign of Rehoboam giving a pretext for secession. God had, in blessing the sons of Jacob, given the kingly right to the lineage of Judah, and was now typically fulfilling it in the house of David, but Ephraim claimed the birthright (which may have been supposed a kingly right) by the same promise, and began to consider the house of David, which had become tyrannical in the extreme, an innovation; and both having wandered away from God in heart, secession and the spilling of the blood of brethren was the consequence.

This was their condition when the Prophet denounced their hypocritical religion, and the inconsistency of their appeals to God, while their hands were covered with blood. Again, I say, how like our modern professors of the gospel of peace! who, instead of battling the evils of slavery in persuasive arguments of love, have made each church a political arena, and marshalled themselves as political partizans; and by bitter reproach and the insulting threats of an unchristian press, with which they have identified themselves, have aroused a hostile feeling in their brethren of the South, and after giving them a pretext for secession, are urging on a fratricidal war of extermination, or submission to a proud Roman emblem, which soon must give place to the glorious standard of the Prince of Peace. Surely our professed christian rulers have not the knowledge of God, but, like ancient Israel, are making a mock of his worship and bringing on themselves destructive judgments.

What then is the duty of those who are looking and waiting for the coming of the Lord? There is but one answer: to keep themselves unspotted from the world; to beware of the war spirit! Our calling is not for war and strife, but love, peace, and good-will, even towards our enemies; and thereby show ourselves to be living witnesses of the truth and power of the gospel of our Lord; and thus we shall follow on to KNOW THE LORD, whose going forth is prepared as the morning. We might enlarge here to show that the knowledge of the Lord would so progress and expand till it encircled with a halo of light the definite time question, and cause his waiting people to rejoice with renewed faith, and unite together in the bonds of indissoluble love; but having expressed a few thoughts I will leave it, praying for the increase of the knowledge of God to his chosen remnant.

P. E. ARMSTRONG.

Celesta, Sullivan Co., Pa., Dec. 25, '61.

For the Crisis.

Do you love Jesus?

"Do you love Jesus when his garb is mean,
Nor shrink to let your fellowship be seen?
Do you love Jesus, blind, halt and maimed,
In prison succor him, nor feel ashamed
To own him, though his injured name may be
A mark for some dark slanderer's obloquy?
Do you love Jesus in the orphan's claim,
And bid the widow welcome in his name?
Do you love Jesus, though a sable skin
Enfolds a form his Spirit dwells within?
'As bound with them,' have ye remembered those
Enslaved, oppressed, till brethren are made foes?
Say not, 'when saw we him'—each member dear,
Poor and afflicted, wears his image here;
And if unvalued or unknown by thee,
Where can thy union with the body be?"

BRO. GRANT:—The above, from the *Advocate and Guardian*, reminded me so fully of the Scripture, "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?" I send it you for the Crisis. It is my prayer that we who profess to love Jesus, may remember that every disciple is a member of the body of which Christ is head. It would be well, if we find a lack of sympathy for the members, to examine ourselves closely, to ascertain whether we are members or not. O! to view ourselves as God vieweth. O! to stand where his word and Spirit approveth while in this mortal state, and at last stand spotless through Him who gave his own life to purchase ours.

JENNIE D. ROBERTS.

New Hartford, Conn.

For the Crisis.

Introspection.

It is customary for the merchant and for others, at the close of the fleeting year, to examine their accounts of their temporal concerns, to know what they have gained or lost. Alas! how few among this vast multitude have seriously examined how their accounts stand with their Maker and their Judge, to whose awful tribunal they are hastening to receive the destiny of eternal life or death! Many have asked, what will it profit me to continue this business? Few, comparatively, have paused to ask, "What will it profit a man, if he should gain the whole world and lose his life" forever?

It may be profitable for us, who rejoice in redeeming love, to ask ourselves, what have I done the past year as an offering of gratitude for this love to my poor soul, justly condemned for transgression to everlasting death? What is the record of my doings the past year? How will it appear when the books shall be opened to determine the destinies of accountable men? Not merely life or death, but also, whether the reaping of the glories of Immortality is to be bountiful or sparing, according to our sowing. We have talked about "the glorious appearing of the great God and our Savior Jesus Christ." What have we done, and what are we now doing, in preparation to "enter in through the gates into the City" of the great King, to see him as he is and be like him and with him forever? What have we done to save our kindred, our neighbors, and dying men with whom we had intercourse, from being "cast into the lake of fire" which is the second death? Has the Son of the Blessed any more trophies of his redeeming love through our instrumentality? Has he himself become more precious to our hearts by the exercise of a holier faith and nearer and sweeter communion with him and with our Father in heaven? Has the blessing of the poor ready to perish, relieved by our charity, rested upon us? Have the sorrows of the afflicted been alleviated by our sympathizing friendship?

The past is gone. Improved or misimproved, not a moment can be recalled. The future is with Him who inhabiteth Eternity. The present moment is all we can call our own, given us to improve better than the past. O for divine grace to help us to do it!

Dear reader, among the number of whom it is recorded, "This year thou shalt die," our names may stand. Are we prepared for the summons? If we have the "good hope through grace," let us know the time, that "it is high time to awake out of sleep, for now is our salvation nearer than when we believed." "Blessed is that servant whom when his Lord cometh he shall find" doing his Master's will.

HENRY GREW.

In thy dealings with men be impartial and just; and do unto them as thou would'st they should do unto thee.

Longing for the Advent.

The Church has commenced anew the circle of her sacred seasons. The Christian year has already begun. The solemn hours of Advent are even now spent; and the natal hymn, sung by angels over the plains of Bethlehem, has been again caught up and sent back to heaven by millions of human hearts, rejoicing that unto them "is born a Savior, which is Christ the Lord." And now the Church will accompany her incarnate Lord through all the scenes of his great humility; from the wilderness' conflict and Bethany's sorrow and Gethsemmane's agony to Calvary's uplifted cross, kneeling there with meek faith before "that miracle of time, God's own sacrifice complete." She will keep the holy Sabbath of his rest in the sealed sepulchre, and with outbursting anthems celebrate his rising conqueror of death and spoiler of its kingdom, and stand with adoring eyes, as fading from her sight, he ascends back to the throne of the majesty on high, and hear the thrilling promise of the angel, that "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What a glorious close is this of the manifestation of God's only begotten Son! It begins with the stoop from the eternal throne; it ends with the glorification. It begins with the manger; it ends with the opening heavens. It begins with the worship of the Magi at the feet of an infant in an humble cottage at Bethlehem; it ends with kneeling believers, gazing into the everlasting mansions, after their ascended Lord, who, in words of blessed promise, shall appear again with power and great glory, and establish his eternal and glorious kingdom.

It is this second Advent for which the sacred volume, wherein is recorded the first, closes in earnest entreaty. It is the bright hope which has animated believing hearts through the long line of Christian centuries. The Church has ever stood looking forward into the future, watching and waiting for that advent of her Lord, when he shall come not as before "in great humility," in his infinite condescension laying aside his riches and humbling himself to our humanity; not as before in the low estate of a poor infant, differing from all others only in the hardness of his pillow, but in his own glory, and with all the holy angels encircling him and bearing him on to the throne of his kingdom; not to the assembling of a few shepherds, but to the congregation of all his saints, to witness the sublime consummation of his redemptive work. The Church through the long history of her humiliation and conflict patiently waits the period of his public triumph as the hour of her enthronement also.

This promise of the Lord's coming formed a larger element in the teachings of the apostles than we at first are apt to perceive. Faint as they often were, wearied, perplexed, troubled on every side, dragged before judges, imprisoned, stoned, killed, they still clung to this animating hope. They preached it in their sermons and wrote it in their letters, holding it forth, now as a warning against all sloth and disloyalty, and now as an inspiration in all service and suffering. Again and again their word to those who endured with them the same fight of afflictions was to hold steadfast to the end, for at the bright appearing of the Lord their sorrow would turn to joy, their plaints to praise; their painful struggle would issue in perfect peace, their present warfare in final victory. St. Paul constantly animates his converts with this glorious hope. "When Christ who is our life shall appear," he writes to one and another of the churches which he had gathered, "then shall we also appear with him in glory;" "for our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like his own glorious body." Nay, it is for this hour, which shall also be the manifestation of the sons of God, that the earnest expectation of the creature is waiting, groaning, and travailing in pain till then. St. Peter announces also the same expectation for the comfort of believers under the pressure of their most grievous afflictions and sharpest temptations; exhortating them to rejoice "that the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." And again, "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's suffering; that when his glory shall be revealed, ye may be glad also with exceeding joy." And St. John, though he, in so loving a spirit teaches the present *blessed* communion of the believer with the Father and the Son, regards it still as an introduction only to the closer fellowship which shall yet be. "Little children," he exhorts, "Abide in Christ, that when he shall appear, we may have confidence and not be ashamed before him at his coming." And how does he quicken the longing for that hour in every pious heart, when he writes, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." These are but a few of the passages that might be quoted to show how full are the apostolic writings of this great hope.

This, then, the bright appearing of the Lord, is the longing expectation of the Church. The Bride waits the Bridegroom's coming. For this she would hold every believing heart on the watch and ready to enter with her to the marriage supper. And who has not felt its quickening power? However close may be our union with the Lord now, it is to be regarded as a separation, compared with that perfect union with him, when faith shall be turned to sight, and we are with him where he is. And if faith, as one well says, in its real nature, is nothing else than the veiled eye, how shall we not long for the hour when the veil shall be drawn aside and with a clear vision we shall gaze upon the ineffable glory? If now we see that glory of the Lord only as through a glass, who will not aspire to see face to face and eye to eye? Yes, and what signifies this seeing in the glass, if that which appears there, as in twilight, is not one day to break upon us in all its transcendent brightness? Prisoners of hope, we are called now, and we patiently abide the restraint, because we know that the Lord is near and our deliverance is at hand. Soldiers of Christ are, we know, standing in our armor and enduring all needful hardnesses, for we know it is the time of conflict and suffering now, but the victory is sure, the enemy cannot prevail; and we can wait till the appointed hour, when he shall reign whose right it is to reign, Lord of lords, and King of kings, and our voices with "the great voices in heaven" shall swell the triumph-song, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Who feels not the inspiration of such a bright hope? Who can help longing and praying, when he regards his own personal experiences, or looks out upon the throes and convulsions of the disordered and unquiet world around him, for that hour, so long prophesied and waited for, when all that is incomplete shall attain its perfection, when every discord shall be resolved into harmony, every holy desire find full satisfaction; and our faith, which to the children of the world appears as an offence or a folly, shall be justified in the sight of the whole world? Who can help breathing, when he reads his glorious prophecies yet to be fulfilled, and the precious promises yet to be realized, and studies the signs of the times which seem to declare the ripening of the divine counsels, the earnest supplication that the Lord may soon come and bring his mediatorial work to its sublime consummation?

But it is sometimes feared that there is danger in the indulging of this bright expectation. Its tendency is thought to make us careless or impatient; to damp our zeal in Christian enterprise, and give us over to day dreams and idle reveries. And doubtless the danger is not wholly a fictitious one. There may be those who in their conduct and language have given too great occasion for the suspicion. But it is a danger which lies near every great truth. The grandest doctrines of our faith have close beside them the most dangerous errors. They may all be perverted to the falsest issues. But they stand as truths still, not to be gainsaid or concealed because the weak, sinful heart misconstrues or distorts them. They are the good seed of the kingdom, though after it is sown, the enemy comes and sows his tares with it. So with the hope and longing for the appearance of the Lord, the danger which lies close beside it, is a quietness which falls into listlessness, or idle fancies which lead to sad delusions. The history of the doctrine abundantly proves its besetting dangers. But it is not for that reason to be abandoned or neglected. It must not be displaced from its true position in the teaching of the Christian Church. The comfort and inspiration which it breathes cannot be disregarded in the rightly dividing of the word of truth. It forms as we have seen a large element in the Apostle's doctrine. It wrought in them as a continual inspiration amid all their exhausting labors and fearful sufferings for the gospel's sake. It was in their stern admonitions against all sluggishness, and in their earnest appeals to the believer's [illegible]

in proclaiming everywhere the unsearchable riches of God's grace while it is a day of salvation. It was a bright and joyful hope, as they offered it, only to the diligent laborers in the vineyard of the Lord. Wearied they might be, and saddened under the pressure of their burdens, bruised and wounded in their long strife with the adversary, and sometimes quite cast down at the apparent fruitlessness of their most faithful labors. Still they must occupy till he come, knowing that he will surely come, though he tarry, for his promise is, "Behold, I come quickly, and my reward is with me to give to every man according as his work shall be." How can it be but that they who are most under the power of this hope should be the most efficient agents in the service of Christ and his Church? They can rest who see no vision beckoning them forward, to whom all things remain the same as when the fathers fell asleep, who feel no interest in the unfolding signs of the times, and make a mock of all ardent hope and earnest enthusiasm. They may perceive no occasion for zeal. They may keep aloof from all active enterprises in the cause of the gospel, and smite off all appeals to their sympathetic co-operation. They may be for no movement, no aggression, no advance or forced marches, saying, "There is no haste; the Lord delayeth his coming." But it cannot be so with those who are inspired with the vision of the things that shall be, and are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." All Christian enterprises interest them. All labor in the service of their Master is dear to them. They love to see the army break up its encampments and go forward to new conquests in the name of the Lord. It is from their lips and hearts that the prayer is breathed with deepest fervor and desire, "Thy kingdom come, thy will be done on earth as it is in heaven." And though the Lord still delay and no voice heralds his coming, they know that it is because his work is not yet finished, the number of the redeemed not yet complete, the hosts not all gathered. It is in mercy that he tarries; and they must not only watch to be themselves ready, but labor unweariedly that his long-suffering mercy may swell the number of voices out of every kindred and tongue and people and nation, which shall join in the hour of his final triumph in the holy ascription, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." That hour is no dream to please an idle fancy in silent reverie and private seclusion; it is a reality to inspire the heart with all energy in the active labors which Christ has appointed for his Church. It does not relax the sinews of the soul in despondency for the little already accomplished, but braces them to the utmost for the much yet to be effected. The most efficient workmen for Christ's sake and the gospel's from the Apostle's day to our own, are those who watch and pray most earnestly for his coming again in all his glorious majesty. * *

Whenever he shall come, it shall be as a thief in the night, at an hour when we think not. All things will seem to remain as they were since the fathers fell asleep. Mountains and seas, empires and dominions, cities and towns, with all the multifarious occupations and industries of men, with marrying and giving in marriage, feasts and gayeties; all things around us may seem fixed as in the years gone by. But in a moment the dream of the night shall be broken at the cry, "Behold the Bridegroom cometh; go ye forth to meet him!" Blessed will be those whose lamps are trimmed and burning! They shall enter with him to the supper; and then, the door will be shut. Right and true, then, is the constant longing for the second advent of our Lord. Well does one write, "Nature and grace alike proclaim a glorified Messiah as indispensable to complete their appointed course. Nature, through all her regions cries aloud for him who is to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience long despised, her sublime testimony to the Creator, so long questioned or overlooked. But what is even this to the demand of grace for the coming of him, who is not only "the great God," but "our Savior?" If the whole creation groaneth and travaileth in pain for the manifestation of the sons of God, what shall be the desires of the sons of God themselves? What shall be their ardor to realize that "liberty of the children of God," of which so great things are spoken; to behold their own lowliness glorified in the glory of the man of Nazareth; their humble labors recognized by the approval of a God once more manifest in the flesh, their persevering faith vindicated, their hope consummated, their charity brightened into a reward eternal and infinite? They rejoice to think, that, as a humiliated Redeemer came first to point us the path of humiliation, so must a glorified Redeemer point us the path to glory; that the Captain of our salvation, who bore the cross in front of his army of believers, must come to teach them also how to wear the crown. It is by the recollections of the marvels of his mercy that he would attract us to see in his approaching the advent of one, who, if mighty [illegible]

thus in every heart and soul to move the prayer with which, as if to bind them both forever in our thoughts, the volume that records the first advent closes, anticipating, desiring, beseeching the second: "Even so, come, Lord Jesus!"—*Church Monthly.*

For the Crisis.

Notes by the Way.

From the Worcester Conference I went home to recruit and get my financial affairs in shape, having received money from Bro. Adams to settle up the remainder of the campmeeting bills, which was a great relief. Finding business, in repairing a saw mill and running it awhile, brought old times up so fresh I almost concluded I would commence business again; but my tools were gone and scattered, and a job slipped through my fingers, and I dumped.

Having received an invitation to preach in Conn., I started first for Cheshire St., the old battle ground, where we fought some hard battles five years ago. Found some holding on. Some got foot-sore and stopped, not wholly deserting the ranks. But the sound of the bugle and rattling hoofs of the war-horse brought out nearly the whole company on Sunday, and we had a good time in talking over the prospect of our campaign, while some from Magog's camp got liberty to attend our meeting. They were very civil while we went through our manual exercises. The old soldiers still understand handling the sword. Had a good drill all day, especially Sunday eve. Instead of going one mile after meeting up to Bro. Woodford's, I staid with Bro. Baker and wife, who had lately got revived and were doing well.

Called on a new family (to me) that had come from West Haven. Found them belonging to a volunteer company of Unionists, contending for the faith once delivered to the saints. This gave me good quarters for Monday—a rainy day. As they were old-fashioned people and lived in old style, and in an old-fashioned 30 by 40 feet house, I accepted an invitation to stay all night. I had a good night's rest in my bed-room 30 by 40 feet, a plenty of wholesome air perfumed with corn, apples, etc., which made it pleasant for me. In the night it snowed, and cleared off cold. The wind blew, and the rattling of clapboards and windows, the scraping of the limbs of the century maple on the roof woke me, still finding plenty of good air and some snow in my bedroom. I had a good laugh, thanking God for the return of old times. When I was a boy I slept in just such a place. This carried me back in imagination forty years. In the morning something was said about Bro. Hastings having a meeting in Southington, about five miles from there. There was good sleighing, but no sleigh or sled to go with. After breakfast I went into the old kitchen, and there I had another good laugh. It seemed like the days of Adam and Eve. The old kitchen, with the seven feet fire-place, put me in mind of building a sled in just such a place a number of years ago. I proposed to Bro. Wheeler to build a fire, and I would help him make a sled to attend Horaces meeting with. It was agreed upon, and a general clearing out was begun by Bro. Phelps and myself, while Bro. W. was looking up something for the sled. We made a nice fire, with a back log six feet long, and a forestick seven for a foundation. It lasted till we had completed the sled, which we did in time for the meeting. The Lord was in the meeting by his Spirit, and some ten or twelve good testimonies came in to back up the preaching, which is as necessary in getting up an interest as the small kindling was to get our green backlog on fire. Tuesday night I slept in my old bed-room again. This ended my pleasant visit in Cheshire Street.

Wednesday, I started for Southington to see how Horace was doing. Found him ready for an attack, the enemy well fortified with sectarianism, and few dared venture out of the entrenchments. We gave them one round apiece, and I left for Plainville. Found Bro. Morgan and family in good health and spirits. All seemed natural, except they had conformed to the "late to dinner" theory,—ate twice a day, at 9 A. M., and 2 P. M. This I could not stand—to go without eating nineteen hours! But they gave me some supper after meeting, as I told them I was afraid I should starve to death in my sleep. Here is another hard sectarian place. Only five ventured out the first eve. I found Bro. Grant had given them a dose of strong meat a few weeks before, and it had begun to operate on some, and they showed symptoms unfavorable to a bound papal theology; and this set the preachers to preaching against it, and many people dared not come out. They had got no pickets set when Bro. Grant was there; but he gave them such a sudden bombarding, that their watch was set in every direction. Our flag of truce allayed their fears, and a few ventured out the second or third meeting. They gave a favorable report, and Sunday we had a good audience. Conviction was manifest to all present, the Lord began to work, and we concluded to hold on the next week. Just then I received a letter from home, saying that my poor old mother was taken suddenly sick and failing very fast, and was anxious to see me. I left Monday morning for home.

HIRAM MUNGER.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 29, 1862.

Our Position.

Those who have been interested in the great event of the Lord's coming, and have watched the signs of the times for the last ten or twenty years, and have been living christian lives, are now rejoicing in the bright evidence of the speedy consummation of this hope. Although they have lost some friends and a good reputation, by believing these glorious truths, they feel abundantly rewarded by the sweet comfort afforded while looking for the coming of Jesus. Never was their prospect so bright and glorious as now. It now appears certain that we are right in our position, so far as the immediate personal coming of Christ is concerned. We are now out of the reach of "doubting castle." We may boldly say to all around, the Lord is coming *soon*, prepare to meet him in peace.

Those who see this great truth should let their light shine, and be very patient towards those who oppose, thus showing them that those who have the "blessed hope" can afford to bear scorn and contempt without a murmur, or even die at the stake, shouting glory. It may do for a man in error to get chafed and say sharp things, but he who walks in the *truth* should always be calm, "in meekness instructing those that oppose." Truth often suffers very seriously by the heat of its defenders. They show a want of the spirit of Christ, and that they are unfit to defend the cause of their blessed Master. A kind spirit manifested in the defense of the truths of christianity often weighs as much, or more, than the arguments. If your opponent talks loud and fast, then speak with great moderation and calmness, and you are sure to succeed, or, at least, all the success will be in your favor. The weak side is the one to make the bluster and use the hard sayings. When an athletic man is attacked by a small boy in a rage, it would ill become his dignity to be enraged at his little opponent. Knowing his strength, he need make no boisterous effort to meet his antagonist. He would appear very childish should he get excited and talk loud to such an opponent. If he had the dignity of a man, he would be calm, firm, kind and gentle, thus showing the little one his folly and weakness, and setting him a noble example to imitate.

So in relation to those who oppose the truth. Its defenders always have the advantage, and need not be excited to use bitter words; let the man in error do that part of the work. The man on the side of right has nothing to fear, for it always comes out right,—is sure to triumph, unless a wrong spirit is manifested. He who uses unkind words to defend his cause, ever shows his weakness, and the probability that he is on the wrong side.

We are evidently approaching a period, but little in the distance, when the children of the Lord, who hold fast to the Bible, and obey its precepts, will meet with much that will be calculated to chafe and irritate them, and cause them to say sharp things, unless they are watchful; for the enemies of God and his word are growing very bold and impudent, and our great enemy will spare no pains to attack us in such a way as to get us provoked, and thereby destroy our peace. Many have already fallen in this way, and others are almost gone. It is a sad sight to see the wrecks by the side of the pilgrim road to Mt. Zion.

Our position is like the man standing by the crater of Mt. Vesuvius, at the time it begins to roar, smoke, boil, and cast out its melted lava. If he tarries another moment, destruction is sure. Such is the state of the world now; and our only hope of safety is to fly at *once* to *Christ*. Our position is like Noah's a few days before the flood, and like Lot's the evening he entertained the angels the night before the destruction of the cities of the plain. Any league we may now make with the world may prove our eternal ruin. We *must* come out and be *separate*, if we expect to be ready for the marriage supper of the Lamb. Half-hearted, faint resolutions are not sufficient for these times.

Our present position is one of great peril, more emphatically so, from the fact that but few see their danger. If all were awake to their critical situation, the aspect would be much brighter for the church. As it is, the masses of professors are like a blind man walking upon the brink of an awful precipice. It is enough to make one's blood run chill to see their danger and carelessness. But this is only another sign of the times. Thus it was in the days of Noah and Lot, and thus it is to be at the time when the Son of man is *revealed*. "Worse and worse" is the order; which shows what *kind* of progress the world is making, and will make from the present to the end. We see *no* ground to hope for any better times till Jesus comes. Let us, then, prepare for the worst, and hold fast the profession of our faith, shrinking from no cross or duty, till the Lord comes to give the crown of life to all the faithful ones. Our work is *earnest*, but the result is sure. Our position, relative to the speedy coming of Christ, is most certainly right. Let each be watchful and prayerful, that they may be ready for the great day of the Lord. [illegible]

Infidelity.

It is truly alarming to see the amount of infidelity among the people at the present time. And one fact should be remembered, to wit, after it once gets hold it seldom lets go; in other words, its progress is onward, both in individuals and nations. When an infidel tide begins to set in upon a people, we may be sure of its steady advance. When we look at the rapid strides of infidel sentiments for the last ten years, the future of our world before the coming of Christ has a very gloomy aspect. The Lord foresaw this state of things, and moved the prophet to write "that in the last days" men "shall turn away their ears from the truth, and shall be turned unto fables." Some five years since, the New York *Independent* stated that "four fifths" of our earnest-minded young men were decidedly skeptical. Since that time, infidelity has made gigantic strides; still we may expect to see it advance more rapidly to the end of the present dispensation.

We have already come where it is no disgrace to a young man to reject the Bible. It is indeed thought to be an evidence of his smartness, and strength of intellect. He is one to put forward in the great enterprises of the day. He is considered "a man for the times." A man is thought to be a bigot who believes the Bible as an inspired book from the Lord; a "weak-minded," superstitious individual, unfit to hold any prominent position in society. His own children treat him with contempt, and ridicule the word of the Lord in his presence.

Infidelity now wears a bold front; hence the importance of a corresponding firmness and boldness on the part of the children of the Lord. Let us remember, if we are ashamed of Jesus or his "*words* in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

We are satisfied that but few are aware of the amount of infidelity which is concealed under the cloak of religion, besides that which is open and avowed. We rarely find a professor of religion, who is not looking for the coming of Christ, who is not filled with more or less doubts in relation to the truth of portions of the Bible; and when he begins to doubt some parts, it is not long before he is drifting away from Christ and the road to life.

Now is the time to hold fast to the "*sure word* of prophecy." If this be given up all is darkness and uncertainty. Should the mariner on a dangerous coast throw away his chart, compass, and helm, he would not be more unwise than the man who neglects the prophecies in these last days. They are the only source of light to illumine our pathway to the land of glory.

As but few take heed to the prophetic word, it follows as a result that only a corresponding few are walking in the light. There is no avoiding this conclusion. If a lamp be given to light a darkened room, and then be put out, or laid away, those in the room must be left in darkness. We are assured that the "word of prophecy" is like a "light that shineth in a dark place"; consequently without it, we must be in darkness; hence every infidel is walking like a blind man in a most dangerous way, or as one in darkness without a guide. Thank the Lord for the light that now beams forth from his holy word to light the pathway of Zion's pilgrims, whose weary journey will soon be ended in everlasting glory.—G.

Our Country.

When we look over our once happy country, and contrast the present with the past, the sight is a sad one. Brother is at war with brother, father with son, each using every possible effort to secure the destruction of the other. No wars are more terrible than civil ones, when two parts of the same social compact take up arms against each other; thus causing once intimate friends and near relatives to meet in bloody conflict on the battle-field. The sword never produces heart-felt peace in such cases. The wounds thus made are never healed while the parties live. It is not till generations unborn become the actors, that friendship returns between the descendants of the belligerent parties; hence we could look for no more sweet peace in our day, even if Jesus were not coming to end the rude strife.

As the last state of the nations is one of anger and preparation for war, instead of love and peace, if there was no other evidence that we are near the end of this dispensation, than the present state of the nations, there would be strong ground for bright hopes of soon seeing Jesus; but when we look at the great amount of evidence pouring in from every direction to show that we are now in "the time of the end;" we see no ground for doubt in the matter, unless we reject the plain teachings of the Bible. We do not see how it can be possible to have such harmony of the Scriptures without the occurrence of the event which these signs indicate; for the very prophecies which prove the truth of the Bible by their consecutive fulfillment in the past history of the nations, prove at the same time that the next great prophetic event is the coming of Christ in the clouds of heaven. We can see no chance for a failure, no room for doubts. Then let us stand fast, and faithfully discharge every duty in the fear of the Lord. Our country calls not for cowards, but brave men; so Christ has no room in his army for "the fearful and unbelieving;" their portion is not with the saints. We admire bravery, even in a bad cause; but in a good one like the *christian* warfare, it is sublime. My brother, venture *all* for the *right*, if every man and woman is opposed.—G.

Longing for the Advent.

The article on our first page having this heading, is, if we mistake not, from the pen of the Rev. J. I. T. Cooledge of South Boston, who, by the by, is not the only minister of the Episcopal Church in this city who is awake to this sublime subject. Dr. Tyng's recent publications on "The Coming Kingdom," a series of articles which he published while editor of the Protestant Churchman, and in which he distinctly avows his faith in the speedy advent of our Lord, has, to our personal knowledge, stirred up some of the first minds to think of these things. While recently waiting upon some friends at the rooms of the "Young Men's Christian Association," in the Tremont Temple, we were surprised upon looking up to notice a large placard, bearing simply the following words: "*The coming of the Lord draweth nigh.*"—Jas. 5: 8.

By these and similar facts, found in every direction, we are confirmed in the faith that not only will the faithful Bride of Christ be found "longing for the Advent" of her Lord, but as children of the light and of the day, *they* will not be in darkness that that day should overtake them as a thief. 1 Thess. 5: 4. It is a fact that gives us much pleasure to know, that, among those looking and longing for the advent, are to be found many who are most eminent in their several denominations for their piety. Among these might be mentioned the late Bishop Henshaw of Rhode Island, Dr. Tyng, and the venerable McIlvane; Muler, the man of faith amongst the Plymouth brethren, and Mrs. Palmer of the Methodist denomination, &c. &c. And well may it be so. This is the time to "lift up your heads and look up, for your redemption draweth nigh." Luke 21: 28.

"The clouds at length are breaking,
The dawn will soon appear,
And signs there's no mistaking,
Proclaim Messiah near."—M.

Dr. Cumming on the Prospect of the Churches.—Probably there are few men who have studied more thoroughly the prophecies in relation to the signs of the times, than has Dr. John Cumming. And the following, while it give us the view taken by a great hearted and godly man concerning the Churches, is the more interesting for being an exposition of that oftentimes perplexing question as to what we are to understand by the cities of the nations falling. Rev. 16: 19. Yet that Dr. Cumming's judgment or exposition is infallible we do not think.—M.

"In the Church of England, with all its division, there is a body of devout, spiritual-minded men, that have no precedent in any other church. I rejoice that it is so. I think everything is becoming earnest and real; and as the coming of Christ nears, all men will be in earnest, either in God's or the devil's service. . . . The cities of the nations are also predicted to fall. Now I believe that as 'the great city' was the politico-ecclesiastical institution of the Church of Rome, the cities of the nations are our established churches. I do not say I wish them to fall; I have no sympathy with those who try to subvert them; for I believe, in my conscience, a national church to be a great ordinance of God, and that it is duty to maintain and support it; but too plainly the Church of England, as an ecclesiastical institution, trembles on the very verge of its disorganization. The Church of Scotland suffered a great expenditure of its strength in 1843, when a number of excellent men supposed it their duty to secede from it; both churches are at this moment weakened considerably, and I believe, as civil and endowed institutions, they will be wickedly but hopelessly broken up. All churches are about to be equally dissolved; Methodism is fast breaking up; Independency is to be shattered; and the Baptists will not be spared. This great disorganization of existing institutions is the disintegration of the component elements, in order to form a new and glorious combination—a church where there shall be no more division, where there shall be neither Churchmen nor Dissenters, but Christ and Christian shall be all in all."

Archbishop Whateley.—Many of our readers familiar with the writings of Archbishop Whateley, particularly his work on "A Future State," will be interested to read the following:—M.

"A Congregationalist—Denham Smith—was a leader in the revival meetings in Dublin, and indeed is said to have been more influential than any other man. Prayer-meetings under his guidance were held in all parts of the city. Ministers of the Established Church took an active part in them, and in so doing were encouraged by the warm sympathy of Archbishop Whateley's family. Mr. Smith was invited to hold a prayer-meeting at the palace; which he did, the Archbishop excusing his own absence on the ground of official engagements. He is regarded as orthodox and evangelical in his views; but has from his earliest years devoted himself so much to purely intellectual pursuits, as to prejudice his standing in the view of his most active clergy. But all appreciate the devoted piety of his wife and daughters. One of his daughters was sent, by the advice of her physician, to spend the winter in Egypt for her health. On arriving she at once got up a school for the native children, hiring teachers, paying expenses, and [illegible]

Editorial Notice.

Bro. L. Reimer has just issued a second German tract, containing an examination of the following subjects:—"The resurrection of the dead," (both just and unjust.) He shows in this tract that both the holy men of the old, as well as those of the new testament, Christ himself included, hoped for and believed in eternal life only by and through a resurrection of the body.

Orders can be sent to Rev. L. Reimer, 722 Chesnut St., care of Lee & Walker, music dealers, or to Pleasant St., care of Bro. Chas. Sutton, Manayunk, or to this office.—Price 3 cents single, 25 cts. per doz., $2.00 per hundred.

We hope our brethren will try to scatter these tracts among their German friends. Great good may be accomplished by so doing. Let us all do what we can to scatter the truth among all classes, that some may be saved.—G.

Discussion of the Sabbath.

Our late discussion, in Boston, with Eld. Langarl of Cincinnati, on the keeping of the seventh-day Sabbath, was of considerable interest. Several, who had been troubled with doubts, had them all removed by the plain teachings of the Bible, and are more than ever resolved to be Christ's instead of Moses' disciples. They have concluded to leave the *law*—the "schoolmaster,"—and follow Jesus, preferring the new to the old covenant; the liberty of the gospel, to the bondage of the law.—G

To the Children.—Some articles for your department have been received, but they were too late for *this* week's paper. You will see them two weeks hence.—G.

From Eld. I. E. Jones.

For the gratification of very numerous friends who are so frequently inquiring for Bro. Jones, we take the liberty of making the following extract received in a letter from him to the writer, bearing date Morris, Grundy Co., Ill., Jan. 14, 1862.—M.

"The fact is, for several years past Advent writers have seemed to be very *hollow*; they seemed to have reiterated cardinal truths until those truths had lost their freshness to their own minds and become stale. I am glad to see that both the Herald and Crisis are renewing their 'first love.' I have preached considerably for a few months past on the preparations for the great battle of the day of God Almighty. I think the storm began in '48. Then came the Crimean war, in which over 400,000 perished; next the great East Indian war; then the Italian war; now our own great, and greater war; and soon Europe will be all ablaze, involving 'the kings of the rising sun.' Thus war follows war, rising higher and becoming more boisterous as we near the shore. There is a dark future before us, 'a day of darkness and gloominess, as the clouds spread upon the mountains.' Our rulers seem to be seized by a fatal blindness. The ancients had an adage, 'Whom the gods design to destroy, they first make mad.'"

For the Crisis.

The Things which cannot be Shaken.

In this time of commotion among nations and all other organizations, there is but one foundation upon which any political, moral, or religious structure can be built which cannot be shaken, and this is the foundation of the Prophets and Apostles, Jesus Christ being the chief corner-stone. And it is a lamentable fact that many who profess to build on this foundation, do it so inefficiently that any slight wind or internal commotion splits the building, and the occupants divide and undertake to build on a foundation of their own conception, not giving heed to the rules of the Great Master builder. When will the believers in the speedy advent of Christ be united in doctrine, in fellowship, in prayer, in labor, and become a body perfect in symmetry, a peculiar people, zealous of good works? Will the hopes of the sincere worshipers and order-loving believers ever be realized, when all who are professedly waiting for the return of the Nobleman will be, in all the important doctrines and duties of the Bible, a unit?

We are exhorted to mark those which cause dissensions, and if this caution was ever needed it is at this time, especially among those who build so slightly that any puff of false doctrine, or selfishness among the flock, causes a storm and almost a wreck of the whole structure. Watch and pray.

D. N. Smith.

For the Crisis.

Now in Press a New Work,

entitled "The Saint's Harvest," being an exposition of the words of Daniel 12: 11–12,—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." It is the object of the writer to show from Scripture,—1. What is meant by the daily sacrifice. 2. The holy place. 3. Desolation, or to be desolate. 4. The abomination that maketh desolate. 5. What is meant by the abomination standing in the holy place, and by whom was it set up? 6. At what time was the sacrifice spoken of taken away, and the abomination that maketh desolate set up? The work will contain about forty-eight pages, and can be furnished at $4.00 per hundred.

H. K. Flagg.

For the Crisis.

Life from the Dead.

For the information of the numerous readers of the Crisis who feel a deep interest in the question whether the wicked dead will live again, I wish to state that the arguments employed in "*Retribution*" to prove that "*conscious punishment after* death" awaits the wicked, and that the revealed penalty for sin denotes a *miserable dying* as really as it does *being dead*, are receiving somewhat thorough attention in successive issues of the Bible Examiner. Three articles in review of "*Retribution*", have appeared in the numbers for January and February, and others will be given hereafter. It is believed that a candid perusal of these Examiner articles (published and to appear) would convince a numerous class that, if the doctrine of Life only in Christ is capable of being overthrown with scriptural weapons, the book that will "hit the nail on the head" *effectually* has *yet to be written*. This is given as my opinion, but what I greatly desire is, that all impartial readers of "*Retribution*" who can do so, shall carefully peruse what is offered in *review* of that work. In a word—examine both sides, and then judge. May God guide us into all truth.

Rufus Wendell.

January 27, 1862.

Correspondence.

From Bro. E. Burnham.

Bro. Grant:—Your letter to me, containing the intelligence of the death of Bro. Howell, made my spirit sad. But there is with us a bright and glowing expectation of a blest and joyous re-union with those we love, as we loved him, in the "better country." Those who knew Bro. Howell best loved him most. His memory will ever be dear to many of us. Peace to his quiet slumber until the sunshine of immortal beauty shall beam glorious on his waking, and he hail with delight the glad seraphim's chant. Must not the heart of one who fully believes in the literal resurrection of the dead be fain to sing in almost mournful song, in view of our frailty,

"How long shall death the tyrant reign,
And triumph o'er the just?"

I say *almost* mournful song, because there is a sweet strain of victory in the song, so otherwise mournful, in that hint so plainly given in it, that the reign of the tyrant shall not be forever.

O, how many members of Jesus' bride has the enemy kissed into paleness and drawn down into silence! When will the great Deliverer come, and breathe the bloom of eternal health upon their cheeks again? We have waited for him, lo! these many years, while friends like leaves in autumn have fallen around us, but yet he cometh not. We have groaned, sighed, prayed, and wept for him, but yet he cometh not. We have turned our eyes, fevered with sanctified anxiety, toward the blue heavens again and again, to see his "sign," but yet he cometh not. We have told the story of his coming over and over to both friend and foe, amid persecution, scorn and shame, but yet he cometh not to justify us. Shall we sink in sorrow, and despair in grief? No, verily!

Our Redeemer will at length—and that too right soon—relieve our burdened hearts and wipe our tears away. His promises are as sure as the sun, and moon, and stars of God. His truth is more firm and stable than the everlasting hills. Our land shall be prepared. Our city shall be revealed. Our rest shall be sure. Our crowns shall be given. On the *great* question of our faith my mind can find no place to repose a doubt. I can say unto God, I have never wavered or faltered.

Phila., Jan. 20th, 1862.

From P. S. W. Deyo.

Bro. Grant:—When I last wrote I was recruiting at Cascade, Iowa. My protracted effort lasted four weeks. In the time I preached forty-five sermons and baptized thirteen. There are more yet to be immersed. Over twenty were added to the church, and a good prospect for more when I return again. Now, Bro. Grant, I would not thus write for a mere puff, for I dislike that, but, as Bro. Blain said, I think that reports of the success of truth do more to encourage than so much exhortation, which becomes monotonous. It is cheering to the pioneer of the great West to see men fall in with such truth, that God has pleased to reveal to us at this time when most needed. My last year or two labors have mostly spent with the people of towns where large congregations can be had. I see where I have missed it, by spending so much time in the by places, thinking that it was only the poor that will receive the truth, but I know that the people are famishing for the pure gospel. In the above place, some of the first-class people have taken hold,—men who were noble-hearted, but could not see the consistency of the doctrines as preached, only waiting to see things aright. Men to be charmed with the gospel want it as pure as it can be had.

I am now preparing to start for Floyd and Butler counties. What pleasure it would be to remain home; but the Macedonian cry presses me on every side. The care of the church and the toils of traveling will soon be over; if the Master don't come, I shall have done my work. None but the pioneer preachers know what it is to face the cold storms of the North-west. Pray for me.

Strawberry Point, Jan. 16, '62.

is proclaiming everywhere the unsearchable riches of God's grace while it is a day of salvation. It was a bright and joyful hope, as they offered it, only to the diligent laborers in the vineyard of the Lord. Wearied they might be, and saddened under the pressure of their burdens, bruised and wounded in their long strife with the adversary, and sometimes quite cast down at the apparent fruitlessness of their most faithful labors. Still they must occupy till he come, knowing that he will surely come, though he tarry, for his promise is, "Behold, I come quickly, and my reward is with me to give to every man according as his work shall be." How can it be but that they who are most under the power of this hope should be the most efficient agents in the service of Christ and his Church? They can rest who see no vision beckoning them forward, to whom all things remain the same as when the fathers fell asleep, who feel no interest in the unfolding signs of the times, and make a mock of all ardent hope and earnest enthusiasm. They may perceive no occasion for zeal. They may keep aloof from all active enterprises in the cause of the gospel, and smite off all appeals to their sympathetic co-operation. They may be for no movement, no aggression, no advance or forced marches, saying, "There is no haste; the Lord delayeth his coming." But it cannot be so with those who are inspired with the vision of the things that shall be, and are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." All Christian enterprises interest them. All labor in the service of their Master is dear to them. They love to see the army break up its encampments and go forward to new conquests in the name of the Lord. It is from their lips and hearts that the prayer is breathed with deepest fervor and desire, "Thy kingdom come, thy will be done on earth as it is in heaven." And though the Lord still delay and no voice heralds his coming, they know that it is because his work is not yet finished, the number of the redeemed not yet complete, the hosts not all gathered. It is in mercy that he tarries; and they must not only watch to be themselves ready, but labor unweariedly that his long-suffering mercy may swell the number of voices out of every kindred and tongue and people and nation, which shall join in the hour of his final triumph in the holy ascription, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." That hour is no dream to please an idle fancy in silent reverie and private seclusion; it is a reality to inspire the heart with all energy in the active labors which Christ has appointed for his Church. It does not relax the sinews of the soul in despondency for the little already accomplished, but braces them to the utmost for the much yet to be effected. The most efficient workmen for Christ's sake and the gospel's from the Apostle's day to our own, are those who watch and pray most earnestly for his coming again in all his glorious majesty.

Whenever he shall come, it shall be as a thief in the night, at an hour when we think not. All things will seem to remain as they were since the fathers fell asleep. Mountains and seas, empires and dominions, cities and towns, with all the multifarious occupations and industries of men, with marrying and giving in marriage, feasts and gayeties; all things around us may seem fixed as in the years gone by. But in a moment the dream of the night shall be broken at the cry, "Behold the Bridegroom cometh; go ye forth to meet him!" Blessed will be those whose lamps are trimmed and burning! They shall enter with him to the supper; and then, the door will be shut. Right and true, then, is the constant longing for the second advent of our Lord. Well does one write, "Nature and grace alike proclaim a glorified Messiah as indispensable to complete their appointed course. Nature, through all her regions cries aloud for him who is to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience long despised, her sublime testimony to the Creator, so long questioned or overlooked. But what is even this to the demand of grace for the coming of him, who is not only "the great God," but "our Savior?" If the whole creation groaneth and travaileth in pain for the manifestation of the sons of God, what shall be the desires of the sons of God themselves? What shall be their ardor to realise that "liberty of the children of God," of which so great things are spoken; to behold their own lowliness glorified in the glory of the man of Nazareth; their humble labors recognized by the approval of a God once more manifest in the flesh, their persevering faith vindicated, their hope consummated, their charity brightened into a reward eternal and infinite? They rejoice to think, that, as a humiliated Redeemer came first to point us the path of humiliation, so must a glorified Redeemer point us the path to glory; that the Captain of our salvation, who bore the cross in front of his army of believers, must come to teach them also how to wear the crown. It is by [illegible]

thus in every heart and soul to move the prayer with which, as if to bind them both forever in our thoughts, the volume that records the FIRST advent closes, anticipating, desiring, beseeching the SECOND: "Even so, come, Lord Jesus!"—*Church Monthly.*

For the Crisis.

Notes by the Way.

From the Worcester Conference I went home to recruit and get my financial affairs in shape, having received money from Bro. Adams to settle up the remainder of the campmeeting bills, which was a great relief. Finding business, in repairing a saw mill and running it awhile, brought old times up so fresh I almost concluded I would commence business again; but my tools were gone and scattered, and a job slipped through my fingers, and I dumped.

Having received an invitation to preach in Conn., I started first for Cheshire St., the old battle ground, where we fought some hard battles five years ago. Found some holding on. Some got foot-sore and stopped, not wholly deserting the ranks. But the sound of the bugle and rattling hoofs of the war-horse brought out nearly the whole company on Sunday, and we had a good time in talking over the prospect of our campaign, while some from Magog's camp got liberty to attend our meeting. They were very civil while we went through our manual exercises. The old soldiers still understand handling the sword. Had a good drill all day, especially Sunday eve. Instead of going one mile after meeting up to Bro. Woodford's, I staid with Bro. Baker and wife, who had lately got revived and were doing well.

Called on a new family (to me) that had come from West Haven. Found them belonging to a volunteer company of Unionists, contending for the faith once delivered to the saints. This gave me good quarters for Monday—a rainy day. As they were old-fashioned people and lived in old style, and in an old-fashioned 30 by 40 feet house, I accepted an invitation to stay all night. I had a good night's rest in my bed-room 30 by 40 feet, a plenty of wholesome air perfumed with corn, apples, etc., which made it pleasant for me. In the night it snowed, and cleared off cold. The wind blew, and the rattling of clapboards and windows, the scraping of the limbs of the century maple on the roof woke me, still finding plenty of good air and some snow in my bedroom. I had a good laugh, thanking God for the return of old times. When I was a boy I slept in just such a place. This carried me back in imagination forty years. In the morning something was said about Bro. Hastings having a meeting in Southington, about five miles from there. There was good sleighing, but no sleigh or sled to go with. After breakfast I went into the old kitchen, and there I had another good laugh. It seemed like the days of Adam and Eve. The old kitchen, with the seven feet fire-place, put me in mind of building a sled in just such a place a number of years ago. I proposed to Bro. Wheeler to build a fire, and I would help him make a sled to attend Horaces meeting with. It was agreed upon, and a general clearing out was begun by Bro. Phelps and myself, while Bro. W. was looking up something for the sled. We made a nice fire, with a back log six feet long, and a forestick seven for a foundation. It lasted till we had completed the sled, which we did in time for the meeting. The Lord was in the meeting by his Spirit, and some ten or twelve good testimonies came in to back up the preaching, which is as necessary in getting up an interest as the small kindling was to get our green backlog on fire. Tuesday night I slept in my old bed-room again. This ended my pleasant visit in Cheshire Street.

Wednesday, I started for Southington to see how Horace was doing. Found him ready for an attack, the enemy well fortified with sectarianism, and few dared venture out of the entrenchments. We gave them one round apiece, and I left for Plainville. Found Bro. Morgan and family in good health and spirits. All seemed natural, except they had conformed to the "late to dinner" theory,—ate twice a day, at 9 A. M., and 2 P. M. This I could not stand—to go without eating nineteen hours! But they gave me some supper after meeting, as I told them I was afraid I should starve to death in my sleep. Here is another hard sectarian place. Only five ventured out the first eve. I found Bro. Grant had given them a dose of strong meat a few weeks before, and it had begun to operate on some, and they showed symptoms unfavorable to a bound papal theology; and this set the preachers to preaching against it, and many people dared not come out. They had got no pickets set when Bro. Grant was there; but he gave them such a sudden bombarding, that their watch was set in every direction. Our flag of truce allayed their fears, and a few ventured out the second or third meeting. They gave a favorable report, and Sunday we had a good audience. Conviction was manifest to all present, the Lord began to work, and we concluded to hold on the next week. Just then I received a letter from home, saying that my poor old mother was taken suddenly sick and failing very [illegible]

HIRAM MUNGER.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 29, 1862.

Our Position.

Those who have been interested in the great event of the Lord's coming, and have watched the signs of the times for the last ten or twenty years, and have been living christian lives, are now rejoicing in the bright evidence of the speedy consummation of this hope. Although they have lost some friends and a good reputation, by believing these glorious truths, they feel abundantly rewarded by the sweet comfort afforded while looking for the coming of Jesus. Never was their prospect so bright and glorious as now. It now appears certain that we are right in our position, so far as the immediate personal coming of Christ is concerned. We are now out of the reach of "doubting castle." We may boldly say to all around, the Lord is coming *soon*, prepare to meet him in peace.

Those who see this great truth should let their light shine, and be very patient towards those who oppose, thus showing them that those who have the "blessed hope" can afford to bear scorn and contempt without a murmur, or even die at the stake, shouting glory. It may do for a man in error to get chafed and say sharp things, but he who walks in the *truth* should always be calm, "in meekness instructing those that oppose." Truth often suffers very seriously by the heat of its defenders. They show a want of the spirit of Christ, and that they are unfit to defend the cause of their blessed Master. A kind spirit manifested in the defense of the truths of christianity often weighs as much, or more, than the arguments. If your opponent talks loud and fast, then speak with great moderation and calmness, and you are sure to succeed, or, at least, all the success will be in your favor. The weak side is the one to make the bluster and use the hard sayings. When an athletic man is attacked by a small boy in a rage, it would ill become his dignity to be enraged at his little opponent. Knowing his strength, he need make no boisterous effort to meet his antagonist. He would appear very childish should he get excited and talk loud to such an opponent. If he had the dignity of a man, he would be calm, firm, kind and gentle, thus showing the little one his folly and weakness, and setting him a noble example to imitate.

So in relation to those who oppose the truth. Its defenders always have the advantage, and need not be excited to use bitter words; let the man in error do that part of the work. The man on the side of right has nothing to fear, for it always comes out right,—is sure to triumph, unless a wrong spirit is manifested. He who uses unkind words to defend his cause, ever shows his weakness, and the probability that he is on the wrong side.

We are evidently approaching a period, but little in the distance, when the children of the Lord, who hold fast to the Bible, and obey its precepts, will meet with much that will be calculated to chafe and irritate them, and cause them to say sharp things, unless they are watchful, for the enemies of God and his word are growing very bold and impudent, and our great enemy will spare no pains to attack us in such a way as to get us provoked, and thereby destroy our peace. Many have already fallen in this way, and others are almost gone. It is a sad sight to see the wrecks by the side of the pilgrim road to Mt. Zion.

Our position is like the man standing by the crater of Mt. Vesuvius, at the time it begins to roar, smoke, boil, and cast out its melted lava. If he tarries another moment, destruction is sure. Such is the state of the world now; and our only hope of safety is to fly at *once* to *Christ*. Our position is like Noah's a few days before the flood, and like Lot's the evening he entertained the angels the night before the destruction of the cities of the plain. Any league we may now make with the world may prove our eternal ruin. We *must* come out and be *separate*, if we expect to be ready for the marriage supper of the Lamb. Half-hearted, faint resolutions are not sufficient for these times.

Our present position is one of great peril, more emphatically so, from the fact that but few see their danger. If all were awake to their critical situation, the aspect would be much brighter for the church. As it is, the masses of professors are like a blind man walking upon the brink of an awful precipice. It is enough to make one's blood run chill to see their danger and carelessness. But this is only another sign of the times. Thus it was in the days of Noah and Lot, and thus it is to be at the time when the Son of man is *revealed*. "Worse and worse" is the order; which shows what *kind* of progress the world is making, and will make from the present to the end. We see no ground to hope for any better times till Jesus comes. Let us, then, prepare for the worst, and hold fast the profession of our faith, shrinking from no cross or duty, till the Lord comes to give the crown of life to all the faithful ones. Our work is *earnest*, but the result is sure. Our position relative to the speedy coming of Christ is [illegible]

Infidelity.

It is truly alarming to see the amount of infidelity among the people at the present time. And one fact should be remembered, to wit, after it once gets hold it seldom lets go; in other words, its progress is onward, both in individuals and nations. When an infidel tide begins to set in upon a people, we may be sure of its steady advance. When we look at the rapid strides of infidel sentiments for the last ten years, the future of our world before the coming of Christ has a very gloomy aspect. The Lord foresaw this state of things, and moved the prophet to write "that in the last days" men "shall turn away their ears from the truth, and shall be turned unto fables." Some five years since, the New York *Independent* stated that "four fifths" of our earnest-minded young men were decidedly skeptical. Since that time, infidelity has made gigantic strides; still we may expect to see it advance more rapidly to the end of the present dispensation.

We have already come where it is no disgrace to a young man to reject the Bible. It is indeed thought to be an evidence of his smartness, and strength of intellect. He is one to put forward in the great enterprises of the day. He is considered "a man for the times." A man is thought to be a bigot who believes the Bible as an inspired book from the Lord; a "weak-minded," superstitious individual, unfit to hold any prominent position in society. His own children treat him with contempt, and ridicule the word of the Lord in his presence.

Infidelity now wears a bold front; hence the importance of a corresponding firmness and boldness on the part of the children of the Lord. Let us remember, if we are ashamed of Jesus or his "*words* in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

We are satisfied that but few are aware of the amount of infidelity which is concealed under the cloak of religion, besides that which is open and avowed. We rarely find a professor of religion, who is not looking for the coming of Christ, who is not filled with more or less doubts in relation to the truth of portions of the Bible, and when he begins to doubt some parts, it is not long before he is drifting away from Christ and the road to life.

Now is the time to hold fast to the "*sure word* of prophecy." If this be given up all is darkness and uncertainty. Should the mariner on a dangerous coast throw away his chart, compass, and helm, he would not be more unwise than the man who neglects the prophecies in these last days. They are the only source of light to illumine our pathway to the land of glory.

As but few take heed to the prophetic word, it follows as a result that only a corresponding few are walking in the light. There is no avoiding this conclusion. If a lamp be given to light a darkened room, and then be put out, or laid away, those in the room must be left in darkness. We are assured that the "word of prophecy" is like a "light that shineth in a dark place"; consequently without it, we must be in darkness, hence every infidel is walking like a blind man in a most dangerous way, or as one in darkness without a guide. Thank the Lord for the light that now beams forth from his holy word to light the pathway of Zion's pilgrims, whose weary journey will soon be ended in everlasting glory.—O.

Our Country.

When we look over our once happy country, and contrast the present with the past, the sight is a sad one. Brother is at war with brother, father with son, each using every possible effort to secure the destruction of the other. No wars are more terrible than civil ones, when two parts of the same social compact take up arms against each other; thus causing once intimate friends and near relatives to meet in bloody conflict on the battle-field. The sword never produces heart-felt peace in such cases. The wounds thus made are never healed while the parties live. It is not till generations unborn become the actors, that friendship returns between the descendants of the belligerent parties; hence we could look for no more sweet peace in our day, even if Jesus were not coming to end the rude strife.

As the last state of the nations is one of anger and preparation for war, instead of love and peace, if there was no other evidence that we are near the end of this dispensation, than the present state of the nations, there would be strong ground for bright hopes of soon seeing Jesus; but when we look at the great amount of evidence pouring in from every direction to show that we are now in "the time of the end;" we see no ground for doubt in the matter, unless we reject the plain teachings of the Bible. We do not see how it can be possible to have such harmony of the Scriptures without the occurrence of the event which these signs indicate; for the very prophecies which prove the truth of the Bible by their consecutive fulfillment in the past history of the nations, prove at the same time that the next great prophetic event is the coming of Christ in [illegible]

charge every duty in the fear of the Lord. Our country calls not for cowards, but brave men; so Christ has no room in his army for "the fearful and unbelieving;" their portion is not with the saints. We admire bravery, even in a bad cause; but in a good one like the *christian* warfare, it is sublime. My brother, venture *all* for the *right*, if every man and woman is opposed.—O.

Longing for the Advent.

The article on our first page having this heading, is, if we mistake not, from the pen of the Rev. J. L. T. Cooledge of South Boston, who, by the by, is not the only minister of the Episcopal Church in this city who is awake to this sublime subject. Dr. Tyng's recent publications on "The Coming Kingdom," a series of articles which he published while editor of the Protestant Churchman, and in which he distinctly avows his faith in the speedy advent of our Lord, has, to our personal knowledge, stirred up some of the first minds to think of these things. While recently waiting upon some friends at the rooms of the "Young Men's Christian Association," in the Tremont Temple, we were surprised upon looking up to notice a large placard, bearing simply the following words: "*The coming of the Lord draweth nigh.*"—Jas. 5: 8.

By these and similar facts, found in every direction, we are confirmed in the faith that not only will the faithful Bride of Christ be found "longing for the Advent" of her Lord, but as children of the light and of the day, *they* will not be in darkness that that day should overtake them as a thief. 1 Thess. 5: 4. It is a fact that gives us much pleasure to know, that, among those looking and longing for the advent, are to be found many who are most eminent in their several denominations for their piety. Among these might be mentioned the late Bishop Henshaw of Rhode Island, Dr. Tyng, and the venerable McIlvane, Muler, the man of faith amongst the Plymouth brethren, and Mrs. Palmer of the Methodist denomination, &c. &c. And well may it be so. This is the time to "lift up your heads and look up, for your redemption draweth nigh." Luke 21: 28.

"The clouds at length are breaking,
The dawn will soon appear,
And signs there's no mistaking,
Proclaim Messiah near."—M.

DR. CUMMING ON THE PROSPECT OF THE CHURCHES.—Probably there are few men who have studied more thoroughly the prophecies in relation to the signs of the times, than has Dr. John Cumming. And the following, while it give us the view taken by a great hearted and godly man concerning the Churches, is the more interesting for being an exposition of that oftentimes perplexing question as to what we are to understand by the cities of the nations falling. Rev. 16: 19. Yet that Dr. Cumming's judgment or exposition is infallible we do not think.—M.

"In the Church of England, with all its division, there is a body of devout, spiritual-minded men, that have no precedent in any other church. I rejoice that it is so. I think everything is becoming earnest and real; and as the coming of Christ nears, all men will be in earnest, either in God's or the devil's service. . . . The cities of the nations are also predicted to fall. Now I believe that as 'the great city' was the politico-ecclesiastical institution of the Church of Rome, the cities of the nations are our established churches. I do not say I wish them to fall; I have no sympathy with those who try to subvert them; for I believe, in my conscience, a national church to be a great ordinance of God, and that it is duty to maintain and support it; but too plainly the Church of England, as an ecclesiastical institution, trembles on the very verge of its disorganization. The Church of Scotland suffered a great expenditure of its strength in 1843, when a number of excellent men supposed it their duty to secede from it; both churches are at this moment weakened considerably, and I believe, as civil and endowed institutions, they will be wickedly but hopelessly broken up. All churches are about to be equally dissolved; Methodism is fast breaking up; Independency is to be shattered; and the Baptists will not be spared. This great disorganization of existing institutions is the disintegration of the component elements, in order to form a new and glorious combination—a church where there shall be no more division, where there shall be neither Churchmen nor Dissenters, but Christ and Christian shall be all in all."

ARCHBISHOP WHATELEY.—Many of our readers familiar with the writings of Archbishop Whateley, particularly his work on "A Future State," will be interested to read the following:—M.

"A Congregationalist—Denham Smith—was a leader in the revival meetings in Dublin, and indeed is said to have been more influential than any other man. Prayer-meetings under his guidance were held in all parts of the city. Ministers of the Established Church took an active part in them, and in so doing were encouraged by the warm sympathy of Archbishop Whateley's family. Mr. Smith was invited to hold a prayer-meeting at the palace; which he did, the Archbishop excusing his own absence on the ground of official engagements. He is regarded as orthodox and evangelical in his views; but has from his earliest years devoted himself so much to purely intellectual pursuits, as to prejudice his standing in the view of his most active clergy. But all appreciate the devoted piety of his wife and daughters. One of his daughters was sent, by the advice of her physician, to spend the winter in Egypt for her health. On arriving [illegible]

Editorial Notice.

Bro. L. Reimer has just issued a second German tract, containing an examination of the following subjects:—"The resurrection of the dead," (both just and unjust.) He shows in this tract that both the holy men of the old, as well as those of the new testament, Christ himself included, hoped for and believed in eternal life only by and through a resurrection of the body.

Orders can be sent to Rev. L. Reimer, 722 Chesnut St., care of Lee & Walker, music dealers, or to Pleasant St., care of Bro. Chas. Sutton, Manayunk, or to this office.—Price 3 cents single, 25 cts. per doz., $2.00 per hundred.

We hope our brethren will try to scatter these tracts among their German friends. Great good may be accomplished by so doing. Let us all do what we can to scatter the truth among all classes, that some may be saved.—O.

Discussion of the Sabbath.

Our late discussion, in Boston, with Eld. Langarl of Cincinnati, on the keeping of the seventh-day Sabbath, was of considerable interest. Several, who had been troubled with doubts, had them all removed by the plain teachings of the Bible, and are more than ever resolved to be Christ's instead of Moses' disciples. They have concluded to leave the *law*—the "schoolmaster,"—and follow Jesus, preferring the new to the old covenant; the liberty of the gospel, to the bondage of the law.—O.

TO THE CHILDREN.—Some articles for your department have been received, but they were too late for *this* week's paper. You will see them two weeks hence.—O.

From Eld. I. E. Jones.

For the gratification of very numerous friends who are so frequently inquiring for Bro. Jones, we take the liberty of making the following extract received in a letter from him to the writer, bearing date Morris, Grundy Co., Ill., Jan. 14, 1862.—M.

"The fact is, for several years past Advent writers have seemed to be very *hollow*; they seemed to have reiterated cardinal truths until those truths had lost their freshness to their own minds and become stale. I am glad to see that both the Herald and Crisis are renewing their 'first love.' I have preached considerably for a few months past on the preparations for the great battle of the day of God Almighty. I think the storm began in '48. Then came the Crimean war, in which over 400,000 perished; next the great East Indian war; then the Italian war; now our own great, and greater war; and soon Europe will be all ablaze, involving 'the kings of the rising sun.' Thus war follows war, rising higher and becoming more boisterous as we near the shore. There is a dark future before us, 'a day of darkness and gloominess, as the clouds spread upon the mountains.' Our rulers seem to be seized by a fatal blindness. The ancients had an adage, 'Whom the gods design to destroy, they first make mad.'"

For the Crisis.

The Things which cannot be Shaken.

In this time of commotion among nations and all other organizations, there is but one foundation upon which any political, moral, or religious structure can be built which cannot be shaken, and this is the foundation of the Prophets and Apostles, Jesus Christ being the chief corner-stone. And it is a lamentable fact that many who profess to build on this foundation, do it so inefficiently that any slight wind or internal commotion splits the building, and the occupants divide and undertake to build on a foundation of their own conception, not giving heed to the rules of the Great Master builder. When will the believers in the speedy advent of Christ be united in doctrine, in fellowship, in prayer, in labor, and become a body perfect in symmetry, a peculiar people, zealous of good works? Will the hopes of the sincere worshipers and order-loving believers ever be realized, when all who are professedly waiting for the return of the Nobleman will be, in all the important doctrines and duties of the Bible, a unit?

We are exhorted to mark those which cause dissensions, and if this caution was ever needed it is at this time, especially among those who build so slightly that any puff of false doctrine, or selfishness among the flock, causes a storm and almost a wreck of the whole structure. Watch and pray. D. N. SMITH.

For the Crisis.

Now in Press a New Work,

entitled "THE SAINT'S HARVEST," being an exposition of the words of Daniel 12: 11–12,—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." It is the object of the writer to show from Scripture,—1. What is meant by the daily sacrifice. 2. The holy place. 3. Desolation, or to be desolate. 4. The abomination that maketh desolate. 5. What is meant by the abomination standing in the holy place, and by whom was it set up? 6. At what time was the sacrifice spoken of taken away, and the abomination that maketh desolate [illegible]

H. K. [illegible]

For the Crisis.

Life from the Dead.

For the information of the numerous readers of the CRISIS who feel a deep interest in the question whether the wicked dead will live again, I wish to state that the arguments employed in "*Retribution*" to prove that "conscious punishment after DEATH" awaits the wicked, and that the revealed penalty for sin denotes a *miserable dying* as really as it does, *being dead*, are receiving somewhat thorough attention in successive issues of the BIBLE EXAMINER. Three articles in review of "*Retribution*" have appeared in the numbers for January and February, and others will be given hereafter. It is believed that a candid perusal of these EXAMINER articles (published and to appear) would convince a numerous class that, if the doctrine of LIFE ONLY IN CHRIST is capable of being overthrown with scriptural weapons, the book that will "hit the nail on the head" *effectually* has *yet to be written*. This is given as my opinion, but what I greatly desire is, that all impartial readers of "*Retribution*" who can do so, shall carefully peruse what is offered in *review* of that work. In a word—examine both sides, and then judge. May God guide us into all truth. RUFUS WENDELL.

January 27, 1862.

Correspondence.

From Bro. E. Burnham.

BRO. GRANT:—Your letter to me, containing the intelligence of the death of Bro. Howell, made my spirit sad. But there is with us a bright and glowing expectation of a blest and joyous re-union with those we love, as we loved him, in the "better country." Those who knew Bro. Howell best loved him most. His memory will ever be dear to many of us. Peace to his quiet slumber until the sunshine of immortal beauty shall beam glorious on his waking, and he hail with delight the glad seraphim's chant. Must not the heart of one who fully believes in the literal resurrection of the dead be fain to sing in almost mournful song, in view of our frailty,

"How long shall death the tyrant reign,
And triumph o'er the just?"

I say *almost* mournful song, because there is a sweet strain of victory in the song, so otherwise mournful, in that hint so plainly given in it, that the reign of the tyrant shall not be forever.

O, how many members of Jesus' bride has the enemy kissed into paleness and drawn down into silence! When will the great Deliverer come, and breathe the bloom of eternal health upon their cheeks again? We have waited for him, lo! these many years, while friends like leaves in autumn have fallen around us, but yet he cometh not. We have groaned, sighed, prayed, and wept for him, but yet he cometh not. We have turned our eyes, fevered with sanctified anxiety, toward the blue heavens again and again, to see his "sign," but yet he cometh not. We have told the story of his coming over and over to both friend and foe, amid persecution, scorn and shame, but yet he cometh not to justify us. Shall we sink in sorrow, and despair in grief? No, verily!

Our Redeemer will at length—and that too right soon—relieve our burdened hearts and wipe our tears away. His promises are as sure as the sun, and moon, and stars of God. His truth is more firm and stable than the everlasting hills. Our land shall be prepared. Our city shall be revealed. Our rest shall be sure. Our crowns shall be given. On the *great* question of our faith my mind can find no place to repose a doubt. I can say unto God, I have NEVER WAVERED OR FALTERED.

Phila., Jan. 20th, 1862.

From P. S. W. Deyo.

BRO. GRANT:—When I last wrote I was recruiting at Cascade, Iowa. My protracted effort lasted four weeks. In the time I preached forty-five sermons and baptized thirteen. There are more yet to be immersed. Over twenty were added to the church, and a good prospect for more when I return again. Now, Bro. Grant, I would not thus write for a mere puff, for I dislike that, but, as Bro. Blain said, I think that reports of the success of truth do more to encourage than so much exhortation, which becomes monotonous. It is cheering to the pioneer of the great West to see men fall in with such truth, that God has pleased to reveal to us at this time when most needed. My last year or two labors have mostly spent with the people of towns where large congregations can be had. I see where I have missed it, by spending so much time in the by places, thinking that it was only the poor that will receive the truth, but I know that the people are famishing for the pure gospel. In the above place, some of the first-class people have taken hold,—men who were noble-hearted, but could not see the consistency of the doctrines as preached, only waiting to see things aright. Men to be charmed with the gospel want it as pure as it can be had.

I am now preparing to start for Floyd and Butler counties. What pleasure it would be to remain home; but the Macedonian cry presses me on every side. The care of the church and the toils of traveling will soon be over; if the Master don't come, I shall have done my work. None but the pioneer preachers know what it [illegible]

Obituary Notices.

The subject of this notice, Thos. Stewart, was converted thirty-five years since, at the age of about forty years; was baptized by Elder Benjamin Cowley. Myself and eldest sister united with our dear parent in the blessed ordinance at the same time and place. Soon after, my mother and other members of the family found peace in believing; were baptized by B. C., and united with the same Christian Church in the town of Danbury, N. H., where my father remained a faithful, worthy, practical christian member for some ten years, ever faithful to the position he had taken at all times, and in all places, and under all circumstances in life; ever warning the sinner with tears; was a constant consoler to the weary pilgrim as he journeys on through life's rough billows. The state of his mind was upward and onward. His life (I am happy to say) was a practical one, ever ready to give a reason of the hope within him to every one that asked him, with meekness and fear, not only in social and prayer meetings, but in the field, in the work shop, and in his family. I have not forgotten the good counsels and blessed instructions given to me and all his family while we were with him.

"I remember, I remember,
The very corner, where
My father every morning knelt,
And every eve in prayer;
I remember where the circle stood
That joined the holy lay,
I remember how, in solemn mood,
We all kneeled down to pray."

Some twenty-five years since, my father, with his family, moved to the town of Franklin. Was one of the number to organize the Christian Church in that place, and ever remained a faithful and prominent member until deprived of his reason. August the 5th, 1861, Thomas Stewart fell asleep in Jesus, aged seventy-six. His disease was a disorder of the head, having almost entirely lost all the powers of his mind. Symptoms of derangement were discovered by his family some four or five years since, which gradually seemed to increase, until finally about one year ago he appeared to be almost entirely deprived of his reasoning faculties, apparently attended (at times) with severe pain in the head. He was often asked by my sister, (who had the care of him) and myself too (when I have visited him), "What is the matter, father?" His answer would invariably be, "I don't know," with an absorbing look and tears in his eyes. O! how sad the recollection! Some few months of his last days he was entirely helpless. He continued to pray in his family until his prayers became a repetition, and finally withdrew; and if reason would permit, he would have exclaimed with Paul, "I am now ready to be offered. I have fought a good fight, I have finished my course, I have kept the faith" etc. He was almost always singing some favorite hymn while engaged in the labors of the day in former times; but has not been known to sing but once for many months. A few weeks previous to his death he broke forth singing a favorite hymn of his, (how many times we have heard him sing the same song, with exultant joy beaming upon his countenance!)

"O land of rest, for thee I sigh!"

and continued to sing almost the entire hymn. There was not much alteration from this time until his death, when he calmly fell asleep, without a struggle or a groan.

August the 6th his funeral was attended by numerous relatives and friends, who listened to a very appropriate discourse from Elder Kidder (of the Christian denomination), founded upon Num. 23: 10,—"Let me die the death of the righteous, and let my last end be like his," showing that the last end of the righteous was not death (merely), but the last end, the last and final condition of the righteous would be given at the second coming of Christ, at the resurrection and the time of the dead that they should be judged, when reward is given to his servants the prophets, and to the saints, and them that fear his name small and great, and finally, when those shall be destroyed that destroy the earth.—Rev. 11. After taking our farewell leave of our dear father, we silently followed his remains to their last resting place here on earth, there to remain only a little while, and He that is to come will come and will not tarry, and his reward will be with him.

The deceased was the father of ten children, four sons and six daughters; nine are living, and one is not, a little son and brother, four years old, died forty-eight years ago, and now sleeps in yonder churchyard, in the town of Warner, the place of our nativity. We mourn, and that deeply; but we do not mourn as some others mourn. Our father is dead, to be sure, but we believe he will come again from the land of the enemy. We believe that we shall behold him decked (not with those sable garments that he went away with) with a garment made white by the blood of the Lamb and by the word of his testimony; fitted expressly for that glorified body, which shall be changed and made like unto Christ's glorious body. We believe we shall behold him come forth clothed with immortality and in his right mind, singing as he comes; when it will be said unto him, "Well done, good and faithful servant, enter into the joy of thy Lord." Enter into my rest, and sit down on my throne. May the Lord sanctify this affliction to the lasting good of the entire family, and bring us all into his kingdom at last.

O brothers, sisters, the land is nearing,
With its vernal fruits and flowers;
On, just yonder, oh! how cheering,
Bloom forever Eden's bowers.
Hark! the choral strains there ringing,
Wafted on the balmy air;
See the millions, hear them singing,
Soon the pilgrims will be there.

Asa H. Stewart.

New Hampton, Nov. 25th, '61.

Advent Herald, please copy.

Died, at Annapolis, Md., Jan. 5th, of typhoid fever, Elliott P. Perry of Granby, Mass., a member of the 27th regiment.

The deceased was a young man possessed of a well stored mind, with excellent principles, a lively and affectionate disposition, as well as a truly religious character. He listened to the call of his country, and with true patriotism responded to that call; but just before the regiment was ready to leave Maryland, he was seized with a severe cough, then followed a burning fever, which in a few days terminated his young life. A fond father and mother, a devoted sister, together with a large circle of relatives and affectionate friends, are left to mourn, feeling that this is indeed a bitter cup which they are made to drink of, and may they acknowledge the all-wise Hand which has placed it to their lips, that this great affliction may so chasten and purify their hearts, that they shall be fully prepared to meet their lost one in Christ's coming kingdom. T. H. E.

Died, in Bristol, Ct., Nov. 25th, 1861, after a protracted and painful illness, my dear sister, Harriet B. Norton, aged 55 years.

Her life was an exemplary one, and she humbly trusted in the Redeemer's merits for salvation. She dreaded death, but peacefully she drank its bitter cup, and slept the calm, sweet sleep of the blest. Oh! it was hard indeed parting with her, but we laid her in the grave believing that Christ, who is our life, would soon come to raise the sleeping dead.

All hail thou potent Lord, thou Prince of peace,
Almighty to redeem, and strong to save;
In vain does hell thy captives seek to hold,
For by the blood which thou hast ratified
And sealed with blood, they shall come forth

Amid our grief and sorrow we were cheered by that blessed hope, and felt that we should soon meet our dear sister again in the kingdom of our God, where there will be no sad partings, and where pain, sickness and death can never enter to mar the happiness of those that inhabit that pure and healthful clime.

Jane J. Austin.

Died, in Franklin, Dec. 11th, 1861, of diphtheria, Charles, youngest son of Bro. Ebenezer and Sr. Cynthia Hopkins, aged nine years.

The parents feel deeply afflicted, but the gospel hope of a future life sustains them. May God still continue to manifest his grace to comfort and cheer their hearts in this time of trial. The writer had the privilege of speaking words of comfort from 1 Cor. 15: 35.

"He comes not, our boy, when the shadows are long,
We hear not his childish and innocent song,
We hear not the sounds of his wandering feet,
Nor see we the smiles that made him so sweet.
His low little bed has a vacancy now,
And we weep by its side as fond parents know how.
All around in the house, in our garden of roses,
We are told with a glance that our darling reposes.
For there came to our circle an enemy stern,
Saying, 'Back to the dust must thine idol return!'
Ah! we wept and we wondered, we mourned and we plead,
But ere we believed it, our darling was dead.
Sleep on, little Charlie, till out from the skies
A voice full of power shall bid thee arise,
Then home to us come and ever remain,
And live where the Lover of children shall reign."

E. M. Haggett.

Died, in Portland, Me., Aug. 24th, W. Frankie, son of William C. and Mary E. Clark, aged one year and eleven days, after a short and distressing illness of five days and a half with dropsy on the brain.

Our Frankie sleeps a peaceful sleep,
Safe from the woes and ills of life,
O'er him a watch our Savior 'll keep,
Till he shall come and bid him rise.
Then bursting forth from death's embrace,
Triumphant o'er the grave, he'll rise
To meet his Savior face to face,
And join the blood-washed in the skies.
Our darling boy we then shall greet,
Immortal made, no more we'll sigh,
Our sufferings past, our joys complete,
No more to grieve, no more to die.

FOREIGN NEWS.

Steamship Europa, from Boston, arrived at Liverpool on the 6th.

Pending the arrival of the Europa, there was a feeling of great suspense in England, and the funds were temporarily depressed, but rallied some. The journals argue that a definite answer was not to be expected by her, and think the cause of peace loses nothing by delay. Others construe the delay unfavorably.

The London Post thinks it diminishes the hopes of peace, and that the Washington Government will propose a compromise, but which will not for a moment be entertained. The Times asks why the decision should be delayed, if favorable for peace, and says the immediate surrender of Mason and Slidell would have been a greater blow to the Confederates than a victory on the Potomac, and worth millions to the Federal exchequer. The Daily News sees nothing but peace.

The Morning Herald says if the affair is settled, England and France have every inducement, on commercial grounds, to recognize the independence of the Confederacy, as unless the step is manfully taken by Ministers at once, it is certain to be taken by Parliament on assembling.

The Daily News says that any recognition of the Confederates would be too abhorrent to English principles to be really a subject for apprehension.

There had been a violent earthquake in Greece.

Canton, Nov. 30. There has been a *coup d' etat* at Pekin. The members of the Cabinet were imprisoned and a new Ministry formed under Prince Keing.

The City of Washington and Jura both arrived on the 8th, bringing the news of the adjustment of the Trent affair. It was received with the greatest satisfaction.

Three Days Later.—Per Steamship Europa.

The Europa brings neither troops nor stores, the government having discontinued shipments by the Cunard steamers.

GREAT BRITAIN.

It was reported that notwithstanding the pacific solution of the American question, the warlike preparations at Woolwich have not been relaxed. Steamers Spartan and Ajax continued to take in heavy stores for Halifax and Jamaica. No official notice had been given at Portsmouth respecting any discharge of hired mechanics or laborers. It was understood, however, that a reduction would take place in April.

The Times has a strong editorial on the reception due to Mason and Slidell. It says they are about the most worthless booty it would be possible to extract from the jaws of the American lion, having been long known as blind and habitual haters and revilers of England. It sincerely hopes Englishmen will not give these fellows anything in the shape of an ovation, as the civility due to foes in distress is all they can claim. England has returned them good for evil; and even now, if they can they will be only too happy to entangle her in a war with the North. England would have done just as much to rescue two negroes. Let Mason and Slidell therefore pass quietly on their way, and have their say with anybody who may have to listen to them. Other journals advise a similar course, and allude to Mason's strong advocacy of the fugitive slave law to prejudice the public against him.

Great interest is excited relative to the movements of the U. S. steamer Tuscarora and the rebel steamer Nashville. At the latest dates they continued at Southampton, watching each other. The Tuscarora remained at anchor about a mile from the mouth of the dock where the Nashville lies, with her fires banked up, and ready to slip anchor and start at a moment's notice. She only required coals, water and provisions, which were being supplied her.

The Nashville continued in her dock. The government had observed the strictest neutrality toward her, and nothing whatever had been permitted to be done to her but what was absolutely necessary to make her seaworthy. Neither powder, guns nor munitions of war had been put on board of her.

It was reported that the privateer Sumter had left Cadiz for Southampton.

Russell, in his correspondence to the Times, predicts that the fate of the American Government will be sealed if January passes without some great victory.

The Paris correspondent of the London Morning Post asserts that the French official circles felt much satisfaction at the pacific termination of the Trent affair, while the effect on the Bourse was an immediate rise of one per cent.

There was a violent earthquake shock at Dresden on the 9th. It extended as far as Leipsic. No damage is reported.

It is reported that Russia has sent an embarrassing ultimatum to Rome, to the effect that if the Pope does not condemn the conduct of the Polish clergy, Russia will recognize the Kingdom of Italy.

After the *coup d' etat* at Pekin a new regency was established under the two Emperors. The state of affairs was encouraging. The rebels were in the vicinity of Shanghae. Foreigners were prepared for an attack. Ningpoo was also in a state of alarm from the same cause.

DOMESTIC NEWS.

St. Louis, Jan. 22. A report by Adjutant General Harding to Gov. Gamble, shows that 38,862 Missouri troops have entered the Federal service for three years or for the war, of which 25,000 are infantry, 3000 artillery, and 6000 cavalry. The number of men organized under the Governor's call for six months' men, is upward of 6000.

A letter to the Commercial, dated Somerset, Ky., Jan. 19, says: "Zollicoffer is said to have been killed by Col. Fry of the 2d Kentucky regiment. We have taken many prisoners. The loyal Tennesseeans fought like tigers or devils, and have suffered much. The 9th Ohio regiment is badly cut up. The brave Tennesseeans took one battery at the point of the bayonet."

New York, Jan. 23. The Tribune's Washington's dispatch says, Senator Johnson of Tenn. received a dispatch from Major Hooper to-day, stating in substance as follows, "Zollicoffer is indeed dead. I have seen his dead body. Our victory is overwhelming. The rebels are driven from this entire section of the country and Kentucky will soon be freed from traitors."

The World's dispatch states that there seems to be no diminution of small pox here. A debate in the city council elicits the statement that there are some 800 cases among civilians.

Fortress Monroe, Jan. 22. There is no arrival from Gen. Burnside's expedition.

The Norfolk Daybook of Wednesday has a dispatch dated Goldsborough, Jan. 21, 4 P. M., announcing 100 vessels of Gen. Burnside's fleet inside, in Pamlico Sound, and 20 large steamers outside. No attack had been made, but the women and children were leaving Newbern, where a fight was expected.

Chicago, Jan. 24. A special dispatch to the Journal from Cairo, to-day, says: "The river at this point has risen 25 feet, and is still rising. Eleven of the boats forming the pontoon bridge at Paducah were stopped here last night. It is not known how many others passed down stream. Orders were received last night to put the mortar boats immediately into condition for service."

The pirate Sumter has captured and destroyed three more American vessels, taken the crews prisoners, and crossing the Atlantic, has arrived at the port of Cadiz, Spain. Her success in evading our cruisers has been somewhat remarkable, for while the latter are still searching for her in the West Indies, she has quietly given them the slip, and appears in Europe.

Col. Dietzler of the 1st Kansas regiment, in command at Lexington, announces by a general order that rebel assassins lurk in ambush and fire upon soldiers. He has therefore ordered to be arrested a large number of wealthy and influential secessionists, who gave aid and comfort to Price's army, whom he holds responsible for the good behavior of their hirelings, and says the assassination of one man of his command in this manner will be followed by the shooting or hanging of three wealthy rebels.

From California.—San Francisco, Jan. 17. During the past fifty hours it has rained here almost incessantly; the storm still continues. Yesterday noon the water at Sacramento commenced rising again. The third complete inundation of that city is unavoidable. The area of land now overflowed in the State is 20 miles broad and 250 long, taking upward of three millions of acres mostly arable, a considerable portion being mostly fenced and tilled. It is estimated that upward of 4500 head of cattle and sheep have been drowned since the winter commenced. The unprecedented succession of tremendous storms have washed the mining regions where the ground was previously dug over, producing great changes, and rendering probable a large increase in the gold product from the Placer diggins for the ensuing year.

Troy, N. Y., Jan. 25. A tremendous gale prevailed all through the western part of Vermont this morning. As the train which left Troy for Rutland at 7.15 A. M., was five miles above Bennington, in the town of Shaftsbury, it encountered the gale while passing an embankment about thirty feet high. One of the cars was broken from its couplings and thrown by the force of the wind down the bank. Dr. H. Dwight of Boston, a passenger, was instantly killed. John Robinson, road master, was severely injured. He will not survive.

Russia on the Trent Affair. The Washington correspondent of the New York Tribune says:

"It is true that Russia has presented no formal note on the Trent question; but it is not true that she has not made known her views on the subject through the usual diplomatic channel. Baron Stoeckel was instructed by his government to say that it entertained the friendliest feelings toward the United States, and, in the friendliest spirit, desired to express the hope that there would be peace between us and England, to secure which we should, if wise, surrender Mason and Slidell, especially as by doing so we should act in accordance with the long established American doctrine of international law. These instructions were orally communicated to Secretary Seward, some time before the Prussian note was received. A dispatch to the same effect is expected from Turkey."

☞ Letters from Italy convey the intelligence that Kossuth is alarmingly ill. His disease appears to be a kind of consumption—a disease which has thus far baffled the efforts of his physicians to arrest it. He is so reduced as to speak with difficulty, and his friends fear he will not survive the winter.

Not less than 10,000 hogs have died in Illinois, of hog cholera.

☞ A Dublin paper, commenting on the decease of Prince Albert, says: "When it is known that one of the last suggestions of the Prince Consort was, that gentleness and forbearance should mark the demeanor of England to a kindred people, soured and inflamed by the passions of a civil war, it will enhance the love of the American people for the Queen, deepen their sorrow for the loss she has sustained, and dull the edge of irrational hostility to England."

ITEMS.

A large number of the French residents of New Orleans have become disgusted with the course of the rebellion, and are taking measures to leave their adopted country and return to France. They have appealed to the French Government for protection, and a conveyance back to the land of their birth.

If the army of the Potomac was in a line, marching four abreast, and accompanied with wagons, ambulances and ammunition trains, it would extend one hundred and fifty miles.

A great deal of destitution is reported to exist among the poorer classes in Montreal, and the papers are calling for measures of relief.

Frederick, Md., Jan. 23.—Officers from Hancock report that the Potomac has risen from twenty to twenty-five feet, and that there is no possibility of crossing for the present.

Gov. Buckingham of Connecticut, in pursuance of his determination to fill up the militia by draft, has made a requisition upon the town of New Haven for 457 men, to be selected by lot from those returned as subject to military duty.

It is stated that Col. Astor of New York has resigned his place on Gen. McClellan's staff, and returned to his business in New-York.

The fact will not escape attention that the battles of Somerset and Bull Run both commenced on Sunday, and the assailants in both cases were defeated. This will prove a good argument in favor of Sunday observance.

The recent great fire at Charleston, is even more calamitous and destructive than it was at first supposed to be. The aggregate loss of property in buildings, goods, &c., is almost incredible. The Courier roughly estimates it at not less than ten millions of dollars.

Delegates assembled at Great Salt Lake City Jan. 22, and drew up a State constitution to be submitted to Congress. Utah demands admission into the Union.

The flooded state of the Mississippi and its tributaries has caused apprehensions that the fortifications and encampment at Cairo will be inundated and our troops compelled to abandon it.

The chaplain of the Maine Third Regiment, Rev. Henry C. Leonard, performs his duties under difficulties which we trust do not beset all army chaplains. He was put under arrest for reproving one of the officers of the regiment for profane swearing.

Chapman Hall.

We met with the brethren at the "*old place of worship*" last Sabbath, and had a very interesting time. The brethren worshiping at the Hall are passing through deep trials, and need the sympathy and co-operation of our preaching brethren in particular.

F. H. Berick.
P. B. Morgan.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $3.00 per hundred; 5 cts. single, or 6 cts. with postage.

Married.

At Monticello, Jones Co., Iowa, Dec. 25th, 1861, by Elder Peter S. W. Deyo, Mr. Henry W. Wright of Cascade, Dubuque Co., Iowa, and Miss Nellie M. Dawey of the former place.

Notices, &c.

A Call for Funds.

The publishing committee of the Christian Publication Society, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at once the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once Five Hundred Dollars, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than any Tract Society in the country, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money?* Or will you send us $100, $50, $20, or $10, to be *repaid* in Tracts, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. Davis,
I. C. Wellcome,
S. S. Brewer,
J. G. Hamblin,
Solomon Hovey,
Publishing Committee of Chris. Pub. Soc.

Conference.

There will be a Conference, the Lord willing, at Savoy Hollow, Mass., in Rechabite Hall, commencing Wednesday, Feb. 5th, and continue over the following Sabbath. Services three times each day. Brethren W. S. Bishop, David Miller, H. R. Flagg and others are expected to preach the word.

Subscription to the Tract Fund of the C. P. S.

Amount pledged and received from Oct. 22d to Jan. 1st, 1862, $343.62.

G. F. S.	$ 1.00
P. Tandy	1.00
John Sissons	1.00
John Kemp	32
A Friend at Searsport	1.00
D. D. Haines	25
Mrs. G. P. Persons	2.00
L. W. Pierce	1.00
Friend in Abbington, Ct.	4.00
S. Butler	10.00
W. Baker	3.00
M. Hodgdon	31
J. T. Howland	3.00
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C. Bliss	2.00
T. J. Pittibook	3.00
Sr. Hill	2.00
J. Kimball	1.00
A Friend in Providence	1.00
H. A. Hovey	2.00
A Friend (North Canton)	1.00
L. Tewsbury	1.0
N. Warner	1.00
A Friend at Searsport	1.00
D. D. Haines	25
Mrs. G. P. Persons	2.00
L. W. Pierce	1.00
Friends in Abington, Ct.	4.00
C. Bliss	2.00
T. J. Pittibook	3.00
Mrs. Hill	2.00
J. Kimball	1.00
A Friend	1.00
A Brother	5.00
H. A. Hovey	2.00
A Friend at N. Canton	1.00
L. Tewsbury	1.00
N. Warner	1.00
J. M. S.	1.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

Meeting in Honeoye.

The Lord willing, there will be a general meeting of the saints of God and lovers of Bible truth at Honeoye, Ont. Co., N. Y., to commence on Friday evening, Feb. 21st, and continue over Sunday. Elds. J. B. Cook and T. G. Newman appoint to be there. Let all the brethren in adjoining counties consider this an especial occasion for them. Come, brethren, we know you and your whereabouts, and shall be disappointed if we do not see you here. Come in the name of the Lord. Come to testify of his goodness, and to enjoy his Spirit. Frank Burr.

Tour to Canada West.

I am arranging for a tour to Canada West, and shall probably begin in London about the middle of February. Full notice soon.

J. V. Himes.

Notice.

The Lord willing, there will be a meeting at the School-house in Pelham, about one mile from East Amherst, Mass., to commence on Thursday, Feb. 6th, and hold over Sunday.

Geo. A. Streeter.

Conference.

The next quarterly sitting of the Eastern New York and Western Mass. and Conn. Conference will be at Bristol, Conn., commencing Feb. 6th, 1862, and hold over Sunday. A general attendance of the preachers and delegates is desired, and as many others as can make it convenient.

S. S. Brazer,
S. P. Babcock,
T. S. Canfield,
Committee.
G. L. Temple, Sect.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Boston, (Lowell Street Chapel) ... Sunday, Feb. 2d
H. L. Hastings.

Boston, (Lowell Street Chapel) ... Feb. 4th
J. Austin.

Bristol, N. H. ... Feb. 9th
The Sabbaths for me to preach at Concord are the first and third in each month.
T. M. Preble.

Portland ... Sundays Feb. 2d and 9th
Yarmouth ... Tuesday, Feb. 4th
and longer if necessary
Hollis ... Feb. 11th and 12th
(if desired, and a way to get there.)
Biddeford (if informed) ... Thursday, Feb. 13th
Kennebunkport ... Friday, Feb. 14th
(if there is a conveyance from Biddeford.)
Portsmouth ... Sundays 16th and 23d
Between these two Sabbaths at liberty to go where wanted.
Hiram Munger.

Franklin ... Feb. 1st and 2d
East Stoneham ... Feb. 4th and 5th
West Stoneham ... Feb. 6th
West Lovell or Stowe, as Bro. Johnson may appoint ... Feb. 7th and 8th
I. K. Lombard.

Augusta ... Feb. 1st to 4th
Lincolnville ... Feb. 6th to 9th
Rockport ... Feb. 10th to 11th
Searsport ... Feb. 12th to 13th
Bangor ... Feb. 14th to 16th
Bristol ... Feb. 20th to 23d
O. R. Fassett.

P. S. If the above appointments conflict with others, brethren will please inform me at one of the places of my appointments. O. R. F.

Northfield Farms ... Sunday, Feb. 2d
H. K. Flagg.

Chichester, where Bro. Edmonds may appoint, Feb. 5th.
Northwood Narrows ... Feb. 6th
Nottingham, where Bro. Baker may appoint, Feb. 7th.
Lee, where the brethren may appoint, Feb. 8th and 9th, and over Sunday.
Dover, (at the Vestry) ... Feb. 12th
Great Falls, where brethren may appoint, Feb. 13th
South Berwick ... Feb. 14th
Dover ... Sunday, Feb. 16th
B. P. Manning.

Yarmouth ... Jan. 31st
and over the first Sabbath in Feb. as Bro. York may arrange, and from thence eastward, the Lord willing. A. Ross.

Blooming Valley, Crawford Co., Pa., Sunday, Feb. 2d, and once in four weeks for awhile.
John T. Ongley.

Northfield, Ct., in Albro Humpreyville's kitchen, Sunday ... Feb. 2d
Wrightville ... Sunday, Feb. 9th
South Norfolk, (Cowles' district) ... Feb. 13th
and continue evenings through the week and over Sunday. C. Goodrich.

Lawrence, Mass. ... Sunday, Feb. 2d
Manchester, N. H. ... evening, Feb. 4th
Hooksett ... evening, Feb. 5th
Suncook ... evening, Feb. 6th
Warner (Waterloo School-house) Sunday, Feb. 9th
Bro. Israel Andrews' neighborhood, evenings, Feb. 14th and 15th, and Sunday, Feb. 16th.
If any of these appointments conflict with previous arrangements, brethren will inform me by letter immediately, directed to Dyer, N. H.
S. W. Bishop.

New Britain, Ct. ... Feb. 2d
S. P. Babcock.

Fairhaven, Mass. ... Feb. 2d
New Bedford, Mass. ... Feb. 6th
W. S. Campbell.

East Hatley, C. E., where Bro. Percival may appoint ... Feb. 10th
Danville, C. E. ... Feb. 11th and 12th
Ascot, C. E. ... Feb. 13th and 14th
Compton ... Feb. 15th and 16th
Geo. A. Otis.

South Butler, N. Y., Sunday, Feb. 2d, and be at home shortly after. C. F. Sweet.

Stowe, Mass. ... Sunday, Feb. 9th
L. Boutell.

Business Department.

Letters Received.

Elwin Burnham, T. M. H., Minerva, W. A. Cranmer, J. L. H., O. P. Dow, O. P. Allen, L. H. Collins, S. and R. Collins, H. F. Nason, L. H. Collins, Caroline Hill, H. F. Carpenter, Martin L. Howard, P. S. W. Deyo, S. S. Garvin, C. F. Hudson, C. H. Sutton, E. Burnham, Wm. Ingham, Carrie.

To Correspondents.

O. F. Cain—Have credited you the money, though the letter is not received.

M. Damon—Will endeavor to send the required number.

Ionia, Ill.—We have received a letter with $2 from this place without the name of the writer. Will he write us again?

L. K. Gaines—All right.

W. Hands' paper is returned as uncalled for. Will the P. M. or some one acquainted with such a person, inform us what is the name of his or her post office?

Mrs. J. N.—It is received.

Sr. Henry's P. O. address is Bunker Hill, Macoupin Co., Ill.

Eld. R. Wendell's P. O. address is Salem, Mass.

Cash Receipts.

The *figures* following the names show the whole number to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

F. Beckwith 331, J. Pierce 341, S. W. Pierce 342, F. A. Dow 342, A. Bellows 273, H. Babcock 355, J. S. Brooks 364, John Brooks 338, C. H. Wyman 330, A. Foothby 354, J. Spear 341, S. S. Sinsnosy 338, E. Morse 351, Wm. Basford 331, Mrs. A. H. Hill 351, H. Chase 356, A. L. Chamberlin 360,—$1.00 each.

Wm. Bunce 392, Mrs. Susan Woodruff 392, C. W. Bemis 378, I. R. Ixby 377, T. B. Davis 355, J. Nason 348, J. Stackford 390, J. W. Pollock 329, L. G. Ingalls 376, J. Hitchins 364, J. W. Barr 351, J. B. White 379, B. Pike 390, J. W. Bliss 391, E. J. Cook 364, E. C. Wheeler 354, A. Cudworth 377, S. Hall 374, B. Hopkins 339, K. Merrill 335, L. Van Eschen 339, Wm. Bailey 295,—$2.00 each.

S. V. Moore 309, $1.57; R. Corey 356, $1.12; A. Chambers 356, $1.12; L. Orcutt 356, $1.12; M. M. Dinsmore 383, $3.00; D. Pratt 384, $4.00; J. G. Massey 345, $2.60; S. Lacy 352, $4.00; C. N. Smith 392, $5.00; G. Wright 330, 25 cts.; C. Willard 338, $4.78.

BOOKS AND TRACTS.

S. V. Moore $3.43, A. Bellows 20 cts., C. Wright 40 cts., J. M. Hicks $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single, 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked, between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts.; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 3: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

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The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 3 cts.—postage 1 cent.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

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The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 200 pp. 12mo. Price 40 cts. Postage 16 cts.

Every Body's Book. The Bible view of the personality of God and the Devil: his origin, personality, power and doom.—By Putnam A. Smith. Rochester, N. Y. Price 5 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. B. Brooks, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.—

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[illegible]

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[illegible]

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The Voice of the Church on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and prefaced by H. L. Hastings. 4th edition. 420 pp. 12mo. Price, $1.00.

This is the ablest work extant on this subject. It proves that the common opinion of the world's conversion was unknown in the Church of Christ for 1500 years. It quotes the views of some four hundred of the greatest theologians known, giving an account of each, and presenting their statements on either side, in their own words. Multitudes of commendatory notices from preachers and papers, of all kinds, might be quoted. Read it and be satisfied.

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A masterly expose of the grand delusion of the age, which has shielded many and recovered some from this snare of Satan. The author, a profound scholar, long conversant with spirit manifestations among the heathen, while a missionary in India, has shed much light upon the question of this strong delusion.

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[illegible]
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New Heavens and Earth: Extr. from Fathers. D. T. Taylor.
Outline of the Cross. Daniel ii. With Engr. [illegible]
Scripture Searchers, Nos. 3, 4, 5, 6.

Practical Gospel Tracts, for Distribution.

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Olive Leaves. [illegible]
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Adoniram Judson's Letter on Dress.
My Pilgrim Harp. [illegible]
[illegible]
[illegible]
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Lost! Lost! (Awakening.)
Home. (For Saints and Sinners.)
Life Insurance.
Talks to Children. [illegible]

Tracts on Immortality and Future Punishment.

State of the Dead, by John Milton.
[illegible]
[illegible]
The Intermediate State.
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Scripture Searchers, Nos. 1 and 2.

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For the Crisis.

Hymn.

Come, ye that love the Lord,
Unto me, unto me,
I have something good to say
About the narrow way;
For Christ the other day
Saved my soul, saved my soul.

Though the world may me disown,
Heaven's my home, heaven's my home;
Though the world may me disown,
And I'm little and unknown,
I'm an heir to yonder throne—
Heaven's my home.

Though poverty's my lot,
Heaven's my home, heaven's my home,
And the figtree blossoms not,
I can sing the song of hope,—
Heaven's my home.

Some said I'd soon give o'er,
They shall see, they shall see;
Sometime has passed away
Since I began to pray,—
I love the Lord to-day, bless his name!

DR. J. W. MITCHELL.

For the Crisis.

The Second Advent a Necessity.

The principal and perhaps the only reason why the masses of the professed christian world look upon the doctrine of the second coming of our Lord Jesus Christ as a matter of but little consequence, and hardly worthy a moment's notice, is, because they cannot see any necessity for such an event. They expect to realize the fruition of their religious hopes, whether Christ ever comes again or not. Everything that is glorious and worthy to be desired by the child of God is, in their apprehension, received this side of the second advent. Death is to them the time of complete and eternal victory over all their foes. Death is hailed as the deliverer from the effects of the fall of man; consequently they have learned to look forward to the time of their dissolution as the most grand and glorious event in the future, eclipsing all other epochs in the history of man by introducing him at once into the state of supreme felicity. Dr. Cumming very graphically expresses the popular idea on this subject, in the following language: "For in an aged christian's death, it is not he, but death, that dies. Life is the prison—death is the kind friend sent by God to strike off the chains of mortality, to break the prison doors and let the captive go free. Death is our exodus, not from life but to life. The instant that a believer dies he is in perfect happiness; and even before life is quenched in this world, the soul may often have been in heaven." Thus the grim monster, who has spread sorrow and desolation throughout our world, and despoiled many a family of its choicest laurels, is magnified as a blessing, instead of being, what it really is, the greatest curse that rests upon the human family, with the maledictions of high heaven resting upon its head.

It is not to be wondered at, then, that the second advent doctrine has but little effect upon the minds of the people, after they have embraced doctrines so utterly opposed to Bible truth. Death has (in the view of the masses) robbed the Advent of its charms; and the lie of Satan, "Ye shall not surely die," has taken the place of Christ's comforting assurance that "All that are in the graves shall hear his voice and come forth." Eulogies upon death are more frequent than sermons upon the resurrection. Upon funeral occasions, it seems as if ministers could hardly find language adequate to express their admiration of him who has caused the widow's tears to flow, and the orphan's heart to break. But when we investigate the Book of God on these subjects, how changed everything seems. The Bible directs the waiting, afflicted, persecuted, unpopular child of the Most High to look forward to the time when Christ who is his life shall appear, with the comforting assurance that then he shall also appear with him in glory.

The coming of Christ is plainly stated to be the time when the saints shall receive their reward, and the wicked their punishment. We are informed in the language of Him who spake as never man spake, that, when he shall come in his glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, that they may be separated and rewarded,—the righteous then (and not before) to have everlasting life; the wicked then to go into everlasting punishment. Christ also informed his disciples that in his Father's house were many mansions, and that he would go and prepare a place for them, and that if he went away he would come again and take them to himself, that where he was, there they might be also. It is evident from this language that the disciples of Jesus cannot be with him until his second coming. Our Savior promised his followers that they should be recompensed at the "resurrection of the just," and he nowhere intimates that they shall be rewarded previous to that time; and as the resurrection will not take place until the Lord himself comes to awake the sleeping multitudes, it makes the second advent a very important event.

Peter comforted the faithful pastors in his day with the assurance that, when the Chief Shepherd should appear, they should receive an unfading crown of glory. How very different from the hope that is presented to comfort people in these days! Paul, the great apostle to the Gentiles, after he had fought the good fight, and was about to lay down his life for the cause of his divine Master, looked forward to the Second Advent for a crown that would then be given to all them that loved his (Christ's) appearing. The Thessalonian church turned from idols to serve the living and true God, and to wait for his Son from heaven. The advent of Christ in glory was the inspiring theme of the prophets and apostles, and of the church in its best days; and it cannot be too highly estimated by us in these times of wickedness and infidelity.

According to the Scriptures, Death is the enemy of man, degrading him to the level of the beasts that perish, and placing him in a condition in which there is neither wisdom, knowledge, or device. But God has appointed a Life-Giver, even Jesus Christ, who is coming to awaken his saints who repose in unconscious slumbers beneath the clods of the valley, that he may raise them from their dusty beds, and endue them with the power of an immortal life. Thus the Second Advent, which according to modern creeds is of no practical importance, becomes glorious and desirable, and altogether necessary for the purpose of carrying out the plan of God in reference to the salvation of them that believe in Jesus.

Some would fain have us believe that it makes no difference what doctrines actuate us, if we are sincere. But God has given us these blessed truths, that our hearts may be purified by their reception, and we may the better be prepared to welcome the Son of God with joy when he shall appear. I pray God that his church may be more deeply sensible of the responsibility that rests upon its members, on account of the great light that now shines upon its pathway, and that we may be enabled to do our duty to a perishing world, by warning them of the judgment that is now approaching, and presenting the truths that God would have them believe. M. H. P.

Boston, Dec. 27th, 1861.

For the Crisis.

Hospital Rambles.—No. 2.

We will enter this room,—about twenty-five men here. See how neatly the beds are all arranged—heads to the wall, leaving an alley sufficiently broad to pass through the room, a space between each bed of about a foot or a little wider,—a coal stove in the centre of the room warms it nicely. The beds are all covered with clean, white, Indian blankets; clean sheets turned over so smoothly, clean pillows; the floor perfectly free from dust, white as boards can be kept. So much for the room. Here is a poor, emaciated looking boy, not more than sixteen or seventeen. "Where were you wounded?" I ask, as I sit by him on his bed—(he is in a rocking-chair that some kind hand has sent.) "At the battle of 'Wilson's Creek,' in my leg, (showing me the place.) I carried the ball there four months, ma'am, before the doctor could find it." I asked him if he had a mother? He burst into tears, and a comrade on the next bed answered for him. His mother lived in Baltimore, and he had just received a letter stating that she lay at death's door, probably was dead. I had no comfort for such grief as his, only to weep with him. I gave him some books—the "One Resting Place" for one. Poor, sick, weary boy, crying for his mother.

We pass on, scattering the little white-winged messengers of love and peace, faithful warning and good advice, with kind words. Do you see those two young men that look so much alike? Those are the "twin brothers" spoken of in Bro. Hastings' letter. They recognized me at once with a pleasant smile and spoke of the Lord. They tell me they are getting better, and that they remember their promise not to swear. Gave them some books, and they seemed much pleased with them. May the Lord bless them to their good. Here on this bed is a christian, one of God's trusting ones. His nurse said of him, "He is the *best* man in the ward; a *real* christian;" and so I found him. In speaking of the war, said he, "I thought my country needed me, and *next to God* I must obey the calls of my country. So I left wife and little ones to go." The tears choked his utterance as he thought of the "loved ones at home." But "Father will protect them," said he. "I put all my trust in him." Sung him a hymn in a low, soothing tone. Shall never forget his countenance as he held my hand in both of his while I sang, the joyful tears rolling down his sick face. Gave him some tracts, just such as he wanted, and with reluctance left him. "That man, (said his nurse) has had such an influence in this room that the men will not utter an oath in his hearing, for it would grieve him to tears." And the soldiers have so much consideration for each other, so kind and gentle, and I have often seen the tears come as they told me about the death of some poor comrade. They don't get so hard-hearted as one is inclined to think, especially those who do not see them, but get their ideas from reading of them in the midst of blood and carnage.

Here is one who says he "used to love the Lord." I talked with him about Jesus, showed him *he* was a "rebel" in God's sight, told him how much he needed his protecting power in battle, until the hard heart melted, and taking my hand, his eyes moist with the gathering tears, he promised me to turn his steps back to the "fold." "I have often thought, as I lie here, about my sinfulness. Now I'll arise and go to Him." I assured him that God would receive him. One of the gentlemen nurses (they have women nurses too) said to me as I left his bed, "Your mission is truly one of the angels'. God bless you." I told him I felt that he did.

Let us pass into this room. Here you see a change. These are *wounded* ones. The beds here are dressed in bright scarlet blankets. It makes the white pillows and sheets look still whiter. See that fine looking woman! what a noble countenance! kind, benevolent, and gentle. She is the matron of this hospital. I have not heard her name, but have conversed with her. She would grace the seat of an empire. But to return. What perfect quiet reigns here! (Here let me notice, that among the many hundreds I have visited, I have *never* yet heard an impatient or fretful exclamation.) Nearly in the centre of the room you see an invalid. He is in a calico dressing-gown and slippers, reclining in a large, stuffed easy-chair, that drops back with springs. He is asleep. His cheek is pillowed against the back of the chair, the dark masses of hair brushed back from his broad, white, intellectual forehead. I looked at him sleeping so calmly, forgetting war and home. He is dreaming now. Soon the smile that made his face look so sweet is changed to a painful start,—a low moan escaped him. Do you see the cause? That right limb, reclining on a cushion,—"shot in the leg!" A stand or centre-table is by his side, covered with books and writing materials; two of my little white-winged doves have nestled there with the rest,—"The One Resting Place," and "Are you a Christian?" Praying that they may be a blessing to him, we turn quietly away.

Here is a young man by the name of "Grant," shot at Wilson's Creek at the time of Lyon's death, the 10th of last August. His shattered limb has been kept in a wooden box ever since. He is an orphan, but spoke kindly and lovingly of his adopted parents. His is one of the brave, bright faces that you will never forget. Was pleased with the books. Although he suffers so intensely, he is never impatient. God bless the boy! There, on those two beds, side by side, lie two young men from the same battle-ground—dying. They lay on the field terribly wounded three or four days, subsisting on what they could reach from their dead comrades' knapsacks, before they were found. Were neglected afterwards, finally brought on to St. Louis, over those rough roads, in wagons, some three hundred miles or more, now *dying*. Who wonders at it? Their heads were shaved close—emaciated to skeletons—suffer *four months* and then die! Yet the world think it is terrible if they are *killed*, but save your pity; *give it to the wounded*, the *dead* don't need it.

Hark! that terrible outcry. Did you year it? curdling the blood in my veins! There it is again! Let us go from the sound. "That is the *operating room*, Madam. They are amputating a limb!" Their wounds are mostly in the right arm or leg, seldom in the left, or the right side or shoulder. Every conceivable shaped wound. But you have had horrors enough. Next week we will go to Carondelet. There is one instance there so remarkable, that you will not soon forget it. But they are "lighting the gas" now, so "home again."

N. M. HENRY.

Bunker Hill, Macoupin Co., Ill.

Correspondence.

From I. B. Andrews.

BRO. GRANT—By the mercies of God I live, and am thankful for the privileges we have, although we have no meetings as the pilgrims in other places, yet I am trying to live religion and keep my head above the waters. Tried and tempted and alone, yet God

"Is good,
And kind are all his ways;"

which leads me to rejoice in poverty, to trust in him in tribulation and persecution, in trials sore to lean on his arm, for he can bear those who trust in him above all trouble and affliction, and cause the heart to leap for joy.

More than all this, what joy is it to him who has been watching the signs of the times, and patiently waiting for his Lord, to see those signs fast looming up that betoken the return of his Lord. I believe that God is about to deliver his chosen people, from among the galling scenes of sin and wickedness, to a land of glory and ever blessed delight—the saints happy home—

"I long to be there!"

and behold the face of my Lord and Savior Jesus Christ. He soon will come, for the nations are angry and the time of his wrath is come; and soon they will drink to the dregs of the cup of wrath; and who of us will be able to stand? O Lord! help me. Pray for us.

From T. M. Preble.

BRO. GRANT:—Please publish the following extract of a letter I have just received from Bro. E. Flanders, Jr., at West Alton, that others may know what the Lord is doing in that place. Yours truly.

Concord, Jan. 3, 1862.

"You will excuse me for so long neglecting to fulfill my promise to write you. I felt as though I could not write until I had some good news to tell. We have after a long and hard fought battle gained a little ground. There are seven or eight that have been reclaimed from a backslidden state within the last two weeks; some of them those we least expected, some of the hardest cases here. But

'God moves in a mysterious way
His wonders to perform.'

Two of those three young men that took the lead in singing, are among the number. The interest still continues. We hold prayer meetings there three evenings in the week time, and three meetings Sundays. We have had preaching but two Sabbaths since you were here. I think there is still more seed sown when you were here that will spring up and bear fruit, as many as thirty-fold. Praise the Lord!"

From Geo. A. Streeter.

BRO. GRANT:—I am out in the highways and hedges striving to declare the whole counsel of God, whether men will hear or forbear. The battle goes well. Glory be to God! we are almost home. Soon the christian warrior will sing,

"The warfare is ended, in glory we reign."

Let us live near the Lord, endure unto the end, and we shall be saved. "Unto them that look for him, shall he appear the second time, without sin unto salvation." Let us be in a waiting position. Pray for me.

Extracts from Letters.

BRO. J. W. ELLIOTT, Mechanicsburg, Ind., Dec. 18th, '61, writes:—"I am struggling among the ills and scoffs of a sin-cursed world, to gain an interest in the kingdom of Christ, which I believe will soon come. I am not only trying myself, but am also trying to gain others, although I am weak, and but young in the cause. Yet I feel that I must go to work this winter in my Master's vineyard. I wish you would send me some tracts if you can. I am too poor to pay for them now. God knows my heart, that it is in the cause. I should have written sooner, but I disliked to beg, and I still thought that I could get the money to spare, but, Bro. G., I honestly cannot; and as there is no one here to occupy the field, I feel it my duty to do what I can this winter.

Perhaps it would be well for me now to tell who I am. I was converted about eight years ago in the M. E. Church. I moved to Wisconsin in 1856. The second winter after I went there, a man came to that place (Ironton) to work in the furnace as a moulder,—G. W. Turner. He had not been there long before he hired a room and gave a course of lectures. His positions were new to me. They made me tremble, and brought me on my knees. I found I was in a mist, and could not help myself. For a long time I continued in this state, until Bro. Sheldon came to that place. He knocked all the scales from my eyes. Since then, I have felt it my duty to return to my old native country, and tell my friends the glad tidings of the soon coming kingdom of Christ."

SR. C. C. BRAGG, Vergennes, Vt., Dec. 24th, '61, writes:—"Dear brethren,—I am truly admonished and encouraged while perusing your valuable paper. The question often arises in my mind, who will take heed to the silent messengers as they come ladened with 'meat in due season'? Dear reader, do we partake of the rich repast, the fruit of so much labor and care, and for the time being say in our inmost soul, how good and true! then lay aside the sheet and forget to profit or practice in that which is so much adapted to our present need? Indeed, these are days of more theory than practice,—when there is a form of godliness, denying the power thereof. Ye lonely ones, that have not the privilege of the preaching and the prayers and the conference of those of like precious faith, be encouraged. 'As thy days, so shall thy strength be.' The time is soon coming when all that love the Savior in deed and in truth, will meet to part no more. May the Lord help us to 'shun the appearance of evil' and be prepared for his coming and kingdom."

BRO. L. A. DURGIN, Lee, N. H., Dec. 30, '61, writes:—"Dear Bro. Grant:—I have long felt a deep and prayerful interest in the Crisis, and am glad to find it still among the living. My prayer is that it may increase in interest, as the sands of old Time are fast running out. Eagerly do I await its weekly visits, as I would the coming of a very dear friend. With much interest I peruse its columns, written by various authors, many of whom I have never met in this life, but sincerely hope to in the life which is to come. We've but to toil on a little longer, and victory will be ours forever, thank God. Then the crown will be given to Bro. Paul, and *all* those who love the appearing of our Lord Jesus Christ."

BRO. D. HARKER, from Wilton Junction, Iowa, Jan. 20th, 1862, writes:—"BRO. MORGAN:—This is a place of fiery trial; Adventists are called any thing but christians. The Methodists have built quite a neat church since you were here; the Congregational church I think was up when you were here. Since then the Presbyterians have organized a church, but there seems to be little room for Adventists. O how we do suffer reproach! but I feel assured my Master will soon be here to set the captives free. I give away my papers whenever an opportunity offers, and I have the pleasure to find that many begin to see the truth."

For the Crisis.

Acrostic.

T his little herald, weekly sent,
H as cheered the pilgrim's heart;
E ach points to future joys revealed,
W hen evening shades depart;
O f some who've left our waiting band,
R ecords are cherished here,—
L ife hid in Christ; for "they are not"
D eath's claims,—till He appear.
S oon will our coming Lord
C omplete deliverance bring,
R eturn, with all his saints, to reign
I n Zion as our King.
S igns many we behold
I n God's own word foretold,
S ky, earth, and warring nations all combine
To prove the prophecy divine.

AMY.

Selections.

The Effect of Pardon.

In the garrison town of Woolwich, a few years ago, a soldier was about to be brought before the commanding officer of the regiment, for some misdemeanor. The officer entering the soldier's name said, "Here is —— again. What *can* we do with him? He has gone through almost every ordeal." The sergeant-major, M. B., apologized for intruding, and said, "There is one thing which has never been done with him yet, sir, he has never been *forgiven*." "Forgiven!" said the Colonel; "here is his case entered." "Yes, but the man is not yet before you, and you can cancel it." After the Colonel had reflected for a few minutes, he ordered the man to be brought in, when he was asked what he had to say relative to the charges brought against him. "Nothing, sir," was the reply, "only that I am sorry for what I have done." After making some suitable remarks, the Colonel said, "Well, we have resolved to forgive you." The soldier was struck with astonishment; the tears started from his eyes and he wept. The Colonel, with the Adjutant, and all the others present, felt deeply when they saw the man so humbled. The soldier thanked the Colonel for his kindness and retired. The narrator had the soldier under his notice for two years and a half after this, and never during that time was there a charge brought against him, or fault found with him. Mercy triumphed! Kindness conquered! The man was won.

This is just the method God adopts with us in the everlasting gospel. We are guilty. The charges are brought against us. The case is entered. But the Lord delighteth in mercy. He seeks to melt us by his love. He is ready to forgive. He sends to us, saying, "Only acknowledge thine iniquities;" and then offers us a pardon—a pardon which cost him the life of his only begotten Son. A pardon, not of one sin, but of all our sins; a pardon that will bring peace to the conscience on earth, and entitle us to eternal rest in heaven. The soldier, in the case before us, gladly accepted the pardon, was melted down by the kindness of his Colonel, and wept as a child would weep. But sinners too often hear of God's forgiving love without emotion, and instead of humbly confessing their sins, and gladly embracing the pardon offered, they treat it with neglect or contempt.—*British Workman.*

Justice.

The peace of society dependeth on justice; the happiness of individuals on the certain enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbor; let whatever is his property be sacred from thy touch.

Let no temptation allure, nor any provocation excite thee to lift up thy hand to the hazard of his life.

Defame him not in his character; bear no false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin.

It will be a grief to his heart, which thou canst not relieve; an injury to his life, which no reparation can atone.

Be faithful to thy trust; and deceive not the man that relieth upon thee; be assured, it is less evil in the sight of God to steal, than to betray.

Oppress not the poor; and defraud not of his hire the laboring man.

When thou sellest for gain, hear the whisperings of conscience; and be satisfied with moderation; nor from the ignorance of the buyer make advantage to thyself.

Pay the debts which thou owest; for he who gave thee credit, relied upon thy honor; and to withhold from him his due is both mean and unjust.

Finally, O son of society, examine thy heart; call remembrance to thy aid; and, if in any of these things thou findest thou hast transgressed, take sorrow or shame to thyself, and make speedy reparation to the utmost of thy power.

Advice to Contributors.

The duty of an editor is delicate as well as arduous when exercising discretion in the articles furnished by his friends. We love to please, even those whom we are liable to affront. If a few rules are observed by correspondents, much of this embarrassment will be obviated.

1. Never attempt to write without a very distinct idea in mind, and conclude your article as soon as possible after it shall have been distinctly expressed. It is this practice which gives our city editors their neatness and popularity. We refer especially to the quality rather than the extent of an article; not insisting so much upon the length as upon the intrinsic value of what is written.

2. Avoid repetition of ideas. This is imperative upon writers, though not upon public speakers. Express yourself distinctly once, and let that answer.

3. Do not employ a profusion of adjectives. They are apt to prove noxious weeds in the field of ideas, choking out valuable thoughts. Over-dressed language is as distasteful to a sensible mind as an over-dressed individual. Persons of good sense apparel themselves and express their ideas in a manner calculated not to excite a thought.

4. Look very suspiciously upon every sentence which you regard as original and particularly smart. It is apt to prove the spoiled baby in an essay; agreeable to none but the parent.

5. Do not criticise the life out of your productions. Trimming in politics is detestable; a composition so pruned and wrought as to express little or nothing definitely, is not bearable. The uses of criticism are to remove excrescences, and to secure the best and most effective method of expressing ideas. When vivacity is taken out, and a leaden, obscure style remains, the criticism is worse than a failure.

6. Do not imagine that verse is necessarily poetry. It is often the very antipodes; and indeed, we are very jealous of versification. A poet is a *creator*. If you cannot give form to ideas filled with life and power, do not attempt rhyming. The best poetry which we have ever read was written in prose.

7. Do not write with pale ink, or on two sides of a sheet. Make your letters distinctly. Let the capital J never be written as though it was I.—*Ex.*

Frederick Douglass.

Frederick Douglass has been lecturing in Philadelphia on the war. We find his address, which is vigorous and masterly, reported at length in the *Christian Recorder* of that city. The editor (Bishop Paine) thus speaks of the orator:

"We saw, almost at a glance, that the Frederick Douglass before us was the Frederick Douglass of former days—and even more: his majestic bearing and dignity were not gone—the fire of his eye and the glow of his face were there—the power and influence of his voice, the cutting logic and lofty eloquence of other days, were not diminished. And to all these were added the depth and breadth of thought, and the candor of expression, which constant investigation and increasing years cannot fail to bring."

Selected for the Crisis.

The Sacrifice.

With pure hands folded on his breast,
And royal head bent lowly down,
To hide the grief that sharper pressed
Than mocking taunt or thorn-made crown,
With dumb lips whiter than the clay,
He treads the steep and narrow way.

Smite, cruel hands, till bloody rain
Drops on the robes of purple dye,
His pity cleanses every stain,—
In tender anguish hear him cry,
"It is your Savior, would ye know!
Forgive, they know not what they do."

Pierce, riving nails, the quivering hands,
Outstretched to save the strong, the weak,—
Not hissing scorn, nor hate that brands
Its terrors on the death-pale cheek,
Can wake one throb but tender love,
That dares to die, its life to prove.

'Tis finished—sorrow hangs its pall
Where once the golden morning broke,
The veiled face and the one wild call,
The meek head bowed, the great heart broke,
Pierce now afresh, oh, searching spear!
No crimson life-blood trickles here.

O woman, last to leave the cross,
And first to leave the empty grave,
Count not, in selfish tears, your loss,
Love died, a nobler love to save.
Bind to thy heart each precious word,
And wait in hope your risen Lord.

Youth's Department.

For the Crisis.

The "Try" Company.

As the Editor of the Crisis has generously offered one column of the family paper for the benefit of children, will they not let us hear from them? A communication from some little boy or girl would be an interesting acquisition to its correspondence. It must be that among all the little ones who read the Crisis, there are many who love the Savior, and can tell an interesting experience in the christian life. Try. D. N. SMITH.

For the Crisis.

BRN. GRANT AND MORGAN:—I am a little boy, eleven years old. I use neither wine, strong drink, nor tobacco, and I wish to be a member of the "Try" Company. I will answer the first, third and fifth questions. 1st. Rechabites, 3d. At the resurrection; 5th. The Bible. Will some other little boy or girl answer the rest?

LORENZO W. BURLEN.

For the Crisis.

Acrostic.

T ogether let us join in heart and hand,
R enew our vows, a youthful, happy band,
Y oung though we be, we'll try to understand.
C ome one and all, make no delay,
O ur Jesus calls, he'll show the way,
M ay he his blessing to us give,
P repare us with himself to live,
A nd when on earth our days are o'er,
N ever to sin or suffer more,
Y onder's our home forevermore.

D. N. SMITH.

Only Once.

"Stop a minute, James; we're making up a skating-party to go down the river to-night. We shall build a fire on the island and have a grand time. Come; go with us."

"No, George, I can't. Father says I must skate on the canal. It isn't so wide, nor quite so good skating I know, but it's safe."

"Nonsense! The ice is at least two inches thick, any where, even in the thinnest places."

"No matter. I can't skate on the river."

"Well, then, come to the canal. You can skate out to the fork, where it joins the river, and see us all. Will you do that?"

"Yes."

"All right. Be there at seven."

James was ready with his skates at the time appointed, and about to leave the house. "Where now, James?" asked his father.

"I'm going to skate awhile on the canal, father."

"Well, its a bright evening; but don't stay late, and don't go on the river."

Just then James's little sister Marion, who was ready to go to bed, shouted after him, "Stop, Jamie; give me a kiss," and holding up her rose-bud mouth, in a plump face from which the laughing eyes were shining, she received his good-night kiss, and he went out. As he passed the window, he saw, through the half-drawn curtains, little Marion kneeling by their mother, at prayer; the father had laid his paper down, and sat, reverently listening while the child's petition went up to heaven. It was a beautiful picture. Poor Jamie! With what different feelings would he have looked upon it had he then known what was to happen within the next two hours!

He crossed the field before the house, and was soon on the canal and gliding swiftly toward the river, from which the sound of merry voices already reached his ear. And as he wheeled splendidly, just at the entrance of the canal the boys saw him and came bearing down upon him like a fleet of swift ships before the wind. "Hurrah! Jamie!" cried a dozen of them as they joined company in the canal. There they amused themselves awhile, racing, leaping, skating backwards, and cutting all sorts of fanciful figures on the ice, until George gave the word, "Now for the island!" and with loud shouts they shot out together upon the river. All but James. "I must leave you now," he said.

"Oh, James, don't!" cried several at once.

"Now see here, James," said George, "What's the use of being so set. Go down with us *this* time."

"Father said, 'Don't go on the river.'"

"Well, as to that, you've been on the river two or three times. Look at your marks; and James now saw that in the excitement of their sport, he had repeatedly rushed out of the canal quite across the channel of the river. He wanted to go with the boys. He didn't really think there was much danger, and the discovery that he had already unwittingly broken his father's command, did not help him in this hour of weakness and temptation. The boys all clamored for him to join them. James slowly glided out of the canal—stood still a moment—and the tempter prevailed.

"Well, I'll go down this once; mind you, *only once*," and he darted like an arrow to the front, for he was the best skater in the company and soon was far in advance of the rest.

Alas! None of the boys knew of the murderous "breathing-hole" which had opened that day in the ice in the channel, and now lay right in James' path, waiting to receive him; and the first notice they had of its existence was a cry of terror from him as he plunged in. All was confusion among the boys. But George, more self-possessed than either the others, hurried to the shore and shouting cheerily, "Hold on, Jamie! I'll help you out," broke off the limb of a tree as large and long as he could handle, brought it on, and tried by carefully creeping toward James to put it within his reach. But the current was strong; the water was bitterly cold, and James, who had been urging his friend to make haste, now began to lose his strength and become benumbed, and before the limb came within his grasp he said, faintly, "Oh, George, I can't—hold on any longer—ask father—to forgive——" and went down with the tide.

An hour later, the men at the mill below, who had broken the ice above the barred outlet of the dam, and were watching and waiting in expectation of their mournful work, lifted James' body out of the water, and tenderly carried it to his home.

Boys, I have seldom told you a very sad story, but I am hoping now to impress upon your young hearts, the lesson of obedience to parents so deeply that it shall never be forgotten. If you are ever tempted to disregard a kind father's commands, or his advice,—even though it be "only once"—while you pray for strength to resist the temptation, remember Jamie. It is true that disobedience to parents is not always, nor indeed often followed so speedily by such sad consequences, but we know that the smile of God will rest only upon those children who obey their parents "in the Lord."—*Child at Home.*

A Child's Influence.

Do not say you have no influence. All have some. A gentleman, lecturing in the neighborhood of London, said:

"Everybody has influence—even that child," pointing to a little girl in her father's arms.

"That's true," cried the man.

At the close he said to the lecturer, "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but as I did not like to go to the public house alone, I used to carry this child. As I approached the public house one night, hearing a great noise inside, she said:

'Don't go, father.'

'Hold your tongue, child.'

'Please father, don't go!'

'Hold your tongue, I say.'

Presently I felt a big tear fall on my cheek. I could not go a step further, sir, I turned round and went home, and have never been in a public house since, thank God for it! I am now a happy man, sir, and this little girl has done it all; and when you said that even she had influence, I could not help saying, 'That's true, sir.' All have influence.'"—*Rev. N. Hall.*

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AND
Second Advent Messenger.

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Payable in Advance.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 332. BOSTON, WEDNESDAY, FEBRUARY 5, 1862. VOL. XIV. NO. 21.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Hope.

BY VESTA S. CUDWORTH.

'T is sweet when gleams the lightning,
And thunders round us moan,
To feel our anchor tight'ning
Within our Father's home.

'T is sweet, when trust is broken
In treach'rous mortals here,
To hail the blessed token
Of Father's kingdom near.

'T is sweet, with temples beating
Wildly with pain, to know
That time is fast retreating,
With all our tears below

'T is sweet, when death is stealing
The beautiful and best,
To find God's book revealing
Immortal life through Christ.

For the Crisis.

"Time of the End"—"No longer a Time"—"This Generation."

"TIME OF THE END."

"But thou, O Daniel, shut up the words, and seal THE BOOK, even to the *time of the end*: many shall run to and fro, and knowledge shall be increased."—Dan. 12: 4.

The "time of the end" is usually regarded as a very short space before the end itself. Certain reasons impel me to regard it as a definite period—the "last time" of the "seven times of the Gentiles." In other words, a period of 360 years, commencing with the Reformation of 1517. It would require volumes to fully develope the single text above quoted, as fulfilled during this "one time." When we remember that the art of printing had only just been brought to a tolerable degree of perfection, and then contemplate the innumerable volumes that have been issued in every department of science and literature,—the immense libraries that have been founded,—the countless periodicals, as gazettes, quarterlies, magazines, newspapers, and pamphlets that have been circulated,—the vast improvements in all the older departments of knowledge, as astronomy, geography, philosophy and the mathematics, and the absolute discovery of new, as geology, chemistry, phrenology, the calculus, etc.,—mechanical inventions, as telescopes, microscopes, barometers, thermometers, air-pumps, larding machines, factory spinning-machines, the cotton gin, the telegraph and the steam engine, with all its applications to navigation, railways, the printing press, etc.;—and further reflect that the Western Continent has been settled within this period—its cities founded—its lands cleared and cultivated—its teeming millions of population spread abroad almost from pole to pole, and from ocean to ocean; and then add the discoveries in Australasia, Malaysia, Polynesia, in Arctic and Antarctic climes;—in short, when we fully contemplate the "WORLD'S PROGRESS" during this period, we can scarcely fail to see the proper place and duration of the "time of the end" in the grand scale of prophecy.

"NO LONGER A TIME."

"And the angel which I saw stand upon the sea and upon the land lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer"; literally, "a time no more."

A mighty agency is brought to view; his resistless tread marches through every land; towering mountains, or spreading wastes,—the wintry North or burning South offer obstacles in vain. He makes a highway of the "world of waters." "Those who go down to the sea in ships and do business in great waters," must take with them this mysterious messenger as a passenger, and with him his wonderful "Book," over every ocean and sea, through every gulf, bay, strait and sound, and up and down every river of the world. Like the Pentecostal multitudes, "the peoples, and nations, and tongues" "hear every man in their own tongue in which they were born," the world-wide traveler, and, in all their multifarious language, read his "open volume." The king on his throne gives audience, the nobility listen, and the "common people hear him gladly." He threads out the pioneer's narrow path and calls at the log cottage; he takes the Indian trail to the red man's wigwam; he wends his way into the "terra incognita" itself, and to the negro in his hidden kraals of unexplored Africa "his hand extends the Book."

How justly is this entire chapter regarded as symbolical of the Protestant Reformation, and its agency in preaching the gospel and giving the "Bible," or "Book," to the world. Luther issued his translation in 1522. Then preaching and Bible distribution began in earnest. Rome "*fulminated*;" but whether "seven thunders," or "seventy times seven," it availed nothing. Its claims to being the Church were not worth the writing—not even the paper they might be written on:—"write them not," and heed them not. Since that time "what hath God wrought!" I give a single item from the Cincinnati *Gazette*, Dec. 21st, 1861:—

"BRITISH AND FOREIGN BIBLE SOCIETY.—At a recent meeting of a provincial branch of the British and Foreign Bible Society, one of the Secretaries of the Parent Society announced that since the commencement of the society's operation, five millions sterling has been spent, and forty million copies of God's word had been distributed in one hundred and sixty languages. These copies, if ranged in a library, would cover six hundred miles of shelves, and weigh seventeen thousand tons. Thirty-one thousand copies of the Scriptures were distributed last year in Italy, and no less than thirteen copies were distributed among the lowest population of London by the Bible women."

Then take into account what all other organizations have accomplished, and how vast the amount! Probably more than sixty million copies in about two hundred languages and dialects.* Well, this wonderful agent is limited in time. When he commences, it is affirmed by the ever-living Creator of all, that "a time not yet shall be." *Not a full time more!* To 1517–1522 add 360, we have 1877–1882. Then the seventh trumpet sounds within fifteen to twenty years.

"THIS GENERATION."

When "the time of the end" was reduced almost to a single life-time, heaven displayed its signals, and the fig-trees of earth suddenly leaved out. The sun darkened, the moon became as blood, and the stars fell. God's people seized their lamps and hastened out at the very commencement of the "generation," 1840–1844. But as forty years once intervened between Egypt and the Promised Land, during which a "generation" (Heb. 3: 10) typical of the "last generation" (1 Cor. 10: 11) passed away, so God warns the multitudinous professors of christianity of the nearness of the kingdom for nearly the same time. Now to 1840–1844 add 40, and we have 1880–1884, as the termination of "this generation," or from eighteen to twenty-two years. The shaking of the heavenly powers, and "the sign of the Son of man," may possibly awaken the sleeping crowds too late!

But my feeble voice is to you, *O church of the Book!* O thou afflicted and sorrowful! thy mission in this "present evil world" is well nigh done. Dreary indeed has been thy desert pathway through the gloomy wilderness. But faint not. "The Paradise of God" is distant but a few days' journey now. The morning tintings of an eternal day will soon dissolve these dismal night-dreams, and the cloudless splendors of ineffable glory beam on thee forever. Soon "the days of thy mourning will be ended," and thy face will be wiped from all tears. But go, loved of the Redeemer,—"preach the word;" and if one hear, his "soul shall live." Tell over the story of redeeming love a few times more; if a poor sinner's heart shall melt, and he repent and believe on Jesus, go with him to some Jordan, and baptize him "for the remission of sins" into the likeness of Jesus' death, and take him along to the kingdom; give him bread and wine at the Lord's table frequently along the road thither. And, virgin band, God be with thee through the "distress of nations"—through the time of their "anger"—through the "time of trouble," when men's hearts shall fail for fear and for looking after those things that are coming on the earth." A single narrow path only leads out of this fire-bounded desert into the kingdom, and it requires well-trimmed, shining lamps to keep it. I have loved thy society in the midst of "mockings and scoffings," and I have hoped to meet you in the "home of many mansions,"

Where sweetest Paradises bloom
Beyond the deserts and the tomb;

where the "changed" and the "children of the resurrection" shall all meet. A few years more will decide it. God help me through the "perils of the last days." O what collisions of nations! O what scenes of destruction crowd the immediate future! "And I trembled in myself that I might rest in the day of trouble."—Hab. 3: 16. ELD. S. A. CHAPLIN.

Pierceton, Jan. 6th, 1862.

* For realities in verse, see "Reasons for my Hope," by H. L. Hastings.

☞ Reputation is rarely proportioned by virtue. We have seen a thousand people esteemed, either for the merit they have not yet attained, or for what they had no longer possessed.

For the Crisis.

The Book sealed with Seven Seals.

NUMBER ONE.

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals."—Rev. 5: 1.

I have seen no exposition of this book of seven seals which, to my mind, is satisfactory. All expositors seem to take it for granted that the seals are to be understood as giving a series of events in chronological order, the same as that in which the seals are opened; whereas, if they have given the correct form of ancient books, and the manner in which they were written and sealed, the order in which the seals must necessarily be opened would be exactly the reverse of the chronological order in which they were written and sealed. They tell us that "ancient books consisted of leaves of parchment, papyrus, or some fit substance, written sometimes on both sides, as in the case of Ezekiel's roll (Ezk. 2: 9, 10); but usually on but one side, and rolled up, the writing inward. If they had matter for more than one leaf, they would write it on another leaf, and roll it over the first; then another; and so on to any amount. Such, they say, was the book in the text consisting of seven leaves thus written on the inside, each succeeding leaf rolled over the preceding one, and sealed on the last edge of each leaf."

Such being the form of the book, whoever would read it must first open the last seal placed upon it. The seals are numbered, not in the order in which they were placed upon the roll, but in the order in which they were opened; consequently, if the roll contained a prediction of events to transpire in regular chronological order, the writer would naturally give them in the same order; and therefore the last leaf would give the last events in the series, and these would be disclosed on the opening of the first seal, or that on the outside of the roll where the reader would naturally begin; and it is singular that expositors should not see this, after giving us the form of the book.

They say further, "The text seems to tell us, that each leaf was written on both sides; but the best expositors agree that this is not the sense of the passage. A wrong sense is given by placing a comma where it does not belong. The pointing of the Bible is of human invention, and this passage is mistakingly so pointed as to read thus: 'written within and on the backside, sealed with seven seals!' whereas the true reading is as follows: 'written *within*, and on the backside sealed with seven seals.' The whole account shows this to be the true reading; for the book was sealed, and no part of its writing could have been designed to be seen, till the seal was broken, and its leaf unrolled by a person able to accomplish it."

The book is represented as finished and sealed when seen by the Revelator in the right hand of Him that sat on the throne, and there is evidently an allusion to the prophecy of Daniel, who was told, after he had given through an angel a series of predictions from the third year of Cyrus, king of Persia, 10: 1, and 11: 2, to the time when "Michael shall stand up," 12: 1–4. "But thou, O Daniel, shut up the words and seal the book even to the time of the end." And when he would inquire further how long it should be to the end of these wonders, verse 6, he was told, verse 9, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." Now suppose him to have written out minutely the principal events which were to transpire during this period, of which he says, "the time appointed was long," 10: 1, on one side of seven sheets of paper, rolling them one over another, and sealing each in the order in which it was written; it is easy to see that the last sheet would describe the scene when Michael shall stand up. Let us therefore see what scene is exhibited when the Lamb opened the first seal; or that which appeared on the outside of the roll.

"And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." Rev. 6: 2. All expositors agree that the Lord Jesus Christ is the person here represented as sitting upon a white horse, and going forth conquering and to conquer; still they place the scene away back in the first ages of christianity. But the figure harmonizes with Rev. 19: 11,—"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." The symbols which appear on the opening of each seal were designed to represent scenes which were to transpire during that period in the world's history embraced under each seal. Therefore, since the standing up of Michael is the closing scene in Daniel's vision, and the end of the kingdoms of this world; and Rev. 19: 11–21 describes the same scene more fully than it is given in 6: 2, the conclusion is unavoidable that the first seal opened by the Lamb discloses the latest events in the order of time; and each successive seal brings us back in the world's history. After admitting that the Lord Jesus Christ is the person represented as sitting upon the white horse, and going forth conquering and to conquer on the opening of the first seal, there is no possible way of explaining it, without giving it a "*mystical*" or "*spiritual*" signification, if we apply it to any period in the past; and even then no period in the history of the christian church can in any way be made to harmonise with the figure. The nearest approximation to it is found on the day of Pentecost, Acts 2, when about three thousand were converted—verse 41. But if we interpret mystically Rev. 6: 2, we must do the same with 21: 11; and consequently the battle of that great day of God Almighty, about which the prophets have said so much, is all mystical. The resurrection of the dead is mystical, and consequently the future life is also mystical. "For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished"—1 Cor. 15: 16–18, and here ends the mystical interpretation of the Scriptures.

It is evident, therefore, that the emblems of "*victory, triumph, and royalty*," which appeared on the opening of the first seal, can be applied to no period in the past history of the christian church; but if we admit that the first seal opened discloses the last scenes revealed in the book in the order of time, all Scripture can be made to harmonize without resorting to any mystical interpretation. This will further appear as we examine the other seals.

J. C. ROGERS.

For the Crisis.

"That Better Land."

O! talk to me of that better land!
A land by faith I see,
Where saints, a glory-crowned band,
Shall reign eternally;
O! talk to me of that evergreen field,
Bathed by life's flowing river,
Where flowers rarest fragrance yield
Forever, aye, forever.

O! talk to me of that better land!
Where blooms life's verdant tree,
O! tell me of that starry band
Whose fadeless glory I see,—
Aye! there in the saints' blest home
Shall be no slow decay,
No storm, no tempest ever come,
No night, but endless day

O! talk to me of that better land!
Where never shall fall a tear,
Nor sorrow-stricken mourners stand
Around a loved one's bier;
But where eternal youth shall bloom
With brightly beaming eye,—
No more is seen the narrow tomb,
For death itself shall die T. M. H.

Springfield, Mass., Jan. 20th, 1862.

For the Crisis.

Be Faithful.

"He that is faithful in that which is least, is faithful also in much."

Inspiration declares that "love is the fulfilling of the law." No marvel then that *every means* calculated to bring about or perfect this christian grace should be brought into requisition by the same authority. Though this declaration is strictly adhered to by all the apostles of Christ, yet none of them seem to have their whole being so perfectly absorbed in this heavenly affection as the apostle John. In Scripture, as well as history, this is a prominent characteristic in all his writings, both in his gospel and in his epistles; yea, it is the mordant that sets or gives them the attractive color young converts so highly appreciate.

In the closing words of his last epistle, he enjoins a command calculated to elicit kind feeling among friends, thus cherishing this christian grace which seems to have escaped notice. "Greet the friends by NAME." Various are the modes and forms of greeting friends by different nations and individuals, but one thing the Apostle would dictate relative to the matter, which is, calling the *name* of the friend we address. Perhaps a moment's reflection might serve to convince, that speaking the name of the friend we greet, serves to awaken and promote kindly feelings among christians and all refined and well bred people. Look here! When you met that friend, and he said "How do you do, Bro. A.," as your name was pronounced, did not kindness kindle, causing you to reciprocate this christian politeness? Was not the impression better than when another met you with the same language without speaking your name? "A word to the wise is sufficient." That there is something in this *greeting* by NAME calculated to awaken the better feelings of our nature, must be apparent to the reflective mind, and adds one more proof that "all Scripture given by inspiration of God is profitable, . . . that the man of God may be thoroughly furnished."

This command, then, is one small piece of the christian's furniture. Then do not cast it away or place it in some obscure corner never to be used. If the man of God could have been thoroughly furnished without it, this would not have been added. God has no useless lumber in his Word, but just enough to furnish his men with. Then let us find a proper place for the use of *all* this furniture so kindly provided by a beneficent Creator. B. MATHEWSON.

Sandy Hill, N. Y., Jan., 1862.

For the Crisis.

Human and Divine Government.

NUMBER FIVE.

By what has been said in former articles, it can be seen that while God has ordained or granted "power" to the Gentiles, to govern themselves by such forms as they might, in the free exercise of their wills and abilities, adopt and maintain, he has by no means relinquished his claim on their obedience to his own law, nor is there any evidence that God has dictated or directed the nations in the formation of their systems of "law and order." The very nature, variety, change, and cruelties of these systems, refute such an idea. Then with what propriety can men urge, as they generally do, that duty to God must lead men to sacrifice, fight and die for the government under which they live? that christians are bound by their allegiance to Christ to do so? This is an evil delusion, to blind men by confounding their institutions with God's and so claim to be his under rulers, while they despise his law. It is true that some systems of government are much better and more correct in principle than others; some which approximate much nearer than others to the civil law which God ordained and dictated for Israel; and this is because of the light and truth which the Bible has given to the people composing those nations. The blessings of the Bible are seen in a thousand various manifestations, where the people do not become fully obedient to God. Every right and good influence produces a beneficial effect upon mankind, and aids men to approximate towards the true standard of right. For all such influences we should be glad. For all good features, and correct principles, and right laws in human government, we should render thanks to God. He has produced them; not by an act of direct instruction and dictation to the men who framed the laws, but by the manifestations of his attributes in his word, and by his Spirit in his children. We should appreciate and seek to [illegible] every good principle of human government, but never confound it with God's government; never claim that it is a divine government while made and administered by fallen, erring, depraved men, who do not obey Christ, do not deny themselves, nor live as "pilgrims and strangers."

God never had but one civil government or institution, that was established with the children of Israel, given from Sinai; that was God's legislation, and his appointment of officers to administer the laws. "But that was not a perfect system," some may urge. So said Paul, the great apostle to the Gentiles. I do not doubt this testimony. But why an imperfect law from a perfect God and governor? Because of the condition of those to be governed. They were in so crude and degraded, darkened and uncultivated state, living in the indulgence of the wildest passions as a people, that they as moral agents could only be raised from such a state by a gradual ascent from the deepest degradation to moral perfection; as in the case of a barbarous or benighted individual, who must learn one thing at a time, correcting an evil here, then another there, from less to greater, and by a moderate process of cultivation. So in the case of a rebellious race. Had the Lord given a system as clearly against all vice and moral pollution as elevated and self-denying, in the days of Abraham, as he gave in the days of Moses, it is doubtful if a company of "six hundred thousand" would have been found entering into covenant with God, to be led out of Egypt. And had he in the law of Sinai given as clear and decisive prohibitions, as direct and explicit demands for entire self-denial, for conformity to the highest principles of purity and moral perfections, as he did in the message of Christ, the Mediator of the new covenant, they would doubtless have been less ready to enter into covenant with God, to obey his law, and keep his statutes, than when Moses came down and delivered the law to them from Sinai.

But "the law of the Lord is perfect, converting the soul. The testimonies of the Lord are right, making wise the simple," says David. Yes, there was perfection in the law. It aimed at elevating humanity to a state of moral purity. It was not lacking in goodness, in correctness; but it had not fully developed its principles. It was a schoolmaster, to lead to Christ (Gal. 3). When Christ came, then was "the time of reformation;" then the spirit and intent of the moral law, to which had been attached the civil code, was fully developed in the declarations of principles of the gospel. The civil government having been abused and perverted, God had broken down the institution in the days of Zedekiah, and let the government of nations, during mortality, pass gradually over to the Gentiles (Ezek. 21, Dan. 2); and when Jesus was rejected at the temple in Jerusalem, God was divorced from them as a nation. I. C. WELLCOME.

Richmond, Me.

For the Crisis.

Look here!

Religious feastings have become very common among the sects, and are they not too often practiced among Adventists? I have always been heartily sorry when I have heard of any thing of the kind taking place among them, on account of the very bad influence they have on the holy cause they profess. Now, dear brethren and sisters in Christ, our Lord has given us plain directions concerning these things. He says, "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for (or because) they cannot recompense thee." Now to suppose that our Savior, by example or by precept, ever taught or sustained intemperance, luxury, or extravagance in any form, or vain, foolish conversation, is (in my humble view) little better than blasphemy. The New Testament Scriptures do inculcate temperance in all things, sobriety, economy, simplicity, purity, yea, *the entire coming out from the world*, from its spirit, customs, fashions, follies, amusements, honors, acts and pleasures, *that are sinful*. Nothing is plainer, or more evident, than that all the saints of God are solemnly bound to come out, *and to keep out*, of all worldly customs (that are wrong and have an evil tendency), and to live soberly, righteously and godly in this present evil world. Now just let me ask you the solemn, candid question, is God glorified by pic-nics, oyster suppers, tea-parties, soirees, luxurious holiday feasts, levees, or pastoral visits, as they are carried on at the present day? Do they lead to repentance for sin, or reformation of life, or holiness of heart, or eternal salvation? Can we, as faithful stewards of God, dispose of his money thus, and feel a clear conscience, when millions are perishing for lack of spiritual food? "A word to the (truly) wise is sufficient."

Again: we have by far too many professed christians that follow the world, that seek for gain, that roll in luxury, that know comparatively nothing of sacrifice, of christian toil or self-denial; they divide efforts, they fritter away their powers, they are confused in their endeavors, they attempt much, lose all, and in all probability will at last be lost themselves! Then let us come out from the world and be separate, and touch not the unclean thing.

P. TARDY.

For the Crisis.

Human Ghostology.—No. 5.

VI. GHOSTS GOING TO HELL. The damnation of a part of a man at a time, the soul at one time, and the body at another time, is not taught in the Bible. In the region of the damned there is to be "weeping and gnashing of teeth." A colored lady, who had become skeptical upon the question of damnation at death, once remarked that she had read in her Bible that the wicked went to hell gnashing their teeth; that she once saw a wicked old man die, and she noticed that his *teeth* remained; hence she concluded that he had not gone to hell. Perhaps she had not learned that *ghosts* have "teeth." If *ghosts* are now "wailing," and "weeping" in regions of damnation, is it not strange that they were never heard to "wail" upon leaving the body?—Really, I cannot imagine how a *ghost* would look "weeping." If the souls of the wicked are sent to hell at death, why is Satan and his crew of demons allowed to remain among the children of men? If hell is now in readiness for the reception of sinners, why is not this class of great sinners confined there? Would God allow the greater sinners to go unpunished, and punish those of fewer sins? Again: if there is a hell now in readiness for sinners, to which the impenitent go at death, there is an irreconcilable inconsistency in the theory: the man of a *few* sins who died a thousand years ago, is to be tormented a thousand years longer than the man of *many sins* who dies to-day, upon the popular hypothesis. Foolish conjectures concerning degrees in the heat of the fire will avail nothing. Upon the supposition that there is now a burning hell in existence, it remains an unsolved problem as to its location. Is it not better to acquiesce in Peter's decision, that God will "*reserve the unjust unto the day of judgment* TO BE PUNISHED?" 2 Peter 2: 9. Christ distinctly affirms that, "They that have done evil [shall come forth,] unto the *resurrection of damnation*." John 5: 29. Thus the damnation, or punishment of the wicked is beyond their "*resurrection*," in "the day of judgment"—not before. This agrees with the Savior's declaration; "Every idle word that men shall speak, they shall give account thereof IN THE DAY OF JUDGMENT;" and again, "The word that I have spoken, the same shall JUDGE HIM IN THE LAST DAY." Matt. 12: 36, and John 12: 48. But we are told that the Bible frequently mentions *hell* as a place now in existence. So it does, but not the hell of punishment for the wicked. The term hell is used in *our version* of the Bible, when no allusion is made to a burning realm or hell of punishment. This is owing to the fact that the term "hell" in our version is indiscriminately translated from four different original terms, which are not identical in meaning; namely: *Sheol, Hades, Tartarus* and *Gehenna*. The Hebrew term *sheol*, and the Greek term *hades*, are corresponding words; *hades* being the Greek representative of the Hebrew *sheol*. Where David, in speaking prophetically of Christ, remarks, "Thou wilt not leave my soul in *sheol*," (Ps. 16: 10) Peter quotes, "Thou wilt not leave my soul in *hades*," (Acts 2: 27); thus proving, by using them interchangeably, that they are identical in meaning. Hence, what we prove of one is true of the other. We remark:—

First: Sheol is not the fiery hell of damnation; for *saints* go to sheol at death as really as sinners do. Job prayed, "Oh that thou wouldest hide me in *sheol*." Job 14: 13. Did he pray to be hid in a burning hell of fire? Jacob said, "I will go down into *sheol* unto my son mourning."—Gen. 37: 35. Did he think of going to a hell of fire? David said, "God will *redeem* my soul from the power of *sheol*."—Ps. 49: 15. Did he expect to go to a hell of fire, and then be *redeemed* therefrom? God, in speaking through Hosea concerning the resurrection of the saints, remarks; "I will ransom them from the power of *sheol*." Hosea 13: 13. Thus all of the saints will come from *sheol* at the resurrection. This agrees with Paul, where he assures us that at the resurrection the saints shall sing, "O *hades*, where is thy victory?" 1 Cor. 15: 55. Again: Christ himself went to *sheol* or *hades*. See Ps. 16: 10, 11; Acts 2: 27, 28. Did Christ go to the hell of damnation? Neither *sheol* or *hades* are ever spoken of as being a place of fire, except in the case of the *parable* of the rich man and Lazarus. Should any one insist that this is *not* a parable, but a literal historical narration, let them not shrink from the revolting conclusion that hell is *within sight* and within *speaking distance* of heaven, and that the shrieks and groans of the damned would drown the hallelujahs of the saved; and that the parents in heaven must be continually in sight and in hearing of their unfortunate offspring who are writhing in keen anguish and shrieking in hopeless agony: for Abraham and the rich man *talk together* and *see each other*. Can *ghosts see further* and *speak louder* than men—loud enough to be heard from heaven to *hell?* If so, why do we not hear them? Take the consequences, or admit it to be a parable. "Hell," when translated from *sheol* or *hades*, is not a place of torment.

Secondly: Sheol is not the receptacle of *ghosts*, but of *dead* men—*corporeal* men! Said Jacob, "Then shall ye bring down my *gray hairs* with sorrow to *sheol*." Gen. 42: 38. That part of man which wears "*gray hairs*" goes to "*sheol*." Do *ghosts* wear gray hairs? How would a *gray haired ghost* look? The wicked are to be "*silent* in *sheol*." Ps. 31: 17. Is *sheol* a land of *dumb* ghosts? Then how happened the rich man to plead for water? David says, "Their *beauty* shall consume in *sheol*." Ps. 49: 14. How would a *ghost* look shorn of its *beauty*, wearing *gray hairs*, and having its lips sealed with *silence*? Ezekiel speaks of those who have "gone down to hell (*sheol*) with their weapons of war." Ezek. 32: 27. Do *ghosts* carry weapons of war to *sheol*? Is *sheol* a battle-field for *ghosts*? "Thy pomp is brought down to *sheol*, . . . the worm is spread under thee, and the worms cover thee." Isa. 14: 11. Do worms prey upon ghosts?

Thirdly: Even if *sheol* were a depository for the *ghosts* of men, instead of being a depository of *corporeal men*, they would be deprived of consciousness there. "There is no work, nor *device*, nor knowledge, nor wisdom in *sheol*." Eccl. 9: 10.

Fourthly: To escape the force of the fact that saints go to *sheol* as really as sinners do, we are told that *sheol* or *hades* has *two departments*, one for saints, and the other for sinners, this one being called *Paradise*, and the other called *hell*. If so,

both hell and Paradise will meet with a *fiery destruction*. "Oh, *sheol*, I will be thy *destruction*." Hosea 13: 14. "Death and *hades* were cast into the lake of fire." Rev. 20: 14. Thus, *hell* and *Paradise* meet with "*destruction*" in the "lake of fire." Deliver me from *that Paradise*. *Tartarus* is used only in 2 Pet. 2: 4, "God spared not the angels that sinned, but cast them down to hell (*Tartarus*) and delivered them into chains of darkness, *to be reserved unto judgment*." Here *Tartarus* is not spoken of as a place for wicked men, but for the "*angels that sinned*;" nor is it the place of *their* punishment, for they are there "reserved unto judgment," to receive their recompense. Gehenna brings to view a hell of *fire*. "Shall be in danger of *hell-fire*." Matt. 5: 22. *Gehenna* brings to view not only a hell of *fire*, but a hell for the corporeal man. "If thy right eye offend thee, [cause thee to offend—margin,] pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy *whole body* should be cast into hell." Matt. 5: 29. When the sinner is cast into *gehenna*, a hell of *fire*, he will go there *bodily*; and as the body does not go to a hell of *fire* at death, it will not go there till "they that have done evil [shall come forth] unto the *resurrection of damnation*." "And not that thy *whole body* should be cast into hell." Matt. 5: 30. The whole body only goes to the grave at death; hence, it must have a resurrection before being cast into a hell of fire, in harmony with the truth that God will "*reserve* the unjust *unto the day of judgment to be* PUNISHED." "Rather fear him which is able to destroy both soul and body in hell." Matt. 10: 28. Soul and body are to be cast into hell together—not a *ghost* merely. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell." Mark 9: 43. See also the 45th and 47th verses. Here we learn that when men are cast into *gehenna*, a hell of *fire*, that they go with "*hands*," "*feet*," and "*eyes*," even the *same* hands and feet that might have been cut off, and the same eyes that might have been plucked out. Supposing ghosts have hands and feet, could they be cut off? Even if ghosts have eyes, could they be plucked out? How would a *one-eyed ghost* look bobbing along on one leg, destitute of one hand?

It is not the *ghost*, but the real man that will be cast into *gehenna*, hell; and he will be cast there *bodily* when the "resurrection of damnation" shall bring him out of the grave. The theory of the damnation of *human ghosts* minus of the body, is only an item of speculation, having no foundation in the word of God. There is a future hell of fire for wicked *men*, but no present one for *ghosts*. W. SHELDON.

For the Crisis.

Conference Report.

Advent Conference and Protracted Meeting in Richford, Vt., commenced Jan. 1st, 1862. Bro. P. V. West was appointed Chairman, and S. S. Garvin Secretary. Brethren S. Heath, R. Smith, and P. Scott, were chosen as a committee to report the interest and business of the conference. The committee reported the last day, Jan. 15th, as follows:

"BRETHREN OF THE CONFERENCE:—Your committee beg leave in the conclusion of our meetings to make the following report. Some of you are aware that the Adventists in this vicinity, having a desire to see the cause revived, and souls gathered to Christ, consulted on the best means of promoting this object, which resulted in a unanimous invitation to Eld J. V. Himes to visit and labor with us for ten days or more, for the promotion of the cause in this region. Bro. H. commenced his labors among us Jan. 1st, and continued each day for fifteen days. Three services were held each day, and Eld. H. gave lectures afternoon and evening. The word took effect so that, after the third day, the good work begun, souls were moved and began to flock to the altar, both backsliders and the unconverted. The work has been deep and widespread. A considerable number have been converted and reclaimed, who are now strong in faith, giving glory to God. We have not seen so good and glorious a work in this region since 1843-4. Other denominations have participated in the work and have been blessed.

"The themes on which our brother has dwelt were doctrinal, prophetical, and practical; on all of them he showed himself a workman who needeth not to be ashamed. The fruit has been good. We have been built up, cheered and encouraged, as Adventists. We have had meat in due season, some of the old corn of the land, a few grapes from the other shore,—just what the Adventists need everywhere in this period of the world. Adventists should be awake to a sense of duty and the importance of the work in which they are engaged.

As we are among the tried ones of 1843-4, we are witnesses that, as like produces like, so when the key-note of the gospel of the kingdom is touched, it vibrates through the hearts of those who are waiting for the consolation of Israel. We feel to praise God for his mercy to our brother, in raising him up from sickness, and giving him health and strength to enter the missionary field again. We never saw him in so good a state of mind, or heard him preach with such power. God is with him, and we bid him God speed in the good work, and hope that he may have health and strength to finish the work that God has given him to do, both by the voice and pen. In conclusion, we offer the following preamble and Resolution:

Whereas, we as Adventists believe we are living in the end of this dispensation, and the coming of the Lord draweth nigh; and whereas God is multiplying the signs and evidences of the speedy coming of his kingdom, therefore

Resolved, That we as Adventists ought to come out and take a more bold and decided stand on the time of the Lord's coming.

Resolved, That we are rejoiced to see men raised up in Europe and this country, who are giving the cry, "Behold he cometh!" with the evidences of time when he will come, and bid them God speed in their work.

Resolved, That the evidences given us by Eld. J. V. Himes during this conference, on the signs of Christ's coming, in connexion with the termination of the prophetic periods in 1868, are worthy of the candid consideration of the church and the world.

Resolved, That the time has come for us to wake up and enter anew upon our work, to give the trump a certain sound, to warn the church and world to prepare for the judgment."

The above was adopted and passed unanimously at the close of the afternoon service, Jan. 15th.

The closing service in the evening was one of marked interest. Although the outward circumstances seemed to be against us, yet we had a good gathering, an excellent discourse, and marked attention. At the close a number came forward for prayer and found peace in Christ. Thus our meetings closed with a triumphant victory over the powers of darkness. We hope the good work will still go on, until the stout-hearted sinner, whose heart and life are not subject to the law of God, may be brought to humbly submit to the law of the spirit of life in Christ Jesus, and a people be raised up here, that shall stand boldly in the cause of truth, and, after having suffered with Christ, be glorified together at his appearing.

Brethren, pray for us, that the very God of peace may sanctify us wholly, and our whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

S. S. GARVIN, Secretary.

For the Crisis.

Extracts from Letters.

BRO. GRANT:—I send some more extracts from letters, to show that investigation of our views are going on.

"MICHIGAN, Oct. 20, 1861.

ELD. BLAIN:—Enclosed please find pay for works I want, a list of which I give below. Your work and the Crisis came duly to hand from Chicago. I was glad to hear from you so soon. . . . In your letter you ask me to write you concerning my views. I can only say, I am forming them—finding new truths daily. Not long since I united with the Baptist church, (my father's church.) I then entertained the view common in the so-called Orthodox churches of the endless torment of the wicked. I met with a gentleman in Wis. last fall, who said he believed in the destruction of the wicked, but I thought I could confute him. Last spring, in traveling through Buchanan, Mich., I chanced to meet with Elder Mansfield and wife, and had some talk with them on the subject, and on leaving, Eld. M. gave me 'Death not Life,' which, so to speak, I soon devoured, being determined to learn where the truth was. I had my Bible by me, and turned to see the connection. I could discover no error, and I had to give up to your arguments, or rather, to Bible arguments, as set forth in the work. I found every objection I had heard, and some I had not heard, fully answered. When I had finished the book, I felt pretty well convinced of its truth, and felt to rejoice that it will be so with the sinner, who 'will not come to Christ for life.' I said to myself, O that it may be true! I am not settled on the state of the dead. I have sent your work to our pastor and requested him to preach on the subject. Should my views become settled, and I think they will, I hope to do much good here among the students in college."

In a subsequent letter he says:—

"Studies in college have prevented my reading as much as I wish to, but I have read Luther Lee against destruction, and find he utterly fails in his proof and arguments. I have also read the four works of Eld. M. Grant, which you sent me, and must say, I never read as clear, honest and logical arguments. The ideas were entirely new to me. My brother and some of the students are examining the subject, and as soon as possible, I shall send for a good supply of works."

In the case of this young man, we get a glimpse at what our books are doing, and so see encouragement for the C. P. S., and want to send more works to this Baptist college. J. BLAIN.

GERMANS.—It is supposed that the number of German speaking people in this country is 5,000,000. More than half are Protestants, nominally Lutherans, though many having been disgusted with State churches, now give but little attention to religious matters. They have been a religious people, and undoubtedly, in this free country, their infidelity will be greatly diminished. The Baptists have about fifty German churches. The Methodist Episcopal church has 311 churches, valued at $507,460, with about 20,000 members, and probably 100,000 attendants upon their preaching in the German language. The United Brethren and other denominations have some representatives among them. The number of German soldiers in the field is said to be about 40,000.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 5, 1862.

What is Coming?

The above inquiry is a very common one at the present day. This oft recurring question is asked with much seriousness by those who know not what the Scriptures teach. All classes appear to be satisfied that *some* great event is at hand, but they are in the dark as to *what* it is, and will remain so till they turn to the neglected Bible, and its "sure word of prophecy," where they will find the matter all made plain. The great darkness that envelops the minds of the people, is owing, in a large measure, to the fact that the popular ministers of the day do not explain the prophecies to the people. There is a double reason for this neglect. First, they have not studied the prophecies, and therefore cannot explain them; and secondly, if they should preach on those which show the end of all things at hand, giving their true exposition, they would become unpopular with the fashionable part of their congregations, lose their salary, and be classed with the sect everywhere spoken against. This, but few will consent to do. Theirs is a sad condition; worse, because of the darkness in which they have kept the people. Would that something might open their eyes before it is too late for them to give the warning to those who inquire, "Watchman, what of the night?"

Let those who see the clear light now beaming forth from the prophetic chart use every possible means to enlighten the people in relation to the grand event to transpire. By so doing, we may be instrumental in saving many from their dangerous position, causing them to prepare to meet the coming Bridegroom.

There is great reason to fear that a large number who see the light, even among those who are looking for the coming of Christ, are hiding it under a bushel, because they think it is too late to do much for this wicked world. They have endeavored to warn their neighbors in time past, and have seen so little result, they have become discouraged, and weary in well-doing, contrary to the instruction of the Lord. If we refuse to warn the people, we shall be condemned ourselves, for neglect of duty. It was necessary for Noah to warn the antediluvians to be clear himself, and in order that they should be without excuse when called to judgment. It may be as crossing for us to sound the alarm, as for Jonah to warn the Ninevites, but the cross must be borne, or condemnation follows.

In answer to the inquiry, "What is coming?" let every man and woman, whose mind has been illumined by prophetic light, answer promptly and boldly, "The Lord of lords is coming in all his glory, to raise the dead and set up his kingdom." Echo it far and near.—O.

"The New Gospel."

We have truly fallen upon "strange times." Times when men seem to be ready to believe any thing but the truth as it is revealed in the Bible. Men are stretching their imaginations to invent new systems of theology to gratify the "itching ears" of these "last days." If some wild and fanciful theory be advanced, it is sure to find followers and advocates, if it is only so abstruse that none can understand it, as is the case with Swedenborgianism.

In the *Banner of Light*, for Jan. 4th, 1862, it is said, "Spiritualism is the new gospel of the age, and it is our work to proclaim the glad tidings of great joy." When we examine this "new gospel," we find it opposed in all its features to the gospel of Christ and the apostles. All the spirits deny that we are saved by Christ's death and sufferings, or that he was the Son of God more than any other good man. They all deny that he was begotten of the Holy Spirit, but affirm that he was the son of Joseph. They teach that the only way we are saved by him is by *imitating* his example; that his death is of no more consequence to our race than the death of any good man. They all deny the resurrection of the dead, and the personal coming of Christ. These are some of the points in the "new gospel," all of which are in opposition to what the apostle preached.

Said Paul, "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1: 7-8. It is a fact, that the only conversions made by the "new gospel," are from a belief of its sacred truths to a bold denial of the same; from a belief in *Christ* as our Savior, to the adoption of old heathen fables new vamped and colored, with new labels.

The writer in the *Banner* goes on to say, "All things are ready for the establishment of the kingdom of Spirituality upon earth." It is evidently the design of Satan to govern this planet for a time before its end, by means of the multitudes of mediums scattered in all parts of the world. Through them, the instruction is to be given, which is to be carried out by men appointed for the work. We may reasonably expect he will not give up his hold upon this world without a terrible struggle. Hence, by means of the demons, he is now gathering the nations for the final, awful conflict. Let us keep clear of the war spirit, if we expect to be ready to see Jesus at his coming.—O.

Answer to Inquiry.

Bro. Titus wishes to know the meaning of James 5: 7, which reads as follows:—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." The application of this verse is apparent, when taken in connection with the next one, which reads, "Be ye also *patient*; stablish your hearts; the coming of the Lord draweth nigh." The point, or pith of the text is this: we should be *patient* like the husbandman who has "long patience" in waiting for the rain to bring forth the fruits of his labor. But why this exhortation on *patience*? If we read from the beginning of the chapter, the whole matter is plain: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you, Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton, ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you."—James 5. 1-6. This scripture shows that in "the last days" "rich men" will rob the poor and oppress them with rigid severity, so that they will have need of great *patience* to endure it, but amidst all, the instruction is, "Be *patient*." "Behold the husbandman waiteth for the precious fruit of the earth, and hath *long* patience for it, until he receive the early and latter rain." Now, if the husbandman can wait so long for the fruit, cannot the child of God have *patience* to bear the oppression of the rich men, till the time comes for the saints to reap the fruits of their labors, and receive the kingdom? Inasmuch as the children of God receive a much greater reward than the husbandman, they should have more *patience*.

It is true that such oppressive treatment is calculated to cause impatience, and hard feelings; hence he says in ver. 9, "Grudge not one against another, lest ye be condemned."

In order to enforce the importance of *patience*, James goes on, in the next verse, to bring up the prophets and Job in their deep affliction and trials caused by the enemies of the Lord, and says, "Take, my brethren, the prophets who have spoken in the name of the Lord, for an *example* of suffering affliction, and of *patience*. Behold, we count them happy which endure. Ye have heard of the *patience* of Job, and seen the end of the Lord, that the Lord is very pitiful, and of tender mercy."

We think the application of James 5: 7, is very plain when taken with the context, and is designed to impress upon us the importance of *patience*, when oppressed by the rich.—O.

Who was Jesus?

The answer to the above question is given by a spirit, as published in the *Banner of Light*, in the following language:—

"The record tells you that Jesus was the son of Mary, and the especial son of the Holy Ghost. But this is not so, Jesus Christ was the legitimate son of Caiphas, the high priest." This spirit goes on to say that Christ was the Son of God, "as are the sons who inhabit the earth at the present time—no more so, no less so."

The reader may think that scarcely any one believes such monstrous fables, but we have the means of knowing that these sentiments are becoming very common, and are continually spreading. When will the children of the Lord awake to the perils that surround them, and boldly meet the enemies of the cross? Shall we sleep till our friends, companions and children are all bound by the chains of the enemy?

"Oh! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages, tell for God."—O.

Judging.

"Judge nothing before the time."—1 Cor. 4: 5.

A Bro. wishes to know if it is right for any one to sit in judgment on the brethren; or if 1 Pet. 4: 17, is to be thus applied at the present time? The verse reads as follows:—"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

The only point to settle is, has the time come to judge? We are plainly taught to "judge nothing *before* the time." Then it follows that he who judges "*before* the time," has broken the commandment, and is guilty before the Lord. When is the time? Can this point be positively settled beyond a doubt? Most certainly. We have only to read a few words more of 1 Cor. 4: 5,—"*Judge nothing before the time, until the Lord come!*" This settles the matter forever. Hence, if any one claims the time has come to *judge*, let him first prove that the Lord has come. If he cannot show that Jesus has come, then be sure that whoever assumes the right to judge, on account of any spiritual discernment he may have more than others, is not a doer but a breaker of the law. The children of the Lord have nothing to fear from such judgments, only that the judges will scatter and divide the flock of God. Let such judges listen to the apostle Paul: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . . *Let us not therefore judge one another any more:* but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."—Rom. 14: 10, 13.—O.

The Day of the Lord.

Since the fall of Adam, this world has been passing through one long, dark, and tedious night. Again and again the cry has been, "Watchman, what of the night?" To this there has been but the one answer, "The morning cometh, and also the night."

In this answer was the language of faith, and hope—language having for its authority the declaration of Almighty God, assuring us that while the six thousand years of sin, of sorrow, and of death, must pass over this world, there is a bright and joyful day to dawn upon the faithful—a morning when the sleepers shall wake up, the chill damps of death be dissipated, and tears be forever wiped away. When "the good time coming," "the desire of all nations," shall come; but which, alas! is the time also when the unfaithful, gathered out of the kingdom, shall be cast into outer darkness, into a night infinitely more awful, where "shall be weeping and gnashing of teeth." "The morning cometh, and also the night." This day it is which, promised to our parents while yet they lingered at the gates of paradise, often told in prophetic story, rejoiced in by the angelic host, and ratified by the birth, the life, the death, the burial, the triumphant resurrection and glorious ascension of the Son of God, has been cherished in the hearts of the faithful in all ages. It is the grand jubilee, toward which unnumbered millions have stretched forth their longing desires, and for which the whole creation groaneth and travaileth in pain.

The day has been called, The day of the Lord, and, The day of judgment. The following may be quoted as bearing upon this point: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats." "He hath appointed *a day*, in the which he will judge the world in righteousness by that man whom he hath ordained." "For yourselves know perfectly that *the day of the Lord* so cometh as a thief in the night." "But ye, brethren, are not in darkness, that *that day* should overtake you as a thief."

The time measured by the expression, "Day of the Lord," is a thousand years. The proof of this is found in the abundant declarations of Scripture, as also in the nature of the events then to transpire. Of the desolate condition of Israel, the prophet Hosea says, "Come, and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6: 1-3. Understanding this as applying to the two chiliads, or periods of a thousand years each, that were then to transpire before "the third day," the day of the Lord, when they were to be raised up, and "live in his sight," and the passage is reasonably and at once understood. A similar passage, and one that should doubtless be similarly interpreted, is to be found in Luke 13: 32. "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Another proof, and equally clear too, is the faith held by the church in all ages, that, as God was six days in creating the heavens and the earth, and rested on the seventh day, so after the lapse of six thousand years, there should follow a seventh millennary of rest. This position has for its foundation, not only the Sabbaths of days, and of weeks, and of years, of the Old Testament,—each of which was a type, and must according to the divine law have an anti-type—but, is equally taught in the New Testament. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ."—Col. 2: 16. Of this the same apostle says again, that although "we which have believed do enter into rest," (for the body of which the Sabbath is a shadow, "is of Christ,") "if Joshua (marg.) had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest (*Sabbatismos*, keeping of a Sabbath,) to the people of God."—Heb. 4: 8, 9. St. Peter, agreeing with St. Paul, and if possible more explicit, says, "But beloved, be not ignorant of this one thing, that *one day* is with the Lord as *a thousand years* and a thousand years as one day." "But *the day of the Lord* will come as a thief in the night."—2 Pet. 3: 8, 10. To say that a day of twenty-four hours is with the Lord the same as a thousand years, would hardly seem consistent; but to understand the word day, as measuring in the divine calendar a thousand years, is not at all difficult to comprehend. But adding line upon line, as if God would not have us left in the least doubt upon this subject, it is finally said:—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled." "Blessed and holy is he that hath part in the first resurrection: on such the second death shall have no power, but they shall be priests of God and of Christ, *and shall reign with him a thousand years.*" See Rev. 20.—M.

A Sign of the Times.

The following from a correspondent of the *Elmira Times*, opens up the deep depravity of the age, and affords another indication that these are the times delineated by St. Paul, (2 Tim. 3,) when, among other things, men "having a form of godliness" should be "fierce." Alas! "How is the gold become dim!" How extensively the spirit manifested by this professed disciple of the meek and lowly Savior, and minister of his gospel, may be possessed by others of the same profession, we do not know. But from such a spirit, we most heartily pray, "Good Lord, deliver us."—M.

"A NEW BOMB-SHELL INVENTED BY A METHODIST PREACHER.—It has two compartments, or there is a shell within another shell. The inner chamber contains powder, the outer a pasty mixture of camphene and other intensely inflammatory and explosive materials. When it bursts, this paste is scattered in all directions, and sets fire to everything it falls upon—some that were experimented with burned even the grass and blackened the earth for fifty feet about it. Falling and bursting amid a body of men, what a terrible result would follow! Fragments of iron, old bullets, nails, and such things flying about are uncomfortable, but when you add to them the likelihood of being scorched by another agent that sticks fast wherever it falls, and you have a combination quite too fiendish to be talked of lightly. One Puffer is the inventor. He took several of his shells to Washington, where the experiments that he made were eminently satisfactory to his examiners, and now the inventor has gone on to West Point to superintend the manufacture of five hundred thousand of these missiles. Should the war continue, the clerical inventor will have a fine opportunity of doing as he is reported to have said he would do—'Faith, sir, I preached hell-fire and brimstone in the abstract a long time, and now I'll give 'em a little of it in the concrete form.'"

Christ's Coming.

The spirits are doing all they can to persuade people to believe that Christ is never coming *personally*; that all the coming to be looked for is the spread of the *principles* taught by Spiritualists. It is claimed by the spirits that those who are expecting the *literal* coming of our Savior, are looking for an *ignis fatus*. The following statement from a spirit will set the matter clearly before the reader. In answer to the question, "When may we look for Christ's coming?" the spirit says:

"Behold, we answer, he is with you; and if you look for a personal Christ, that shall come surrounded by legions of angels, attended with glory and honor, such a belief will never ultimate into knowledge. It is but an *ignis fatus* gathered from the marshes of your time. On, then, turn from within and find the Christ of to-day; look for him in the highway, and find him there—look for him among the lowly, and when the voice of mystery comes to you, do not say he is not there, but go forth to meet him."—O.

The French Revolution.

The following extracts will give the reader some idea of the state of things in Paris during the French revolution:—

"The most sacred relations of life were at the same time placed on a *new* footing, suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Divorce immediately became general; and the corruption of manners reached a height unknown during the worst days of the monarchy. So indiscriminate did concubinage become, that, by a decree of the convention, bastards were declared entitled to an equal share of the succession (property) with legitimate children. The divorces in Paris in the first three months of 1792 were 562, while the marriages were only 1785—a proportion probably unexampled among mankind! The consequences soon became apparent. Before the era of the Consulate (that is, before the end of the reign of terror) one-half of the whole births in Paris were illegitimate." *Thiers' French Revolution*, Vol. ii, p. 380. Note.

On one occasion, a procession was formed composed of an immense crowd of assassins and prostitutes, followed by an "ass bearing the gospel, the cross, and the communion vases, which were soon committed to the flames, while the ass was compelled to drink out of the communion-cup."

"When the spirit of war against the Bible began to fully manifest itself in the year 1793, the views of the people were such that even theatrical performers were loudly cheered for their blasphemous raillery against God and the Bible. The comedian, Monet, in the church of St. Roche (Paris) carried impiety to its height. 'God, if you exist,' said he, 'avenge your injured name! I bid you defiance. You remain silent. You dare not launch your thunders. Who after this will believe in your existence?'—*Thiers' French Rev.* Vol. ii, p 371.

It is said of De Cloots, whose opinions were received by the masses, that

"He never ceased to propose the destruction of tyrants and all sorts of Gods, and insisted that, among mankind enfranchised and enlightened, nothing ought to be left but pure reason and its beneficent and immortal worship. . . . I boldly preach that there is no other God but Nature, no other sovereign but the human race—the people, God. . . . Reason will unite all men into a single representative bundle, without any other tie than epistolary correspondence. . . . Citizens, religion is the only obstacle to this Utopia. It is high time to destroy it. The human race *has* burned its swaddling-clothes."—*Thiers' French Rev. Vol.* ii, p. 367.

There is reason to believe that the same state of things will be witnessed again, only upon a more extensive scale. The sentiment just quoted is becoming quite popular, "that there is no other God but Nature, no other sovereign but the human race—the people—God." This is the teaching of the spirits and Spiritualists. We may expect to see Atheism enthroned and honored.—O.

☞ We are lacking in news of special importance this week, but it is thought news that will make our ears tingle may be expected soon. Our nation is impatient with the tardiness of our government in suppressing the rebellion; and that the eyes of more than one nation in Europe are looking with eagerness this way, is but too apparent. But we have no clue to the future save what we get from the sure word of prophecy, from which we gather there is for this world a dark and terrible future to be realized before long.—M.

Brownson on Catholicism.

Dr. O. Brownson, formerly a Protestant, and now editor of the Roman Catholic "Quarterly Review," has just published an article on "The re-union of all Christians." Of this the Springfield Republican says:—

"He acknowledges that in this age the mere assertion of authority convinces nobody, and that the Catholic church is under the necessity of establishing conviction by an appeal to reason and conscience. He finds in its failure to do this, and in its denial and defiance of the claims of human reason, the explanation of the fact that the church is at war with civilization and progress, and is losing its hold upon the educated classes throughout the world. He says that the serious fact is, that even in the Catholic countries only a minority, and perhaps only a small minority, really adhere firmly in their minds and hearts to the church, and that Catholic thought does not predominate at the present moment either in Italy, France or Austria. '*We are making no inroads worth speaking of on heterodox nations, and the so-called Catholic nations are overrun with doubt, incredulity and indifference.*' He accounts for this by saying that the Catholic theologians have not yet learned the secret of the nineteenth century, and though they adhere conscientiously to the established dogmas of the church, they fail to realize the necessity for the evolution and development of those dogmas in accordance with the progress of society and civilization."—M.

THE POPE'S PRECARIOUS CONDITION:—The N. Y. Tribune says:—M.

"The cessation of the Pope's authority as a temporal Prince, which may be regarded as the inevitable result of the present occupation of his territories by the Sardinian troops, is only the final consummation of a revolution which has been in progress for more than three centuries. . . . It was not however to be expected that the subjects of the Pope would rest satisfied under a form of Government which had been discarded in all the rest of Christendom; and it is in the natural course of events that the same deprivation of political authority which had befallen all the inferior prelates should at last extend to the head of the church. The Pope, it is most likely, may continue to exercise a nominal government over the city of Rome, as well from the extreme difficulty of finding any other residence for him, as because Rome enjoys the character of being the capital of the Catholic world. Yet it must have an evil look to see him maintained in it only by the presence and support of troops over whom he can have no authority."

"Fifty Unanswerable Arguments against Seventh-day-Sabbath-keeping. By A. N. Seymour."

This Tract of 16 pages has upon it the imprint of the Harbinger by which we infer it may be had at that office. That these are unanswerable arguments it is our opinion one needs only to read with an unprejudiced mind, and they will probably believe. We are glad Eld. Seymour has published this tract.—M.

"THESSALONICA; OR, THE MODEL CHURCH."—The design of the author is to advance the cause of christian unity by directing the attention of christians of all denominations to the discipline and peculiarities of the primitive church at Thessalonica.—*Phil. Dispatch.*

For sale at the Crisis office. Paper covers, 38 cents.

☞ The latest invention of which we have heard is a chewing machine—in other words, a little mill intended for toothless people, and those who cannot properly masticate their food. It is fastened to the dinner table, goes with a crank, and is said to mince the food very nicely.—Ex.

A Letter.

For the Crisis.

To the Friends in Christ:—While surrounded by those who know but to condemn the truths which we so highly prize, how sweet the privilege of communicating with those of "like precious faith." I have numbered many years of invalid life. The light of my morning sun was obscured by calamities that left me with the burden of helplessness in early life; but by the mercy of God, at the commencement of this term of affliction, the light of the glorious gospel of truth as it pertains to eternal life, the gift of God to the righteous only, and the soon coming of Christ to bestow it upon his faithful ones, dawned upon my pathway and shed its soothing beams upon my sad heart; and though most unworthy, I have experienced the power of God's truth to sustain in life's darkest, most trying hour, and by it I have been encouraged to ever hope on; and, thank God, we hope not in vain.

Ah! what times are these in which we live! in which all things tell us with trumpet tongue of the close of this world's week of toil and unrest, and the great harvest just before us, when it shall be said, "He that is holy, let him be holy still," and he that is unholy, let him be unholy still. Fearful words! We read, and then earnestly inquire, what is being done to lessen the number of those of whom it shall be thus said? Those who have health and means and are yet dealing with a sparing hand to God's suffering cause, have they forgotten that we are only stewards? Know they not the luxury of doing good? that they that give to the poor lend to the Lord? O! when we let the love of God take possession of our poor hearts, how it enriches them! what love it gives for our fellows, for all the cause of God! how easy then to labor for him, to deny (!) ourselves! how hard, rather, to be deprived of the privilege! Then when we put our hand into our purse for our own wants, how we scrutinize them! "Can we not do without it? Can we not spare it to relieve somewhat that burden that presses us so?" Soon a voice from yonder heaven proclaims, "Gather together my saints unto me; those that have made a covenant with me by *sacrifice*"—mark, "by *sacrifice*." Where then shall *we* be found?

And the times verily are perilous, while we are moving not on the calmer seas of past time but where the current of the great whirlpool of destruction is moving with increasing velocity everything into its dread abyss that is not held by the hand of Omnipotence itself,—times when the command to "exhort one another, and so much the more as we see *the day* approaching," must not be left if we would save our own souls as well as those around us; and we cannot do this except our hearts are filled with the love of God. Then out of the abundance of the heart let the *mouth speak*. And herein is the secret of the christian's life: thus alone we live. Heaven help us to gird ourselves anew and put on the *whole armor* of God, that we may be enabled to war a good warfare, and having done *all, to stand*, while we sing—

Haste thee, glorious morning, haste!
Eternal Sun arise!
O, come with healing, come and bring
Our long-lost Paradise!
"We'll be there, we'll be there,"
Where the harp and the crown in glory are,
In that beautiful world soon to come.

Yours in love, C. Hill.

Correspondence.

From Geo. L. Teeple.

Brethren and Sisters:—I am still engaged in the work, and feel that my labor is not in vain in the Lord. I often ask myself the question, Am I doing all that I can? Am I as zealously affected in the cause of God as such a cause demands? Do I love the world in the same way that the Savior did, so that it leads me to put forth every effort for their salvation? These are questions that we should ponder in our hearts well. We are laborers together with God. Our work is not to parley and strive about questions to no profit, but to have a zeal that is according to knowledge, for the purpose of benefitting our fellow men.

Our work is to prepare men for glory, honor, and immortality. My brethren in the ministry, how pure we ought to live before the world in this particular time! Let us arouse to a sense of the work which is before us. Those that bear the vessels of the Lord should be pure. I believe that if the ministry and church stood in the liberty of the gospel, and were free from the corruptions of this age, God would manifest himself to the church and the world in such a manner as we have not latterly seen. O for a pure church and a pure ministry!

Jan. 11, 1862.

From C. N. Buzzell.

My Dear Bro. Grant:—After reading the article in the 12th number of the Crisis headed "The Granary," and remembering that I was indebted to Uncle —— for wheat since last fall, thought perhaps my mite would be acceptable. I therefore send $—, and hope to be able to send more before it becomes due, for I cannot do without the wheat, especially when good food is so scarce.

O Brethren, send in your mites, that the granary may not fail. We need good food in the times in which we live. Yes, we want the sincere milk of the word, that we may grow thereby. And now may the Lord bless your efforts to do good, and give to the household of faith meat in due season. Amen, and amen.

Berlin, N. H., Dec. 21, 1861.

From S. C. Hancock.

Bro. Grant:—I wish to say to any of the readers of the Crisis who have the back numbers containing your articles on Spiritualism, that if they would be willing to spare those articles, they would greatly oblige our beloved sister, N. M. Henry, by cutting them out and sending them to her. Her address is Bunker Hill, Macoupin Co., Illinois. She is the only Advent preacher in the southern part of Illinois, and has the wiles of Spiritualism to contend against, and wishes to write for the Crisis a series of articles, giving an account of her labors and travels. I feel that she, under God, is engaged in the accomplishment of a good work, and hope she may not lack for material to work with.

Jan. 15, 1862.

"Thessalonica; or, the Model Church."—Of value to those who are interested in the early history of the church, and wish to contrast its principles and polity with the church of to-day.—*Boston Trumpet.*

For sale at the Crisis office. Paper covers, 38 cents.

Obituary Notices.

Died, of diphtheria, in Hadley, Mich., Jan. 6th, 1862, Emma Jessie, only child of A. F and L. D Servis, aged four years, two months and twenty-two days.

The subject of this notice was one of that class of children whose mind showed signs of early maturity. Her sensitive nature, aptness to learn, together with an affectionate disposition, made her almost the idol of doting parents. In her features could be seen a wonderful development of musical talent; and although she had but just past her fourth year, with feeble instructions in music, she would sing with accuracy and spirit about twenty tunes, often carrying her part without any one to assist her. Did we love Emma too well? She was our only child, and how could we do otherwise? At an unexpected hour, cruel disease got hold of her. Medical skill was early procured, but to no effect. All medicine from the first had a contrary effect, and we were compelled to see her glide out of our hands as one marked for a certain prey. She had her senses to the last, and when deprived of speech, and told that we must let Emma go to sleep a little while in the grave till Jesus comes to make her live always in the new earth, as she was often heard to say in her well hours, she bowed assent. When asked again if she remembered what her papa had told her, that Jesus was soon coming to wake Emma up, and if she did not want the Lord to come, she bowed one more assent, and after the lapse of an hour, placed her little hands under her head, and quietly fell asleep in Jesus, to wait his coming and the resurrection. O come! Lord Jesus, and come quickly, and bring our loved one from the land of the enemy, to share in the glory revealed.

A. F and L. D Servis.

Died, at Vernon, Vt., Jan 16th, 1862, of scarlet fever, Vesta E., daughter of Robert and Eliza Allen, aged seven years, two months and ten days.

Our family circle, so long exempt from the power of the fell destroyer, has been suddenly bereft of its youngest member, just commencing a hopeful, promising life. She was sick but thirty nine hours, and suffered much till near the last, when she breathed away her life gently, as withers the flower untimely plucked from its parent stem.

Little Vesta possessed a mind far beyond one of her years. Though only seven years old, she had read the New Testament twice through, besides many other books. While thus we were doting upon her, promising ourselves that she would be an ornament to our little circle, she was taken from us without scarcely a premonition. We have laid our darling one in the cold earth till the morning dawns, but we sorrow not as those who have no hope, for we expect to greet her on the "shining shore" when death shall have given up its victim.

Eld Champlin preached the funeral discourse from Job 14: 10–12, in which words of consolation were offered to our saddened hearts. O. P. Allen.

Advent Herald, please copy.

Died, in Warner, N. H., Oct 8th, 1861, Joshua Harriman, aged forty-eight years.

He has been a sufferer a number of years. Three years since he met with an accident by the falling of a building upon him, from which he never recovered fully. He never has been able since that time to perform any labor with his hands, nor to walk about but little. Last July he was seized violently with dropsy, from which he was a great sufferer until his death. He often expressed a wish that he might in the grave rest from his wearisome days and sleepless nights. He has been a lover of the Advent doctrines some ten years, and although deprived of the privilege of hearing them preach for a number of years, he loved them to the end; and although some of his last hours were dark, we trust his end was peace, and that he sleeps in Jesus. L. B. W.

The French Army.—During the war in the Crimea, which lasted uninterruptedly for two years, the total number of French troops sent there at different times was 309,268, of whom 200,000 entered the ambulances and hospitals to receive medical aid—50,000 for wounds, and 150,000 for diseases of various kinds. The total mortality was 69,229, or 23 1-3 per cent; 16,320 of these died of wounds, and nearly 53,000 of diseases, showing that three times as many die by disease as by wounds in battle.

☞ Be not angry that you cannot make others as you wish them to be, since you cannot make yourself what you wish to be.

FOREIGN NEWS.

GREAT BRITAIN.

The financial writers in the English journals indulged in all sorts of gloomy forebodings for America under the suspension of specie payments. Some argue that the issue of inconvertible paper may be expected to render the country more than ever a prey to social disorganization and jobbery.

There was continued activity in all departments at Portsmouth dock yard.

The Tuscarora and Nashville remained in statu quo at Southampton. It was stated that the Tuscarora's movements in leaving her moorings on the 13th, were sure to prevent the Nashville from getting under way for twenty-four hours. It was understood that the Tuscarora's orders are never to lose sight of the Nashville; to blockade her at Southampton, and to chase her as long as she is at sea.

In addition to the frigate Wausetters, the war steamer Argus has been placed at the mouth of the Southampton docks to watch the movements of the two vessels.

Several members of Parliament had been addressing their constituents, in which the course of America was the main topic. Mr. Gilpin, at Northampton, declared that the lack of sympathy for the North was because the North had not identified themselves with the first principle of their Constitution, which declares that all men are equal. But he believed the question had now become slavery or freedom, and he called upon Englishmen to hesitate before they directly or indirectly sanctioned a premature and unnecessary acknowledgment of the South.

Lord Henley, at the same meeting, uttered similar sentiments, and said they must not think of their pockets. In order to get cotton they must not go to war and defend the Southern Confederation. Mr Beresford Hope took rather opposite ground, and believed that if the Southern Confederacy established its independence, it would lead to amelioration in the condition of the slaves.

ITALY.

The Pope, in announcing to the cardinals that Russia had consented to the re-establishment of the Papal Nuncio, at St. Petersburg, said that he hoped this fresh concession on the part of the Emperor of Russia would be a signal for others in favor of the unfortunate Polish nation. The Pope further announced that he had requested of the Czar the liberation of priests confined in the citadel of Warsaw, and the recall of those sent to Siberia.

In the Italian Parliament the recent disturbances at Castelamera had been debated, and some censure was cast upon the Government because some of the rioters were shot without trial. Parliament however deferred to express its opinion until the official report was submitted.

Constantinople, Jan 11. An Imperial decree was read at the Porte, promising immediate financial reforms. The payment of all official salaries has been stopped until March. The system of farming taxes has been resumed. Bulgarian emigrants in Russia are ill-treated, and unanimously wish to return. There have been many wrecks and great loss of life in the Black sea.

Notwithstanding the rumored sale of the Nashville, she continued to fly the Confederate flag. No sale is registered at the Admiralty.

DOMESTIC NEWS.

A Fire broke out in the granite block 281 Washington St., Boston, on the night of Jan 31st, and destroyed upwards of $50,000 worth of property.

Newspaper Taxes.—The measure now to be proposed is said to be in the shape of a tax on publishers, based on the circulation of their papers or periodicals. The tax will be laid upon each hundred copies printed, and the publisher will be required to make oath as to the number published.

Missouri, Jan. 29. The latest information from the West is that our army is encamped at Lebanon in large numbers. Major Wright's battalion is quartered in a house lately occupied by secessionists, but the greater portion of the troops are encamped just beyond the town. Only our scouts have advanced beyond that town, nor is it probable that they will until other regiments shall have arrived which are now on their way.

Recognition Rumors.—An article from the Edinburg Scotsman says:

"It is known that several months ago, France urged the British Government to join her in recognizing the Southern Confederacy and disregarding the blockade. We hear from good sources that the French Government has renewed that request, and is pushing it with much eagerness, and it is considered certain that, when the French Chambers meet, on the 27th inst., there will be such expressions of French opinion as will bring the question into at least a critical position, and, in all probability, give much offense to the Americans. There exists in London an active and growing party, including many M. P.'s, having for its object an immediate recognition of the Southern Confederacy, on certain understood terms. This party is in communication with the *quasi* representatives of the South in London, and gives out that it sees its way to a desirable arrangement. Our information is that the South, acting through its London agents, is at least willing to have it understood that, in consideration of immediate recognition and the disregard of the 'paper blockade,' it would engage for these three things—a treaty of free trade, the prohibition of all import of slaves, and the freedom of all blacks born hereafter. It will be easily seen that, if any such terms were offered—but we hesitate to believe the last of them—a pressure in favor of the South would come upon the British Government from more than one formidable section of our public."

Thurlow Weed.—This gentleman writes to the Albany Journal from Paris, that the settlement of the Trent question has caused a favorable change of feeling there as it has in England, and that for the opportunity of doing the right thing in the right way, our Government is indebted to Queen Victoria, who urged mildness and consideration on her ministers. "But," he says, "our enemies are at work endeavoring and hoping to create fresh difficulties. Upon the meeting of Parliament a strenuous effort will be made to violate the blockade. England, it is said, will be urged to this course by France."

Mr. Weed writes that the reported sale of the "Nashville" is not unlikely to be true. The American Consul at Southampton told me on Saturday that negotiations were on foot. The intention is to put her crew on board another steamer, and thus dodge the "Tuscarora." Capt. Craven keeps up a vigilant watch. He has not left his ship for a moment.—*Boston Journal.*

The Burnside Expedition.—It has certainly met with unexpected casualities, but not so serious as to disorganize the expedition, which at last accounts was getting into fighting trim. The prevailing opinion in the fleet appeared to be that the destination of the expedition was Roanoke Island. This island is about fifty miles up Pamlico Sound. It is twelve miles long, three miles wide, and said to be fortified by the rebels on the southern, western and eastern shores. The most feasible approach to the island is by Croton Sound, which is about one mile wide, with two channels, and nine feet of water in each. Gen. Burnside's intention was to proceed to [illegible] an expedition. He has energy, perseverance and pluck, and the adverse circumstances which surrounded him and hampered his movements do not appear to have discouraged him, or even shaken his equanimity. He had inspired his troops with confidence, and will doubtless give a good account of them and himself.—*Boston Journal.*

The Oath of Allegiance taken by Government officials is as follows:—

I, ——, do solemnly —— that I will support, protect and defend the Constitution and Government of the United States against all enemies, whether domestic or foreign, and that I will bear true faith, allegiance and loyalty to the same, any ordinance, resolution or law of any State, Convention or Legislature to the contrary notwithstanding; and further that I do this with a full determination, pledge and purpose, without any mental reservation or evasion whatever; and further that I will well and faithfully perform all the duties which may be required of me by law. So help me God.

—— and subscribed, this —— day of ——, in the year of our Lord one thousand eight hundred and sixty ——.

ITEMS.

Several incidents of the late battle at Belmont, and statements in reference to the wounded, are related by correspondents of St. Louis papers:

One poor fellow, after he was wounded, bethought himself to take a smoke. He was found in a sitting position against a tree, dead, with his pipe in one hand, knife in another, and his tobacco on his breast.

A young lad about eighteen was found lying across a log, just as he fell, grasping his musket in both hands.

A wounded man, with both legs nearly shot off, was found in the woods singing the "Star Spangled Banner." But for this circumstance, the surgeons say they would not have discovered him.

A captain of one of the Federal regiments was looking on the prisoners we captured at Belmont, and recognized one of them as his own brother.

Among the many acts of heroism told of those engaged, is that of a mere youth, a little boy who was attached to Tappan's Arkansas regiment, (rebel) and carried two mimic flags, one in each hand. The regiment was driven to the water's edge and the Federal troops poured in a terrific volley killing many of them who fell in the river, and such as were not instantly killed met a watery grave. Among those struck was the little boy who bore the flags. Giving one last hurrah, which was cut short by the ebbing flood of his young life, he waved the flags over his head, tottered into the river, and was seen no more.

☞ They are burning corn for fuel in Logan Co., Illinois, and corn at seven cents per bushel is cheaper than coal at twenty cents, per ton. It is in great favor with the boys, as it does not require to be sawed and split.

Married.

In Salem, Mass., on Sunday evening, February 2, 1862, at the residence of the bride's father, by Elder Rufus Wendell, Mr. Samuel A. Kinsman, of Salem, to Miss Sarah Eliza, daughter of Temple Hardy, Jr.

Notices, &c.

A Call for Funds.

The publishing committee of the Christian Publication Society, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at once the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and to sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once Five Hundred Dollars, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than any Tract Society in the country, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money*? Or will you send us $100, $50, $20, or $10, to be *repaid* in Tracts, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite, and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. Davis,
I. C. Wellcome,
S. S. Brewer,
J. G. Hamblin,
Solomon Hovey,
} Publishing Committee of Chris. Pub. Soc.

Conference and Protracted Meeting in Lowell.

Bro Morgan.—I commenced a meeting here on Saturday evening, Feb. 1st, which is to continue ten days. The interest thus far has been good. To-day (Sabbath) has been full, and a door of hope is opened to us. Brethren, pray for us. Our meetings are held in Wyman's Chapel, Merrimac Street.

Lowell, Feb. 2d, '62. J. V. Himes.

Notice.

I will hold a protracted meeting in Plymouth, Vt., as Sister S. P. Greene may arrange, commencing Friday evening, Feb. 21st, and will hold over the Sunday following, and longer if thought best. S. W. Bisbee.

Notice.

Edwin Burnham's permanent address is Newburyport, Mass. All who write to him for his labors will save him some trouble by addressing him directly at that place.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Subscription to the Tract Fund of the C. P. S.

Amount pledged and received from Oct 22d to Jan. 1st, 1862, $343.62.

G. F. S.	$ 1.00
P. Tandy	1.00
John Simons	1.00
John Kemp	31
A Friend at Searsport	1.00
D. D. Haines	25
Mrs. G. P. Persons	2.00
L. W. Pierce	1.00
Friend in Abbington, Ct.	4.00
S Butler	10.00
W. Baker	3.00
M Hodgdon	35
J. T. Howland	3.00
S. P. Clark	5.00
C. Bliss	2.00
T. J. Philbrook	3.00
Sr. Hill	2.00
J. Kimball	1.00
A Friend in Providence	1.00
H. A. Hovey	2.00
A Friend (North Canton)	1.00
L. Tewsbury	1.10
N. Warner	1.00
A Friend at Searsport	1.00
D. D. Haines	25
A Brother	5.00
I. Roxby	1.00
A Friend	1.00
Rufus Pike	3.00
A Friend	3.00
A. Cudworth	2.00
D. Hart	2.00
M. M Dinsmore	2.00
R. W. Chapman	25
Mrs. J Narramore	1.00
C. Fairservice	5.00
P Pfeil	1.00
T. W Smith	50
H. Barnard	2.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

Meeting in Honeoye.

The Lord willing, there will be a general meeting of the saints of God and lovers of Bible truth at Honeoye, Ont. Co., N. Y., to commence on Friday evening, Feb 21st, and continue over Sunday. Elds. J. B. Cook and T. G. Newman appoint to be there. Let all the brethren in adjoining counties consider this an especial occasion for them. Come, brethren, we know you and your whereabouts, and shall be disappointed if we do not see you here. Come in the name of the Lord. Come to testify of his goodness, and to enjoy his Spirit. Frank Burr.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly, and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer.—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston, (Chapman Hall). Sunday, Feb 9th
F. H. BERICK.

Boston, (Chapman Hall). Sunday, Feb. 16th
J. S. WHITE.

Boston, (Lowell Street Chapel) Sundays, Feb. 9th and 16th.
J. COUCH.

Northfield Farms. Feb. 9th
Athol Feb 16th
D. H. BEACH.

Manchester, N. H. Sunday, Feb 9th
Bro. Israel Andrews' neighborhood, evenings, Feb 14th and 15th, and Sunday, Feb. 16th.
My appointment at Waterloo is withdrawn.
S. W. BISHOP.

Exeter, N. H. Sunday, Feb. 9th
Nottingham Feb. 16th
Northwood Narrows. Feb. 23d
London Ridge March 2d
Upper Gilmanton, (where Bro. Kidder may appoint) Sabbath, March 9th
ANDREW SIMPSON.

We will preach in Irasburg, Vt., Tuesday evening Feb 11th. Wednesday, at 10 o'clock, A. M. Thursday evening, Feb. 13th, 14th, 15th, and over the following Sunday, where Bro. Ladd of Wolcott and Bro. Nason of South Hardwick, Vt., may appoint.
J. G. SMITH.
J. PINKHAM.

Barnstead, (Clark meeting-house) Feb 23d
T. W. PIPER.

Dover Feb. 8th, 9th and 10th
Hereon. Feb 11th
Newburgh, (as Bro. Morrill may arrange) Feb. 12th
Richmond, (as Bro. Wellcome may arrange) Feb. 14th
Portland Feb 16th
Biddeford Feb. 17th, 18th, 19th
Kennebunkport Feb 20th and 21st
Exeter, N. H. Feb. 22d and 23d
Pelham (as Bro. Churchill may arrange) Feb. 25th
A. ROSS.

Bristol, N. H. Feb. 9th
The Sabbaths for me to preach at Concord are the first and third in each month.
T. M. PREBLE.

Hollis Feb. 11th and 12th
(if desired, and a way to get there.)
Biddeford (if informed) Thursday, Feb. 13th
Kennebunkport Friday, Feb. 14th
(if there is a conveyance from Biddeford.)
Portsmouth Sundays 16th and 23d
Between these two Sabbaths at liberty to go where wanted.
HIRAM MUNGER.

West Lowell or Stowe, as Bro. Johnson may appoint Feb. 7th and 8th
L. K. LOMBARD.

Rockport Feb. 10th to 11th
Searsport Feb. 12th to 13th
Bangor Feb. 14th to 16th
Augusta Feb. 20th to 23d
O. R. FASSETT.

P. S. If the above appointments conflict with others, brethren will please inform me at one of the places of my appointments. O. R. F.

Lee, where the brethren may appoint, Feb. 8th and 9th, and over Sunday.
Dover, (at the Vestry) Feb. 12th
Great Falls, where brethren may appoint, Feb. 13th
South Berwick Feb. 14th
Dover Sunday, Feb. 16th
B. P. MANNING.

East Hatley, C. E., where Bro. Percival may appoint Feb. 10th
Danville, C. E. Feb. 11th and 12th
Ascot, C. E. Feb. 13th and 14th
Compton Feb. 15th and 16th
GEO. A. OTIS.

Stowe, Mass. Sunday, Feb. 9th
L. BOUTELLE.

Wrightville Sunday, Feb. 9th
South Norfolk, (Cowles' district) Feb. 12th and continue evenings through the week and over Sunday.
C. GOODRICH.

Business Department.

Letters Received.

E Burnham, G L Rice, A L Nichols, S Curry, M. D. W., C G Carre, M D Wellcome, T W Smith, G L Hobart, S P Clark, L Wescott, I C Wellcome, L Weaver, O R Fassett, L M Webber, L R K Bishop, D R & M S Mansfield, J Kennedy, H Munger, D W Teller, H Grew, C H Sutton, E S Willard, S L Manley, J Carr, E Burnham, L D Morrill.

To Correspondents.

Dr. Helm—The C. S. has not been put to press yet.

O. D. Woodruff—Your orders were filled.

H. B. Eaton—It was probably received and forwarded.

H. C. Wilkerson—It was received. You are credited to 338.

Dr. Bywater—We are out of the Discussion with Litch.

J. Covell—The discussion is not published.

B. Taylor—Your paper is mailed regularly at this office.

O. Haynes.—Have cred. you to 343.

Will Elder Z. Campbell, or some friend of his, give his P. O. address through the Crisis?
J. M. MUHLIG.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

A Webster 356, E Meloon 313, J Brooks 323, H Thompson 360, M Brooks 332, G Alkins 357, S Case 364, A M Alvord 357, N S Latimer 303, G L Rice 364, P W Millikin 357, Jas. Harrington 342, B Sweet 357, J Gay 308, Mary O Leavitt 357, C P Thorn 356, B Terpening 350, N L Vankun 357, H S Terpening 357, Jas. Wilson 354, A Morrell 329, F L Smith 353, G Shelton 356, W J Cabbott 356, J S Clark 338, B C Bancroft 351, J P Merriam 318, M A Tillotson 364, S Ladd 357, S Campbell 344, Nelson Seymour 357, J Annabal 328,—$1.00 each.

J D Lower 338, C Fleming 334, S Curry 380, H Stone 383, B Rogers 330, S E Griffin 390, E Wilcox 353, L Apthorpe 380, R L Partridge 308, I Andrews 378, H Richardson 338, B N Stetson 372, J Covell 345, J Webb 351, T Bonney 350, B R Clark 338,—$2.00 each.

A Edgerton 341, $2.50; H A Chittenden 347, $2.41, M N Haynes 338, $1.38; D Welles 343, 50 cts., Sarah R Goshel 353, 50 cts., S M Lum 338, 50 cts., C Ford 334, $3.00, P Richardson 353, $3.00, S Benton 338, $3.00, D Woodside $1.65, on account; Mr Justice 340, $1.00; D O Tetman 353, $1.00; J L Tyler, on acct., $1.16, D W Perry 364, $1.00; M M Day 350, $3.00, I Thurlow 338, $3.00, S H Cutting 338, $1.00; W H Wing 332, $1.00; J Blaban 332, $1.00, Mrs. A Baldwin 344, 50 cts; J Walker 342, $2.00, J H Atherton 357, $1.00, A D Gould 357, $1.00, J P Green 364, $1.00.

BOOKS AND TRACTS.

H A Chittenden 59 cts, E Towne 30 cts; C Bunnell 15 cts; R Lovell $1.25.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more, books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each, postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 13 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single, 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked, between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts., postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-4d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents, $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

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The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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[illegible]

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☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

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An Appeal to Pious Trinitarians. By H. Grew. Price 3 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 3 cts.—postage 1 cent.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

Every Body's Book. The Bible view of the personality of God and the Devil; his origin, personality, power and doom.—By Phineas A. Smith, Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

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☞ A LIBERAL DISCOUNT is allowed on Books when ordered by preachers, or by those who buy largely, either to distribute or to sell. Fifteen dollars' worth of books will be sent by express for TEN DOLLARS. All orders should be accompanied by the CASH. Any book on the list will be sent by mail, prepaid, on receipt of the price.

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A solemn and earnest argument in proof of the resurrection of the dead, just and unjust; the punishment of the ungodly in the lake of fire, the second death; and a refutation of the notion that wicked men have no resurrection, judgment, or conscious punishment after death. Judging from the reception it meets with, it hits the nail on the head!

Pauline Theology; or, The Scripture Doctrine of Future Punishment, as taught in the Epistles of Paul. 12th 1000. Paper, 15 cts.

This work contains the passages on future punishment found in Paul's fourteen Epistles. His words are quoted and defined in Greek and in English. Many, upon reading it, have given up their sectarian theology to embrace the theology of Paul. The wide circulation of the work, which has never been refuted, indicates its value and interest.

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Beginning where Pauline Theology closes, this treatise exhibits the teachings of all the Apostolical Fathers, as found in the writings bearing their names, such as Barnabas, Clement, Hermas, Ignatius, and Polycarp, giving large quotations illustrating their opinions upon the questions of Life, Immortality, Future Punishment, and the Kingdom of God.

Tracts on Immortality: containing Pauline Theology, The Old Paths, Milton on the State of the Dead, and other minor tracts. Bound in cloth, 30 cts.

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The Perfect State; or, Forever with the Lord. A Book of Instruction and Consolation. Preparing. $1.00.

This work contains a statement of the Scripture teachings concerning how men shall come to be forever "with the Lord;" including lengthy and critical discussions of Paradise, Hades, Sheol, the Intermediate State, and other matters of interest; while it serves to cheer the heart-stricken and end with the hope of glory when Christ, who is our life, shall appear.

The Voice of the Church on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and prefaced by H. L. Hastings. 4th edition. 418 pp. 12mo. Price, $1.00.

This is the ablest work extant on this subject. It proves that the common notion of the world's conversion was unknown to the Church of Christ for 1500 years. It quotes the views of some four hundred of the greatest theologians known, giving an account of each, and preserving their statements on subjects in their own words. Multitudes of commendatory notices from preachers and papers, of all kinds, might be quoted. Read it and be satisfied.

Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. Price, cloth, 40 cts. Paper, 25 cts.

A masterly expose of the grand delusion of the age, which has shielded many and recovered some from this snare of Satan. The author, a profound scholar, long conversant with spirit manifestations among the heathen, while a missionary in India, has shed much light upon the question of this strong delusion.

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Tracts on Immortality and Future Punishment.

[illegible]

H. L. HASTINGS publishes about [illegible]

[illegible]

H. L. HASTINGS, PROVIDENCE, R. I.

For the Crisis.

The Sacrifice.

The riches of Christ's matchless love—
More precious to my heart
Than garlands e'er for conquerors wove,
Or monarchs can impart.
His voice—how sweet its accents fall
Upon my listening ear!
My soul receives the gracious call,
That calms each anxious fear.

Deep anguish pierced his bleeding heart,
Death's agony he bore,
The sacred Temple's veil did part—
The sacrifice was o'er!
Silence reigned deep in heaven's high courts,
The harp-tuned cherubs cease,
While nature in amazement stood
Enwrapt in awful peace.

He died for me! each mortal sigh
That heaved his fainting breast,
Was offered on the cross for me,
And through them I am blest.
His stripes shall heal our bleeding hearts,
His groans shall make our peace;
His resurrection give us life
In Him that ne'er shall cease.

There is a fount whose gushing tide
Can cleanse from every sin;
He stands with arms extended wide,
And bids me come to him.
I'll go from scenes of mortal strife,
From pleasures here that cloy,
And in his death will find new life,
And in his grief my joy. M. R. P.

For the Crisis.

The New Covenant.—No. 1.

When was it made, and if made, with whom? God made three covenants, one with Noah, Gen 9 : 12, which, though very old, has not passed away. It is God's pledge to Noah and every living thing. Through all time God calls it an everlasting covenant, and as he styles himself a covenant keeping God, we need have no fears that he will violate his pledge. We look upon the bow in the cloud and remember the promise of our God.

2. "God made a covenant with Abram," Gen. 17 : 7. This covenant has not passed away, though a very old one. In it, God promises to do certain things for Abraham. 1st. Give him and his seed the land of Canaan. 2nd. To give him a son. 3rd. "In thee and thy seed shall all the nations of the earth be blest." And the ordinance of circumcision is instituted to keep at least the natural seed in remembrance of God's promises made to the fathers. And admitting all Paul says about the unprofitableness of circumcision, as having any merit in itself, yet God has commanded the natural seed to observe it "throughout all your generations," or, until the promises made by God are fulfilled. But as the promises are not fulfilled, this covenant, which God calls an everlasting covenant, has not passed away, but is to be fulfilled to the seed in the future.

3. God made a covenant with Moses at Mount Sinai, which covenant was written on tables of stone by God himself. It was given to the people for their observance. It becomes a compact between God and the people of the Jews (and not any other people) as a people. They agree to observe all that God commanded them by the mouth of Moses; but they broke away from all their engagements; they broke God's covenant (Jer. 31 : 32), and brought upon themselves all the curses pronounced in the law of Moses. Thus this Mount Sinai covenant seems to have failed to accomplish the end for which it was intended. The failure was on their part, and for their perfidy they must serve out the seven times spoken of in the law of Moses, the servant of God; which seven times runs down to the end of the Gentile dispensation. But more on that point hereafter. For the term of their captivity must be completed before the new covenant can be made, unless there are two new covenants spoken of in the Bible. But Paul speaks of but *one* in his epistle to the Hebrews; and it would be well to remember that this epistle is to the *Hebrews, not to the Gentiles*.

We will now examine a few things promised in the new covenant of Jeremiah 31st, and see if the things promised have been fulfilled to any people in the past, Jew or Gentile; and it will be remembered that at the time God proposes to make this new covenant, the ten tribes had been long scattered; the remaining two tribes are captives in Babylon, yet God says he will be the God of all the families of Israel—and this obtains under the new covenant. First, this covenant is to be made with a people who had one made with their fathers,—"When I took them by the hand to bring them out of the land, which my covenant they brake."—Jer. 31 : 32. This covenant was not made with the Gentiles. And the new one is to be made with the same people who had one made with their fathers, namely, with Judah and Israel.

2. In that covenant God promises to bring them into the land. "Behold, I will bring it (the city) health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquity, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."—Jer. 33 : 6–10. "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord our righteousness."—Jer. 33 : 16. "And ye shall know that I am the Lord, when I have opened your graves, O, my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live. And I will place you in your land; then shall ye know that I the Lord have spoken it and performed it, saith the Lord."—Ezk. 37 : 13, 14.

3. God in the new covenant has promised them a king. "And my servant David shall be king over them, and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them, and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt. And they shall dwell therein, even they and their children and their children's children forever; and my servant David shall be their prince forever."—Ezk. 37 : 24, 25; Jer. 33 : 17, 21, 26.

4. Under the new covenant it shall no more be said, "The fathers have eaten a sour grape, and the children's teeth are set on edge; but every one shall die for his own iniquity; but every man that eateth the sour grape his teeth shall be set on edge."—Jer. 31 : 29, 30.

5. When the new covenant is established there will be no further need of preaching to the people living under it, which is proof that we are not under it now. Then there will be no need to discuss questions of what is truth, or travel from Maine to the Rocky Mountains to teach men that there is a God; for "they shall all know me, from the least of them to the greatest of them, saith the Lord."—Jer. 31 : 34; Rev. 14 : 7. We now walk by faith, but then faith will be turned to sight.

6. The new covenant will not be made until the people with whom it shall be made are gathered. That people, namely, Judah and Israel, remain scattered among the Gentiles to this very day. "But this shall be the covenant that I will make with (the Gentiles? no, but) Judah and Israel, after those days, saith the Lord." After what days? Let us see. "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity. And Jacob shall return and be in rest, and be quiet, and none shall make him afraid, for I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."—Jer. 30 : 10, 11. "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, this is Zion whom no man seeketh after."—Jer. 30 : 17. "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, and the woman with child, and her that travaileth with child together: a great company shall return thither."—Jer. 30 : 8–13. After this the new covenant is made. I. M. MUHLIG.

Washington Village.

For the Crisis.

"We all do fade as a Leaf."

How true the above statement! As the leaf fades and falls from the tree in Autumn, so man fades and falls into the grave. And none are exempt from death; from the infant child to the man of gray hairs, all alike are liable to fall by its hand. We of late have often been reminded of the following verse of the hymn:—

"What is the life of mortal man?
'T is but an inch, 't is but a span,
'T is scarcely called a day;
While from the cradle to the grave
Man is to grief and care a slave,
But grace can smooth the way."

The life of man here is but a hand's breadth—a vapor, that appeareth for a little while, and then vanisheth away. And that life is attended with care and grief, sickness, pain and sorrow; but the grace of God can smooth the rough way of this life, and that grace can only be obtained by walking humbly before him, for he giveth grace to the humble, but beholds the proud afar off.

We have been called of late to drink deeply of the cup of affliction and sorrow. Death has entered our dwelling, and three of our number have fallen by its hand. Our eldest son, Orzado Polley, died of the diphtheria, Nov. 21st, aged seventeen years and about four months. But we have good reason to believe that he sleeps in Jesus, to awake in the resurrection to everlasting life. A few days after his death, our little grandson, William Henry Cooper, only child of Henry and Abba F. B. Cooper (our eldest daughter), was taken sick and died, Dec. 2d, aged five years and about eleven months. On the evening of the day he was buried, our second daughter, Cynthia Polley, was taken sick, and died Dec. 9th, aged nineteen years and about eleven months. But she died in hope of eternal life through Christ in the resurrection.

Thus, in less than three weeks, three of our number have been torn from our embraces and laid in the cold grave. It has made our earthly home lonely, and caused our hearts to mourn; but we do not mourn as those that have no hope; we hope to meet them again where pain nor death will ever come; for we are looking for that "blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ." Truly, the christian's hope is a blessed one—one of immortality and eternal life when Jesus comes to redeem his people.

We are looking for the immediate appearing of the Son of God. The signs that were to precede his coming are in the past. The sun has been darkened, the moon has refused to give her light. The stars have fallen from heaven, and the powers of heaven have been and are being shaken. And there is now upon the earth "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." And now God's people can look up and lift up their heads and rejoice, for they know that redemption's hour is drawing near. We are looking for the kingdom to come which will be the promised possession and inheritance of the saints of God. We know how large it will be, for the angel told Daniel that the kingdom and dominion, and the greatness of the kingdom should be under the whole heaven. We know who is to possess it, for it is to be given to the people of the saints of the Most High God, who will possess it forever, even forever and ever. The Apostle John, while on the Isle of Patmos, stood in vision down at the end of this dispensation, and saw it come into existence. "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." John also saw the tabernacle of God with men (not with disembodied spirits), and he will be their God, and they his people. "And there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." How blessed is the christian's hope!

We would say to the dear children scattered abroad, pray for us, that our trust may be in God; that we may be prepared to meet those loved ones in that better land, where death will divide hearts no more. SAM'L AND ROZILLAH POLLEY.

Corinna, Me.

For the Crisis.

Pious Fraud.

BRO. GRANT:—I saw in the Crisis of Jan. 15th, that a number had requested to have the Crisis free of charge, but you thought they should apply through a preacher, or somebody acquainted with the office. I agree with you in this. I wish to give my reasons. I knew a man in 1843 and '44, who had an Advent paper free, who was worth fifteen hundred dollars. He was a professed Adventist, and was so covetous he could not afford to pay postage, and had it stopped.

Not long ago, a man wished me to order the Crisis to him free of charge, when the following conversation took place:

"Are you poor?"

"I have no property of my own."

"What have you done with your property?"

"I gave it to my son, to support me and my wife."

"How much had you?"

"About fifteen hundred dollars."

"Does your son furnish you spending money?"

"Yes, fifty dollars a year."

I told him I could not order the Crisis for him free; he was able to pay. His next drift was to get it for one dollar a year, and remarked that he had to pay postage. I said I would state his case to you and you could do as you pleased, but I would not order it free to any that were able to pay, and the managers of the Crisis had sent all I ordered, and half I sent were on the poor list.

I here express my thanks in behalf of the poor for the Crisis free. Bro. Grant, as I am responsible for what I write, please to let this have a place in the Crisis. It may be the means of bringing some to repentance of their *pious fraud*. N. F. NASON.

No. Searsport, Jan. 18, 1862.

For the Crisis.

Lamentable.

1st. It is lamentable that there are so many idle laborers in the field, (or rather almost *out* of the field,) while the prophetic picture of the coming judgment is so plain to our vision, bespeaking the speedy close of earthly scenes, and the dawn of the great day of wrath. Some plead a lack of *support*. No doubt there is an immense deficiency in this respect; but don't let us wait for too large salaries; the judgment is near, and all that we do to save men, must be done before it arrives. Perhaps if we should preach and practice a little more heart-felt religion, and a little more preparation for the coming judgment, and a little less worn-out theology, the hearts of the people might be affected enough to keep us in the field. Unless we do thus preach, we might about as well be out of the field as in it.

2nd. It is lamentable that so many ministers are more anxious to originate or promulgate some new theory, than to proclaim God's last great dispensational truth, which is "meat in due season," viz., the immediate coming of the Lord. O! will we solemnly proclaim it? "Blessed is that servant whom his Lord, when he cometh, shall find so doing." Are we so doing while allowing some new thing to absorb our minds, which, whether true or untrue, is of no vital importance in inducing men to prepare for the judgment? Are we imbued with a full sense of our nearness to the judgment? O! the wailing of sinners at that day, when they see that they have lost that precious pledge, eternal life. Will we not now put forth an effort to save them? Can we see them losing all, and yet stop to speculate upon less important theology?

3d. It is lamentable that more is not done by the churches at large to keep the right kind of preachers constantly in the field, doing missionary work. By the right kind I mean efficient and zealous men, who have the root of the matter in their *hearts*, who do not fear hardships, who are not extravagant, (for the Lord's money must not be squandered,) and who love to preach the present truth. Don't squander your money on those who *cannot preach*, nor on those who will not preach God's *present message*. *Able* and *pure* men are wanted. W. SHELDON.

For the Crisis.

"More Truth than Poetry."

As we are frequently censured for *alterations* in articles sent for publication, though not by those whose writings are most acceptable, we have consented to insert the following without any corrections:—

"Thrash away you,ll have ter rattle
On them kittle drums o yourn
Taint a knowin kind o cattle
That is ketched with mouldd corn
Put in stuff you piper feller
Let folks see how spry you be
Guess you,ll toot till your yeller
Fore you git a hold o me

En for war I call it merder
There you have it plain and flat
I dont want to go no furder
Than my Testament for that
God has Said so plump and fairly
It,s as long as it is broad
An you,ve got to git up airly
Ef you want to take in God
Taint your eppyletts an fethers
Make a thing a grain more right
Taint a follerin your bell wethers
Will excuse you in his sight
Ef you take a swerd and drew it
And go stick a feller thor
Guvernment aint to answer for it
God'll send the bill to you

Wats the use o meatin goin
Every Sabbath wet or dry
Ef its right to go a moin
Feller men like Oats and rye
I dunno but wats its pretty
Tramping round in bobtaild coats
But its curiouS Christian dooty
This are cutting folkes throats"

For the Crisis.

What Things Grieve Me.

I grieve when I see the noble, the good, cut down by the cold and ruthless hand of death, but there is hope in their case. The time is coming "when all that are in the graves shall hear his voice and come forth."

I grieve when I see ministers of the gospel drinking in the fashions and pride of this world, and leading the flock astray.

I grieve when I see them disputing upon points of doctrine which do not affect their salvation, and indulging in a spirit of contention which leads to strife.

I grieve when I see a preacher become a slave to that miserable, dirty weed, tobacco, and yield his manhood to its indulgence. I once heard a man say it made his wife sick every time he used it. I asked him what made him use it, and why he did not give it up? He said he would "not give it up for forty wives." And that man a preacher of the gospel, and in that very gospel it says, "husbands, love your wives as your own bodies." I made up my mind that that man's preaching would never do me any more good without a change.

I am grieved when I hear preachers say they cannot preach the gospel, unless they can have just so much insured them for their support. Did not the Lord of all the earth send his ministers forth without scrip or purse? Did they not fulfill their mission? And when they returned, he said unto them, "when I sent you forth without scrip or purse, lacked ye anything?" They said, "nothing, Lord." O what faith! Do you suppose they lived at their ease? Not by any means. Paul said he knew how to abound, and how to suffer want. Others were afflicted, tormented and distressed. Probably if they indulged in luxuries before, they had to give them up then. And yet they had all that was necessary for their good. They lacked nothing.

And to sum it all up in a few words, I am grieved when I see the church or hear ministers rushing headlong into the channel of pride and fashion, turning into by and forbidden paths, forgetting what the good and holy book says, "Come ye out from among them, and be ye separate;" touch not, taste not, handle not. The ministry have lost their power with God; the church have become lukewarm, and I fear a righteous God will come to spue them out of his mouth. But there is a remnant, thank God, who keep his commandments and do his will. Lord, help us to be of that class! H. B. H.

☞ The ambitious often fall into the ditch while gazing at the stars.

Selections.

Easy Devotion.

An Englishman thus describes a Sabbath in Grace church, New York:

All here is splendor and luxury—the ceilings are exquisitely carved and frescoed—rich carpets deaden the footfall—glittering prayer-books, bound in gold and velvet, repose on the satiny surface of rare veined wood, the form sinks back into the soft depths of yielding cushions, and damask footstools offer a delicious refuge for the fashionable sinners, when they kneel to confess their manifold peccadilloes. We wonder what the martyrs of old times, and the heroes who died at the stake long ago would say, if they could be suddenly placed in the midst of this temple of the Lord, and introduced to this religion of the nineteenth century? Would they marvel at the wisdom of their descendants, who have exchanged the old-fashioned path of thorns for a short cut across the velvet carpets and mosaic pavements, or would they be insane enough to entertain a doubt whether the "short cut" actually led to the exact spot called heaven? We cannot answer the question. Ask yonder fat old gentleman fast asleep, with his gold spectacles perched on the tip of his nose; there are bank dividends and fat rent-rolls written on every wrinkle of his face. Or ask that lady in her velvet dress and ermine cape, who is eying her neighbor's Russian sable with an envious eye—ask you lovely girl in the diamond bracelets, so prettily conscious of the moustached hero opposite. See what they will say. No doubt the verdict will be satisfactory . . . The fine and familiar chants of the Episcopal church are rendered still sweeter by the magnificent volume of voices on which float up the sweet sentences of Scripture, and the old fashioned hymns, sung by a thousand mothers at a thousand hearthstones, fall with grateful refrain on the ear. Who shall say there is nothing holy and attractive in being conservative, as regards the observance of the customs of "lang syne?" The good old pastor's lips have scarcely concluded the benediction, when there is an instantaneous movement towards the door, as if the congregation experienced a sensation of sudden relief. No wonder—all their religious duties done, and the coast clear for another six days of gaiety and dissipation! The nimble creatures of cockades and gold-bands descend to open carriage doors—the gentlemen exchange nods and smiles with one another, fat gentleman included, who says, "It's a very fine sermon"—though to our certain knowledge he was asleep the whole time; and the ladies compress their crinolines, robes a quelles, and rose-colored bonnets into their carriages as one by one they draw up to receive their aristocratic freight. There is a thunder of wheels, a glitter of silverplated harness, a soft twitter of bird-like voices, as the ladies say "good-bye," and thus ends our Sunday at Grace church.

Kind Words.

Kind words do not cost much; they never blister the tongue or lips, and we have never heard of any mental trouble arising from this quarter. Though they do not cost much, they accomplish much.

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely.

2. Kind words make other people good-natured; cold words freeze people, hot words scorch them, sarcastic words irritate them, bitter words make them bitter; wrathful words make them wrathful.

3. There is such a rush of other kinds of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, hasty words, idle words, spiteful words, silly words, boisterous words, empty words, warlike words, profane words, fretful words. Kind words also produce their own image on men's souls, and a beautiful image it is,—they soothe and quiet, and comfort the hearer,—they shame him out of his sour, or morose, or unkind feelings.

The Lord Jesus Christ has left us a blessed example in speaking *kind words*.

SMOOTH STONES TAKEN FROM ANCIENT BROOKS.—Some are brought to Christ by fire, storms and tempests, others by the more easy gales of the Spirit. The Spirit is free in the work of conversion, and as the wind, it blows when, where, and how it pleases. Thrice happy are those souls that are brought to Christ, whether it be in a winter's night, or on a summer's day.

Little sins multiplied, become great. There is nothing less than a grain of sand—there is nothing heavier than the sand of the sea when multiplied.

After the Roman generals had gotten the victory over their enemies, the senate used not one way, but many ways, to express their love to them: so after our faith has gotten the victory over Satan, God usually takes the soul in his arms, and courts it, and shows much kindness to it.

Love is a golden key to let in Christ, and a strong lock to keep out others; though many may knock at love's door, yet love will open to none but Christ.

Severinus, the Indian saint, under the power of assurance, was heard to say, "O my God! do not for pity so overjoy me. If I must still live and have such consolations, take me to heaven."

A murmurer is an hieroglyphic of folly; he is a comprehensive vanity; he is a man, and no man; he is sottish and senseless; he neither understands God nor himself, nor anything as he should. Isaiah 3 : 8.

A good conscience will look through the blackest clouds, and see a smiling God. As an evil conscience is attended with the greatest fears and doubts, so a good conscience is attended with the greatest clearness and sweetness.

THE BIBLE.—Dr. Hall, in his Journal of Health, speaking of the importance of inhabiting houses in their structure and situation favorable to health, refers as follows to the Bible:

"There is more sound, practical hygiene, on the subject of healthy houses, in the 14th chapter of Leviticus, from verse thirty-four, than in all the skulls of all the health commissioners and common councils of all the cities of Christendom. Pity it is that we do not read our Bible more, that great book which contains the leading principles of what is indisputably good and useful and true, in all that really pertains to human happiness; and what a pity it is that the Sunday newspaper, and the trashy weekly, and the enticing story book, for childhood and hoary age, on subjects pertaining to the world, and party preaching, and infidel peripatetic lectures, with their new-fangled crudities for human amelioration, and their theories for elevating the masses; pity it is, we say, that all these things so attract attention. The Bible, the best of all, the wisest in all its theories, and in all its practices safe, has become a sealed book to the many; and any other volume on the centre or side table would be opened sooner than it."

☞ Never be ashamed of confessing your ignorance, for the wisest man upon earth is ignorant of many things, insomuch that what he knows is mere nothing in comparison with what he does not know. There cannot be a greater folly in the world than to suppose that we know every thing.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Food and Diet.

My attention is drawn to this subject from your article, "What shall we eat?" of the 17th; and no subject can be more important at this time, and to the poor who depend upon their daily labor for their daily bread. All classes spend too much for food; and less money may get more food, equal health, and greater happiness. The poor pay higher for food than the rich, by getting trusted, purchasing in smaller quantities, and not taking advantage of the markets. The poor buy extravagantly of animal food, and cook it wastefully, by frying, when half of it goes up the chimney, or boiling and throwing away half the nutritive matter in the water.

In their purchases no economy is studied. All kinds of fresh meats cost from 10 to 14 cents per lb.; and those who can least afford it call for a rib roast, or a loin of steak of beef, or a leg of lamb or mutton, or a loin of veal or pork; but not for the most economical pieces. A rib roast of six or seven lbs. for a dollar, is not the most judicious purchase. The Jewish religion, says the New York Tribune, in eating, is founded on true economy. They eat only the fore quarters, and sell the more expensive and less valuable hind quarters to the Gentile. The fore quarter will not cut steaks and roasts equal to the hind quarter, but is more economical for soups, stews, pot-pies, or cooking in any form with vegetables and gravy. The man or woman with scanty means to fill the market basket, not only buys dear meats, but crude, innutritious vegetables, such as cabbage, turnips and potatoes, for notwithstanding so many people think potatoes a necessary article of food, they are not an economical one; and all the cruder substances of vegetable food, though necessary and healthful, should not be sought after because cheap, to save money. The most economical mode of preparing food is a due mixture of meat and vegetable substance in the form of soups, but no man should live upon soup alone any more than he should upon meat or fine flour bread. Health as well as appetite requires variety.

It will be seen that meats average 10 to 12 cents a pound, and are, according to the great chemist Liebig and others, three-fourths water. Grains, flour and meal, peas and beans are less at first cost, and are nearly solid food. In purchasing one pound of beef steak for 12 1-2 cents, with 75 per cent water, one pays in fact for his meat 50 cents per pound. A pound of pork cooks itself in its own fat, and fat has no water. A pound of beef steak for many persons requires 6 cents worth of butter, which would add still more to the first cost. Many worthy, laboring men have toiled hard and laid up nothing. They have been addicted to no vice and no apparent extravagance. In the light of these facts many now see that a large portion of their earnings has gone into the atmosphere through evaporation.

Studious men, thinkers, and those of more spiritual natures, teachers, poets and musicians, who do not "build factories and elaborate railroads," certainly require less meat. A frail body with "feeble blood making powers" may live longer and accomplish more on a moderate meat diet. Oatmeal will probably give the most nutriment for the least money, yet how few use it. But the Scotch who make use of it as their principal food are healthy and very strong. Although man requires a variety of food, oats by experience as well as analysis will give the greatest amount of power. Oatmeal is always good in porridges or cakes, and is the cheapest of any grain in the market. Cracked wheat is better than flour, and coarse flour is always better than fine. The French Academy by actual experiment found the finer sugar was rasped the more it lost its sweetness, and its members who had traveled in America testified that cracked corn was much sweeter than fine maize meal. All kinds of meat and flour, they thought, was injured by being made very fine.

A pound of cracked wheat is worth more than four loaves of bread of one pound each. Take the wheat itself and boil it and it is one of the most economical dishes. Every family should use peas and beans as porridge or soup. They are very cheap, and no stronger people ever existed in this country than our ancestors who ate freely of pea and bean soup. We are also told that Daniel looked better, throve faster, and in every respect was better by his fen-t or pea food than all others at the King's table. But a "low pressure" diet of exclusive vegetables laboring men may think insufficient.

The Spanish peasants are among the strongest and most agile men in the world. One of them will not hesitate to take a mad bull by the horns. He will work all day in a copper mine, or at the olive press or wine press under a hot sun, and dance half the night to the music of a guitar. What does he live on? A piece of black bread, an onion, and half a watermelon. You may see him dipping his piece of bread into a horn of olive oil, then into some vinegar with pepper and garlic. Sometimes he takes a draught of weak, sour wine. All the strong wine is sent to England. The Smyrna porter walks off with a load of eight hundred weight. His only food day after day is a little fruit—a handful of dates, a few figs, a bunch of grapes, and some olives. He eats no beef, pork or mutton. His whole food does not cost him two cents a day. They can outwork the negroes who are fed on bacon. The Arab living on rice and dates conquered half the world. The most tremendous muscular force and the most intellectual labor have been sustained on a light vegetable diet. Sir Isaac Newton abstained almost entirely from meat that he might write his treatise on light. Saints Gregory, Ambrose, Chrysostom, Augustine, Bernard, and the most influential men in Europe in the twelfth century, lived on coarse bread softened in warm water.

One pound of cheap meat at ten cents, and one quart of split peas will give a fuller dinner for a family than one dollar expended for beefsteak. One quart of white beans at seven cents, and one pound of pork at ten, will give, with a little bread, a good dinner for six. One bushel of peas or beans will feed more hard working men than nine bushels of potatoes. On one pound of cracked corn, (hominy,) and a quart of milk, or a little molasses, which do not exceed in cost six cents, a small family may have a good meal. There is no waste as there is in all meats. Three laboring men can get more solid matter from one quart of oatmeal than from two pounds of the best beefsteak. The former will cost seven cents, the latter twenty-five cents. Thousands of hardy Scotchmen live almost exclusively on oatmeal, and a little salt or milk, and can work, or fight, or walk, or tire out their meat-eating neighbors in climbing the rugged mountains. Thousands of people in England and Wales use oatmeal as common food. It is the same in France and other parts of Europe.

It is true that chemical analysis does not give us the exact comparative value of food, but with this and the prices of the various articles, it cannot be a hard matter to determine which is the cheapest or most economical kind of food for us to use. Nor would we confine the laborer or the poor to the cheapest food, but all should know what they can substitute for our expensive modes of living, and thus by saving lay up a few dollars for a "foul day." The poor we shall always have with us; for always there will be the improvident, and always those who are governed by passions and appetites more than reason and calculation, but in this country it depends in a great measure upon families themselves whether they will be poor or not.—M. G. S. —*Herald of Gospel Liberty.*

Air, Sunshine and Health.

A New York merchant noticed, in the progress of years, that each successive book-keeper gradually lost his health, and finally died of consumption, however vigorous and robust he was on entering his service. At length it occurred to him that the little rear-room where the books were kept opened into a back yard, so surrounded by high walls that no sunshine came into the room from one year's end to another. An upper room, well lighted, was immediately prepared, and his clerks had uniform good health ever after.

A familiar case to general readers is derived from medical works, where an entire English family became ill, and all remedies seemed to fail of their usual results, when accidentally a window-glass of the family-room was broken, in cold weather. It was not repaired, and forthwith there was a marked improvement in the health of the inmates. The physician at once traced the connection, discontinued his medicines, and ordered that the window-pane should not be repaired. A French lady became ill. The most eminent physicians of her time were called in, but failed to restore her. At length Dupeytren, the Napoleon of physic, was consulted. He noticed that she lived in a dim room, into which the sun never shone; the house being situated in one of the narrow streets, or rather lanes of Paris. He at once ordered more airy and cheerful apartments, and "all her complaints vanished."

The lungs of a dog become tuberculated (consumptive) in a few weeks if kept confined in a dark cellar. The most common plant grows spindly, pale and scraggling if no sunlight falls upon it. The greatest medical names in France, of the last century, regarded sunshine and pure air as equal agents in restoring and maintaining health. From these facts, which cannot be disputed, the most common mind should conclude that cellars, and rooms on the northern side of buildings, or apartments into which the sun does not immediately shine, should never be occupied as family rooms, or chambers, or as libraries or "studies." Such apartments are only fit for "stowage" or purposes which never require persons to remain in them over a few minutes at a time. And every intelligent and humane parent will arrange that the family rooms and chambers shall be the most commodious, lightest and brightest apartments in his dwelling.—*Dr. Hall.*

The World's Crisis

AND

Second Advent Messenger.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 333. BOSTON, WEDNESDAY, FEBRUARY 12, 1862. VOL. XIV. NO. 22.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

A Moment.

To ELD. M—— G——.

A moment through the gloom, Brother,
Where faith's dim taper gleams;
Then ever and forever,
Eternal morning beams.

A moment by the pillow, Brother,
Of suff'ring, death and pain;
Then in immortal beauty
Receive thy 'loved again.

A moment watching, waiting, Brother,
For Zion's King to come;
Then angel bands escort thee
To a glad Eden home.

A moment in the valley, Brother,
Oppress'd with doubt and sin,
Then wear the spotless garment,
A crown of glory win.

VESTA N. CUDWORTH.

For the Crisis.

Our Position.

Rolling years bring their changes. Several years ago thousands of people lifted up their eyes to heaven in expectation of the speedy appearing of the "sign of the Son of man." The vision tarried. Many have turned away from the promised joy of the event to seek vanities. We cannot go away. To whom, to what shall we go? We have opened our mouth unto God, and our solemn vows must be fulfilled. The world affords us no substitute for our blessed hope. We believe, and therefore we must speak and act in the preparation for the kingdom of God. We are dreaming no idle dream. The great day of the Almighty is almost upon us. It is our work to proclaim this fearful truth to an apostate church, an unbelieveing world. This work must be done. *We* must do it or perish! The echoes of our Master's voice are in our souls. No apology will be taken if our duty is not done. Jehovah shakes the bright sword of slaughter over the nations. He calls on us to proclaim this among the Gentiles. Shall we turn away to minor questions? Shall we be carping about tastes, individual notions, personal policy or other trifles? God help us! 'Blessed is that servant" who gives "meat in due season."

Now is our time of effort. It is the last hour. O ye hosts of God, now for the charge. *Forward!* Let us not stop to talk with the vain talkers. Let us not stop to mend the breach in our reputation made by some ungainly croaker. We are embattled for God. Two kinds of blood are concerned—"the blood of the covenant," and the "blood of souls." Eternity opens before us with all of its glorious or dire reflections. Shall we stand at our post? Shall we cease all strife and contention on unimportant questions, and attend to our high calling? Shall we act brotherly? Shall we put away all evil speaking, selfishness, and anger, and prepare to meet our God? It is time for general reformation.

The great matter in which we are now interested is more than theory—more than talk. O the judgment, the judgment! God of mercy, pity us and fit us for it. Who of us shall stand? It is almost here. I am not writing fiction. Jesus is coming. Let us put on the wedding garments. Let us haste to be ready.

O backbiter, slanderer, false-accuser, evil-speaker, man or woman of strife, backslider, cold professor, sinner, the Judge is upon you! Your race of iniquity is almost run. Your evil thoughts will be revealed. Your bitter words will pierce your own soul. Your vile acts will shame your shrinking spirit. What will you say? How will you turn when the Mighty One shall drive His flaming chariot in the heavens to redeem His elect and thunder damnation on His foes?

Now is the purity and patience of the saints. Now is the hour of triple strife—strife of heaven, earth, and hell. Now is the fourth, the last watch. Spirit of the everlasting God, come upon us. Mighty One Eternal, hold us in thine hand. The perils come thicker and faster. On the right and on the left our numbers fall. Some, too, are gathered with us. "When the Son of Man cometh, shall He find faith on the earth?" EDWIN BURNHAM.

For the Crisis.

Human and Divine Government.

NUMBER SIX.

When Christ was anointed by the Father and entered upon the work of his mission, he did not begin to point out the defects of human governments and seek to amend them, nor did he enter upon a series of lectures to point out better forms of government, and wiser principles of legislation; neither did he claim that the then existing administrations were of Divine origin, and as such must be sustained by his adherents. He made no administration or election speeches, sought no office in the Senate, or council chambers. He did not claim that his doctrine contained a set of principles which would improve and elevate the governments which would adopt them, and thus gain his Father's approbation; no, nothing like this. The system he was to promulgate in connection with calling men to repentance, was altogether another system. It was distinct and separate from all others,—"The kingdom of heaven is at hand. Repent ye, therefore, and believe the gospel," was the announcement. As he found men of all classes, he clearly described to them their moral conditions, not their political relation, high or low, rich or poor; they were called upon to turn their attention to the true God, repent of their sins, obtain pardon through Christ, the Son of God, embrace his code of law,—the New Covenant, which was the administration of heaven. This was not intended to revolutionize, supplant, or to demolish the statutes of nations; but to show the people that God, through his Son, Jesus Christ, was to gather out of the nations a people who would obey his law, be attracted by the peaceful principles of the kingdom which he is to set up when the charter to the Gentiles has run out, (Dan. 2:44; 7:27; Rev. 11. 15), thus to morally purify and discipline "an holy nation," "a royal priesthood," "a peculiar people," who should be worthy to reign with Christ when he takes the throne of David.

In the beginning of his preaching, benedictions are promised upon those who choose the Lord's reign.—"Blessed are the poor in spirit; for their's is the kingdom of heaven." "Blessed are the pure in heart, for they shall see God." "Blessed are the peacemakers; for they shall be called the children of God." "Blessed are they that are persecuted for righteousness' sake; for their's is the kingdom of heaven." He then begins to contrast his principles with those of civil government. In the former dispensation it was "an eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." In the civil code it was written (Deut. 23:6)—"Thou shalt not seek their (thine enemies') peace, nor their prosperity all thy days forever." "But," says Christ (Matt. 5:44), "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. That ye may be the children of your Father in heaven." Thus he went on with his instruction, and at the close of that great sermon, so often cited and little regarded, "the people were astonished at his doctrine." It has been so little practiced, or preached even, that the people are astonished yet, who hear it urged as christian law, and are ready to rail on us as they did on Him who first taught it.

But it is urged that this class of precepts only referred to individual, private conduct, and not to legal and national relations and action. This is a great and specious deception. Christ is quoting directly from the legal code, the national statutes of Israel, which had become null and void (but was the principle of all civil law), and directs his followers to refrain from such, and teaches them to pursue an entirely different course. It related to all the relations of this life, and agrees with all the teachings of Christ and his apostles, which follow.

These were the principles of Divine government, to control, not the world of mankind, but all who will accept them, and their author, and be governed by them. Of such, we hear Christ saying, in John 17:16, "They are not of the world, even as I am not of the world." Can Christ say this of the masses whose relations to the nations of earth lead them to identify themselves with all their interests?—who unite in framing, legislating, executing, and enforcing the exact principles of government which he commands his children not to obey? Can it be that those who choose to disobey Christ's law, and be in full fellowship with the governments of men, who may have adopted principles of law found in the Mosaic economy, are "not of the world"? We will look a little closer. I. C. WELLCOME.

Richmond, Me.

For the Crisis.

The Opening of the Second Seal.

NUMBER TWO.

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."—REV. 6: 3, 4.

This seal brings us back in the world's history, and gives an emblematical representation of the war spirit pervading all classes of men. The same thing is represented under the figure of three unclean spirits like frogs. Rev. 16:12–16,—"For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Can we suppose that any such war spirit will take peace from the earth, and dispose men to kill one another, after Christ shall receive his crown, and go forth conquering and to conquer? Such a supposition cannot be admitted. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7.

This war spirit immediately precedes the coming of Christ to fulfill the prophecy of Isaiah just quoted. The mission of the spirits of devils is to gather the kings of the whole world for the battle of that great day. When they go forth, the coming of the Lord draweth nigh; for it is added in the same connection, "Behold, I come as a thief." When he comes, the kings of the earth are found gathered together to make war against him that sat on the horse, and against his army. Rev. 19:19. Joel tells us when this gathering of the nations shall be. "For behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."—Joel 3:1, 2. From this we learn that the Lord is the person referred to.' Rev. 16:16. And he gathered them together into a place called in the Hebrew tongue "Armageddon"—"*he*" referring to the speaker in the preceding verse, "Behold, I come as a thief." He gathers them through the instrumentality of the spirits of devils, which are sometimes spoken of as numerous, or Legion; and sometimes the Satanic influence is represented as concentrated in one, as in our text, to whom was given a great sword. For an example of this see Mark 5. The man is first spoken of as having an unclean spirit—verse 2. But when Jesus addressed the spirit, he answered, "My name is Legion, for we are many,"—verse 9. Also verse 15—"And they come to Jesus, and see him that was possessed with the devil, and had the Legion," etc. Paul explains the rider upon the red horse, and the object of his mission when he calls him "the prince of the power of the air, the spirit that now worketh in the children of disobedience"—Eph. 2:2; and Christ says "he was a murderer from the beginning, and abode not in the truth," John 8:44, referring to the Satanic influence upon Cain which moved him to kill his brother, and that lie he told, "Ye shall not surely die."—Gen. 3:4, and 4:8.

Joel plainly informs us that such a spirit as that represented in the text will go forth among the Gentiles, when the day of the Lord is near. "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plow-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, oh Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."—Joel 3:9–17.

If this be not the proclamation of one commissioned to take peace from the earth, I know not where we shall find in the prophets a prediction agreeing with the figure in our text. Let it be distinctly noted, that this proclamation is made when the day of the Lord is near; verse 14; not after he has gone forth conquering and to conquer. This proves that the second seal opened precedes the first in the order of time; that is, it reveals things which were to transpire just previous to the day of the Lord. The first seal opened gave an emblematical representation of that day; and we have before proved that the first seal opened must be the last placed upon the roll, and would therefore disclose events last in the order of time, revealed under the seven seals.

Let us now hear the great teacher himself explain the harvest, and see if the opening of the second seal does not give a representation of the "spirit that worketh in the children of disobedience." "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13 30, 37–43. "Then shall Jerusalem be holy, and there shall no strangers pass through her any more."—Joel 3. 17.

J. C. ROGERS.

For the Crisis.

The Signs of the Times.

Our Savior told the Jews, "When it is evening, ye say, it will be fair weather, for the sky is red . . . . O ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times?" The signs of the times were indicative of the first advent of our Savior. The star that appeared and guided the wise men to the place of his nativity, was a sign of which the prophets spake:—"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Also Herod slaying all the children in Bethlehem, from two years old and under. Jer. 31:15,—"A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they were not." The gospel preached. Isa. 61:1,—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The prophet says in another place—"To open the blind eyes, to bring out the prisoners from the prison." "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing." All these signs, and many more too numerous herein to mention, were fulfilled to convince the generation living in Christ's day, that he was the Messiah on earth. When we take into consideration the humility of Christ's life, his mighty works, the manner and circumstances of his death, his resurrection, the pouring out of the Holy Spirit on the day of Pentecost, we ask, does it seem possible that any one then living could have doubted he was the Son of God, the Holy Child Jesus? There was something peculiar in his appearance. He spake as man never spake. He was filled with the Holy Spirit, and preached with power. The great, the learned of the Jews would not believe on him, but the fishermen believed and were chosen. The Gentiles followed him. The Savior had given them signs sufficient to convince any reasonable mind that he was the true Messiah. God does all he can consistent with his word to save lost man, and when after all this men reject the kind invitations of the Spirit, and the warnings of Jehovah, they are left. So it was with the Jews; their place and nation were taken from them, and the vineyard let out to others bringing forth the fruit thereof.

We have noticed some of the signs of Christ's first coming. We are led to ask, secondly, are there signs now fulfilling, which were given by Christ, the apostles and the prophets, of his second coming? The world are as willingly ignorant and unbelieving to-day of Christ's second coming, as the Jews were of old of his first coming. It is not natural for the carnal mind to love the coming of Jesus. The world loves to hear of the glorious day as being far in the future, beyond its day and generation. Man loves to lay up treasures on earth, and grind the face of the poor (James 5), which is a sign of the end, for the Apostle says (ver. 7), "Be patient, therefore, brethren, unto the coming of the Lord." This is the same blessed consolation all the holy writers give to the church—the coming of the Lord and the kingdom of God at hand. The apostle James in his fifth chapter, speaking of the rich men, says—"Weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the *last days*." When, since the writer of this epistle was on earth, has there been such an increase of gold and silver, and treasures of this life, as at the present time? When in the world's history can there be shown so many banking institutions as now? When so much insurance capital as is heaped together at this day? It seems to be the order of the day—*riches—riches*. The apostle adds for our consolation, "The coming of the Lord draweth nigh."

Another sign is the unwillingness of men to hear sound doctrine. They turn away their ears from the truth, and are turned unto fables. The apostle says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This describes the fashionable preaching of these last days. How many thousands run after it! Some have even denied that the Lord will ever come the second time. I fear many have become proud. The prophet says of such—"The day cometh that shall burn as an oven; and *all the proud*, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up."

Another sign spoken of in 2 Pet. 3:3, 4, "Scoffers, saying, where is the promise of his coming?" That is, they see no signs of the kingdom at hand; all they can comprehend is their lusts, and they are even bold to deny that we can ever know any thing about the day of the Lord. Therefore they scoff at the idea that the Scripture teaches us anything relative to the manner, object and time of Christ's second coming.

Another sign spoken of in 2 Pet. 2:—"False Teachers." These false teachers will deny the Lord that bought them, and bring upon themselves swift destruction; "and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." And as it was in the days of Noah and Lot, so it will be in the days of these false teachers; that is, one generation would not pass away before the judgment would overtake them.

"Departing from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." This we must acknowledge has been fulfilled before our eyes. What a great change there has been in the past ten or fifteen years! Seducing spirits are at work. Hypocrites are multiplying among us.

We have seen the signs in the sun, moon and the falling stars. We have had the physical, moral, and political signs. They are nearly all in the past. The present aspect of the nations betokens distress, with perplexity; men's hearts failing them for fear. The powers of the heavens are to be shaken, the sign of the Son of man to be seen in heaven, and all the tribes of the earth shall mourn; and they shall see him coming with power and great glory. The three unclean spirits are doing their work (Rev. 16), to gather the kings and the whole world to the battle of the great day of God Almighty. The present condition of the world indicates a great revolution. Soon the kingdoms of this world will become the kingdoms of our Lord and of his Christ. We are near the end. The Lord has hung out the signs; the nobleman is about to return from the far country. And who is there who can exclaim when he comes—"Lo! this is our God; we have waited for him"? Depend, the good man of the house will watch, and the faithful and wise servant will be found giving meat in due season. Blessed are such, for the Lord will make him ruler over all his goods. This poor groaning earth is soon to be converted into an Eden; its groans and sighs to everlasting joy and gladness. Therefore be faithful, dear reader, and soon you will share the glory that is to be revealed at the appearing of our Lord and Savior Jesus Christ. J. E. C.

Dec., 1861.

For the Crisis.

Meditations,

OCCASIONED BY THE DEATH OF A FRIEND.

Jesus loves me. Oh! how precious
Is the thought to me.
Blessed Saviour, kind and gracious,
Do *I* not love *Thee?*

In my "heart of hearts" thou knowest
I would all forsake—
All I love that's best and dearest,
For the Savior's sake.

Without thee I pine in sadness,
With thee I rejoice,
And my soul is full of gladness
When I hear thy voice.

Other love than thine may fail me,
Earthly friends forsake,
Till my soul be filled with sorrow,
And my heart shall break;

Yet I know, though faint and failing,
Firmly I shall stand,
With the Savior's arms around me,
Strengthened by his hand.

One I loved stern death has taken
From my heart away,
But I know that thou wilt waken
That dear form of clay;

I again shall see and greet her—
With her, hand in hand,
Roam fair Eden's blissful bowers
In the "goodly land."

Earth is cold, and dark, and dreary,
I would fain go home;
Of its scenes I'm weary, weary,
Jesus, quickly come!

Hasten, Savior, thine appearing,
Let the Day-star dawn!
Close the dreary night of weeping,
Bring the glorious morn.

MARY E. MORGAN.

For the Crisis.

Human Ghostology.—No. 6.

VII. RESURRECTION OF GHOSTS. Discovering that the Bible frequently brings to view a resurrection, and,—upon the hypothesis of ghostology,—seeing no need of the resurrection of the material *body*, the conclusion has been arrived at, that only the *soul* is to participate in the resurrection glory, that there is no resurrection OF the dead, but merely a resurrection FROM the dead; a simple resurrection, or raising up, of the *internal living man*, from the *external dead man*, at the hour of death. Before attempting a refutation of this new and plausible item of theology, let us notice its foundation.

1st. We are told there is no *need* of raising the material system *if* the soul-man lives after the body-man dies. That "IF" is well employed. And here we inquire if the soul-man has no necessary connection with the body-man, and can live, think and act without it, why did God ever make a body-man to put the soul-man into? If the soul-man does not need the body-man after death, did it need it before? If the body-man is only a prison house for the soul-man to live in, why was it first imprisoned there? If the body-man has ever been a detriment, a clog, a shackle to the soul-man, was it not folly upon the part of God to make a body-man, for the soul-man, which would always have been much better off without it? If the body-man forever goes into nonentity at death, and has only been a hindrance during its life, why was it ever made?

2nd. We are told that it is *impossible* for the body to be raised, as it passes through a change once in seven years, before and after death. We remark in the first place, if this is a valid argument against the resurrection, it can be used with equal force in favor of several absurdities. For instance; a man and woman are married, and thus the woman "is bound by the law to her husband so long as he liveth." Rom. 7:2. But at the end of seven years, the woman can claim that she is not the lady that entered into a marriage covenant with that gentleman, there not being a particle of matter about her system which helped make up the lady to whom he was married. Thus, if this theory is good for anything against the resurrection, it liberates people from their marriage covenant once in seven years. Should the objector say, they have the same *souls* that they had at marriage, I ask, are *souls* married to each other as "*long as they live?*" If so, it would not only carry the marriage covenant into the other world (if the soul is immortal), but it would involve the ridiculous idea that the man who had married several wives here, would have several wives there, and that the man who had married a *widow* here, would have to contest his claim there with her former husband! Besides, what if the soul-wife should be saved, and the soul-husband should be damned? Who believes that every seven years *releases people from the marriage covenant?* It does if this argument against the resurrection is good, unless it be claimed that the *soul* is married, and those who believe that the marriage covenant is carried into heaven and hell, with its plurality of *ghost-wives*, and the strife in deciding which *ghost-man* shall claim the *ghost-widow* who has been married several times? This is the legitimate result of this theory.

Again: the murderer, who for seven years has eluded the grasp of the officer, is finally taken upon the stage to be hung till he is "*dead.*" But he denies that he is the man who committed the murder, claiming that there is not a particle of matter in his system that helped compose the body of the murderer! Now, if this theory is valid against a resurrection of the body, that man can justly claim his release. But will it be said that he has the same *soul* that dwelt in the murderer? Well, can you inflict the penalty upon a soul which you say is immortal—hang it till it is "dead, *dead*, DEAD?" If you could, would you be justified in killing an innocent body with it? If you could not, would it be right to murder an innocent body, when by so doing you could not expect to kill the guilty soul?

Once more: a man in London goes to a hotel and bargains for board for a few weeks, agreeing to pay the bill at the expiration of the time mentioned. He daily eats at the well furnished table till the time nearly expires, and then absconds, leaving his bill unpaid. Seven years after this, the landord meets this boarder in the streets of Boston, and presents to him his board bill. The boarder insists that he is not the man; that there is not a particle of matter in his system, that helped make up that boarder. If this argument is worth anything against the resurrection, it will liberate the man from the debt. But, says the landlord, your *soul* dwelt in that man. Well, says the boarder, my *soul* never ate your bread and butter, or drank your tea and coffee, nor did I; hence neither are holden for the debt.

It has been scientifically demonstrated that man is made up of a certain number of "*life cells*," which are the receivers of nourishment for the system, and are capable of *contraction* or *expansion*; thus man is sometimes lighter, and sometimes heavier, in proportion as the "*life cells*" are replenished or diminished. But where is the proof that there are additions or substractions from the number of "*life cells*" (which compose the material identity of man,) by the revolution of time? That there is a gradual passing off of substance received into the "*life cells*, we admit, as they are receivers of nourishment, and are susceptible of contraction or expansion,—can hold more or less nourishment,—*receive* and *remit*.

Those who deny a resurrection of the body render themselves obnoxious to the charge which the Savior thundered in the ears of the Sadducees, "Ye do greatly *err*, not knowing the Scriptures nor the *power of God*." God's *power* to raise the dead should not be limited or questioned. When he speaks let us believe, even if it clashes with "vain philosophy." Said Job; "Though after my skin, worms destroy my body, yet *in my flesh* shall I see God." Job. 19:25. He here makes a thrust at modern skepticism, which claims that the body cannot rise after worms eat it up. The *nature* of the resurrection is clearly *foreshadowed* by the resurrection of Christ, who was raised as the "*first fruits*," or in other words, as the *sample* or *specimen*. (See 1. Cor. 15:20, 23.) The harvest must be like the "first fruits," or *specimen*. Therefore, if Christ's resurrection merely consisted in the *rising* of the *soul*, from the *body* at the hour of death, then may our resurrection be of the same character. After Christ's resurrection, he exclaims, "I am he that liveth, *and was dead*." Rev. 1:18. That part of Christ which shared in the resurrection, had been "*dead*." Thus that part of the saint which is "*dead*" must rise, as the harvest must compare with the "first fruits." "*It* is sown in corruption; *it* is raised in incorruption." "*It* is sown a natural body, *it* is raised a spiritual BODY"—not a spirit. We are reminded that Paul, in speaking of the resurrection, refers us to the practice of sowing grain, and then we are told that there is a certain "*germ*" connected with the grain which does not die. But Paul speaks not a word about a *germ*, and we should not make more of his illustration than *he* used it for; however, if the theologians will crowd upon us the question of the *germ*, we inquire, does the farmer separate the *germ* from the grain when he sows it? Or, does he sow grain and *germ* together? Does he carry the *germ* up chamber and leave the grain to rot forever? Of another class, I inquire, is the *germ* thus separated, and *afterwards connected* with the grain to make it sprout? Then why insist that a *ghostly germ* is disconnected from the *body*. Let *germ* and body *go together*, or be silent about the "*germ*." W. SHELDON.

☞ As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts, daily life being the quarry from which we build it up, and rough-hew the habits that form it.

☞ Love thy neighbor as thyself.

For the Crisis.

The New Covenant.—No. 2.

(Concluded.)

We will now examine some passages of Scripture and see what will be the state of things under this covenant.

1. The people under it shall be all righteous; Isa. 60: 20,—"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time." Please read carefully the entire chapter. Isa. 62: 2,—"The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." 12th verse,—"And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Much more might be said on this point, and many scriptures brought in support of the same. Of course when men are cleansed from all their idols, they will cease to be idolaters; and when the laws of God are written on the heart, and put in the inward parts, they will not backslide from God as did their fathers, and break God's covenant. This new one they cannot break. God does the work thoroughly. They shall all know him, and all obey him; and this is not done for their sakes, but "for my name sake, saith the Lord." The promises made to the fathers must be fulfilled, or the Scriptures must be broken; and as Joshua did not put them in possession of the land according to the promise of God, Jesus must and will. If Joshua had given them rest, then another day would not have been spoken of by David, as saith the apostle; and it is worthy of note that the same people are spoken of in both cases, namely, the people that did not obtain rest under Joshua but will obtain it under their greater leader, Jesus. Now if we can find what people Joshua led over the Jordan, then we have found the people with whom God made the first covenant; and if they did not obtain the promised rest under the first covenant, then Jesus will give them both the land and the rest promised under the second, or new covenant: for thus it is written,—"Thus saith the Lord of Hosts, the God of Israel, as yet they shall use this speech in the land of Judah and in the CITIES thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice, and mountain of holiness." Jer. 31: 23; Jer. 30: 3, 8, 11, 12, 16, 18, 22; Jer. 31: 27, 28; Jer. 32: 37; Isa. 62: 3–5; Isa. 66: 19–21; Hosea 1: 7–10, Hosea 2: 17–19; Joel 2: 19–28; Amos 9: 9–15.

Another point is, the people with whom this new covenant is made, must be in the land promised to the fathers, never more to be plucked up or thrown down. "In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom and of all the Gentiles which are called by my name, saith the Lord that doeth this. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9: 11, 15; Acts 15: 17. The apostle Paul locates the new covenant in the future, and shows that it was not to be made with Gentiles but with Judah and Israel; and it is admitted that the apostle was writing to his Gentile brethren when he uses the following language: "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree. For (he continues) I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel (how long?) until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written (Isa. 59: 20), There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. 11: 24–27. The apostle here refers to the covenant of Jeremiah 31st, and locates it in the future; and when the Deliverer shall come out of Zion and take away their sins, it is admitted that their sins are not yet taken away, and the apostle says they shall be, and under the new covenant; and Jesus is the mediator of that covenant.

Now it may be said that he cannot be the mediator of a covenant that does not exist. We might just as well say that there could be no mediator between two nations to bring about a treaty of peace, unless the treaty was already in existence; when, in fact, if the treaty existed there would be no need of a mediator. John said of Christ, "Behold the Lamb of God, that taketh away the sin of the world!" The sin of the world is not yet taken away. But shall we say that it never will be in the future? But it may be asked, are we not under a covenant? We answer, yes, verily, we are under the Abrahamic covenant, which runs thus: "In thee and thy seed shall all the nations of the earth be blest." And the way the Gentiles have the benefits of the promise is, by being in Christ, for that is the only way Gentiles can become Abraham's seed; and in no other sense; for when God promised him the land and a son, he also instituted the ordinance of circumcision, which separated him and his seed from the surrounding nations. Now the Gentiles come in as grafts; not into the new covenant, for that is to be made with the natural seed; but to all the blessings of the covenant made with Abraham. The rich man and Lazarus make an illustration of this. But it may be asked, Did not Christ make a new covenant when he came? If so, with whom was it made? That it was not made with the Jews is plain from the following facts: The prophet says Jerusalem shall be the joy of the whole earth; her people shall no more be a reproach among the Gentiles; thy sons shall come from afar, and thy daughters from the ends of the earth. But Jesus says, Jerusalem shall be trodden under foot of the Gentiles until the times of the Gentiles be fulfilled. The prophet says they shall build the waste places. Jesus says, "Your house is left desolate." In the parable they are represented as desiring light in their dispersed condition. Jesus says, "Ye have Moses and the prophets." The disciples, understanding the conditions of the new covenant, ask, "Lord, wilt thou at this time restore the kingdom to Israel?" (not to the Gentiles.) Jesus answers, "It is not for you to know the times and the seasons which God has placed in his own power."

It is said that all the commandments graven on the tables of stone are carved into the new covenant save one, namely, the Sabbath. Now we ask, are not the ten commandments binding on every believer to-day excepting the seventh day Sabbath? Jesus said, "I come not to destroy the law, but to fulfil" (or establish). Did he do anything but make that law more binding than ever? But this is not a new covenant, for the following reason: it is not to be according to the one made with the fathers. That was written on stone tables. The new one is to be written on the heart, and in the inward parts. Under it they were to be gathered, to dwell safely in their own land. "They shall teach no more every man his neighbor, Know the Lord, for they shall all know me from the least of them to the greatest of them." "I will be their God and they shall be my people."

Can it be that we are living under this covenant when we are so full of sin, and scarcely ten men can be found who can agree upon the great subject of What is truth? J. M. MUHLIG.

Washington Village.

For the Crisis.

Traitors.

Somebody is fulfilling this portion of God's word. Who is it? A traitor is one who betrays his trust, or a treacherous dealer. *Woe* to the man that deals treacherously with his brother, it were better for that man if he had never been born. Could we always realize this we should be more faithful in telling our fellow men where they stand, while there is an opportunity for them to change their position. "*Strait* is the gate, and *narrow* is the way that leadeth to life; and *few* there be that find it." If we realize the straitness of the way, and see some who suppose themselves *ready* for the kingdom, but are *lacking*, and warn them not, but otherwise tap them on the shoulder and say, "You are doing well, (especially if they help us,) go on;" will not their blood be found in our garments, and we be called "treacherous dealers"? Woe will be upon us if we deal not faithfully with our brother: a traitor's doom will be ours. Let us use "great plainness of speech," that we may be acquitted at the tribunal of God. Sweet will be the words, "Well done!" which will fall musically from the lips of "Judah's Lion" when we have finished our course, walking through the paradise of God, while a voice salutes our ears, "Thou hast been faithful over a few things, behold! I will make thee ruler over many things." See to it that you are willing to disclose the true condition to any and every brother, as duty may require, that you be not stamped with the name of a *traitor*. To all, and *especially* to watchmen.

GEO. A. OTIS.

"THESSALONICA; OR, THE MODEL CHURCH."—His criticisms upon the accepted method of belief and practice in the various churches, will cause some wincing. He is a keen observer, and a vigorous writer, with a style quite his own. His conclusions are such as we do not for a moment admit; yet, in the support of them he says some sharp things, which may do good in more directions than one. The book contains many brilliant passages, in the sentiments of which christians of every name are entirely agreed.—*Sunday School Times.*

For sale at the Crisis office. Paper covers, 38 cents.

☞ He that, to avoid a greater sin, will yield to a lesser, ten thousand to one but God, in justice, will leave that soul to fall into a greater. If we commit one sin to avoid another, it is just we should avoid neither, we having not law nor power in our own hands to keep off sin as we please; and we, by yielding to the less do tempt the tempter to tempt us to the great.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 12, 1862.

Second Coming of Christ.

All classes seem to be convinced that some "great event" is at hand, and a large number think Christ is soon coming; while they differ very widely as to the *manner* of his appearing. The following is one definition of Christ's second advent: "*Spiritualism is the second coming of Christ.*"

We have reason to believe that this doctrine, as set forth by the Spiritualists, will have a very wide circulation beyond its present extensive reception.

When Jesus was asked to give signs of his second coming, he informed his disciples, as recorded in Matt. 24, that a long chain of events would transpire, that the saints would pass through the "great tribulation," after which, if men said, "Lo, here is Christ, or there, believe it not." It is common to meet with men at the present day, who say, "Christ has come to me." We ask such to explain themselves, and they inform us that he came to them in a spiritual circle, or in other words, he has come *in* them spiritually. They will then go on to speak very highly of Jesus; while at the same time, they have no more confidence in him as a *Savior*, than in Andrew Jackson Davis.

It will be observed that the *time* when they say, "Lo, here is Christ, or there," is *after* the shortening of the days of the "great tribulation," and consequently must be near the *end* of the present dispensation. The Spiritualists tell us of "*myriads*" of Christs,—every reformer is one, according to their teaching. In addition to the claim that many Spiritualists are Christs, because they assume to be reformers, they are also *prophets* by the aid of the spirits. This class of people have spoken a great amount of prophecy, but as it is not reliable, according to their own testimony, they must be denominated "false prophets," which Jesus tells us will arise in connection with the "false Christs." Besides all this, they will "show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." We need not stop to show that "great signs and wonders" are witnessed all over the world through the agency of the class of whom we are speaking, and that by these means they have deceived millions.

When the church arrives at the period when these things are fulfilling, they should remember the saying of Jesus, "Behold I have told you before." On this account, the children of the Lord can say, "this is that which was spoken by the prophet," and, therefore, they are not in the dark that the day of the Lord should overtake them "as a thief." Our Savior has pointed out the coming of these deceivers, so that when they appear, we may have unshaken confidence in his word, and know that his coming is *near*.

As the demons know full well that our Savior is about to return, they are making great efforts to divert the attention of men from the real and true coming of Christ to a false one, in order to prevent as many as possible from being ready. They know that passing events are well calculated to arrest the attention of the thoughtful and lead them to a preparation for the great day of the Lord, therefore they admit that Christ is coming, but deny the *manner*, saying it is *spiritual*, and in all parts of the world.

The Savior goes on to say, "Wherefore if they shall say unto you, Behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not." He then goes on to show that the *spiritual* coming is only a fable, and that when he comes all will know it, as certainly as they can see lightning when it *shines* from the east to the west. He is coming in "great glory." The "glory" of the Lord is so great that it renders the light of the sun unnecessary; hence the glory that precedes and accompanies his advent is very properly represented by lightning; the most brilliant of all lights that we have seen. A momentary sight of lightning often injures the eyes; but the glory attending his coming is so great, that men unchanged are unable to bear it. Accordingly we read of a wicked class "whom the Lord shall . . . . destroy with the *brightness* of his coming."

To us the evidence is very clear that we have arrived at the point of time where we should be in constant readiness for the coming of the Son of man, because the signs, that were to satisfy us that he "is near, even at the doors," are now in the past; therefore, the great event cannot be far off. We firmly believe the present generation will witness the closing scenes of the christian dispensation. Let us all keep upon our watch towers, waiting for the Blessed One, so that when he comes, we shall be able to give him a hearty welcome, and shout his praises with all the redeemed.—o.

A New Sect of Spiritualists.

In the *Herald of Progress*, for Dec. 14, '61, published by Andrew Jackson Davis & Co., New York, we find a notice of "A new sect of Spiritualists," who are sending out "several talented persons," who are traveling through the country giving lectures, and spreading their peculiar views. The following extract will give one some understanding of their sentiments. The writer says:—

"Within a short time a new sect has arisen, which is not yet organized so as to present any peculiar belief, but which *admits into its ranks the most profligate persons*, and, at the same time, ignores all civil law so far as its requirements can restrict any of their licentious practices.

The adherents of this new sect are willing to be known as hostile to all Government, and are ready to meet all consequences growing out of their defiant position.

They aver that 'spirits have taught them new doctrines, and that it is the duty of all Spiritualists to conform to those teachings, so as to introduce into society the free indulgence of all our sensual natures.' . . . Several talented persons of this character are traveling the country as 'Spiritual Lecturers,' and are making great pretensions of giving a new unfoldment to the world. They insidiously hold forth a doctrine that all mankind have a right to live in accordance with their sensual natures, and are under *no obligation* to make any sacrifices for the good of humanity."

The foregoing gives the reader an idea of the *progress* which Spiritualists are making; and the *direction* of that progress. We are expecting that these immoral principles will spread rapidly, as they are adapted to the natural man. It is due Mr. Davis, to say that he does not endorse this new sect; but already there are many who claim to be "reformers" that are advocating these doctrines and morals of devils. They will not be satisfied till they have persuaded men to be as wicked as possible.

All who hold to the conscious state of man in death are in danger of being deceived by these lying spirits. Thank the Lord for the light of truth now shining upon our pathway.

The Day of the Lord.

We have remarked that the period embraced by the term "day of the Lord," is seen in the nature of the events then to transpire, as really, as by the passages already considered.

Whatever judgments may be poured upon the seat of the beast, and the apostate church, the first grand fact that marks decisively the beginning of the thousand years, is the second advent of the Lord. The emphatic language of Rev. 20—"The rest of the dead lived not until the thousand years were finished: this is the first resurrection," together with other Scripture, places the matter beyond doubt. Take for example the following passages:—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise *first*: *then* we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4: 16, 17. "I charge thee therefore before God, and the Lord Jesus Christ, *who shall judge the quick and the dead at his appearing and his kingdom*."—2 Tim 4: 1. St. Paul contemplating both the resurrection and translation says, "We shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15: 52.

Then follows the destruction of the antichristian nations in the battle of Armageddon. "The spirits of devils, working miracles," are seen going forth "unto the kings of the earth and of the whole world, to gather them to the *battle of the great day* of God Almighty"; whereupon the seventh vial of wrath is poured out, when there are thunderings, lightnings, and an earthquake; the cities of the nations fall; mystery Babylon comes in remembrance before God to receive of his wrath; mountains and islands are moved out of their places, and men blaspheme God (Rev. 16). Immediately following the judgments upon mystery Babylon, "the kings of the earth and their armies" are "gathered together to make war" against Christ and the heavenly host, when "all the fowls that fly in the midst of heaven" are called to the supper of the great God, to "eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great." (Rev. 19. Compare with Ezk. 39: 11–29.)

However symbolical this language of the Apocalypse may appear, these passages are so much in harmony with numerous other passages scattered through both the Old and New Testaments relating to this point, as to preclude the thought of anything less, than would be taught by accepting it in its most literal sense. If the language is symbolical, then how vastly more terrible than anything we would gather from its literal interpretation! Compare Dan. 7: 9; 12: 1, with Luke 21: 25, and Rev. 11: 15–18. To the same period we may apply the language of Joel 3: 9,—"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: LET THE WEAK SAY, I AM STRONG." It is probable that then will be fulfilled the threatenings and the promises found in chapters 24, 25, and 26 of Isaiah. And perhaps there, while God's people are in mid-heaven, will be realized the declaration, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain."—Isa. 26: 20, 21.

How long ere the heavenly escort shall then descend from mid-heavens to the earth, we are not informed: but in the passage referred to (Joel 3), it is immediately said, "The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." From this passage, and from the expression, "little moment" in Isaiah, we are led to believe it will be but a short time before the Lord will descend with the angels and myriads of redeemed ones to earth. The prophecies referring to this are most beautiful, though time and space forbid that we notice more than one or two of them. The prophet Joel continues: "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and the rivers of Judah shall flow with waters, and the fountains shall come forth of the house of Lord. * * * * For the Lord dwelleth in Zion." Again, "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. * * * Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, [the very place from which our Lord ascended 1800 years ago,] which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley." "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."—Zech. 14.

But all this is more fully seen by taking into consideration several passages in the New Testament, two or three of which we will notice. In the third chapter of the Acts of the Apostles, St. Peter denominates the periods now to follow, "The TIMES of refreshing", and again, "The TIMES of the restitution of all things." "*Times* of the Gentiles" (Luke 21: 24) mean at least eighteen hundred years; and why "the *times* of restitution of all things" may not embrace as long a period, we should not know, were it not specifically determined that one thousand years—ten successive centuries—should pass, when shall come the final consummation, and the time when He that sitteth upon the throne shall say, "Behold I make all things new."—Rev. 21: 5. In Matt. 19: 28, it is said, "In the REGENERATION, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The same period is again clearly set forth by St. Paul: "For He must reign till he hath put all enemies under his feet."—1 Cor. 15: 25. To these might be added many passages, but we have given what we hope will suffice to put in the way of fruitful investigation, such as are disposed to give the subject a fair canvassing.

Brethren, the day of days is upon us. How can we fail to be interested in the grand and glorious scenes that await the church of God in a little from this? Or how can we be indifferent to the accumulating signs of the times, that so clearly indicate the day at hand when the doom of the ungodly shall be fixed, and a world receive their just dues from the hand of a holy and impartial God. May God grant us that preparation that shall make us meet for the coming kingdom.—M.

For the Crisis.

Family Prayer.

Much has been said about family prayer, and some things written, and I feel like writing a little. Religious families ought to pray *together*—as well as in secret—when there is unison in prayer. But there is no form of worship that is as likely to become formal, stale and irksome as this, if not conducted properly. No particular formulas are commanded in the Bible, therefore none binding. Circumstances alter cases in religious ceremonies as in other duties. For instance. Here is a family in independent circumstances. They can spend fifteen minutes in reading, and fifteen to twenty more in praying in the morning. Another family are poor, work in a factory village, and cannot attend to it. What is to be done? Can he live his religion? Yes. God adapts his grace to our circumstances. Hence no particular form is necessary to please God. Some have substituted giving themselves up to God a few moments in prayer before and after rising, which God accepts. Others at the table ask the blessing of God, comprehending all that they expect or need in one minute, and they feel justified.

I find that some preachers have all the praying to do in some families. The preacher must read and pray of course. It is fashionable. Where there is no family altar erected, I never felt it duty to set one up, unless in case of young converts just starting. A short time ago I visited some of my relatives, who were Universalists. I was asked to pray. I asked if that was their habit? They said "no." I refused on the ground of there being no sympathy in my praying—no one to join with me. This had a good effect. The circumstances dictated to me such a course. A few weeks since a family had abandoned family prayer from seeming necessity. The preachers generally put up with them, and would sit up and talk till eleven, then read and pray, and ask all to pray, and get to bed at twelve. This is a tedious form. One man told me he had got so tired he got to sleep on his knees. This frightened him; so when he aroused, to atone for his sin, he said "Amen" so sharp and out of place, that it revealed the fact he had not paid attention. How much worship was there in this? Is it not a form?

A man said I must excuse him from staying to prayers; he must attend to his work or lose his job. I said to him, "Go ahead." On inquiring, he had been killed by preachers lying in bed until eight or nine o'clock in the morning, after breakfast reading and explaining and praying, and the man anxious to have him get through. The bell then calling him, the preacher had done, and asked the man to follow. Under such circumstances could this man pray, or just say a prayer, which is nothing but a form? Such preachers as these are tolerating coldness and begetting formality. No wonder altars are being given up. We must adapt ourselves to time and circumstances, and not to forms. I have been to places where I dreaded to have the hour arrive for prayers, on account of the long, formal ceremonies performed. This is so Pharisaical, more hurt than good is done generally. It serves to tire and harden, instead of interesting and softening the heart. I think preachers ought to reform in this respect, and learn to adapt themselves to others' positions.

HIRAM MUNGER.

For the Crisis.

Indispensable Characteristics.

1st. *Faith*, without which it is impossible to please God, and which "worketh by love and purifies the heart."

2nd. Add *virtue*, or "fortitude," or "courage."

3d. To virtue add *knowledge*, even the experimental "knowledge of the Lord."

4th. To knowledge add *temperance*, or self-control.

5th. To temperance add *patience* which will enable you to be "patient in tribulation."

6th. To patience add *godliness*—an element that will make us more like God, and less like self.

7th. To godliness add *brotherly kindness*—not brotherly animosity. Oh! what a lack of "brotherly kindness" among professors.

8th. To brotherly kindness add *charity*, or Divine love, which is the crowning grace. "He that *lacketh* these things is blind." Do we lack "charity," "brotherly kindness," or "godliness?" Are these graces abounding in us? W. SHELDON.

Correspondence.

From Bro. Wm. M. Ingham.

TO THE BRETHREN AND SISTERS SCATTERED ABROAD:—I take this way to let the friends of Jesus know where I am, and of some of my travels for a few months past. I left Nova Scotia Aug. 23d. Stopped at St. Johns over Sunday, preached twice at Eld. Bills' church (Baptist), and once at the Baptist church in Carleton. Left St. Johns in the steamer for Boston. Arrived there Tuesday morning. In the afternoon reached the Wilbraham camp ground. Stopped during the meeting. Had an excellent meeting, good preaching, good singing, and good order. Returned to Boston. From thence to Truro, Cape Cod. Stopped there three Sundays. Had some very good meetings. There are a few here striving for the better land. They have a neat little chapel, and are glad to see the ministering brethren, and to help them on their way. Winter is the best time to visit them, for then the most of the people are at home. Had a few evening meetings at Wellfleet—quite a free time speaking. Some few there that love the doctrine of the speedy coming of the Lord. From thence to New-Bedford, Mattapoisett, Westport, Fairhaven, and Head of the the river. Had some good meetings. More interest to hear in some places than usual. May the Lord bless the word spoken. Had two evening meetings at Tremont, where they had the campmeeting last summer. There are a few here looking for the speedy coming of the Lord. Had some meetings at North Abington, baptized one. Held meetings two Sundays at Scituate. Here are a few interested in the speedy advent of the Lord. Put up at Bro. Cottle's, the pilgrim's home. It is a home indeed. I felt that I was in my father's family. It is cheering to the pilgrim stranger to find homes in this dark, dreary world. But this is the promise to those that leave all for Christ. Visited Lynn, Salem, Haverhill, Lawrence, Natick and Boston. Held meetings in most of these places.

Had a pleasant tour. Find some decided to go through. Praise the Lord! Returned to Nova Scotia by the way of St. Johns. Preached at Carleton, part of the day, Dec. 1st, in Eld. Hartley's church (Free Christian Baptist). Arrived at home Dec. 3d. Found family and friends generally well. Thus we have passed over three months without harm or accident. Had meetings at Clements, Bear River, and Smith's Cove. Some few here yet, I trust, are holding on their way. I expect to stop in the Province during the winter and labor for the salvation of my fellow men. The harvest is great, but the laborers are few. What is done must be done quickly. The Master is soon coming to receive to himself his tried and waiting ones. I am glad. I mean by the help and grace of God to be among the ready ones. Dear brethren and sisters, let us fight the good fight of faith, and lay hold on eternal life. Then the kingdom will be ours. Amen.

Clements Port, N. S., Jan. 1, '62.

From Thos. W. Smith.

BRO. GRANT:—Without wishing to occupy unnecessary space in the Crisis, perhaps a brief recital of my progress thus far may not be uninteresting to some of the brethren and sisters. I have endeavored to preach the truth on some sixteen occasions since I came here, Nov. 6th. As I had expected, I met considerable opposition from some narrow-minded people, mostly professors of religion. Last Sunday evening our Methodist friends thought to interfere with our appointment by holding a prayer meeting in the immediate neighborhood. It often happens that "man proposes, but God disposes," so in this case; their intentions were evidently frustrated, as there were fully double the number present than on any previous occasion, and we were permitted to speak with freedom and success. I had also an appointment at this place on last Monday evening; but was refused the use of the school-house, the result of misrepresentation and bad influence of some who are numbered *among* us, but not *of* us. We were invited to preach in the house of a good Baptist sister. We accepted, and called on all who were desirous of hearing the word of the Lord to go to the said house. All but five went, three of whom came just as we were concluding our remarks. Some said they were anxious to hear more, and promised to read the word and see whether these things were so. I gave away some of Bro. Hastings' tracts, which he very kindly sent me. I also gave a couple of your excellent tracts to two gentlemen who wanted to read on such subjects. I had the pleasure of spending an evening with one of them since, and I believe he now sympathizes with us fully. There has been quite a number here who have asked me to organize a church on the *Bible platform*. I shall try to do so this week. I think we can have about fifteen or twenty persons to begin with. The gentleman I spoke of, will very likely become a subscriber of the Crisis.

A great many want me to confine my labors to this neighborhood, but I cannot refuse the numerous calls elsewhere. The cry constantly is, "When will you come again?" "Can't you come sooner?" I am entirely alone in this field. I am not aware of any preachers living within fifty miles of here, except Sr. Henry, and I do not know her exact locality. Bro. G., there are many zealous and talented young men in the east who ought to be here. There is more than *one* in Philadelphia that I know of. Why wont they come? I cannot attend half the calls for preaching. Will not some one come? They will not get rich, but they will not starve. I used to think that some of the calls for labor out here were not real, but I know that every call comes from the heart. Every man who can be spared East can have as much work as he can attend to here.

Near Vandalia, Fayette Co., Ill.

From D. R. and M. S. Mansfield.

BRO. GRANT:—We have just closed one of the best meetings that we have ever held in Buchanan. The whole length of time was about five weeks; meetings every evening, and twice on Sundays. The good news of the soon coming kingdom of our Lord Jesus Christ has aroused the church to action and to duty. We often listen to from forty to sixty testimonies at a prayer and conference meeting, besides prayers and singing. What more interesting is, the voices of young converts mingling with older members, all of one accord, making melody in their hearts to the Lord. Six converts were baptized, eight additions in all to the church at this time. Bro. Geo. Moyer, of La Porte Co., Ind., has been with us a part of the time during this meeting. Our health is very good considering that we have been in meeting almost every evening for fifteen weeks.

We have just now arrived at this place, (Jonesville) distance 124 miles, to hold a meeting of days with the churches who have waited patiently a long time for us. As near as we can learn, the prospects are bright for a good meeting. The church here was signally blessed listening to a few discourses given by Bro. Berick, on his way east last fall. They have hired the Universalist house until the coming spring, with strong hopes of being able to commence building a meeting-house for themselves as soon as spring opens. We shall do all we can to forward the enterprise, and bring about a place of worship for all whose hearts yearn to hear the glad tidings of Christ's glorious reign on earth.

Jonesville, Mich., Jan. 25th.

Obituary Notices.

Died, in Haverhill, Mass., Aug. 16, 1861, of cholera infantum, Ada Gertie, youngest daughter of Horace and Mary A. Thompson, aged ten months and sixteen days.

Our little one became a prey to this disease which so often terminates fatally, and soon ended the life which had but just begun. She was the favorite of our household, and our hearts were filled with sorrow as we laid her in her lowly resting place. She was unusually beloved, as death's victims generally are, by both parents, her brother and sister. Death made a deep wound as he snatched our treasure away, but though he may wound, he cannot always destroy, for soon this lovely one, together with the others we have laid in the cold, dark grave, shall soon awake to immortal life and beauty; and when that bright morn dawns upon our sight, we shall expect with all the ransomed ones to meet "our Ada" in that fair city, where sickness, sorrow nor death shall ever come. E. T.

Died, in Hallowell, Maine, Jan. 19th, 1862, Dr. Nicholas Smith, aged seventy years.

Thus we are called to mourn the loss of one of the most faithful and useful men of the age. Our dear brother Smith was a very robust and healthy man, until about four years ago, when he was disabled by paralysis of the heart, which was followed by dropsy in the chest; since which time he has been unable to do much active service, often very ill, but generally able to look after the wants of his family, and sometimes to visit the brethren abroad. About five weeks before his death he grew much worse, and his sufferings were very great the most of the time until a few hours previous to his death, when they became less severe, until he fell asleep in Jesus at 2 o'clock, Sunday, P. M., to rest in death until the resurrection of the just.

By this death a widow, three daughters, and a large circle of relatives and friends are left to mourn the loss of a kind christian husband, father, brother and friend. One worthy to be called a christian, whose godly life and examples are worthy of imitation. The church has lost the society, counsels, instructions and influence of an Elder indeed,—a father in Israel. I may therefore be indulged in giving a few words of his past history.

Bro. Smith was blessed with a more than common mind. He was studious, capable of great endurance, unassuming, unconscious of his own mental ability, cautious in his decisions, determined in his purposes, careful and judicious in his counsels. Some thirty years ago he acted a prominent and important part in the rise and progress of the reformed system of medical practice, during which he obtained a very high reputation throughout Maine as a physician and medical adviser, which drew around him many physicians and students for instruction, and an extensive patronage of the sick for help. In the midst of all this laudable toil and worldly ambition, with political reputation, which he had also gained, the Lord brought him to fully realize his lost condition in a lukewarm religious state. Though moral, temperate, an anti-slavery man, a church member in good standing, yet he was unsaved. He counted the cost, gave up all for Christ, covenanted with Christ anew, to follow him in all things for life. This covenant he faithfully kept until death. I have been more intimately acquainted and associated with him than any other man for twenty years. He feared God alway, lived in intimate communion with Christ, and fellowship with his people. He had enemies, but they were sectarian enemies, who could not meet his arguments and would not accept the truth. When they sought his ruin, bore it patiently, and soon lived it down. In 1842, he heard the message of Christ's soon coming, and, after several months careful investigation he embraced it with all his heart, and enlisted to show the truth to others, amid the scorn and derision of many.

When he saw the beauty and harmony of God's revealed plan to redeem man and the earth, of man's unconscious state in death, and the promise of the final destruction of God's enemies out of the universe, his heart bounded with joy unspeakable, for the Bible became to him a new book, harmonious and clear. His interest in politics at once vanished, his strong hold on medical honors relaxed, and he applied himself with all his heart to walk with God, and extend a knowledge of his word to all around him. His time and money (beyond the support of his family) went to spread the truth of the soon coming of Christ, by the circulation of books, tracts, papers, and sustaining of meetings. When the Methodist church refused to allow the soon coming of Christ taught among them, he left it to follow Christ. His house was a place for meetings, where many were converted to Christ, and many christians embraced the gospel hope.

About twelve years ago he commenced public preaching, and has traveled and labored in about thirty towns, as well as at home, much of the time in company with me. In these labors great good has been accomplished in instructing and building up many in Christ. There are hundreds who have been greatly blessed through his instrumentality, and who will mourn his loss. His heart was imbued with the spirit of Christ, and he labored with a zeal worthy the cause. Few are the men that were as well acquainted with the Bible as he.

A few days before his death he sent for me to come and remain with him until death, and then attend his funeral. I did so; and although it was sad to witness his extreme sufferings, and to think he was dying, yet it was a great pleasure to minister to his wants, to witness his patience and strong confidence in Christ, to hear him often repeat choice passages of Scripture and of hymns. He inquired particularly how the cause of Christ prospered in various places, how the brethren were living, etc. He said, "I have been preaching the Lord is soon coming. I am glad I preached it just as I have. It is God's truth." Again, "Tell the brethren, when I [illegible] I preached, and hope soon to be raised up to meet them in the first resurrection." In this hope he fell asleep. His funeral was on Tuesday, the 21st, when we read many select portions of Scripture pertaining to our hope, and by remarks thereon endeavored to comfort the bereaved family "with these words." Bro. L. Wight assisted in the services. May God bless the lonely family, and prepare each to enter the soon coming kingdom of Christ, where death is not known. I. C. Wellcome.

Richmond, Me., Jan. 25, 1862.

LINES ON THE DEATH OF DR. N. SMITH.

The soldier so brave and so true,
Who foremost in conflict hath stood,
Has fought his last battle, and fell
As ever a warrior should.

At his post the brave soldier fell,
With his armor all burnished and bright
By service for Jesus his King,
For whose cause he nobly did fight.

Sleep on, brave old soldier, and take
The rest thou hast needed so long,
Until thou art bid to awake
And join in the Conqueror's song!

Then in form all-glorious and bright,
With unfading crown on thy head,
Thou shalt hear the applaudit, "Well done,"—
The street of pure gold thou shalt tread;

Jerusalem, the glorious Bride,
Arrayed in a splendor untold,
Will open her pearly gates wide,
And for thee her riches unfold.

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FOREIGN NEWS.

GREAT BRITAIN.

The Paris correspondent of the Morning Post says it is not true, as some journals represent, that the French Government has taken any steps to bring about a reconciliation between the North and South.

A speech delivered by Mr. Massey, a member of Parliament, before his constituents at Salford, in which he advocated that European powers should interfere to close the struggle by recognizing the Confederates and breaking the blockade, attracted some attention. The Times in an editorial on it says; "Let France interfere if she likes. England's true policy is to suffer a little longer and let the event work itself out. It will not be long. It may, indeed, be doubtful whether our interference would not rather retard than hasten the desired event of open ports and a large supply of cotton. Let us then pursue our honest policy of standing quite aloof."

After strenuous exertions access had been gained to part of the Hartley coal mine, and about 100 of the 215 buried miners had been discovered dead. It was feared the remainder of the miners would be found dead in another portion of the mine.

ITALY.

The Turin papers publish a dispatch from Rome asserting that the Austrian government was about to address a note to the Great Powers, declaring that the state of Piedmont constitutes a perpetual menace and renders it necessary that she should be required to disarm.

A marriage is talked of between Prince Oscar of Sweden and the second daughter of the King of Italy.

RUSSIA.

An imperial ukase has been published, stating that in view of the increased requirements of the State, an augmentation will be made in the poll and stamp taxes and import duties, which, in case of the latter, will be five per cent on articles entering Russia by European and Asiatic frontiers. A tax is also to be levied on registered letters.

BRAZIL.

Additional details by the French mail report that Gen. Flores had taken possession of Santa Fe. Roma, the late Governor, and Gen. Lopez had fled to the desert. Troops had been sent in pursuit.

Rome, Jan. 23. Some solution to the Roman question is shortly expected. Liberal popular manifestations have taken place in the streets of Rome.

Paris, Jan. 23. Prince Napoleon is seriously ill.

LATER.

St. Petersburg, Jan. 26. A ukase has been published permitting Jews to enter every branch of the State service, and Jewish merchants are permitted to reside anywhere. Other concessions are granted to the Jews.

Ragusa, Jan. 26. The insurgents rejected the amnesty offered them by Omar Pasha, and hostilities have recommenced in consequence.

The steamer La Plata, with Mason and Slidell on board, arrived at Southampton on the 29th. They were taken to St. Thomas by the Rinaldo, as she was unable to reach Halifax. They were received at Southampton courteously, but no demonstrations were made. Both proceeded to London, where Mason remains, but Slidell forthwith left for Paris.

The Times remarks that both gentlemen will probably keep themselves perfectly quiet and await events that are at hand.

The London Morning Advertiser states in positive terms that until the 20th of January it was the full intention of the Emperor Napoleon to announce in his speech the resolution he had come to, to abolish the Federal blockade, but a hitch occurred at the instance of Earl Russell, who deemed it advisable to defer doing anything for a few weeks. The Emperor therefore alluded to the question in his speech in the manner that would bind him to nothing. The Advertiser says that all the co-operation which Napoleon asked from England was a moral co-operation.

M. Ciuffa, President of the Civil Tribunal at Rome, has been assassinated. The assassin has been arrested.

The Pope was again reported ill.

DOMESTIC NEWS.

Cairo, Ill., Feb. 7. Fort Henry, on the Tennessee river, surrendered yesterday at 2 o'clock, after a determined resistance. The fight, which lasted an hour and twenty minutes, was conducted by the gunboats Cincinnati, Essex and St. Louis.

The Cincinnati fired 120 rounds, and received 34 shots from the rebel guns, but only one man was killed. The St. Louis fired 110 rounds, but received no damage. The Essex was disabled at the tenth round by a ball striking her boiler.

Thirty-two men were killed, being scalded to death. Captain Porter was badly scalded, but not dangerously. Two rebel generals, one colonel, two captains and one hundred privates were taken prisoners. The Fort mounted seventeen guns.

The land forces did not reach the scene of action until two hours after the surrender. The Memphis and Ohio Railroad bridge, 15 miles above the fort has been taken possession of by our troops.

St. Louis, Feb. 7. The following is announced from headquarters:

"Fort Henry is ours. The flag of the Union is re-established on the soil of Tennessee. It will never be removed.

By command of Major General Halleck.

W. W. Smith, Captain and A. D. C.

New York, Feb. 7. The World's Washington dispatch says it is now currently rumored there that either Gen. Heintzelman or Gen. McDowell will take command of the new expedition to the South which is fitting out in New York, and will comprise a division of the army here.

It is not improbable that, in order to obviate any dispute concerning the blockade, the whole Southern coast will be taken possession of within the coming two months.

Washington, Feb. 7. The pickets of Smith's Division were successful in a skirmish to-day. Five prisoners, six horses, and eight Colt's revolvers were taken.

Paducah, Ky., Feb. 7. Gen. Smith on the west and Gen. Grant on the east side of Tennessee River, are pursuing the retreating rebels. It is reported, and is credited by some of our officers, that the rebel troops at Fort Henry were not true to the rebel cause, and took advantage of the opportunity offered by an attack, to run away from a fight that was distasteful to them.

Augusta, Ga., Feb. 5. A letter from Savannah says heavy firing was heard in the direction of New River, on the South Carolina side, on Monday morning, lasting four hours.

Rebel officers at Savannah say that one of the batteries on New river had been attacked, and one of the Federal gunboats, at least, destroyed.

A gentleman from Norfolk says the rebels are under the impression that Burnside has been completely wrecked.

The troops at Norfolk are being rapidly sent Southward as far as Mobile. Drafting will commence on the 1st of March.

Washington, Feb. 5. The news received here from Europe is of a pacific and encouraging character.

Mr. Dayton has sent a dispatch from Paris, giving the particulars of the recent refusal to receive Americans at a Court ball, to which Mr. Seward has replied.

It is understood that Gen. Burnside will first go to the Marshes, near Roanoke Island, and anchor his fleet, beginning the attack on the following morning. The officers say there will be half a day's fighting on the water, and probably a battle lasting for two days on the land. A stubborn resistance is expected, but Gen. Burnside is confident of success. In fact, when our troops are landed, with no chance of retreat by the boats, they will find themselves in a position where they must fight, even at great odds, and the officers of the expedition believe that the men will give a good account of themselves.

An editorial in the New York World of Saturday, says:

"It will be good news to the country, especially to our Irish fellow-citizens, to learn that Col. Corcoran is to be released from a Southern prison and sent home within the coming two weeks. Such, at least, is the assurance we receive from Washington.

An agent of Maine is here urging the General Government to accept the proposition of that State to fortify its coast at the expense of the State; the coast to be reimbursed by the Federal Government at the expiration of twenty years. The northern border of Maine is badly exposed, and measures are to be immediately taken to put it into a state of defence, in response to the menace of England.

We learn from private, but entirely reliable sources, that the controversy between Governor Andrew and Major General Butler has been decided by the War Department in favor of the course pursued by the Governor.

The organization of the Bay State Regiment, so called, will be given to Governor Andrew, who will appoint and commission the officers, in accordance with the provisions of the laws of the United States, under which all other Massachusetts regiments have been organized.—*Transcript.*

Temporal Millennium, in Facts.—The Almanack de Gotha, for 1862, has just been published. From the Almanack we take the following statistics in relation to the armies and navies of Europe:—

"Italy.—The official effective, on the 10th of June, 1861, amounted to 327,200 men, and the navy to 106 vessels, carrying 1,036 guns, and 18,000 seamen and marine troops.

France.—Land forces, war footing, 767,000 men, and 130,000 horses. Peace footing, 414,808 men and 73,850 horses. Navy, 608 vessels in construction and afloat, carrying 13,353 guns, 373 of these vessels are steamers, 56 of which are 'plated.' The navy contains on the peace footing 37,375 men, which, in time of war, may be immediately increased to 60,000. The marine troops number 26,870.

England.—Land forces, 212,773 men, and 21,904 horses. The navy consists of 893 vessels, carrying 16,411 guns. It contains 78,200 men, of whom 18,000 are marine troops. There are 9,500 coast guards.

Russia.—The land forces number 577,859 men, besides 136 regiments of cavalry, 31 battalions, and 31 batteries of irregular troops. The navy consists of 313 vessels, of which 242 are steamers, all carrying 3,831 guns. There are also 174 stationary and transport ships.

Austria.—The army contains 587,695 men, and the navy 58 steamers and 79 sailing vessels, carrying 895 guns.

Prussia.—The land forces on a peace footing number 212,649 men, and the war footing 622,866. The navy contains 34 vessels of which 26 are steamers.

Add to all these the million and a half of men in the United States, and we have a formidable series of figures, which may well shake our faith in the proximity of that millennial time when 'swords shall be beaten into ploughshares, and spears into pruning-hooks.'"—*Chicago Times.*

ITEMS.

The Queen, since her bereavement, has lived in the greatest retirement. Her Majesty has only one of her children as a companion at dinner. Even the King of the Belgians—near as he is in blood, and intimate as he has been with her from childhood—has not been excepted from this privacy. All the members of the royal family dine together with those relatives or connections who may be on a visit to Osborne, and each is in his turn selected to bear Her Majesty company in her private apartments.

The only living male descendant of Benedict Arnold is a grandson, Rev. Edward Arnold, who is Rector of an established church in Herefordshire, England. He is a man of great decision, and in his profession exhibits much ability and energy of character. To a recent visitor he voluntarily made known his relationship.

There is another fuel panic in Washington. The condition of the roads is such that fuel carts and wagons cannot come in from the country, and the consequence is that many of the wood dealers are asking ten and twelve dollars a cord for good oak wood.

Capt. Drew, a prisoner at Columbia, S. C., writes to his friends in Vermont, under date of Jan. 27, that the men are all well clothed and comfortably cared for, having received from the government a large lot of blankets and clothing. The health of the men is good, and they continue to receive kind treatment.

The Lowell News states that orders have been sent to Liverpool for full 50,000 bales of cotton, which is nearly a quarter of the whole stock on hand by our factory corporations.

Letters from Port Royal state that rebel emissaries are burning all the cotton in the vicinity of Hilton Head they could reach.

Washington and Prince Albert died in the same month, and on the same day of the month and about the same hour in the evening—14 December—1799 and 1861. This is a very curious coincidence.

Persons are stated to be going through Ireland swearing young men into a secret "brotherhood." The oaths are of a most treasonable character, in an English point of view, but national in the Irish sense.

Europe consumes annually thirty millions dollars worth of gold and silver for plate, jewelry and ornaments. Gold coin wastes half per cent in sixteen years' wear, and silver from two to five per cent.

During the month of December, 1861, four thousand five hundred emigrants reached Liverpool on their return to their homes. They were principally natives of Ireland.

A project is on foot in New York to introduce the Turkish bath there—a regular Constantinople affair with real imported Turks for attendants—and $25,000 have been raised for the purpose.

In the Province of Nova Scotia, as we learn by a Halifax paper, there are 13,230 hand looms, which produced 1,700,000 yards of home-spun flax and woolen cloth last year.

Voice of the Prophets for Jan. 1862. The contents are the

Prophetic Numbers, The Preparation, Times of the Gentiles, The Coming Kingdom, Millennial Views, Opposition to the time of the Advent, Father Miller and 1868, On Earth Distress of Nations, A Gleam of Light, Unanimity of Expositors in 1868, My Labors Abroad, Resolutions of Advent Conference in Richford.

Our friends are aware that the "Voice" is published quarterly, at 25 cents a year, by J. V. Himes, 13 Washington Street. Now is the time to subscribe.

Married.

In Lamoille, Bureau Co., Ill., Dec. 24th, 1861, by Eld. Wm. McCulloch, Mr. Robert B. Carman of Michigan to Miss Louisa D. Whitney of Lamoille.

Notices, &c.

A Call for Funds.

The publishing committee of the Christian Publication Society, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at once the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once Five Hundred Dollars, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than any Tract Society in the country, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money?* Or will you send us $100, $50, $20, or $10, to be *repaid* in Tracts, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite, and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. Davis,
I. C. Wellcome,
S. S. Brewer,
J. G. Hamblin,
Solomon Hovey,
} Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

Amount pledged and received from Oct 22d to Jan. 1st, 1862, $343 62.

G F S.	$1.00
P Tandy	1.00
John Simons	1.00
John Kemp	31
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D [illegible]att	2.00
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[illegible] Cunningham	1.00
J W Montague	1.00
A Bro. and Sr. at Cohoes, N. Y.	1.00
Mary A. Thaxter	1.00
Samuel Campbell	47

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

Meetings in Putnam.

Bro. H. L. Hastings will commence a series of meetings in Putnam, Ct., in one of the Halls, on Friday evening, Feb. 14th, and continue over Sunday. Friends from abroad are requested to come in the name of the Lord. H. F. Carpenter, for the Bro.

Meetings in Westford.

Bro. Hastings will hold meetings in Westford, Ct., during the week, commencing Feb. 18th, as Bro. Watkins and Converse may arrange. H. F. C.

Notice.

I will hold a protracted meeting in Plymouth, Vt., as Sister S. P. Greene may arrange, commencing Friday evening, Feb. 21st, and will hold over the Sunday following, and longer if thought best. [illegible]

The Advent Conference in Lowell will continue another week. The interest is such in our meetings here that we shall hold the meeting over another Sabbath; every day at half-past 2 o'clock, and in the evening, at Wyman's Chapel, till Feb. 16th. Friends in Canada and elsewhere will be patient.

Lowell, Feb. 11th, 1862. J. V. Himes.

Meeting in Honeoye.

The Lord willing, there will be a general meeting of the saints of God and lovers of Bible truth at Honeoye, Ont. Co., N. Y., to commence on Friday evening, Feb. 21st, and continue over Sunday. Elds. J. B. Cook and T. G. Newman appoint to be there. Let all the brethren in adjoining counties consider this an especial occasion for them. Come, brethren, we know you and your whereabouts, and shall be disappointed if we do not see you here. Come in the name of the Lord. Come to testify of his goodness, and to enjoy his Spirit. Frank Burr.

Notice.

Edwin Burnham's permanent address is Newburyport, Mass. All who write to him for his labors will save him some trouble by addressing him directly at that place.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston, (Chapman Hall) Sunday, Feb. 16th
J. S. White.

Boston, (Lowell Street Chapel) Sunday, Feb. 16th
J. Couch.

F. H. Berick will preach in Newark, N. J., Friday and Saturday evenings of Feb. 21st and 22d, and also over the following Sabbath. The friends in New York and vicinity are invited to attend.

Westford, Ct., (B. Watkins' appoint.) Friday and Saturday evenings, and Sunday, Feb. 14th, 15th and 16th
New Bedford Friday evening, Feb. 21st
Boston, (Lowell Street Chapel) Sunday, Feb. 23d
H. L. Hastings.

Northfield, Mass. Feb. 19th
Vernon, Vt Feb. 20th
Whitkerville, Vt Feb. 21st
and over Sunday
West Brattleboro, Vt., (where Bro. Kendell may appoint) Feb. 24th
Hinsdale, N. H Feb. 25th
Geo. A. Streeter.

Manchester, N. H. Feb. 23d
B. Locke.

Nottingham (where Bro. Jerrish may appoint) Feb. 19th
Northwood Narrows evening, Feb. 20th
South Pittsfield (Pond School-house) Sunday, Feb. 23d
B. P. Manning.

I shall be at Hinesburgh the 1st Sunday in Feb. (the 23d). Stop at Charlotte by the afternoon train Friday, 21st. At Massena the first and second Sundays in March. J. V. Himes.

Weightville, Ct. Feb. 16th
Morris Feb. 23d
Roxbury Feb. 27th
Gray's Plain March 2d
Prospect (Bro. M. x) March 12th, 13th and 14th
Cheshire Street March 16th
New Britain March 18th and 19th
Warehouse Point March 23d
South Windsor March 30th
J. K. Bellows.

Pawling, N. Y. Sunday, Feb. 16th
Salem, N. Y., (Pine Tree school-house) Feb. 21
Sandisfield, Mass Sunday, March 2d
Bristol, Ct. March 9th
Goshen, Ct March 12th
Wrightsville Sunday, March 16th
[illegible] L. [illegible]

Carolina Mills evening, Feb. 15th
and over Sunday
Warwick Plains eve, Feb. 22d
and over Sunday
Providence (Bro. Sprague's) Feb. 24th
F. C. Bodman.

East Boston Sunday, Feb. 16th
W. S. Campbell.

Worcester (Warren Hall) Feb. 20th
Springfield Feb. 21st
Hartford Sunday, Feb. 23d
New Britain Feb. 26th
Bristol Feb. 27th
Hartford March 2d
J. S. White.

Pine Swamp, C. Sunday, Feb. 23d
Cheshire Street, C. Sunday, March 2d
C. Goodrich.

East Boston March 4th
Portsmouth, N. H. March 9th
F. H. Burbank.

At the request of several brethren, I have concluded, by the leave of Divine Providence, to visit the following churches, and if appointments are out for me to preach, I shall esteem it a pleasure to fill them.
Poultney Thursday, Feb. 13th
Castleton Sunday, Feb. 16th
Addison Sunday, Feb. 23d
If any friends should wish preaching on any days or evenings not mentioned above, they may make the appointments according to their judgment.
L. P. Judson.

Athol Feb. 16th
D. M. Beach.

Bro. Israel Andrews' neighborhood, evenings, Feb. 14th and 15th, and Sunday, Feb. 16th.
My appointment at Waterloo is withdrawn.
S. W. Bishop.

Nottingham Feb. 16th
Northwood Narrows Feb. 20d
London Ridge March 2d
Upper Gilmanton, (where Bro. Kidder may appoint) Sabbath, March 9th
Andrew Simpson.

Barnstead, (Clark meeting-house) Feb. 23d
T. W. Piper.

Richmond, (as Bro. Wellcome may arrange) Feb. 14th
Portland Feb. 16th
Biddeford Feb. 17th, 18th, 19th
Kennebunkport Feb. 20th and 21st
Exeter, N. H. Feb. 22d and 23d
Pelham (as Bro. Churchill may arrange) Feb. 25th
A. Ross.

Kennebunkport Friday, Feb. 14th
(If there is a conveyance from Biddeford.)
Portsmouth Sundays 16th and 23d
Between these two Sabbaths at liberty to go where wanted. Hiram Munger.

Bangor Feb. 14th to 16th
Augusta Feb. 20th to 23d
O. R. Fassett.

South Berwick Feb. 14th
Dover Sunday, Feb. 16th
B. P. Manning.

Ascot, C. E. Feb. 13th and 14th
Compton Feb. 15th and 16th
Geo. A. Otis.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Business Department.

Letters Received.

W. Brewster, J. F. C., W. J. Hale, O. Gilbert, Geo. Moyer, S. M. Henry, S. S. Brewer, M. Mahew, F. A. Dibble, Jennie, R. M. Thayer, H. L. Hastings, E. S. Burnap, M. Weston, L. S., C. F. Hudson, I. K. Lombard, I. Kellogg, E. and S. Barker, S. Campbell, Wm. McCulloch, S. A. Pearce, H. F. Carpenter, G. W. Smith.

To Correspondents.

H Wyrth—The money was received; pays to 335.

B Gardner—You have paid to 318.

I. K. Lombard—The $10 came safely.

J Curtis—Have cred. L. Watrous to 364 $2.00, and you have paid to 364.

A. K. Morse—All right. You are cred. to 335.

B. Perkins—All right.

F. Whitney—Send it at our risk.

J. G. Scott—You have paid to 316.

C. L. Page—The $1.00 was cred. to Bro. Buncer Dec. 21, and pays to 256.

Eld. Wm. M. Ingham's P. O. address is Clements Port, N. S.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page over the first column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Mrs J C Smith 355, T Bullard 357, M L Plummer 364, L Tuttle 338, D E Sweet 344, H Morehouse 364, I W Montague 352, F Lahring 350, R Beavat 358, S Forsyth 355, M J Mason 355, E A Duncan 355, Alf Dunnum 358, S H Folsom 355, H Wilbert 342, O D Pease 351, Abigail Gorliss 358, M Fish 358, Mrs C Tabor 335, P A Mason 341, J B Miller 358, S Lombard 365, C Bemis 338, V P Sunmons 290, G W Bangs 355, D Gilson 252, Patrick Doting 358, I Buckingham 333, L A [illegible] 334, I B Potter 355, A J Reynolds 359, Wm Babcock 335, L M Whiting 358, A Freeman, Jr., 348, C L Page 256, S S Campbell 370,—$1 00 each.

A W Lloyd 370, P Phillips 355, R Rishing 395, W I Thayer 358, D F Smith 379, F Jarvis 304, T Adams 355, M M Markham 354, Julia A Pearce 364, J S Blaisdell 364,—$2 00 each.

B F Nicholson 352, $1 2[illegible], R A W[illegible] 371 $4 57, A Smith 345, 50 cts, M Lewis 326, $3 00, H H[illegible]e 383, $2 24; J Pine 338, $1 50, A P M[illegible] 377, $3 00, E L Burnap 370, $4 00, Cordelia G Baker 243, $3 00, P Tracy 349, $3 24, E G Hayden 345, 50 cts, R G Whitcomb 318, 25 cts, S Everett 375, $1 50, C Wilson 303, 65 cts, M I Lawrence 350, 75 cts, on acct. 25 cts, I Chamberlain 358 $1 12; C Perkins 333, $1 75, H G Prescott 356, $3 00.

BOOKS AND TRACTS.

E D Wiley $5 07, H H Arnold $1 00, E W Wilson 41 cts, H A King $5 00, N B Crabbes 31 cts, C Wilson 35 cts, D F Smith $1 00, V P Simmons 40 cts, A Freeman 25 cts, J H Gerard 12 cts, S S Campbell 53 cts.

For the Coming Struggle.—L. B. Miller, A. Rowe, S. B. Rotey, $1 00 each.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality, between J. S. Loveland and Miles Grant, in Boston. Price 25 cts single, 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts., postage 5 cts. Bound 40 cts, postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2. 17, with other interesting matter. By Miles Grant. Price, single, 5 cents. $3 00 per hundred. 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp., 5 cts. single, 50 cts per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp., price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $2.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

The Three Kingdoms; or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 5 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—

Pearl, (reference between the verses) roan binding, $1.25; postage 14 cts.

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[illegible]

Minion, do. do. roan, $1.75; postage 29 cts.

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Human Destiny.—A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, [illegible]

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 5 cts. $2.50 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 5 cts. single. $2.50 per hundred.

Reviewers Reviewed. Brief Replies to various Criticisms, and other Arguments. 36 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cts; postage 10 cts.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. Price $6.00 per hundred,—8 cts. single. Postage 1 cent.

Anti-Eternal Torment. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cents. Postage 1 cent. $3.00 per 100.

Words of Warning. 3 cents single; postage 1 ct.; $1.50 per hundred.

The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 5 cts. Postage 1 cent. $3.00 per 100.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 5 cts.—postage 1 cent.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 299 pp. 12mo. Price 50 cts. Postage 16 cts.

Every Body's Book. The Bible view of the personality of God and the Devil; his origin, personality, power and doom.—By Palmer A. Smith. Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Barnes, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

H. L. HASTINGS' BOOK LIST.

[illegible]

The Thessalonica, or, The Model Church. A Sketch of Primitive Christianity. [illegible]

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The Great Controversy Between God and Man: Its Origin, Progress and End. [illegible]

[illegible]

Reasons for my Hope, and the Tokens of its Speedy Realization. [illegible]

[illegible]

Retribution; or, The Doom of the Ungodly, after the Resurrection of the Dead, Just and Unjust. [illegible]

[illegible]

Pauline Theology; or, The Scripture Doctrine of Future Punishment, as taught in the Epistles of Paul. [illegible]

[illegible]

The Old Paths; or, The Primitive Doctrine of a Future Life. [illegible]

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Tracts on Immortality: containing Pauline Theology, The Old Paths, Milton on the State of the Dead, and other tracts. [illegible]

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The Voice of the Church on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and prefaced by H. L. Hastings. [illegible]

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Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. [illegible]

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Wayside Gleanings. By Fannie Parry. The gathered Memorials, in Prose and Verse, of one who fell asleep in early life. [illegible]

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Tracts on Immortality and Future Punishment.

[illegible]

☞ H. L. HASTINGS [illegible]

[illegible]

H. L. HASTINGS, Providence, R. I.

For the Crisis.

Thoughts

Suggested by reading a notice of the death of little Charley Mayhew, in the Crisis of Jan. 22d, 1862.

"This only son of his mother, and she was a widow.—Luke 7: 12.

She was a mother and a widow too!
What other words so fraught with joy and wo?
Brief words! yet in them I can read full well
How on her path the lights and shadows fell.
I seem to see her leave that home for aye,
Where golden sunshine lingered all the day;
With a sweet, trusting faith, go forth to prove
The mighty, matchless power of woman's love!
The sacred altar she had knelt beside—
A maiden knelt—arose a cherished bride.
But how the rich bloom mantled o'er her cheek—
How her heart throbbed—of this I need not speak;
Enough, that on her young heart's altar burned
Love's purest flame, that nobly was returned.
But ah! her trial-hour came all too soon!
Dark clouds her sun o'ercast ere yet 'twas noon.
Relentless death across her threshold strode,
And yet, methinks, he signs of pity showed;
Else had not spared him who was all her joy,
Till to her heart she'd clasped this noble boy,
And heard him bless his son, ere he was pressed,
A helpless orphan, to his mother's breast.
A helpless orphan—yet all sparkling gems,
And glowing pearls, and glittering diadems,
Weighed 'gainst her child, would dust and ashes prove,
She lavished on him such a wealth of love.
Her fingers nestled in his sunny hair,
She pressed her kisses on his forehead fair,
Gazed on him lovingly, glad to descry
His father's glances beaming from his eye.
With tears of gratitude she now perceives,
Each day, fresh buds of hope unfold their leaves;
Beholds her boy to noble manhood rise,
(How perfect in his mother's loving eyes!)
With rapture sees developed, one by one,
His sire's virtues in her only son
But ah! her hour of agony drew near—
Too deep for e'en the semblance of a tear.
Again her cruel foe had drawn his dart,
And aimed it at the widow's trembling heart;
Again her all of earthly hope he slew,
And forth they now must bear him from her view.
But while the throng, with measured tread and slow,
Was moving on, One saw that widow's woe,
And, as the mournful pageant passed Him by,
Wondrous compassion kindled in His eye.
He touched the bier—its bearers, awed, stood still—
And through that weeping group there ran a thrill
Of hope, of wonder, and of glad surprise,
As, with calm brow and with uplifted eyes,
He spake the word that clove death's icy chains,
And sent the life-blood circling through his veins,
And woke the slumb'ring pulses in his breast,
Who, calm and still, was passing to his rest.
Again the flush of health was on his cheek—
His palsied tongue again had power to speak;
The light of love was in his eye, once dim,
"And to his mother He delivered him!"
* * * * *
Thou art the same as when Thy sacred feet
Pressed Juda's hills and vales in days agone;
As when that sad procession Thou didst meet,
And raise to life the widow's only son
Thou art the same—in Thy great heart of love
Lives yet a fount of tenderest sympathy;
With deep compassion from Thy home above,
Thou dost behold our helpless misery.
Look down from off thy throne, we meekly pray,
And comfort that lone, sad, and sorrowing one.
Again the monster fattens on his prey—
Again hath slain the widow's only son!
With gentlest care soo he Thou her bleeding heart,
Lead her steps softly through this world of sin;
From this fresh wound extract the poisoned dart,
And pour the oil of consolation in.
Bid her forget her weeds of widowhood—
Forget her cheerless, desolated hearth,
Forget her patient toil for others' good,
In gazing on a glory-gilded earth!
Ah! it will come! that day will surely come,
When Thou wilt slay the insatiate monster grim,
Snatch from his hateful toils the widow's son,
And to his mother will deliver him!

Warner, N. H. L. B. K. Bishop

For the Crisis.

Hospital Rambles.—No. 3.

"CARONDELET."

"Call me early, brother, will you?" said I, on retiring to my little room, as I looked into *their* room to say my "good night" to Bro. and Sr. Bywater. "Where away, to-morrow, Sis?" "To Carondelet; a hard day's work before me, and must away early, so good night." How welcome to the weary is a comfortable bed. My feet were swollen with my constant walking, for this "distributing tracts" is much more easily *written about*, or *said*, than *done*. After a good night's rest, I was awakened by those city nuisances, screaming, "Here's your *Democrat* and *Republican*; two for five cents—all about the battle" of some place; for by that time they were under some other window. Soon a gentle knock on my door, and, "Come, Sister Henry, six o'clock!" told me that, like my little plagues, the news boys, I must "be stirring." After asking Father to protect me from evil and danger, and to *bless* my efforts for the poor soldier, I descended to the back parlor, where the colored servant (a *slave* boy hired of his master) had my coffee and rolls ready.

"Where's Missis gwine to-day?"

"Away to Carondelet, Hunter."

"'Pears like that's a mighty ways, Missis. You don't go *alone, sure?*"

"No, Hunter; don't you know that the Good Master says, '*I am with you always*'?"

"Your boun' to go safe anyhow, 'pears like," said the pleasant fellow; "anyhow, I hope you will." "Thank you, Hunter; I shall be back all safe for my supper."

If my friends will look on their maps, they will find Carondelet some five or six miles south or a little south-west of St. Louis. Forty minutes' ride in the street cars brought me to the famous "Arsenal" grounds, then into an omnibus, into which a young soldier was vainly essaying to get. His left leg had been shot off; his crutch proved a poor substitute. "Let me help you," said I, holding open the door and taking his crutch, while he managed to get in. He belonged to the "Artillery" and [illegible]

In old Massachusetts we called the coldest season of the year, here the grass was green, and the sun shone as warm as your last days of May or first of June—open doors and windows, and singing birds. I walked briskly on, with no feeling of fear, although parties of soldiers on foot and on horse were continually passing. Excepting the gracefully raised cap and respectful bow, I received no notice, but pursued the "even tenor of my way," as suited me best.

At last, as my feet began to ask me to let them rest, I saw the Hospital come in sight. It is a magnificent building, situated on an eminence overlooking the surrounding country. A splendid grove of trees adds beauty to the site. It is called "The new House of Refuge," to distinguish it from the old one, which is situated near in an enclosure. It is under the supervision of the Catholics; the "Sisters of Charity" are the nurses; and the beautiful order, so neat and so comfortable—not a particle of dust or disorder of any kind; and here let me notice (if I have not already done so), that among the many hundreds of soldiers that I have visited, in all degrees of suffering, I have never yet heard one hasty, impatient or fretful exclamation; such a thing as an *oath* I have never heard in one of the Hospitals, and *I* have met with nothing but respectful and kind treatment. The dress of "the Sisters" is plain black, with neat striped aprons, and a huge white head dress of starched linen,—I should say a sort of cross between a bonnet and shed. The crown looks like a bonnet, but the front and sides, with their great white wings, look as much like a shed, with two piazzas, as any thing. At first sight you feel like laughing; but a glance at their kind, pleasant faces makes amends; and they are so gentle and quiet, so kind—*sisters* truly. The Protestant is just as kindly cared for as are the Catholics.

Everywhere my books were received with evident pleasure. One poor sick fellow took hold of my hand and drew me to him. "Sit down here and let me look at you. You look like my mother," and his eyes filled with tears at the thought of her and home. Another said, "If I had known what trouble I was bringing on my mother by enlisting, I never would have done it. If I could only tell her *how sorry* I am." Poor fellow! he will probably never see his mother again. Another says,

"I have been thinking as I lay here, how wicked I have been! I used to love the Lord, but have wandered from him. Will he receive me again?"

I assured him he would. When I left him he promised to lead a praying life. One poor fellow was in a raving delirium. "Mother!" said he. He was thinking of home and mother—perhaps of the clear, sweet water from the spring, or the cup of cool, sweet milk. Poor boy! no mother was there. A lady nurse in one of the St. Louis Hospitals, told me she was often called up from three to four times a night. Some of them would be dying, and they felt as though they could not die without some woman's face to look upon, and would draw her down and kiss her for their mother or wife. But I must hasten.

There is Doctor Pattee, of the brave "Kansas 1st," dressing a wound. Shall we look at it? The Dr. greeted me with a pleasant smile and bow.

"Would you like to see the ball that came from that?"

I told him I should. He took from a piece of paper a bit of lead that looked no more like a "minnie ball" than the most scraggy piece of lead you can imagine, and that was imbedded so firmly that it was *all* he *could* do to *pull it out*, and you could see where his instruments slipped off a number of times. He showed me another ball that was split in two on a man's jaw, one half coming out of his neck, under the collar bone, two months after, and the other half through *under his tongue*. "But come to my room, lady, and rest you, for you look tired, (and indeed I was, for it was near three o'clock, and my coffee and roll was all I had eaten since the day before) and I will show you something more curious yet." Now here is something for Mr. Loveland to *chew* on, put in his pipe and smoke.

"Here is the skull," said he, "of Joseph Nathalli, of the '1st Kansas Regt.' He was wounded in the battle of Springfield by the bursting of a bomb over his head, wounding him on the back and front of his head. It was a break in the skull at the back, but on the front the skull looked red—a spot about as large as a twenty-five cent piece. After he was wounded he walked one hundred and twenty miles to Rolla, then came on to Carondelet. He lived fifty days. All this time his brain coming through the wounds. At forty days his memory began to fail. In five days more he forgot his English, but his native tongue (Italian) he spoke fluently till the last. Walked out under the trees till the day he died, which was like the going out of a lamp. I sawed off the skull, as you see, and found the man had lived just as long as he had any brains. The brain was all gone."

Now, Mr. L., if man can *think* without brains, what made that man stop thinking and remembering only the want of brains? The Dr. and I conversed on the immortality of the soul [illegible]

Santa, Bro. G., on "Soul," "Spirit," "What is Man?" then at four o'clock started on my "back track"; missed the omnibus, and had the pleasant prospect of walking to St. Louis; but a good German took me in his wagon to where I met the cars; and after twelve hours' hard toil, without tasting food or drink, I was home again, having conversed with over five hundred men. Don't you think I was weary? Yes, in "well doing." Adieu. N. M. Henry.

For the Crisis.

Maine State Mission.

Dec. 15th, 1861 (Sabbath), I preached in Portland. There having been but little, if any, notice given of my appointment in the city, all the friends were not apprised of my presence, and our congregations were comparatively small, as many concluded there was to be no preaching on that day. We however had a good and free time with the friends of the cause and those who were present; and the Lord's Spirit was present with us, and our three services were profitable. In the evening I preached a short discourse to the sinner, and gave an account of some recent cases of conversion I had been permitted to witness in my labors. At the close several brethren and sisters spoke with much freedom. The day was not lost.

Dec. 17th, I attended our Conference at Vienna. The going was bad, it being neither wagoning or sleighing, and accordingly our representation at this conference was not large. The ministering brethren however were generally present,—Elds. Wellcome, Seavey, Haggett, Hanscomb, Leverton, Lombard, Reed, Dudley, and myself; all in the spirit of union and labor. This conference was signalized by much of the influence of the Holy Spirit and a revival interest in the neighborhood which has continued to this day. The first evening I preached, a person came forward to the desk whom I fancied was under concern of mind. On inquiry I ascertained that he was a backslider, and once an Advent believer. He was very serious for himself, and I exhorted him to return to Jesus and begin to pray. He promised me he would, and has since found renewed peace, and salvation has also visited his house in the conversion of his dear companion. His family altar is renewedly erected, thanks to the Lord. During the conference a young lady (the school mistress) was converted and embraced hope, who still is faithful to her Master.

On Monday evening after the conference, several of us being blockaded in by a severe snow storm, we concluded to hold an experience meeting, in which each one should give an account of the Lord's doings with our individual souls. The meeting, as Eld. Lombard remarked, was one of the most profitable he had ever attended; it lasted until a late hour, and was followed by a similar one the next evening, of like interest. One soul found peace, and other unconverted ones present were deeply convicted. Wednesday, 25th, Eld. Lombard and myself went to Rome, and on the evenings of the 26th and 27th held meetings in the "Wood school-house"—the neighborhood of Bro. Fifield, with whom we put up and shared the comforts of his home. Bro. Fifield and his companion in life have recently been converted to God and his truth. Our audiences were large and attentive to the word, and there is a prospect of much good being done in this region. The people are inquiring, as we learned in our visits and in the interest to attend meeting, and some were under conviction of sin and their need of salvation. Eld. Lombard was to return to this place. Saturday evening, 28th, I preached at Belgrade Mills to a small audience convened in a severe storm. We had a good time in speaking of the fearfully gathering storm of the nations, and those present seemed spell-bound by the truth that fearful times are at hand. I gave tracts to those present, who received them with pleasure. I wish I could distribute these little silent messengers a thousand times more freely, as the people everywhere are now desirous to read them. Never were they more so.

On Sabbath, Dec. 29th, Eld. Lombard and myself preached during the day; and were anxious to hear more upon our doctrine. Bro. Towle, Watson and Martin are the leading brethren in these parts who are with their families interested for the truth, and entertained us kindly. Monday evening, the 30th, we were at Mercer. The prejudice in this village is very great against us. We had but few out. We gave notice of a second meeting the following evening; and the school committee the next day dismissed school and set masons and carpenters to work to repair the school-house. So we provoked the people to jealousy to add to the comfort of the children; and also set them to discuss the merits of our faith and hope, and stirred up some of the citizens of the town to give the promise that a door shall be open for the publication of the truth on a future day. Bro. Watson of Rome came, urging my return immediately to that place to hold a series of meetings; but such were my arrangements that I could not then comply, as I was under special engagement at Vienna and Wayne. I however gave promise to return soon and hold a protracted meeting at Rome.

Jan. 1st, 1862, New-Year's day, on my return to Vienna, Eld. Lombard and myself, by a previous invitation, took dinner with Eld. Tibbetts of Rome. Bro. Fifield and wife also enjoyed this season of social and hospitable converse with this brother of "the Christian Band." Eld. Tibbetts is convinced upon some of the doctrines of our faith, and is inquiring in regard to others. May the Lord bless and further enlighten this good brother of the Christian Connection. Our interview was pleasant and profitable. On the evening of Jan. 1st, I preached at Vienna, Bro. Seavey's neighborhood, and at the close three persons desired prayers. On another invitation given by Eld. Seavey, that all should arise who meant to live differently the present year than in the past, all but two, I think, arose! It was a solemn and good time. The three that first arose came forward, prayers were offered for them, and they are now happy in a Savior's love. The interest had increased in this place since the conference, and there had been one or more remarkable conversions of persons hardened in sin, but who were now joyful in hope and exhorting neighbors and friends to repentance.

Jan. 3d I visited Wayne. At North Wayne, calling on Bro. Young with whom I dined, I visited the scythe establishment and found it converted into a manufactory of sabres for the army! which brought forcibly to my mind Joel's prophecy, "Prepare war!" It was solemn to stand and reflect upon the use of these destructive weapons, and the fulfillment of the Scriptures in the manufacture of such deadly hostile implements as are being prepared in our day. Bro. Young informed me that the door was open here for the warning of the people and the preaching of the gospel of the kingdom, and I shall one day improve it.

The 3d and 4th inst. I preached in school-houses in South Wayne. The nights were tedious cold, and our audiences were not large. A Mr. Sawyer, with whom I had formed an acquaintance through friends from Boston, had informed me, if I would give him notice of a Sabbath in which I could preach in W. he would see that I had the Free-Will Baptist church to occupy. So I had written him that I would be in W. Jan. 5th. He was, however, unexpectedly refused by the committee the use of the house. Though not a believer in our faith, nor having any interest save in me as a recommended friend, he wished me to visit on Saturday, the 4th, the clergyman of the Calvinist Baptist denomination, to see if an opening could not be obtained there. On visiting this minister and introducing the object of our visit, he seemed to have no special desire for me to occupy the desk. His wife however seemed more inclined and anxious to have the people hear on the subject of the Lord's coming. After further consultation the pastor remarked that he would abide by and coincide with the opinion of Dea. W. of his church, and if we would see him and obtain his consent for the occupancy of the house and pulpit the whole or a part of the day, he would agree with him in whatever decision he should make. We therefore with some degree of hope visited the Deacon; but when we came to tell the object of our call, however complacent the Deacon before, he now seemed much changed and with a decisive "No!" gave us at once to understand his mind. Seeing the Deacon was so crusty and short, I thought I would have a little pleasant sparring with him, and I inquired,

"Do you not know, Deacon, that the Jewish church rejected the first advent of Jesus Christ?"

"Well, a part of them did."

"But do you not know that the majority of them did? And the teachers and those in authority?"

"Hem,—yes."

"Well, Deacon, have you not read the Bible enough to know that the christian church will stumble at the same stumbling-stone, and reject the second advent of the Savior and King?"

"I don't know that they will—there may be a few who will."

"But if you have read your Bible critically, Deacon, you will learn that the majority will."

"Well, we don't know anything about the time of His coming, and are not to know."

"But for what was the Jewish church rejected? Was it not because they knew not the time of their visitation?"

"Yes," says the Deacon hesitatingly.

"And are you not in danger of being rejected for the same, and the christian church at large?" He thought not. "Well, Deacon, your minister gives his consent for me to occupy his pulpit. If you are of the committee of the house, will you give your consent for the use of the house? Now it all rests with you. Your consent will open the house, your refusal will close it. There are people in this place who want to hear. Now what's your decision?"

"My decision is, that the house cannot be opened."

"Very well. But, Deacon, don't you know that the Scribes and Pharisees anciently sat in Moses' seat, and held the key of knowledge, and would not go into the kingdom themselves, nor allow those who would to enter? And now don't you see that you are doing the same in respect to the great and glorious doctrine of the Lord's second return to establish that kingdom? Martin Luther said that when this doctrine should be announced to the churches and world, that the houses of worship would be closed against it, and those warning the people would be compelled to publish it in the streets and lanes of the city, high-ways and by-ways, stables, etc., and we find his prediction about true. Good-bye, sir; I should be glad to converse more with you, but my time will not admit."

"Good-bye, sir, I don't know that any further interview would enlighten us," said the Deacon, as we parted in good spirit, with no hate, I think, in either breast toward each other for this sharp, brief controversy.

On the Sabbath, therefore, I occupied a school-house in the neighboring region, and had a good season with those inclined to come out and listen to the truth. I am informed that many in W. and vicinity are dissatisfied with this exclusiveness and decision of the committee of these two churches; and individual members of the churches, and some pew-holders have informed me that if I will give an appointment, with ten days' notice, I shall have the privilege of occupying either church. I however shall wait a little, till I can see the Lord directing—with no disposition to press the consideration of these most important themes we advocate beyond prudence. My thanks are due to Messrs. Sawyer, Roberts, Bro. Bartlett and others of Wayne, for their kindness to me.

Monday, Jan. 6th. At home and find my family in usual health. The 9th to 14th attended the conference at Hollis, tarrying two days after, and holding meetings on Monday and Tuesday evenings. This conference was held in the Methodist church, through the christian liberality of the resident minister, Mr. Perrin, and the church. The people in the region were busily engaged in improving the snow and good going, in getting out lumber and wood from the forests, so that we had not a large attendance of the citizens until Sabbath; and then it was stormy, and prevented an overflowing house, as we calculated. A good audience, however, was present during the day. This conference will leave a healthy and vigorous influence behind. Bro. Wm. Mitchell and wife, and myself and wife, enjoyed the christian hospitality of Mr. Perrin at his residence on Sunday afternoon, with whom we took tea and conversed upon the reasons of our hope. Mr. P. is inquiring, and convinced upon some doctrines of our faith. On Monday I again enjoyed an interview with Mr. Perrin, and he was present at my meetings each evening. His wife is much afflicted with a broken limb, etc. May the Lord bless our brother in Christ with light and knowledge, and fidelity and boldness in the truth of the "coming One," and give him a reward with the "faithful servants" who shall be found giving "meat in due season."

The 15th I received a gratifying letter from Dr. Eaton of Rockport in reference to the result of our meetings in that place last fall. The Lord is carrying on his work there among ministers and people. By request of Bro. Robinson of Cape Elizabeth, I went this day to hold a series of meetings on the Cape. The evenings of 15th and 16th we had a good attendance, and the people seemed earnest to hear. But a storm set in, blocking us up for the rest of the week, and we were compelled to abandon our meetings. The friends thought, had it been pleasant on the Lord's day, the Methodist chapel, a beautiful structure, would have been filled with hearers of the word. The Lord overrules all, and we hope yet to warn this people and preach to them the "word of the kingdom." I visited and distributed some tracts from house to house. They are left on the Cape without a shepherd. The Congregational minister has gone, and the Methodist clergyman has joined the army. Many of the people think this inconsistent, and so they are left to famish for the bread of life, or one to break it unto them. I wish some judicious, good brother would visit the Cape before I can spare the time, and hold some meetings there. I shall visit that destitute region soon again. Bro. Robinson and family kindly entertained me, and helped me on my way after a godly sort. I was glad to become acquainted with so good and kind a brother and his family. He, with Bro. Stubbs and one or two sisters, constitute all the believers in our faith on the Cape. The Lord's day being so stormy, by invitation I spent most of it with an influential and prominent citizen and resident of the Cape, Mr. Hasty, and had a pleasant interview and chat with him and his companion and Bro. Stubbs during the day, upon our prominent doctrines, faith and hope, and personal religion, as Mr. H. and his wife are both unconverted persons. I left them tracts to read, having joined in the reading of the Scriptures and in prayer, and left them in the hope that the day is not far distant when they shall love and serve the Lord their Master, and secure a mansion and home in a more happy and heavenly clime.

I can record that the Lord is good, and that his abounding mercy is with me, and still aiding me in my mission and work, for which I praise him.

O. R. Fassett.

☞ God's glory should be prized even above all our own interests; but it takes much grace to effect this.

Youth's Department.

☞ Communications for the Youth's Department are published *once a fortnight* regularly.—G.

For the Crisis.

To the "Try Company."

Perhaps, young friends, you would like to hear something about the little boys and girls in Boston. I will give you a brief account of yesterday's (Sabbath) experience. In the forenoon I attended a Mission Sabbath School at the Tremont Temple. Most of the children attending this school are gathered from families not connected with any church or society except the Catholics. The exercises are reading the Scriptures in concert, singing, etc. At noon I attended the Sabbath School connected with the Tremont Temple church. This school numbers about two hundred. At the close of the school I found two little boys getting names to a paper containing a constitution of a society called the "Band of Hope." The pledge is abstinence from intoxicating liquor and tobacco, also to refrain from taking the name of God in vain, keeping the Sabbath day holy, etc. They will have a meeting soon, and I will let you know how the society prospers. At six o'clock I attended the Sabbath School concert of this school, which is held every month; the exercises of which are repeating portions of Scripture, hymns, etc., by the children, singing, short addresses by the teachers and others. A hymn was sung by some little boys and girls, entitled "Marching Along." There was a poem repeated by a little girl respecting the Last Supper. Also a composition by a little boy was read respecting the birth of Christ. After this, I attended another mission concert in the large hall of the Temple. This room will accommodate twenty-two hundred persons. It was nearly full. The exercises were singing by the children, declamation upon various subjects, addresses, etc. This Mission is under the direction of Henry Morgan, Methodist missionary. D. N. Smith.

For the Crisis.

Answers to Questions.

(*See Crisis Jan. 15th.*)

Question 1st. Rechabites. Jer. 35: 5, 6,—"And I set before the sons of the house of Rechabites, pots full of wine, and cups, and I said unto them, drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever."

2. Gen. 4: 21, 22.—"And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Jubal-cain, an instructer of every artificer in brass and iron."

3. The resurrection. John 5: 28, 29,—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

4. Gen. 5: 27,—"And all the days of Methuselah were nine hundred sixty and nine years: and he died."

5. James 1: 23, 24,—"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Henrietta Muhlio, aged ten years.

Another sends the following answers to the same questions:—

1. Rechabites.
2. The Levites; for we read in 1 Chron. 9: 33,—"And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night."
3. At the judgment. "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. 16: 27.
4. Methuselah.
5. The sky; for we read in Job 37: 18,—"Hast thou with him spread out the sky, which is strong, and as a molten looking glass?"

Now I hope that a good number of little children like myself will join the "try company"; not only try to read and answer questions from the Bible, but try to understand it, and follow the example of our dear Savior Jesus Christ, who died on Calvary's Mount for our sins, that we might have eternal life and reign with him forever. O! had we not ought to love and obey such a Savior?

I have been an invalid, Bro. Grant, for over a year, and hope that you will pray for me, that I may prove faithful, and be gathered in the everlasting kingdom with the saints to praise the great Redeemer forever. A. L. Nichols.

Exeter, N. H.

For the Crisis.

Bro. Grant:—I send a candidate for Bro. Smith's proposed "Try Company." The idea gratifies the children much. While writing, I may be permitted to say that we have in connection with our little church in this place, a Sunday school, which though small is very interesting. They are indeed already a "Try Company." A subject is announced each Lord's day, and each scholar tries to repeat a verse of Scripture the next Lord's day containing that subject. Things new and old are brought out from [illegible] you. So well pleased are they with their Home company, I presume many of them will hasten to join Bro. Smith's general encampment at the Crisis office. I will let one of them speak for himself. M. V. C.

Danielsonville, Jan. 21st, 1862.

Bro. Grant:—I should like to join the "Try Company" that D. N. Smith proposed. I think it is a very good plan.

You will find the answer to the first question that was asked in the Crisis week before last in Jer. 35: 5, 6. Second question in Gen. 4: 21, 22. Third question in Rev. 11: 18, and 22: 12. Fourth question in Gen. 5: 27. Fifth question in James 1: 22, 23, 24.

I should like to ask the "Try Company," What was the name of Moses' father?

Who hid one hundred prophets by fifty in a cave and fed them on bread and water?

If the righteous be scarcely saved, where shall the ungodly and sinner appear?

Martin L. Howard.

For the Crisis.

Elder Grant:—As friend Smith proposes the formation of a "Try Company," I would like to be one of them, and will do what I can to get others to join. I am not very large, and as I like the company of children, I can easily become as one of them, in order to get them interested.

The thing which I want most is, to be a humble christian, that I may be blest of God, and meet my dear departed father where sickness and death shall [illegible].

Answer to question 1st. The ancient Egyptians drank no wine.

2. David's family were the most musical.

3. The righteous will receive their reward when Paul does his: at the coming of Christ.

I wish to ask these questions:

Who are to be chased out of the world?

Who was sold for a pair of shoes?

How many feet high was Goliah?

What kind of a bedstead did Og the King of Bashan lie upon?

Bath, N. H. Louisa H. Collins.

For the Crisis.

Dear Children:—I wish to say a few words to you. First, I think we ought to be thankful to somebody for such a medium of communication as the press. There are multitudes to whom we can communicate our thoughts and wishes whom we shall probably never see in this present life, and were it not for this mode of conversation should not know they were in being. And as this is the most familiar mode of talking we can enjoy, let us be sociable. And what subject shall interest our thoughts? Methinks I hear a response from many youthful hearts saying, "The Kingdom of God, and an inheritance in it, is the most important subject that can engage the attention of youth or age." To ensure an inheritance therein, it is necessary we should love God with all our hearts, and love his Son and his appearing; which it is to hoped every little boy and girl will try to do.

And now, little children, until we have another conversation, *try* to keep your thoughts on God, and your lips from speaking guile.

Question. Where in the Bible is the first prophecy of Christ, and by whom was it made? D. N. Smith.

For the Crisis.

Questions.—1. In what part of the Bible do we find an account of the first Bible class?

2. In what part of the Bible is there an account of a battle, in which there were ten thousand men killed and not one escaped?

3. Who was the first tent-maker?

4. Who is the oldest man now living?

☞ Talk to little boys and girls? Yes, you should, always, everywhere, in the house or out of it—in the street or out of it. Tell them that childhood is the time to seek first the kingdom of God and his righteousness—to commence the good fight of faith.—*Golden Rule.*

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[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 334. BOSTON, WEDNESDAY, FEBRUARY 19, 1862. VOL. XIV. NO. 23.

The World's Crisis

AND SECOND ADVENT MESSENGER

IS ISSUED

EVERY WEDNESDAY MORNING,

AT

No. 167 Hanover Street, Boston.

MILES GRANT, Editor.

P. B. MORGAN, Associate Editor.

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For the Crisis.

Humility.

Grant me, Savior, sweet submission,
Make me like the humble rill,
That in patience waits fruition,
Hasting on its loving mission,
Down the parched and barren hill.

Let it be my great ambition,
Not o'er limits marked to swell,
Not that I possess a mission,
Or so many plants can freshen,
But the little have done well.

Then while I may lift in pity,
Though it be the smallest blade,
Let me find content in duty,
Clothing wither'd stems with beauty,
Waking flowers that never fade.

While my tiny waters mirror
One sweet star, 'tis all I crave;
Star of hope! oh! still beam o'er me,
'Till my Savior comes in glory,
Or I find a peaceful grave.

VESTA N. CUDWORTH.

For the Crisis.

Human and Divine Government.

NUMBER SEVEN.

It is clearly shown in the gospel that Christ never intended to enter co-partnership with the rulers of earth, nor expected to convert the nations to himself and his government. Although he said, "All power is given unto me in heaven and in earth," and that the Father had "given him authority to execute judgment also, because he is the Son of man," he also said, "And ye will not come unto me that ye might have life." He knew the hearts of men. He had full knowledge that the governments of earth were wicked, basely corrupt, and would remain so until the time of his second advent, and the resurrection of the dead, when the nations must be miserably destroyed for their rebellion against the God of heaven. Jer. 25, Ezk. 38, Dan. 7, Rev. 11 and 18.

The general character of human governments, notwithstanding all their virtues, is most graphically described by the symbols of beasts of prey, and venomous serpents, as in Dan. 7, Rev. 12, 13, 17. These descriptions declare that they continue until the judgment. The disciples understood that he would take the dominion promised him, and begin his reign then; so they attempted to crown him king, "but he departed from them." When ascending up to Jerusalem, he sought to correct their ideas of his kingdom by saying, "A certain nobleman went into a far country to receive for himself a kingdom, and to return."—Luke 19. On another occasion, when about to be delivered to the mob for crucifixion, he said to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." John 19: 36. Now with all this evidence that christians "are not of this world," even as their Master is not of it,—that the laws of Christ have no connection nor agreement with those of men, and they have pledged allegiance to Christ,—that the kingdom of which they are members is not here, but "in the world to come," on the new earth,—how can christians be "living as pilgrims and strangers," enjoying God's favor and Christ's fellowship, while members of the governments (with all their interests involved) of men, and fighting with murderous wrath their enemies, violating every great principle of Christ's law? As for the men of this world, whose kingdom is here, we should expect them to fight. It is a part of their law; all the interests they have are in this world. Their affections are on this world. Their rulers and demagogues are their teachers. They are pledged to defend their laws, for, forgetting or neglecting God's law they have aided in making laws to govern themselves; these are the only protectorates they know. But christians have "one lawgiver," "one Master, even Christ." They are to obey him, and if in doing so they lose their lives, they are promised that they "shall save them unto life eternal."

But some may urge, Did not the children of Israel fight? Did not David fight, and many other good men? Yes, and did so by the Lord's direction. That is no argument that you should do so. Abram came from the land of his fathers, and dwelt in Canaan, offered his son as a sacrifice to God. Moses returned to Egypt and pleaded with its ruler, wrought miracles, and led out the host of slaves from thence. David slew the Philistine giant with the sling. Israel captured Jericho with rams' horns. But will any of you christians undertake such exploits without God's special direction? Then why fight for the commands and statutes of men, directly against God's commands? In all things which do not conflict with Christ's law, we should be careful to observe all human law in the places of our sojourn; not as our law, or our government, but as patterns of good works, with all fidelity. Yet when required to act a part which is in conflict with our Master's law, we will do as the apostles and early christians did—"obey God rather than men." God is better and stronger than men, and "is to be had in reverence of all them that fear him."

While we have no ill will towards men, but will do them all the good we can, we will not forget that we are only to "fight the good fight of faith, and lay hold on eternal life." We will remember in times of *war*, as well as in times of peace, that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." We will remember that Christ rebuked Peter for using the sword, after giving him an opportunity to act out human nature, and told him, "All they that take the sword shall perish with the sword." We will remember to "be subject to the powers that be,"—that "the powers that be are ordained of God" for purposes before stated; and while we refuse to obey all their statute laws, we will passively be subject to their penalties, obey God, and receive eternal life.

Richmond, Me. I. C. WELLCOME.

For the Crisis.

Divine Aid.

We need the assistance of the Spirit of God. It will be in vain for us to strive against temptation unless we are clothed upon with divine power. The strongest intellect and will may not be sufficient for these things. The purposes of man to overcome evil and walk in a path of rectitude and fulfill the commandments of Christ, without the assistance of the Holy Ghost, will be futile and unavailing. How apt man is to trust in his own strength! How he will struggle and toil and throw all his energy and strength, ingenuity and executiveness into action, to work out a salvation of his own! What checking of passions and bridling of tongue and exercise of mental government to bring one's self into subjection to the commandments of Christ! But the wisdom of human reason and the decision of human will combined, are inadequate to the work of bringing ourselves into subjection to the will of God. We cannot transform ourselves into the elements of the divine nature. But we must become partakers of the divine nature before we can successfully overcome temptation and keep ourselves pure and unspotted from the world. Our sinful, perverted natures cannot overcome their own evil tendencies and desires. And although the motive and the will may be good, like Paul under the law, "When I would do good, evil is present with me." And even if works could be performed which are morally perfect, they might not be the works of God, for "the things of God knoweth no man, but the Spirit of God."—1 Cor. 2: 11. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." If the carnal mind is at enmity with God, then it cannot bring itself into cheerful and acceptable obedience to the commandments of the gospel. And how many have been weeks and months, and even years, under the conviction of sin, striving to moralize themselves into holiness of heart, and as a result have waded through trial and sorrow, heart-sickness, agony and tears, rising for prayers once a week or fortnight, and finding no relief whatever.

The heart is too proud to humble itself entirely to the will of God. It wants to have its own way, and that is never God's way. Like Naaman, after his leprosy had been healed and he had resolved to "offer neither offering nor sacrifice to other gods but unto the Lord" (2 Kings 5: 17), he asked to be pardoned for supporting his master when he kneeled down to worship Rimmon the heathen god of Syria. Although his resolution was good, and his joy great for his own marvelous cure, and his love warm towards the Lord on that account, yet he loved his reputation so much better than he did his God, that he would not leave the honor of being the servant of a king, to forsake the worship of idols and worship the true and the living God. He wanted to serve God, but in his own way. Many are like Naaman, but never go in peace. It requires a complete sacrifice of soul, body and spirit, of wealth, reputation and human pleasures, to get into a position where God can govern us by the Holy Ghost and we can become partakers of the divine nature, and have the Spirit of God in which to crucify the old man and his deeds, and have love unfeigned to dwell richly and abidingly in our hearts. With that Spirit to help us, we can overcome the vile aspirations of sin in our own natures. Our wandering imaginations and corrupt desires can be brought into subjection to the mind of the Spirit. And the "Spirit itself helpeth our infirmities" and teaches us what we ought to pray for, "and maketh intercession for us with groaning which cannot be uttered." Rom 8: 26.

Then let the sin-sick cast their burden upon Christ. Consider your own strength perfect weakness, as it is, and pray to God for the assistance of his Spirit. Think not that Christ will cast you away comfortless. Think not that he will overlook the simple, honest petition. He will hear and answer. "Ask, and ye shall receive; knock, and it shall be opened unto you." Then come to Christ; not in your own strength, but in the strength of God; not in your own righteousness, but in your filth and sin and degradation, and Christ will give you robes of righteousness instead. There is no need of wading weeks through bitter heart-anguish, to find Christ and forgiveness of sin. He is near to every one of you. The moment we will throw ourselves upon the mercy of Christ by forsaking all our sinful gratifications here, we shall feel the justification of the spirit of Christ. Our sins will be washed away; our consciences made void of offence towards God and towards man. This is not necessarily the work of weeks and months, but may be the work of a moment. It is the work of Christ. It is accomplished by God's Spirit witnessing with our spirits that we are his children. It is the great favor of God towards lost, wretched, death-doomed mortals. And if we receive not the pardoning grace of God it is not because he is unwilling to forgive our sins, but because *we* are unwilling to submit ourselves to be forgiven. He invites us to come. His mercy pleads with us. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But we must come by the way of the cross, by the assistance of his Spirit, denying ourselves, taking up our cross and following him. And he who will forsake all earthly and sensual gratifications, and plunge into the waters of salvation, shall safely arrive on the shore of immortality.

M. R. P.

For the Crisis.

Human Ghostology.—No. 7.

VIII. A KINGDOM OF GHOSTS. When the position is taken that a *ghost-man* leaves the body at death, it becomes necessary to assume the existence of a kingdom or home for its reception. But inspiration informs us that the time of our entrance into glory is at the coming of Christ; "When Christ, who is our life, shall *appear*, THEN shall ye also appear with him in glory."—Col. 3: 4. When are we to enter glory? Not at death, but when Christ shall appear. Peter also remarks, "When the chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5: 4. Not at death, but at the appearing of the chief Shepherd. Christ likewise informs us when the saints are to inherit the kingdom prepared for them; "When the Son of man shall *come in his glory*, and all the holy angels with him, then shall he sit upon the throne of his glory: . . . THEN shall the king say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."—Matt. 25: 31, 34. Not at the hour of death, but at the revelation of Christ. Not until the coming of Jesus are we to enter glory, wear the crown of glory, and inherit the promised kingdom; hence, all this talk about going to a kingdom of glory *at death*, is in oppositon to the plan of Jehovah.

Moreover, the kingdom which the saints are to "*inherit*," is not a kingdom which was prepared from the foundation of *heaven*, or from *before* the foundation of the world, but "*from the foundation of the world*." That kingdom is *now* under the *curse*, and under the dominion of the "god of this world," who "rules in the hearts of the children of disobedience;" but it is ultimately to be *redeemed*; hence, Paul speaks of "the *redemption* of the *purchased possession*." [Eph. 1: 14.] Christ not only purchased salvation for his people, by his death upon the cross, but he also purchased a "*possession*," or a home for them; and that possession is one which needs to be redeemed. Surely *heaven* does not stand in need of "*redemption*," therefore it cannot be the possession which Christ has purchased as a home for his people. But "the kingdom prepared from the foundation of the world," now groaning beneath the curse, and under the polluting tread of the enemy of righteousness, needs "*redemption*." It is to be redeemed, firstly, from the possession of its present occupants. Said Christ, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, *in the kingdom of heaven*. But *the children of the kingdom* shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."—Matt. 8: 11, 12. The "children," or previous residents of the kingdom which the saints are to inherit, are to be "*cast out*." Was that threat made against heaven above? Are the angels to be "cast out into outer darkness?" No! But the present wicked "children" or occupants of "the kingdom prepared from the foundation of the world," will be disinherited when the King of glory comes to gather his saints.

Again: "The Son of man shall send forth his angels, and they shall *gather out of his kingdom all things that offend*, and them that *do iniquity*; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. THEN shall the righteous shine forth as the sun *in the kingdom* of their Father." Matt. 13: 41-43. The kingdom in which the saints are to shine forth, is one out of which workers of iniquity and evil doers are to be gathered. Are there any that work iniquity or do evil in heaven above? No. But there are multitudes of them in the kingdom "prepared from the foundation of the world," which is now a theatre of sin in all of its forms and phases.

Christ declares to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21: 43. Certainly a kingdom above the skies is not to be taken from its possessors. Then what kingdom is meant? Let us read the context. "There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country; and when the time of fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And his husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard and slew him. *When the Lord* therefore of the vineyard COMETH, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus replies, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." *When?* "*When the Lord of the vineyard cometh*." This is the great truth here illustrated. Ever and anon, God has been sending messengers with messages of mercy to the world. The messages have been spurned, and the messengers ill treated. Still God has continued to send, and the messengers and messages have again been treated with contempt. Finally, God sends his Son. They crucify him. But "*when the Lord of the vineyard cometh*," the "kingdom of God" ["the kingdom prepared from the foundation of the world,"] shall be *taken from* them, and be "*given to* a nation bringing forth the fruits thereof," even to a holy nation who now sleep in dusty beds, "a nation (that shall) be born at once," at the sound of the trump of God. Then "the kingdoms of *this world*" will have "become the kingdoms of our Lord and of his Christ." Rev. 11: 15. Then the saints "*shall reign on the earth*." Rev. 5: 10. Then "the kingdom and dominion, and the greatness of the kingdom ☞UNDER☜ the whole heaven, shall be given to the people of the saints of the Most High. Dan. 7: 27. Then "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7: 18.

The "kingdom prepared from the foundation of the world, which the saints are to receive for their home, is to be redeemed from the curse. It now presents the appearance of a broken mirror, with some lovely portions of territory, interspersed with its ragged hill and mountains, its boiling volcanoes, and dismal swamps. But it is to be cast into Jehovah's refining crucible, and come out refined, renovated, beautified, and lovely. Says Peter; "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment . . . the heavens shall pass away with a great noise, and the elements shall melt with fervent heat . . . nevertheless, we, according to his promise, look for new heavens and a NEW EARTH wherein dwelleth righteousness." 2 Peter 3: 7. 10, 13. On the other side of the fiery deluge, earth will wear its Eden dress, and forever be resonant with the sweet songs of the saved. Thus the "purchased possession" will be redeemed, not only from the sway of satan and his emissaries, but also from the deplorable effects of the fall and the watery deluge, as well as from the results of earthquakes and volcanoes which have disfigured the once lovely countenance of our world. The saved of all ages will be there, not as *ghost-men*, but as real men. The saints who now slumber in their beds of death will be there, with smiles of felicity on their immortal faces. The living saints, too, will be among them, as real beings, forever beyond the reach of death, "equal to the angels," having their vile bodies changed and fashioned like Christ's glorious body." Thrice glorious kingdom of immortal ones! How unlike a kingdom of *ghost-men*—a realm of *immateriality*, inhabited by beings of *immateriality! Nonentity* multiplied by *nonentity*, only amounts to *nonentity!!!* A kingdom with *nothing* for its territory, with beings made of *nothing* for its subjects, has no charms for me. I love to contemplate a time when I shall be a *real*, undying being, with a *real* home to live in, with *real* companions to converse with, and *real* scenes to attract my attention. It would be a punishment, rather than a consolation to me, to tell me that I must be turned into an immaterial *ghost*, and be sent off to some *ghost region*.

W. SHELDON.

For the Crisis.

Lines.

Weary of gloom and weary of tears,
Weary of mourning o'er wasted years,
Tired of false and mocking smiles,
The outside show of deserts wild;
Weary of words that are oft untrue,
The fettering bands of the many o'er few;
Tired of the clamor and bustle of war,
Of the glory that hides where the dying are;
Sick of the crimes that keep us back
From walking in the narrow track,
The sneering scoffs of wicked men,
Who fain would have us lost with them
Tired of the ghastly stream of pride,
That sweeps o'er hearts with a lava tide,
Distilling o'er all its fatal breath,
And blinding our eyes till we stalk on death!
Weary of seeing the loved go down
To the lonely shades of the darkened tomb;
Weary of weeping o'er pain and grief,
Fainting and longing, yet no relief;
Weary of hearing the endless cries
Of fettered slaves ascend the skies,—
The wild laments of the sunny land,
Rising from many a mournful band,
Weary of waiting,—oh, Savior, return!
And take us to rest in the kingdom at home!

S. R. CHAPLIN.

"Sweet Briar Cottage," Dec. 11, '61.

For the Crisis.

Which is Right?

In a late sermon of Mr. Beecher's, published in the *Independent*, some assertions are made which we propose to compare with Scripture, and in so doing present the above inquiry. His text was from Matt. 24: 44,—"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." The context is also quoted—"Watch, therefore, for ye know not what hour your Lord doth come," etc. The whole scope of his discourse is relative to death. He first dwells upon the natural love of life, assuring us that there is an instinctive dread of death, which he avers has been greatly increased by wrong sentiments which have been diffused among men; that it has ever been represented as something gloomy and forbidding. He relates his own experience when a child—what deep gloom overshadowed him at the funeral of a little brother. He then proceeds to speak of the glories appertaining to that which is so dreaded by the human family—asserting that the act of dying is often attended with little or no pain. Moreover, that the christian is immediately introduced into the society of heaven, entering upon a glorious immortality; and closes by exhorting his hearers to watch, and be ready, because the Son of man (that is Death) might come at any moment.

It is not my intention to enter into a full review of this sermon, but I wish, as before expressed, to compare a few of its more striking points with the plain language of the Bible. And first as to the general theme of the discourse. Does the text suggest it? Is there one allusion made to death, either in the text, context, or any part of the chapter from which it is taken? After a careful reading, I find nothing, unless it be an allusion to those that were destroyed in the time of the flood; or the prophecy respecting the persecution of christians in a particular age of the world. But, the purport of the whole seems to be, Christ's answer to his disciples of the following inquiry, "What shall be the sign of *thy coming* and the end of the world, or age?" Prophecies to be fulfilled previous to that event, are very definitely stated, as also something relating to the destruction of Jerusalem. He tells them that there should be "false Christ's, and false prophets, "who should "deceive, if possible, the very elect," but, that all would know when the Son of man came; for it should be as the "lightning that shineth from the east, even unto the west"—as distinct and visible. But, as the "day and hour" of that moment us and thrilling event were not given, the language of the text seemed truly appropriate. How then the idea of *death* can be obtained from such a chapter is, to my own mind, a great mystery. THE SECOND ADVENT OF THE SON OF GOD, IN POWER AND GLORY, REPRESENTED AS MEANING THE DEATH OF EVERY INDIVIDUAL CHRISTIAN!

Again, Mr. B. asserts that "dying is entering upon immortality." Did the apostle Paul so understand it? Look at his testimony in 2 Tim. 4: 6-8,—"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at *that day*; and not to me only, but unto all them also that love *his appearing*." Also his letter to the Colossians, 3: 4,—"When Christ who is our life *shall appear*, *then* shall ye also appear with him in glory." Many other texts might be furnished upon this point, but we wish to be brief.

Another assertion, and one perhaps the most startling in the sermon, is this—"*The King of Death is the Lord Jesus Christ!*" What! such a sentiment uttered as a truth of holy writ? Let us compare it for a moment with express scriptures. In Heb. 2: 14, 15, it is written—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might *destroy him that had the power of death*, THAT IS, THE DEVIL; and deliver them who through fear of death were all their lifetime subject to bondage." *Who* then is king of death? Again, 1 Cor. 15: 26,—"The last *enemy* that shall be destroyed is *death*." A king verily hath power over his subjects. And is there not proof in the above that the god of this world hath such power over death. And is not the same idea implied in the language of God to Satan in regard to Job?—"Behold he is in thy hand, but *save his life*." Now we read of Christ as King of saints, King of kings, and King of glory; but where between the lids of the Bible do we find it said that he is King of Death? *Which is right?*

Once more Mr. B. says, "Why is it not as easy to think of death as a golden gate, as to think of it as a murky gate?" Well, why? Does the Bible represent it as a golden gate? True we have been taught to sing—

"Death is the gate to endless joy;"

but is that true? Ah! what was the matter with that good old prophet, Hezekiah? When brought upon a sick bed, within sight of the "golden gate," he seemed to draw back, and wept sore, and prayed earnestly that he might not yet enter; bringing for a plea that he had walked before the Lord in truth, with a perfect heart, and had done that which was good in his sight. And the Lord heard his prayer, and promised that he should not enter the "golden gate" for *fifteen years!* And how did he receive such a message? Read the 38th chapter of Isaiah and see. Praise to God seems to inspire his heart, and break forth from his lips. Is this consistent, according to Mr. B.'s theology upon this point? To be filled with praise that he was kept from entering the "golden gate" to immortality? We do not find the mention of immortality, or glory, in his language, but the grave was the subject of his thoughts. "For the grave," said he, "cannot praise thee; death cannot celebrate thee. The living, the living, he shall praise thee, as I do this day." If "death" were indeed the "gate to endless joy," why, we would ask, would not so good a man as Hezekiah have had such a view of it?

In conclusion, let us inquire, if there is not abundant testimony in the Scriptures to prove that the resurrection is the gate to immortality and glory; and consequently is it not a perversion to put Death in the place of it? Is it not giving the glory to that which is clearly represented as an enemy, bringing gloom to the inhabitants of the earth, but which is finally to be destroyed by Him who came for the very purpose of "abolishing death," and bringing to light life and immortality through the gospel?

A. C. JUDSON.

☞ Those who would render their charities useful should judiciously diffuse them. He who would have a good crop must sow with his hands, and not pour out of the sack into one heap.

For the Crisis.

Letter from Prof. Hudson.

It is so long since I have reported myself to the readers of the Crisis that some of them may think me estranged. But I have not forgotten them. And if any apology is required for my long neglect, I may say that my day's work is usually ended at eight or nine o'clock in the evening, and I find little time for letters. I read precious few books. I am struggling to get so equal with my creditors that I can honestly enjoy leisure, until then I shall promise to write very little.

Other articles in the Crisis have reported me at Strawberry Point, and at Cascade, Iowa. From Cascade I went to Minneapolis, Minnesota, to visit a sister. A ride on the Mississippi I think worth almost as much, for sight seeing, as a visit to Niagara. At M. I met Bro. Berick, on his way to preach the gospel "in the regions beyond," and it was pleasant indeed to see and hear from "down East." I made a visit to Excelsior, twenty miles west of M., where is the germ of a college, also a water-cure establishment, and where I met a classmate of over twenty years ago. At the water-cure I found a son of an English clergyman—London, gone to the verge of civilization in quest of health. Returning I stopped at St. Paul, Hastings, Red Wing, Lake City, and Winona, finding friends or old acquaintances in each place. I preached only at Lake City and its neighbor Florence, where I found good friends and namesakes, with whom my visit to Maiden's Rock will not soon be forgotten.

Arrived at La Crosse, Wisconsin, Nov. 6th, and spent a week with friends. Part of my time here was devoted to a very able work by a German divine, which I had just received, in support of the doctrine of Life only through Christ. The readers of the Crisis will hear from it in other columns. Visited in Wisconsin, Sparta, Lisbon, Portage, Cambria (two hours here of very liberal patronage from the Welsh,) Randolph, Fox Lake, Beaver Dam, Horicon, Waupun, Ripon, Berlin, Eureka, Waukan, Ormo, Oshkosh, Fond du Lac, Juneau, Watertown, Waterloo, Hanchettville, Madison, Janesville, Beloit, and Clinton. Was invited to preach by five different orthodox ministers, and in two of their pulpits gave the argument for Life in Christ, apparently to good effect. It does no good to take a congregation by surprise with any doctrine, or to compel them to hear what they have regarded with aversion. Their confidence, at least, must be secured. Much also depends on the custom of the pastor in inviting the hearing of doctrinal variety from his pulpit.

Leaving Wisconsin I spent a few days at Harvard, only just before the death of our dear Bro. Howell. He was too feeble to talk. There seemed a bare possibility of his recovery, but it was a hope against hope. The painful suspense between life and death is ended for him, and he rests from his labors. The hope of his bereaved friends is in Christ, the Lord of Life. Leaving Harvard I stopped at Woodstock, Crystal Lake, Draton, Elk Grove, Chicago, going thence to Sycamore. In Elk Grove I had preached several months, some eight years ago. Lectured at Draton, close by, and found some of my old hearers not afraid to hear me now.

In Sycamore I had preached over four years. Have just now spent there four weeks, visiting, lecturing, and selling books to the amount of about forty dollars. Some of my former hearers are settled in the faith of an End of Evil, and not a few others say that is no heresy. I hope, after a few months, to be beyond the necessity of carrying the carpet-bag. But I find no other way of paying my debts. I have preached almost every Sunday for eight months past. I am willing that orthodox congregations should be welcome to my talk, for the tolerance they grant. And I find heterodox congregations often too poor. So if I have received a benefit but twice during this period, I shall not complain. I simply ask to be excused for selling books.

I go next week to Chicago, expecting to lecture there. If there is any interest I may report.

C. F. H.

Batavia, Ill., Feb. 3, 1862.

☞ The Lord careth for us. He knows our wants, and has promised to supply them; our foes, and will deliver us from them; our fears, and will make us ashamed of them. He is thy Father. His love is infinite. Cast then thy cares upon him. Tell all thy desires, fears and troubles to him; and then in the confidence of faith expect him to fulfill his word, and act a parent's part. Bless him for all he has given, for all he has promised; plead with him for all you may need; but never for one moment distrust him.

☞ Sincerity is to speak what we think, to do what we profess, to perform what we promise, and really to be what we would appear and seem to be.

For the Crisis.

"Make to yourselves Friends."

"Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—Luke 16:9.

This scripture has, to my mind, ever been one of the most obscure portions of Holy Writ. I have often sought in vain for light upon it. In answer to many prayers, I think I can now see "men as trees walking," at least. For the benefit of our family circle, which gathers around the Crisis from week to week, I will now endeavor to give what light I have, if indeed it *be* light.

The lesson contained in these words is drawn from the parable of the unfaithful steward, who, upon being notified of his dismissal on account of his prodigality, resolved to make to himself friends who would receive him into their houses, by enriching them with his lord's wealth which he still held in his possession. When the steward came before his lord to render his account, the fraud was doubtless detected, but his generous lord, withholding deserved reproof, commends him for his shrewdness, "because he had done wisely" according to the wisdom of *this* world, as Jesus also intimates. He had some worldly forethought. He was just then "a prudent man," who foresaw an impending evil and sought to hide himself. Having by this parable thus clearly illustrated to his disciples that trait in human nature so frequently manifest in the transactions of life, Jesus, in the passage now under consideration, enjoins upon them the observance and application of the same principle, in reference however to things eternal and divine.

The difficulties of this scripture lie, I apprehend, in the expression, "mammon of unrighteousness", and "friends; that, when ye fail, they may receive you into everlasting habitations." A correct view of the former will furnish us with a *key* to unlock the mystery of the latter. Let us then inquire, what is meant by "mammon of unrighteousness"? Mammon is defined, "The Syriac God of wealth or worldly acquisitions of all kinds."—*Religious Ency.* "Riches, wealth, or the god of wealth."—*Webster.* The Bible brings to view two kinds of riches,—the riches of *this* world, 1 Tim. 6: 17, and riches pertaining to "the world to come," Luke 12: 21. These latter riches consist in many things. The Apostle (James 2: 5) speaks of being "*rich* in faith." In this sense, the church at Smyrna was "*rich*," even amid "tribulation and poverty," Rev. 2: 9. Paul speaks of being "*rich* in good works," 1 Tim. 6: 18. We read of "the *riches* of his (God's) goodness," Rom. 2: 4; "the *riches* of his grace," Eph. 2: 7. Paul preached the "unsearchable *riches* of Christ." Moses esteemed the "reproach of Christ greater *riches* than the treasures in Egypt," Heb. 11: 26.

Christ, it appears, has in his mind at this time *both* these riches (or mammon). He presents them in verse 11 of the chapter before us on this wise: "If, therefore, ye have not been faithful in the *unrighteous* mammon, who will commit to your trust the *true*" (mammon). The one he calls "*unrighteous*," or as the Greek word *adiko* sometimes signifies, *deceitful*. The other he calls "*true*." That Jesus made no mistake when he called the riches of this world "deceitful," both scripture and human experience amply testify. It promised one foolish man "ease" and "merriment" for many years; yet it did not preserve his life one night. Luke 12: 19. It persuaded the church at Laodicea that it had "need of nothing," yet it was "wretched, and miserable, and poor, and blind, and naked." How often have the "deceitfulness of riches" choked "the word," that it brought no fruit to perfection. The apostle well understood that, while it promised the greatest good, it only led in the way of "*temptation*" and *snares* and "many foolish and hurtful lusts which drown men in destruction and perdition." 1 Tim. 6: 9.

But while the "mammon" of this world is thus false and unrighteous, how "*true*" are the "greater riches." Do the riches of faith promise *rest?* (Heb. 4: 3), how many otherwise burdened and weary souls are now enjoying the "peace . . . which passeth all understanding." Do the riches of his (God's) goodness promise to add "all these things" to those who "seek . . . first the kingdom of God and his righteousness"? Who among such if asked to-day, "Lacked ye anything?" would not look up with tearful gratitude unto their Lord and say, "*Nothing*." Do the "riches of his grace" promise life and salvation? The moment is not far distant when all shall know what are the riches of the glory of his inheritance in the saints." Well, therefore, may such riches be called "*true*," while the things of this world merit the title of "deceitful mammon."

The inquiry may here arise, since worldly acquisitions are so dangerous, which shall we do? shall we cast away at random the wealth already acquired, scattering it to the four winds? or, shall we idle away our time for fear that industry will accumulate riches? The Savior does not so teach, but, on the contrary, conveys the idea that they *may* be used to a good account; yea, even to *greater advantage* than by the unjust steward, who only obtained with them a *temporal* abode; while Christ intimates that we may use them in securing "everlasting habitations"; that we may, by a faithful use of them obtain "*friends*" who will give us the "earnest" of an eternal home. The friends that we are here exhorted to make with the "mammon of unrighteousness" cannot be *earthly* friends, for *such* can never assure us of an eternal mansion as *these* friends are said to do. Whatever therefore secures to us "everlasting habitations" must be recognized as the friends referred to by the Savior. What then must we obtain in order to secure an "inheritance incorruptible"? I answer, "The grace of God that bringeth salvation," which, as we have already seen, constitutes the "*true riches.*" As, therefore, the "true riches," or "the riches of his grace," secure to us "salvation," *these* must be the friends, who, when we fail, will receive us into "everlasting habitations." But some one will say, "Does our use of this world's goods have anything to do with our receiving or enjoying the riches of Christ? Most certainly, dear soul. Did not Jesus once say, "How hard is it for them that trust in riches to enter into the kingdom of God?" When men *trust* in riches, they put them to a wrong use; they are unfaithful stewards; they *waste* their lord's "goods"; and easier might a camel go through the needle's eye, than such an one to enter the kingdom.

Again, John the Baptist came to prepare the way for Christ. The people who came to his baptism asked, "What shall *we do?*" John answered, "He that hath *two* coats, let him impart to him that hath *none;* and he that hath meat, let him do likewise.

Suppose they had refused to make such use of their temporal goods; would, or could they have received Christ? Certainly not. Can any one now enjoy Christ who would refuse to share his raiment with those who have none? By no means. [See 1 John 3: 17.] Upon their faithfulness in these things depends, to a great extent, their reception of the "grace of God that bringeth salvation."

Once more. A young man inquires of Christ, "What good thing shall I do that I may have eternal life?" When told to keep the commandments, he replied, "All these things have I kept from my youth up; what lack I yet?" Jesus adds, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have *treasure* in *heaven;* and come and follow me." Before he could come and follow Christ, or possess *riches* in heaven, he must first become "faithful in the unrighteous mammon."

The case of Zaccheus is in point also. "The half of my goods I give to the poor, and if I have taken any thing from any one by false accusation, I restore four-fold." Jesus immediately adds, "This day is salvation come to thy house." Alas! how many have sought the Lord in vain, because they have neglected to *restore* what they have wrongfully taken from others.

Finally, Christ has assured us that the "deceitfulness of riches *chokes* the word." A wail of "leanness, O my leanness," might well go up from the visible church of God at this time. Why? The spirit of covetousness dwells there. There is unfaithfulness to an alarming extent in our stewardship over the things of this world. We do not use them as not abusing them. Provision is made for the *flesh* to fulfill the *lusts* thereof." Men professing godliness lay up for *themselves* "treasures upon earth." Men are lovers of "this present evil world." They trust in "uncertain riches," and are "not rich toward God." Very few obtain those "*true riches*" which will receive them, when heaven and earth pass away, and every fleshly arm shall fail, into everlasting habitations; because few obey this exhortation of the Savior to be faithful in the "unrighteous mammon."

Such, then, is my idea of this scripture. That it is correct, I am encouraged to think. *First*, because it harmonizes with the Scriptures as already seen. *Second*, because it was intended to admonish against *covetousness.* It had its effect. "The Pharisees, . . . who were *covetous*, heard all these things; and they derided him." *Third*, because this idea is plainly stated by the Savior, as the sum of his teaching from this parable, in the 11th verse: "If therefore ye have not been faithful in the *unrighteous* mammon, who will commit to your trust the *true* riches" (or mammon)? clearly implying that God will not intrust his grace to one who is still an unfaithful steward in the things of this world.

Dear brethren and sisters, what we have in this world is not ours. "The earth is the Lord's and the fulness thereof." We are only stewards. Some are stewards of wealth, some merely of health and strength, or talent; some are stewards of *much*, others are stewards of *little;* but *all* are *stewards.* We cannot always be stewards of this world's goods. God has notified us of our dismissal. When "time shall be no longer," our account will be required. What shall we do? Let us make the things of this world *subservient* to the purposes of the grace of God. As *servant*, the mammon of this world is valuable; as a *Master*, it is ruinous. Let us then consecrate our *all* to God. Ye that are *rich*, be faithful in *much;* ye that are *poor*, be faithful in *little;* lest your unfaithfulness in the "unrighteous mammon" cause you to "fail of the grace of God"; but rather "make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations."

H. F. CARPENTER.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 19, 1862.

Our Tour in Canada.

Our late visit to Canada, like our former ones, has been one of much interest, and accompanied with cheering and profitable results, upon which we can reflect with pleasure. The people in Canada appear to be much more anxious to know the truth, than they generally are in the States; consequently, it is easier to get their attention and persuade them to become the followers of Christ. We have been in no place where they take more pains to come to meeting, thus showing their interest in the subject of salvation.

Another reason why it is now easier to reach the people in Canada is because they are not so filled with the spirit of war, as they are in the States. When men are disposed to fight and kill their fellow men, it is very difficult to reach them with the gospel of peace. The Spirit of Christ and the spirit of war are directly opposed to each other. Where one prevails, the other must depart. They are as wide apart as Christ and Belial.

On our way to Canada, we spent one night with Bro. J. S. Brooks in Portland, where we met Bro. L. Boutell, one of the Lord's faithful ministers, with whom we had a pleasant interview. We talked to the people in the evening in their pleasant hall. Notwithstanding the traveling was unfavorable, we had a large audience of attentive listeners. There is a goodly number in P. who are trying to be ready to meet our coming King.

The next evening, Jan. 21st, we spent at Bryant's Pond, sixty-two miles beyond Portland, on the Grand Trunk R. R., where there are a few faithful souls who are anxious to get the truth before the people. They obtained the Baptist meeting house, where we addressed a large audience, considering the bad traveling. A solemn interest was manifested, and an urgent request presented for more meetings. People seem anxious to hear on the signs of the times. They appear to be well satisfied that some great event is at hand, and they think those who are looking for the coming of the Lord can tell them something about it; and, indeed, we think their conclusion is quite reasonable.

Wednesday, Jan. 22nd, we were unable to get further than Island Pond, a distance from Bryant's Pond of eighty-seven miles, where we were met by Bro. Amos Dyer, with whom we found a hearty welcome for the night. All the passenger trains running from Portland to Montreal or Quebec stop all night at this place, which is one hundred and forty-nine miles from Portland, one hundred and forty-four from Montreal, and a few miles further from Quebec. It is rather of a romantic spot, and affords the traveler some relief after riding for several miles through a new and wild looking country, having here and there a wood-chopper's hut, looking much like a snow bank with a chimney in its top. We suppose they are as contented there as Napoleon III on his throne; but really, it looked rather lonesome, when compared with a crowded city. When one arrives at I. P. he feels like the forest traveler when he comes to a village. The place is characterized by hills and vales, a pond with an island, a steam saw-mill, several stores, two large public houses, one meeting house, and about six hundred inhabitants.

Jan. 23d. At 6 o'clock, A. M., we left I. P. for Melbourne, a distance of seventy-two miles, where we were met by Bro. Wm. Gilman, in whose kind family we found a hearty welcome. In the evening we had an excellent meeting in their chapel. There are several in this place, and its surroundings, who are looking for the return of Jesus speedily. Three requested prayers. Here we also met our dear Bro. J. Porter, who came from Danville to load us with kind deeds as usual. He is a *live* man, although he has no left-hand, and but three fingers on his right-hand, and yet with his three fingers he is doing a lively business in the manufacture of tinware. He is the pastor of the church in Danville.

Friday, 24th, we went home with Bro. Porter to D., twelve miles from Melbourne, and on the R. R., from Montreal to Quebec, about midway between the latter two places, where we always find a real resting place, and take sweet comfort in his happy family. When we arrived here we felt as did Paul when he came to the "Three Taverns," where he met "the brethren . . . *thanked God, and took courage.* One can well endure cold weather and deep snows when surrounded by hearts warm with love for Jesus, and his appearing.

The snow in Canada is about three feet deep,—not badly drifted this winter. It snows a little about every day, but one does not mind it, or the cold, more than we do in the States; but the climate is much healthier. We can preach twelve times a week there as easy as nine times in the latitude of Boston, or Hartford. With extra labor, we always gain vitality in Canada.

Friday evening, we had our first meeting in D. A large audience of people assembled, and manifested their usual interest to hear. One requested prayers, and before the close of our series of meetings, five young converts were buried with Christ in baptism, besides the prodigals who came back to the embrace of the Savior. Others have requested prayers and are almost persuaded to be christians. The truth is spreading in this vicinity. Several members of other churches have become deeply interested. One who has just seen the light on "the state of man in death," remarked to me, that he was now on "the rock," and felt very thankful that he did not shut his eyes against the truth.

We had an interesting communion season, in which about ninety-five participated, and felt it to be a season of refreshing from the Lord. Among these were several members of other churches, who feel quite at home in our excellent meetings.

About three and a half miles from Danville lives a sick Sister Perkins, who loves Jesus. We visited her, in company with Bro. Porter, and found her calmly trusting in her Savior. She requested that we should visit her again and administer the sacrament before she fell asleep in death. With this request we most cheerfully complied, and had a refreshing season as we partook of the sacramental emblems with her and three daughters, one of whom is entirely *blind.* She is waiting for Jesus to come and open her eyes, that she may behold the "King in his beauty."

The 3d of Feb. we returned to Melbourne and preached three evenings and had profitable meetings. Some eight or ten requested prayers and resolved to live the life of the christian. We closed our meetings in Melbourne by a very pleasant communion season at Bro. Lot Wetherell's, who has been out of health for some years and is longing for the day to arrive when Jesus will place him where he will never be sick.

During our visit in Canada, we spent some time at Kingsey Falls, a place about seven miles from D. We were informed Bro. O. R. Fassett once visited this spot, and called it "the end of the world," on account of its locality. The Baptists have just built a new meeting house in the place. Before this was erected, meetings were held in private houses. This house is for the accommodation of all denominations, when not wanted by the Baptists. Large audiences assembled to hear, and much interest was awakened. The Baptist minister was present at several meetings, and asked quite a number of questions touching the state of man in death. The Lord gave his truth a great triumph, which caused the saints to rejoice. Several prominent men in the church became deeply interested, and expressed their sympathy for the truth, and some felt opposed and showed a different spirit, in keeping with the side of error. One evening, after the word of the Lord had triumphed gloriously, and torn the mask from the fables of these last days, showing that the *only* hope for the dead is in a literal resurrection of the identical *man* that is put in the grave, as we were about leaving the house, we were seized by one of the members of the church and violently thrust towards the door. Another, seeing our situation, took hold of him and forced him away. While he was pushing us, he said in a very sarcastic manner, "*You had better go home and get some meal for your niggers.*" Being satisfied that none but a church member would treat us in this manner, we said to him pleasantly, "Do you love *Jesus?*" He replied, "Yes" ! !—o

Will it Live?

Will what live?—Spiritualism. Many who have looked upon this strange system as a matter of no consequence, that would have only a mushroom growth for a short period, are beginning to be astonished at its continued progress. They have prophesied its end, and expected its termination long since, but it doubles every year in strength and extent, till now its continued existence seems to be a settled problem. But it has progressed to a point where it may soon be expected to assume a new phase, which will eclipse all its past history in the work it is about to accomplish; a work which will astonish the most incredulous. At the Spiritual Conference in Boston Jan. 8, 1862, when speaking on "the tendency of Spiritualism," Mr. Chapman said, as reported in the *Banner of Light*, "The 'Harmonial Philosophy' is the pedestal upon which we are to expect the true image of Spiritualism. The image is about to be set up, and you and I are invited to the inauguration . . . I am talking of Spiritualism in its broad sense. . . . It is not a doctrine for a sect, but a religion for the world. . . . If Spiritualism stops at philosophy, it will perish; if it progresses to religion it will live. . . . It will progress to religion, because it will live. Not more certainly shall the flower come from the seed when nourished by soil."

We are satisfied there is more of truth in the foregoing statements than most people are now ready to admit. We are expecting to see Spiritualism become the religion of "the *world.*" Its sentiments are entertained, more or less, in all the churches of the day, and many clergymen do not hesitate to speak openly in its favor, while thousands of church members are bold advocates of this system of demonism. The whole world appears to be drifting into it, and the time of its "inauguration" is evidently near at hand. No other system has ever spread so rapidly as this; nor has any one ever had such a paralyzing effect upon christianity, which has more to fear from this crowning work of Satan than all other forms of infidelity combined.—o.

FORTS HENRY AND DONALDSON.—As these forts have become objects of great interest at present, our readers may wish to know their precise locality. Fort Henry, which has just been taken from the rebels, is in Tennessee, on the east side of the Tennessee river, just north of the crossing of the Memphis and Ohio R. R., and also near the boundary line between Ky. and Tenn.

Fort Donaldson is on the south side of the Cumberland river, in Tennessee, about ten miles north-east of Fort Henry, near the crossing of the Memphis and Ohio R. R. into Ky. These two forts, which command the passage down the two rivers, have both been taken, which is a great loss to the enemy. With the latter fort some 15,000 prisoners were taken and two generals. These forts are about seventy-five miles from the entrance of these rivers into the Ohio. The capture of these forts also opens the way to Memphis on the Mississippi, and thence to New Orleans.—o.

QUOTING SCRIPTURE.—If our contributors only knew how much labor they would save us by turning to the various passages of Scripture they wish to insert in their articles, and writing them WORD FOR WORD, *just as they stand in the Bible;* we are confident they would always favor us with *correct* quotations from the Scriptures. Every one who quotes from the Bible should be *very* careful not to add to the word of the Lord, or take from it. Please do remember this request, as it will save us much time, which we very much need for other duties in the office.—o.

SCRIPTURE REFERENCES.—Again we would suggest to those who have occasion to refer to any passage in the Bible, when writing for the Crisis, that it is always best, not only to give the chapter and verse, but the Scripture *itself;* because a large number of readers do not have their Bibles at hand to look out the passages while reading; and many others, if their Bibles were at hand, would not take the trouble to look out the references. Put all into your article that you wish them to read, and then they will be without excuse.—o.

☞ Do not fail to read the article by Bro. H. F. Carpenter, headed, "Make to yourselves friends." When you have read it, lend to your neighbor.—o.

DISCUSSION WITH DR. LITCH.—We can now fill orders for our discussion with Dr. Litch. Price 25 cents. Postage 3 cents.

Something Good to Consider.

DR. AND MRS. PALMER IN ENGLAND.—Dr. and Mrs. Palmer were at Madeley at last accounts, laboring in the work of the Lord among the Wesleyans. The doctor, who has been indisposed, is improving, and as soon as his health permits he and Mrs. P. will leave for Wales, thence for Ireland. Under their labors five hundred and thirty, it is supposed, found the Lord at Madeley. One thousand two hundred and sixteen names were recorded as hopeful recipients of saving grace at Liverpool.—*Advocate and Journal.*

The remarkable success that has attended the efforts of Dr. and Mrs. Palmer in winning souls, has but justly attracted the attention and admiration of the christian world. How, or why it is, that so many ministers of the gospel, armed and equipped with all the paraphernalia afforded by scholastic lore and theological drilling, go and come, much "like a door on its hinges," and with about as little effect, so far as relates to converting sinners from the error of their ways; while here are two private persons, belonging to the laity,—himself claiming no honors not common to a christian physician, and his companion with no pretentions beyond those of a professedly consecrated life,—are the means in the hands of God of gathering in hundreds, and thousands, who can say, "Whereas I was blind, now I see"; whose lips, once breathing wickedness, now delight in praising God day and night;—who can tell? Yet we suspect there is an interesting sequel to these facts could it be got at. Surely it will not do to say that the learned and honored clergy are lacking power to instruct the understanding, to grapple with the will, and convict the conscience;—certainly not; while the unlettered exhortations of a humble female can do this. It would be base in us to say that, for the love of ease, or for filthy lucre, or because they love to be called rabbi, or for any worldly emoluments, these learned men—ambassadors direct from the court of heaven—do not, and will not, and finally dare not, speak out so plainly for Christ as is necessary in order to effect the radical reformation and conversion of sinners. True there are in the world, as there always was, the money-loving, pleasure-seeking, and the proud: all congregatins are supposed to have their quota of scribes, pharisees, and hypocrites, with simpering females, and tender youth; all bound for the judgment—for eternal life, or eternal death. Heaven pity them! These people are not heathen; they all have a profound respect for christianity; many of them were blessed in early youth with Heaven's best earthly gifts—a praying, godly mother; they remember their parents' prayers and tears, and say they often wish they were christians. But the "many" go in the broad road that leadeth to destruction. They delight to go where is displayed the most art in architecture and music; where is the most show of wealth, fashion, and glitter; and they must go where in keeping withal there is such a sense of pulpit dignity on the part of the preacher, that all these "tame," "commonplace," "mere matter-of-fact" items, receive a severe letting alone; and in lieu thereof comes not the pompous, nor the vehement, nor "words that burn and thoughts that breathe," but the learned, elegant, and sometimes eloquent disquisition on the principles that are (or ought to be) an integral part of moral law. And where the fault lies we do not pretend to say, but such congregations will not tolerate plain, home, gospel preaching. A John Wesley may preach outside such a church, (on his father's tomb-stone,) but he must not go into it. The cases of Wesley, Geo. Whitefield—the "prince of preachers"—Dudley A. Tyng, William Miller, and a whole host of God-fearing men, are before us, yet with all our garnished sepulchres, the facts are much as in the past.

While on the other hand, a layman with his meek and devoted wife go forth, and at most only pray and exhort, and lo! how many thousands of starving souls receive the word with gladness: souls that shall be as stars in their crowns of rejoicing in the day of the Lord Jesus.

But this we know, that, while many were to come in the last days (and they are already here) who should have "a form of godliness, but deny the power thereof" (2 Tim. 3), yet the efficacy of the gospel is none the less than it was formerly; the moral power with which God would clothe them who speak and live out the truth as it is in Christ, is not less; and while Mrs. Palmer and her husband have nothing more peculiar to themselves than thousands of others—except it be that she has recently published to the world her faith in the soon coming of the Lord—their wonderful success must, if it does not humble and put to shame the formal and fruitless professor, and preacher, be at least the occasion of much profitable consideration.

We may add that it is our conviction God will teach us by these facts as by those of many ages past, that "the race is not to the swift, nor the battle to the strong"; that "unless the Lord build the house, in vain they labor that build it"; that it is "not by might, nor by power, but BY MY SPIRIT, SAITH THE LORD."—M.

For the Crisis.

The Cause in Plymouth.

It affords me much pleasure to say that the cause of the Lord in this place looks encouraging. It is well known that the church in Plymouth, as in other places, has suffered so much from various causes, that there seemed to be little or no interest left. The brethren tell me that the social meetings have been kept up by a very few, but these have continued to pray on and implore aid from on high. Their prayers have been heard; their faithfulness has been rewarded by Him who hath declared that a sparrow falleth not to the ground without his Father's notice.

On the 10th day of Aug. last, our young Bro. Burbank, feeling it his duty to warn sinners to flee from the wrath to come, and being recommended by J. S. White, came to Plymouth and commenced laboring for the Lord in good earnest. The brethren rallied round him, forgot in a measure their former differences of opinion, and labored together for the one great object, namely, the upbuilding of each other in the faith of the gospel and the conversion of sinners. The result is, the Lord has poured out his Spirit, backsliders have been reclaimed, the brethren united, and sinners converted to God. I have visited the brethren several times, and my heart has been made glad. I had the privilege of seeing nine led into the baptismal waters, though the day was intensely cold. Others stand ready to obey the Master. At nearly every conference meeting some rise for prayers. The work is still going on. Bro. Burbank visits much, especially the poor at the workhouse and other places. This savors of the religion of the Bible. Prayer meetings have been established in the worst localities,—one in Water St. I attended this meeting twice. It put me in mind of olden times. It was held in a private house. About fifty were present. After the meeting four or five rose for prayers.

I am satisfied that there is plenty of work to do, and many sinners that may yet be converted to Christ. The story of the cross has not ceased to affect the hearts of sinners. Some have supposed that the harvest is all gathered in. I don't believe a word of it; but if some do think so, the corners of the field have not been gleaned. Who will go as gleaners? Many sheaves may yet be gathered into the garner of the Lord. Come, brethren, let us use our money, our good name, our influence, our prayers, yea, our *all* in the cause of the Master; benefit each other all we can, and try to save sinners, that when the Master comes he will say, "Well done, good and faithful servant."

J. M. MUNGER.

For the Crisis.

The Ruling Passion strong in Death.

It is a common saying, that men generally die as they live. It is also true that the manner in which people are educated, and their occupation in life, are brought vividly before the mind just previous to their death. The military chieftain on the field of battle, the statesman, the banker, and the different sects of christians, often, in their last moments, develope by expression what has in life occupied their minds and energies.

Commodore Perry's last words were, "Don't give up the ship." Chesterfield, noted for his politeness and order, seeing something out of order in his room just previous to his death, requested it to be adjusted. Many other instances might be cited in which the ruling passion has found expression at the hour of death. The christian, who has been educated to believe that he goes immediately to heaven at death, often gives expression to this idea, such as, "one more step, and I shall be over the river," "I shall soon be with Jesus," etc. And those who believe the resurrection is the consummation of the christian's hope, look forward to that event as the time when they will receive their reward.

A little girl in this city, (Ella Rowe,) about five years of age, died a few days since, and a few hours previous, she would often say, "I want to go." Her nurse would say to her, "You shall go," and this would quiet her for awhile; but she continued to give expression to this desire as long as she could speak. No doubt, she had heard of heaven from her Sabbath School teacher, or mother, and may have had a consciousness she was about to die, as she showed no signs of insanity. In a few hours she fell asleep, we trust, in Jesus.

I think we may learn from this subject, that death makes no change in a person's character; it only stops its victim in his course, whether right or wrong. May we be prepared to welcome it if it calls upon us.

D. N. SMITH.

Boston, Mass.

For the Crisis.

Report of our Meeting in Milroy, Knox Co., Ill.

BRO. GRANT:—Thinking that the scattered flock would be interested to hear from all parts of the country, I thought I would give a sketch of our labor in this field.

Thursday, Jan. 16th, 1862, I left my home in company with Bro. D. S. Clark, of Amboy, for Knox Co., to hold a protracted meeting, a distance of seventy miles from here. We left home with the thermometer at 16 degrees below zero, traveling southwest in a covered carriage, over snow drifts for the whole day, and stopped at night, having driven forty miles, where we found a stopping place for the night. When our host, upon being apprised of our mission, would not take any thing for our keeping, we thanked him and the Lord, and started on our journey, arriving at Bro. King's, the place of our appointment, at 2 o'clock, P. M., who was anxiously waiting our arrival.

We commenced our meeting Friday evening, 17th, with but very few out to hear the word. Bro. Clark preached from Rom. 1: 16, showing what the gospel was that was preached to Abraham; he also showed what constitutes the power of the gospel.

Jan. 18th, the writer preached from Matt. 24: 27. We endeavored to show that the church would not be in darkness in regard to the coming of the Lord. Our house was well filled with attentive listeners.

Sunday morning, Bro. Clark preached again from Rev. 1: 8, showing Jesus as taught in the prophecies and in the types, etc. House well filled, and good attention.

Sunday afternoon, I preached from 1 Cor. 15: 3–4, showing that Jesus died and rose again, according to the Scriptures.

Sunday evening, we preached from Acts 17: 31, showing that there is a set time to give rewards and punishments, which time is at the coming of the Lord Jesus.

Jan. 20th, Bro. Clark preached from 1 Cor. 15; 21, 22, showing that there will be a resurrection of the dead. All seemed to be impressed that we have the truth. Infidels here began to confess that they could see how the Bible could be true; and the Freewill Baptist church, that worshiped here, began to labor in harmony with us for the revival of pure and undefiled religion. Thank God, skepticism and infidelity began to give way, and truth began to triumph, when a professed Methodist man came into our midst, and pronounced our doctrine a second edition of Millerism, called us dangerous men, and challenged us to a discussion of the immortality of the soul; which challenge we accepted. We discussed the question with him and his preacher, and we trust truth has lost nothing by the discussion. People came ten miles to hear the arguments. One Protestant Methodist preacher acknowledged that the Methodist had no argument; he was sadly disappointed. We learn that the general opinion is that the Methodist will not attack us on the Bible again in that vicinity.

We resumed our meeting again after the discussion, which seemed still more interesting than before. Many confessed that we preached the truth. One man, a Methodist, who held a license to exhort, confessed the truth publicly, and is going

preaching the doctrine of the Bible. Our meetings progressed in interest for two weeks, and many resolved to live more devoted to God and his cause; while others embraced the Savior as the one altogether lovely, and "the chiefest among ten thousand." Never had I witnessed such an interest to hear the truth since 1853, when the cry was made, "*Behold the Bridegroom cometh!*"

I have not time, nor space, to enumerate all the texts and subjects upon which myself and Bro. Clark preached, but suffice it to say, we preached fifteen sermons besides holding our social meetings and the discussion, and never did I leave a people from whom it was so hard to part. It reminded me of the time when you and Bro. Henry Pratt used to come upon the mountains and through the valleys of old Berkshire, Mass., to sound the alarm. Oh, how hard it was to part! and so it is now with those who have been led to the Savior by our humble efforts. Four happy souls we buried in the likeness of Christ's death, which we trust have risen to "walk in newness of life."

Thus ends the first tour of the kind, that Bro. Clark and myself have been permitted to enjoy. Pray for us, that an effectual door may be opened to us and God's name be glorified. The field is large, and the laborers are few. May the Lord send forth more laborers into this new field.

Yours in hope of eternal life,
WM. MCCULLOCH.

Lamoille, Feb. 1st, 1862.

Correspondence.

From Bro. L. Scott.

BRO. GRANT:—Thinking your readers would like to hear from the cause of truth in the far West, we are seated to pen a few lines for publication.

There has been an increasing interest manifested by the church here for the few past months. Eleven have been added to our numbers; our hearts have been cheered by the way, our faith strengthened, and we encouraged to press forward, believing that a Prince is soon to reign in righteousness, and his dominion be from the river to the ends of the earth.

Bro. and Sister Mansfield, from Michigan, spent four days very acceptably with us, commencing Nov. 14th. Hearing they were to be in Brown County in Oct., we determined to procure a house if possible and give them an invitation to spend a few days with us in Hancock. The Freewill Baptist meeting-house being the most central, and in fact the only house in the community which would be convenient or comfortable for a large audience, (notwithstanding we had been turned out of it a year or two since for our heresies,) yet we resolved to ask permission to occupy it once more, on condition that we should fully remunerate them for the same; but they received us not, replying by a short communication after the fashion of the world, which we enclose for your publication.* We then fitted up a new barn, which had just been completed, belonging to one of the brethren. Uncomfortable as it was, it was filled to overflowing, above and below, the interest increasing to the last. Some of the Baptists came to the *barn* to hear what they were not willing to have preached in their own house, and among them came two of the trustees whose names are attached to the communication.

At the close of our meeting we appointed 10 o'clock, Monday, A. M., for the church to meet to confer with each other upon the necessity of erecting a convenient house of worship, not only for our own accommodation, but that the whole community and country may be accommodated, and an opportunity extended to all to come and hear and judge for themselves. The result was, that we have a house progressing but a short distance from the Freewill Baptist, and by the permission of God we hope to finish it. Thus, what seemed at first an almost insurmountable obstacle, has proved thus far a blessing. Pray for us, that we may quit ourselves as true men and good soldiers of the cross, that the word may have free course, run and be glorified, and God's abundant mercies prove blessings and not curses.

Rough and Ready, Dec. 28th, 1861.

Herald, please copy.

*"ST. ALBANS, Oct. 30th, 1861.

MR. WILEY:—Dear Sir,—The undersigned Trustees of the St. Alban's meeting-house would respectfully say, in answer to your request asking for the use of said house, that we cannot conscientiously comply, except under the following restrictions, viz., that you do not permit the doctrine of the unconscious state of the dead, or the annihilation of the wicked, to be preached in said house.

Respectfully yours,
——— Trustees."

From Bro. F. Douglas.

BRO. GRANT:—I deem it proper to inform the brethren interested in our welfare, that we have returned to Syracuse. Dr. Newton gratuitously benefitted Mrs. D. very much. Although yet unable to walk, the prospect is that in a few months she can do so. We would advise the afflicted to seek the Doctor's remedial aid, so *freely* granted to the poor. When I hear and read of the good my brethren are doing in leading many to the *Fountain* where *Life's waters* flow, and successfully proclaiming a *retributive future*, I am but wish to be a sharer in their labors. The mindful, [illegible] which present and future hopes are being tried, is separating the Spirit workings of renewed hearts from the natural promptings of unregenerate natures. May it be ours to hear the Master say, "Well done."

Syracuse, N. Y., Feb. 13, 1862.

Obituary Notices.

Fell asleep in Jesus, in Hesper, Winnesheik Co., Iowa, our beloved Sister LOIS M. MCKEE, aged twenty-eight years, four months and eighteen days.

Sister McKee was an amiable woman, a fond mother, and above all, an humble christian. She leaves a husband and four small children, together with a wide circle of friends, to mourn her loss. Bro. McKee feels deeply the stroke of the enemy which thus deprives him of a fond companion; but his cup of deep sorrow is sweetened by the reflection that his dear wife had a bright hope of soon joining immortal hands with him when the Life Giver comes, (she being conscious and happy until her last breath.) The writer was happy to improve the occasion to speak to a large, intelligent, and attentive audience from Ps. 17: 15. The words being suggestive of sentiments which we deem important for the people, and which, when candidly listened to, seldom fail of making some impression. May God bless our brother and make the hope of the gospel, that sustained his companion in the dark valley and shadow of death, his comfort and consolation through the remaining part of his lonely pilgrimage.

LEVI LYONS.

Died, at Square Pond, Ct., May 4th, 1857, Sister CHLOE FRANCIS, wife of Wm. Francis, aged fifty years.

While at her funeral, as I spoke of my acquaintance with her, I remembered well the words of the dead mother, spoken a few months before,—"Bro. Pratt, when I am dead and gone, remember *my children*." Oh, what words! And who can speak them like a *mother*? They burned down deep into my heart. Already I had been lifting them up to God in prayer, but not till then had I felt that they were mine. Years had intervened since we had followed that sainted one to her rest in the dust, the children had married and left; I might not see them again. A few months ago, when at Danielsonville, I was invited home by a friend, and as the Lord would have it, I was permitted to bow the knee to God and again offer prayer in the house of the two daughters, and in their behalf. As I bid them adieu, (Sarah's eyes being all drowned in tears as she requested me to notice her mother's death in the Crisis,) again like the mighty surges of the sea, came rushing into my soul those words that time could not efface,—"Bro. Pratt, when I am dead and gone, remember my children."

Sister, though all unconscious thou,
Whene'er I lift mine eyes and bow,
Though far away is cast our lot,
Thy children shall be ne'er forgot

Wales, Feb 7th, 1862 H. PRATT.

Died of diphtheria, in Bangor, Me., July 11th, 1861, WILLIE STRATTON, only child of James N. and Roxy A. Crowell, aged five years and ten months.

Willie's mind showed signs of early maturity. His sensitive nature, and aptness to learn, together with an affectionate disposition, made him the idol of doting parents. At an unexpected hour, cruel disease got hold of him. Medical skill was early procured, but to no effect. He had his senses to the last. He would often tell his mother she would not have him with her long. He chose the parlor for his place of secret prayer, and would ask his mother if she prayed to God to make her good. When struggling with death, he would say he never should die again. He met death, the king of terrors, with the christian's faith. When death struck, he wished his friends to sing,

"I want to be an angel,
And with the angels stand,
A crown upon my forehead,
And a harp in my hand!"

When finished, "there," said he, "you need not try any more to get me well." He knew the grave could not hold him, he would soon come forth blooming from his dusty bed, and rise to meet his Savior, and forever bask in the sunbeams of his glory. While his parents are left to mourn, let them remember, God hath said he would bring them "again from the land of the enemy." Then let your hearts be fixed, let your whole souls be stayed upon God, and while you mourn, be careful not to mourn as those that have no hope; but try and be all ready, waiting, looking, longing, for Jesus will soon come, and those that "sleep in Jesus will God bring with him." O let us all be very good. May God bless you, is the prayer of the writer. C. DAGGETT.

Feb. 11th, 1862.

FOREIGN NEWS.

By the arrival of the Teutonia, we have news from Southampton to the 1st inst.

The Russians have been defeated in Circassia.

French troops are being dispatched rapidly to Mexico.

The *Constitutionnel* says: "We find that the French population comprises in its totality 37,472,732 souls. France, therefore, finds herself to-day the second of the European powers as to population, Russia being the first with 58,470,000 souls, and Austria the third with 36,965,300."

The latest acquisition of property made by the Emperor is of the mansion in the Isle of Elba, in which his uncle was sent to hold his court by the Allied Sovereigns. His Imperial Majesty has purchased it from the husband of the Princess Mathilde, for the sum of 1,500,000f., and bestowed upon it the title of "Musee Napoleon."

TWO DAYS LATER.

By the arrival of the Steamship Asia, we have news from Liverpool to the 1st inst., and Queenstown the 2nd.

PARIS, Feb. 2. The *Independence Belge* asserts that the Southern Commissioners have informed the English government that in return for the recognition of the Southern Confederacy, they would establish an absolute free trade for fifty years, abolish the external slave traffic, and emancipate all the blacks born after the recognition. These offers, however, will not determine Lord Palmerston to abandon the policy of neutrality.

LONDON, Feb. 2. The proposition of Mr. Gregory for the recognition of the Southern Confederacy will be discussed soon after the opening of Parliament. An interesting and exciting debate and rejection of the proposal is expected.

BOMBAY, Jan. 13. The exportation of saltpetre from India, except to English ports, is prohibited. A large gold field has been discovered in Southern Mahratta.

MASON AND SLIDELL. These individuals, with their Secretaries, received a "severe letting alone" from the English public. There was not the least demonstration by the people on their arrival; not a cheer was raised, and they hurried on to Paris as quickly as possible.

DOMESTIC NEWS.

Burnside's Expedition.

Fortress Monroe, Feb. 11. By a flag of truce to-day we learn of the complete success of the Burnside expedition at Roanoke Island.

The Island was taken possession of, and Commodore Lynch's fleet completely destroyed.

Elizabeth City was attacked on Sunday, and evacuated by the inhabitants.

The city was previously burned, but whether by our shells, or the inhabitants, it is not certain. The first news of the defeat arrived at Norfolk on Sunday afternoon, and caused great excitement.

The previous news was very satisfactory, stating that the Yankees had been allowed to advance for the purpose of drawing them into a trap.

The rebel force on the island is supposed to have been only a little over 3000 efficient fighting men. Gen. Wise was ill at Nag's Head, and was not present during the engagement. When the situation became dangerous he was removed to Norfolk.

All the rebel gunboats but one were taken, and that escaped up a creek and was probably also destroyed.

One report says that only seventy and another that only twenty-five of the Confederates escaped from the Island.

General Huger telegraphed to Richmond that only fifty on the Island escaped.

There appears to be no bright side of the story for the rebels.

The Richmond Examiner in a leading editorial says: The loss of an entire army on Roanoke Island is certainly the most fearful event of the war. The intelligence of yesterday by telegraph is fully confirmed. 2500 brave troops on an island in the sea were exposed to all the force of the Burnside fleet.

They resisted with the most determined courage, but when 15,000 Federal troops were landed against them, their retreat being cut off by the surrounding element, they were forced to surrender. This is a repetition of the Hatteras affair on a large scale.

The following dispatches on the subject are taken from the Richmond papers of this morning.

Norfolk, Feb 10. The latest news states that Capt. O. Jennings Wise, son of Governor Wise, was shot through the hip and disabled, though his wound was not mortal. Major Lawson and Lieut. Miller were mortally wounded. About 300 Confederates were killed. Our wounded numbers over 1000. The number of Yankees wounded is about the same. Midshipman Cann had his arm shot off. The other casualties are as yet unreported. A late arrival of this morning says that Elizabeth City had been shelled and burned by the Yankees, and that the enemy were pushing on to Edenton.

Roanoke Island, Feb. 11. Gen. Burnside's expedition has won a glorious victory. We bombarded the fort on this island for seven hours on Friday, 7th inst, and at night a division of the troops were landed.

On Saturday forenoon there was a severe fight in Cypress Jungle. A masked battery was attacked and taken from the rebels.

The fight was a terrible one, one hundred and seventy Federals being killed and wounded in the engagement.

After the capture of the battery the enemy took to flight, and were pursued by our forces.

We captured over twenty-five hundred prisoners, together with five forts, forty cannon, and a large amount of ammunition and provisions.

The rebel fleet of eight steamers was destroyed, and one was made a prize of.

Gen. Burnside at once pushed on to Elizabeth City, and that place is now in possession of the Federal troops.

The canal communicating from Elizabeth City with Norfolk is now being destroyed by the rebels.

About four thousand Federal troops were engaged in the fighting on this island.

The rebels numbered six thousand, and possessed great advantage in position.

OFFICIAL REPORT OF GEN. BURNSIDE.

Headquarters Department, N. C.,
Roanoke Island, Feb. 10, 1862.

Major General Geo. B. McClellan, Commanding U. S. Army, Washington.

I have the honor to report that a combined attack upon this island was commenced on the morning of the 7th by the naval and military forces of this expedition, which has resulted in the capture of six forts, forty guns, over 2000 prisoners and upward of 3000 small arms.

Among the prisoners are Col. Shaw, commander of the island, and O. Jennings Wise, commander of the Wise Legion. The latter was mortally wounded and has since died. The whole work was finished on the afternoon of the 8th, after a hard day's fighting, by a brilliant charge in the centre of the island, and a rapid pursuit of the enemy to the north end of the island, resulting in the capture of the prisoners mentioned above. We have had no time to count them, but the number is estimated at nearly 3000. I am sorry to report the loss of about 35 killed and about 200 wounded, ten of them probably mortally. Among the killed are Col. Russell of the 10th Connecticut and Lieut Col Victor De Monteil of the D'Epineuil Zouaves.

I am most happy to say that I have just received a message from Commander Goldsborough stating that the expedition of his gunboats against Elizabeth City and the rebel fleet has been entirely successful. He will, of course, send his returns to his Department.

I have the honor to be, General,
Your obedient servant,
A. E. BURNSIDE, Brig. Gen. Commanding
Department of North Carolina.

Washington, Feb. 11. The President is not receiving visitors nor attending to much public business to-day, owing to the severe illness of his son William, to whom he is giving the most constant attention.

The correspondent of the New York Commercial writes from Washington:

"Gen. McClellan's headquarters will soon be removed across the Potomac, as everything has for some weeks been in readiness, and from the preparations made it is evident that he will be—or rather that he expects to be—far away from the shops of the metropolis.

Baltimore, Feb. 14. The Richmond Dispatch says: "Our Tennessee exchanges give us gloomy prospects for the future in that part of the confederacy. There is really a threatening state of affairs in East Tennessee, growing out of the idolatrous love of many of the people for the old Union."

The Port Royal correspondent of the Philadelphia Inquirer, writing 10th inst., says advices had been received from the fleet then on route for Savannah, up to Sunday afternoon, 9th inst.

Not only had the vessels succeeded in cutting off all communication between Fort Pulaski and Savannah, but the forces have destroyed the water pipes leading to the city and supplying it with water.

New York, Feb. 15th. The Times special Washington dispatch states that military men believe that Manassas will be evacuated.

[illegible] in our possession.

Chicago, Feb. 17. Fort Donaldson surrendered yesterday forenoon.

Generals Johnston and Buckner, with 15,000 rebels, are prisoners. Floyd stole away with 500 men on Saturday night.

Cincinnati, Feb. 17. This morning's Commercial has the following special dispatch:—

On learning that the rebels were evacuating Bowling Green, Gen. Buel ordered a forward march by Gen. Mitchell, to save if possible the railroad and turnpike bridges on Big Barron river. They had, however, all been destroyed when Gen. Mitchell reached the banks of the river.

The brigades of Gen. Breckinridge and Geo. Hindman were until Thursday evening at Woodland station. The rebels left nothing at Bowling Green but a few old wagons.

A part of the town is reported as being burnt.

It is believed that no rebel forces exist in Kentucky east of the direct road from Bowling Green, via Franklin, to Nashville.

Gen. Crittenden is trying to organize another army at Carthage on the south bank of the Cumberland. This is the only rebel force on the line from Bowling Green to Nashville.

Cumberland, Feb. 14. Gen. Lander made a forced march Thursday night, surprising and breaking up a rebel camp at Bloomey Gap, killing 13, capturing 17 commissioned officers and 45 privates, and losing but two men and six horses. He led the attack in person at the head of the 1st Virginia cavalry.

This opens the Ohio and Baltimore Railroad to Hancock again. Gen. Lander having cleared his department, renews his request to be relieved on account of ill health.

St. Louis, Feb. 16. This city is wild with excitement and rejoicing. The news has just been made public that the American flag waves over Fort Donaldson. The loss is heavy on both sides. One of Gen Grant's batteries was taken by the rebels, but was recaptured by our troops. The gunboats are said to be badly damaged.

The Eighteenth Illinois is badly cut up. The men fought like tigers. The loss on both sides is severe, but the amount is not known.

Schwartz's battery, taken by the enemy was recaptured.

The troops engaged in the fight were nearly all from Illinois. They are rivaling Buena Vista by their valor. They use the bayonet.

We find in the New York papers of Thursday evening last, Feb. 13th, interesting and important intelligence from Port Royal.

Expeditions against both Savannah and Charleston were in progress, and it is reported that a force of 4500 men had succeeded in marching to within eight miles of Savannah, reconnoitering parties penetrating four miles further.—*Boston Journal*

THE SANDWICH ISLANDS.—The sale of these islands to England has been mentioned by telegraph. It appears by official documents received by the Government that the Hawaiian rulers, having become deeply involved in debt, have sent to England to negotiate a loan on a mortgage of the islands, and that the prospects are such that an early foreclosure is certain, and that, consequently, England will take possession of the territory. It is more than hinted at that the extravagance of the Hawaiian Government, which has led to this proposition to borrow, has been connived at by the English Government, and it is also said to be certain that had our representatives at Hawaii only acted with common regard to our interests there, they would not have been in peril—as, if the contract in question is carried out, and its specified consequences ensue, (as they assuredly will,) we will be cut off from the only spot at which it is possible for us to have a coaling station on the route between California, China and the Indies.—*Boston Journal*

☞ The Chicago people are in a bad way; their hydrants give out fishes and tadpoles, and their water pitchers and tanks smell like the last run of shad. They have to strain all their drinking water, and the noise of the finny tribe in the pipes disturb the people so at night that they are compelled to muffle the pipes and wad up the faucets.

☞ The small pox is raging in Jewett City, Conn., to such an extent that the mills are stopped, the district schools suspended, public gatherings forbidden, and a general blockade proclaimed.

Quite a revival of religion is in progress in the Mount Holyoke female seminary. Thirty or more have lately professed to be converted.

Married.

In Boston, Feb 16th, 1862 by Eld. F. B. Morgan, Mr. WM. D. F. MILLER to Miss LAURA A. SEAVEY, both of Charlestown.

Notices, &c.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 21, 1861, to Feb 10th, 1862, $432.89.

J. S. Arnold	$1 00
A. O. Haley	2 00
E. G.	36
S. R. Gilman	1 00
J. Douglas	5 00
B. G. Gladstone	1 00
H. A. Groat	1 00
P. E. Armstrong	1 00
S. S. Brown	2 00
A. Logan	1.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

NOTE OF ELDER HIMES.—To those interested I wish to say that I have been detained in Lowell longer than I expected by the deep interest and successful gathering of the Advent people into a new and commodious place of worship. It was my intention to go direct from here to Canada West; but the pressing call from the New York church, with the fact that I could not so well serve them on my return, has induced me to change my plan and go to C. W. from New York about the first of March. I shall go by the Erie R. R. and call at Dansville, Springwater and Lewiston, and take the cars at Suspension Bridge, stopping at Hamilton a day, and then drive out to London, C. W., where I commence my work in that field.

Meetings will commence in New York in the Seventh-Day Baptist Chapel, in Eleventh Street, Friday evening, Feb. 21st, and continue about two weeks. J. V. HIMES.

Lowell, Feb. 14th, 1862.

WANTED.—One copy of "Materialism Scriptural, or the Doctrine of N. D. George Exploded," by Z. Campbell. Whoever will send me a copy, shall receive the payment immediately. R. R. YORK.

Yarmouth, Me.

Notice.

The next session of the Western Central Quarterly Conference will be held in Stark, March 6, Thursday P. M., 6 o'clock, and continue over the following Sunday. The meeting will be held at Sawyer's Mills. Brn. will call on Bro. D. W. Griffin, Williamson, Waugh, and others. Come, Brn. and Srs., to this meeting. Per order. H. B. SAVEY.

I. C. WELLCOME, Sec.

Notice.

BRO. GRANT, I shall be at Liberty after the 23d inst., and will stop in Boston or vicinity, if there is an opening, a part or the whole of March. [illegible] Hiram Munger.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Notice.

Edwin Burnham's permanent address is Newburyport, Mass. All who write to him for his labors will save him some trouble by addressing him directly at that place.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

For the Coming Struggle.

A Friend	$10.00
J. Hayden	[illegible]
Eld. S. Wheelock	37

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Boston, (Lowell Street Chapel) Sunday, Feb. 23d
H. L. HASTINGS.

Boston, Chapman (Large) Hall... Sunday, Feb. 23d
W. S. CAMPBELL.

F. H. BERICK. March 2d
J. S. WHITE. March 9th

Scituate, Mass. Lord's day, Feb. 23d
Danielsonville, C., Feb. 27th, 28th, Mar. 1st and 2d
M. GRANT.

Northfield Farms Feb. 23d
Thorndike, Mar. 1st
and over Sunday
Brimfield Mar. 4th and 5th
Ware Mar. 6th
Athol Mar. 9th
D. M. BEACH.

Vernon, Vt. Feb. 19th,
remain over the Sabbath and administer the ordinance of baptism.
Northfield Farms, at Bro. Gage's Feb. 26th
and remain over the Sabbath.
Erving, where brethren may appoint, Tuesday and Wednesday evening Mar. 4th and 5th
Thorndike Saturday, Mar. 8th
at Bro. Howard's house, and over the Sabbath, where they may appoint. GEO. CHAMPLIN.

West Brattleboro, Vt., (where Bro. Kendell may appoint) Feb. 26th and 26th
Hinsdale, N. H. Feb. 27th and 28th
Northfield, Mass. Mar. 2d
Erving. Mar. 3d
GEO. A. STREETER.

APPOINTMENTS FOR BRISTOL, CT.

S. S. Brewer Feb. 23d
S. P. Babcock Mar. 23d
I. K. Bellows. April 6th

Lawrence, Mass. Feb. 23
Lake Village, N. H. March 2d
J. COUCH.

Pawlings, N. Y. Feb. 23d
Plymouth Hollow, Ct. March 2d
Prospect March 9th
T. S. CANFIELD.

The Lord will, D. A. Jones will meet with the church at Lawrence, Mass., the first Sunday in March, and continue through the week and over the following Sabbath, where Bro. Joseph Churchill may appoint.

Swanville Feb. 20th
North Searsport Feb. 21st
Orrington Feb. 23d, 23d
East Greatworks Feb. 24th
Amherst Feb. 25th, 26th
Holden Feb. 27th, 28th
Bangor March 1st and 2d
L. L. HOWARD,
C. N. BUZZELL.

Surry, Me. Sunday, Feb. 23d
Between North Bend and Morgan's Bay meeting-house, as brethren may arrange March 2d
THOMAS SMITH.

Whitkerville, Vt. Feb. 21st
and over Sunday
Manchester, N. H. Feb. 23d
B. LOOKE.

Morris Feb. 23d
Roxbury Feb. 27th
Gray's Plain. March 2d
Prospect (Bro. Mix's) March 12th, 13th and 14th
Cheshire Street March 16th
New Britain March 18th and 19th
Warehouse Point March 23d
South Windsor March 30th
J. K. BELLOWS.

Salem, N. Y., (Pine Tree school-house) Feb. 23d
Sandisfield, Mass. Sunday, March 2d
Bristol, Ct. March 9th
Goshen, Ct. March 12th
Wrightville Sunday, March 16th
GEO. L. TEEPLE.

Warwick Plains eve, Feb. 22d
and over Sunday
Providence (Bro. Spencer's). Feb. 24th
P. C. RODMAN.

Springfield Feb. 21st
Hartford Sunday, Feb. 23d
New Britain Feb. 26th
Bristol Feb. 27th
Hartford March 2d
J. S. WHITE.

Pine Swamp, Ct. Sunday, Feb. 23d
Obeshire Street, Ct. Sunday, March 2d
C. GOODRICH.

East Boston March 4th
Portsmouth, N. H. March 9th
P. H. BURBANK.

Northwood Narrows Feb. 23d
London Ridge March 2d
Upper Gilmanton, (where Bro. Kidder may appoint) Sabbath, March 9th
ANDREW SIMPSON.

Barnstead, (Clark meeting-house) Feb. 23d
T. W. PIPER.

Exeter, N. H. Feb. 22d and 23d
Pelham (as Bro. Churchill may arrange) Feb. 26th
A. ROSS.

Augusta Feb. 20th to 23d
O. R. FASSETT.

Business Department.

Letters Received.

O D Woodruff, M E Hastings, H Batchelor, H L Hastings, E Johnson, N V Lyon, H Pratt, M Chandler, P E Armstrong, H E Otis, E McCulloch, W Shepherd, L W Levering, J W G[illegible], F S Canfield, J E C, W W Dougrty, J C Rogers, W Sheldon, H Munger, W. Shepherd, C F Hudson, S Matheson.

To Correspondents.

Bro. Nathan Fogg—We understand that the "Poke berries" advertised as a cure for a cancer, are the same as "Poke-weed berries," "Cocum berries" or "Garget berries," and sometimes called Pocan. The botanical name is *Phytolacca Decandria*.—e.

T. W. Smith—The word is *Zoe*.

Eld. I. Blanchard—We do as you request.

B. Burlingame—The $2.00 was received Jan. 20th and pays to 345.

W. P. Knightly—All right. You have paid to 324.

A. Dogan—The money ($1.00) was credited on our books Dec. 31st.

Bro. Mahl g—Bro. Z. Campbell's P. O. address is Fort Lee, N. J.

Eld. I. K. Lombard's P. O. address is Hammonton, N. J.

Bro. J. W. Eld[illegible]—Bro. Mansfield's P. O. address is Buchanan, Mich.

Bro. Munger—Bro. Armstrong's given name is William.

Cash Receipts.

The *figures* following the names show the *whole* number to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

J C osby 358, J Jerrold 358, W S Faunce 358, D A Grant 331, Lura Leach 369, D Hogarth 339, Miss F Kelley 340, H Pulver 359, N S Latimer 331, Mrs. Buchanan 336, E L Gibbs 369, A C Dailey 359, J Spicer 359, B Locke 374, C B Carr 357, A B Andrews 301, C Staples 355, C E Robinson 338, J Daniels 332, W Gilman 327, H A Groatt 349, H Dayton 364, R Austin 350, E G Emmons 364, A Brugger 369, A G Crockett 350, I Waters 396, O West 351, S Saunderson 336, A A Lawrence 374, M A Joyce 156, T J Atwater 360, J W Roberts 373, M A Thexter 323, I Ew[illegible] 335, E Snell 359, M A G Otis 359, J E Marsh 366,—$1 00 each.

W Cousins 354, S W Bartlett 345, A C Hovey 363, J Q Moulton 353, D. W A Manning 372, M C Philbrick 362, H R English 358, J Woodard 351, J P Darling 338, R G Gladstone 372, S Basford 355, R Addison 426, C Haley 341, J Haley 339, J N Downs 366, Mrs. M Wilson 365, J Lantz 387, J D Chester 387, Miss Capp 371, A W Griggs 362, J McClelland 347,—$2 00 each.

C C Dow 364, S Faunce 338, J Chickering 371, C Bellringer 329, J G Putnam 364,—3.00 each.

H M Ring 341, $1.50, S Weston 338, 50 cts, C H Smith 345, 50 cts, C McNell 390, $4.00; O Lawson 424, $4.00, L Woods 396, $5.00, H A King 350, $1.56, D W Griffin 333 $1.47, E C Gordon 346, 50 cts, W Davis 351, $1.26.

BOOKS AND TRACTS.

S W Bartlett 15 cts, E. Hawk m 12 cts, H A Ring $3.44, D W Griffin $3.53.

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For the Crisis.

The Year 1861.

Like a wave of the sea,
That dashes on shore
And is gone in a breath,
To be seen never more;
Like the vapor that fleeth
So quickly away,
When shines in its brightness
The orb of the day,—

Our days and years vanish,
We greet them—and then
Where are they? Gone, gone,
To return not again.
Yet their records are kept,
And we'll meet them at last,
When Time's number'd cycles
Are all in the past.

The year that hath left us
But yesterday, bore
A scroll full of import—
Its reign is now o'er;

Yet its deeds will live on
Till that great final day,
When the heavens shall flee,
And the earth melt away;

When the Ruler of all,
From his place on the throne,
To all nations and tongues
Shall these records make known.

And the impress that's left
On the year that is past,
Will be met and reviewed
By each mortal at last.

A. C. Judson

For the Crisis.

What is Truth.

God said, Gen. 2: 17,—"Thou shalt surely die." Ezk. 18: 4,—Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die."

The Serpent said, Gen. 3: 4, 5,—"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil."

God said, Ps. 37: 20,—"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 49: 20,—"Man that is in honor and understandeth not, is like the beasts that perish." Ps. 104: 35,—"Let the sinners be consumed out of the earth, and let the wicked be no more." Prov. 29: 1,—"He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy." Isa. 43: 17,—"They shall lie down together; they shall not rise; they are extinct." Isa. 60: 12,—"For the nation and kingdom that will not serve thee shall perish." Ezk. 18: 20,—"The soul that sinneth, it shall die." Obadiah 1: 16,—"Yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Mal. 4: 1,—"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

The Serpent said, or, as orthodoxy has it, man is an immortal sinner, or is possessed of an immortal soul that will have to live forever and eternally in misery; or burn eternally and never burn up; or be eternally dying and never die; or, as a Methodist minister expressed it, "Die the death that never dies"; or, as Benson says (and I believe he is a Methodist commentator), "Infinite justice arrests their guilty souls, and confines them in the dark prison of Hell till they have satisfied all its demands by their personal sufferings, which, alas! they can never do. God is present in hell in his infinite justice and Almighty wrath as an unquenchable sea of liquid fire, where the wicked must drink in everlasting torture. The presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his love, so hell would be no hell if God did not there display his wrath."

God said, Matt. 3: 10–12,—"Therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire. And he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Luke 13: 4, 5,—"Or those eighteen upon whom the tower of Siloam fell, and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish." Acts 3: 23,—"And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people." Rom. 6: 23,—"For the wages of sin is death." James 5: 20,—"Let him know that he which converteth the sinner from the error of his way, shall save a soul from death." Rev. 21: 8,—"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

The Serpent said, "It is the presence and agency of God that gives everything virtue and efficiency, without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see to the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt. His fiery indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being and render all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their nature will admit. Number the stars in the firmament, the drops of rain, the sand on the sea shore; and when thou hast finished the calculation, sit down and number up the ages of woe: let every star, every drop, every grain of sand, represent one million of tormenting ages, and know that as many more millions still remain behind, and yet as many more behind these, and so on without end."

God said, Ps. 37: 11, 29,—But the meek shall inherit the earth. The righteous SHALL inherit the land and dwell therein FOREVER." Ps. 104: 5,—"Who laid the foundations of the earth, that it should not be removed forever." Ps. 115: 16,—"The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." Prov. 11: 31,—"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Isa. 60: 21,—"Thy people also shall be all righteous; they shall inherit the land forever." Dan. 7: 27,—"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom; and all kingdoms and dominions shall serve and obey him." Matt. 5: 5,—"Blessed are the meek; for they SHALL inherit the earth," (not heaven). Rev. 11: 15,—"And the seventh angel sounded; and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. 21: 2,—"And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 5: 9, 10,—"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the EARTH."

Dear Brn. and Srs., this is God's truth.

The Serpent said, and this same orthodoxy has it, that if the wicked turn to God, that at death, or soon after, the soul goes to heaven, or paradise, and is around the throne of God, singing, and enjoying his presence; or, as I heard a Baptist minister say a few days since, on a funeral occasion, (the little dead girl lay there before him,) "She is in heaven, before God's throne, in great enjoyment." He then spoke of a favorite hymn that she used to sing while alive—

"I want to be an angel,"

and he took the position that her desire was now gratified, that she was now an angel. I could see no reason why she might not "communicate," as Spiritualists say.

This is the serpent's first lie continued.

Sandy Hill, N. Y. Ira Fancher.

Correspondence.

From Eld. S. S. Brewer.

Dearly Beloved:—With a heart more conscious of my own weakness and inability to do that which is well-pleasing in the sight of my heavenly Father without his assisting grace, and yearning over a generation criminally guilty of an unconsciousness both of their religious obligations and their approaching doom, I now pen a few lines for the Crisis. In surveying the past, and placing myself by faith amid the dim distant ages anterior to the fulfillment of judgments, I feel humbled and awed into reverence in marking the goodness of God, when inspiring the hearts and guiding the pens of holy seers and prophets to write in advance the rise, fall and destiny of nations. The question then recurs to my mind, if a holy being has thus fulfilled his good pleasure in demonstrating the declaration of the one "among the herdmen of Tekoa, "surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." He has to this generation given a greater amount of instruction than to any previous age of the world. Heaven-favored people! blest above all others! great will be thy condemnation. If the great teacher denounced a woe on Chorazin and Bethsaida, declaring it to be more tolerable for Tyre and Sidon at the day of judgment, oh mercy! what a fate awaits the present world when the Almighty shall fulfill these awful maledictions, Job 21: 30,—"*The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath.* 2 Pet. 2: 9;—"And *reserve* the unjust unto the day of judgment *to be punished.*" The great day of his wrath hasteth greatly, when the words of Jesus shall be fulfilled—"*All* that are in the graves shall come forth; *they* that have done good unto the resurrection of life, and *they* that have done evil unto *the resurrection of damnation.*" That same Jesus that made the declaration that heaven and earth should pass away, but his words should not pass away, will certainly fulfill this plain, positive sentence. It doth appear to me that awful day is very near.

For several weeks I have been confined at home on account of sickness of Mrs. B. and myself. Either one of us has felt loth to see week after week pass away without being able to meet with and encourage the little flock, or warn poor impenitents to flee from the approaching day of doom now so manifestly casting its shadow but little in advance of its dread, yet ever blessed realities. Great day! that terminates the conflicts of a universe, when all must appear before the judgment seat of Christ. Day of sacred and eternal re-union to God's grief-stricken and weeping saints! Their night of weeping has been long and dreary. Their pathway has been strewn at times with the mangled bodies, smouldering ruins of once happy homes, where once the altars of prayer sent up a sweet smelling savor to that ear ever intent to listen to the plaint of his suffering saints. They have trodden amid the ashes and calcined bones of fathers, mothers, brothers, sisters, children. They have wept at the cross, and mourned at the tomb of Joseph. They have fallen prostrate in secret with hearts burdened and overwhelmed in mental anguish at the recollection of Calvary, as they have waked afresh the tragic scenes of that doleful day; while from the head, the hands, the side, the feet, blood, sorrow and love flowed so freely from the thorn-crowned sufferer. In humble penitence and godly sorrow they have wept, mourned and repented of and over wrongs inflicted and received. They have wept at the severing of tender and affectionate ties, that have entwined around kindred and sympathetic hearts. The coffin, earth and winding sheet, with the graves of loved ones, continue to afflict the weeping Bride of Christ. The despised ones who have distinguished themselves within a few years past by believing in and preaching the coming of the Just One, are made sad week after week at the indiscriminate ravages of the enemy, Death. The loved, the dear ones, are passing away. Our fathers and mothers are falling

"Like leaves in wintry weather"

Look at the standard bearers that have been stricken from our midst within a few short years. Brn. Miller, Fitch, Kent, Barry, Smith, Hastings, Hazelton, Porter, Merrill, and still the monster cries give! give! And now again my heart is made sad. A prince and good man is fallen in Israel. Bro. John Howell is no more! Fallen with his armor on. He sleeps sweetly. Peace to thine and thy dear little Johnny's precious dust! O death! thou insatiate monster, thou hast crushed another fond heart, and made many sad. Dear Sister H., my prayer for thee is, that the divine consolations flowing from the Rock of Ages may be neither few nor small in thy lonely pathway, through thy night of weeping. Praise to Him that alone can succor in these days of trial and peril! The morn of joy hasteth—

"When these, new rising from the tomb,
With brighter lustre far shall shine,
Revive, with ever during bloom,
Safe from distresses and decline."

Plymouth Hollow, Conn.

From Eld. A. N. Seymour.

Dear Brethren:—For the last six weeks I have been visiting the brethren in Gilead, Jackson's Prairie, Middlebury, Pine Creek, Goshen, and Waterford. We had a good hearing as a general thing, although some of the time the roads were so extremely bad that only a small congregation was obtained. We found the friends of Jesus all stable, firmly established in the glorious hope of eternal salvation soon to be realized by the coming of the great Head of the church. There was only one thing that produced a feeling of regret in my mind, and that was a lack of *self devotion*, a real hungering and thirsting after God and godliness, and more fervency of soul in laboring for the salvation of dying men from error to truth, from sin to that righteousness connected with faith. May God's people every where break loose from the world, worldly amusements, and *every influence* calculated in its nature to produce coldness, formality, and a spirit that too much resembles the popular christianity of these degenerate times. Would we accomplish good; would we scatter light and salvation among men; would we be the means in God's hands in arousing the Pharisaical religionists and the world in these eventful and perilous times, and succeed in bringing many souls to Christ, which will ultimately be stars in our crowns of glory,—we must elevate the standard of our holy religion. It runs much too low; it partakes too much of the spirit of the age. The tone of our piety must run deeper, broader. There must be a God in it—the God who knows every thought and scrutinizes every act and desire of the human soul. If I mistake not, I discover while contrasting the church now with the church of God in apostolic times, a marked difference. There was then a faith, a zeal, a sacrifice, a holy ardor, a toiling for the salvation of unregenerate men, that demonstrated to an unbelieving world that God, Christ, and the Holy Ghost were with them with power; and the result was, multitudes embraced and confessed Christ. We need just such a christianity now. We must have it in order to save souls and to hail with joy the opening day of our Lord Jesus Christ.

Dear Brethren, there are *two truths* which I consider *present truths* for this generation; and all who cherish the expectation of being saved must believe them heartily, and with a heart devoted to God live in the enjoyment of the same. These truths are, a deep overflowing love and desire for the coming of Christ, and holiness in all our thoughts, conversation, desires and actions. Oh! dear brethren and sisters, will you lay these thoughts to heart, weigh them impartially, that you may be found without spot and blameless at the appearing of Christ?

Jan. 4th, 1862.

From J. A. Sober.

Bro. Grant:—You will see from the date of this letter that I am located in a new field of labor. I was formerly at Burlington, Mich., but at the earnest desire and request of the brethren in this part of the State, I have located in this place, to proclaim the good news of the coming kingdom of our Lord and kindred truths, to the people of this portion of Michigan. You will also recollect that I was unanimously appointed by the Holly Camp-meeting to act as their evangelist for the coming year. Well, here I am on the ground, and in my appointed field of labor, where I arrived Nov. 21st, about noon, and, after unloading my goods, etc., drove nine miles on my way back to Burlington, and preached in the evening in the town of Holly to an interested congregation, from Gal. 6: 7, 8. The next day I rode about forty-five miles, and so on until I reached Burlington, Nov. 26th. Resting two or three days, I started off again for Grand Blanc, and reached here Dec. 4th, after a tedious journey through rain and snows. My health is so much impaired I have preached but two sermons since my return, but I am in hopes of being able in due time to harness anew for the conflict.

I wish, therefore, to say to those brethren who are expecting preaching from me in their respective localities, that in the providence of God I will be among you soon to hold forth the good news. Meanwhile, beseech God on my behalf that his word may reach the people, that I may present it in such a manner that it will convict and convert the unbelieving to God and his word. If we would see souls converted to God, we must labor for that object. Brethren, are we not dilatory in this matter? Do we not as a ministry preach more theology, or what is termed *doctrine*, than we do practical godliness and holy living? I think we do. Will we reform? The cause will never prosper until we do reform in this respect in good earnest. *Now* is the time. Again: Are you not censorious and sarcastic with those who differ from us in theology? Let us be more mild, more like our Master. When reviled, revile not again. I have learned a little molasses will catch more flies than gallons of vinegar. "*Preach the truth in love.*" God's servants must not strive.

Another thing. We don't pray enough. If we would spend in praying to God what time we consume in debating questions to no profit, we would do more for God in one month than we now do in twelve. Come, brethren, pray more and debate less. Do you pray in your families? Do you pray in secret? Do you pray anywhere?

Grand Blanc, Mich., Dec. 20th.

From Bro. A. Chamberlain.

Bro. Grant:—Eighteen years I have been looking for the Lord. His coming and kingdom has been my only hope and comfort. I have been through much tribulation, but the Lord has blessed me in the conversion of my eldest children, and we are happy in the glorious expectation of the speedy return of our Lord, and though we are poor in this world, we are rich in faith.

"O land of rest, for thee I sigh"

I would say that we prize the Crisis very highly. We could not well get along without it. I am astonished that some parents, who call themselves Adventists, allow their children to play cards, and go to dances, and to all the places of vain amusement, and seem to say nothing against it. Oh! how astonishing that they can do so, and still profess to be looking for the Lord. May the Lord bless you abundantly, is my prayer. It is very evident to me that the end is right upon us, and what we do, must be done quickly.

Worcester, Mass., Dec. 25, '61.

From Bro. John Taylor.

Bro. Grant:—I like the present title of the paper. It appears to me to be the only title that could be given, considering the hope of the church and the present state of the world. *Crisis* is a Greek term. It is the root of such words as criterion, critic, etc., words which indicate a refined activity of the mind. The law of Crisis in its operation is defined to be that climax of silently operating forces, which, when reached, turns the balance and rushes to a result. The last judgment is in the Scriptures called a *Crisis*. That the world has arrived at a climax, or crisis, cannot be denied, but is believed in by all.

In talking with a most rank infidel and Spiritualist (two years ago) on the present state of the world, he said he knew that the world was dawning on a better age, or, as it is called by the popular church, the millennium, because the world at present was as *bad as it could possibly be*; consequently it must be better, as the world was never to be destroyed by fire. I directed his attention to 2 Peter 3: 7,—"But the heavens and the earth which are now . . . are reserved unto fire, against the day of judgment and perdition of ungodly men." He replied that it was strange that any reasonable man could believe such stuff as that God would burn this beautiful world, and mankind too, seeing that man was a part of God himself, being naturally immortal. "Every thing here was only a change for a better—from one sphere to another—from the body's shell to the realities of the spirit land." Such language fully fulfills the Scriptures.

New Sharon, Me., Dec. 23, '61.

For the Crisis.

The World to Come.

BY GEORGE W. GREEN.

Beyond these scenes of mortal woe,
Beyond this life where sorrows flow,
There is a world—'tis yet to come—
Where humble saints shall have a home.

Resplendent is that world of light,
Where saints shall reign in glory bright;
All free from care, and toil, and strife,
They there shall have ETERNAL LIFE.

No more shall Satan's tempting hand
Beset the saved, the shining band,
But they shall there behold the face
Of Him who saved them by his grace.

Nor grief, nor pain, shall enter there,
For all is glorious, bright and fair,
And saints immortal on that shore
Will sing and shout forevermore.

Memphis, Ind.

For the Crisis.

Will the Wicked Dead live again?

(Concluded.)

That the wicked dead will live again is still more evident, from the fact that the Scriptures declare they must die a "*second death*"! Rev. 20: 14, and 21: 8. In order for the wicked to die a second death, they must have a *second life*; for no one can die a second time unless they are first made to live again.

The phrase "second death" needs special attention. The original word for *second* is *duteros*, and is the same word as found in Matt. 26: 42, John 4: 54, 1 Cor. 15: 47, Heb. 9: 28, Rev. 2: 11, 8: 8, 16: 3, 20: 6, 14, 21: 8, and reads as follows: "He went away again the *second* time"—"This is again the *second* miracle," etc.—"The *second* man is the Lord from heaven"—"Unto them that look for him shall he appear the *second* time, without sin, unto salvation"—"He that overcometh shall not be hurt of the *second* death"—"And the *second* angel sounded"—"And the *second* angel poured out his vial"—"On such the *second* death hath no power"—"This is the *second* death"—"Shall have their part in the lake which burneth with fire and brimstone, which is the *second* death." Greenfield defines *duteros* to mean "*again, the second time, another time.*"

The original word for *death*, (*thanatos*) is the same word as is found in Rom. 5: 10, 12; 6: 9, 21, 23; Rev. 2: 11, 20: 14, 21: 4, 8, which reads as follows.—"We were reconciled to God by the *death* of his Son"—"Sin entered into the world, and *death* by sin, and so *death* passed upon all men"—"Christ being raised from the dead, dieth no more; *death* hath no more dominion over him"—"For the end of those things is *death*"—"For the wages of sin is *death*"—"He that overcometh shall not be hurt of the second *death*"—"This is the second *death*"—"There shall be no more *death*"—"All liars shall have their part in the lake which burneth with fire and brimstone, which is the second *death*." This word *thanatos*, is defined by Greenfield to mean, "*death*, i. e., *the extinction of life*," etc.

Now I confess my inability to perceive how any one can die the *duteros thanatos*, (second death), unless they live "*again, the second time*, another time"! and then suffer the "*extinction of life*;" for no one can suffer the "*extinction of life*," unless they shall have first lived "*again, the second time, another time*"! T. M. Preble.

Concord, N. H., Nov. 21, '61.

P. S. In my last article on this subject, which appeared in the Crisis of Oc. 9th, I am made to spell anazao, anazoo; and in my reference to Rom. 14: 9, where the word is found, I am made to refer to Rom. 14: 3. The critical reader will notice that in my reference to Rom. 14: 9, and Rev. 20: 5, I follow the marginal reading, anazao, as found in Greenfield, the meaning of which, as defined by him, is, "*to live again, recover life.*"

Selections.

Books of the Bible.

When and by whom were the books of the Old Testament first collected and arranged?

By Ezra, about 450 years before Christ. The five books of Moses had been kept with the ark of the covenant, Deut. 31: 25–26, and Joshua had written the portion of Scripture bearing his name "in the books of the laws of God." Joshua 7: 25–26.

What are the most prominent translations of the Bible that have been made?

The Septuagint, the Vulgate, Douay, and the English of King James' Bible.

What is the meaning of the word Septuagint?

Seventy. The translation was so called because it was made by seventy, or more strictly speaking by seventy-two men; six having been chosen from each of the twelve tribes of Israel for this purpose.

When and where was this translation made?

At Alexandria, in Egypt, about 400 years before Christ. It was a translation of the Old Testament only from the Hebrew into the Greek.

How was this regarded by the Jews in time of Christ?

It was regarded with peculiar reverence. Our Savior and the Apostles in their discourses generally quoted from this version.

What is the Vulgate translation?

It is a Latin translation of the Septuagint, not of the Hebrew, and so called the Vulgate, because, being the only version which the Roman Catholic Church holds to be reliable, it is in that Church the common version.

When and by whom was this translation made?

By Jerome, about the year A. D. 400. It was hastily made, and became very incorrect by many changes.

What of the Douay Bible?

It is an English translation of the Vulgate, with notes and comments, and is the only English Bible approved by the Roman Catholic Church.

From what did it receive its name?

From the place where it was first published—Douay, a town in France.

When was it published?

In 1610.

Why does it differ so much from our English Bible?

Because it was made, not from the original Hebrew, but from the Vulgate, which was from the Septuagint, and very imperfect. It could not be as correct as a translation made directly from the Hebrew.

Why is our English version called "King James' Bible?"

Because it was made during the reign of James I., King of England.

When was it begun and when completed?

In the year 1607 the work was commenced, and was finished in about three years, and published in 1611.

By whom was this translation made?

Fifty-four of the most learned men of the kingdom were appointed for the task. Seven did not serve, leaving forty-seven as the number who were actually engaged in the work.

How was the labor apportioned among this number?

They were divided into six classes, to each of which a certain portion of the Bible was given to translate, not from the Latin nor from the Septuagint, but directly from the original Hebrew and Greek.

How will our English Translation compare with other versions of the Bible?

It is said by the most competent judges to be better than any other.

When and by whom was the Bible first divided into chapters?

It is generally said to have been done by Cardinal Hugo, A. D. 1240. But as early as the third century, the four Gospels had been divided into chapters.

When and by whom were the chapters divided into verses?

By Robert Stephens, in the year 1551. It is said that he performed the greater part of this laborious task while on horseback, on a journey from Paris to Lyons.—*S. S. Journal.*

The Way to do Good.—It often happens in our efforts to do good, that a tender interest manifested in the temporal wants of those whom we would benefit, opens a way for their spiritual profiting. As is wisely said by Mr. Barnes, "If we wish to incline others to our opinions, or to bring them to be christians, nothing is better adapted to it than to show them kindness, and even to minister to their temporal wants. Benevolence toward them softens the heart, and inclines them to listen to us."—*Tract Journal.*

Advancing.—How the world advances! A railroad is now in operation thirty-seven miles from Smyrna to Ephesus; and at a meeting of the company held in London on the 29th of November, the chairman, Sir Macdonald Stephenson, announced that in about a month the line would be extended ten miles, and afterward ten more, making fifty in all; this last ten miles being a deviation from the original by which they would reach a no less important place than Ephesus itself.

The Vastness of a Trillion.—Not a trillion of seconds has elapsed since the creation of Adam! nor will that number have elapsed until Feb. 1st, in the year of our Lord 25,825! for in a trillion of seconds there are 31,687 years, 32 days, 1 hour, 46 minutes, and 40 seconds.—*City and Country.*

Hygiene.

"This is for your Health."—*Paul*

Well Done.

Some two or three years since, the "Congregational Friends" adopted the following resolutions at their yearly meeting, in Pennsylvania. We are indebted to the *Christian Messenger* for a copy of them. They are as follows:—

"We record our earnest testimony against the use of tobacco on the following grounds:

1. It is unnatural, unnecessary and useless. The appetite for it is wholly artificial.

2. It is offensive to a refined taste. This is evident from the fact that men of cultivation instinctively shrink from even the suggestion that their mothers, wives and daughters may become slaves to the use of this noxious plant.

3. It is expensive—a waste of money. What a shame that men should pay more for this poisonous, filthy weed, than for the support of schools and colleges! Few countries, in proportion to their population, consume so much of it as the United States.

4. We have the authority of eminent physicians for declaring that it is exceedingly injurious in its effects upon the human system—that it tends to produce various diseases, and to shorten life. In the light of physiology, more lives are destroyed by tobacco than by intoxicating liquors.

5. Like every other poisonous stimulant, it tends to blunt the intellectual faculties, and the moral feelings. Other things being equal, who would not have more hope of enlisting the influence of an assembly of men in favor of any good cause, if they were in no way addicted to the use of tobacco? What preacher of righteousness would not be encouraged by the knowledge that his audience was too refined—too much under the influence of their higher feelings to indulge so vulgar a habit?

For these reasons and for others which we cannot now specify, we earnestly advise all whom our voice may reach, to banish the use of tobacco from their families—to discountenance it in the community, and especially to warn the young against acquiring a habit so pernicious, filthy and degrading. We are the more careful to utter our testimony against this evil, because it exists among OURSELVES. Not a few of those whom we love, and who are associated with us in the cause of reform, are the SLAVES of TOBACCO. They are bound, is! these many years? and having no strength to break their chains. We rebuke them with christian fidelity, and in the spirit of love."

Dear reader, if you are addicted to the use of tobacco, we entreat you in kindness to break the habit at *once*. In the strength of the Lord, *now* say, I will *never* touch it again. Do not be conquered by tobacco any longer. Be a free man, unfettered by any bad habit. Do not let another boy or man refer to you as an example of a *christian* who uses the filthy weed. Come, brother, quit it *to-day*.—*o.*

How People Take Cold.

The seeds of a million deaths of the beautiful, the honored and the good, will be sown this year by indifference to the statement I am going to make in reference to the time and manner of taking colds. I will not now perplex the reader with a disquisition on the physiology of colds, but will simply bring to mind what any reader will recognize as an old but forgotten acquaintance.

The *time* for taking cold, is after your exercise; the *place* is in your own house, or office, or counting-room. It is not the act of exercise which gives the cold, but it is the getting cool too quick after exercising. For example, you walk very fast to get to the railroad station, or to the ferry, or to catch an omnibus, or to make time for an appointment; your mind being ahead of you, the body makes an over effort to keep up with it, and when you get to the desired spot, you raise your hat and find yourself in a perspiration; you take a seat, and feeling quite comfortable as to temperature, you begin to talk with a friend, or if a New Yorker, to read a newspaper, and before you are aware of it, you experience a sensation of chilliness, and the *thing is done*; you look around to see where the cold comes from, and find a window open near you, or a door, or that you have taken a seat at the forward part of the car, and it moving against the wind, a strong draft is made through the crevices. Or may be you meet a friend at a street corner, who wanted a loan, and was quite complimentary, almost loving; you did not like to be rude in the delivery of the two-lettered monosyllables, and while you were contriving to be truthful, polite, and safe, all at the same time, on comes the chilly feeling from a raw wind at the street corner, or the slosh of mud and water in which, for the first time, you noticed yourself standing. . . .

I cannot give further space to illustrations to arrest the attention of the careless, but will reiterate the principle for the thoughtful and observant: Get cool slowly. After any kind of exercise, do not stand a moment at an open door or window. When you have been exercising in any way whatever, winter or summer, go home at once, or to some sheltered place; and however warm the room may seem to be, do not at once pull off your hat and cloak, but wait awhile, some five minutes or more, and lay aside one at a time; thus acting, a cold is impossible. Notice a moment: when you return from a brisk walk and enter a warm room, raise your hat, and the forehead will be moist; let the hat remain a few moments and feel the forehead again, and it will be dry, showing that the room is actually cooler than your body, and that with your out-door clothing on, you have cooled off full soon. Among the severest colds I have known men to take, were the result of sitting down to a meal in a cool room, after a walk, or being engaged in writing, have let the fire go out, and their first admonition of it was that creeping chilliness which is the ordinary forerunner of a severe cold. Persons have often lost their lives by writing or reading in a room where there was no fire, although the weather outside was rather comfortable. Sleeping in rooms long unused, has destroyed the life of many a visitor and friend. Our splendid parlors, and our nice "spare rooms," help to enrich many a doctor.—*The Mute and the Blind.*

"*They die in consequence of inhaling their own breath.*"—The coroner's inquests in London daily show that every week, in that city, children are suffocated in bed, or under the shawls of mothers. They die, as the coroner is constantly stating, in consequence of inhaling their own breath, which is a compound of carbonic acid gas. They are, in fact, in the same situation as a person who is locked up in a room which is full of the fumes of charcoal. The children are gradually overpowered by the deleterious atmosphere, and die without a struggle, it being thought that they were in a sound sleep.—*Exchange.*

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 335. BOSTON, WEDNESDAY, FEBRUARY 26, 1862. VOL. XIV. NO. 24.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Pilgrim Longings.

I long to see the Savior come
In yonder clouds of glory bright,
And take to their eternal home
His ransomed people, clothed in white.

I long to see those loved ones dear,
Triumphant from the grave arise,
No more in pain to suffer here,
Forever safe in Paradise.

I long to see the ransomed host
Of every age and tongue and tribe,
O'er death and graveyards make their boast,
And glory to their Lord ascribe.

I long to see the curse removed,
And sin and death forever die,
And all these who have faithful proved,
Immortal bloom, no more to sigh.

I long to hear the welcome sound—
"Well done, thou servant of my choice,
Thou didst in works of love abound,
And faithfully obeyed my voice."

I long to wear the crown of life,
When victory through Christ I've won,
When freed from earthly toil and strife,
And Jesus' will on earth I've done.

I long to pluck from life's fair tree
The monthly fruit of various kind;
I long to drink life's water free,
And pleasures new forever find.

Springfield, Mass. G. L. Rice.

For the Crisis.

The Opening of the Third Seal.

NUMBER THREE.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."—Rev. 6: 5, 6.

The opening of this seal presents the Mohammedan delusion, predicted in Dan. 8, under the figure of a little horn, the same figure used in the previous chapter to predict the Papal delusion, or the "man of sin," as Paul calls it. 2 Thess. 2: 3. The Mohammedan delusion being predicted last in the order of time by Daniel, would appear first, as the ancient books were unrolled in a reverse order from that in which they were placed upon the roll. Black and white are opposite colors; and therefore Mohammedism is represented under the figure of a black horse, to show that it was no imitation of Christianity, or the white horse, as the Papacy was which is symbolized under the figure of a pale horse, an imitation of white. These characteristic distinctions are sufficient to identify them. Leaving the pale horse, therefore, for another opportunity, I shall proceed to examine the evidence that the opening of the third seal presents the Mohammedan delusion.

I suppose that under the six seals is figuratively embodied the whole that John was commissioned to reveal. The kingdom of Christ on earth is the object of assault by all the anti-christian powers; and the sequel will show that it will not be fully established until he himself shall go forth conquering and to conquer. Mohammedism being one of the strong pillars of anti-christ, it should occupy a conspicuous place among the seals. This false religion has been professed for more than eleven centuries by many millions of the human race, and at present prevails from the Ganges to Morocco, inclusive of a vast number of very populous islands, and every country where the tribes of Malays settle, in one direction, and from the southern extremity of Arabia to the borders of Hungary in another. Mohammed, the founder of this singular and spreading faith, was born A. D. 569. His ancestors were princes, and his family possessed, by hereditary right, the custody of the Caaba at Mecca in Arabia, which was a place of worship resorted to by the Arabians long before the time of Mohammed. The respectability of his descent, together with the relation he sustained to the religious institutions of his country, show the propriety of pointing him out as a star fallen from heaven, Rev. 9: 1. The minister who presides over a church of Christ is called an angel, Rev. 2: 1; and the seven stars in the right hand of Christ represented the angels of the seven churches, Rev. 1: 20. Hence the ministers of true religion are called both angels and stars. In like manner Mohammed, being a minister of a false religion, is called a fallen star; and the angel of the bottomless pit, when he raised armies to propagate it, and compelled men to receive it. Rev. 9: 11. He first tried to persuade men by preaching; in this respect he imitated the ministers of Christ. But failing in this, he resorted to arms.

Mohammed was in the fortieth year of his age when he assumed the character of a prophet. The state of the world at that time was highly favorable to the introduction of a new religion. The purity and simplicity of the doctrines of Christ had been contaminated and perverted by the artful wiles of priestcraft, which caused the grossest impositions to be practiced upon an ignorant laity; pomp, splendor, and unintelligible worship were substituted for the devotion of the heart, while the prayers offered to imaginary and fictitious saints had effaced all just notions of the attributes of Deity.

Such a state of the world in the latter time of the four kingdoms into which Alexander's empire was divided, was the time predicted by Daniel 8: 21–23, "*when the transgressors are come to the full*," for the standing up of "a king of fierce countenance, and understanding dark sentences," the same king which is the angel of the bottomless pit. Rev. 9: 11. Mohammed had made two journeys into Syria, where he had informed himself of the principles of Judaism, and the jargon which bore the name of Christianity. The Arabian tribes, who occupied the country from Mecca to the Euphrates, were at that time known by the name of Saracens; their religion was chiefly gross idolatry, Sabianism having spread almost over the whole nation, though there were likewise numbers of Christians, Jews, and Magians interspersed in those parts. Mohammed began his eventful project by accusing both Jews and Christians of corrupting the revelations which had been made to them from heaven, and maintained that both Moses and Jesus Christ had prophetically foretold the coming of a prophet from God, which was accomplished in himself, the last and greatest of the prophets. Thus "he magnified himself even to (or against, margin) the Prince of the host." Dan. 8: 11. He delivered detached sentences as he pretended to receive them from the Almighty through the angel Gabriel. These were the "*dark sentences*" of verse 23; and when he employed the fierce Arabs to enforce his new religion, he became "*a king of fierce countenance*." His power then was mighty, but not by his own power. He "destroyed wonderfully, and prospered and practiced," verse 24, else his religion could never have spread over so great a proportion of the earth, and continued to hold so many millions to this day.

The above history of Mohammedism, as compared with the prophecy of Daniel, is sufficient to show that it is the little horn of chap. 8; and that of chap. 7 so clearly points out the Papacy that there can be no mistake in relation to it. Therefore, since these two horns of anti-christ occupy so conspicuous a place in the prophecy of Daniel, which were to arise about the same time in the Christian era, the one out of the Grecian, the other out of the Roman empire; and since they have been for more than eleven centuries the two colossal pillars in the temple of anti-christ, it is reasonable to suppose that they are symbolized, Mohammedism by the black, and the Papacy by the pale horse of Rev. 6. After Daniel had received this vision, he was told to shut it up, at the same time being notified that it should be for many days—verse 26. Consequently this vision composed one of the seals of the book which he was ordered to shut up and seal to the time of the end, 12: 4. Therefore it must have been one of the seals opened by the Lamb.

We will now endeavor to trace some corresponding features between the black horse and his rider, and Mohammedism as predicted by the Revelator; for I suppose the seals to give an emblematical sketch, as the leaves were unrolled, of the contents of each seal, which is subsequently filled out and more fully explained by the use of other and more comprehensive symbols, in the following chapters of the book of Revelation, when the events symbolized at the opening of each seal are given by the use of other figures in the order of time as they were successfully to be fulfilled.

J. C. Rogers.

For the Crisis.

True Religion.—A religion that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish one from a wicked world, will never distinguish him from a perishing world. M. B.

☞ How few are our real wants! and how easy it is to satisfy them! Our imaginary ones are boundless and insatiable.

For the Crisis.

Human and Divine Government.

NUMBER EIGHT.

Those who have carefully read and considered our previous articles, can readily see that God has made, and kept up, a distinction between his people, and those who live in rebellion against him; and between his government, and their systems of government. We have not made this distinction, but only pointed out some of God's testimony concerning it; yet there might be very much more properly said on the subject. The devil has managed to deceive his followers with the notion that they are all under the special direction of the Lord; that their rebel systems of government are ordered by the Lord, and under his care and protection. By constant connection with this nation, everywhere mooted, many of God's people are beguiled and led astray and become traitors without knowing it; joining hands with the wicked. This plot has been deeply laid, and quite too successfully executed. Multitudes of christians have come to think that the governments of earth are the Lord's, and they should, of course, be members of them and incorporate christian principles into them. But this has always been like putting "new cloth unto an old garment," or "new wine into old bottles."

But says one, "Does not the Scripture say, that 'the Most High ruleth in the kingdom of men?'" Yes. And the devil has twisted it round and held it up before the christian church in the same light he did other scripture, when tempting Christ, to make it appear that he and the Lord were in co-partnership in the affairs of this world. Christ knew how to resist him, but many of the church have been too ignorant of this device, and verily think to aid the Lord in making good governments for the people. When it goes ill, and the governments get corrupt, then the cry comes up for help, to revolutionize, and change, and purify, so as to make good fruit grow on a corrupt tree. The Lord is invoked for help, as though he would use his wisdom and power to modify, moralize, and build up these rebel powers against his own authority and purpose. The idea now prevails that God is pledged in some way to aid these rebel nations to have good laws and righteous governments, on carnal principles. But "what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

Is God laid under obligation to aid in building up spurious systems of government among his enemies? Is he bound to encourage the rebels in a mock rule of Pharisaism, against Christ? Suppose the U. S. Government should admit that the rebellious States had a right to confederate against it, and to claim their mercy and protection while in open hostility; that they had a right to form a separate government; and then send among them political documents, and agents to teach them the duty to accept Northern principles of jurisprudence, and to be loyal subjects of the U. S., and also of the Southern Confederacy; all the time claiming to be sustaining and building up the rebel States;—would not all civilized nations frown upon them as a hypocritical people? Yet God is charged with doing the same thing, but charged falsely. The truth is, God's will is to let the nations use up all their wisdom and power, and make them serve a purpose in keeping balance of power among these rioters, until he has raised up a holy people among them all, and then he will dash them in pieces as a potter's vessel (Ps. 2: 9), to give the kingdom to his Son. Could a true Union man of the U. S. Government be an officer, a soldier, or a voter, in the Southern Confederacy? All will answer, no. How then can a citizen, a soldier, or an officer in Christ's government, be a citizen, a soldier, or an officer in the governments of this sinful world? This is unequal yoking with unbelievers, with the godless, graceless, careless, faithless, shameless, of this poor rebel world. Consider this, ye christian fighters, officers and voters.

But you will say, "If we don't sustain the government, the rebels will destroy the nation." So said the Pharisees,—"If we let him alone . . . the Romans shall come and take away both our place and nation." So they killed Christ, and just what they feared came upon them. Had they obeyed Christ, this would not have happened to them. If you will obey Christ, God will take quite as good care that the governments of earth are kept in their place, and made to serve their purpose. Then when he dashes them in pieces, you will not be of them, and therefore not a partaker of their plagues.

In my next, I will speak of Christ's coming reign, and close this series of articles. I. C. Wellcome.

Richmond, Me.

For the Crisis.

"This do in remembrance of Me."

What is the "this" so imperatively commanded to be done as a remembrancer of Christ? and what particular feature in his life does he here refer to, which he would have kept in the memory of his friends? Ans. His *sufferings* in Gethsemane and on Calvary. How do I know? Because as he *brake* (not *cut*) the bread and gave to his disciples, he said, "Take eat, *this* is my body", or, it *represents* my body. Also when he took the cup, and told them all to drink of it, he said, "*This* is my blood"; i. e., it *represents* my blood. Then of course the thing represented is what should be kept in remembrance, which is the broken body and spilt blood of Christ. Notwithstanding all the sophistry of Papacy, and deistical sarcasm, the ellipsis which occurs in this scripture is by no means an anomaly in the Old or New Testament. But when a comparison or similitude is used, it is the common form to speak elliptically. For e. g., "The seven kine ARE seven years," instead of, as our language would render it, The seven kine *represent* seven years. Also, "The ten horns ARE ten kings." "The field IS the world." "The good seed ARE the children of the kingdom," etc. "The seven stars ARE the seven angels." "The seven candlesticks ARE the seven churches."

One thing is obvious, that Christ commanded his disciples to *break bread* as a means to remind them of his body broken on the cross for them. But what *kind* of bread should they use? Shall they take that in ordinary use? Nay, I think not. Why? One reason is, that things in every day use are not likely to make as deep an impression as those which are more rare. And as the bread used on this occasion was to represent no *common* occurrence, does not the idea of uncommon bread commend itself to our sense of propriety? Again, unleavened bread represents *affliction*, according to inspiration: "Seven days shalt thou eat unleavened bread therewith, *even the bread of affliction*."—Deut. 16: 3. Now is it not an afflictive event, to reflect on the broken body and spilt blood of our divine Master, on all his agony and bloody sweat, etc.? If so, is it not reasonable that we should use the kind of bread which signifies *affliction?* A third reason why I think unleavened bread should be used is, that Christ himself used it when he instituted the ordinance. How do I know? I know by divine authority, that God strictly commanded his people to eat only unleavened bread during the seven days feast of passover. Yea, so rigorously imperative was this command, that they must not suffer any leaven to remain in their houses during the seven days feast of passover. Says the historian, "So particularly did the Jews adhere to this command, that they either provided a set of vessels entirely new, for baking the bread, or they kept a set to be used only for this occasion." A fourth reason why I believe we should use unleavened bread in celebrating a feast which shows that we believe Christ has been sacrificed for us, is that an inspired apostle says WE SHOULD!—1 Cor. 5: 8.

Perhaps some will say this is of *minor* importance. Those who think it is of little consequence whether they keep the ordinances as they were delivered, I expect will say so. Dr. Adam Clarke thinks if we pretend to pay any respect at all to this institution, we should use *unleavened* bread; then adds, "He who can say, '*This is a matter of no importance*,' may say with equal propriety, the *bread* itself is of no importance; and another may say the *wine* is of no importance; and a third may say *neither* the *bread* nor *wine* is anything, but as they lead to spiritual references; and the spiritual reference being once understood, the signs are useless. Thus we may, through affected spirituality, refine away the whole ordinance of God; and with the *letter* and *form* of religion, abolish religion itself." He says, "Many have acted in this way, not only to their loss, but to their ruin, by showing how profoundly wise they are above what is written." Then he calls upon those who desire to obey God's word, to "attend to this circumstance."

It may be inquired, what *kind* of wine shall we use? I think Mason has plainly shown that it is that which will not intoxicate; but for one, I should like to have his argument again appear to refresh the memory. But to the command. Many who indulge the idea of friendship to Christ, still hesitate about fulfilling this command. Their excuses are varied, but equally fallacious. Perhaps the most common excuse is unworthiness. Now look here. Suppose your dearest friend is about to die. He has done much for you. Indeed, he has suffered all kinds of privation and calumny to set you up. But he is about to die. He speaks—makes a request. It is his last request. Would you listen? Would you take any pains to carry out this last request, especially when such request is entirely reasonable? In his last effort of beneficence towards you, he has suffered extremely. But he has accomplished the end for which he suffered, which is of incalculable worth to yourself. Now would it be unreasonable if he should ask that at *times* you should think of,—remember this extreme sorrow he endured for you? And if he were to prescribe certain simple means to bring this to mind, whether it be holding his picture before your eyes, or eating and drinking certain things of a simple kind; would you hesitate? What would he think to hear you plead unworthiness, as an excuse for not complying with so reasonable a request? O! let us be consistent. B. Mathewson.

Sandy Hill, N. Y., Feb., 1862.

For the Crisis.

Acrostic.

J ust and holy is his name;
E ver, evermore the same;
S inner's friend, from heaven he came,
U niversal be his praise,
S weet his words and kind his ways.

D. N. Smith.

For the Crisis.

Comprehensive.

2 Cor. 5: 1. For we know that if our earthly house of this tabernacle was destroyed, we have an edifice from God, a house not made with hands, eternal in the heavens. For in this we also groan, earnestly desiring to put on our dwelling which is from heaven, if indeed also having put it on, we may not be found naked. For being in this tabernacle we groan, being burdened, because we do not wish to put it off, but to put on (the other), that the mortal may be swallowed up of life. And he that has made us for this is God, who has given us the pledge of the Spirit. Being always confident, therefore, and knowing that while we are present in the body we are absent from the Lord,—we walk by faith, not by sight,—but we are confident, and are pleased rather to be absent from the body and to be present with the Lord. Wherefore also we strive, whether present or absent, to be well pleasing to him. For we must all appear before the tribunal of Christ, that each one may receive through the body for what he has done, whether it is good or evil.—*Sawyer's Translation.*

The foregoing rendering seems to be the result of a candid translation of this often quoted paragraph of Scripture. The sum and substance of the Apostle's remarks are manifestly this: that as long as we (that is, the people of God) are in this mortal state, "we groan, being burdened," because, in conformity to a natural law, we would not wish to die, but to put on immortality by translation, at the coming of Jesus. It is then that this mortal is swallowed up of immortality, or life. It is a fact patent to every mortal, that Death is an enemy; and to yield up all our hopes to the dire grasp of the insatiate grave, is naturally repulsive to every holy and virtuous aspiration of our being. But *we* are assured that God has made us for immortality, by the pledge of His Spirit. Rom. 8: 11,—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Therefore while we are in the body (in this mortal state), we are absent from the Lord; but we are confident, and are pleased rather to be absent from the body (this mortal state), and to be present with the Lord. "For we must appear before the tribunal of Christ."

Blackstone, Ms. C. G. Carre.

For the Crisis.

Special Prayer.

It is a lamentable fact that there should be any among those who are looking for the Lord's speedy coming who, if not skeptical, seem to have but little faith in specific prayer. It is not necessary to enter into a scriptural argument to prove its efficacy, for there is not a prayer recorded in the Bible which was not for some specific object, nor one that was ever unanswered. How many instances could we mention within our own recollection, where prayers have been offered for some particular object and have been answered according to the petition. And it would seem that any professor who has not faith enough in Christ to ask for things according to his will, and receive a ready response, has reason to doubt his acceptance with God. How many husbands and wives, children and parents, and neighbors, will be left out of the fold to perish in consequence of the unfaithfulness of those who profess to be the servants of God? Faith is a principle that is susceptible of being increased and strengthened. Any christian, who has had his sins forgiven in answer to prayer, has no reason to doubt that God will also hear and answer his prayers in behalf of others. "Lord, increase our faith!"

D. N. Smith.

☞ Economy is no disgrace; it is better living on a little than outliving a great deal.

For the Crisis.

Human Ghostology.—No. 7.

IX. Fruits of Ghostology. There are a number of systems of theology, and practices, which are revolting to common sense, and generally repudiated by Protestant Christendom, which have their origin in *ghostology*,—never could have existed without it,—and could not continue to exist independent of it; thus proving that *ghostology* is the foundation of a host of corrupting errors. Let us notice a few of them:—

1. The ancient system of "NECROMANCY," denounced so strongly and repeatedly in the Bible, which was a *pretense* of consulting the departed dead, could never have existed, had not the heathen coined the idea that a *ghost-man* outlived the body. If "*necromancy*" were a *real* consultation of the deceased, God would never have denounced it. He would have said, You are welcome to all the encouragement and counsel that you can thus obtain from the inhabitants of the other world, to help you through the trials of life, and enable you to shun the fatal snares of the enemy. He would never have deprived them of this aid. But because it was a hypocritical *pretense*, and *not* a reality, God severely denounced it. It sprang from ghostology.

2. That practice of praying to departed saints, so strongly repudiated by Protestants, would never have been thought of, had it not been for ghostology. And if a *ghost-man* really leaves the dying saint and goes to heaven, what inconsistency in asking them to intercede with God in our behalf? While they were upon earth, we were accustomed to say to them, "Pray for us." Now, if they are in heaven, we know that they cannot regard iniquity in their hearts, to prevent their prayers from being heard, why not still ask them to plead with God in our behalf? Why not pray to the "*virgin*" to intercede for us?

3. That system of Purgatory,—the theory of praying *ghost-men* out of Purgatory,—could never have reared its unholy head, had it not been for ghostology. See yonder widow selling her last cow, to obtain money to carry to the Priest, to pay for having the soul of her husband prayed out of Purgatory. Just teach her that her husband is *dead*, and not alive; that he will remain in the embrace of death till the resurrection, and she will not reduce herself to starvation, nor fill the treasury of the Priest with money to be expended in building papal Nunneries, Convents, and church edifices.

4. Mohammedanism was reared upon the platform of ghostology. The theory of *seven ghost-hells*, and *seven ghost-heavens*, is the chief corner stone of the superstructure. Mahomet stimulated his soldiers to spread his religion by the sword, promising them that if they died upon the battle-field, they should thereby win Paradise, and be entitled to all of their former wives, with an addition of "seventy of the girls of Paradise." Here he inculcates the idea that when little girls die, their souls are taken to Paradise, to become the *ghost-wives* of soldiers. Thus every soldier who died in battle should be rewarded with seventy-four *female-ghosts* for wives; thus, ghostology is the bone and sinew, the soul and body of Mohammedanism.

5. Spiritualism could never have spread its polluting wing over the land, had it not been for ghostology. If death simply transforms us into *ghost-men*, it would be strange if we could not do as much as rap a little, or tip a table, or kick over chairs occasionally!!!

6. Teach the Indian that death will *kill* him, instead of changing him into a *ghost-Indian*, and his vain vision of chasing the *ghost-deer* in his "happy hunting ground" would fade away.

7. Teach the *transmigrationist* that death *kills* men, instead of opening a door for a *ghost-man* to escape, and he will no longer dread an imprisonment in a cat, a dog, a mouse, or a skunk; nor hope for a home in the breast of some wealthy man, or earthly king; but will look to a resurrection for future life, and reward.

8. Teach modern theologians that death makes a *prisoner* of the whole man, instead of subtracting a *ghost-man* from him, and the doctrine of the spiritual coming of Christ at death, to take the saint to glory, would vanish away.

9. Teach people that death totally *deprives* man of life, instead of taking a live *ghost* out of him, and that consequently the resurrection is necessary to *restore* life, and the denial of a resurrection would cease.

10. Teach the Hindoos that death is an extinguisher of life, instead of an agent that takes a *live* man out of a *dead* one, and they will no longer burn their widows, that their souls may go to be with the souls of their deceased husbands.

11. Teach the Egyptian hero worshipers that their heroes are dead, and not *alive*, and that system of worship would become extinct; indeed it could never have come into existence had it not been for ghostology.

12. Teach ignorant Mexicans that death *is death in reality*, and they will no longer behead servants, at the death of a nobleman, to send their souls to administer to the wants of a *ghost-nobleman*.

These are a few of the many errors which owe their existence to ghostology, and which could not exist without it. Many others might be mentioned as the legitimate fruit of *ghostology;* but we will not now speak of Shakerism, Swedenborgianism, etc. Not a good fruit does it present which is dependent upon it for existence. Future life, glory, felicity and rewards are gained without it. Not a good thing promised to the saint, depends upon this theory for its realization; but many bad things grow out of it. Is not a tree known by its fruits?

X. Ghosts dying the "second death." The threat of the "*second death*" against the wicked is made, by ghostology, to apply to the soul after the death of the body. The "SECOND death" is next in order after the first, or a repetition of the first. Also, it must be a death of the *same nature* of the first death; otherwise, it would be the first death of one kind, and the first death of another kind—no second about it. Now there are two kinds of death mentioned in the Bible,—literal death, which kills saint and sinner alike, and spiritual death, called a death in "trespasses and sins,"—hence, the second death must be the second infliction of one of these kinds of death.

1. If the second death is a repetition of *literal* death, it would prove the non-immortality of the soul, if inflicted on the soul of man.

2. If the second death is simply a spiritual death, or a death in "trespasses and sins," then there must be an *end* to the *first* death of this kind, before there could be a *second* death of this kind inflicted; otherwise it would be a mere *continuation* of this kind of death, and consequently *not a second death*. When there is an end to the death in "trespasses and sins," man is *no longer a sinner;* and to inflict a second death of this kind upon him, would be to make him a sinner again. Would God do this?

3. Theologians tell us about a third kind of death—a "death that never dies," or eternal life in misery. Now if the "second death" is a death of this nature, we inquire in astonishment *when* and *where* was the *first eternal misery* inflicted? For a second pre-supposes the first!!

4. The truth is, the first *literal* death kills saint and sinner alike; but on the righteous the "second death hath no power"; but literal death will be inflicted a *second* time on sinners, at the judgment.

W. Sheldon.

For the Crisis.

The Fruit of the Spirit.

The fruit of the Spirit constitutes practical virtues, and by these we distinguish professors of christianity. Do we who profess to be followers of Jesus, exhibit to the world such traits of character? Are we living epistles, read and known of all men? Are we good soldiers of the cross, having respect to the recompense of reward? Are we striving from day to day to imitate the meek and patient spirit that our Savior possessed? If we have not his spirit, we are none of his. May this important truth lead us to self-examination, that we may know if we are in Christ, for he says, "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John 15: 5. If we find ourselves lacking in this, and coming far behind following his example, let us awake to duty; for if we have the gift of prophecy, and all knowledge, and faith to remove mountains, and we have not the spirit of Jesus, it profiteth us nothing. O! let us cherish a spirit of watchfulness over ourselves, and not allow opportunities of doing good to be unimproved. As we contemplate the great plan of redemption brought to light in the gospel, should we not delight in obeying the commandments of God, and ever be found honoring him in all things? Let us be faithful and watch unto prayer, that we may be counted worthy to escape those things that are coming upon the earth, and stand before the Son of man. [illegible]

Plymouth, Ohio.

☞ [illegible] illustrated in his own life that which he urged upon others. In consequence of living wholly for Christ, he led a happy and a useful life. Here is the secret of happiness and of [illegible].—*Sunday School Times.*

☞ It is the action of the waves that keeps the ocean fresh; it is the [illegible] of great truths that [illegible] what God has [illegible] and what man's [illegible] years [illegible] happier and better.

For the Crisis.

Unbelief:

ILLUSTRATED BY THE "RICH MAN AND LAZARUS."

Unbelief was a characteristic of the Jews as a people, even in the days of Moses. They fell through *unbelief*. "Let us therefore labor to enter into that rest, lest any man fall through the same example of unbelief."—Heb. 4: 11. Tradition had blinded their eyes, and their understanding had been darkened; they could not see how any but the legitimate heirs of Abraham according to the flesh could be Abraham's children, though positively declared "that they which are of *faith*, the same are the children of Abraham." And to undeceive them Christ and his apostles commenced their arduous task. When pressed to answer the question, "Are there few that be saved?" he says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and *yourselves* thrust out; and they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God." They stumbled at that stumbling-stone, and nothing but "signs and wonders," or a resurrection from the dead, could affect the least hardened of their stubborn unbelief.

The lost sheep—the piece of money—and the prodigal son, all went to show his readiness to save any and all, yet the elder brother is unrelenting and unforgiving. Unbelief was predominant in all their ways amid all his gracious words and miraculous acts; they demand him from the cross, with the assurance that they would then believe; but ere this, to show them that their pretended faith was all false, he presents them in contrast with the true believer in the case of "*the rich man and Lazarus*,' the pith of which is this—"Neither will they be persuaded though one rose from the dead." This being a great obstacle in the minds of many, we will present it in the form of a dialogue in answer to the question.

A. With your view of the unconscious state of the dead, what do you do with the case of the rich man and Lazarus?

B. I think it is in perfect harmony with my view when read carefully.

A. How so?

B. It says the beggar died; the same that lay at the rich man's gate full of sores, and was carried—

A. But stop! Does it say that the beggar was carried?

B. It certainly does—the same that died "*was carried*."

A. But it means his *soul* was carried

B. If it had meant *soul*, why not say soul?

A. But we have always believed that it was his *soul* that was carried.

B. This, as I have observed, is for want of careful reading; it reads the *beggar* died *and was carried*.

A. But I think it means his soul, *certainly*; I think it can mean nothing else.

B. Does the word *and* in the sentence ("*died* and *was carried*") connect and show the relation between "died and was carried"? Or in another light does it read that the agent-*man died*, and the same *agent-man* was carried

A. Well, suppose I admit it for argument's sake?

B. I want you to tell me candidly whether the Scriptures declare plainly that the same beggar that died was carried by angels to Abraham's bosom? for I am not talking for argument's sake.

A. Yes, it does.

B. Now, then, I ask, was the beggar carried *dead* or *alive*?

A. What do you do with it?

B. I learn from it that the poor in this world, rich in faith, will be heirs to the kingdom; or, in other words, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise"; and when Christ comes he will send forth his angels and gather his elect. The harvest is the end of the world; the reapers are the angels. Here is the time when the true heirs are carried by angels to the embrace of their father Abraham, and *alive* too; for, says Paul, "For as (by) Adam all die, even so (by) Christ shall all be made alive; but every man in his own order; Christ the first fruits (he is or was made alive first), afterward they that are his (are made alive) at his coming." Then the angels carry them. Therefore they are *carried alive* by angels, but not till Jesus comes. For proof that the Greek word *en* should be rendered *by* instead of *in*, in this place, read the 21st verse of this 15th chap. of 1 Cor.,—"For as by man came death (not *in*) by man (not *in*) came also the resurrection of the dead." See also Rom. 5: 12-19.

A. But the rich man,—I think you will not be so successful in his case.

B. Let us see. The rich man also *died and was buried*—the same rich man that died was buried; and in hades he lifted up his eyes—the same that died lifted up his eyes, and from the same place where he was buried (hades), the grave. So it reads, does it not?

A. Certainly, but go on.

B. Then if he that died and was buried lifted up his eyes, he must have come to life again.

A. Yes, but some suppose that the wicked dead will never wake up.

B. I know it, but Christ says, they that have done good and they that have done evil shall come forth, even "*all that are in the graves*"; and in this place he declares that the same rich man that died and was buried lifted up his eyes in hades; therefore he came to life again, and so I preach.

A. But was not all this at death?

B. No, men don't come to life when they die, or when they are buried; if they did, we should take them out of their graves and let them live on again.

A. But he was in torment.

B. Yes, and this shows us *when* the wicked dead will awake—after the kingdom of God is established on earth; for the Savior says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out." That is when they lift up their eyes.

A. But will they not be tormented forever?

B. No; for the prophet saith, "For yet a little while and the indignation shall cease, and mine anger in their *destruction*." The flames in which they are tormented shall consume them, for says David, "The enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away."

A. But what of the five brethren?

B. He has presented the two classes in their final condition; the one heir to the kingdom, the other consuming into smoke. His eyes are now opened to the result of rejecting Christ,—he first realizes his own condition and calls for help,—he learns that the gulf is impassable and his doom is fixed. He then implores for his unbelieving brethren, but Abraham in whom all his hopes were placed tells him of their *unbelief* still, and neither signs or wonders would awake them to a realizing sense of their condition. He is represented as using their own language, thus: If one should rise from the dead they will believe, let Lazarus be raised from the dead and they will believe. Nay, they have Moses and the prophets; if they will not hear them, "neither will they be persuaded though one rose from the dead." The picture is now before them,—their unbelief is to be probed to the bottom. They persist in their declaration that if one should rise from the dead they would believe; and thus out of their own mouth, says the Savior, I will judge them. He comes to the grave of the beggar (Lazarus); the stone is rolled away, and he that was dead came forth. Will they now believe as they had promised? Have they been honest in their pretentions as they walk in their long robes and make long prayers? Hear their own language after the beggar is brought forth from the grave as they had desired, and on which occasion they promised to believe: "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away and believed on Jesus." "Neither would they be persuaded though one should rise from the dead." H. PRATT.

For the Crisis.

It Must be Done!

What is that that *must* be done? Why the publication of a very needful work, a book that will do as much good as any book that has been published in these last days. "That's big talk," says one; "a very bold assertion," says another. It may be, but it is emphatically the truth. Beside the Bible, I have read but little as interesting as *that* work. And, besides, I believe the times demand its publication in another form. And I believe the author feels *impressed* that it *ought* to be published. And I believe his feelings are not moved upon by any other power than love for the truth, and the advancement of the cause of Christ, because he can gain no pecuniary advantage from its publication, at present. And if he would, has he not *earned* all that he could get? And I believe, too, that if the means cannot be raised to publish it, as proposed, the C. P. S. could do no better thing than to take hold of the affair and push the matter through. But it *will* be published. It *must* be done; because it is calculated to do so much good; because we have as liberal a people as ever lived; because so many of them have been benefited by it; because the labor and toil of the author should be rewarded; because the truth demands such a defence; and because our brother's patience, prayer and faith will avail.

And now, brethren, what say you? It *must* be done. Some of our folks out here pay twenty-five cents, or more, for a pound of coffee; and they wonder what makes them so nervous. Well, now a few of these twenty-five cents would publish that work, and it would not hurt them to give a few. And I am sure they would feel much stronger in body and mind after reading it, than after poisoning themselves with coffee. But I may hurt somebody's *feelings*, so I will say no more about coffee. Well, who will help in this matter? Who? All will help, of course. Contributions can be sent to Bro. Grant. Let each put his shoulder to the wheel, and we will soon start the publication of the "COMING STRUGGLE." I hope Bro. Lombard will pardon me for this; but I have been so much benefited by the articles, as they appeared in the Crisis weekly, that I earnestly desire to see them in such a form as can be circulated among Spiritualists, &c., of all shades. T. W. SMITH.

Vandalia, Fayette Co., Ill., Feb. 12, '62.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 26, 1862.

YOUR ADDRESS.—We wish to make a *special* request to all who have occasion to write to us. It is this: write your *name* and post office address *very plainly*. We are often much perplexed in making out the *names of persons and places* in the various communications received; and on this account, we frequently make mistakes. Please be very *particular* on this point. We notice people are inclined to write their *names* rapidly and carelessly, because written so frequently. It is so plain to them, they forget that to a stranger it may be very obscure. Please do not forget this request.—O.

The "Try Company."

We are very much pleased with the interest felt in the "TRY COMPANY." We think we see bright omens of good that will result from a movement of this kind. We hope parents will encourage their children to unite with the company, and thus assist them in forming good habits in early days. Thousands of young men are ruined, who might have been saved from destruction had they been faithful members of the "TRY COMPANY." The habits of most people are formed in early life; hence the importance of forming good ones. It has been said with much truth, when referring to the *character* of man, that he is a "bundle of habits."—O.

So the World Goes.

What strange times are these! What would our pilgrim fathers have said, could they have looked onward from their landing on Plymouth Rock in 1620 to 1862, and seen things as they now are? We apprehend they might have returned again to the other side of the great waters, and let the wilds of America continue in the possession of the natives. Truly this is an "age of progress!" But to what point is the progression tending? The reader will get a faint idea from the following:—O.

"The New York *Observer* says that a Louisiana clergyman, writing to them over his own name, remarks: 'I am one of five ministers, of three different denominations, in a single company, armed for the defence of our rights and liberties, three of whom are between fifty and sixty years old. And I tell you in candor, and in the fear of God, that if you or any of the brethren who have urged on this diabolical war, come on with the invading army, I would slay you with as hearty a good will, and as clear a conscience, as I would the midnight assassin. We will never submit. We will shed the last drop of our blood in the defence of our rights. You are my enemy, and I am yours.' J. F. O."

This is in harmony with the state of things foretold in the Scriptures to occur "in the last days," just before the coming of Christ, when it is said, "men shall be . . . FIERCE."—O.

"At their wits' ends."

The leading governments of Europe are in a very perplexed condition, thus showing their approach to the end of this distracted world. They are in confusion confounded. They know not what to do. Like the worm surrounded by a ring of fire, they are burnt on all sides. There is no way of escape. *Destruction* stops every avenue. Coming events are coiling around them as the anaconda does around his victim. There is no provision for a rescue. *Mene, mene, tekel, upharsin*, is written on all the governments of earth, and the Belshazzars stand aghast at the sight.

A distinguished American, now in Europe, writes:—O.

"The statesmen of England and France are at their *wits' end*, at this moment, to know what to do to keep the people from starvation, on the one side, and to keep the machinery of government in easy operation on the other."

Man.

The following extract from Pliny's Natural History, is an item of interest to the lovers of the truth of the Bible, touching the nature of *man*. Pliny wrote in the first century.—O.

"After men are buried, great diversity there is in opinion, what is become of their souls and ghosts wandering, some this way, and others that; but this is generally held that in what estate they were before men were born, in the same they remain when they are dead; for neither body nor soul hath any more sense after our dying day, than they had before the day of their nativity; but such is the folly and vanity of men that it extended still even to the future times yea, and in the very time of death flattereth itself with fond imaginations, and dreaming of what life after this; for some attribute immortality to the soul; others devise a certain transfiguration thereof; and there be again, who suppose that the ghosts sequestered from the body have sense, whereupon they do them honor and worship, making a God of him that is not so much as a man; as if the manner of men's breathing differed from that in other living creatures; or as if there were not to be found many other things in the world, that live much longer than men; and yet no man judgeth in them the like immortality. But show me what is the substance and body, as it were of the soul by itself? What kind of matter is it apart from the body? where lieth her cogitations that she hath? how is her seeing, how is her hearing performed? what toucheth she? nay, what doth she at all? how is she employed? or if there be in her none of all this, what goodness can there be without the same? but I would where she setteth, and hath her abiding place after her departure from the body? And what an infinite multitude of souls like shadows, would there be in so many ages as well past as to come? Now surely thou be fantastical, foolish and childish toys; devised by men that would fain live always, and never make an end."—*Pliny's Natural History*, Book VII., Chap. 55.

Unwholesome Enthusiasm.

It has been said no man can be a good leader amongst men unless he be an enthusiast; and again, that "genius lights its lamp at the altar of enthusiasm:" but a better saying is—"It is good to be zealously affected always in a good thing." As in the world no man can succeed in a great enterprise unless he put his soul and being into it, so also in the weightier matters of religion, no man, preacher or layman, can exert an extensive and lasting influence in favor of Christ and his cause, unless he nourish in his heart an unquenchable zeal. We must have a single eye, a resolute purpose, with a perseverance that knows no hindrances—or if it knows them defies them; in fine he must live a devoted life. Such a man, or woman, will succeed in producing results that will be permanent. But unless such persons are devoted to God most truly, their otherwise praiseworthy gifts are perverted, prostituted, and become an evil. Their enthusiasm is madness, and must sooner or later bring upon their possessors a harvest of whirlwind.

Among the things most likely to pervert an otherwise good gift, and injure a good cause, is a *one-idea-ism*. Men who rant against Popery, and chuckle over the foibles of their fellows, may be all unconscious of their own puerility; but if they are devoted to any one idea, short of the great end and object of human existence, they are themselves the veriest popes and perverts. Men of the one-idea type stick their stakes, make their creeds, have their parties, define their positions, and not unfrequently become themselves the personification of human perfection. They may be extremely sensitive, in which case they (unconsciously perhaps) become jealous; or on the other hand they may be studiously stoical: but if they are enthusiasts, the one idea takes possession of them—instead of their being simply in possession of it—and hence ere they are aware of it, the welfare of the idea is so inseparable with that of their own being, that their own prosperity or adversity is supposed to gauge that of the idea. Themselves then become unconsciously the centre of thought, and without a miracle of mercy, they are supremely selfish. To such minds growth is impossible. They have incased themselves in cast iron jackets, and stretched themselves on procrustean bedsteads, new discoveries, (unless subservient to their own idea,) progress, and similar things, are fit only for the meditations of fanatics.

It is hardly necessary to say, that all such minds must dwarf. They may have truth, much truth, great truths, but THE truth, in the broad, wholesome, and sanctifying sense presented in the Scriptures, they have not. The liberal-hearted, generous-souled, shun them. The better part of their own friends sooner or later become suspicious that something is not as it should be, the conviction sooner or later ripens, and separation ensues. It is what has constituted one of the bitterest elements of modern sectarianism, producing as its fruit bigotry, the denunciation of good men, *exparte* views of truth by others, come-outism, and in the end, skepticism.

But a wholesome enthusiasm can never be promoted by the opposite extreme. Latitudinarianism has as its crime the taking in good and evil promiscuously, when the evil is always destined to be paramount. The only guarantee against a perverted zeal, is found in the illumination afforded by the truth and Spirit of God. Then instead of being infallible, we are simply disciples of an infallible teacher—Christ always the teacher, ourselves always to be taught, for, in the end, we know only in part. Then we can live and let live; speak and let speak; think and let think, and so it is, "All ye are brethren."—M.

LOWELL.—We have just returned from this city, where we gave two lectures, to large and deeply attentive congregations, in the spacious Unitarian Chapel on Lee St. Eld. Himes has evidently been quite successful in his recent labors in Lowell. Thinking and earnest students of prophecy are multiplying among all classes of religious people. And how, considering the times, could it be otherwise?—M.

Personal.

ELD. A. S. CALKINS. Bro. Calkins' numerous friends in Connecticut will be highly gratified to learn that his self-denying labors in the great western field are being crowned with success. Bro. E. Royce writes in a business letter, dated Polo, Ill., Feb. 6th:—M.

"In company with Bro. A. S. Calkins, I spent a few evenings in the southern part of Lasalle Co. We held meetings there some ten evenings; the audience was overwhelming. Before we closed the meeting, we gave notice that as many as had resolved to follow their Savior would have opportunity to put him on by baptism; twenty-two came forward and were baptized in the likeness of his death, and in the hope of a glorious immortality at his coming. Probably half as many more have been baptized since by Bro. C. Bro. C. is a faithful laborer, and is doing much to enlighten the people in that section. The Lord reward him."

ELD. D. B. MANSFIELD AND WIFE. We are glad to hear God is yet so manifestly blessing the labors of our Brother and Sister Mansfield in their indefatigable efforts to save souls. We clip the following from the *Jonesville Independent*, Mich.:—M.

"The meetings of Mr. and Mrs. MANSFIELD are to continue through this week and Sunday. They baptized *ten* persons on Sunday last, showing their labors are rewarded with unusual success. Their meetings are held at the Free Church, the capacity of which cannot begin to accommodate the crowds who flock to hear them."

A New Tract.

Bro. H. K. Flagg has just issued a new tract of 48 pp., entitled, "The Saint's Harvest." We have not yet found time to examine it, but the reader can form some idea of it from the following table of contents:—

"An exposition of Christ's words, Matt. 24: 15, in connection with Dan. 12: 11-12, showing what is meant first, by the daily sacrifice; second, the holy place; third, desolation or to be desolate; fourth, the abomination that maketh desolate; fifth, what is meant by the abomination of desolation standing in the holy place, and by whom was it to be set up or established? and sixth, at what time was the daily sacrifice taken away—removed or made desolate, and the abomination that maketh desolate set up, or substituted in its place? or, as Mark says, standing where it ought not; or in the holy place?"

For sale at this office. Price, single copy 8 cents, postage one cent. $4.50 per hundred.—O.

A MISTAKE.—In the Crisis of Feb. 12th, an appointment is made for Bro. J. V. Himes at Massena the first and second Sundays in March. It should read *Bro. M. Batchelor*, instead of Bro. Himes.—O.

Strange Things.

In the towns of Warren and Chelsea, in Jo. Davis Co., Ill., the people are strangely exercised by what is called the "*jerks*." It has been progressing for a month or more, till nearly all the families are said to be more or less under this singular influence. A committee has been appointed to investigate the matter, from which we extract the following:—O.

"We learn that in the fall of 1860 the Rev. Henry W. Will and wife came to this circuit and commenced their labors as ministers of the gospel—the woman having charge of the circuit. In the early part of the winter they commenced holding protracted meetings at Chelsea school house, which continued about three or four weeks without anything remarkable, (except the practice of banding in the names to be prayed for,) then it was moved about two miles west to Robinson's school house.

The people seemed to manifest one general interest in the meeting, which seemed to increase as the meeting progressed, and here this strange jerking commenced. Its first victim was a young woman about fifteen years of age, of good character and family. Very soon others were attacked; that of course increased the excitement, and many conjectures were made, and many ideas advanced. The young women by some means, supposed that they were thus affected on the account of some other person, who was named by them, in the belief that if that individual would come out and embrace religion, that the jerks would cease, and a few circumstances that took place were rather favorable to that idea, but it subsequently proved to be a false opinion. Another idea prevailed about this time, to some extent that they were a manifestation to God in answer to prayer. The protracted meeting continued for a long time—some eight or nine weeks—during which a number of young women became victims to this strange phenomenon. Subsequently a few married women and young men were attacked, but no elderly person so full as to jerk.

We are not able to give anything remarkable touching the constitution, temperament, or habits that would apply exclusively to those who are supposed to have taken a lively interest in the meetings. A number have been taken long since the protracted meeting ceased; in fact it may be said that the number has continued to increase slowly up to near this time.

They are by no means uniform in their action; different individuals are affected differently, and quite a variation exists at different times and under different circumstances in the same individual. We know of but two children, under the age of puberty, being affected, and it was thought that one of them was entirely relieved by her father mesmerizing her and keeping her entirely away from the meetings. The other was taken from this neighborhood and ceased to jerk. One young woman, who jerked severely, being attacked with fever soon ceased to jerk, and has since died of consumption. Several persons have apparently been relieved for a time, and then have jerked as severely, or more so than before. Medicine has in few cases been used, but so far as we can learn without any permanent relief. Nearly all those who are affected severely complain of bodily injury, some in one way, and some in another; but most of them complain of pain or some bad feeling in the breast, especially before a spell of severe jerking. Surprise of any kind, or excitement of the passions, joy, grief, or anger, will most commonly produce a paroxysm. We have heard of no persons being affected, except those who attended some of the meetings. There are but few families in this neighborhood, containing young people, who have attended and in any way taken a part in those proceedings, but what have had more or less of this affection.

The jerking by some individuals began by a slight trembling of the arms and hands; others say it commenced in one arm only, while some say the first hiccup, or a slight catching of the breath; this is very common with most who are affected.

In many cases the paroxysm has quite a resemblance to an epileptic fit, but in most cases they are a complete nondescript, having no likeness aside from themselves. There is no marked uniformity in the paroxysm as to time, quality, day or night, asleep or awake, full or fasting. We have grounds to believe that when any of those who are affected with the jerks are attacked with any disease, the jerkings cease until the other disease leaves them, when they are likely to return in their usual form.

It was generally supposed that as the busy season came on, the religious zeal would somewhat abate, the meetings to be less frequent and the jerkings would cease. But this has not proved to be the fact. Spring, summer, and fall have come and gone, and winter has again set in, and the affection continues."

For the Crisis.

Book Notices.

THE PRESUPPOSITIONS OF THE CHRISTIAN DOCTRINE OF IMMORTALITY.—(Die Vorstellungen der christliche Lehre von der Unsterblichkeit.) By Hermann Schultz, Doctor of Philosophy, Licentiate of Theology, and Privatdocent in Gottingen. Gottingen, 1861. 348 pp., 8 vo.

This title of a book may appear formidable to some readers, and the array of titles added to the author's name may seem to give little promise that he has found his only hope of immortality in the words and power of Christ. Among those "presuppositions" one may say Doctor Schultz certainly reckons the assumption of the soul's immortality. People who are not even Doctors of Divinity have bravely affirmed that Christ's teachings are very absurd if we do not presuppose that man is immortal. Most assuredly, then, a Doctor of Philosophy, who carries other parchments to boot, must tell us that Christ takes for granted what even the heathen confessed, that the soul is immortal.

Not so fast, dear reader. This parade of titles is very innocent in Germany, where there is learning enough for one to know that he does'nt know much—and that is a great deal. D. D.'s have got beyond being proud in that land of Universities and half-million volume libraries. And this Herr Schultz will be found to be not only a very modest christian man, but he has taken very literally those words of Peter, "To whom shall we go, Lord, but unto thee? Thou hast the words of eternal life." The writer is a devout Scripturist, and no rationalist; and his work is the most thorough and profound examination and refutation of all the arguments for immortality out of Christ, from the days of Plato to the days of Hegel. It is also, so far as I have had time to read it, a close Scripture argument for the same view, and thus complete not for metaphysics solely but for a general interpretation of the divine word on the subject.

He refers to one or two other German thinkers who have come to the same result, particularly to Rothe, with whose name some of your readers are familiar. I am particularly pleased to find an old conjecture of mine supported by him. Eight years ago, and when I was too young a dissenter to be the boldest, I thought it would be easier to show that the so-called "Father of Orthodoxy," Athanasius, held our view, than that he held eternal suffering. Dr. Schultz cites him as holding immortality only through Christ. He says: "Athanasius names as the consequence of the penalty of sin, if it should work itself through without redemption, a returning, through corruption, back to non-existence." (P. 155.)

The work will justify a translation when a thousand Yankees are ready to think the question to its very core, and not till then. Meanwhile Germans and German scholars can get the work of B. Westermann & Co., 440 Broadway, New York, for $1 and nine cents postage. C. F. H.

HISTORY OF THE SABBATH and first day of the week, showing the Bible record of the Sabbath, also the manner in which it has been supplanted by the heathen festival of the Sun. By J. N. Andrews. 16mo. pp. 340. Battle Creek, Mich. Seventh-day Adventist Printing Association. 1862.

The title of the above describes it sufficiently. Its author is a christian gentleman and patient student. His book is the fruit of years of study and labor, and gathers every fact bearing upon the question within his reach. Judging from a hasty inspection, the book is valuable even to those who dissent from the conclusions of the author, as it contains a synopsis of varying views upon an important subject. Of course the writer, an earnest and conscientious observer of the *Seventh-day Sabbath*, could not be expected to plead the opposite course, though he has not seemed inclined to suppress the evidence that early christians, many of them at least, believed that *no Sabbath* was *legally* binding upon christians. Yet he regards that position as a step in *apostasy*, while *they, then*, regarded Sabbath keeping as a relic of Judaism, and allowed no one to judge them concerning Sabbaths or holy days.

Doubtless other writers, looking from the stand-point of those early christians, would bring out more fully the testimony of such men as Justin Martyr and others, who regarded the Sabbath as done away in Christ. Will Bro. D. T. Taylor ever find time to write his history of the Sabbath? We presume that he is not more glad to see Bro. Andrews' kind and earnest argument, than Bro. Andrews would be to peruse his different views of the same subject. Taking the two together, we might have a pretty thorough discussion of the matter, in such a temper that persons could read without anger and decide without strife. The advocates of the *change* of the Sabbath from the seventh to the *first* day, will find little here to strengthen them in their very modern position. H. L. HASTINGS.

A NEW GERMAN TRACT.—"*Die Auferstehung von den Toden.*"

Our earnest German brother, Louis Reimer, has just issued a twelve page tract with the above title. I am not Dutchman enough (to undertake to translate) more than the title, which is "*The Resurrection of the Dead*;"—a glorious theme, and I have no doubt one which is well treated by Bro. Reimer. Who will send for these tracts and scatter them among the *Germans*? Who will send Bro. Reimer a dollar to help him on in his way? This tract on the Resurrection and one on the State of the Dead can be had at 3 cents single, 25 cts. per dozen, or $2 per one hundred. Stamps should be sent in addition to pay postage. Direct orders to L. Reimer, 722 Chestnut Street, Philadelphia. Postage on over eight ounces is only one half a cent per ounce.

Will Bro. Reimer please send four dollar's worth of these tracts, (two dollar's worth of each, pre-paying postage at 8 cts. per pound,) to Mrs. N. M. Henry, Bunker Hill, Macoupin Co., Ill., for the *German soldiers*, and send me his bill, or order its amount in books from me and oblige?

H. L. HASTINGS.

Providence, R. I., Feb. 8d, '62.

RETRIBUTION.—"I have read 'Retribution,' and with one or two exceptions, think it unanswerable. But rabid minds may see a *host of mistakes*, say it is '*awful weak*,' but God's judgment will show most clearly that every evil thought will be brought into notice, with all evil, yea, every pernicious word." H. V. REED.

ELD. F. BURR, of Honeoye, N. Y., writes: "I think your book, "Retribution," was needed, and appeared just at the right time. I regard it as an unanswerable argument, and convincing of its truth to a candid mind."

For sale at this office. Price 38 cents.

REV. W. W. ANDREWS.—We are glad to see the notice of this gentleman's lectures in Boston,—which see in another column. Having been favored with a personal acquaintance with Mr. Andrews for more than eighteen years, we can commend him as an eminent scholar, a devoted christian, and an able and eloquent preacher. We bespeak for him a candid hearing.—M.

For the Crisis.

Sabbath Schools.

BRO. GRANT:—In all the correspondence of the Crisis, there appears but very little in relation to Sabbath Schools. I think a comprehensive report from all the Sabbath Schools among the believers in the speedy Advent of Christ, would add much to the interest of the paper, and of the cause of truth also.

The mode of conducting schools, the number of attendants, number of conversions, etc., would be items of interest to the church; and in the quarterly and other conferences, the subject ought to have more prominence than it has received in some places. D. N. SMITH.

Correspondence.

From Eld. Samuel Curry.

DEAR BRO. GRANT:—The Lord is with us in the 24th Street Mission. Some five or six persons have found the Lord lately, and have connected themselves with us, and a number of others have been blest among us.

How interesting the position of those who are truly looking for the Lord from heaven! Evidences of the sure approach of Jesus are continually increasing, and motives the mightiest that ever influenced mortals are multiplying. Truly it is glorious to live, and work, and suffer for Jesus *now*. I am deeply impressed with the importance of living momentarily in readiness for his appearing. I know Mr. Baxter and others are looking to '64 and '68 for the first and second translations, (and by the way the two translations seemed to be supported by several scriptures,) yet the precious words of Jesus himself, in Luke 21: 34-36, are applied by the Holy Spirit to my heart with great power. Bless the Lord. Let me say to all the dear brethren of like precious faith, here, by the grace of God, is where I stand. O! glory to God for such a hope, big with immortality and eternal life.

New York, Jan. 27, 1862.

From Sr. Susan F. Mudgett.

DEAR BRO. IN CHRIST:—Inclosed I send —— for the Crisis. And do I grudge it? No. I take heart-felt pleasure in paying for the kind messenger that comes weekly to cheer me in my loneliness. I, with my mother, am all alone, with no one to sympathize with us in our journey Zionward. If we speak of our blessed hope, none of these high professors appreciate or understand it, and our words come bounding back, causing a greater sensation of loneliness than before. O! how extremely lonely should we be were it not for the weekly visits of this paper. God always sends something to help his trusting, weary ones along, and "all things work together for good to them that love God." On this I feel I can rest and be patient till Christ our Lord shall set me free.

Kenduskeag, Me.

From Bro. J. Gregory.

DEAR BRO. GRANT:—Suffer me to say a few words to the brethren and sisters through the Crisis. I am now sick, and nearly on the borders of the grave. I think all that will raise me to health will be *faith* and *prayer*. If any there be that can pray in faith, I sincerely ask you all to pray for me, that I may be restored once more to health; but nevertheless, not *my* will, but the *will of God* be done. The cause of God lies near my heart still. And now as I have another dollar, I want Bro. Grant should have it for the Crisis. And may God bless you in all your lawful undertakings. Yours in the faith.

New Preston, Ct., Feb. 16, '62.

From Bro. R. C. Keith.

BRO. GRANT:—I have just had the happy privilege of conversing with a dear brother of the faith once delivered to the saints, who kindly gave me one of your cheering papers. My desire and prayer is, to be ready to meet my King, the Life-Giver, when he comes. The Advent doctrine is to me the only doctrine that has the life and power of the gospel in it. Pray for me and mine, that we may stand with all the faithful around the throne of the blessed Jesus, and shout, "Glory to God in the highest."

Sheffield, Bureau Co., Ill.

From A. M. Barton.

DEAR BRO.:—We are situated far from any means of hearing the truth. Eld. Ongley has preached to us a few times,—that, with the Crisis (the Bible excepted), is all the gospel truth we have. Much good might be done here if some one could come and preach. Cannot some one come and labor here for awhile? The people seem eager to hear.

Centre Road Station, Crawford Co., Pa.

For the Crisis.

THE SENSE OF I COR. 3: 13.—"The work of each shall be made manifest, for the day that shall be revealed in fire shall declare it, and the fire shall try the work of each, of what sort it is."—1 Cor. 3: 13.

H. L. H.

I see, since writing this, that Bishop Pearce and Thos. Belsham present a similar view of the passage. H. L. H.

Obituary Notices.

Died, in River Point, R. I., Jan. 25th, 1862, SUSAN A. CHURCH, daughter of B. J. and Eliza Church, aged nine months.

Farewell, thou sweet and cherished one,
In heaven again we'll meet,
To sing the praises of the Lamb,
And worship at his feet.
Oh! hour of fate when from the skies,
With notes of deepest dread,
The far resounding trump of God
Shall summon forth the dead.

B. J. CHURCH.

Died, at Mechanicsburg, Ind., Feb. 2d, 1862, of congestion of the brain, ETTA JANE, daughter of I. W. and O. T. Elliott, aged three years, five months, and twelve days.

BRO. GRANT:—An enemy hath done this. It seems as though we long to see our Lord and Savior more than ever. O when will he come to bring back to life our little Etta Jane. We long to see him coming in the clouds of heaven with the holy angels. Then, and not till then, do we look for our little daughter to be made alive.

We hold death to be an enemy; if not, why did Paul say, "O death, where is thy sting?" Then it would seem foolish for the angel, when he was consoling the mothers about their children, whom Herod had caused to be put to death, to say that they would "come again from the land of the enemy." The fact is, death is an enemy, and the angel well knew it.

Bro. George Shortrage preached the funeral discourse from 1 Cor. 15: 57. The sermon was a good one, and well suited to the occasion. We earnestly ask the prayers of the brethren and sisters in our behalf, that we may have grace to sustain us in this hour of affliction.

O that God would revive his work in this place, and put it in the hearts of some of our preaching brethren to come this way, and hold meetings with us. I believe that there could be good done here. Come, brethren, venture out this way and help us. Yours in hope of the coming kingdom.

I. W. & O. S. ELLIOTT.

Fell asleep in Jesus, in Hartland, Vt., Feb. 10th, Sr. IRENE PERKINS, in the sixty-sixth year of her age.

Her death was caused by a shock of palsy, which occurred three or four days previous to her decease. She was a woman of strong faith, and was emphatically a cross bearer. In no ordinary sense, poverty was her lot and God her provider. How forcible in reference to her are the words of the Apostle James: "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Her influence, though silent and unobtrusive, and especially the power of her prayers, will doubtless be seen to have been a mighty influence, when the secrets of all hearts shall be made known. The church in Hartland have indeed met with a loss. But her work is done. H. P. SIKES.

Vernon, Feb. 18th.

Fell asleep at Bangor, Me. Feb. 13th, 1861, Sister SALOMA J., wife of Bro. Jefferson Gray, and daughter of James M. and Tracy Godfrey, formerly of Dixmont, Me., aged twenty years and five days.

Our Sister did not make a public profession of religion till she was brought on her sick bed; then she gave her heart and her all to God. She was a great sufferer, but amid it all she had the patience of a Job, and is now at rest and waiting to have that prophecy fulfilled, "O death, I will be thy plagues; O grave, I will be thy destruction."

She was carried to her place of burial on Saturday, the 16th, and prayer was offered at the house by the writer, and on Sunday, Bro. O. R. Fassett preached the funeral sermon, and comforted the mourning friends and the church from the words: "Where have ye laid him?" L. WETHERBEE.

Died, of diphtheria, in Sumpter, Wis., Feb. 16th, 1862, MILES GRANT KNAPP, infant son of Bro. O. S and Sr. E. A. Knapp, aged three months and eight days.

Deacon Knapp and his wife are strong in the faith that the time is not far distant when the lovely form of their young Miles Grant will be called from the "land of the enemy" to die no more. A large circle of intelligent friends and neighbors were addressed upon the occasion by the writer, from the following words: "Who hath abolished death, and hath brought life and immortality to light through the gospel." W. SHELDON.

FOREIGN NEWS.

By the arrival of the Bohemian, we have news from Liverpool to the 6th inst and Londonderry the 7th.

At the annual meeting of the Liverpool Chamber of Commerce, the blocking up of Charleston harbor was strongly denounced, and the efficiency of the blockade questioned, but continued non-intervention was generally approved. A letter was read from Mr. Cobden, showing the paramount importance of settling belligerent rights, and the necessity for England agreeing to the American doctrine relative to private property at sea.

Mr. Bright, in a speech at Birmingham, denied that the American blockade was ineffective, and ridiculed the idea that America was in a position to be trampled on. He pointed out the danger of interference, and strongly urged strict neutrality.

It is asserted that the allies have determined their armies shall march on the capital of Mexico next month, and the report is revived and gaining strength that Archduke Maximilian will be tendered the throne of Mexico. More French troops are under orders for Mexico.

It is asserted that the French government has determined to revise and modify the navigation laws.

Popular demonstrations had taken place at Florence and Verona against the Pope's temporal power, and in favor of Victor Emanuel. The official Austrian *Gazette* treats as absurd the idea that Venetia can be ceded by Austria.

The *Observer* says the American government is most anxious for the renewal of the efforts to lay a transatlantic cable, and offers to furnish half the means and ships if England will do the same. It says it is reported that Cyrus W. Field will undertake another mission to England on the subject.

Slidell arrived in Paris on the 1st inst.

Both Houses of Parliament had voted the address in response of the Queen's speech unanimously. The opposition approved the course of the government in the Trent affair. ... in very good grace.

Lord Palmerston said the distress to manufacturers from the blockade would not justify interference, and that the Government would continue a neutral course.

The Bank of France had raised the rate of discount to four per cent.

VIENNA, 4th. There is a monetary crisis. The Government has decreed a forced circulation of the new money. Disturbances have taken place in Verona and Mantua.

Austria will accept the throne of Mexico for Maximilian, but will not cede Venetia in exchange.

As regards Italy, the King desires a war in the Spring, and the nation, uneasy about her future, is quite ready to play all the advantages already acquired against the conquest of Venetia, which insures likewise the evacuation of Rome. The Cabinet is wavering. Ricasoli has not yet found any one to accept the trust of the Home Affairs. After having received twelve refusals, he came to the conclusion to keep the Home Ministry in his own hands, as before, and to ask a clear vote of confidence from Parliament. Still, he cannot remain longer in office than to the time when his financial and administrative bills, introduced already into the Chamber, are approved; that is to say about the middle of February. His successor will be Rattazzi, with a war programme; the Spring may soon witness a conflict between Italy and Austria.—*Montreal Witness.*

TWO DAYS LATER.

By the arrival of the steamship Niagara we have news from Liverpool to the 8th inst, and Queenstown the 9th.

The news is unimportant.

GREAT BRITAIN.

Lord Russell reports the substance of a conversation he had with Yancey, Rost and Mann, the delegates who waited upon him to urge recognition of Confederates. The answer to these gentlemen was that England would observe strict neutrality. Lord Russell said Her Majesty cannot acknowledge the independence of nine States until the fortune of arms or a more peaceful mode of negotiation shall have more clearly determined the respective position of the belligerents.

The *Times*, in an editorial upon the position of American affairs, says that in the last six months America has contrived to spend more money in a shorter time and to less purpose than any people who ever lived on the face of the earth, and that is all that has literally been done during the period. It then proceeds to argue that the subjugation of the South and a future Union has become impossible.

TURKEY.

A Turkish squadron, under Omar Pasha, had left Constantinople for the Adriatic, laden with munitions of war.

DOMESTIC NEWS.

Fort Donelson, Feb. 17. Gen. Grant has promulgated a most stringent order against plundering from the inhabitants; also against stealing property taken in battle.

Before surrendering, the rebels threw most of their late mails into the river. Col. Markland, however, succeeded in seizing a number of mail bags and some outside letters, supposed to contain important information.

Floyd's brigade, fearing that they might be taken, threw all their arms into the river. The crews of the gunboats are now engaged in fishing them out.

Capt. Dixon, the rebel chief of artillery, and the engineer who constructed the fortifications, was killed in the bombardment of Friday in one of his own batteries.

New York, Feb. 18. The Tribune's Washington dispatch says it is reported to-night, upon the authority of a telegram from Gen. Banks, that Mr. Faulkner has within a few days made a speech at Martinsburg, in which he expressed the opinion that the rebellion was a failure, and advised his hearers to make the best terms possible for themselves with the United States.

St. Louis, Feb. 18. The following dispatch is from headquarters:

"Major General McClellan: The flag of the Union is floating in Arkansas. Gen. Curtis has driven Price from Missouri, and is several miles across the Arkansas line, cutting up Price's rear, and hourly capturing prisoners and stores. The army of the southwest is doing its duty nobly.

(Signed) W. H. HALLECK, Maj. Gen'l."

St. Louis, Feb. 19. General Halleck received dispatches from Fort Donelson stating that 1000 more rebels had been taken. They came down to Fort Donelson to reinforce the fort; they not knowing it had been captured, were bagged.

Professor Swallow, State Geologist, was arrested last night and committed to the military prison. The names of the rebel officers captured at Warsaw on Saturday were incorrectly reported from Sedalia. They were Brig. Gen. Price, Col. Dorsey, Col. Cross and Capt. Frye, all of Major Gen. Price's staff.

New York, Feb. 20. When the Connecticut left Port Royal there were rumors that Savannah would certainly be captured in two or three days. The Federal forces had taken possession of the Island Deflorian, in the Savannah river, upon which a battery was being erected. Our gunboats had cut off communication between Savannah and Fort Pulaski and captured a rebel steamer belonging to Tatnall's fleet.

A special dispatch to the Herald says: "There remains only sixteen members of Company G, 11th Illinois regiment who are not killed or wounded, or taken prisoners, and of the whole regiment not over one hundred and forty effective men are left.

Special dispatches from Washington state that thirty-five hundred stand of arms and seventy tons of amunition were captured by Gen. Burnside at Roanoke Island. Nearly all his force has been re-embarked.

Augusta, Ga., Feb. 18. The Savannah News has a special dispatch from Charleston, stating that the captain of the schooner Theodore was captured on Friday by the Yankees in Bull Bay, but made his escape. The latest news from Savannah is that the Federal vessels were gaining ground in their efforts to reach the main channel of the river, and that an attack would not be much longer delayed. A private dispatch states that all was quiet yesterday morning at ten o'clock.

St. Louis, Feb. 20. Gen. Halleck has sent the following dispatch to Gen. McClellan:

"Clarksville is taken with supplies enough for our army for twenty days. The place is now occupied by Gen. Smith's division.

Price, being reinforced by McCulloch, made a stand at Sugar Creek Crossing, Arkansas, on the 19th, but was defeated after a short engagement and again fled. Many prisoners were taken and a quantity of arms, which his men threw away in their flight."

Fort Monroe, Feb. 20. Richmond papers of yesterday have the following:

Augusta, Feb. 18. Professor Paul arrived to-night from Nashville, and reports that Fort Donelson fell on Sunday morning.

Gen. Johnston had telegraphed to the enemy and offered to surrender Nashville on the condition that private property be respected.

No answer has been received, but the majority of the citizens seemed willing to give up on these conditions.

St. Louis, Feb. 21. A special dispatch from Cairo says that on Tuesday two rebel regiments from Clarksville came to Fort Donelson and gave themselves up, saying that they had been deceived, and were tired of fighting against the old flag.

The Provost Marshal at Clarksville has sent word to Gen. Grant to come up and occupy the town at once. The officers of the gunboats now lying there represent the Union feeling as very strong. The people state that they had been made to believe that the Union army was entirely composed of Germans and negroes for abolition purposes, but now that they see it is not, they are anxious to return to their allegiance. Prominent citizens say that a similar feeling will prevail in the whole State within a week.

Gov. Harris has called the Tennessee Legislature to meet on Monday for the purpose, it is affirmed, of having all the unconstitutional acts passed by them immediately annulled, and Tennessee officers and citizens declare that the State will soon be back in the Union.

Gen. Halleck to-day telegraphed to Gen. McClellan, that Gen. Curtis has taken Bentonville, Arkansas, with a considerable quantity of baggage, &c.

New York, Feb. 23. Rebel dispatches state that Gen. Sydney Johnston is at Gallatin, Tenn., and had no idea of surrendering Nashville. Pillow and Floyd are at Nashville.

Gen. Beauregard is sick at Nashville of typhoid fever or sore throat, and prayers have been offered for him in the churches at Charleston.

Louisville, Feb. 22. The Cumberland Gap and Russelville, Ky., are in possession of the Federal troops.

New York, Feb. 24. The World's Washington dispatch says there is no doubt of an important movement on the Potomac soon, and the cry of mud will not be offered as being a cause of detention.

The Times' Washington dispatch says it is stated that the President will to-morrow send a communication to the Senate, proposing General Scott as a Commissioner to Mexico, to represent the interests of the United States in the present complication of that country with foreign powers.

Washington, Feb. 24. There has been an extraordinary high wind to-day. Roofs of houses were blown off, trees blown down, and signs and awnings destroyed. The roof of the library of Congress was blown off. It was of thick glass.

St. Louis, Feb. 24. The Republican's Cairo dispatch says that the reports about the evacuation of Columbus are entirely false. The rebels are still there in strong force. None of the garrison has been withdrawn, and they evidently intend to make a desperate stand there.

Louisville, Feb. 24. Reliable private information received to-night assures us that Nashville is virtually in possession of the Federal forces.

Baltimore, Feb. 24. The Richmond Dispatch has the following:

Suffolk, Va., Feb. 21. Capt. Nicholas, of the Petersburg Artillery, arrived here this afternoon from Winton, where he had been stationed with his battery. Yesterday he was shelled out by the Yankees. They had seven steamers, all of which passed up the river. Capt. Nicholas had his horse shot. Two of his men were wounded. Winton is in ashes.

A dispatch from Fort Smith says that Generals Price and Herbert are fighting the enemy to-day at Sugar Creek, Arkansas. The result is not known. Our troops are confident of success.

LATER. "The enemy's loss is 700. Our loss is 100. Another great victory."

The Richmond Whig has a bitter article on the Davis administration. It says: "Judging by results, so far, it is a most lamentable failure in history, and the most signal service it can now render is the surrender of the helm to abler and better hands. In view of the past, present and probable future, the pageant of to-morrow is a bitter mockery, and a miserable compensation for the ruin of a free people."

The prisoners say that the Union men had a meeting privately on Friday night. It was well attended.

There is nothing in the papers from Savannah. Its surrender was rumored at Richmond.

Jeff Davis has appointed Feb. 28th as a day of fasting, humiliation and prayer.

HORRIBLE RAILROAD ACCIDENT.—One of the most deplorable casualties ever known in this region, occurred on Monday. A switch engine on the New York and Erie Railroad, while crossing a road near the Dunkirk station, ran against a sleigh occupied by Mr. James of Sheridan, and his wife. The latter jumped to the track immediately in front of the engine, and was instantly crushed beneath it. Mr. James escaped harm, but on seeing his wife thus mangled, leaped from his sleigh, exclaiming: "You have killed my wife!" and fell to the earth, dead.—*Buffalo Com.*

THE FLOODS IN CALIFORNIA. Private letters from California give very sad accounts of the flood which prevailed last month. A San Francisco letter says that no goods are selling, and everybody appears to be engaged in contributing relief to the unfortunate. Between Benecia and Sacramento on the 17th ult., the country was one vast sheet of water, varying from six inches to ten feet deep. The banks of the river were lined with cattle and horses standing up to their bellies in water, their backs humped up, and bellowing piteously as they look starvation in the face. No help can reach them. The sheep are all dead. Relief boats were sent out in every direction, and large numbers of people had been brought to San Francisco, the women and children half dressed, all suffering severely. People were found in trees, who had had nothing to eat for two days. All over the plains are to be found mounds built by the Indians, and on these elevations were gathered families and cattle waiting for relief. Most pitiful stories are told of the suffering endured by all classes of people. And yet, the rains were not over, and the spring floods, occasioned by the melting of the snows in the mountains, are yet to come. This is a hard winter for California.—*Boston Journal.*

☞ The war in Venezuela continues. All the editors there must affix their names to articles hereafter. Several prominent persons have been arrested.

A frightful revolution had occurred at Honduras. The President, Gardiola, was assassinated at his door. The troops joined the insurgents, and excesses are being committed in Truxillo.

☞ The *Tribune* says that in well informed circles at Washington, it is asserted that Gen. Fremont has been vindicated of all the charges brought against his conduct during his Missouri campaign, by the vote of the Congressional Investigating Committee, and that a highly important command is to be assigned him in the far West.

☞ There were 1,825 buildings erected in Philadelphia last year—being 792 less than the previous year. About two-thirds of these houses were three-story dwellings, and quite a number of them were first-class buildings.

DEATH OF THE PRESIDENT'S SON.—Washington, Feb. 20. The President's son William, aged ten or eleven years, died this evening of Pneumonia. The other child is recovering.

Married.

At Mrs. P. Foster's, Gilead, Branch Co., Mich., Jan. 1st, 1862, by A. N. Seymour, Mr. JOHN T. FOSTER, of Gilead, to Miss ELOCIAA SMITH, of Otsego, Steuben Co., Ind.

At Mrs. P. Foster's, Gilead, Branch Co., Mich., Jan. 1st, 1862, by A. N. Seymour, Mr. ROBERT SMITH, Jr., to Miss FIDELLA D. FOSTER, of Gilead.

Notices, &c.

A Call for Funds.

The publishing committee of the CHRISTIAN PUBLICATION SOCIETY, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at ONCE the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once FIVE HUNDRED DOLLARS, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than ANY TRACT SOCIETY in the COUNTRY, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money?* Or will you send us $100, $50, $20, or $10, to be *repaid* in TRACTS, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. DAVIS,
I. C. WELLCOME,
S. S. BREWER,
J. G. HAMBLIN,
SOLOMON HOVEY,
} Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 23d, 1861, to Feb. 10th, 1862, $433.89.

J. S. Arnold	$ 1.00
A. O. Haley	2.00
R. G.	36
S. E. Gilman	1.00
J. Douglas	5.00
R. G. Gladstone	1.00
H. A. Grout	1.00
P. E. Armstrong	1.00
B. S. S. Brown	2.00
A. Logan	1.00
S. H. Bowman	1.00
D. Veazey	25

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

Notice.

Rev. W. W. Andrews is expected to deliver a series of lectures in the Mercantile Building, Summer Street, Boston, commencing Friday evening, Feb. 28th, and continuing several successive evenings, upon the hope of the second advent, and the restoration of the apostolic constitution of the church as necessary to a preparation for the event.

Notice.

The next session of the Western Central Quarterly Conference will be held in Stark, March 6, Thursday P. M., 6 o'clock, and continue over the following Sunday. The meeting will be held at Sawyer's Mills. Brn. will call on Brn. D. W. Griffin, Williamson, Waugh, and others. Come, Brn. and Srs., to this meeting. Per order. H. B. SEVEY.
I. C. WELLCOME, Sec.

Notice.—R. I. Q. C.

The next session of the Rhode Island Quarterly Conference will be holden in Danielsonville, Ct., commencing Wednesday, March 26th, at 2 o'clock, P. M., and closing Friday evening, the 28th.

This conference has been signally blest at nearly all of its sessions in the past. Though never large in numbers, it has sometimes been *mighty* in power. Those who have come have brought *life* and *love* and *strength* with them. Dear brethren and sisters of R. I. and Ct., let the coming conference be no exception. Let each church send one delegate or more without fail; what if it does cost a trifle to come, the good imparted and received will repay "an hundred fold." The first one of these meetings I attended cost me *five dollars*. The blessing I got *wealth* could not buy. If really impossible to send a delegate, then send us a good hearty *letter*. No matter if several in each church write. You don't know how eager we listen to tidings coming from the scattered "household of faith." Cheer us with a word. If you are burdened, we beg a chance to share those burdens with you. Come, then, let us rally for God. Come from far and near. Come, brethren in the ministry, in the name of the Lord. Come, and the hospitality of the church in Danielsonville shall bid you welcome. H. F. C., *Secretary pro tem.*

Notice.

Edwin Burnham's permanent address is Newburyport, Mass. All who write to him for his labors will save him some trouble by addressing him directly at that place.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor, also a supply of Brn. Higgins' and Wellcome's medicine.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston, (Lowell Street Chapel) Sunday, March 2d, 9th, 16th, 23d, and 30th.
EDWIN BURNHAM.

Boston, Chapman (Large) Hall ... Sunday, March 2d
F. H. BERICK.

J. S. WHITE ... March 9th

Scituate, Mass ... Friday eve., Feb. 28th, and Sunday, March 2d.
H. L. HASTINGS.

Danielsonville, Ct., Feb. 27th, 28th, Mar. 1st and 2d
M. GRANT.

Clinton, Mass. ... Evenings of Feb. 25th, 26th, 27th and 28th
New Bedford ... Sunday, March 2d
Salem ... Sunday, March 9th
RUFUS WENDELL.

Lowell ... Sunday, March 2d
W. S. CAMPBELL.

Cheshire Street, Ct. ... the 2nd Sabbath in March
Plainfield, Ct. ... the 3d Sabbath in March
Two last Sabbaths in March not engaged.
HIRAM MUNGER.

Lee, N. H. ... Sunday, March 9th
Nottingham, N. H. ... evening, March 12th and 13th
as Bro. Watson or Willey may appoint.
L. BOUTELL.

Cheshire Street, Ct. ... Sunday, March 2d
Wrightville, Ct. ... Sunday, Mar. 9th
South Windsor, Ct. ... Sunday, Mar. 23d
Axe Factory ... evening, Mar. 24th
Abbington ... Sunday, March 30th
C. GOODRICH.

Warehouse Point ... evening, Mar. 1st and over Sunday
South Windsor ... evening, Mar. 4th
Plainville ... Mar. 5th
Collinsville ... Mar. 6th
Bakerville ... Mar. 7th
Winsted ... Mar. 8th
and over Sunday, as friends may arrange.
P. C. RODMAN.

Holden, Me. ... Mar. 2d
Bradley ... Mar. 9th
L. WETHERBEE.

Brimfield ... Mar. 4th and 5th
Ware ... Mar. 6th
Athol ... Mar. 9th
D. M. BEACH.

Erving, where brethren may appoint, Tuesday and Wednesday evening ... Mar. 4th and 5th
Thorndike ... Saturday, Mar. 8th
at Bro. Howard's house, and over the Sabbath, where they may appoint. GEO. CHAMPLIN.

Northfield, Mass. ... Mar. 2d
Erving ... Mar. 3d
GEO. A. STREETER.

Hartford ... March 2d
J. S. WHITE.

APPOINTMENTS FOR BRISTOL, CT.
S. P. Babcock ... Mar. 23d
I. K. Bellows ... April 6th

Lake Village, N. H. ... March 2d
J. COUCH.

Plymouth Hollow, Ct. ... March 2d
Prospect ... March 9th
T. S. CANFIELD.

The Lord will, D. A. Jones will meet with the church at Lawrence, Mass., the first Sunday in March, and continue through the week and over the following Sabbath, where Bro. Joseph Churchill may appoint.

Bangor ... March 1st and 2d
L. L. HOWARD,
C. H. BUZZELL.

Gray's Plain ... March 2d
Prospect (Bro. Mix') ... March 12th, 13th and 14th
Cheshire Street ... March 16th
New Britain ... March 18th and 19th
Warehouse Point ... March 23d
South Windsor ... March 30th
J. K. BALLOWS.

Sandisfield, Mass. ... Sunday, March 2d
Bristol, Ct. ... March 9th
Goshen, Ct. ... March 12th
Wrightville ... Sunday, March 16th
GEO. L. TEEPLE.

Between North Bend and Morgan's Bay meeting house, as brethren may arrange ... March 2d
THOMAS SMITH.

East Boston ... March 4th
Portsmouth, N. H. ... March 9th
F. H. BURBANK.

London Ridge ... March 2d
Upper Gilmanton, (where Bro. Kidder may appoint) ... Sabbath, March 9th
ANDREW SIMPSON.

Business Department.

Letters Received.

J C Rogers, L Reimer, G W Stetson, J Carr, D W Miller, J Blain, Mary S., S L Manley, J D Roberts, A. H. S., S Madgett, B H Couch, V N Cudworth, I C Wellcome, J Kellogg, J A Hayden, A J Page, M A Tibbets, H. S. Y., W Sheldon, H C Munn, A N Seymour.

To Correspondents.

Eld. J. Blain—Bro. C. W. Baker's P. O. address is Pawlings, N. Y.

Thos. W. Smith's P. O. address is Vandalia, Fayette Co., Ill.

H. B. Sevey.—Give Sr. W. the money for us.

I. C. Welcome.—Have cred. you $4.91, which balances your account at this office; have cred. D. M. $2.00, and the M. A. Mission $3.00.

J. Lewis has paid to No. 341.

R. W. Wilson—We send tracts again to the amount of 25 cts.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

W Harriman 331, A Dargin 318, J Gregory 504, F W Blanchard 353, M G Dunham 364, V B Leigintetter 346, B S Colby 338, S Bates 359, F Beckwith 357, C Welton 364, H L Bradley 338, D C Elliot 360, Mrs. J Ray 355, S C Castle 366, S F Mudgett 345, T Wigfall 325, S Mason 273, R R Jenkins 360, M B Gavot 340, R Dickens 342, P Howard 364, L H Dennet 360, J H Brown 360, J W Trumbull 360, A Pinney 352, R Price 364,—$1.00 each.

J Adams 312, L Green 311, P Tucker 390, T Rogers 330, J A Braxee 312, E O Allen 353, S H Bowman 329, D Vessey 390, E A Esterbrook 364, A Bickford 356, P Converse 350, I Thompson 364, G W Stetson 341, L D Woodward 338, D Vickery 312, L Hitchcock 390, N A Thompson 390,—$2.00 each.

T N Sherman 346, 50 cts., G W Lougee 346, 52 cts., T Foote 376, $2.33, E G Higgins 338, $4.00, J M Minor 349, $3.00; K Burrows 338, $3.00; C C Pickering 338, $4.00; H Bailey (six copies) 363, $6.00.

BOOKS AND TRACTS.

G W Lougee 48 cts., W P Wallace 21 cts., T Foote 67 cts., I C Wellcome, on account to bal., $4.91, D C Elliot $1.00, P Howard 48 cts., I Thompson 39 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Coming Conflict, with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $3.00 per hundred. 5 cents single, or 6 cts. with postage.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each, postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality, between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single, 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17, with other interesting matter. By Miles Grant. Price, single, 5 cents. $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 7 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

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Selected for the Crisis by [illegible]

Suggested on reading Muller's "Life of Trust."

Man after God's own heart,
  Sent in these latter days,
To prove there is a "living God,"
  And yield him grateful praise.

The orphan's heart forlorn
  A home of love has found—
The "Father of the fatherless"
  Has compassed it around.

Full many an Orphan Home,
  Reared on a distant shore,
Will bless this faithful child of God
  Till time shall be no more.

FAITH is the power he wields,
  By long experience known;
The promise of his covenant God
  He pleads before the throne.

Not to an arm of flesh
  Trusts he for daily bread,
But to a near Almighty Friend,
  Who hitherto has fed.

'Tis but "to ask and have,"
  Though oft his faith is tried,
Patience must have its perfect work,
  Yet will "the Lord provide."

The love of Christ constrains,
  His work no limit knows;
"Far as the east is from the west,"
  The seed of truth he sows.

Sure all who love the Lord,
  Encouragement will find,
To bring to "Him who heareth prayer"
  Each care-worn, troubled mind:

Tell Jesus all thy wants,
  Once tempted like as we;
He'll surely grace sufficient give,
  Though great thy "needs" may be.

Oh! never may our hearts
  Lose the sweet unction given,
To wrestle by prevailing prayer
  Till Satan's chains are riven.

Lord, may our hearts be led
  To live as pilgrims here;
Thy word to follow as our rule,
  Make all our duty clear.

May we our "stewardship"
  Remember day by day,
"Laying up treasures in the skies
  That will not pass away."

Dear as a "household word"
  The name of MULLER's known,
Though first we meet him face to face
  Before the great white throne.

Advocate and Guardian

For the Crisis.

A Glance at our World—No. 4.

So long have the people of this world been familiarized with the devastations of death, that, as a general thing, they are willing his power should continue for ages, and some professing christianity believe this world will never be destroyed, or changed, except in its moral character; and that reform will be but partial. Still they anticipate long *years of successful reign for the Devil*, and tremendous desolations for *death*. Our sons and daughters, from age to age, are to be brought forth for trouble and slaughtered to feed the *greedy maw of death*. The sword is to waste and desolate, sickness is to afflict, cares to distract, guilt to upbraid, and justice condemn; and this state of darkness now in the world, *the clergy are responsible for*. Instead of pointing the people to the resurrection of the dead, and the restitution of all things, spoken by the Lord, by the mouth of all the holy prophets since the world began, and living themselves as strangers and pilgrims, and exhorting others to do the same; they teach people to be resigned to their lot, and to make the best of their situation by amassing property, building houses, obtaining influence in the *world*, and the like; and for the comfort of their flock, when they are dying, they tell them at *death* they will enter upon an *immortal-life-pleasure*, and in imagination they give them a substantial heaven; when in fact, they cannot have a real conscious existence; thus making death desirable, and the resurrection of no importance. O that they understood, O that they would consider, in the language of the poet, that—

"Death's not the gate of paradise,
  Nor opening key to heaven;
Nor a bright angel from the skies,
  Or boon in mercy given.

Death to the saint is not the hour
  When Christ the Lord hath come,
In all the glory of his power,
  To waft him to his home.

Nature *will* mourn departed friends,
  And shake at death's alarms;
'Tis not the voice that Jesus sends
  To call them to his arms.

No! 'tis a dark and cruel foe
  Which has invaded earth,
And to distress, and fear, and woe
  Intense, hath given birth."

But in the full blaze of gospel light this is now being poured upon the inhabitants of earth. They still cling to their old dogmas and creeds, and so with their opiate preaching they float down the stream of time to awaken when too late. They do not hinder the world from suffering on in all its diversified susceptibilities, and writhing in its untold agonies, and swelling its mighty voice of wailing until the *heavens are rent*, and the earth move under it, and the bones of the prophets and martyrs shake and come to their bone. They will still whine on in the old song,—"be resigned to your sufferings a little longer, the *Lord* will soon send his kind *messenger* death, who will release you, and introduce you to the fair climes of glory, where you will sing and have fullness of joy."

Dear Lord, how thy word is perverted, and thy character impugned. Only look at it, reader! Such doctrines make God a partner with the Devil; makes that evil spirit open heaven, and introduce the redeemed into positive glory, when the word teaches he had the power of death. These divines give him the issues of life and immortality. Strange work for the Devil! If he knew this he would never kill another victim. Death is not the door to heaven, but to the pit. The *resurrection* is the door, and here is the hope. Jesus our Savior came to destroy the Devil, and the works of the Devil. He is pledged to bruise his head, and he will do it. May the followers of the meek and lowly man of sorrow lift their voices in prayer for the hastening of that desirable event. Can the christian religion, or the gospel, furnish a remedy? Has it ever so succeeded? Was there ever an age when its triumphs prevented war and desolation, sickness, mourning, disappointment, and death? Even the Master preacher and author of the gospel could not prevent the floods of evil from flowing over the world in his day; and could not do many mighty works, because of the unbelief of the people; and when he traveled in the greatness of his strength as the Redeemer, then was the hour and *power of darkness* arrayed against him, and that power even slew the Prince of life; and the apostles, the most efficient agents God ever employed in his work, who demonstrated the truth by the miracles they wrought, were hindered, contradicted, imprisoned, beaten, and slain. What a delusion then, to suppose that the gospel can now triumph where the wicked are worse than ever, "deceiving and being deceived," and waxing "worse and worse," and the church departing "from the faith, giving heed to seducing spirits and doctrines of devils." And, then, what moral power have we now to wield against all this apostasy in the church, and overgrown wickedness in the world?

But here I am met by many, who are committed to convert the world; who tell me they are succeeding abroad. They say the world is growing better. To this I can safely reply, if it is, you are the only ones who see it; and situated as you are, you are rather unqualified witnesses in the case. But turn to a more reliable source,—the Police reports, the calendars of crime of every country, especially all civilized countries, in all the world, and you will find an increased ratio of crime; and what is more, a refined, adroit villainy, that evades detection, which is peculiar to this age. Besides, if this was not true, the word of God would be broken. The world is to be as it was in the days of Noah, and Lot, in the last times, and that is what furnishes the necessity for the advent of the King of Kings, and Lord of Lords, to take vengeance upon his enemies and to destroy him that had the power of death, and to restore all things to their Eden state. I say our moral power is gone. The theology of the day is spurious. The piety of the age is stinted and weak, and infidelity is ripening into a rank harvest.

Spurious theology! Many may start at this statement, but is it not so? What do they preach? That they preach some truth is cheerfully admitted; but do they preach the gospel of the kingdom, as Jesus and the apostles did? They certainly do not. They preach the gospel *is* the kingdom, and imagine that Christ's kingdom is to be spiritual and invisible, never to be seen with our eyes, or handled with our hands; and nothing finally substantial about it. It is only to be apprehended by a sort of deluded fancy, and the only hope they give the people is not in the resurrection, but at death they immediately go to heaven, which is perfectly opposite to truth. See the 11th chapter of Heb., and the 15th of 1st Cor., which evidence is indisputable on this subject, and diametrically opposed to the popular theology of our day. J. L. H.

For the Crisis.

Notes by the Way.

Left home Jan. 2nd. Met with the brethren at Mason's Ville, Ct., and preached Friday night, and over the Sabbath to a full house, and good interest was manifested. Monday, the 5th, preached at the house of Bro. Allards, at Read's Ville, and the Lord was with us. Tuesday, the 6th, we met the brethren at Worcester, had a good turn out, and an interesting meeting. Wednesday morning, we left Worcester for North Dana, and put up with Bro. Streeter. We had a social chat with them. Thursday morning, we left them in the Lord's care, and took the cars for Vernon, Vt.

Thursday evening, we had a good congregation. We continued over the Sabbath, and Monday evening, with an increasing congregation and interest. There being some brethren and friends sick, who were anxious to hear, the meeting was discontinued, to wait their recovery, and we moved on to West Brattleboro, Vt. There we met a few, who are striving through opposition, to gain the rest that remains to God's people. We stopped with them three evenings; then we were called upon to attend the funeral of Bro. Allen's child, on Saturday, at Vernon. We continued over the Sabbath. Though the weather was stormy, and unpleasant, yet our congregation was large and interesting. On Tuesday, we left again for West Brattleboro. There we stopped for ten days. The saints were fed and comforted, and backsliders reclaimed, and good done in the name of the Lord Jesus, and a way prepared for the truth hereafter to be offered. We then returned to Vernon again, and commenced our series of meetings, and the Lord was with us indeed and in truth. Saints have been much comforted and quickened. Many backsliders reclaimed and sinners converted to God. The work is said to be such as never was before in Vernon. It is deep and thorough, from people that are ninety-one years of age, down to infants. The work is still going on, and we will say more in relation to it, in due time. A long standing appointment calls us to Keene, this 14th day of Feb., to remain over Sabbath.

GEO. CHAMPLIN.

For the Crisis.

Caution.

DEAR BRO. GRANT:—I wish to say a few words through the Crisis to the brethren that are scattered through this vale of tears, who are tried and tempted. I would say, you may escape some of the trials, if you will take heed to the sure word of prophecy; for there are some amongst us that do not abide in the word of God, but have got above the Master. They have taken the work out of the hands of the Lord, to judge and bind such as are to be lost.

Now brethren, you should mark all such as make division among you. There are some that claim to have the discerning of spirits, and thereby test others claiming that God has given them great power. I have seen, within a few weeks past, where this work has been done in the churches. They have got above that which is written, for it brings distraction and drives away the Spirit of God.

I have had experience in this matter. I went all through it in 1845. I know every crook and corner of it. Brethren, I exhort you to treat those brethren *kindly*, but stand up stifly for the truth; don't bid them God-speed any further than they speak the word; for the Spirit and the word must agree. When they judge you, be kind. When they cut you off, be good, for in this way you may bring them back.

Yours in love, DAVID MILLER.

Brattleboro, Vt.

For the Crisis.

BRO. GRANT:—I take the liberty of sending you an article which I cut from the Philadelphia "Evening Bulletin," Jan. 22nd, and the reasons for so doing, which you may publish if you think proper.

Some time since I was present at a lecture delivered by a Methodist preacher of high standing in the Philadelphia Annual M. E. Conference, on "MAN IMMORTAL." Said preacher stated that he would not attempt to prove the doctrine of man's immortality from Scripture, but by philosophy. He then stated that man was possessed of two natures, MATTER and MIND, the one dying, corruptible; the other undying, incorruptible, that matter could not think; that the properties of the mind were *thought*, *feeling*, *memory*, and *will*, therefore, the mind *must be immortal*. In reply to his statements, I showed from facts produced that the brute creation were possessed of the same properties of mind to a certain degree, and in some cases to a greater degree than man, for man had to pass through a course of training and scholastic education to fit him for the pursuits of life, and then often failed in accomplishing his designs, even with the aid of science, while the brute, without the aid afforded to man, accomplished its ends, exhibiting superior intelligence, and bringing its plans to a more successful issue than man with all his acquired knowledge and powers of reason, which the enclosed article verifies.

Query. Did the animal referred to in the article possess properties of the mind, and was its *mind immortal?* If man has an immortal mind, then of course the brute, having the same properties of mind, must also be immortal. The Bible says, "God only hath immortality.—1 Tim. 6: 16.

Yours for the truth, CHAS. H. SUTTON.

Maynayunk, Pa., Jan. 23, '62.

The following is the article referred to above:—

INTELLIGENT ACTION OF A DOG.—A gentleman connected with the Newfoundland fishery was once possessed of a dog of singular fidelity and sagacity. On one occasion a boat and crew in his employ were in circumstances of considerable peril, just outside a line of breakers, which, owing to some change in wind or weather, had, since the departure of the boat, rendered the return passage through them most hazardous. The spectators on shore were quite unable to render any assistance to their friends afloat. Much time had been spent, and the danger seemed to increase rather than diminish. Our friend, the dog, looked on for a length of time, evidently aware of there being great cause for anxiety in those around. Presently, however, took to the water, and made his way through it to the boat.

The crew supposed he wished to join them, and made various attempts to induce him to come on board; but no! he would not go within their reach, but continued swimming about, a short distance from them. After a while, and several comments on the peculiar conduct of the dog, one of the hands suddenly divined his apparent meaning. "Give him the end of a rope," he said; "that is what he wants." The rope was thrown—the dog seized the end in an instant, turned round and made straight for the shore, where a few minutes afterwards boat and crew—thanks to the intelligence of their four-footed friend—were placed safe and undamaged. Was there reasoning here? No acting with a view to an end or for a given motive? Or was it nothing but ordinary instinct?—*Rev. C. J. Atkinson, the Zoologist.*

For the Crisis.

"To-Day."

DEAR BRN. OF THE CRISIS:—As many of our brethren and others, who may read our family journal, have not the advantage of human helps for the understanding of the word, and as the meaning of a text generally hinges on the meaning of one word, which, if understood in the sense it was used at that time, would remove all difficulties; allow me to quote a few words from Calmet's dictionary, which is a standard authority among the orthodox. He says under head of "To-day":—

"To-day does not only signify the particular day on which we are speaking, but any definite time; as we say, the people of the present day, or of that day or time."

Now for the application. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. Jesus said unto him, Verily I say unto thee, to-day, [viz., that day, or at that time you speak of, when I shall come into my kingdom] shalt thou be with me in paradise."

GEO. DUNLAP.

For the Crisis.

A Wish.

I have often wished that I was endowed with talents sufficient to express my views and sentiments through the Crisis. I would gladly embrace the opportunity. But as I have not, I will be a reader of its contents, hoping I may profit thereby; also hoping those that are qualified for the place will be more deeply interested in so great a cause, and have such power with God that their exhortations will not only find way to the hearts of the ungodly, but to those that profess to love God and yet have a disposition to scandal their brother or sister in Christ. I would to God there were more true-hearted followers of Christ, more that would practice the golden rule, do unto others as ye would that others should do to you; more that would not dishonor the cause by practising so much deceit, for it seems to me a great sin in the sight of God; and furthermore, I do not see the consistency of it if we are truly followers of Christ, neither do I think it can be consistent. May God help us to shun this evil with many others with which we are habituated, is my prayer. MARY T.

Selections.

Practical Christianity.

The following extract from one of H. W. Beecher's sermons is worthy of a second reading. Do not forget the practical points, but keep them for every day use.—G.

"The man that steals a penny is just as great a transgressor *against the purity of his own conscience* as if he stole a million dollars. When a man makes up his mind that he will be a thorough-paced villain, and steal like a cashier, he does not do himself any more damage, in his moral sense, than when he says, 'I will filch a penny.' To steal large sums damages the firm, damages the bank, damages the commercial interests of the community. These things go by the ratio of quantity; but so far as moral deterioration is concerned, the moment a man says, 'I will do wrong,' the damage is done, the glass is broken, the mirror is defaced, the conscience is soiled. He cannot do more if he says, 'I will do a double wrong, or a triple wrong.' And there is the great mischief of it. There is an impression that the culpability of things bears some proportion to their magnitude. To steal an apple is not much. In stealing it you do not get much, but you get all the damage that you would if it was a golden apple. To betray a small trust has the same moral effect as to betray a large one.

Do you stand at a bank counter and present a check for a thousand dollars? and does the man behind the counter, in his haste, hand you eleven hundred dollars? and do you walk away, saying, "It is his business to take care of his affairs: I will take care of mine?" You are a thief! The law is that no man shall take a thing without rendering an equivalent, and that law you have violated. If that man blunders in finance, it is no reason why you should steal. And yet how many men are there, that if they were to take a thousand, a hundred, or ten, or five dollars too much, would think of returning it? You say that corporations have no souls. You will not have any that is worth anything long if you pursue such a course. It is a question that is to be settled, not on that side of the counter, but on this side.

How many men are there that, when looking over the money that they have received during the day see a bill that appears like a counterfeit bill, do not like to look at it again, and thrust it into the drawer? You have taken a circuitous way to make yourself a scoundrel. You saw it sufficiently to produce the conviction on your mind that it was a counterfeit; and the moral effect of passing it is the same as though you knew it to be counterfeit. Or do you take it up and say, 'Well, somebody has passed it on me, and I have a right to shove it along?' Why, you are a counterfeiter! I tell you, my friend, it only requires the opportunity to lead you to forge bills and put them on other men! Do you protest and say, 'Do you expect that I am going to lose that money?' It is a choice between losing the money and your conscience. I do not know what a person would not do who is willing to throw his manhood away for the sake of a little money. And if you are going to sell yourself, do not sell yourself for a dollar bill, or a five dollar bill—though I think you would get enough for yourself even at such a price.

I do not know of any buyer that pays such high prices as the devil pays when he buys men. Here is a man that sells himself for about one-eighth of a pound of chiccory in a pound of coffee. He sells himself to every customer that comes in. He *adulterates*. He prepares his commodity with a lie, and retails it with another lie. Every time a man commits a known dishonesty, he sells his soul; and thousands of men are selling themselves by little driblets. And I think that a man who sells himself thus—cheats himself. No, he cheats the devil. The devil pays too much for him!

How many men are there, who, if, through carelessness, the conductor neglected to punch their railroad ticket, and they found it in their pocket the next day, would not take it out, and look at it, and say, 'I think I will use that again.' You paid for that ticket a dollar? Yes. You have had service to the amount of a dollar? Yes. If then, you ride with that ticket again, you steal one dollar from the railroad company as much as if you went to the till and took a dollar. And yet, how many men would not ride twice with a ticket under such circumstances—yes, forty times?

I am informed that before the commutation system was abandoned by the ferry company, men of property and good standing in society would boldly declare that they had a commutation ticket in their pocket when they had none, for the sake of going through without paying! They did this when the ferriage was but one penny. They lied for one cent!

I pity the devil! I do not know what he does with such men! It is awful to be chief magistrate of a parcel of men like them! I cannot understand how these exiguous, thrice-squeezed men can be managed!

I have given you but one or two instances of this kind; but if you comb society you will find it to be full of just such little meannesses—things that men do with the cock of the eye or with dexterity of finger, misunderstandings, overreachings, underplottings, all sorts of trickery—which pivot on essential dishonesty.

And these rebound. They destroy the moral sense. They undo a man. If you go to-night to a bank, and break through the door, and rob the safe, or work above it, and split the granite over it, and get at it in that way, you are not more dishonest than you would be if you only ran away with a sixpence that did not belong to you.

The danger of these little things is vailed under a false impression. You shall hear a man say of his boy, 'though he may tell a little lie, he would not tell a big one; though he may practice a little deceit, he would not practice a big one, though he may commit a little dishonesty, he would not commit a big one.' But let me tell you that these little things are the ones that destroy the honor, that destroy the moral sense, and throw down the fence and let a whole herd of buffaloes of temptation drive right through you. Criminals that die on the gallows, miserable creatures that end their days in poor-houses, wretched beings that hide themselves in loathsome places in cities, men that are driven as exiles across the sea and over the world—these are the ends of little things, the beginnings of which were thought to be safe. I tell you it is these little things that are your peculiar temptation, and your worst danger."

Selected from the "Life of Mrs. Graham."

An Extract.

The "fruitful old age" of the christian believer is happily exemplified in the following extract from one of Mrs. G.'s letters:—

"I am daily on the lookout; one year and three months will complete my "threescore and ten." I do not know one individual alive whom I knew in my school-days. I do not long for my dismission, neither am I tired of life, of which I have enjoyed so much; enjoyed its dearest, sweetest comforts, love and friendship, with a heart tremblingly alive to both. Lover and friends of youth are long since gone; other friendships I formed, and have been happy even in those, now I am shut up with ails and aches. The world is a dead blank to me; yet I do think I never enjoyed life more. I would not exchange my present happiness for the most transporting moments of my life, of which I have had a large share, though thousands of years were added to enjoy them. I do not mean barely that happiness which consists in the anticipation of pleasure beyond the grave; that is indeed delightful, but I enjoy life now. Books of taste are mine no more; still less those of science and history, but my dear Bible, precious subjects! my dear Savior—the heighth, the depth, the breadth, the length of the glorious plan of redemption, open to my delightful perception more and more; and the Spirit witnesseth with my spirit that I have my part in it by the gifts of *faith*. I believe the record that God giveth to us eternal life, and I put in my claim as a sinner. I account it a 'faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am the chief.' I still enjoy the ordinances of the gospel. My memory is much impaired; I recollect very little of the sermons I hear, but I think I never heard with so much attention. I am delighted, instructed, and fed at the time, and the subjects open to me without my being able to recollect the order or the words of the speaker. O! let me recommend this dear Lord to your heart and confidence. Commit all your concerns to him; mistrust no part of his providential dealings with you; his wisdom shall manage for you, and you shall one day say, 'He hath done all things well.'"

Anecdotes of Prince Albert.

It is said of Prince Albert that he had a very great aversion to expensive funerals, and that his own was conducted in that quiet and unostentatious manner which was so thoroughly in accordance with his ideas when living. In the domestic circle he was the most impartial of fathers. Finding the Prince of Wales at fault once among a party of lads with whom he was at play, he took him among them and made him apologize for his rudeness, notwithstanding they were only the sons of sturdy yeomen. He delighted to assist the poor, and would design buildings for them upon the most economical plan, and lend his aid in their construction. He was in the habit of relating, with a great deal of merriment, an adventure he had once with a boy who had charge of cows which the Prince desired to take a look at. The boy not knowing His Royal Highness, threatened to set the dog on him. The Prince explained that he was Prince Albert. "Oh!" said the bumpkin, placing his thumb to his nose and extending his digits, "W-a-l-k-e-r,"—an intimation that he did not believe the story, and that his visitor must leave. In his household he invariably threw off all official dignity. A disturbance arose between him and the Queen, at the end of which the Prince retired to his room. Victoria, believing herself to be at fault, came to his door about an hour afterwards and knocked. "Who is there?" said the Prince. "The Queen," was the reply. "I do not open my door for the Queen," he answered. Victoria immediately said in a subdued tone, "It is your wife," and the door was opened at once.

☞ Be careful of your word, even in keeping the most trifling appointment. But do not blame another for a failure of that kind till you have heard his excuse.

Youth's Department.

☞ Communications for the Youth's Department are published once a fortnight regularly.—G.

For the Crisis.

To the "Try Company."

DEAR CHILDREN:—A few more words to you. Yesterday (Sunday) was an interesting day to me. In the morning, as usual, I attended the Mission Sunday School at Tremont Temple; and at noon, the Sabbath School connected with the church. At the close of the school, five little boys retired to one corner of the room, and after one of them had read a chapter in the Bible, they all knelt down and began to pray. Soon after, one of them went to a teacher and told him that one of the boys was anxious to find the Savior, and wanted him to come and pray with him. A number of the teachers, and others, gathered around, and while singing a hymn, no less than fifteen little boys and girls were found on their knees, all praying at once, and thirteen of them gave good evidence that they had submitted to God. It was such a sight as the oldest christian present had never before seen.

In the evening, I heard a number of them get up in the large prayer meeting and testify their love to the Savior. They have begun to *try* to be good; and if they have indeed given all to Christ, this *trying* will be the most important effort in their lives. There have been meetings in this place almost every evening for about six weeks, and a large number of conversions, both young and old.

And now, let me invite all the little boys and girls, who read the Crisis, to make the TRIAL, in earnest, to be good, and love God with all your hearts, and ask him to prepare you to meet him in his kingdom.

Will some of the "Try Company" answer the following questions:—

1. Where in the Bible do we find any thing said about using the rod of correction?

2. How can a child best please his parents? D. N. SMITH.

For the Crisis.

BRN. GRANT AND MORGAN:—I have a desire to join the "Try Company." I like the Crisis very much. I like to peruse its columns. I look to see if there is anything for the children first, and feel very much disappointed if there is none.

S. U. BARKER.

For the Crisis.

BRO. GRANT.—I am a little boy ten years old. I want to join the "Try Company." I use neither strong drink nor tobacco. I like the Crisis; and I am glad that you are devoting some of its columns for the benefit of children, for I like to read them. I will answer the second and fourth questions,—David and Enoch.

EMERSON E. BARKER.

For the Crisis.

BRN. GRANT AND MORGAN:—I am fourteen years old. I neither use intoxicating liquor, nor use tobacco in any of its forms, and never intend to. I wish to become a member of the "Try Company." I will answer the other two questions, the 2d and the 4th, and also propose one for the "Try Company." 2d, Jubal's; 4th, Methuselah.

My question is, who was the first monarch spoken of in the Bible? Will some little boy or girl who belongs to the 'Try Company" answer this?

SHERMAN ONGLEY.

Blooming Valley, Feb. 9th, '62.

BRO. GRANT:—I am a little girl twelve years old. I use no strong drink nor tobacco in any form. I would like to join your "Try Company." I can answer your questions. 1st, Recchabites; 2d, Jubal's; 3d, at the judgment; 4th, Methuselah; 5th, the Bible. MARY E. HASTINGS.

Hebron, Feb. 5th, 1862.

[The *questions* are in the Crisis of Jan. 15th, '62.—ED.]

For the Crisis.

BRO. GRANT:—I like the plan of the "Try Company," and would like to become a member. In this town there is a "Band of Hope." The pledge is "to abstain from the use of all intoxicating liquors as a beverage, from tobacco, and from all profanity." I am a member. All under eighteen years of age can join. It is over one year since I joined, and I have not broken my pledge yet, nor do I intend to.

I answer the following questions:—Abram was the father of Moses. Sinners are to be chased out of the world. Goliah was nine feet nine inches high. Og, king of Bashan, slept on an iron bedstead. Obadiah hid one hundred prophets in a cave, and fed them on bread and water. Sinners will appear at the left hand of God. I think that Moses first prophesied of Christ. You will find it is Deut. 18: 15. Enoch is the oldest man living.

I would like to ask the following questions:—How old was Abraham's wife when she died? Who cut up mallows by the bushes, and juniper roots for their meat? Who is the author of the following riddle, and what does it mean?—"Out of the eater came forth meat, and out of the strong came forth sweetness." Who requested that he might die?

DANIEL L. GRIGGS, 13 years old.

Brimfield, Mass., Feb. 16, '62.

For the Crisis.

BRN. GRANT AND MORGAN:—As you require recruits for your "Try Company," I have resolved to become a member, if you will accept me on trial. I have never belonged to any such company. I am thirteen years old. I can answer the questions in the Crisis of Jan. 15th, which are as follows:—

First, the Rechabites. Second, Asaph's family. Third, the resurrection. Fourth, the oldest man was Methuselah. Fifth, the Bible. If you will accept me as a recruit, I will *try* and be a faithful soldier in service of the officers in command. I have the Crisis every week to read, which I like very much. It is all the preaching we that love the doctrine of the personal coming of Christ, have.

Yours truly, MARIAH WESTON.

Keeseville, N. Y., Feb. 2d, '62.

For the Crisis.

Will some little girl, not over six years of age, write an acrostic from the Proverbs, containing the name of what she desires most?

"The heart of her husband doth safely trust in her."—Prov. 31: 11.
"Remove not the old land mark."—Prov. 23: 10.
"Yea, mine own familiar friend."—Ps. 41: 9.

D. N. SMITH.

For the Crisis.

Enigma.—No. 1.

I AM COMPOSED OF THIRTY-FIVE LETTERS.

My 1, 9, 27, 18, 12, is a country mentioned in the New Testament.

My 2, 25, 7, 14, 19, 6, 1, 27, is a city mentioned in the Acts.

My 5, 2, 15, 7, 21, is the name of a man cured of palsy by Peter.

My 34, 12, 8, 17, 29, is a place spoken of in the Acts.

My 33, 35, 26, 11, 16, 24, 7, is a place mentioned in the New Testament.

My 10, 17, 29, 2, 11, is the name of a celebrated heathen goddess.

My 24, 1, 6, 15, 8, 20, 8, is a place spoken of in the New Testament.

My 18, 12, 16, 23, is mentioned in the New Testament.

My 32, 19, 33, 6, is named in the Acts.

My 16, 4, 19, 10, 36, 26, is read of in the same book.

My 22, 16, 8, 20, 31, 30, 20, 27, is a celebrated orator.

My 28 is the last of death and beginning of heaven.

My whole is a truth spoken by the Apostle Paul and is now being verified. T. W. A.

"A little Child shall lead them."

An esteemed clergyman writes us:—"Very recently a little boy in my parish, only six years of age, was sent by his mother to fetch his father from a public-house. He found his parent drinking with some other men, one of whom invited the little fellow to take some beer. Firmly, and at once, the boy replied,

'No, I can't take that, I am in the Band of Hope.'

The men looked at one another, but no one was found to repeat the temptation. The man then said,

'Well, if you won't take the beer, here's a penny for you to buy some "bull's eyes."' (A kind of sugar confectionary.)

The boy took the penny, and said, 'I thank you; but I'd rather not buy "bull's eyes," I shall put it in the Penny Bank.'

The men again looked at one another, and for some moments were entirely silent. At length one of them rose, and gave utterance to his feelings in these words:—

'Well, I think the sooner we sign the pledge, and put our savings in the Penny Bank the better.'

The man immediately left the house. Such was the effect of the two wise speeches of a boy only six years old. How many older people have made much longer but less effective speeches! 'A little child shall lead them!'"—*Band of Hope Review.*

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AND
Second Advent Messenger.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 336. | BOSTON, WEDNESDAY, MARCH 5, 1862. | VOL. XIV. NO. 25.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
F. B. MORGAN, Associate Editor.

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THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"I'm Growing Old."

BY S. S. BREWER.

I'm growing old, my strength of manhood's past,
I dread cold winter's reign,
Its stormy winds and blast;
I'm growing old, my health is getting poor,
I suffer more with aches
Than all my life before.

I'm growing old and losing fast my sight,
I need the aid of specs
To see to read and write;
I'm growing old, I cannot step so light,
My hair is falling off,
And what remains is white.

I'm growing old; alas! I cannot sing,
As in my younger days,
Sweet praises to my King.
I'm growing old, yet still I love to ride
O'er mountain, hill and vale,
To seek my Lord's bride.

I'm growing old; the earth looks sad and drear;
I mourn departed friends,
The few still left are dear.
Time too is growing old, to me it oft appears
To hurry up its plans,
Crowd centuries into years.

The earth is growing old! O! how it groans and shakes,
'Tis burdened full of woe,
It trembles, throbs and quakes.
And heavens are growing old, ofttimes upon its brow
Alarming sights are seen,
And fiery meteors glow.

Earth shall be young again, as fair as Adam trod
In vernal beauty clad,
With garniture of God.
The heavens shall be new, and 'neath their placid dome
The morning stars shall sing,
The ransomed find a home.
O! then I shall be young, from mortal ills be free,
With Christ my living Head
Share IMMORTALITY.

South Glastenbury, Conn.

For the Crisis.

The Opening of the Fourth Seal.

NUMBER FOUR.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."—REV. 6: 7, 8.

Evidently, two cotemporaneous instruments of destruction are brought to view in the text; Death on the pale horse, and Hell on the black horse, holding a pair of balances in his hand, verse 5; and power was given unto *them*, plural, showing that more than one is intended by the figure. The history of the world since the Christian era presents no two cotemporaneous powers, which, for extent of dominion, and duration in time, so exactly correspond to the figure, as those of Popery and Mohammedanism. I suppose the sealed book contained all that John was commissioned to reveal; and that a sketch is given by significant emblems, as the seals are opened, of the principal events affecting the Christian church during that period in the history of the world embraced under each seal. The opening of the third seal presents Mohammedanism, or the little horn of Dan. 8; the opening of the fourth seal presents Popery, or the little horn of Dan. 7. The balances in the hand of the rider upon the black horse have generally been regarded as an emblem of famine. Says Scott, "The balances denoted, that in the times referred to, there would be a great scarcity of provisions, so that men would have their food weighed out to them with great exactness, as it is done when any company is reduced to short allowance." Why then did not the Revelator express the quantity of grain to be given for a penny by weight, and not by measure? See margin. "To kill with hunger," is certainly as strong an indication of famine, as a pair of balances. The Greek word *zugos*, which our translators have here rendered "a pair of balances," is, in 1 Tim. 6: 1, translated *yoke*. "Let as many servants as are under the yoke," etc. Also Acts 15: 10,—"Now therefore why tempt ye God to put a *yoke* upon the neck of the disciples," etc. Again, Gal. 5: 1,—"Be not entangled again in the *yoke* of bondage." With equal propriety might *zugos* have been rendered *yoke* in Rev. 6: 5,—"And he that sat on him had a *yoke* in his hand"; for the same word *zugos* in the Greek signifies both a yoke in the singular, and in the plural a balance or a pair of scales. It will give light upon this double signification of the Greek word, to know that the ancient yoke and balance beam were similar in form, being merely a straight stick with a chain attached to the middle. When used for a yoke, each end was bound to the neck of an animal; when used for weighing, a scale was attached to each end at equal distances from the middle, suspended by the chain.

The yoke is an emblem of subjugation and bondage, and is so used by the Lord himself, Deut. 28: 48, when foretelling the calamities that should come upon the Jews for their sins.—"Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee." Yokes of a different form were fitted to the human neck, in which slaves were made to labor. Such yokes Jeremiah was directed to make, and put upon his own neck, and also send to the surrounding nations as a sign of their subjugation to the king of Babylon. Jer. 27. The breaking of the yoke from off the neck was a sign of deliverance from bondage. Thus Jeremiah, when foretelling the deliverance of Israel from the Babylonian captivity, says, 30: 8,—"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him" (Israel).

But this prophecy must look beyond the deliverance of the Israelites from the Babylonian captivity; for after that deliverance they were again subjugated, first by the Grecians, and suffered severely under the reign of Antiochus Epiphanes; and lastly by the Romans, from which subjugation they have never yet been delivered. But they were under the Roman yoke when the Revelator wrote; therefore the yoke in the hand of the rider upon the black horse symbolized not merely temporal subjugation, but also spiritual tyranny; and the famine, which seems implied both by the quantity of grain to be given for a penny, and killing with hunger, is the famine foretold by the prophet Amos 8: 11-13,—"Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst." In this sense a famine has prevailed all over the land of Canaan, where the Jews dwelt at the time this prophecy was uttered, ever since the destruction of Jerusalem by the Romans. It has also prevailed in all lands under the papal dominion, where the reading of the Scriptures was forbidden to the common people, and they were not permitted to own a Bible. It has also prevailed in all lands where the Koran of Mohammed has been substituted for the word of God. The virgins cloistered in Romish nunneries, and the young men secluded in monasteries, seem also to have been foretold by the prophet, as they were by Paul, 1 Tim. 4: 3,—"Forbidding to marry, and commanding to abstain from meats."

We learn from the history of the church, that as early as the days of the apostles attempts were made to connect the Jewish laws and customs with the Christian dispensation, by a certain sect of the believing Pharisees. Acts 15: 5. This Peter calls, verse 10, "tempting God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear." As the stream of christianity flowed further from its pure fountain, it became more and more corrupt; as centuries advanced, ignorance and superstition increased; and unauthorized mortifications and penances, rigorous fastings, vows of celibacy, monkish retirement and austerities, stylitism, the jargon and repetition of prayers not understood, tales of purgatory, pious frauds, and the worship of saints, relics, and images, took the place of pure and simple christianity: till at length, the book of God being laid aside for legendary tales, and the "*traditions of men*," all these corruptions were collected into a regular system of superstitious oppression, well known by the name of the "*Papal yoke*." The Eastern church kept pace with the Western for some time, in the introduction of burdensome and unauthorized observances; and the Mohammedan religion was introduced into the Eastern church by the power of the sword, as an improvement upon the corrupted Jewish and Christian, and has imposed its yoke upon its numerous followers in those extensive regions where it prevails; and even to this day the land of the Jews is under the Mohammedan yoke: "and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."—Dan 12: 7.

"For lo, the days come, saith the Lord, that I will bring again the captivity of Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him (Jacob): but they (my people) shall serve the Lord their God, and David their king, whom I will raise up unto them."—Jer. 30: 3, 7-9.

Thus, if I have rightfully interpreted the prophets, the Mohammedan yoke is the last that will be placed upon the neck of the Lord's ancient people, until they shall take upon themselves the yoke of Him whose yoke is easy, and his burden light. Matt. 11: 29, 30. But a time of trouble such as never was since there was a nation must precede, Dan. 12: 1, out of which Jacob shall be saved, Jer. 30: 7.

Grand Rapids, Mich. J. C. BOGERS.

For the Crisis.

Human and Divine Government.

NUMBER NINE.

After all that we have said of human governments, and intimated of a divine one, it will be very proper to close this series of articles with a reference to the restoration of God's government on earth. Adam lost his dominion, in Eden, over the earth; lost his inheritance and his life. "The Son of man came to save that which was lost." Matt. 18. Christ will rescue the lost kingdom, its territory, and the life of man. See Matt. 13: 40-46. Consequently we have the promises of God, as in Ps. 2: 8, 9,—"I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." In Ps. 72: 8, "He shall have dominion also from sea to sea, and from the river to the ends of the earth." In Ps. 89, the oath to David, and in Isa. 9. 6, 7,—Of the increase of his government, to order and establish it with judgment and justice, from henceforth even forever, upon the throne of David and upon his kingdom." Isa. 11, gives a faithful description of his reign of righteousness. Isa. 32: 1,—Behold, a king shall reign in righteousness, and princes shall rule in judgment." In Luke 1: 32, 33, the angel announces the birth of this king, and gives the place and character of his reign.

In the teachings of Christ he shows that he is yet to have a kingdom. "To this end was I born, and for this purpose came I into the world." But "my kingdom is not of this (*kosmos*) world." He was promulgating the good news of it, and the law which must govern all who should reign in it, and inviting all to adopt it as their rule of life, that they might be worthy to enter into it when established. He gave many statements to show his followers that his kingdom was not set up, but was preparing. He also showed what would take place first,—"For the Son of man is as a man which went into a far country to receive for himself a kingdom, and to return." So, when the Son of man shall come in the glory of his Father, and in his own glory, "then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another . . . . Then shall the king say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34. This is the kingdom Adam lost. In Rev. 11: 15, we are told when Christ takes possession of the power to reign, it is at the sounding of the seventh trumpet,—"The kingdoms of this world become the kingdoms of our Lord." Then in Matt. 13: 40, 44, we are shown that Christ sends his angels to cleanse this dominion of the wicked, that it may be a pure kingdom. In Dan. 2: 44, this kingdom is mentioned, also in Dan. 7: 27, and shown to be on the earth, to be universal, and eternal. Christ says, "It is your Father's good pleasure to give you the kingdom."

Such a kingdom is worth enjoying. O! let us consider what a blessed promise is given us of coming from east, west, north, and south, and sitting down with Abraham, Isaac, and Jacob "in the kingdom of God." Let us remember that it is through much tribulation we must enter the kingdom of God. Let us remember that those who do enter will be those who can say, Thou hast redeemed us by thy blood, out of every nation, kindred, tongue and people . . . and we shall reign on the earth. Then the tabernacle of God shall be with men. Rev. 21: 1, 4. Such, brethren, will be a divine government. I. C. WELLCOME.

Richmond, Me.

The Day of the Lord.

A LECTURE ON 2 PETER 3: 3-14.

BY JOSEPH A. SEISS, D. D.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," etc.—2 PET. 3: 3-14.

A very important portion of Scripture is that appointed for this day's Epistle, which I have read, and upon which I propose to make a few observations.

The object of these writings of St. Peter, as stated by himself, was to furnish a synopsis of the teachings of both prophets and apostles with respect to the great salvation, and to keep his readers specially admonished as to what they were to expect. And as the substance of evangelical doctrine is contained in his Epistles in general, so the substance of evangelical prediction is contained in this chapter in particular. I cannot enter into all the details, but will select a few topics which may profitably engage our meditations.

I. The first I name, and that which forms the centre in a group of wonders and at once determines the period to which the whole subject relates, is *the announcement that Christ is to return again to the earth.* It is this doctrine that the whole passage is meant to assert, defend, elucidate, and enforce in its practical bearings. It is a doctrine, also, remarkably prominent in the sacred writings. As a subject of hopeful expectation to the pious, and of terror to the ungodly, it is the most formally, repeatedly, and constantly affirmed. To say nothing about the Old Testament, (which is just as full of it as the New,* but which does not always distinguish very clearly between the first Advent and the second,) there is hardly a chapter in all the evangelical writings which does not in some way refer to it.† The Savior himself, during his lifetime, spoke largely of a period when the mourning tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory," and when "he shall send his angels, with a great sound of a trumpet, to gather his elect from the four winds." (See Matt. 24; 25; Luke 21.) The mysterious heavenly personages who appeared when he made his triumphant ascension from the Mount of Olives said to those who witnessed it, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1. 9-11.) Paul declares that "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." (1 Thess. 4: 16) In the Epistle to the Hebrews we read that "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9: 28.) Peter says of himself and his follow-apostles, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." (2 Peter 1: 16.) John says, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him. Even so, Amen." (Rev. 1: 7.) And in the very last words which close the canon of Scripture it is written, "I Jesus have sent mine angel to testify unto you these things in the churches. . . . Surely I come quickly; Amen." (Rev. 22: 16-20.) I know not of another doctrine of the gospel that is announced with more perspicuity or solemnity. Christ's birth of the Virgin Mary is not more explicitly and unequivocally asserted, or more certainly attested, than his return again to the earth as literally and truly as he went up out of it. Nor is there a Creed in Christendom, so far as I know, which does not embrace it as an essential part of the Church's faith. "He shall come to judge the quick and the dead," says the Creed which bears the name of The Apostles'. "He shall come again with glory," says the Synod of Nice. "We believe that thou shalt come to be our judge," has been for ages sung in the *Te Deum*. The great Confession of Augsburg affirms that "Christ shall openly come again to judge them that are found alive, and restore to life those that be dead, according to the Creed of the Apostles." "He ascended into heaven, and there sitteth, until he return to judge all men at the last day," says the Church of England. "We do believe, out of the word of God, that our Lord Jesus Christ shall come again from heaven, and that after a corporal and visible manner, as heretofore he hath ascended, being adorned with great glory and majesty, that he may appear as Judge of quick and dead," says the Confession of Belgia. And with the same unequivocal fulness is this article incorporated in all our hymn-books and liturgies, celebrated in our sacred songs, woven into our very prayers, and uttered over the graves of our friends as we consign their bodies to the ground. Indeed, it is one of the great mountain-peaks of Christianity,—one of the three grand particulars in which its sublimest substance lies. The Incarnation, The Cross, and The Second Coming are the stems upon which every thing distinctive in Christianity is suspended, to which its whole doctrinal system is adjusted, and upon which the hopes of the world depend. To strike out either one of these would be to mangle the Scriptures from end to end, to stifle the voice of prophets and apostles, to spoil the noblest of Christian utterances in the days of the Church's greatest purity, and to emasculate religion itself.

If Christianity, then, can teach us anything, or if the declarations of the Scriptures are at all binding upon us, as we profess to believe that they are, we must accept it as a truth, and rely upon it as an infallible verity, that the same Jesus who was born at Bethlehem, crucified on Calvary, and received up into heaven from Mount Olivet is literally and personally to return again to this world, to be seen with our eyes and heard with our ears, as he was seen and heard in the day that he was taken up. If this be not true, there is no truth in language, no inspiration in the Bible, no substance in our faith, no reality in the Christian's hopes. The methods of interpretation which can explain away this doctrine, or detach it from the teachings and joyous expectations of the prophets and apostles, must, at the same rate, silence all that we have hitherto heeded as the oracles of God, and leave us in a world of darkness with our only lights suddenly and forever extinguished. I accordingly accept and declare it, as a doctrine that must stand or fall with Christianity itself, that Jesus is literally and personally, and with great power and glory, to return again to this world, once more to tread the localities already hallowed to his Church by his miracles and prayers and tears and blood.

* "There is scarcely a prophecy in the Old Testament concerning Christ, that doth not, in something or other, relate to his second coming."—*Sir Isaac Newton on Dan.*, p. 132.

"The same oracles which attest the first coming of Christ, as if impatient to be confined to so narrow bounds, overflow, as it were, into the future age, and expatiate on the principal facts and circumstances of his *second coming*."—*Hurd on the Prophecies*, pp 129, 130.

"It would be very difficult to select any one entire prophecy from the Old Testament, supposed to relate to this event, [Messiah's coming,] which was *in all its principal particulars* accomplished at our Lord's first coming. So far, indeed, as any importance may be attached to the general expectation of the Israelitish Church before that period, scarcely any of the things which they looked for and mused upon were fulfilled at the first Advent."—*Brooks' Elements of Prophetical Interpretation*, p. 119.

"The coming of Christ is the leading subject of the prophecies, both of the Old and New Testament, either as relates to his first or second coming; and these are often intimately connected together, especially in the Old Testament."—*Bickersteth's Guide to the Prophecies*, p. 69.

† "We affirm, that THE REDEEMER'S SECOND APPEARING IS THE VERY POLE-STAR OF THE CHURCH. That it is so held forth in the New Testament, is beyond dispute."—*Christ's Second Coming, by Rev. D. Brown, D.D.*, p. 14.

"I am sure that any individual, who has not made the subject a matter of previous investigation, would be surprised at the result of an attentive research, by discovering how frequently the second coming of the Lord Jesus Christ is, in Scripture, brought before the believer's view as an event which he ought to keep in constant recollection, to stimulate him to incessant watchfulness and untiring patience in running the race set before him."—*White on the Second Advent*, p. 13.

"This was the great theme on which St. Paul dwelt, to animate the first christians in their trials and to console them in their afflictions. . . . It is the principal topic of the Apocalypse of St. John; and to this he especially directs the attention of the first christians."—*Very Rev. J. Baptist Pagani's End of the World*, p. 1.

"As an incentive to repentance and holiness to sinners,—as a motive for watchfulness, prayer, zeal, and diligence on the part of christian ministers and people,—*more prominence is given to it* [the Savior's second coming] *in the pages of the New Testament than to any other*. The apostles never failed to give point and pungency to their warnings and exhortations by solemn reference to the certainty and suddenness of the Lord's coming."—*Bishop Henshaw on the Second Advent*, p. 220.

For the Crisis.

Don't put out that little spark!

Methinks I see a vessel and crew enclosed in the icy mountains of the polar ocean; the very breeze that fans their brows is like the breath of the king of terrors. With hands benumbed, and icy shudders circling around their hearts, all with one intense interest fan the little spark of the warming element, that, like a star of hope, is left them. It is their savior. If it perishes, death is inevitable. Who among them is so reckless as to extinguish it? it would be madness.

Still more precious is the little spark of love, that through grace flickers in the heart of the erring. Perhaps, like David, they have been overcome by temptation; like Peter, fear may have made them desperate; like Moses, spoken unadvisedly with their lips. Now, brother, sister, do not accuse harshly; there may be a little spark left—a ray; do not extinguish it. Bear a little with them in their folly. But they have injured you—have rendered evil for good? Well, try again; do not give up; if you can gain him you will save a soul from death; they may make a trophy for thy crown. But others have given them up. Never mind. If you make the effort and do not succeed, the Blessed One will add a tear, an effort, to your treasure, a larger room in his loving heart, additional love will sparkle in his eye as he says, "You have done what you could."

Once more I would say, do not put out the spark from thine own heart. Others can never do it without thy consent. If the enemy has cast you down, get up again and say, "Rejoice not over me, thou, mine enemy; though I fall, I shall rise again." Strengthen the things that remain. Be in earnest. A crown is waiting for you. Despise not the day of small things. This little germ may become a tree, with blossoms and fruit. This drop will swell into an exhaustless ocean; depths of wisdom and beauty are in it. Cherish it as the last price that may be put in thy hand to gain wisdom—the last vital spark that may tremble in the frail casket of clay—the last star that may light the moral darkness of thy sky. In consideration of all Jesus has done and will do, of his sacrifice and intercession, of the worth of eternal life, I once more repeat, don't put out that little spark! Then God will say, "Thou art mine." Isa. 53: 1.

Blessed assurance, tender, most endearing,
While tossing on the stormy wave of time;
Calmly I view the white-capped breakers nearing,
A stronger arm than mine my bark is steering,
And softly whispering to me, "thou art mine."

VESTA N. CUDWORTH.

For the Crisis.

Human Ghostology.—No. 8.

XI. PHILOSOPHIC ARGUMENTS FOR GHOSTOLOGY EXAMINED. 1st. We are told that the soul is *indivisible*, therefore not material, and consequently immortal, and capable of living separate from the body, as a distinct entity, or ghost-man. If the soul is *indivisible*, it cannot be *transmitted*; hence, a propagation of the species has no connection with the *origin* of the human soul; therefore God *directly* creates souls to infuse into each child that is born into the world, including *illegitimates*. Who dare take the blasphemous position that God is thus daily sanctioning adultery? The Bible clearly proves that the soul is *divisible*. "Deliver me; lest he *tear my soul* like a lion, *rending it in pieces*."—Ps. 7: 2. How could you rend an immaterial ghost in pieces? "All the *souls* that came out of the loins of Jacob, were seventy *souls*."—Ex. 1: 5. Souls are transmitted, therefore divisible.

2nd. We are informed that the existence of a *mind* in man proves the indwelling of a conscious *entity*,—that mind is not a property of matter, else all matter would think. With the same propriety I might affirm that *instinct* is not a property of matter, else all matter would possess instinct. It is true that *unorganized* matter possesses neither *mind* or *instinct*; but to deny that matter can be so organized as to produce mind, would be to smother the evidence that daily crowds itself upon us. Every observing person can plainly see that the beasts have a limited measure of mind; and no one will be foolish enough to claim that this is evidence of the indwelling of a beast entity, or *ghost-beast*. The Bible adds its testimony in support of the fact that the beast possesses mind. "The ox *knoweth* his owner, and the ass his master's crib."—Isa. 1: 3. Beasts *know* something, and therefore have *minds*; and if the existence of mind in man proves a man inside of a man, then the existence of mind in the beast proves a beast inside of a beast. Take the consequences, or abandon the premises.

Again: we have but to observe the changes and misfortunes of the mind, to be convinced that it is dependent upon the body for existence, instead of being an inside *ghost-man*.

Firstly: mind is feeble in infancy. *Secondly*: it gradually developes itself. *Thirdly*: it becomes childish again in old age. *Fourthly*: it is affected by sickness. *Fifthly*: it gets *deranged*. Is it an inside *ghost* that gets deranged? if so, may it not continue insane after leaving the body, or even get insane out of the body, and thus heaven and hell be interspersed with *crazy ghosts*?

Again: death kills the thinking part of man. "In that very day [of man's death], his *thoughts perish*."—Ps. 146: 4.

3rd. It is said that the mind continues to act while the body is dormant in sleep, thus showing that it is an *entity* distinct from the body;—that man *dreams*. So do beasts dream. Again, while it is true that the mind continues its action imperfectly while the body is reposing in sleep, it is also true that the blood continues to circulate, and that the process of breathing continues. Shall we therefore conclude that the blood and the breath are independent entities, because they continue their action while the body is asleep?

4th. Mind is often brilliant just before death. This is owing to the nature of the disease, and proves nothing concerning the independent existence of the mind, for if the mind has power enough to *recover* itself from the *greatest* power of disease, it should have had power enough to have withstood the *inferior* attack of disease, instead of yielding thereto. Mind is inseparably connected with the body, and dies with it.

XII. SCRIPTURAL PROOF EXAMINED.—We are referred to the following texts to prove the *disembodied* existence of souls.

1. Gen. 15: 15;—"And thou shalt go to thy fathers in peace." "*Thou*," not thy soul. If reference is here made to Abraham's *soul* instead of Abraham itself, it must have been a sad declaration; for Abraham's fathers were wicked idolaters, and consequently were in *hell* according to modern theology. How much would it have cheered Abraham to have been told that his soul should go to *hell*? But if the meaning was that Abraham's soul should go to *heaven*, then heaven must be the home of those idolaters!!! But the rest of the text makes it all plain; "Thou shalt be *buried* in a good old age." He was to be with them in the realms of earth,—not in heaven or hell.

2. 1 Chron. 17: 11;—"And it shall come to pass, when thy days be expired that thou must go to be with thy fathers." Not thy soul shall go to be with thy fathers' souls. If a *soul* has a *soul-father*, then indeed souls are *transmitted*; and if transmitted, they are *divisible*; and if divisible, they are *destructible*; hence, not immortal. "*Thou* [David] shalt go to be with thy fathers." *How* and where? Let the apostle answer: "For David, after he had served his own generation by the will of God, fell on sleep, and was *laid unto his fathers*, and *saw corruption*."—Acts 13: 36. David himself went to be with his fathers in the realms of death and "corruption."

3. Gen. 35: 18; "As her soul was in departing. The original term *nephesh*, here rendered soul, is translated "*life*" and *lives* one hundred and twenty times, and is as really applied to *beasts* as to human beings. "A righteous man regardeth the life [*nephesh*] of his beast."—Prov. 12: 10. "In whose hand is the soul [*nephesh*] of every living thing."—Job 12: 10. "As her *life* was in departing" is the true idea.

4. 1 Kings 17: 21; "Let this child's soul come unto him again." The term "*nephesh*" is also used here. The prophet was not praying to call a soul back from heaven, but simply for the child's *nephesh*, or *life*. The term soul, when used in a *secondary* sense, signifies *life*; but life is not an *entity*. "Let this child's life come into him."

5. 1 Sam. 27: 19; "And to-morrow shalt thou and thy sons be with me." Thus spoke Samuel to Saul. If allusion is made to the soul, it will prove too much. Samuel was a good man; hence, according to modern theology, he must go to heaven at death; therefore, for the soul of wicked Saul to be with the soul of Samuel, it must have gone to heaven also. Or, if Saul died first, and went to hell, in order for their souls to have been together, Samuel's soul must also have gone to hell!!! They were simply to be together in the great bed of death.

6. 2 Sam. 12: 23; "I shall go to him, but he shall not return to me." Thus spoke David concerning his deceased child. He did not say, my *ghost* shall go to his *ghost*, but "*I* shall go to *him*" in the dark prison of death.

7. Eccl. 3: 21; "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" While this text speaks of "the spirit of man," it just as plainly speaks of "*the spirit of the beast*;" hence, if we claim that the spirit of man signifies an invisible man, we shall be compelled to the conclusion that the "*spirit of the beast*" signifies an *invisible beast*; for the term spirit in both instances is from the same original *ruach*, and in the preceding verse the declaration is made that "they have all one *ruach*." Who believes in the existence of *spirit beasts*? Who believes in the existence of a land where *ghost-lions* roar, where *ghost-wolves* howl, where *ghost-dogs* bark, where *ghost-hogs* squeal, and *ghost-cattle* low? Yet if the text teaches the existence of a *ghost entity* in man, it just as strongly teaches the existence of a ghost-entity in the beast. Man has a spirit, and so has the beast; but neither have an *internal spirit entity*. W. SHELDON.

☞ When the thrones of earth have crumbled to a heap of ruins, when all governments have been dissolved, and their records and monuments are forgotten, the dignity and worth of the christian will shine in the glory of those who have been guided by its light to honor and immortality.

For the Crisis.

What is the Matter?

There is hardly a place we go to now-a-days but we find some kind of trouble. These are perilous times for us as a people. Paul's prophecy of the last day perils applies directly to us. You will see they are for a people that have come out—separated themselves—or that have withdrawn from the formalists of the last days, that deny the power, and tolerate all kinds of wickedness and pleasure in the church. This of course would bring opposition from the different dead or lukewarm bodies we have left, they all having suffered loss more or less from our turning away; hence we see a combination of different sects following us up as the Egyptians did Moses and his host, because all the workmen had left. See 2 Tim. 3: 1–9, which Paul meant directly for this class of come-outers in the last days. We have filled that prophetic mould thus far, and now are being withstood by the same spirit of opposition with which Jannes and Jambres withstood Moses; i. e., the spirit of Egyptian enchantments, of seven different grades, as you will see classed in Deut. 18: 10, 11,—the living going to the dead for light and knowledge. Who opposes us in contending for the Bible truth? The Spiritualists. In what way? By pretending to work miracles by the help of angels. Who furnishes ammunition for them? The old dead, dark theology of the present generation, that has neglected this dispensational prophetic light and truth, and is in total darkness concerning these and other signs that God has given us by the prophets. Christ and the apostles have drawn the daguerreotype of these anti-christians, and says their motive power is the spirit of devils working miracles, to deceive if possible the very elect. We are the elect as a people to do this work of showing the world what these demons are doing, and that accounts for our hard warfare against spiritual wickedness in high places, or circles. Our past foes are the Spiritualists. This they admit themselves. The churches furnish them material to fight us with. See a piece of poetry from a religious paper, and it is the doctrine held by every pretended evangelical church in our modern Egypt.

"THE LITTLE ANGELS."

"There's many an empty cradle,
There's many a vacant bed,
There's many a lonesome bosom,
Whose joys and life have fled;
For thick in every graveyard
The little hillocks lie,
And every hillock represents
An angel in the sky."

Now if this is not the foundation of antichrist Spiritualism, what is? One class casts the bombs, and another comes out boldly into the field and fires them at us. Why? Because we stand up for the truth of the plain teaching of the Bible. This war will still wax hotter, but the few will get the victory and kingdom, thank God.

The above are not all the difficulties we have to contend with. We find traitors among us, and many civilians that pretend to be loyal to our truth, who find it easier to legislate on these great truths than to go out and defend them in open combat. They like to be dictators, or get an office of some kind—General, or Colonel, Captain, or even Corporal. Such carry their colors under their jacket. But these trials now are stripping off their outside garments, and showing who is equipped for this war. Some will be determined to have their kind of projectile fired every shot, whether the enemy feel it or not, even if it was first forged in Egypt, and condemned years ago by God's warriors; and still contend these are effectual, and will draw off if we do not use them. Others think so much of a popular manual exercise, that a show of military display is all they desire or have got. No one is wounded by such warriors, of course. If such nice soldiers as these see some wounded, they will draw back and lessen the ranks. Others, inventing some new way to fight at a great distance, even pretend that their shot will reach to the next age, which we have not come to yet; when we do we will attend to our duty there. But we cannot use their long ranges when the enemy are so near. This offends another class and they are off.

Others are so near nothing, I will say but little about them. They float around just as the tide goes. A blow of wind will capsize them, or one broadside from the enemy will set them skulking in every old hovel that will afford them the least seeming protection from the fire. They will come out occasionally, when all is quiet, to hear preaching, and then run and report what is said and done to the enemy. These are just the busybodies the apostle told us would come in the last days, and if we reprove them, they cry out, These are hard sayings, who can bear them? They wont; and off goes another squad, leasoning the company. Yet God has promised the victory to the few that keep the armor on and face the enemy.

Last and most of all are a set of religious thieves hanging around—will not go off, but stick by, for they get into a position where they can come out and steal their preaching, and dodge out just before the collection is taken up, to go to some important business, perhaps to get home to do their chores on their farm they have bought four or five miles off, on purpose to dodge the responsibility of supporting the truth they pretend to love; while a [illegible] have the burden to bear, or let the meeting run down. Can such misers get into the kingdom? I think not. But never fear, little flock, God will give the poor of this world the kingdom, with all its blessings.

HIRAM MUNGER.

For the Crisis.

"Taken for Granted."

A PROPOSAL.

We have all heard it said that the immortality of the soul is assumed or taken for granted in the Bible. That is the reason, we are told, why it is nowhere expressly said in the Scriptures that man is immortal. It is claimed that this doctrine is so plain that there was no need of its being directly asserted in the volume of Revelation. And if any one doubts the doctrine, it is because he lacks that common religious sense which recognizes the primary truths of religion.

Now it is sometimes rather hard to refute, by a good and sound argument, the *assertion* that such or such a doctrine is to be taken for granted. If my neighbor tells me that such a fixed star is made of copper, and that is so plain that no sane man doubts it, I might shake my head in doubt, or I might plumply deny it; but to *refute* his assertion would be another matter.

I do not undervalue the argument which abounds in the Scriptures, directly denying the alleged immortality of man. But I have observed that it often fails to convince. Those who fancy that man's immortality is *assumed* in the Bible will stick there, and must be refuted on their own grounds. You may bombard them all day and all the week with the plain language of the Scripture; but their position is such that all this plain language takes on a metaphorical sense, and not the first shot hits them. Hence we must do what was done at Fort Donelson. We must plant a force on the enemy's ground. We must enter the strong hold, and show what weak stuff it is made of. We must compare this *alleged* doctrine of assumed immortality, with some doctrine that *is* assumed in the Bible, if any great doctrine is thus assumed.

Now it is allowed that the existence of God is a primary truth of religion, and is so plain to every man of any religious sense or capacity, that it is accordingly taken for granted in the Bible. And sometimes they who assert man's absolute immortality have joined these two doctrines together, and have said that they are both alike assumed in the Bible. Thus a late reviewer has said, "Christ's teachings presuppose monotheism and immortality." This gives just the opportunity of comparison that we wish. It gives the *pou sto* of Archimedes, the standing place from which the world can be moved. And we refute the alleged assumption by showing, in the comparison, that the *truly* assumed doctrine is *named* and *mentioned*, in plain language, hundreds and thousands of times in the Bible, and the *falsely* assumed doctrine is named not once.

This argument, legitimate as a methodical refutation, overwhelming in its numerical feature, and interesting and instructive in some of its ramifications, has been something of a favorite with me. I have given, or tried to give it to the public in each of my books. And with such success that I have got just three manifestly hobbling replies to it from among fifteen reviewers; and other men, good judges of reasoning, regard it as my main scriptural argument, which must certainly be answered if the common doctrine is to be maintained.

But I would like, ere I resign the carpet bag, to give the argument to a larger public. A tract can be sent where a book can be neither sold nor given. I would incur the risks and expenses of the tract, but I should get out of debt so much later, and I can hardly bear the thought of that. But I will risk two-fifths of the expense, if the readers of the *Crisis* and the *Harbinger* will venture the rest, and take pay in the tracts at cost. The argument will make twenty-four pages. To stereotype and print twenty-five hundred copies will cost fifty dollars. That is two dollars the hundred. If the friends think the argument is no mere whim or petty conceit of mine, but something which a few more readers will find it hard to answer, they shall be welcome to it at twenty copies for fifty cents, and at cost for a larger number, when these two papers have raised $15 each.

My tracts of twenty-four pages are sold singly at five cents, which is about the price current. This enables me and others to give away a few scores or hundreds monthly. I have never made nor wished to make a dime by pamphleteering—only not to get in debt by it.

C. F. H.

For the Crisis.

"Meat in Due Season."

Let it not be forgotten that God's last great dispensational truth is in opposition to the cry, "My Lord delayeth his coming," and is therefore the announcement of the Savior's advent near. Keep it before the church: it is "meat" to them. Keep it before the world: it is their warning. Let the cry come from hearts all on fire with the sacred theme, "Behold the Bridegroom cometh." Let it be the outbursting of hearts burning with divine zeal, and filled with solemnity. Let the cry wax louder, and still louder. Let other themes be tributary to this proclamation. W. S[illegible].

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 5, 1862.

Close of the Volume.

Our readers will observe that the present is number twenty-five, and that, accordingly, the next will be the last of this volume. We hope all who wish their papers continued will send *at once* the *advance* pay for the next volume. We should not like to part with any of our readers, for we have now come to the most interesting period we have ever occupied in our history. The present year will be, no doubt, a very eventful one, and we shall need all the helps we can get in order to keep ready for the great day of the Lord. We shall endeavor to make the "World's Crisis" just such a paper as you will need in these "perilous times." It is our purpose to present a very carefully arranged summary of the news of the day, foreign and domestic, as gathered from the most reliable sources of information; which with the stirring epistles and contributions from the numerous and intelligent writers who enrich our columns, will make a paper which we trust will be a welcome visitor in every christian family.—G.

TO OUR CONTRIBUTORS.—We would say to those who have favored us with their excellent articles, and heart-cheering letters, be patient, and in due time we hope to be able to give them to our readers. If we are not able to publish them all, or as soon as the writer may desire, we will do the best we can. It often happens that we cannot publish *all* we receive, while at the same time the unpublished matter is just as good as that which is inserted, hence, if an article or letter does not appear, the writer should not conclude that it is rejected for want of merit, for it may be for want of room.

We would recommend to all to express their ideas in as few words as possible, if they would produce the best results. Use plain language, be short, and to the point. Have something to say, say it, and stop.—G.

"This Day."

In an able work by Bowyer, when speaking of Luke 23: 43, relative to the thief on the cross, we find the following:—"I say this day to you," "as some of the ancients in Theophylact, and Hesych, in consonantia Evang. ap. Coleter. vet. mon. tom. iii."

It is evident that the foregoing conveys the true idea in the text. The word rendered *semeron*, rendered "to-day" in this passage, occurs two hundred and fifty-nine times in the Greek Scriptures of the Old and New Testaments. The word is used twenty-four times adjectively, fourteen times without a verb expressed, leaving two hundred and twenty-one times where it is used as an adverb in connection with the verb it qualifies. Of those two hundred and twenty-one occurrences of the word, fifty-one of them *precede* the verb they qualify, thus favoring the present punctuation of the passage, making it read, "Verily, I say unto thee, *to-day shalt thou be with me in paradise*"; while one hundred and seventy *follow* the verb they qualify, thus harmonizing with the above quotation from Bowyer. Hence it follows that in the use of the word, there are one hundred and seventy witnesses against fifty-one in favor of putting the comma, in Luke 23: 43, the other side of "to-day"; making it read, "Verily I *say* unto thee to-day," etc. The latter punctuation is in harmony with all other scripture, and the facts connected with the crucifixion, death, burial, resurrection, and ascension of Christ; while the former contradicts them all.

It should be borne in mind that there are no commas in the original; and that the punctuation of the Scriptures is the work of uninspired men. Any one has a right to alter the pauses in the Bible, provided that, by so doing, he gives a clearer view of the sense of the text.

If any one should find a difficulty, in the arrangement of the words "shalt thou be," in the proposed change of the comma; we would remark that it is entirely optional with the translator, whether it reads "shalt thou be," or, *thou shalt be*.

The present punctuation in our Bible makes the passage affirm, contrary to the facts in the case, that Christ and the thief went together to paradise the day they hung on the cross; whereas, paradise is the *future new earth*. It is certain that paradise is not in the grave (hades), for the Savior tells us in Rev. 2: 7, that "the tree of life . . . is in the midst of the paradise of God"; but "the tree of life" is not IN *hades*, but is to be restored *upon* the new earth, as we learn from Rev. 22: 2; where John is describing the "new earth" with its "holy city," and says, "In the midst of the street of it, and on either side of the river, was *there the tree of life*, which bare twelve manner of fruits, and yielded her fruit every month." These Scriptures prove positively that paradise is to be restored with its "tree of life" as it was when Adam lived in innocence with his happy companion. When this takes place, the Savior will have come into his kingdom, where the thief wished to be remembered.—G.

The Prospect.

Success is attending the Federal troops in all directions, and the hope is strong in many minds that the war will soon close, and that good times are at hand; but we see no bright beams of prosperity for this world till Jesus comes and sets up his kingdom. He alone can set things right. All the efforts of men have been and will prove abortive. Every year brings further proof of the increasing selfishness of mankind, and their utter inability to remodel and improve the corrupt governments of the age. While they flatter themselves at the introduction of each new system that success will attend their efforts, they find sooner or later that they have only made a more signal failure. Such, no doubt, will be the result in the present war beyond all comparison with the past. It is evident that our days of prosperity, as a nation, are in the past. Our constitution does not acknowledge God, and the people seem to have forgotten his past mercies and blessings, and are now trusting an arm of flesh instead of "the high and lofty One that inhabiteth eternity."

The wickedness of all nations is now great and the harvest is at hand. Soon the angels will begin their wonderful work. How little do the masses of our race realize what is coming. They are dreaming of bright days for our world, without a Savior. They are as careless as the Antediluvians the day before the flood began, or the Sodomites the night they endeavored to break into the house of Lot, while the angels were warning the good man of the approaching doom of the city. If it were not so, then the Scripture would be broken, for Jesus has instructed us that when he returns, the people will be as they were in the days of Noah and Lot. "They knew not" till the hour of destruction burst upon them; yet they had been faithfully warned in season to escape, had they only believed the men sent by the Lord. So it is now. But the faithful watchmen who are sounding the alarm are treated like Lot when he went to his sons-in-law, to tell them of the approaching destruction of Sodom. Mockery and scorn are the reward of their labors. Their prayers, entreaties and tears are turned aside and considered but the follies of bigots, or fools, and are objects for fun in many of the gatherings of popular church members, "who are "lovers of pleasures more than lovers of God."—G.

"Cling not to me."

There is a passage in John 20: 17, which is veiled with obscurity as it now reads, which is as follows:—"Jesus saith unto her, Touch me not, for I am not yet ascended to my Father." We have often wondered why the Savior was unwilling to have one of his beloved disciples "touch" him after his resurrection. It sounds unlike Jesus. But when we found that the following translation was more in harmony with the original, and expressed the true idea of the text, the whole was plain:—"Jesus saith unto her, cling not to me." *Thompson's translation.*

Now, when we take the context, all is clear. Mary was clinging unto Jesus with no thought, perhaps, of leaving him to tell others of the good news that he was risen from the dead, hence he says, "Cling not to me; . . . but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God." Instead of clinging to him, he wished her to go and inform his brethren of his resurrection, that they might rejoice with her in the glad tidings.—G.

The War.

The war is assuming gigantic proportions, and the Union forces are obtaining a decided advantage over the South. They have nearly surrounded the seceded states, and like the anaconda with its victim, are drawing the cords of union so tight, that there is a fair prospect they may soon crush the rebellion, and cause men to cry "peace and safety," when on the very brink of everlasting ruin. The enemy of all good is sparing no pains to turn the mind from the *real* event,—the personal coming of the Lord,—to some fable or false issue.

Thousands are dreaming of "a good time coming," when all nations will bow once more to the "stars and stripes," and prosperity fill our cup again; but we see no ground for such a hope. A dark cloud is rising behind the present terrible scene of bloodshed, giving omens, that the worst is yet to come, though in a form somewhat changed from what we now behold.—G.

"The Day of the Lord."

We think our readers will be interested in the series of articles from Joseph A. Seiss, D. D., which we commence this week. His exposition of 2 Pet. 3: 8–14 is one of the best we have ever seen. Do not fail to read the articles. It is cheering to know that there are *some* men who have their eyes open and dare tell the people what they see. The lecture, from which these articles are taken, was delivered last year in the St. John's (Lutheran) church, Philadelphia.—G.

CORRECTION.—In Bro. I. Fancher's article on "What is truth," in the Crisis of Feb. 19th, near the bottom of the first column, read *Benson* said, instead of "The *serpent* said."—G.

The Cause in Boston.

It will be gratifying to our readers to learn that the Second Advent cause in this city is again reviving. Sunday last was a deeply interesting day to the congregation worshiping at Chapman Hall, who have recently effected a more complete organization, and yesterday afternoon set apart two Elders, and four Deacons. They have succeeded in securing the pastoral care of the Rev. F. H. Berick, B. L., who will shortly remove to this city and devote his attention to the care of this faithful and tried people. The congregation yesterday was very large and attentive.

The new congregation recently gathered at Lowell St., have obtained the labors of Eld. Edwin Burnham, late of Philadelphia, for the month of March. We are informed their congregation is good, with a fair prospect of usefulness.

The congregation worshiping at the corner of Hudson and Kneeland Sts. have a beautiful chapel, and is the oldest congregation of Adventists in this city; but with the multiplied obstacles that have seemed inseparable to the Advent cause, their ranks have been greatly thinned; but it is thought their prospects are rather brightening just now. In absence of Eld. Himes, Bro. J. Austin, from Sandy Hill, N. Y., an able and earnest young man, is preaching there, much to the acceptance of the congregation.

The church in East Boston, enjoying for several years past the faithful watch-care of Eld. J. S. White, are now without a pastor, Bro. White thinking it best to dissolve their former relation. They are for the present as sheep without a shepherd. Bro. H. Munger was with them Sunday last.

Eld. G. W. Brown, a faithful gospel preacher, discoursed to the congregation worshiping on the corner of Cambridge and Joy Sts. Of their prospects we are not informed.—M.

FEB. 28. This is the last day of Winter, which seems to take its leave of us as with a dying struggle. All day the wind has been howling at our windows, while it has continued snowing since yesterday, blocking up our railroads so as to prevent travel, and make our mails quite light for the day. We bid the winter a hearty good bye, and welcome the advent of Spring; though it comes like a lion, it is but in keeping with the world around, and we rest in the positive assurance that it is the harbinger of sunnier days, when field and forest, loosed from the death grasp of frosts, shall again bud and blossom—fit types of the millennial dawn.—M.

ELD. I. K. LOMBARD.—This young brother, who has done good service for the cause in Maine for the year past, has recently gone to labor in New Jersey. His centre and P. O. address will be for the present Hammonton, N. J. It is to be hoped, now that he has got near "the seat of war," he will do still better execution in wielding the weapons that are not carnal.—M.

France and Rome.

Rome has become a burdensome stone for the nations of Europe, and must, ere long, be disposed of forever. The Lord is at work among the nations of the earth in a most signal manner at present, preparing them to take the last draught from the bitter cup. They dread to drink, but there is no alternative left. The great image seen by Daniel, in vision, is about to be "broken to pieces," and become "like the chaff of the summer threshing floors." It appears certain that "the God of heaven" will soon "set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it . . . shall stand forever." It is truly sublime to be living in these eventful days, so near the closing scenes of the present dispensation. There is comfort in the thought that sin and misery are soon to come to a perpetual end.

Just before we arrive at the all-important day of retribution, the prophet assures us that the "woman," or "that great city which reigneth over the kings of the earth," seated on the "seven mountains," will become an object of hatred by those who have been her supporters. The eighth head, or Napoleon III., who is evidently the last protector of that "woman," appears to be about ready to withdraw his support and leave her to the mercy of the war dogs of destruction.

A Paris correspondent of the Montreal *Witness* says:—"The struggle between France and Rome is daily acquiring larger proportions."—G.

Progress of the War.

Nashville, the capital of Tennessee, has surrendered to the Federal troops, without a battle. This was contrary to the expectation of many, as it was a place of much importance to the rebel army. They have fallen back to Murfreesboro, formerly the capital of the State, about thirty-four miles south-east of Nashville, on the Nashville and Chattanooga R. R.

It is expected that we shall soon hear startling news from the field of battle, and of great victories gained by the Federal troops. The latter seem determined not to stop till they have entirely crushed the rebellion. They have gained a most decided advantage over the South within the last three weeks. We are satisfied the war will not close till slavery is abolished; hence we look for stirring times the coming season. All things, in all parts of the world, are rapidly approaching the grand closing scene of this world's history. Let us be *ready*.—G.

ITALY.—It will be seen by the following, which we glean from the details of the late foreign news, that the people of Italy are gradually but most surely moving on to the final triumph when the "eternal city," Rome, shall be their grand metropolis. The "reconciliation" talked of may sound well, and for a season serve the end contemplated, but students of prophecy will not forget that it is written of the nations, they "shall *hate* the harlot, and make her desolate and naked, and shall eat her flesh and *burn her with fire*.—M.

THE GOVERNMENT OF ITALY.—The Correspondence *Italienne* publishes a circular of Baron Ricasoli, addressed to the Prefects, in which he observes:

The government still pursues the execution of the national wishes, and has formally stated by what means and ways it intends to proceed to Rome. The Ministry alone will decide upon these means, and the opportunity of employing them. The dignity and the interests of the nation alike will not permit of its allowing itself to be preceded or hurried away. It is especially important in the Roman question to obtain a great moral triumph, in which the consciences of sincere Catholics, of the civilized world, and of Italy are interested above all others. The government has reason to be satisfied with the success it has obtained. The free Church and the free State together will inaugurate a new order of things, of which the Italians may become the originators. In carrying out the programme of effecting a reconciliation between Italy and the Papacy, the government desires that its labors may not be impeded by inconsiderate acts of enthusiasm and clamorous manifestations. The Prefects should enlighten public opinion, and make use of their authority in order to prevent these popular manifestations taking place."

HERALD OF GOSPEL LIBERTY.—This paper comes to us as usual, but with sundry alterations and improvements, among which are a new editorial corps, (Messrs. D. P. Pike and J. W. Haley,) with vignette, etc. The paper is now in its fifty-fourth year, having the honor to be the oldest religious newspaper on our continent, if not of the world; and is among the best of its kind in the world. The following in Bro. Pike's Salutatory we quite acquiesce in:—M.

"We are in the midst of perilous times, when at any time may be heard, 'Behold the Bridegroom cometh.' There is but a narrow margin of time left in which to do this important work of our great mission. The reaping angels may soon appear. There is to be a sharp conflict between truth and falsehood, between right and wrong, between benevolence and selfishness, and between light and darkness. Our ministers and brethren must be christian heroes under the blood stained banner of the cross. We now give heart, head and hand to this cause. . . With us our doctrine is no idle speculation, but the established settled convictions of our belief. For years we have discovered no chance for doubt, and with the growth of years our evidences in its favor increase."

Discussion.

We clip the following from the Jonesville, Mich., *Independent*:—G.

A THEOLOGICAL DEBATE.

The Methodist preacher of this place, Rev. N. M. Steele, has challenged to a debate, of certain theological points upon which there exists a difference of opinion between them, the Rev. Mrs. M. S. Mansfield, the "Second Advent" preacher. The challenge has been duly accepted by Mrs. M., and the arrangments have already been made for the conduct of the discussion. It will commence on Wednesday evening, March 26th, and continue to Saturday evening, inclusive, or four evenings.

The following are agreed upon as the subjects to be discussed:

Resolved, That the Bible teaches the conscious state of the Dead between Death and the Resurrection.

Affirmative—Rev. Mr. Steele.

Negative—Rev. Mrs. Mansfield.

Resolved, That the Bible does not teach the eternal conscious misery of the Finally Impenitent.

Affirmative—Rev. Mrs. Mansfield.

Negative—Rev. Mr. Steele.

The rules for the conduct of the discussions will be hereafter published; also, the *place* for holding them. An effort is to be made, we believe, to procure the Presbyterian church (the most commodious house in town) for the purpose, but it having been closed (through the zealous influence of certain parties) to Mr. and Mrs. Mansfield for some time past, its procurement is quite doubtful. Should it not be obtained it is possible the discussion may take place at Hillsdale, for the lack of a church or hall of sufficient capacity.

The controversy will without fail attract a large attendance. The mere fact of a controversial fray between a clerical gent and *lady* would draw the curious public, and *to this* will be added the attraction of the acknowledged polemic ability of the latter. Her elocutionary and oratorical power, also, is not by any means *second rate*.

Should there be no flinching on the part of either disputant prior to the time set for the argument, we may calculate on a pretty severe contest in biblical pugilism.

For the Crisis.

Conference Report.

This meeting was held in the Rechabite Hall, Savoy, commencing Feb. 5th, under very unfavorable circumstances; partly owing to the extreme badness of the going, in consequence of severe snow storms, and partly in consequence of *certain errors* having been introduced in the church in the which quite a number of our brethren and sisters have fallen, viz., thinking it is right to judge and condemn those that do not think as they do, and also to speak in *unknown tongues*. Notwithstanding, the Hall was filled to overflowing almost every evening, and on Sunday the Methodists kindly offered us their church, which we occupied Sabbath day and evening; and such was the interest in Bro. Flagg's lectures, he was induced to extend his appointment for two evenings beyond what was expected; and we think great light was brought out in regard to the daily sacrifice being taken away, and the abomination being set up. We were disappointed in not having with us some other preachers who were expected, there being present only Bro. H. K. Flagg and B. Starks; but we were satisfied at the conclusion of the meeting that it was all in the order of the Lord, and that great good was done in removing prejudice from the minds of the people, which had arisen from the introduction of the above named errors, and also in throwing light upon the prophecies in regard to our proximity to the coming of Christ, and to the practical and doctrinal teaching of the Bible; and we trust that the seed sown will result in bringing many to a saving knowledge of the truth, preserving them blameless unto the coming of our Lord Jesus Christ.

Savoy, Mass. E. M'CULLOCK.

Book Notices.

"THESSALONICA; OR, THE MODEL CHURCH."—The following notice of Thessalonica is from "The New Englander," a Congregationalist Quarterly, published in New Haven. The Editor sent for a copy in great haste, and his notice shows how well *sectarians* like the book.

"THESSALONICA.—The author of this book is a believer in the premillennial advent of our Lord, and sundry other questionable opinions, and has made this volume the medium of enforcing these views, as well as of conveying his ideas of practical christianity. We submit, however, the question whether, if Paul were to revise the volume, he would not say that Mr. Hastings thinks very much too well of the old christians at Thessalonica, and very much too badly of the modern christians and ministers whom he belabors so stoutly and ill-naturedly."—*New Englander*, p. 726. July, 1861.

To all of which I have to answer that Paul told what he thought of the Thessalonian church, and I agree with him. I have told what I think of modern sectarians; and I suspect if Paul was here, he would say *more* and please them *less* than I do.

H. L. H.

For sale at this office. Price 38 cents.

RETRIBUTION AND UNIVERSALISM.—Bro. "W. H. S.," Williamstown, Mass., writes:

"The books and tracts came to hand the 8th inst. The first I did was to look the pile over, and my eyes lit upon one tract, 'Will all men be saved?' That was the first thing I read. I can truly say after reading it, that it is worth the price of the whole ($1.00.) I hope you will keep yourself well supplied with that tract, for I consider it the best tract to circulate I ever saw. It is a 'jaw breaker' for Universalists, and will keep others from becoming such; and a tract with that *title* will get read a great deal sooner than almost any thing else, for the doctrine of universal salvation is spreading fast, and why should it not? for if the doctrine of the immortality of the soul is true, it leads to that, does it not? But that tract kills two birds with one stone: while it deals a death blow to Universalism, it leads men to the true doctrine.

The next thing I read was that long-looked-for-book, 'Retribution'; and, as strange as it may seem to you, I found the '*no resurrection doctrine*' clearly proven there. But, instead of it being the *sinner* that dies to rise no more, it is Mr.——'s *theory*; and if any one doubts that, let them read the book, and if they dont say so, I will pay for the book."

"Will all men be saved?" and "Retribution" are for sale at this office, and by the author, H. L. HASTINGS, Providence, R. I. See his book list.

Correspondence.

From Bro. W. A. Manning.

BRO. GRANT:—It is now about a year since I embraced most of the cardinal doctrines of our precious faith, and within that period have been led to see a beauty and sublimity in the perusal of God's precious word, to which I was before comparatively a stranger. Accustomed to regard as figurative, much that should be understood as literal, and even tangible, I seem, in many instances, to have lost sight of the substance in view of the shadow. Not now, as once, do I look upon death as the "gate to immediate and endless joy." Not now, as once, do I regard heaven as some aerial phantasm, far

"Beyond the bounds of space and time."

but rather, if faithful unto the end, after a short repose in the common receptacle of all the living, look for new heavens and a new earth, wherein dwelleth righteousness, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality. Then will be sung the triumphant song of victory over death, through our Lord Jesus Christ.

On opening the oracles of divine truth, I now find clearly revealed a God almighty to defend; a heavenly Father all gracious and willing to forgive; the advent, life, sufferings and death of a Savior—the Son of God—the image, power and wisdom of God, full of grace and truth, rising from the tomb as the justification of our faith. This we are furnished with the elements

and principles of a pure and undefiled religion—a religion the sacred prerogatives of which make the terms of our salvation conditional by precluding the least shadow of claim upon our good works, or the least shadow of merit upon our faith; yet, inculcating both faith and works as indispensable to our obedience and acceptance through the atonement. And in view of our fallen and lost estate, it admonishes us to be humble, to be penitent, even to prostration in the dust from which we are taken, as becoming mortals and sinners bound to a solemn judgment. And while this religion holds out to the wicked solemn warnings, and awful denunciations, it opens up to the gladdened view of the faithful multiplied privileges, proffered helps, hallowed influences, immortal hopes, with bright and growing promises, that if they endure unto the end, they shall be saved, and in the great gathering day stand all faultless before the throne of God. O, for this religion let us live, for this religion let us die, that we may be numbered among the saved ones, in the morn of the resurrection!

East Stoneham, Me.

From Bro. A. N. Seymour.

DEAR BRO.:—A protracted meeting has just closed at Jonesville, Mich., under the ever faithful labors of our very worthy Brother and Sister Mansfield. It continued about three weeks, or over four Lord's days. Multitudes were attracted to the meeting from one to ten miles and over; the interest became apparent at once, and it continued with unabating and increasing interest to the last. Eighteen happy souls were brought to submit to Christ by the power of the gospel, and went forward in the pleasing ordinance of baptism, by which they arose to a new life and to a glorious hope of a resurrection and change to immortality, to be enjoyed in the kingdom of God; and many more are on the way. On Saturday evening, before the meeting closed, twelve manifested a determination to shoulder the cross and march towards Beulah's plains. The truth is taking a deep and wide range, and the prospect bids fair for an abundant harvest. If the church, that numbered only about twenty-two when the meeting commenced but has arisen to fifty, only continue strongly united, cemented together by the strong cords of christian forbearance and love, and if their zeal is a commendable one, according to knowledge, characterized by a godly life, a firm steady purpose to glorify God in all things, and to labor with a determined energy to persuade sinners to submit to God, nothing can stop their onward progress; the cause of truth will prosper in their hands; and although wicked men and proud Pharisaical religionists may throw incumbrances in the way, in hope of stopping up the way of reformation, yet the truth will prevail.

Then, dear brethren and sisters, onward move! Let every energy of your being be sanctified to God and devoted to his service. When duty presents, bear the cross faithfully. When temptation crosses your pathway, *resist it* manfully; nobly stand up for the right; thus you will gain strength, and the grace of God will bear you onward from grace to glory. A rich reward is just before you. Let no man take thy crown. Dear brethren, remember our warfare is not carnal, but spiritual; our weapons of defense are not constructed by human skill, but by infinite wisdom, and when wielded by sanctified souls, who love God with all their hearts, the enemy must lie prostrate and bleeding before you, crying for pardon through the merits of a crucified Savior. Then labor, be working christians according to the apostolic pattern, and the result will be glorious indeed.

Feb. 18th. {*Harbinger* notice.

From Bro. M. Batchelor.

DEAR BRO. GRANT:—It seems to me the time is come when Satan is come down having great wrath, knowing that his time is short, and now is the time for patience, for it is "the hour of temptation" that will try every man, and every man's character. I feel the need of more grace than I ever did. Dear Simeon is gone, and it seems that one half of me is gone. Oh, the loss I have sustained in his death! but precious thought, he will soon live again. Pray for me, that my faith fail not in this day of sore trials. I never had more of [illegible] than now, yet there are some bright [illegible]. In Pownal, where I labored from the spring of '44 to the spring of '59, I have seen for the past few weeks the word of the Lord prosper, and some souls desire to be buried with Christ in baptism. Sixteen testified for Christ after I addressed them from the 1st chapter of Isaiah last Monday evening. I go there again next week, to be there over the following Sunday. Praise the Lord for any bright spot in this gloomy vale of tears. Oh! when will Christ come? is the prayer of yours in hope, M. BATCHELOR.

Rutland, Vt.

From Sr. J. P. Lombard.

BRO. GRANT:—* * * I have reason to believe that there are some among the Advent people who have the gift of healing. I have had the greatest desire to see some of them, and have come to the conclusion that it is my duty to ask them through the Crisis to come and pray for my recovery. If I am asking a favor impossible to be granted, I want you to pray for me where you are; if not, come as soon as possible, and may the Lord direct. I don't know but every one who reads this will think I ask too much; but perhaps my trying situation, which it is impossible to explain, may answer for an apology. I should not feel as though I had done all that was duty for my recovery, without making this request. It may be thought strange that I do not write more particularly. I should if it were possible. Will not some one who is interested on the subject of healing write to me their views and experience. It would be soul-cheering. I have often felt sad to think there was no more written on this subject, and have watched for it more than they that "watch for the morning." If any one should come, they can inquire for the house of Jeremiah Higgins, Truro, Mass., about the centre of the town. I believe the day of the Lord is near and hasteth greatly. Yours in affliction.

From Bro. and Sr. Mansfield.

DEAR BRO. GRANT:—We have just returned from our labors at Jonesville, having been absent about three weeks. Eighteen new converts put on Christ by baptism, twenty-nine additions to the church at the close of our meeting, and eight more arose to signify their determination to seek Christ in his appointed way. We have had a good share of opposition to meet with during our labors there. Our plan of getting along with it was to turn it all over to our account, and rejoice that the poor have the gospel preached to them. We expect to return and give them another meeting next month. May the Lord help them to hold on whereunto they have attained, that no man take their crown.

Buchanan, Mich., Feb. 20, '62.

FOREIGN NEWS.

BERLIN, Feb. 13. Important events are approaching in Germany, Saxony having proposed the reconstitution of Germany more strictly as a confederacy. Prussia replied that she considered the German confederation as an international and not a federate pact.

Prussia hinted also that a reform of the Federal Constitution might be carried out in such a way that besides the German union, comprising Austria, a closer Federal union might be formed between Prussia and such minor German States as might join her, thereby establishing a kind of political Zollverein.

Although this was no formal proposal, but a mere suggestion, Austria, Bavaria, Hanover, Saxony, and a majority of the other States, Baden and Coburg excepted, remitted a collective note to Prussia protesting against her views, and announcing their intention to hold a conference for the reorganization of Germany, in accordance with the views of Saxony, and inviting Prussia to join the conference. Prussia declined, and this was expected to lead to a dissolution of the Federal Diet. Debates on the German question are expected in the Prussian Chambers, which may bring about a crisis in Germany.

MADRID, Feb. 13. The Sumter is still at Gibraltar, although the English authorities have given her notice to quit. Several of her crew have landed and will not re-embark.

GREAT BRITAIN

In the House of Lords on the 10th, Earl Carnoval said he had received information that no less than three British subjects were confined in the prisons of the Federal government, and had lain there for some months, and were denied a trial or release unless they would take the oath of allegiance to the United States. He hoped Government would take earnest steps in the case, and at once declare what was to be the position of British subjects in the Federal States.

Earl Russell said Lord Carnovan would hardly have read the papers which had been laid on the table, for if he had he would have seen that these cases have been brought under the notice of the government. Neither had he made allowance for the peculiar state of affairs in the United States, which justified urgent measures.

The American Government alleged that they had undoubted proof of the complicity of these persons and conspiracies, and Her Majesty's Government was not in a position to contradict, but they had entered strong remonstrances against the manner in which arrests were made and prisoners treated, and the case of these persons would be earnestly watched by them.

FRANCE.

A Paris letter says Slidell had been received by M'Thouvenal in a private capacity, his diplomatic assumption of character being distinctly ignored.

ITALY.

Great popular demonstrations took place at Genoa on Sunday, 9th inst., in favor of Victor Emmanuel, and having Rome the capital of Italy.

Baron Riccasoli had issued a circular on the Roman question, in which he observes the government still pursues the execution of national wishes, and has formally stated by what means and ways it intends to proceed to Rome. The Ministry alone will decide on these means, and the opportunity of employing them.

TURKEY.

A severe engagement between the Turks and Montenegrins had taken place near Scutari. Loss heavy on both sides.

LATER.—Constantinople, Feb. 15. A commercial treaty has been signed between Russia and Turkey.

WARSAW, Feb. 15. The churches have been solemnly re-opened.

PARIS, Feb. 16. The French papers think the question of Mexico may lead to the fall of the Cabinet of Palmerston. It is believed England will withdraw from the expedition should its aim be abandoned by Spain and France, and should they interfere with the internal policy of Mexico.

The belief continues in Italy that Austria meditates war against Piedmont.

The emigration of young men from Venetia continues.

It is generally believed that Prussia will recognize the kingdom of Italy.

Victor Emmanuel will send a frigate to the Mexican waters for the protection of Italians.

A supplementary naval estimate asks for an extra vote of £364,000, which is regarded as representing the expense of the Mason and Slidell affair.

Prince Napoleon offered an amendment to the address in the French Chambers, regretting that the Pope did not listen to the conciliatory propositions of France for a settlement of the Roman question, but withdrew it on the understanding that the address is to contain a mild rebuke to the same effect.

The Austrian Concordat is to be revised with the consent of the Pope.

The January mails from the West Coast of Africa have reached England. There was increased activity in the slave trade. The reported withdrawal of the American squadron led immediately to a large increase in the number of vessels carrying the American flag.

Austrian letters from Vienna are filled with most lamentable accounts of an inundation. The district submerged in Vienna alone comprises a population of 80,000 persons, who have to be provided for. The rain fell four days almost without interruption. Several towns were also inundated by the Danube, including Presburg and Pesth.

The Prince of Wales had arrived at Vienna. He was visited by the Emperor and Archduke.

DOMESTIC NEWS.

THE SURRENDER OF NASHVILLE.

St. Louis, Feb. 25. The Republican's Cairo dispatch says the occupation of Nashville is confirmed. Our troops took possession without opposition. Floyd fled as usual. The report that Gov. Harris had ordered all the Tennessee troops to lay down their arms and go home, is confirmed. The Tennessee Legislature is called for next Monday. No opposition to Union movements is made anywhere on the Cumberland. It is reported that white flags are flying at Memphis.

Cairo, Feb. 25. The following is a special dispatch to the Chicago Tribune:

Nashville was yesterday occupied by 20,000 troops under Gen. Buell. The Federal flag is now flying over the State House. The Tennessee Legislature adjourned on Saturday week and met again at Memphis.

It is reported that Commissioners have been appointed to confer with the Federal authorities at Washington to arrange terms for the transfer of allegiance, and that Gov. Harris offered to turn the rebel forces over to the Union.

A gentleman who escaped from Columbus arrived here last night. He represents that there is a general Union sentiment in Tennessee, and thinks the Legislature will acquiesce in the nomination of Governor Harris, because fearful of the rising Union sentiment. When he left Columbus there were 30,000 rebel troops there.

Another gentleman who arrived from Nashville reports that the rebels will make another stand at Murfreesboro. All the troops had left Nashville except a police force. When Gov. Harris fled with the Legislature to Memphis he burnt the State library and distributed a large amount of commissary stores and provisions among the citizens. The stores were closed and business entirely suspended. The secessionists were leaving with their stock and negroes, following the Confederate army.

Louisville, Feb. 25. A deserter from the rebel army arrived at Munfordsville to-day. He reports the National flag flying over Nashville, and that the rebels pretend to be concentrating 200,000 men at Murfreesboro, intending to give battle there.

St. Louis, Feb. 25. Two old citizens of St. Louis, who left Memphis on Tuesday last, have arrived here. They report that the day they left Memphis the Legislature arrived there from Nashville. They were to meet on the following day to discuss State affairs. They state that people were rapidly arriving from Nashville, and in large numbers.

All the gold and silver that could be got hold of had been moved to Memphis. A panic had seized the people of the State, and Confederate scrip was of no value whatever.

Sunday evening last, thirteen steamboats landed a strong force of Federal troops at Commerce, a few miles above Cairo, whose destination is supposed to be some point in Arkansas.

Gen Halleck this morning telegraphed Gen. McClellan as follows:

"Gen. Price's army has been driven from his stronghold at Cross Hollow. The enemy left his sick and wounded, and such stores as he could not destroy. He burned his extensive barracks at that place to prevent our troops occupying them."

New York, March 1st. A special dispatch to the Herald, dated Bolivar, Jefferson Co., Va., via Baltimore by telegraph from Sandy Hook, Md., Feb. 28, says: "Since Monday night Harper's Ferry and vicinity have changed hands."

Our advance guard, consisting of the 28th Pennsylvania regiment, passed over the Potomac from Sandy Hook to Harper's Ferry, before daybreak Monday morning, by a rope ferry, and took possession of the town.

A great change has already occurred in the political feeling of Tennessee.

The War Department has authorized the raising and arming of volunteer troops in that State. The indications are that a large force of loyal Tennesseeans will soon be under arms to aid the United States.

Washington, March 2. Gen. Lander died this afternoon at Paw Paw, Western Virginia, from the debilitating effects of his wound received at Edwards Ferry. His body is on the way to this city, where his widow resides.

Gen. Shields succeeds Gen. Lander in command.

St. Louis March 3. A special dispatch to the Democrat from Cairo, says—A great light was seen in the direction of Columbus last night. It is supposed that the rebels have burned everything of an inflammable nature.

The Memphis Appeal of the 28th ult., has the following:

We have information from Nashville up to noon of Wednesday. Gen. Buel and Commander Foote had arrived and occupied the place. The U. S. flag was raised over the dome of the Capitol and floats there now.

St. Louis, March 3. It is officially reported that Jeff. Thompson with a large force came north from New Madrid. Our forces advanced from Bird's Point and met his forces at Sykestown. He was pursued into the swamps. Three pieces of artillery were captured. Gen Pope pursued another detachment South, capturing three more pieces of artillery, one captain, one lieutenant and a number of privates.

New York, March 3 The Times' Washington dispatch states that Gen. Buell telegraphed to Gen. McClellan last night that the rebels have abandoned Murfreesboro, and are in full retreat toward the Tennessee river. Crossing this river will place them in Alabama, and free middle Tennessee of every armed rebel force.

Washington, March 3. There is much talk here to-day of a great onward movement by Gen. McClellan from the banks of the Potomac.

New York, March 3. It is rumored upon secesh authority that the divisions of the rebel Generals Kirby, Smith and Jackson are at Winchester, with 20,000 men, mostly Virginia militia, over thirty pieces of artillery, and 3000 cavalry.

The rebels yesterday threw a number of shells at the buildings used as storehouses at Edward's Ferry, but did no material damage. They were fired from the fort which Stone allowed them to build under his guns.

Kansas City, Mo., March 3. The Santa Fe mail has arrived with Fort Craig dates to the 14th. There has been no battle yet.

The enemy's forces are variously estimated, but it is thought they number 2200, mostly mounted, and eight pieces of artillery. It is thought that an encounter cannot much longer be delayed.

Charlestown, Va., March 3. From 600 to 1000 barrels of flour, belonging to the rebels, have been seized and stored here. A woolen mill, has also been seized, with considerable stock.

Richard Washington, brother of the late John Washington, is now confined at Harper's Ferry.

Our national interests in this section appear to be in prosperous progression.

Washington, March 2. It is said to be understood between the allied powers that a monarchy in Mexico will result from the invasion of that country, notwithstanding the assurances given to the United States that they should not seek any political objects there. It is believed that they have disposed of these assurances by saying that the monarchy will be established by the free will of the Mexican people, just as the empire was established in France by the free choice of the French nation. [illegible]

Louisville, March 3. There is railroad communication between here and Nashville, except over a creek ten miles north of Nashville.

General mail accommodation is established to Bowling Green. Col. J. Milor, Government mail agent for Kentucky, is making energetic exertions to extend mail facilities to every part of Kentucky.

TERRIBLE FLOOD AT MECCA.—The following letter has been received at the office of the American Board of Foreign Missions in this city:—

"BEIRUT, Jan. 15, 1862.—There has been a flood of rain at Mecca. Three hundred lives were lost, and one third of the city destroyed. The great sacred mosque, Haram esh Sherif, flooded; the Holy Black Stone submerged, and the great library almost destroyed."—*Boston Journal.*

Notices, &c.

DEBT AND GRACE, by C. F. Hudson.—We have just received a supply of the new edition—fourth thousand—of this valuable work, containing, among other improvements, a copious and well arranged index of twenty pages. Price $1.25, or $1.50 by mail.—H.

A Call for Funds.

The publishing committee of the CHRISTIAN PUBLICATION SOCIETY, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at ONCE the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once FIVE HUNDRED DOLLARS, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than ANY TRACT SOCIETY in the COUNTRY, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money?* Or will you send us $100, $50, $20, or $10, to be *repaid* in TRACTS, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. DAVIS,
I. C. WELLCOME,
S. S. BREWER,
J. G. HAMBLIN,
SOLOMON HOVEY,
} Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to Feb. 10th, 1862, $483.89.

J. S. Arnold	$ 1.00
A. C. Haley	2.00
R. G.	86
S. R. Gilman	1.00
J. Douglas	5.00
R. G. Gladstone	1.00
H. A. Grout	1.00
P. E. Armstrong	1.00
S. S. S. Brown	2.00
A. Logan	1.00
S. H. Bowman	1.00
D. Veazey	25

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

Western Grove Meetings.

Spring is approaching, and the season for holding grove meetings will soon be here. My arrangements for this enterprise will be made sometime in advance. All who are desirous of my services in this enterprise will please remember that they must correspond with me in season. Don't expect that I can comply with a tithe of the calls, for want of time, but will try to arrange for the interest of the cause. W. SHELDON.

Merrimack, Sauk Co., Wisconsin.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'CULLOCK, Sec. of Conference.

THE TWO VOLUMES of the "Voice of the Prophets," bound in paper covers, are ready, and can be sent by mail or otherwise to any part of the country.

They contain lectures by Dr. Cumming, and important views of Dr. Elliot, and Dr. Croly and others, of England, and Shimeall, Rice, and many other distinguished expositors in this country.

These eminent men stand up in these last times and speak more distinctly and boldly than others. While a host of the faithful ones have adopted these views of the time, and are proclaiming them to the world, every sect and party in the Protestant church have representative believers and teachers of this doctrine. These volumes, therefore, will be found to contain much information on glorious themes, of which the ancient prophets have spoken, from the ablest minds in Europe and America.

We call on all in these wonderful times to read, and seek, by the blessing of God, to understand and prepare for the day of final account. Price of these volumes is 25 cents each; postage 4 cents each, but they will be put to agents to sell again at a discount of 25 per cent. Almost every family will take one if properly introduced to them. Let us keep the subject before the people. One of these volumes with its beautiful cover, with the pictures of Daniel and John holding up in full view the scroll of the prophetic periods given them by the Holy Spirit, will not fail to attract attention, and lead to an examination of the "times and seasons."

J. V. HIMES.

Boston, 13 Washington St.

Notice.

My appointment at Cheshire Street, Ct., the second Sabbath in March, is necessarily postponed on account of the two days' delay of the train. I arrived at East Boston Sunday, three o'clock, P. M., and the congregation was disappointed, and justly claim me the following Sabbath. I therefore feel it duty to hold meetings with them from the 5th to the 10th of March.

HIRAM MUNGER.

Eld. J. V. Himes' Notice.

I shall be detained in New York city another week, and close on the 9th of March. The cause here is very low, and requires much labor to bring it up. "Brethren, pray for us." I leave New York March 10th, and preach in Dansville (and visit "Our Home") on the 11th; Springwater, N. Y., the 12th; Lewiston, 13th; Hamilton, C. W., 14th; London, C. W., Sabbath, the 16th, and continue for a time in that vicinity. My P. O. address will be London, C. W., till further notice. J. V. H.

New York March 1st, 1862.

Notice.—R. I. Q. C.

The next session of the Rhode Island Quarterly Conference will be holden in Danielsonville, Ct., commencing Wednesday, March 26th, at 2 o'clock, P. M., and closing Friday evening, the 28th.

This conference has been signally blest at nearly all of its sessions in the past. Though never large in numbers, it has sometimes been *mighty* in power. Those who have come have brought *life* and *love* and *strength* with them. Dear brethren and sisters of R. I. and Ct., let the coming conference be no exception. Let each church send one delegate or more without fail; what if it does cost a trifle to come, the good imparted and received will repay "an hundred fold." The first one of these meetings I attended cost me *five dollars*. The blessing I got *wealth* could not buy. If really impossible to send a delegate, then send us a good hearty *letter*. No matter if several in each church write. You don't know how eager we listen to tidings coming from the scattered "household of faith." Cheer us with a word. If you are burdened, we beg a chance to share those burdens with you. Come, then, let us rally for God. Come from far and near. Come, brethren in the ministry, in the name of the Lord. Come, and the hospitality of the church in Danielsonville shall bid you welcome. H. F. C., *Secretary pro tem.*

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth, for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Boston, (Lowell Street Chapel) Sunday, March 9th, 16th, 23d, and 30th. EDWIN BURNHAM.

Boston, Chapman (Large) Hall, Sunday, March 9th
J. S. WHITE

Plymouth, Mass., Thursday and Friday evenings, March 6th and 7th
East Abington, Mass. (as R. Burrell may arrange,) Saturday evening and Sunday, March 8th and 9th.
H. L. HASTINGS.

Gothen, Mass. .... Sunday, March 9th
H. PRATT.

Albany, N. Y. .... March 13th and 14th
JOS. T. CURRY.

Lake Village .... March 9th
Moultonborough Neck .... March 16th
Clark Town .... Mar 23d
Melvin Village .... Mar. 30th
T. W. PIPER.

Goshen, Mass. .... Mar. 9th
Williamsburg .... Mar 12th
Will Bro. Bassett notice the appointment?
Athol (where Bro Ellenwood shall appoint) Saturday evening, Mar. 15th, and over the Sabbath
H. K. FLAGG.

Plymouth .... evening, Mar. 15th
and over the Sabbath. J. M. MUHLIG.
Southbridge, Mass .... March 9th
GEO. A. STREETER.

Salem .... Sunday, March 9th
RUFUS WENDELL.

East Boston .... March 5th to the 10th
Plainville, Ct. .... the 3d Sabbath in March
Two last Sabbaths in March not engaged.
HIRAM MUNGER.

Lee, N. H. .... Sunday, March 9th
Nottingham, N. H. evening, March 12th and 13th
as Bro. Watson or Willey may appoint.
L. BOUTELL.

Wrightville, Ct. .... Sunday, Mar. 9th
South Windsor, Ct. .... Sunday, Mar. 23d
Axe Factory .... evening, Mar. 24th
Abbington .... Sunday, March 30th
C. GOODRICH.

Bakerville .... Mar. 7th
Winsted .... Mar. 8th
and over Sunday, as friends may arrange.
P. C. RODMAN.

Bradley .... Mar. 9th
L. WETHERBEE.

Athol .... Mar. 9th
D. M. BEACH.

Keene .... Tuesday, March 4th
and continue over the Sabbath.
GEO. CHAMPLIN.

APPOINTMENTS FOR BRISTOL, CT.
S. P. Babcock .... Mar. 23d
I. K. Bellows .... April 6th
Prospect .... March 9th
T. S. CANFIELD.

Prospect (Bro. Mix'). March 12th, 13th and 14th
Cheshire Street .... March 16th
New Britain .... March 18th and 19th
Warehouse Point .... March 23d
South Windsor .... March 30th
J. K. BELLOWS.

Bristol, Ct. .... March 9th
Goshen, Ct. .... March 12th
Wrightville .... Sunday, March 16th
GEO. L. TEEPLE.

Portsmouth, N. H. .... March 9th
F. H. BURBANK.

Upper Gilmanton, (where Bro. Kidder may appoint) .... Sabbath, March 9th
ANDREW SIMPSON.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Business Department.

Letters Received.

S B Munn, I Fancher, A N Seymour, C P Dow, W Sheldon, D D Chaffee, A Ross, A A Perry, C F Hudson, J C Rice, J C Rogers, T W Smith, J T Ongley, N M Henry, A G Hudson, I K Lombard, G W Hurd, Abby A, C W Pilgrim, G L Teeple, W A Manning, A Babcock, L Boutell.

To Correspondents.

G. W. Hurd—The article is excellent.

Mrs. B. N. Barton—The $2.00 were received, paying to No. 299

Gilmanton Iron Works, N. H.—We have received a dollar from this place for the Crisis, but with no name attached. Whose is it?

D. R. M.—We find you debtor $6.50.

O. R. Fassett—Is it T. J. Dudley, of Augusta, to whom we should credit the $1.00?

S. W. Bartlett—You are credited on our books to 338.

Mrs. Betsey Gilkey—Received $2.00 from you Jan. 4th, which pays to 286.

C. H. Smith—It was received, paying to 392.

Thos. W. Smith's P. O. address is Vandalia, Fayette Co., Ill.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

L Whiting 360, Mrs. M H Austin 351, E Leonard 372, J Pettingell 312, Olive Athone 371, L B Fisk 347, P Howard 390, L Parmalee 388, J Bemis 346, T Wright 316, J Richardson 346, L Monson 338, G Doe 320, D V Corey 360, H Haynes 360, W Taft 360, H E Warner 361, N Tuttle 338, H Smith 361, Mrs. E Collins 364, G S Hastings 364, G J Turner 378, S A Higgett 361, D B Rogers 364, Harriet Clark 386, Wm. Payne 337, D D Chaffee 365, C H Nute 362, I S Marshall 361, I Putnam 361,—$1.00 each.

Osias Clapp 390, A S Kelley 338, J Wheeler 390, H Crippen 390, N Bemis 364, S Remington 364, E P Atwater 387, M A Taylor 390, O S Knapp 341, B Hooper 333, J Homer 374, V N Davis 337, Eliza Scott 386, D C Jefferson 328, Mary L Stocking 364, Ira Grinnell 382,—$2.00 each.

Wm. McCulock 341, $1.36, Geo. S Gates 364, $2.16; A J Potter 348, 50 cts; H Persons 348, 50 cts; T K Allen 346, 50 cts; S Munson 338, $3.16; J H Shayart 350, 50 cts.

BOOKS AND TRACTS

W McCullock $3.64, P Howard 48 cts, T K Allen $4.14, D C Jefferson 27 cts, J Nelson $5.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $1.00 per hundred. 5 cents single, or 6 cts. with post

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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For the Crisis.

Lines.

AIR—"Prairie Flower."

BRO. GRANT:—The following lines were published in the Crisis about two years ago, but part of the chorus was omitted. I have been requested to have it reprinted by those who will sing truth, regardless of poetry.

When the King of glory shall to earth descend,
Then the pilgrim's sorrows have an end:
Every tear is wiped, and hushed is every sigh,
With light and love shall beam each eye.
Round Him shall be gathered all the sons of earth,
From the halls of mourning and of mirth,—
From the toils of life, and from the dreary tomb,
They haste to hear their final doom.

CHORUS.

Meekly each angel folds his wing,
Listening with wonder while they sing,
"Holy, holy, holy, holy is the Lamb!
Let all the earth his praise proclaim."

Angels shout above and mortals shout below,
Shouting still to meet them mortals go;
All the pure and holy, lovely ones and fair,
Then meet their Savior in the air.
Ever in His presence all the faithful stand,
Having palms of victory in their hands;
Singing the "new song" that never can grow old,
They strike the harp, the harp of gold.

Then, ye mourning mothers, surely ye shall meet
All those lovely flowers ye thought so sweet;
Fondly ye shall fold them in immortal arms,
And smile to see their new-born charms.
Jesus smiles upon them in their Eden home,
Met at last where sorrows ne'er can come;
Happy, happy beings, free from every care,
Ye fadeless crowns of life shall wear.

Danville, C. E., 1862. MARIA.

For the Crisis.

Believe and Obey.

God wants his children to believe and obey. Jesus says, as it was in the "days of Noah," so shall it be in the "days of the Son of Man." "Days of Noah" refer to the period of time *from* and after the warning from God to Noah, and *until* the flood came; so "days of the Son of Man" refer to the period of time *from* and after the warning to the world of coming destruction, by signs in the sun, moon and stars, and *until* the great day of wrath. We have passed these signs and are living in the last of the days of the Son of Man. How was it in the days of Noah? He believed God, and built the ark, and by *receiving* and *obeying* that *present truth* was saved. The antediluvians believed anything and everything except *that*, and perished for *want of faith* in present truth.

When God destroyed the cities of the plain for their wickedness, we have another instance where faith in present truth saved the believer. Lot obeyed God by believing the *truth* God designed for *him*. It was *faith* and live, or *unbelief* and perish. He could not put it off by saying, It is to be fulfilled in the future, or has been fulfilled in the past. "Believe it now!" he did, and lived. As Lot told his relations this present truth, he seemed to them like one that mocked, crazy, beside himself. So shall it be in the days of the Son of Man.

"Believe on the Lord Jesus Christ, and thou shalt be saved." "Truth"; but can we believe on him and reject his word? No. Is it believing on Christ to say we don't know anything about his second coming, while Christ's words, left upon record for the *express purpose* of warning us of that event, are having their fulfillment and speaking in thunder tones—"When ye see these things come to pass, *know* ye that the kingdom of God is nigh at hand."—Luke 21: 25, 36. While [illegible] are distressed [illegible] and perplexed, and fear is gathering upon the countenances of men as the storm-clouds loom up in the distance, and grew blacker and more terrible as the day of wrath draws near, many of the professed followers of Jesus, together with the worldling are saying, "*Where* is the promise of his coming?" "I don't believe he will come in hundreds of years." "All things continue as they were from the beginning." Would this kind of faith have saved Noah and Lot? Will it save in the day of Jesus Christ? Says Jesus, "But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servant, and to eat and drink with the drunken, the Lord of that servant shall come in an hour when he looketh not for him, and shall appoint him his portion with hypocrites." He did not believe present truth, and thus disobeyed God. He is not ready when his Lord comes, from the fact he did not believe he was coming so soon; hence his portion with unbelievers. He talks about preparing for death, and if he trusts in death for salvation, probably will get death, as did the antediluvians. The wise servant talks about preparing for life, and in order *to* live, obeys God, believes his word; and as the apostle Peter says, "Seeing we look for *such things*, what manner of persons ought we to be in *all* holy conversation and godliness"; lets his light shine as the Lord gives him light. He may be called a fool, fanatic, deranged,—this is sure evidence that he has something the world has not—*faith in God's word*. He must live soberly, righteously, godly, in this present world, ever "looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." *Then* we shall be made like him, for we shall see him as he is. *Then* we shall be made immortal. *Then* we shall have eternal life. *Then* we shall be caught up to meet the Lord in the air, till the indignation is past, and *then* take the kingdom under the whole heaven and possess it forever.

Thus the righteous are recompensed in the earth, and much more the wicked and sinner. Scoffers and unbelievers, the proud, and *all* that do wickedly say, "When are you going up?" Ah! the day is nigh, even at the doors, when they will wish they could go up. As the righteous were all taken out of the place of destruction in Noah's and Lot's day, so when Christ comes, all the righteous will be taken away from the scene of destruction, till the indignation passes, and *that fact* alone saves them. The wicked will all be left, as in the old world, upon the earth; and says the prophet, "The slain of the Lord shall be at *that* day from one *end* of the *earth* to the *other* end of it; they shall not be lamented, nor gathered, neither buried; they shall be dung upon the ground." The *fact* that they are *left* proves their destruction; hence they are recompensed in the earth. Have we a faith that will save us from this awful doom? Then believe God's word, and may he increase our faith; and if he denies us everything else, may he not deny us the *gift of faith in his word*.—Luke 18: 8. O. D. WOODRUFF.

For the Crisis.

A Plea for the Poor.

NUMBER ONE.

"There are so many ways for money, there seems to be no end!" These words were uttered rather petulantly by a lady, as she contributed a dime toward the purchase of a calico dress for a poor, but worthy girl, who was toiling as best she could for the support of a widowed mother. A friend of the family, who had long seen the need of a better dress for the young lady (for such she is in every essential particular), than the worn out and faded print she wore, called one afternoon upon several of her acquaintance, to ask them to assist in buying a dress for her. Some altogether refused even a paltry dime; others gave cheerfully this small sum from quite an abundant store. The lady, whose language we have quoted, lived in the most costly house of all—rich Brussels, aglow with splendid tints, covered the parlor floor—elegant pictures and furniture abounded;—everything indicated not only comfort, but luxury. And yet how grudgingly the dime was given for the aid of the poor! If riches sear the heart, if they make their possessor covetous, let me never be rich!

I think we can learn much of human nature by going out on such errands as this. You can understand pretty well where the real benevolent heart dwells, and where the selfish are. "The Lord loveth a cheerful giver." It has long been a mystery to us how professing christians could live in the enjoyment of the good things of this life, and seldom if ever seek out the homes of the suffering and the poor, who hardly know what it is to sit at a table such as they daily surround, or to be clothed with comfortable garments. The cold penetrates their frail tenements, and the scanty, miserable fuel scarcely affords them any warmth. When they lie upon their hard beds, they are not sufficiently protected to enjoy a refreshing sleep. The invalid turns away from the brown crust or potato, unblest with the sweet butter which would make it palatable to the hungry man. The poor [illegible] outcast dies unpitied, unblest with temporal comforts, and destitute of spiritual instruction. And these scenes of woe are daily experienced within sight of the rich man's door, and in the midst of those who could, without diminishing aught from their own comfort, minister to the actual necessities of those suffering ones.

Many a cast-off garment could, by a little effort, be made comfortable for a shivering child. Bed clothing from the well-filled closets and drawers, sufficient to render neat and comfortable the poor invalid bed, might be bestowed; and the giver suffer no inconvenience thereby. A tumbler of tempting jelly, or preserves—a bit of broiled steak, or a bowl of savory broth, might be sent to tempt the weakened appetite, and not be missed. And those who have no such delicacies to offer, can give the friendly call, and drop the sympathizing word. All can, all ought to contribute *something* towards alleviating the sufferings of others.

God has not made any one duty more prominent, more incumbent on us, than that of ministering to the necessities of others. He *will that we remember the poor*. Richer blessings are promised to those who consider the poor, than are connected with the performance of any other duty. When the reward is bestowed upon those found at the right hand of the Judge, it will not be because they were always found in the house of prayer,—because there they spoke most eloquently, or prayed most fervently,—not because they had cast out devils, and done wonderful works in the name of Jesus,—but because they had fed the hungry, clothed the naked, and visited the prisoner. Think of this, ye who make a great show of your zeal for the Lord of Hosts, and then consider whether on this same ground you will inherit the kingdom! Do you know what pure and undefiled religion is? James will tell you in the last verse of the first chapter of his epistle. Do you have this religion? "Yes," says one, "I keep myself unspotted from the world; I live very separate from its associations and fashions; I dress very plain, even peculiarly so; my life is spotless; no one can bring aught against my character." Very good so far; but do you visit the widows and orphans in their affliction? Do you relieve the destitute? The Scripture teaches the duty of seeking their abodes—not wait until application is made to your door. You are to *visit them*. Say, does the blessing of the widow and the fatherless rest upon your head?

Richmond, Me. M. D. WELLCOME.

For the Crisis.

Prayer.

The Savior of mankind "spake a parable to this end, that men ought always to pray, and not to faint." The prayerless soul is sure to faint. It is impossible to live religion without prayer. It is impossible to be a true christian without prayer. Yes, it is utterly impossible to have our hearts illuminated by the sweet sunlight of Divine love, unless we move in the sacred element of prayer. Our prayers should not be called forth by some sinister motive, or arise from indifferent hearts, but "praying in the Holy Ghost," is required of saints. Prayer in secret, where none but God can hear, should not be omitted; and if sufficiently practiced, praying in the prayer meeting would be a pleasure, and family prayer would be more refreshing. Alas! how many have no relish for prayer. Such faint. Such are not heavenly minded. Though they may have a name to live, they are like clouds without water, and like trees without fruit. W. SHELDON.

For the Crisis.

An Acrostic.

BY VESTA H. CUDWORTH.

Music is sweeter when softened by sorrow,
Innocence dazzles in contrast with sin;
Love blooms, though sure of a frosty to-morrow,
Envy may wither, but goodness must win—
Safe is the armor that praise cannot dim.

Girdle of truth; bind the talisman 'round thee,
Radiant with promises richer than gold;
Arml for the "Meroz-ites" flee, and the alien
Now cometh down like a wolf on the fold;
Take thy sword quickly, and tell for the world.

For the Crisis.

Thoughts.

How strange is life, time, nature and existence! How long it takes us to learn that "all is vanity"! How soon we grow old! How the human tide rushes on, passing away, one after another! Old ones are gone, and again there are old ones going. Young ones rise up and pass away with the others. Then the hopes of youth, how they cheat us! The promises of man, how they fail us! The strength of mortals, how weak, how vain! Friendship! what is that? We can write about it, think of it, and *feel* it for awhile; but as link after link breaks, snatching friends from our grasp, what means the word *friendship* then? Friends die, friends prove false. We can neither depend on them or ourselves. We are all weak, erring, and sinful. O what a world! Hear its mirthful songs, sung by lips of guile,—see its smiles, which only hide a broken heart,—its hollow, empty laugh, that [illegible] in tears. What of its sunshine? Clouds are dark ever. Its roses fade, its fruits fail, its waters murmur and roil. Though its fairest fields look well in their green, waving robes, there the turf rises, the earth scatters, and only waits with greedy impatience to cover us. The dust on which we tread longs to hide us away from the storms that gather overhead.

Then the love of earth. Ask those who love most, and they tell us of inconstancy. Some fault is found with the best. There is no love so pure and angelic as the love that christians have toward each other. Yet here it is weak. The *objects* we love prove unmoveable, or pass away. Changes come. We change in look, in act, in feeling, in name, in location. "Always moving," is this world's motto. Ere we are aware the *last* move must be made, and we shall move to the grave. How our own hearts deceive us! Before we know it, we have thought and spoken evil of our brother. Then comes a trial of our goodness and morality. We must confess and forsake.

Ah! how worthless am I, weak and unworthy. How humble ought we to be. Grace alone must save the most holy of mortals. More grace! more grace! should be our prayer. "The grace of our Lord Jesus Christ be with us now and evermore." Amen and amen. Then can we be saved.

"Just as I am, without one plea
But that thy blood was shed for me,
* * * * * *
O! Lamb of God, I come, I come."

M. MATHEWS.

Danville, C. E., Sept., 1861.

For the Crisis.

Treachery.

If there is anything in this world worthy to be made a spectacle of pity and disgust, it is that feature of moral character which, when brought into action, developes itself in a miserable, dastardly counterfeit of religious principle. I mean that clique and cast of people who are always *professing* great respect for anything in the shape of a divine ordinance, or christian precept; but in the event of a conflict between the the indulgence of their own gross, sensual passions, and these behests of a benign Redeemer, rather than concede the pre-eminent claims of the "Son of God," they are ready to trample under foot the binding force of his commands; while by their wicked, pernicious example, they are practically nullifying every mutual relation which makes them mere *human dependencies* on His gracious mercy. Show me the graceless libertine, the degeneracy of whose character has covered him all over with the filth of moral stupefaction; show me the unprincipled profligate, whose whole nature is seared by a long career of black iniquity; show me these, and I'll show you individivals who have not a tithe of that impious presumption which sets aside, as inapplicable, the legal, generous claims of Jesus Christ. No. Such do not *profess* to follow him. The malevolent and malignant aspirations of such may bring disgrace upon themselves and kindred relations; but there the result ceases; but a religious TRAITOR!—a *thing* of mercenary hypocrisy, who, for the gratification of an idea, will coolly repudiate their faith with heaven, and give the heritage of Christ to reproach, is incomparably wicked and insulting to God. Not satisfied with scorning the beckoning of heaven by loving the "praise of men more than the praise of God," but them that *would* enter in they hinder. Better have *no* hope, than to indulge a blasphemous one. Neither be ashamed of Christ, nor put Christ to shame. Obedience is the ladder, with polished rounds, whose top is in heaven, and whose base is among men. It is the climbing of this that brings us near to God.

Again, this pernicious evil is not confined exclusively to a *few*, but the whole church of Christ is infected with the hateful bane. Look at preachers of (not the gospel) that for which they are paid to interest a few monopolizing financial pillars of some pretending christian organization! Did you ever hear, or perceive, the kingdom of heaven incorporated in any *theological* argument? If not, where is the vitality of the plan of redemption to be found in lessons of rhetorical construction, which have for their object the satiating of a morbid, sensual intellectualism?

Look over the list of "Sunday Services" as found in the *Boston Journal*, and you will find not more than one out of twenty subjects, selected for the occasion, gleaned from the Bible. There may be a few *honorable exceptions* to this rule; but, as a general thing, God's great love to man—his pity, which foresaw the inevitable doom hovering over a lost world—or his gracious plan of rescue—find but a limited scope within the logical flourish of the pulpit. This fact may be demonstrated by reading the reported sermons from week to week. I ask, can we see God in this? Where is the Sabbath School, that hope of the christian church? Can it find within the wide, well-scoured field of metaphysics any anchor of hope, any element of internal strength? Does its existence suggest any signal favor from heaven, derived from the faithful oversight of its consecrated shepherd? The blood of souls will yet be found on somebody's garments.

Perhaps some may think I am unwarrantably furious in this disclaimer; if so, let me say, the grave, that detestable maw, that womb of death, is already gorged with the deluded victims of christian faithlessness. Am I in earnest? The hurricane of God's wrath, preceded by the angel of judgment, is impending over us. Do I betray a lack of charity? When I plunged beneath the purple flood, and the benignant eye of Jesus rested on me, I vowed to battle sin with a vigor and vigilance which never tires; and I rest assured that when God shall purge away the filth of the "Daughter of Zion"—in that day of investigation, when he shall adjudicate the iniquities of a purse-proud church—I shall appear before him with the consciousness of having warred with the insidious apostacy of a faithless generation. To such as subject themselves to worldly ordinances, and not to Christ, I submit the searching inquiry of the prophet, Isa. 10: 3—"And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? and where will ye leave your glory?"

Blackstone, Ms. C. G. CARR.

For the Crisis.

The Spirit of Christ.

"If any man have not the spirit of Christ, he is none of his."

But what is the spirit of Christ? or, what spirit did Jesus, our example, manifest when here? In the early part of his mission we hear him exclaim, "I came not to do mine own will, but the will of Him that sent me." We mark his onward course until nearly finished in that hallowed garden. As the crushing weight of a guilty world rested upon him, as his burdened soul gave utterance to the earnest prayer, "O! my Father, if it be possible, let this cup pass," He adds, "nevertheless, not my will, but thine." O, to be baptized with this spirit! My brother, sister, do we possess it? As cold, chilling winds of adversity rudely cross our path, as hope after hope is frustrated, as disappointment succeeds disappointment, as one by one are snatched from our presence, no more to return, amid the thousand irritating and perplexing scenes of every day life, as we earnestly pray, is this our spirit, not my will, but thine?

O! how strangely this spirit contrasts with the oft manifest spirit of those who profess to follow in Christ's footsteps. While Jesus closely studied the approval of God, they as closely study to gain the applause of clay. While the anxious thought arises with them how self can be most easily gratified, or benefited, the Spirit of Jesus prompts the inquiry, how can I most effectually be a co-worker with God in benefiting the creatures of his care, the objects of his matchless love? O Spirit of Jesus! rest upon us. Take full possession. Abide continually, that we may teach transgressors the way of the Lord; that in meekness we may instruct those that oppose themselves; that we may live not for self, but for those for whom Jesus' precious blood is spilt. That our natural spirit may be subdued so perfectly, as to always manifest the spirit of Christ in its stead, is the prayer of

JENNIE D. ROBERTS.

New Hartford, Ct.

For the Crisis.

Dreams.

Through night's silent watches, while calmly we sleep,
And angels, enticing, their watch o'er us keep,
Then softly creep o'er us those visions of joy
Our Father in heaven sees it best to employ.

When weary of earth, with its toil and its tears
Increasing in power as we number our years,
Then dreams of forgetfulness, sweet to our souls,
Are given by Him who no blessing withholds.

They come to the pilgrim with visions of home,
He seems to be there, and no longer to roam,
And shouts as he sees his dear Master appear,
While heavenly music falls sweet on his ear.

Oh! sweet are our dreams through the night's silent hours,
Reviving our hearts as the May-dew the flowers!
Our Father his loved ones a blessing has given,—
In dreams we have had our best visions of heaven.

Pine Avenue. LOTTIE.

For the Crisis.

A Contrast.

BRO. GRANT:—I wish to say a few words in regard to the enlisting of christians to fight the enemies of the Union. It is a fact that the unholy rebellion of the Southern portion of (that which was) the United States has the greatest tendency to work on the sympathies, not only of all the loyal patriots of the North, but on christians; for they, above all others, do feel a sympathy for the oppressed and downtrodden slave; and as the desire to extend slavery is the whole cause of the present ungodly rebellion and civil war, (perhaps there never was such an unnatural and ungodly war on the earth,) therefore it is well calculated to enlist the feelings of the christian to have the rebellion quelled, and slavery destroyed. But the question is, can a christian bear arms and fight the enemies of the union? I answer, no. But why not? Because there is such a great *contrast* between the law and requirement of the government and the requirement of the gospel. The government makes it a crime of treason, punishable with death, to aid, or give comfort to the enemy, although he may be in a state of starvation. You must not suffer provision to be conveyed to him directly or indirectly. But Paul says to his Roman brethren, "Avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink."—Rom. 12: 19–20. Among others a certain soldier asked John the Baptist what he should do to inherit eternal life. John told him to "do violence to no man."—Luke 3: 14. If a soldier obeys John, how can he fight? Government requires the soldiers to do violence, and fight the enemy, and to use the instruments of death, that it has provided to destroy the lives of our fellow men, and the more lives they can destroy, the greater their joy and rejoicing. In Christ's sermon on the mount, Matt. 5: 43–45, he said to his hearers, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you, and persecute you; that you may be the children of your Father which is in heaven." Now I would ask, can any one claim to be a child of God while he is doing directly the reverse? Jesus answers the question in John 14: 23, 24. "If a man love me, he will keep my words; . . . he that loveth me not, keepeth not my sayings." Hence we see that the *contrast* is so great between the requirements of the government and that of the gospel of the blessed Jesus, that it is impossible for a man to obey both. Ye cannot serve "two masters." Whosoever gets eternal life must obey Christ's words. O my brethren, "let the potsherds strive with the potsherds of the earth," and let us "render . . . unto Cæsar the things which are Cæsar's; and unto God the things that are God's."—Amen. JOHN GIBSON.

Houghtonville, Vt., Dec. 13, 1861.

For the Crisis.

None good but one—God.

Truly, God is good, providing for our wants ever since our first existence to the present moment, also in giving us brothers and sisters of like precious faith, and a privilege to pray for each other, and to love one another fervently and God supremely. Yes, God is love, in that he gave his Son, that whosoever believeth in him should not perish, but have everlasting life. "Behold what manner of love the Father hath bestowed upon us! that we should be called the sons of God." "Beloved, let us love one another, for love is of God. . . He that loveth not knoweth not God, for God is love." "Herein is love; not that we loved God, but that he loved us." "Beloved, if God so loved us, we ought also to love one another." "We love him, because he first loved us." "And this commandment have we from him, that he who loveth God loveth his brother also." We ought to love God for his glorious promises to his children in the world to come, or in the earth restored to its Eden glory. Saith Christ, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And, "Blessed are the meek; for they shall inherit the earth." "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Yes dear waiting ones, God is good in not keeping the finally impenitent alive eternally in misery. But his love is manifest in his word, that "the soul that sinneth, it shall die"; that "the wages of sin is death"; that "all the wicked he will destroy"—"burn them up, root and branch"—they shall be clean gone, their place shall not be found—they "shall be as though they had not been"—"they are extinct." "They are dead, they shall not live; they are deceased, they shall not rise." "Therefore hast thou visited and destroyed them, and made all their memory to perish." "He will burn up the chaff with unquenchable fire." We can see God's goodness and love in putting the sinner into his original elements, so he does him no injustice; he has merited nothing and gets nothing.

Dear Brn. and Srs., God is good; and in the language of the Psalmist, we will praise him, Ps. 150,—"Praise God in his sanctuary. Praise him in the firmament of his power. Praise him according to his excellent greatness. Let everything that hath breath praise the Lord. Praise ye the Lord." Now, believing as I do that the race of people on the earth eighty-two years next May 19th will not pass off before Jesus comes, I desire to exhort all to be ready and waiting, having their lamps trimmed and burning, so as to have part in God's ever blessed kingdom, for it will be *good* ENOUGH. Amen. IRA FANCHER.

Sandy Hill, N. Y.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Diphtheria.

Dr. Trall gives the following mode of treating this fearful disease. Dr. T. is noted for his success in the Water Cure Treatment. His Institution is at 15 Laight St., New York. He says:—

"The proper and only rational plan of medication, consists in local and general bathing, regulated precisely and at all times by the local distress and superficial temperature of the patient and a due regard to pure air and proper ventilation. The patient is not inclined to take, and does not require food of any kind until the severity of the local inflamation and the violence of the fever have materially abated. The practice of continually stuffing the patient on stimulating slop-food, or on food of any kind, because he is weak and prostrated, is a most pernicious one, and is enough of itself to cause a fatal termination in many cases. In these low diathesis and malignant forms or diseases, all the powers of the constitution are struggling with all their energies to throw out the morbid matter. If they succeed, the patient will recover; but if this effort is unsuccessful, the patient must die. He has no ability, until this struggle is decided, to digest food; and to cram his stomach with it, or to irritate the digestive organs with tonics and stimulants, is merely adding fuel to the fire; it is adding another to the great burdens the vital powers are obliged to sustain, and thus lessening the chances for nature to effect a cure.

Cloths wet in cold water, well covered with dry ones, should be applied to the throat and upper part of the chest, and renewed so often as they become warm or dry.

Frequent sips of cool water may be taken, sufficient to allay the painful sensations of thirst. The bowels should be freed by copious enemas of tepid water; the feet, if inclined to be cold, must be kept warm and comfortable by warm flannels or bottles of hot water. When the head is hot, painful, or the brain inclined to delirium, a cold cloth should be applied to the forehead and crown of the head, and the whole surface should be sponged with tepid or moderately cold water so often as the surface becomes very warm. When the whole surface is very dry and hot, the wet sheet pack is the most appropriate. In the latter stage of the disease, when the heat on the surface inclines to be irregular and the extremities to become cold, the warm bath, if practicable is the best appliance. Under this management the patient will, in most cases, be fairly convalescent within one week from the attack. Occasionally, however, the disease will continue till nearly or quite the end of the second week.—*Herald of Progress.*

Origin of Consumption.

The *American Medical Monthly* for September contains some novel and interesting views relative to the nature and treatment of consumption. The seat of this terrible malady is affirmed to be the lymphatic system of vessels; and as these minute tubes form a close interlacement throughout the whole body, being also endowed with much activity, diseased fluids transmitted through them are liable, under certain conditions, to be deposited anywhere, and to be spread or accumulated with prodigious rapidity. The nature of consumption is stated to consist in a depravation of the fluids which are propelled through these tiny lymphatic conduits. Two theories are proposed to account for the presence of the pernicious elements which here taint and poison the springs of life at their source. One party affirms that the process of nutrition is at fault, and that part of the food eaten is badly and imperfectly assimilated, offering itself in a crude half-prepared state to the action of vessels not adapted to deal with such material, but only with that which has been submitted to a completer preliminary elaboration. Hence cellular development, the first step in organization, is impossible. The fluid cannot be taken up. It never becomes vitalized, or forms a union with any living tissue. On the contrary, it is a burden, and soon causes mischief. Another party thinks that the material thus existing in the far-reaching net-work of lymphatic vessels is due to decay, and contains the products of organic dissolution.

Both opinions are well supported, and perhaps both may prove to be true. That some noxious materials, whether the *debris* of used-up tissues, or withered dead elements refusing to become new tissues, are thrown copiously near the lymphatics, is agreed; and also that the quantity of such products is so great that this active sewerage-apparatus cannot carry it away. It accumulates and hardens into tubercles. The cause of this dreadful malady is stated by our author to be primarily the want of oxygen, whose presence in sufficient quantity would either prevent the formation of the tuberculous material, or would give power to cast it out as soon as formed. Cures in the early stages of the disease have been secured by the use of chlorate of potash, and other remedies which supply oxygen to the blood. Prevention, however, here as everywhere, is easier than cure, and is seldom impossible, [illegible] be the hereditary tendency to the malady. Muscular exercise, regular habits, fresh air, ample rest, active occupation, well-ventilated apartments, proper clothing, and exemption from corroding anxiety, are among the indispensable and most ordinary precautions.

Effects of Tobacco.

The following testimonies from distinguished physicians, showing the effects of tobacco upon the human system, are worthy of careful consideration by those who use this poisonous stimulant:—

"Dr. Rush says: 'A desire is excited by tobacco for strong drinks, and these lead to drunkenness, chewing and smoking tobacco.' Says Dr. Stephenson, 'exhaust the salivary glands, producing dryness and thirst. Hence, after the use of a cigar and the quid, brandy, whisky, or some other spirit is called for.' Dr. Woodward says: 'I have supposed that tobacco was the most common stepping-stone to that use of spirituous liquors which leads to intemperance.' Dr. Mussy says: 'Smoking produces a huskiness of the mouth which calls for some liquid; hence, the kindred habits of smoking and drinking.' Numerous other names might be added, whose words should be law, who proclaim the same sound doctrine that the opinions of men cannot make it right to take poison as nutritious and wholesome food."—*Christian Messenger.*

OUR BED ROOMS.—Our bed rooms are too often fit only to die in. The best are those of the intelligent and affluent, which are carefully ventilated; next to these come those of the cabins and ruder farmhouses, with an inch or two of vacancy between the chimney and the roof, and with cracks on every side, through which the stars may be seen. The ceiled and plastered bed rooms, wherein too many of the middle classes are lodged, with no apertures for the ingress or egress of air but the doors and windows, are horrible. Nine-tenths of their occupants rarely open a window, unless compelled by excessive heat, and very few are careful to leave the door ajar. To sleep in a tight six by ten bed room, with no aperture admitting air, is to court the ravages of pestilence, and invoke the speedy advent of death.

GIVE THE CHILDREN FRESH AIR.—Some parents make the great mistake of keeping their children in-doors during cold weather. Such a practice is pernicious in many respects. It enfeebles the bodies of children, and renders them peculiarly liable to colds and coughs. A child should have its feet well shod with socks and boots, its head and ears securely protected from the cold, and then be let loose to play in the keen bracing winter air. By this means its body will become robust, and its spirits be kept bright and cheerful; whereas, if a child be shut up in the house, it will become fretful and feverish, and perhaps wind up with a severe attack of illness.—*Ex.*

HAVE YOU COLD FEET?—Every night on lying down and every morning on rising, dip them in cold water and rub them hard with a towel. If this towel rubbing be followed by sharp friction with the naked hand, it is an improvement.

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AND
Second Advent Messenger.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 337. | BOSTON, WEDNESDAY, MARCH 12, 1862. | VOL. XIV. NO. 26.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Light Afflictions.

"For our light affliction, which is but for a moment."—2 Cor. 4: 17.

A step from plowing and breaking
The clods for the precious grain,
To the golden harvest reaping,
And bringing the sheaves again.

A step from burthen bearing,
Drooping beneath its weight,
To the crown of the victor wearing,
And bearing the palm of state.

A step from sighing and dying,
From the dark and chilly tomb,
With angel forms to be vieing,
And wearing immortal bloom

A step from tears to the tearless,
From obscurity into renown,
From a sinful age to the sinless,—
A step from the cross to the crown.

VESTA N CUDWORTH.

For the Crisis.

The Morning Watch: or,

THE CHRONOLOGY OF THE NIGHT WATCHES

There is something peculiarly interesting and solemn in the Bible description of the watches of the night, especially as they are given as signs of the coming of our blessed, long-looked-for King. The first watch of the night with the Hebrews began at sunset, and ended at nine o'clock; the second began at the end of the first, and ended at midnight; the third extended from midnight till the time of the cock-crowing, or three o'clock; and the fourth from that time till six in the morning, or sunrise; the duration of each watch being three hours. The watches are given us as a warning of the coming of Christ. Mark 13: 35, 36,—"Watch ye, therefore, for ye know not when the Master of the house cometh; at even; or at midnight; or at the cock-crowing; or in the morning: lest coming suddenly, he find you sleeping." This admonition makes the parable of the ten virgins much more striking, being "the sure word of prophecy"; and in its fulfillment thus far it is evidently "the sign of the Son of man in heaven," together with the heavenly signs preceding. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom: and five of them were wise, and five were foolish. They that were foolish took their lamps, but took no oil with them: but the wise took oil in their vessels with their lamps." In order to the fulfillment of this part of the prophecy, there must necessarily be a large portion of the christian church stirred up to believe that the Master is about to appear; and a new search must be made to ascertain that their evidences are sufficient to meet and hail him with joy. The standing churches in their present position can never fulfill this prophecy, for they do not believe in his immediate coming, and of course will make no move like the one described in the parable; but it is prophecy, and though a figure, it must be literally fulfilled by a portion of the church represented as *the kingdom of heaven*, who are humble enough to take up the cross, and publicly profess faith in the speedy coming of Christ, without regard to the hatred and derision in which all such are held by the world.

Now have we ever seen anything corresponding with the description of going out to meet him? Some will answer, "Yes." When Martin Luther preached the reformation, thousands left the Roman churches and professed the Protestant religion; they believed in the pre-millennial advent, and, when the Second Advent doctrine began to be preached, it was "*the midnight cry.*" It is true that thousands left the Roman church at that time; but not one of them expected to meet him, or to be alive when he should come; for they did not expect him for three hundred years, and till that time was past, there could be nothing like tarrying. But I see no analogy to this view of the fulfillment of the prophecy; for the watches of the night were of equal duration, and each watch in the fulfillment must, so far as it extends, be of equal duration; for we cannot believe that two hundred years more will elapse, in order to the analogical fulfillment of the prophecy which it would require, if the preaching of Luther was its commencement. But this prophecy is not given to mislead us, but to direct us in the right way; and I cannot believe the evening watch was of three hundred years duration, and the midnight watch only thirty years; and both the others ignored, or swallowed up in these; and besides it is evident that some, both of the wise and foolish who go out to meet him, will be alive when he comes; so that my view of the subject is very different from the foregoing.

It is well known by all students of prophecy that the sun was darkened in May 19th, 1780, and that the moon did not give her light on the following night; and also that the stars fell on the night of the 13th Nov., 1833; and this was the last of the heavenly signs to be given as recorded in Matt. 24th. And it was in or about that same year that the doctrine of the second coming of Christ began to be preached, not only in America, but in Europe and Asia; and I cannot but regard the falling stars, Nov. 13th, 1833, as the bell of the first watch of the parable, and that it extended ten years, till the 10th day of the 7th month, 1843; for between those two dates there was a company numbering thousands, called *come-outers* for *distinction*, the most devoted members of the churches in which they had walked, who left their places in the churches, and proved their faith by their works, in embracing the doctrine themselves, and laboring to the utmost to persuade others to do the same.

Says the prophecy, "While the bridegroom tarried, they all slumbered and slept." Those who were expecting to behold the face of him they loved, at that time were disappointed; and that disappointment was followed by great indifference to the subject, which continued till 1853—ten years. "And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him." A renewal of preaching on time aroused many of them to action, by uniting them in love, and by inspiring them with renewed hope that the time of their deliverance was near. "Then all those virgins arose and trimmed their lamps."

The time of tarrying was between 1843 and 1853, at which latter time the cry was made; since which many, under a second disappointment, have apostatized, and walked no more with us. But a great part of that company are still looking for the Lord, holding out, and though "faint, yet pursuing"; and this state of things will probably continue till the end of the cock-crowing watch. This watch will not probably end till 1863, though I have no authority but *analogy* to call it ten years, but as the *first two watches* did so plainly and evidently extend ten years in the fulfillment, I feel confident that the third watch will in the fulfillment extend as long, when we shall probably arrive at the beginning of the morning watch.

It was about the fourth or morning watch that Jesus came to his tempest-tossed disciples, "walking on the sea." It was in the morning watch that king Saul, with his legions, came upon the hosts of his enemies, the Ammonites, and discomfited them, so that no two of them remained together. It was in the morning watch that "the Lord looked unto the hosts of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians," and finally overthrew them all in the midst of the sea; "there remained not so much as one of them." This overthrow of Pharaoh and all his army is one of the most striking types of the destruction of the wicked at the day of judgment. When "they sunk like lead in the mighty waters," Moses and the children of Israel sung a song of praise and glory to God for their deliverance, on the banks of the sea; and this will reach its antitype, according to Rev. 14: 2, 3, when all the holy ones shall be caught up to meet the Lord, and "stand on the sea of glass, having the harps of gold; where they sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints"—the very same song sung by Moses on the banks of the Red sea; and that of the Lamb, to his praise and glory, for their final deliverance from all the oppressions and perils of a doomed world. This seems to be conclusive evidence that the morning watch will not pass away before the vision will speak, and the Bridegroom come. If the morning watch begin in 1863, which I think cannot be controverted, it may extend five years, or *half the watch*, before He will appear; but this I believe is the extent; for, according to the adjusted chronology of Josephus, which I believe to be the most reliable, the period of six thousand years from the creation will have finished its course in 1868. But human chronology is not infallible, considerably sooner. I am no prophet, but the foregoing view of the parable appears to me the most probable of any I have ever seen.

The next development of the prophecy is something equivalent to an application for oil; the foolish said unto the wise, "Give us of your oil, for our lamps are gone (or going) out." "But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." These applications seem to be events that will be fully developed at the opening of the morning watch, 1863, and not till then; and as soon as they can be persuaded to seek for themselves, the time will expire; for "while they went to buy, the bridegroom came; and they that were ready went in to the marriage, and the door was shut."

Thus the events represented by *the going out*, belong to the first watch, which began in 1833, and ended in 1843; those representing *the tarrying*, belong to the second watch, extending from 1843 to 1853; and those which represent the *cry*, and the *trimming*, belong to the third, which will probably extend from 1853 to 1863; after which will probably be seen something like *the application for oil*; but we cannot now determine what that will be, and may not know till it shall be fulfilled. The lamp represents God's Word; the oil, the Holy Spirit, from whom the saints receive "the oil of joy," which they cannot communicate to another. A writer in the *Herald* of Nov. 9th says, "I am pained for the lukewarmness and coldness of some who used to have warm hearts and joyful hopes, but who now feel that they have backslidden and lost their first love. Some of this class are now in despair, and cherish the insinuations of Satan that they are irrevocably lost." Such a state of mind as this may precede the call for oil, but a fearful doom awaits all such, when the door is shut against them forever.

O sinner! O backslider! have you forsaken the only hope set before you in the gospel? Return, I beseech you, to Him who has "the keys of hell and death," who is able to save to the uttermost all who come to God by Him. Let no time be lost, for "behold the Judge standeth at the door!" All things concur in proclaiming "the great and dreadful day of the Lord"! Repent, and turn to Him now, while the day of grace continues, that you may be hid in the day of the Lord's anger, and escape the fatal snare which will reserve all the finally impenitent to a righteous retribution. B. P. HILDRETH.

Westford, Dec 29th, 1862.

For the Crisis.

Faithfulness to Each Other.

There are duties we owe to each other, which sometimes seem difficult to perform, and are quite too often neglected, because unpleasant. I am forcibly reminded of this, while reading Bro Hastings' last article on "Ministerial rascality." He speaks plainly, faithfully, and all our brethren and sisters ought to be admonished to be as faithful in all such duties as he there suggests—as he is in speaking of them. All religious societies have been often imposed upon by unworthy characters, who claimed to be sent of God to work for the salvation of sinners. We, as a people, have suffered more than others, because we have had less vigilance, and less discipline, in this direction. But have we not suffered enough to put us on our guard? Is it not time to take heed to these things? After we have taken the greatest precaution we can, there will be too many cases in which we shall be abused by bad men, who claim to be "God-sent." One of these "Ministerial rascals" will do more mischief in a church before he is fully "exposed" than ten good ministers can heal up afterwards. Then it opens the door for unbelievers to say all religious persons are corrupt, and shield themselves under their own better conduct.

Many have been the instances where men have claimed to be called to the ministry, who went away from home, got some ministers who did not know them to ordain them, without any proper recommendation from substantial brethren, who know them. Then they go from place to place, where little known, or not known at all, deeply anxious for the cause, and for sinners. This class are usually overmuch pious, and report the wonders that the Lord has done through *their labors* in other places, and the great and many urgent calls they have from this, that, and another place to preach. Honest brethren receive them on their own appearances and reports, become deeply impressed with their zeal, and unite so heartily with them, that when those who know the man, and state that all is not right, these brethren think the man slandered and abused, and instead of then carefully seeking and learning the facts, become blinded, and often sacrifice themselves, and disbelieve, and then disfellowship each and every old, faithful, and tried brother, who knows the facts and *will not* fellowship and cover up iniquity. Then a party draws off, who blindly and ignorantly league with sin, while they look henceforth at the faithful ministers and brethren, the committees and councils, who investigate and report, as persecutors of their brethren. Thus the evil spreads, and the rascal minister may lie, dissemble, defraud, forge, slander, and do many other wicked things, and still be upheld by those who have taken sides with him, in full union with a class of hypocrites and apostates, who are always glad to see a chance to hedge up the way of God's faithful servants.

Let us always have our eyes open to look at this thing as it is, and faithfully expose an imposter at once. If it causes you trouble, it will be a blessing in the end. Such men were advertised in an apostolic time, and should be in this time. "The seven sons of Sceva," "Alexander the coppersmith," with "Demas," and others, are faithfully noted down as a warning to all. This course saves many from being imposed upon, and causes offenders to see and feel their sins, that they may repent.

I. C. WELLCOME.

Richmond, Me., Dec. 30, '61.

For the Crisis.

Human Ghostology.—No. 9.

8. Eccl. 12: 7,—"And the spirit shall return to God who gave it." If God is everywhere in general, and nowhere in particular, but just as much in one place as in another, why need the spirit move an inch? With this view, is it not just as near God already as it can possibly be, in point of distance? Could it, with this view, get any nearer to God by leaving the body? Thus modern theology clashes with itself. The text does not read, "The spirit shall *go* to God," but "shall *re-turn* to God." I could *go* to London even if I had never been there before; but I could not *re-turn* to London unless I had previously been there. So with the spirit, it could not "re-turn to God" unless it had previously come from God. If it came from God as an *entity*, it will return to him as an entity. In other words, if it came from God as a *conscious being*, it will return to him as a conscious being, otherwise, it will not. First, observe it is said of the spirit, God "*gave it*." Secondly, the *same* spirit which God gave is to return, and *no other*. Did God give to man an immortal intelligence of *prior existence*? For to *re-turn*, it must have had a prior existence. If so, it proves the pre-existence of spirits, and furnishes an argument in favor of transmigration, for why may not the same spirits be repeatedly infused into earth-born mortals, seeing they are said to go back to the same reservoir after a short imprisonment here? And if our spirits existed as immortal intelligences, or intellectual *entities*, before entering our bodies, why do we not *remember* our former existence? Can it be that we have spent thousands of years amid the scenes of glory in another world, and yet cannot remember anything that occurred in that long history, when we can so distinctly recollect the trifling events of this life? It will avail nothing to say that our spirits were so diminished in coming into the body, that we forgot what we knew in our former state; for that which can be diminished in the slightest degree, can be totally abolished; which fact would disprove its immortality. Nor will it avail to say that the spirit at first was not matured in stature or intellect; for that which can grow by subsisting upon temporal material, can also decrease, and that which can decrease cannot be immortal. The fact is, if our spirits existed as *entities*, in an immortal state, before entering the body, we *could remember* it; and unless our spirits did have such a prior existence, *no such spirits* are to return, for *only* that which God "*gave*" is to return. Now all that God gave at the creation of man was the "breath of life" (Gen. 2: 7), or, more properly, "*the spirit of life*"—this *spirit*, and *no other*, will return to God. This "*spirit of life*," the element which caused man to live, came from God, but not as an *entity*; and it will return *as it came*, but not an entity. This same spirit of life will again set the human machinery in motion, at the resurrection. Ezek. 37: 6. This is the *primary* signification of the term spirit when applied to man; but in a *secondary* sense, it signifies the *mind*, or some of its passions; but the mind, as we have previously demonstrated, cannot exist independent of the body: hence, the only spirit which leaves man at death is the *spirit of life*.

9. Isa. 57. 1, 2,—"The righteous is taken away from the evil to come. He shall enter into peace." "*He*," not his *ghost*, "*shall* enter," not has entered, "into peace." "Thou shalt be recompensed at the resurrection of the just."—Luke 14: 14.

10. Job 32: 8,—"But there is a spirit in man," or, a *mind*, which is the secondary import of the term spirit. This mind is not an internal entity, but is so inseparably connected with the material system, that when man dies, "in that very day his thoughts perish."—Ps. 146: 4.

11. Dan. 7: 15,—"I Daniel was grieved in my spirit in the midst of my body." Daniel was grieved in his *mind*, as every man is when grieved.

12. Zech. 12: 1,—"Formeth the spirit of man within him." Not a *ghost*, but the *mind*.

13. Matt. 10: 28,—"And fear not them which kill the body, but are not able to kill the soul [soul is here used in its secondary sense, implying "*life*"]; but rather fear him which is able to destroy both soul and body in hell." *Psukee*, here translated soul, in its secondary sense, is forty times rendered "*life*" in the singular and plural form, in the New Testament. "Are not able to kill the *life*" (*psukee*) of the christian. *What life* is meant? Not the present life, which is killed with the body. It is not the present life (*psukee*) of the sinner which God is to destroy with the sinner in hell (*Gehenna*), for the body does not go to a hell of fire at death, nor will it go to such a hell till it shall come forth to "the resurrection of damnation," or "awake to shame," at which time it will have a *future life*, which God will then destroy with the body in *Gehenna*. But the christian's future *life* is out of the reach of man's power, and cannot be killed by man. If the sinner's life, which God will destroy with the body in *Gehenna*, is a future life, then the christian's life which man cannot kill is also a future life. "Are not able to kill the future life" of the saint, is the true sentiment of the text. This life we secure by obedience, we have it prospectively while we stand by faith, and are sure of it in reality if we endure unto the end, and though the sinner can deprive us of temporal life, here is an immortal life which he cannot reach, which bids defiance to the rage of persecutors. This life is secured by faith in Christ, and is invested in him, to be bestowed upon the saint, at his coming.

14. Matt. 17. 3,—"There appeared unto them Moses and Elias." It is conjectured that the ghost of Moses there appeared. But it is evident that Peter did not so understand it, from his remark, "let us make here three tabernacles, one for thee, and one for Moses, and one for Elias." Peter was not the man to propose building a tabernacle for a mere ghost. Moses was seen there as a real being whether there in his resurrected state, or in vision. It was a reality to Peter for the time being, he saw Moses as clearly as he did Elijah, and proposed the erection of a tabernacle for each, which he would not have done if he had regarded Moses as a ghost. It would have been just as easy for God to take Moses from the grave, and place him upon the mount in his resurrected state, as to bring Elijah down in person, who had previously been translated. They were seen there in "*vision*," whether in *supernatural* vision, or in a vision of *actual sight*. Luke records it, "There talked with him *two men*, which were Moses and Elias." Not one man and a *half*, or one man and a *ghost*, but "two men." It is said that Moses could not have been upon the mount in a resurrected state, as Christ was "the first born from the dead." So he was, to an *immortal state*; but Lazarus was previously raised from the dead, and so might Moses have been on the same principle.

15. Mark 6. 49,—"But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out." There are two orders of spirits in existence, called devils, and angels. They supposed that they had seen one of these spirits. They never would have been thus *frightened* if they had imagined that they were gazing upon a harmless *phantom*—a cheat. They did not suppose that they had seen a *disembodied human spirit*; firstly, from the fact that they did not say so; and secondly, from the fact that the term *phantasma*, here rendered spirit, is *never* applied to the human spirit, either *in* the body or *out* of it. The term occurs again in Matt. 14: 26,—"They were troubled, saying, it is a spirit; and they cried out for fear." Doubtless they conjectured that they saw a demon. They would not have "cried out for *fear*," if they had supposed they had seen a *spectre*, or deceptive vision. W. SHELDON.

☞ The late Rev. Dr. Newton was once speaking of a lady who had recently died. A young lady immediately asked: "O, sir, how did she die?" The venerable man replied, "There is a more important question than that, my dear, which you should have asked first." "Sir," said she, "what question can be more important than "how did she die?" "*How did she live?*" he replied.

☞ Are you the Lord's? If you can honestly and heartily say, Yes, that ought to silence all complaining.

The Day of the Lord.

A LECTURE ON 2 PETER 3: 3–14.

BY JOSEPH A. SEISS, D. D.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," etc.—2 Pet. 3. 3–14.

II. A second point I note in the text is the prediction that, before Christ shall come again, and immediately preceding that great event, this doctrine of his return shall become a subject of cavil, doubt, unbelief, and revilement. The apostle urges his readers to "be mindful of the words which were spoken before by the holy prophets, and of the commandment of the apostles of the Lord and Savior, knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were." I learn from these words that, in the times to which the apostle alludes, the subject of Christ's coming and its accompaniments is to be agitated and discussed; that there will be many who will be very unfavorably affected toward it, some of whom will deny it altogether, some revile it as a foolish dream, some agree that it is taught in the Scriptures but to be understood after a manner very different from what the literal terms import; and that there will be a great lack in the minds of people generally of susceptibility to be seriously moved by this subject, except to revile it and to turn it into ridicule. A scoffer is, properly, an insolent ridiculer, a scorner, a contumelious reproacher. Hence, Henry (*in loc.*) describes these scoffers to be persons who "laugh at the very mention of Christ's second coming, and do what in them lies to put all out of countenance who seriously believe and wait for it;—who cannot deny that there is a promise, yet laugh at it." Isaiah (v. 19.) Jeremiah (17; 15,) and Ezekiel (12 22) had before prophesied of similar manifestations with reference to the same subject and the same times. And Christ also says, of some of his own professed servants, that, as the time draws near, they will put aside the subject, and say, "My Lord delayeth his coming, and shall begin to smite their fellow-servants, and to eat and drink with the drunken." (Matt. 24 · 48–51.

Startling also is it, in this connection, to think how inoperative and null this powerful doctrine of Christ's speedy return has become in the religion of modern times. It is remarked by a distinguished German theologian* that "the second coming of Christ, viewed in connection with the kingdom established by it upon earth, occupies a much more prominent position in the view of the Sacred Scriptures than in that of the modern church." The remark is unquestionably true. It may safely be said that there is not another doctrine in the whole Christian Creed, of equal prominence and importance, which is so coldly and indefinitely apprehended, and so jejunely held, by the great mass even of those "who profess and call themselves Christians." People do not exactly deny that there is a promise that Christ will come again, but it is accepted only with so many allowances, that it can hardly be said to be received at all as an efficacious truth. Ministers and expositors have become so accustomed to gloss, spiritualize, and accommodate to other things the passages which speak of it, and so preoccupy their minds with figurative, providential, and imaginary comings of the Savior by means of his doctrines, gospel, and Spirit, that his real coming—which is the only one the Bible speaks of, and which was never meant to pass out of the view of the Church as near at hand—has well nigh lost its weight and place. It has become to many a mere fable. What earnest Christian does not see and lament the wide-spread influences of rationalism and rationalistic philosophy, explaining away the gospel Revelations, and even the most elementary views of inspiration, of God, and of morality and right? But there are no portions of the Scripture which rationalism so much neglects, despises, or degrades as the prophetic portions, and no class of men whom it reviles with less mercy than those who are so simple as to accept the prophecies in any thing like their literal terms. A few days ago I read, in a sermon preached and published by a divine whose writings are numerous and wide-spread, that "the day of judgment, and the day of the Lord, and the convulsions and changes of nature," spoken of in the prophecies, "are to be interpreted with great latitude of signification, as in *the highest degree figurative*;" that "the day of the Lord is simply a day of calamity, or a season of suffering; the day of judgment, the time when the consequences of our actions overtake us; the end of the world, often the end of the existing state of things; and a new heaven and a new earth, a better moral condition of the human race"!* The same author, in the same discourse, says, "for my own part, the world seems to me to be yet in its infancy." "To me there is nothing in the Scriptures, nor in the present state of things, to lead me to apprehend the approach of the end of the world, but every thing against it." Even the late venerable Professor Stuart,—for a long time, if not still, the very leader of New England exposition,—in his review of Duffield on the Second Coming of Christ, † jests and jeers over the whole subject, and laughs at those who take it up, as in the volume he reviews, as believers in "*putid fables*." When Christianity was in its virgin purity, this was among the most vivifying articles of the Creed,—the incentive to repentance, the motive to faith, the encouragement to fidelity, the inspiration of hope, and the spring of constancy and zeal, which divested even martyrdom of terrors; but in these last days it has become so powerless in the consciences and hearts of men that any serious and practical concern about it is hooted as unscholarly weakness, and the attempt to set it forth according to the words of the Holy Ghost is ridiculed in high ecclesiastical positions as identical with the advocacy of "patristic legends" that would "dishonor the brains of even the Rabbis" in their wildest dreams. Let a man, constrained by his solemn convictions and accountabilities, lift up his voice to reassert it in its true Scriptural vigor and to bid his fellows be ready for its speedy realization, and pulpits and presses point at him as more than a little crazed, and laughingly put him down on their ready list of lunatic saints whose like utterances they say time proved to be but dreams. We look on, and wonder that some of the best and most learned men that have lived should be so flippantly dispatched, and that such momentous subjects should be so jeeringly set aside. And yet we ought not to wonder. The Scriptures long ago said it would be so; and St. Peter, in stirring us up to remembrance, would have us assured, first of all, that such things the last days would bring forth. God has not, indeed, left himself without witnesses. There are those to whom the doctrine of the "coming and kingdom" of the Lord Jesus is a living power; whose hearts are kindled with the blessed "promise of his coming;" who, with eloquent tongues and ready pens, are valiantly contending for this portion of "the faith once delivered to the saints;" and who, though laughed at and reviled by men, are yet honored and prospered of God. Nor are their words without effect in many meek and pious hearts, who with them wait and hope for the coming of the Lord. But the great mass of Christendom has no sympathy with them, and takes pleasure in twitting them for their credulity and want of better learning. And what is all this but *Peter's prophecy fulfilling*,—the very Church joining in the ribald cry, "Where is the promise of his coming?"‡

* Dr. Carl August Auberlen, Professor in Basil.

* Barnap's Miscellaneous writings, p. 265.
† Hints on Prophecy: Appendix to 2d edition.
‡ Those who deny the coming of the Lord, and the other great events of which the prophets speak, instead of proving that the prophecies shall never be literally fulfilled, are themselves striking instances and examples of the certainty of their accomplishment; for St. Peter has expressly prophesied of these men, whom he calls scoffers, that would make a jeer of the coming of the Lord. Our Savior himself prophesied that before his coming men would grow so secure that they would set at naught all the signs and tokens of his appearance. And it is a rule with me, the more I hear people deny the coming of Christ, the day of judgment, and the conflagration, with other things of the like nature, the more to hold on to them; for their denial is to me one of the highest proofs of the certainty of those events."—Winchester's Lectures on the Prophecies, vol. iii. p. 151.

For the Crisis.

The World's Antidote.

The world is sick, and Jehovah has undertaken its cure. He has felt its pulse, made out his diagnosis, and prescribed.

Sin is the disease, *death* the penalty; the prescription—"Behold the Lamb of God that taketh away the sin of the world!" As one who has taken this prescription, and been raised up to a hope of life by it, I can now recommend it to every sin-sick soul; and it shall be my business, as nurse under this great Physician, to prepare his remedy as palatable as may be, and induce as many to take it as possible for the coming year. *Nurses* are wanted by the thousands! Who will enlist? The world is one grand hospital—work enough for every recovered patient! Who can be idle in such a place as this? Come one, come all. H. S. W[illegible]

Hammonton, N. J., Jan. 1, [illegible]

☞ Happiness is not outside, but inside. A good heart and a clear conscience bring happiness, which no riches and no circumstances alone ever do[illegible]

For the Crisis.

A Short Sermon.

Text, 2 Tim. 1: 10, last clause:—"And brought life and immortality to light through the gospel."

Much is said about life and immortality; we hear it in sermons, in exhortations and prayers; we read about it in many books. It must be of great importance to agitate the minds of so many; Pagans, Mohammedans, Catholics, Greeks and Protestants all agitate it. We find a great variety of views on the subject. As the Bible is our standard, it is to the word and testimony we come. We learn from the text that Christ has brought life and immortality to light. We will first examine the light on life. John 1: 4. John speaking of Christ says, "In him was life." Again, 11: 25, Christ says, "I am the life." How came Christ with life? John 5: 6,—"For as the Father has life in himself, so hath he given to the Son to have life in himself." Then we learn that God is the fountain of life. Christ has received it of his Father. Again, John 3: 16,—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." From this text we learn that man is a perishing being, and God in love to him hath sent the offer of life through his Son; all can have it who receive him. Then those who do not receive him will not have life, but will perish. 1 John 5: 12,—"He that hath the Son hath life; he that hath not the Son hath not life." Paul saith, Rom. 6: 23,—"The gift of God is eternal life through Jesus Christ our Lord." Then life must be an object of hope; Titus 1. 2,—"In hope of eternal life, which God who cannot lie promised." Again, 3, 7,—"We shall be made heirs according to the hope of eternal life." It must be an object to be sought for; Rom. 2: 7. We learn from this that we must begin to do well, and have patience to continue in well doing, seeking for eternal life. John 3: 36,—"He that believeth on the Son hath everlasting life."

From this we learn that we may have life secured by believing in the Son. But may we not possess it now? Col. 3: 3,—"Ye are dead, and your life is hid with Christ in God." Then we do not possess it in this life, but it is in God secured through Christ. But when to be received? "When Christ who is our life shall appear." Then we may get it in the world to come. Luke 18: 29,—"In the world to come, eternal life." In love to man who is perishing, God has sent his Son as a medium or source of life, through whom man may secure it and obtain it, when the Life-Giver comes, in the world to come. What does the gospel say about Immortality? All that is said about it is found in six places. (1.) In our text Christ has brought it to light. (2.) 1 Tim. 1. 17. Here we learn that God the Father is the Immortal, then, God is the Fountain. He is the Immortal in Ps. 90: 2. We read that God is from everlasting to everlasting, without beginning or end; so Immortality has no beginning nor end. (3.) 1 Tim. 6. 16, beginning with the 14th,—"Until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light." What is the light? 1 John 1: 5,—"God is light." Jesus Christ sits at his right hand in the light of the Father. He is our Mediator, to whom God has imparted immortality, he being the first of the creation of God. Rev. 3: 14. We may clearly see, if immortality has no beginning or end it cannot be created, but it can be imparted to a created being. (4.) Rom. 2: 7. Here we learn it is an object to be sought for; (hence man cannot possess it while seeking for it). (5.) 1 Cor. 15: 52. Here we learn when those who secure it will obtain it—at the last trump; "For the trumpet shall sound and the dead (saints) shall be raised": then the change, when mortal puts on immortality. (6.) 55th verse. The saying that is written will then come to pass, "O death, where is thy sting? oh grave, where is thy victory?"

In conclusion, what do we learn in the gospel about immortality? God is the fountain, Jesus Christ is medium. It is to be sought for through him, and put on at the resurrection. Why not receive the light, and believe it with all our hearts? May God help us to secure life and immortality "by patient continuance in well doing." MOSES CHANDLER.

Seneca, Crawford Co., Wis., Feb. 5, '62.

For the Crisis.

Trials.

Trials! what are they? Nought but blessings in disguise. What should we become if all were sunshine and prosperity? Should we not forget the Giver of all things and become worldly minded? Should we not forget how to mingle our sympathies with the tried and tempted? If we had no trials or temptations, could our blessed Savior have any sympathy for us? *He* was a man of sorrows, tempted and tried in all points like as we are. Many are the temptations of God's chosen ones, but, thank God! "the Lord delivereth him out of them all." It may seem hard when our warmest friends "turn the cold shoulder," and our own relatives, even brothers and sisters, turn against us, and neighbors appear to feel digraced to be seen in our company, simply because we are looking for our blessed Savior. Was not He too despised? Can a servant be above his master? No, indeed! but let us, like Him, be lamb-like, meek, patient, loving and kind; and when they deride us for being Adventists, let us take God's Holy book and show them that we have a *reason* for our blessed hope. Let us show them also that we *love* them; that we are strangers to hatred and malice. And above all let us not forget to pray for them. Great things have been accomplished by prayer. "God can work and *none* can hinder." When I hear a child of God testify that he is above being tried and tempted, and is living so near God he has no need of earnest, heart-searching prayer, but is continually on Pisgah's summit, I cannot go with him; but when I hear a poor stricken soul telling how it is tried and tempted, and all looks dark and dreary, it touches a nerve in my heart that vibrates throughout my whole system, I long to take such by the hand and point them to Jesus, whose sympathies are aroused for them, and who has passed through all this before, and is ever interceding in their behalf. None of us can suffer as did he in the gloomy garden of Gethsemane. Still he murmured not, but for our redemption, suffered and died an ignominious death.

We are tried, tempted and buffeted on all sides, but let us be patient a little while longer, soon we shall be redeemed, all our trials will be past, and we shall reign with God our Father and Jesus our elder Brother forever. O blessed, soul-refreshing thought! that soon, *very* soon we shall see Jesus, and walk with God, and realize that all trials and sorrows are past. Let us look forward to that bright morning and be thankful that we are counted worthy to suffer for Christ's sake. We have come to a period of time when we must expect deep humiliations, crucifying crosses, fiery trials, enemies, slander, hatred, malice, (and that too by the professed followers of Jesus Christ), but with all God's grace is sufficient to sustain. When we are in the fiery furnace, let us be thankful the fire can only burn off the shackles; and, if we have faith and trust in Jesus, we shall come out purified like fine gold. When we get into the kingdom,

"No night shall be there! no dreadful hour
Of mental darkness, or the tempter's power,
Across the e skies no even us cloud shall roll
To dim the sunlight of the raptured soul."

CARRIE.

For the Crisis.

To Arms! To Arms!!

I am thoroughly convinced that the second coming of Christ is, at the farthest point, but a *very few years* before us. I have of late been giving this heart-thrilling topic a more special investigation from a different stand point, and the conclusion to which I have arrived is, that we have but a very brief space of time to do a great work in. But where are the laborers? Alas! the laborers appear to have their minds too much absorbed in topics of no vital interest in leading sinners to Christ. One is putting spurs to his hobby steed, anxious to drive him over as much territory as possible, forgetting that a world of unprepared men are rushing to the scenes of the judgment, without having the solemn note of warning sounded in their ears. Another is comparatively dilatory, preaching only occasionally, and when he does preach, it does not sound like the preaching of a man whose heart is filled with soul-stirring and thrice solemn conviction that the scenes of eternity are but a step before him. And another is filled with the spirit of bitter contention, and by his injudicious course is scattering the flock to the greedy wolves.

How long will this state of things last? Is it not fully time to turn our attention to the great question of questions? Is it not time that we were endeavoring to get men converted to God, more than to theory? Are we engaged now as Christ will be pleased to find us engaged at his coming? How many can answer affirmatively?

If we are really near the judgment, ministers and editors should not only be at work, but they should be at work for *God*, and for the salvation of men. Away then with hobby-horses; away with a dilatory spirit. God calls you to a nobler work. Your services are wanted *now*. The King of glory is at hand. *Watchman, sound the alarm! now!* NOW!! W. SHELDON.

For the Crisis.

Retribution.

Having read "Retribution," I can commend it as a fair expression, and an able defense of the Scripture doctrine of the "doom of the ungodly." If any believe without scruple that there will be *no* "resurrection" of "the unjust"—that they who "have done evil will" not "come forth to damnation"—and that various other plain declarations of Scripture in support of this doctrine are mere *idle* words, I cannot assure such that this nor any other book will convince them of their error. But if any are in doubt, but sincerely desire to know the truth in the matter, they can find in this treatment of the subject, a fair consideration and successful refutation of their seeming grounds for doubt. I hope the work may make successful progress against this *freak* of "literalism" among us.

L. K. LOMBARD.

☞ Troubles are like dogs—the smaller they are, the more they annoy you.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 12, 1862.

PLEASE REMEMBER this is the *last* number of the volume, and that now is the time to renew your subscription. Please sit down at once and send us the *advance* pay for the next volume, and then it will be off from your mind, and we shall be cheered on in our laborious work. Do not forget the article on the GRANARY.—O.

Personal.

We have recently received a letter from Bro. H. A. Chittenden, who labored most faithfully in 1843 in various parts of our country, and spared no effort to arouse a sleeping world and church to prepare to meet the coming of the Lord. We have reason to thank the Lord that he ever visited Winsted, Ct. His lectures in the Methodist meeting house in that place, in Dec., 1842, were greatly blessed. The first discourse sent conviction to our mind that the Bible is true, and consequently that our course of living was wrong. We went to our boarding place—Humphrey's Hotel—and commenced secret prayer, and four days from that time, in a prayer meeting, we obtained pardon, peace and joy. From that night, the work of the Lord broke out in the place, and meetings continued almost every evening for several months, and scores were converted under the labors of Bro. Ebenezer Washburn, who is now sleeping in Jesus.

As many of our readers will recollect Bro Chittenden, and can, doubtless, date their conviction at the time they heard him lecture, we will venture to give a few words from his private letter just received, trusting that he will not be grieved for the liberty taken He says —"I am as much a believer in the advent *at hand*, as when I first saw you at Winsted twenty years since. I have never given up the idea that the 2300 days relate to this great event, and 'at the time appointed the end shall be'" "The time of the end commenced about the commencement of this century, and will close when the 2300 days close."

This is good news from our brother, and we hope that his warning voice will be heard again from the watch-towers —O

Many Books.

There is a passage in John 21: 25, that has been handled roughly by skeptics, and puzzled some christians. It reads as follows —"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The infidel says with much show of truth, "It was not possible for Jesus to perform so many deeds while in this world, that it would not hold the books necessary for an account of those works."

Wakefield renders the passage as follows.—"I do not think that the world even then would receive the books written" Thompson renders the same as follows:—"Even then I do not think that the world would cordially receive the books written" The manifest idea appears to be, that if the world would not believe what is already written, they would not if every event and word in the life of Christ was recorded.—O.

Sprinkling.

Bro. B. Groaves wishes to know if there is any Greek lexicon that gives the definition of the word *bapto*, "to sprinkle, pour or immerse?" Also, the meaning of the word rendered *baptize*.

In answer to the first inquiry, we would say, we have never seen any definition of *bapto* that contained the words *sprinkle* or *pour*, but all agree in defining it by the English word *immerse*, or its equivalents.

The word *baptizo*, rendered baptize, is defined by different lexicographers as follows:—*Waldrus*, A. D. 1537, "Immerse." *Stephens*, 1572, "Immerse, submerge, bury in water, wash, bathe." *Scapula*, 1579, "Immerse, submerge, bury in water, wash, bathe." *George Pasor*, 1637, "Baptize, merge, bathe." *J. C. Suicer*, 1659, "Immerse, wash." *Schrevelius*, 1667, "Baptize, merge, bathe." *Hedericus*, 1772, "Merge, immerse, bury in water, wash, bathe, cleanse in water." *Schleusner*, 1791, 1, "Immerse, dip, plunge into water. 2, Wash, bathe, cleanse in water." *Bretschneider*, 1819, "Dip or bathe frequently, bathe, wash, immerse, submerge." *Donnegan*, "Immerse repeatedly into a liquid, submerge, soak, saturate." *Passow*, 1, "Immerse often, submerge, (hence) moisten, wet. 2, Draw water. 3, Baptize, wash." *Liddell and Scott*, 1, "Dip repeatedly, sink, bathe. 2, Draw water. 3, Baptize." *Greenfield*, "Immerse, immerge, submerge, sink, wash, cleanse, baptize." *Robinson*, "Immerse, sink, wash, cleanse by washing, wash one's self, bathe, baptize."

The following testimonies are from noted Pedobabtist scholars:—Charles Anthon, L. L. D., an Episcopalian, Professor of Latin and Greek in Columbia College, N. Y., says the primary meaning is *dip* or *immerse*; and that the secondary refers to the same leading idea. *Sprinkling* is entirely out of the question.

George Campbell, D. D., President of Marischal College, Scotland, Presbyterian, says in his Preliminary Dissertations to the Gospels, that the original Greek words mean *immerse, immersion*.

Thomas Chalmers, D. D., chief founder of the Presbyterian Free Church, of Scotland, says in his work on Romans:—"The original meaning of the word baptism is *immersion*."

Moses Stuart, D. D., Congregationalist, Professor in Andover Theological Seminary, says:—"*Bapto* and *baptizo* mean to *dip, plunge*, or *immerse into any liquid*."

Martin Luther says:—"Baptism is Greek. In Latin it may be translated *immersio*, since we immerse any thing into water, that the whole may be covered with water."

John Calvin, founder of Presbyterianism, says:—"The very word baptize, however, signifies to immerse."—O.

"Her Spirit came Again."

Bro. Wm. Lucas wishes to know the meaning of *Spirit* in Luke 8: 55, which reads as follows:—"And her spirit came again and she arose straightway, and he commanded to give her meat." The preceding verse reads:—"And he (Jesus) put them all out, and took her by the hand, saying, maid, arise."

This Scripture is from the account of the resurrection of Jarius' daughter. It is certain that the word *spirit* does not represent the *maid*, or the individual indicated by the pronouns *her* and *she*, consequently it does not represent the one addressed by the Savior, and whom he raised from the dead; hence it follows that this spirit is not a component part of the maid.

Spirit is used in this passage to represent "the *breath* of life." In harmony with this fact, Wakefield, Thompson, the Emphatic Diaglott, and the Improved version, render it *breath*. When "the breath of life" came again, the *maid* lived. This "breath of life" never thinks, wills or reasons, but no one can think, or live without it. All living creatures upon our earth die when it is taken away. Says David, 'Thou hidest thy face, they are troubled, thou takest away their *breath*, they die, and return to their dust."—Ps. 104 29.

Is it Literal?

Bro. H. G. Smiley inquires if Rev 20 5, is *literal?* The passage reads.—"But the rest of the dead lived not again until the thousand years were finished."

We know of no reason why this passage should not be taken in its most literal sense. We think *every word* of this passage should be understood *literally*. Indeed, we find no figures from the 4th verse of Rev. 20, to the close of the book —O

"No Authority."

It is said the Pope has come to a point where he has "no authority." His temporal power is just expiring, and it has become a question of no small interest with France and Italy, what shall be done with him and the city of Rome. It is said he is now sustained by "troops over whom he can have no authority." These are the troops of Napoleon III., hence the French power, directed by Napoleon, is the present and *last* head, or husband, that is to sustain the "woman" of Rev. chap 17 Then it follows that the "scarlet-colored beast" is near to "perdition," and hence the resurrection of the dead is not far away. O Lord, hasten the time.—O

My Spirit.

We clipped the following sensible article from the *Herald of Gospel Liberty*, published in Portsmouth, N. H. This is the oldest religious paper on our continent. It was first published by Elias Smith in 1808. He was the founder of the Christian denomination, and believed in the destruction of the wicked. Bro. Kidder, who wrote the following article, is an able Christian preacher, who holds the same views as the supporters of the Crisis. Quite a number of the Christian preachers believe in the "sleep of the dead" and "the destruction of the wicked." These truths are spreading in all directions, and many of the most devoted members of the different churches are seeing the light on these points, and rejoicing in it; notwithstanding the bitter opposition they have to encounter from those who have not examined the subject. Let us now read Bro. Kidder's article:—

"'And my spirit hath rejoiced in God my Savior.'—LUKE 1: 47.

My good brother Haley wishes me to give him an explanation of this text. There are some intricacies about it which I cannot explain as well as some other person might, myself having never been in like circumstances; as he may learn by reading the 24th and 25th verses of this chapter, also the 31st, 36th and 38th verses of the same chapter; read from 38th to 55th verse. See also, Matt. 1: 18th to the 25th verse. For the nice particulars mentioned in those texts, I would refer him to some one who is better informed on the subject. I suppose he does not think that Mary and Elizabeth met to discuss or teach any theological dogma, or to define terms. If he does think so, I hope he may have that error corrected before leaving Andover, for such was *not* the fact.

I conclude that *pneuma* in this text, represents feeling; and that Mary's peculiar state of feeling or spirit was joyous; she was filled with exceeding great joy, as can be learned from verse 46th, where she says, 'My soul (*psuke*) doth magnify the Lord.' 'And my spirit hath rejoiced in God my Savior.' I think it means just as much as Luke 10: 21st, which says, 'In that hour Jesus rejoiced in spirit.' (*pneuma*.) The construction of the two texts are so similar that Wakefield arranges them alike.

Joy is a pleasing, emotional sensation, which all feel when circumstances are favorable. Anything which is gratifying or gladdening causes an emotional sensation to pass over us, thereby producing joy. It is a state opposite to that mentioned in Gen. 26: 35th verse 'Which were a grief of mind (*ruah*) unto Isaac and to Rebekah.' The margin reads, 'bitterness of spirit.' (*ruah*.)

Bro. Haley's first question to me was this, 'What would you give as a concise, lucid definition of the word *pneuma*?' I did not give the full definition because it was not asked for. Its full definition as given by Liddell & Scott, is 'wind, air, the air we breathe, the breath of life, life, the spirit of a living being, a spirit, a spiritual being;' metaphorically 'feeling.' This last is undoubtedly its meaning in Luke 1: 47.

Liddell and Scott give twenty different words derived from *pneuma*. And the words wind, air, windy, breath, or some of their modifications, are given as the definition of each of the twenty words. Of texts containing such expressions as 'The spirit of man,' 'his spirit,' 'my spirit,' &c., where *pneuma* is used in connection with man, I know of no one in the New Testament which undoubtedly teaches that *pneuma* is an immortal, conscious entity, capable of living out of the body before birth or after death. From the absence of such testimony I am not a believer in the sentiment.

I know that 1st Thess. 5: 23, is relied on to prove the immortality of the spirit; 'And the very God of peace sanctify you wholly; and I pray God your whole spirit (*pneuma*) and soul (*psuke*) and body (*soma*) be preserved blameless unto the coming of our Lord Jesus Christ.' If this text teaches the immortality of one, it does of all. If the spirit is immortal the soul and body are also immortal; for the prayer of Paul places them on equal terms. All need the same help, all need to be preserved blameless until the coming of Jesus Christ; and who can tell that their condition is not equal?

The period of their preservation is specified to be, until the coming of Jesus Christ, and not till death merely. From what Paul has said in this connection, it is evident that he had in mind both classes of saints,—the dead and the living. In chapter 4th, commencing with verse 13th, he says, 'I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' He offers no word of comfort to those brethren concerning their dead while in the state of death; on the contrary the only comfort administered is, that they will be brought by God from their sleep at the coming of Jesus. His first statement is, 'Jesus died and rose again;' his second, 'even so them also which sleep in Jesus will God bring with him.' Let the phrases 'even so' and 'them also,' be duly considered and all will be plain. The sleepers are to be brought from their place of rest in the same manner as Jesus was raised from the dead. It is evident that Paul understood the subject in this light, from what he has said in chapter 5th, verse 10th. 'Who died for us, that whether we wake or sleep, we should live together with him.' In 2d Thess., he taught that the Lord would not come for a long time; in the 2d chapter this is plain and puts the matter beyond all doubt. He did not believe that Christ was then immediately to appear. Hence his prayer was designed to cover the whole ground from the time he prayed until the Lord should come. The whole 'spirit and soul and body,' whether living or dead needed to be 'preserved by God unto the coming of Jesus Christ.'—A. KIDDER.—*Herald of Gospel Liberty*.

"The Apostolic Church."

The Rev. Mr. Andrews has now completed his course of lectures in this city advertised some while since in the *Crisis*. Among the subjects treated were the following:—

"The order of the Divine Dispensations, The Coming of the Lord, The Ministry of Elias, The Divine Remedy for the Lawlessness of the Last Days, The Rebuilding of the Christian Altar, The Millennial Kingdom, and the Present Work of God in the Church."

There are subjects of vital importance to the present generation of christians, though so esteemed by but few. The views entertained by Mr. Andrews concerning the literal, personal character, and nearness of the Second Advent of the Lord, are essentially those held by American Adventists; his views of the Millennial Kingdom, are those commonly believed by English Millenarians; but his peculiarity lies in his views concerning "The Divine Remedy for the lawlessness of the last days, The Rebuilding of the Christian Altar, and the present work of God in the Church," which are radically those of "The Apostolic Church." The Divine remedy is considered to consist in the Economy of God, as illustrated in the primitive and apostolic order of the Christian church, from which the church has fallen away, and to which she must return as to the "old paths," ordained of God, in order to her finding safety. In this is contemplated the truth in general, together with the ministries and ordinances especially that were first set in the church. The ministries were those enumerated by St. Paul (Eph. 4: 8–11), being Apostles, Prophets, Evangelists, and Pastors, which, so far from being accidental or temporary offices, are vital and indispensable to the perfect ministration of the mind and rule of Christ in the world during His absence,—having their germ in Him who is "the same yesterday, to-day, and forever"; in whom is "the fulness of the God-head bodily"; whose mystical body is the Church—"the fulness of Him that filleth all in all." So that whatever was in Christ as the "man Christ Jesus," and as such the minister of God, is essentially in the church to-day providing she continues to maintain her high standing in Christ. In this is considered the order, holiness, and peace of God: while opposed to this is the anarchy or babel, the fleshly-mindedness, and convulsions now being realized by the secularised church and world. The Rebuilding of the Christian Altar, and present work of God in the church, is considered to be the restoration of the order and former modes of worship: having its type in the acts of Elijah, who, (1.) after the drought, and (2.) before his translation, restored and rebuilt the Altar of God. Of course much of this has for its proof the promise that Elijah shall come "before the great and terrible day of the Lord," who shall "restore all things."

What will be the result of the Lectures we cannot now say. The attendance has not been large, but if eager attention on the part of those in attendance signifies anything, then we judge quite a number must be deeply interested. Indeed we know a worthy few, formerly of our own congregation and recently worshiping at Joy St., people of much spiritual discernment, who have testified to the pleasure they have experienced in listening to these lectures. A number of the clergymen of Boston have attended. Whether any steps will be taken to organize a congregation of this peculiar faith, we are not informed.

It is now about thirty years since the people of this faith have been gathered into separate congregations. In this country as yet there are not perhaps more than half a dozen fully organized congregations, two or three of which we have happened to know something about. They are, we believe, a people of unexceptional christian character, moderate zeal, and established in the faith of the speedy advent of the Lord, and in the method suggested as the preparation of the first fruits of the harvest, which is to be gathered during the tribulation shortly to come upon the earth. In many respects they resemble the Episcopal church, but have ministers from the various leading denominations of Christendom; among them are some who were eminent as scholars and preachers in their former denominations. Our impression is, they are making perhaps slow but steady progress; and with time would command much greater attention than they have as yet received from the religious public of this country.—M.

MRS. S. P. BLOOD. The Postmaster of Manlius, N. Y., informs us that this worthy sister in Christ is dead, and that her paper is not taken from the office. Sister Blood has for very many years been a burning light in the region where she has lived, and must be lamented as a faithful and we believe consistent believer in the speedy return of our long absent Lord.

She has long been a faithful patron to our publications. Are there none to fill her place as subscriber to the Crisis.—M.

"The woman that lives without eating."

In Chester, Warren Co., N. Y., is a lady by the name of Hays, wife of Simeon Hays, who lives without eating or drinking. Her case has been examined by many physicians, and they are compelled to admit the *fact* that she lives without food. She is about thirty-one years of age. Her parents are members of the Baptist church, and she has been a member of the same since she was fourteen years of age, and has been known as a consistent christian.

She has not walked a step since the 8th of Nov 1854. During the early part of her sickness she desired her friends to hold meetings in her room that she might enjoy them in company with her brethren and sisters in Christ. About the middle of June, 1855, she was taken with fits, in which she has continued from a few hours to over seven weeks at a time, with intervals of only a few minutes to a few seconds. In these short intervals, varying from five minutes to a few seconds, she seems to be aware of her condition.

From the 28th of June 1855 to the 28th of June 1856, she lived entirely on apple and berry sauce, not averaging more than three or four spoonfuls a day. If she took more nourishing food, it was instantly vomited. From the 28th of June 1856 to the 20th of Feb. 1857, she took nothing only what was in a liquid state, and that was mostly lemonade. During the period last mentioned,—about eight months—all her nourishment was made from sixteen lemons, about one pound and a half of sugar, two tea spoonfuls of berry juice, one of currant juice, and twenty drops of laudanum.

Soon after she ceased to eat common food. She said God would show to the world, through her, that he could "keep people alive without eating or drinking." Her spasms are said to be terrible. While in a fit on Jan. 1st. 1856, it is said, "She threw herself backward and forward, bringing her head and feet nearly together, three hundred and fifteen times, without intermission." Every nerve in the system was strained to its utmost capacity. Previous to her sickness in 1854, she was of a robust constitution. She has been blind since "the first of June 1856, and has been in a state of almost entire unconsciousness." At different periods she has been "from fifty to one hundred and fifty days without evacuation of the bowels and nearly the same time without urinary evacuation." The action of her stomach and liver are said to be suspended. While in her fits, she frequently remains some time without any apparent breathing,—At one time, sixty-two minutes.

Dr. J. L. Stoddard, of Glen's Falls, N. Y., visited her, and says over date of Sept. 21st, 1857,

"I have a number of pages which I took down of Mr. Hay's statements and affidavits, and the testimony and affidavits of others, but as the statements already made about Mrs. Hays are substantially correct, I will only state that, for two years past, she has not eaten as much as she would eat at one meal when in health,—that she has not swallowed any thing, not even a drop of water since the 20th of Feb. 1857, and has not had a discharge from her bowels since June 1857 . . .

The physiological condition of the woman is such as to render it *impossible* for her to receive nourishment. She is in almost continuous spasms of her whole body—mouth, throat, stomach, &c.,—which renders deglutition impossible. There are also frequent and violent heaving and retching at the the bare smell of food, ever so secretly carried into the room . . . As well might you talk of a person taking food while under the operation of an emetic, as for this woman to take food in the condition she is in."

We have just written to Mr. Hays to ascertain her present condition, and will endeavor to inform our readers as to the result of our inquiries.—O.

For the Crisis.

"The Cause in Boston."

Under this head, in last week's Crisis, notice was taken of five meetings held in Boston. Some of the ministers connected with these churches were called Elders, one was called Reverend, and one who was at that time stopping with the East Boston church, was called Brother. To all this I do not object, except I have no title, and I do not wish to have one attached to my name. It was also stated that J. S. White had dissolved his connection with the church in East Boston. This is a mistake. I am still with the church as I have been, except I have arranged with them to be away a portion of the time.

I find that the friends abroad want to know why there are so many churches in Boston. The cause for there being so many churches may be seen in Rom. 16: 17, and John 3: 9;—"Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." J. S. W.

East Boston, March 10th.

☞ We are obliged to our BRO. J. S. WHITE for the correction of our last week's mistake.—M.

For the Crisis.

Be Ready.

BY S. S. BREWER.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

The above is the solemn injunction of our blessed Lord and Master, enjoined on the generation living in the days when the last signs bespeak to the mind of faith the certainty of his near approach. It now seems to me we have entered into the very last moments of probation—moments of awful suspense. A constant and momentary state of preparedness is now the only safeguard. O! what watchfulness and devotion, with firm reliance through faith and obedience to our ever merciful Redeemer is necessary, in order to be found of him in peace. The following anecdote of good, devoted John Wesley is very much to the point, and doubtless he will soon wake up in glory:—

"ALWAYS READY.—A lady once said to Mr. Wesley, 'Supposing that you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?' 'How, madam?' he replied; 'why, just as I intend to spend it now. I should preach this evening at Gloucester, and and again at five to-morrow morning; after that I should ride to Tewsbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory.'"

Dearly beloved, let us awake and in the fulness of our heart labor not only to save ourselves, but let us pray, exhort, admonish, beseech, with all long-suffering and doctrine, poor, perishing sinners to flee from the yawning gulf of destruction. Professed preacher, what are you doing? Examine, search, see and find out at once! The fiery indignation of a justly incensed and righteous God, speedily approacheth! This generation is doomed to witness very soon the last act in the drama of all sublunary things. The nations begin to feel some little of the dregs of the cup. They will soon spue and fall and rise no more.

"When the foes' distress comes,
Then the church's rest comes.
We shall have a joyful day
When the King of kings comes."

"THESSALONICA; OR, THE MODEL CHURCH."—"This is a queer book, and every minister at least should get a copy and read it. Its theology is perhaps orthodox, wherever the writer meddles with it. But its intensely practical character can hardly fail to make modern preachers both laugh and wince. We think the 'notes' are, perhaps, the most useful, as they certainly are the most pointed and personal. There is, however, a 'power of truth' evolved by our author, which it would be well for our preachers and churches to ponder."—*Phil. Chris Chronicle* (Bapt.)

For sale at this office. Price 33 cents.

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Remarkable Phenomenon.—The Montreal Gazette, of the 7th ult., says that between two and three o'clock on Thursday morning a bright red light, having the shape and appearance of a sword, was seen in the western part of the heavens, and remained visible for some minutes. It had a very striking appearance, and by many was looked upon as an omen of evil potent.

☞ Petetneet, the eminent Utah chief, is dead. His wife was killed over his grave by beating out her brains with an axe.

☞ The British navy consists of 856 vessels in all, building, preparing, or in commission, 702 of them steamers.

FOREIGN NEWS.

By the arrival of the Steamship City of Washington, we have advices from Liverpool to the 26th ult., and from Queenstown the 27th. News unimportant.

The Americans in London celebrated Washington's birthday with a public breakfast.

George Thompson asserted that the efforts to create in England hostility to the North had totally failed.

Consul Morse denounced the curse of slavery as the sole cause of the trouble.

Cyrus W. Field proposed a toast of England and of America, and spoke strongly in favor of the maintainance of friendly relation. He explained away many irritating subjects, and asserted that it was the most earnest desire of the Washington government to maintain amicable relations. He did not believe England could for a moment recognize the Southern Confederacy, the corner-stone of which is slavery.

DOMESTIC NEWS.

Fortress Monroe, March 7. A flag of truce from Norfolk brought down the commander of the French steamer. He represents great excitement in Norfolk. The hotels are swarming with officers, mostly from the Gulf States. The Virginia troops are being all sent away. The people are in dread of the destruction of the city in case of an attack. A strong force was concentrating at Suffolk to check Burnside, who was reported to have occupied Winton in force and moving on Suffolk.

The reason given by the rebels for not returning Corcoran is that maps and drawings have been found concealed on his person.

The rebel House of Representatives have passed a resolution by a vote of 71 to 11, directing military commanders to destroy all the cotton and tobacco that is in danger of falling into the hands of the enemy.

A resolution was also adopted asking the President to inform the House what foreign vessels of war are doing in Hampton Roads.

The Richmond Dispatch says a vessel drawing 16 feet of water passed out of Charleston harbor.

March 8th. A dispatch from Atlanta, Georgia, says the Federal troops have possession of Murfreesboro, and that Gen. A Sydney Johnston has retreated to Decatur, Alabama.

Washington, March 8th. The Commissioner of Indian affairs, Mr. Dole, has returned from the west. While in Kansas and Nebraska the Indian chiefs called upon him and tendered the services of their warriors for military purposes, but they cannot now be accepted.

Upwards of 6000 loyal Indian refugees, including families from the Cherokee country, are in the lower part of Kansas. In their retreat thither from superior forces of the enemy, they threw away everything which impeded their way. The panic among them at that time is represented as frightful. Gen Hunter supplied them with articles for their immediate necessities. Congress has passed an act for their relief.

Poolesville, Va., March 8th. To Brig. Gen Williams.—"Leesburg was entirely evacuated yesterday morning by the rebels. The report is that Col. Geary's advance is there."

N. J. Davis, Brig. General.

The command took many prisoners and stores, and are in possession of the Banks, Post-office, and public buildings. Forts Beuregard and Evans were also taken. This brilliant achievement, by a well timed blow and skillful manoeuvre is of vast importance.

Washington, March 8th. By the President's war order, No. 2, he has ordered the army of the Potomac to be divided into army corps, to be commanded by commanders of corps selected according to seniority of rank, as follows. 1st. A corps consisting of four divisions, to be commanded by Major General Sumner, 2nd, a corps consisting of three divisions, to be commanded by Brig Gen Heintzelman, 4th, a corps consisting of three divisions, to be commanded by Brig Gen Keyes, 5th Gen. Banks and Gen. Shields commands, the latter (late Gen Lander's) to be the fifth corps to be commanded by Major Gen. Banks.

Fortress Monroe, March 8. The dulness of Old Point was startled at 10 o'clock to-day by the announcement that a myterious vessel, supposed to be the Merrimac, looking like a submerged house, with the roof only above water, was moving down from Norfolk by the channel in front of Sewall's Point batteries. Signal guns were fired by the Cumberland and Congress to notify the Minnesota, St Lawrence and Roanoke of approaching danger, and all was excitement in and about Fortress Monroe.

There was nothing protuding above the water but a flag-staff flying the rebel flag, and a short smoke stack. She moved along slowly, and turned into the channel leading to Newport News, steamed direct for the frigates Cumberland and Congress, which were lying at the mouth of James river. As soon as she came within range of the Cumberland the latter opened on her with her heavy guns, but the balls struck and glanced off, having no more effect on her than peas from a pop-gun. Her ports were all closed and she moved on in silence, but with a full head of steam.

In the meantime, as the Merrimac was approaching our two frigates on one side, the iron-clad steamers Yorktown and Jamestown came down James river and engaged our frigates on the other side. The batteries at Newport News also opened on the Jamestown and Yorktown, and did all in their power to assist the Cumberland and Congress, which being sailing vessels, were at the mercy of the approaching steamers.

The Merrimac in the meantime kept steadily on her course and slowly approached the Cumberland, when she and the Congress, at at a distance of 100 yards, rained full broadsides on the iron clad monster. The shot took no effect, glancing upwards and flying off, having the only effect to check her progress for the moment. After receiving the first broadside of the two frigates she ran into the Cumberland, striking her about midships and literally laying open her sides. She then drew off, fired a broadside into the disabled ship and again dashed against her with her iron clad prow, and knocking in her side left her to sink, while she engaged the Congress, which lay about a quarter of a mile distant.

The Congress in the meantime kept up a sharp engagement with the Yorktown and Jamestown, and having no regular crew on board of her, and seeing the hopelessness of resisting the iron clad steamer, at once struck her colors.

On the Congress striking her colors the Jamestown approached and took from on board all her officers as prisoners, but allowed the crew to escape in boats. The vessel being thus cleared, was fired by the rebels.

The Merrimac and her two iron-clad companions then opened with shot and shell on Newport News batteries, which briskly returned the fire.

LATER.

Washington, March 9. [By telegraph from Fortress Monroe.] The Ericsson steamer Monitor arrived at Fortress Monroe last night. Early this morning she was attacked by the three vessels, the Merrimac, the Jamestown and Yorktown. After a five hours' contest they were driven off, the Merrimac in a sinking condition.

St. Louis, March 10. The following is an official dispatch to Major General McClellan:

"The army of the southwest, under Gen. Curtis after three days' hard fighting, has gained a most glorious victory over the combined forces of Van Dorn, McCulloch, Price, and McIntosh. Our loss in killed and wounded is estimated at 1000. That of the enemy is still larger. Guns, flags, provisions, &c., were captured in large quantities. Our cavalry are in pursuit of the flying enemy.

H. W. Halleck, Major General."

Charlestown Va., March 10. It is now ascertained beyond a doubt that Winchester has been evacuated by the rebels. All the prominent places between here and Winchester are occupied by our troops.

Washington, March 10. The Intelligencer publishes a rumor that the rebels are evacuating Manassas, but some do not believe the report.

Those versed in naval affairs have full confidence in the success of our naval operations at Fortress Monroe.

Baltimore. Fort Clinch is taken possession of, also the rebel steamer Darlington, loaded with wagons, ammunition and camp equipage.

Married.

In Dover, N. H., on Saturday evening, Jan. 25th, 1862, by the Mayor of this city, John Leighton to Lavina S. Hussey, both of Dover.

Notices, &c.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 221, 1861, to Feb. 10th, 1862, $423.69.

J. S. Arnold	$ 1.00
A. C. Haley	2.00
R. G.	25
S. B. Gilman	1.00
J. Douglas	5.00
R. G. Gladstone	1.00
H. A. Grout	1.00
P. E. Armstrong	1.00
S. S. S. Brown	2.00
A. Logan	1.00
S. H. Bowman	1.00
D. Vesey	25
F. A. Ketcoum	1.00
A Friend	2.50
W. B. Keyler	25
J. Douglas	5.00
M. M renouse	1.00
J. Brown	1.00
E. Watson	1.50
Church in Woodstock, N. B.	2.00
C. Stratton	1.00
E. Phelps	2.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

Advent Conference.

The Annual Conference of Adventists will be held at Chapman Hall, Boston, to commence Tuesday afternoon, March 25th, and hold over the following Sabbath. It is our purpose to make this gathering a regular *old fashioned Second Advent Conference*. It is expected that a good number of preaching brethren will be present to speak to the people. We extend a cordial invitation to our brethren abroad, as also to those living in this city and vicinity.

F. H. Berick, for the brethren.

Conference.

The next session of the Maine Western Quarterly Conference will be held at West Poland, Free Chapel, March 20th, 1862. Come, ye who have been called to labor in the Lord's vineyard, and work with us a few days in West Poland. The toiling time is almost over, and still there is much to be done. How important then that we concentrate our forces at such gatherings, and in the name of God strive to prepare men for the judgment. In behalf of the Conference,

Jas. A. Libby.

Notice.—R. I. Q. C.

The next session of the Rhode Island Quarterly Conference will be holden in Danielsonville, Ct., commencing Wednesday, March 26th, at 2 o'clock, P. M., and closing Friday evening, the 28th.

This conference has been signally blest at nearly all of its sessions in the past. Though never large in numbers, it has sometimes been *mighty* in power. Those who have come have brought *life* and *love* and *strength* with them. Dear brethren and sisters of R. I. and Ct., let the coming conference be no exception. Let each church send one delegate or more without fail, what if it does cost a trifle to come, the good imparted and received will repay "an hundred fold." The first one of these meetings I attended cost me *five dollars*. The blessing I got *wealth* could not buy. If really impossible to send a delegate, then send us a good hearty *letter*. No matter if several in each church write. You don't know how eager we listen to tidings coming from the scattered "household of faith." Cheer us with a word. If you are burdened, we beg a chance to share those burdens with you. Come, then, let us rally for God. Come from far and near. Come, brethren in the ministry, in the name of the Lord. Come, and the hospitality of the church in Danielsonville shall bid you welcome. H. F. C., *Secretary pro tem.*

Western Grove Meetings.

Spring is approaching, and the season for holding grove meetings will soon be here. My arrangements for this enterprise will be made sometime in advance. All who are desirous of my services in this enterprise will please remember that they must correspond with me in season. Don't expect that I can comply with a tithe of the calls, for want of time, but will try to arrange for the interest of the cause. W. Sheldon.

Merrimack, Sauk Co., Wisconsin.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'Culloch, Sec. of Conference.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Business Department.

☞ We would say to those interested that we soon expect some *bound* copies of the "Reasons of my Hope" and "The Model Church," by H. L. Hastings. These are excellent works.—G.

Letters Received.

C F Fo'omen, S Mason, D F Newton, J D Marison, C Hill, C King, Jennie D Roberts, Geo. Moyer, S A G Inasson, A M Allen, O P Allen, W Hobbs, A C Judson, E A Chandler, J Hennessey, J Blain, S. H., W H Mitchell, T Jones, S. D. M., L Ogden, A Mussey, L M Chaffee, A G Sadler, E S Drake, S O Barber, E Hadley.

To Correspondents.

H. W. B.—A. C. Judson's P. O. address is Lockport, N. Y., if we mistake not.

F. Burr—It is more than enough.

Eld. J. Blain—Eld. W. Sheldon's P. O. address is Merrimack, Sauk Co., Wis.—We have now on hand forty copies.

Cash Receipts.

The figures following the names show the whole number to which the money pays. Please look on the *first page*, over the first column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

J K P Baker 381, A Burnett 364, Mrs. D. Fenry 364, J Nadd 364, H E Goodwin 360, A Burrell 362, J D Merriam 344, H N Smith 390, Mrs. M Buxton 392, W Elmer 392, J Small 367, J K[illegible] 367, Mrs. B Herrick 377, L K Gain 364, T Oliver 388, J P Longee 304, S Thurlow 362, J B Hubbard 380, H D Bradley 362, D A Snow 362, W M Bassett 380, E Watson 370, C Stratton 312,—$1.00 each.

W. H Potter 378, L H Davis 380, A L Crosby 334, Harvey Hall 370, John Brown 364, Mrs. E Dumett 357,—$2.00 each.

W N Fisk 349, 50 cts; J Calder 351, $2.12; Almira Williams 351, $1.50; E Fremilter 353, 50 cts; L Foster 366, 50 cts; Lyman Gaylord 349, 50 cts; A G Jaques 370, 50 cts; Oliver Perkins 390, $5.00.

BOOKS AND TRACTS.

J K P Baker $1.00, J P Longee 20 cts, P W S Deyo $5.50, A G Janes 50 cts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston, (Lowell Street Chapel) Sunday, March 16th, 23d, and 30th. EDWIN BURNHAM.

Lowell......Sunday, March 16th
M. GRANT.

Warehouse Point, Ct......Sunday, March 16th
East Boston......Mar. 23d
Exeter, N. H......April 6th and 13th
East Boston......April 20th
W. S. CAMPBELL.

Manchester, N. H......Sunday, March 16th
ANDREW SIMPSON.

Wrightville......Sunday, March 16th
Plymouth Hollow, Ct......Sunday, March 23d
GEO. L. TEEPLE.

East Boston, Island-Home Hall, corner of Meridian and Paris Streets......Sunday, March 16th
GEO. W. BROWN.

Northfield......March 15th
East Litchfield......Sunday, Mar. 16th
Plymouth Hollow, evening, as Bro. Austin may arrange......Mar. 18th
Bristol......evening, Mar. 19th
New Britain......Mar. 20th
Union, as A. Morse may arrange, evening, Mar. 23d and over Sunday.
Abington......evening, Mar. 25th as brethren may arrange. P. C. RODMAN.

Providence, R. I......Friday evening, Mar. 14th
Natick, R. I......Saturday evening, Mar. 15th and over Sunday.
Central Factory, Coventry, R. I., Sunday, Mar. 23d
Chestnut Hill, East Killingly, Ct., Sunday, Mar. 30th
Foster, R. I......Sunday, April 6th
N. Scituate, R. I......Sunday, April 13th
Providence, R. I......Friday evening, April 18th
Lynn, Mass......Sunday, April 20th
South Reading......Sunday, April 27th
CHARLES E. PIPER.

Bro. Piper is a worthy brother, and has the confidence and fellowship of the brethren in Boston, where he resides. Receive him in Christ Jesus.

H. L. Hastings,
Hiram Munger,
Miles Grant.

Westfield Farms......March 23d
S. S. BRAZEE.

Plainville, Ct......the 3d Sabbath in March

I will be at the Boston conference and remain through the week, also at East Boston Sundays March 30th and April 6th. HIRAM MUNGER.

It is expected that Eld. I. H. Shipman will preach at Lake Village, March 23d, and Eld. J. Couch April 6th. Bro. A. Bean, March 16th.
D. G. DRAKE.

Lowell......Wednesday evening, March 12th
Salem......Sunday, March 16th
RUFUS WENDELL.

Eld G. Douglass will preach in Yarmouth, Me., March 30th. At Richmond, Me., April 13th.
E. B. YORK.

Moultonborough Neck......March 16th
Clark Town......Mar. 23d
Melvin Village......Mar. 30th
T. W. PIPER.

Athol (where Bro. Ellenwood shall appoint) Saturday evening, Mar. 15th, and over the Sabbath.
H. K. FLAGG.

Plymouth......evening, Mar. 15th and over the Sabbath. J. M. MUHLIG.

South Windsor, Ct......Sunday, Mar. 23d
Axe Factory......evening, Mar. 26th
Abbington......Sunday, March 30th
C. GOODRICH.

APPOINTMENTS FOR BRISTOL, CT.

S. P. Babcock......Mar. 23d
I. K. Bellows......April 6th

Cheshire Street......March 16th
New Britain......March 18th and 19th
Warehouse Point......March 23d
South Windsor......March 30th
J. K. BELLOWS.

Books and Tracts.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $2.00 per hundred. 5 cents single, or 6 cts. with post.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 2 cents. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, Boston. Price 25 cts, single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 35: 18; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul,—what is it? or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 40 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit,—what is it? or a careful examination of all the uses of the words ruach and pneuma, as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 40 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

For the Crisis.

"Tears."

Tears, tears, flowing tears,
Nature's remedy for grief,
Softening sorrow, soothing fears,
Oft to pain a sweet relief.

Tears, tears, scalding tears,
That our cheeks in sorrow lave,
Mar our brightest, happiest years,
From the cradle to the grave.

Tears, tears, childish tears,
Welling up the fount of grief,
Gushing erst for hopes or fears,
A balm for joy—to pain relief.

Tears, tears, bitter tears
Oft in quick succession fall,
When not a ray of hope appears,
And pleasure's cup is turned to gall.

Tears, tears, silent tears,
Shed beneath affliction's rod,
And sighs too deep for mortal ears
Are seen and recognized by God.

Tears, tears, precious tears,
Christ the Savior shed for me,
When his foes, mid taunts and sneers,
Nailed him to the accursed tree.

Tears, tears, there are no tears
In the mansions of the blest;
There may I dwell secure from fears,
Then with Jesus ever rest.

DANIEL W. TELLER.

For the Crisis.

A Plea for the Poor.

NUMBER TWO.

Under the Mosaic economy, special provision was made for the poor. The harvests must not be wholly gathered, but the corners of the fields and the gleanings of the harvest, both of grain and fruits, were required to be left for the poor. See God's care for the destitute as expressed in Deut. 15 : 7 11. He commands those who are blest with earthly good, to open their hand *wide* unto the poor, and not to let their heart be *grieved* when they bestowed in charity, but they were to give cheerfully, for the Lord loveth a cheerful giver.

The excellency of Job's character shines not alone in his patience; his kindness to the poor should not be overlooked. So confident was he of his faithfulness in this respect, that he uses the following strong language:—"If I have withheld from the poor his desire, or have caused the eyes of the widow to fail; or have eaten my morsel alone, and the fatherless have not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep, then let my arm fall from my shoulder blade, and mine arm be broken from the bone"! How many of you, dear readers, could make such an appeal as that? He declares that he delivered the poor that cried, and the fatherless, and those who had none to help them. "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I know not I searched out."

Read the 41st Psalm, and see how rich are the blessings promised to those who "consider the poor." Are they not worth possessing? "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again."—Prov. 19 : 17. We are very ready to *lend* to one from whom we expect a repayment—no sacrifice is required in this case. But when the *Lord* becomes the borrower, and gives us his never-failing word in pledge, "Why—I don't know—I really doubt its being my duty—I am too poor," etc., etc.; a hundred excuses are made why *we* should not lend to the Lord by giving to the poor, showing a lack of faith in the promise, and of christian benevolence toward the unfortunate. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself. He that giveth unto the poor shall not lack." Believest thou these golden promises? Then let thy hands be opened for the relief of the poor and needy in testimony of thy faith. Among the enumerated virtues of the excellent woman given by Lemuel, Prov. 31 : 20, we find this:—"She stretcheth out her hands to the poor: yea, she reacheth forth her hands to the needy."

We might pass from book to book, and quote passages showing our duty to the poor—God's care for them, and the blessings promised to those who are mindful of their necessities; but the reader can best take a Concordance and trace them out for himself. All through the New Testament we find the same truths conspicuously shining forth, and we cannot be neglectful in this respect without sin. The example of the poor widow, who cast two farthings, which was her all, into the treasury of the Lord, teaches us that none are so poor as to have nothing to give, and that the act of sacrifice thus manifested was so approved by the Lord, as to be recorded for the benefit of his people to the end of time.

The blessed Jesus, though rich with the Father, became one of earth's poor, associating with the poor, blessing the poor, that he might know how to sympathize with them in their sorrows, and leave us an example of humility and love which we ought to imitate. He bids his followers, when making a feast, to invite the poor, the maimed, the halt and the blind to be their guests, promising to recompense them for the benevolent deed, at the resurrection of the just. Who follow this rule? Who? How zealously the apostles labored for the relief of the poor, and how liberally were contributions made for the poor saints. Read Paul's instructions as given in the 8th and 9th chapters of 2d Corinthians.

There are many large-hearted, self-sacrificing ones among us whose labors are abundant in behalf of the poor. Such need no exhortation to stir them up to duty. They love to give, and their liberal souls are made fat by the Lord. Others there are with ample means, who seldom if ever visit the dwellings of the poor; the table of the needy receives no supply from their well-filled pantry and cellar; no comfortable clothing goes from their ample wardrobe to clothe the shivering form of the orphan; the sick widow, toiling in pain to keep her children from starvation and frost, has no sympathy, no aid, from their abundant stores; the invalid dies without any tempting morsel or refreshing beverage from their hands; and yet they vainly dream of standing at last at the right hand of their Judge, and receiving the commendation of "Well done, good and faithful servant." O vain, presumptous hope, fragile as the spider's web! May God help you to awake to a consciousness of your remissness in relation to a most important duty, and to faithfulness in future.

Richmond, Me. M. D. WELLCOME.

For the Crisis.

An Address

To the Churches within the limits of the Eastern New York, Western Massachusetts and Connecticut Second Advent Conference

May grace, mercy and peace, through our Lord Jesus Christ, rest upon you all now, henceforth, and evermore. Amen. Dearly Beloved: our object in addressing you at this time is, to remove if possible the wrong impressions that have been and are being made, to a greater or less extent, on the minds of quite a number of our brethren and sisters concerning the articles of our Association. Some of them are as follows: *First*, to institute and then enforce creeds to bind men's consciences. *Second*, to bring about a localizing system of stationing and removing ministers. *Third*, to obligate the churches to pay the ministers a stipulated salary, etc. We therefore, on the part of ourselves and our brethren, in all sincerity declare our innocence of all the above or any such designs whatever. We do believe that much evil has ensued, and a vast amount of injury been inflicted on us as a people, for the want of church order, whereby what we consider the truth and cause of God has been made to suffer, and that no injury can possibly result from the administration of Scripture discipline.

Furthermore, we do believe that the New Testament recognizes the association of disciples *together*, in order to constitute them a church to sympathize, fellowship, and watch over each other in love, "and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building, *fitly framed together*, groweth unto an holy temple in the Lord: in whom ye also are *builded together* for an habitation of God through the Spirit." Eph. 2 : 20–22. The church is compared to a body. "For as we have many members in one body in Christ, and all members have not the same office: so we being many are one body in Christ, *and every one members one of another*."—Rom. 12 : 4, 5. Christ is the head over all things to the *church, which is his body*."—Eph. 1 : 22, 23. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. *For the body is not one member, but many*."—1 Cor. 12 : 12–14.

We also believe it is proper and right to obey the gospel. Eph. 4 : 3,—"*Endeavoring* to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling." 1 Cor. 1 : 10,—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly *joined together* in the same mind and in the same judgment." 1 Pet. 3 : 8,—"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

We also do believe that it is our duty to obey the apostolic rule, Rom. 16 : 17,—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the *doctrine* which ye have learned, and avoid them." But we do believe that it is safe to obey the *doctrine* taught by the apostle. 1 Cor. 5 : 11,—"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a *railer*, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are *without?* Do not *ye judge them that are within?* But them that are without God judgeth. *Therefore put away from among yourselves that wicked person*." Such we believe to be Scripture discipline, and a proper rule to govern and be governed by; also, that the gospel demands a separation from unrighteous persons. 2 Cor. 6 : 14,—"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Eph. 5 : 11,—"And have no fellowship with the unfruitful works of darkness, but rather reprove them."

Dearly Beloved, we would also address you on another point. We have never undertaken to legislate, nor do we design to legislate in matters of faith, or to interfere with the government of the churches, but may recommend, *if desired*, as they may deem prudent. And we would now state that the adoption of four articles of church government by the church at Pawling, N. Y., was a *local* matter, having its origin there, and has not been accepted and recommended by the conference as a standing rule for the churches. We state in conclusion on this point, that all churches are free to adopt such church government as they may consider best calculated to promote the glory of God, and sympathy and fellowship for the body of Christ and members in particular. We therefore reiterate the sentiments of a previous address:

"The object of this conference is to concentrate the labors and sympathies of the preachers and churches within its limits for the effectual spread of the truth, and to improve the moral condition of the churches."

We therefore, believing in the doctrines that have distinguished us as a people, and especially the speedy coming of the Just One, submit the above for your consideration, and in conclusion subjoin the prayer of our Lord and Master, John 17 : 20,—"Neither pray I for these alone, but *for them which shall believe* on me through their word; that they may *all be one* as thou, Father, art in me, and I in thee; that they also may be *one* in us, that the world may believe thou hast sent me; that they may be *one* even as we are *one*. I in them, and thou in me, *that they may be made perfect in one*." Eph. 5 : 27,—"That he may present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy, without blemish." Amen.

S. S. BREWER,
S. B MUNN,
GEO. L. TEEPLE.

For the Crisis.

An Appeal to Backsliders.

DEAR FRIENDS:—It is with feelings of deep interest for your eternal welfare, that I with all my unworthiness attempt to address a few lines to you who are wanderers from God and from "Father's house." O! how my heart yearns for you who have once known what it was to have "peace like a river," and that "peace which passeth all understanding." You who have felt the love of God in your hearts, but have gone back to the beggarly elements of this world, how is it with you now? Do you not now and then have a desire for something more lasting than the pleasures of this world, or are you content with your fare? Methinks I hear you say when you speak the sentiments of your hearts, that you are not satisfied with your present situation, but that you oftentimes feel

"An aching void
This world can never fill."

If so, why will you longer remain away? Why not come and seek forgiveness of that dear Friend whom you have so ill used? Do you fear he will not receive you? Then listen while I relate what he has done for me.

I was once like you a wanderer far from the fold of Christ, and seeking for pleasure, but finding none that would satisfy the longings of my soul. For nearly five years I remained away, striving to stifle the still small voice that so earnestly pleaded with me to return to my Savior; and oh! how many times I have resisted the strivings of the Spirit till I have been left without feeling, and almost without hope, fearing that I had grieved the Spirit for the last time, for I knew the Spirit would not always strive with man; but God in his infinite mercy and goodness was very merciful to me, and left me not to go down to ruin; but when almost in despair I threw myself at his feet, oh! how tenderly he received me in open arms, and forgave all my waywardness. Then why need you fear that he will not receive you when he has been so good to me? O! wander no longer, but arise and go to your Father, confess all your wanderings, and be restored to his favor. How many times when seeking the vain things of earth, a stranger to God and his fold, have I brought to mind the precious seasons of prayer I had enjoyed with my Savior in by-gone days, and longed once more to taste of Jesus' pardoning love, and prostrate myself at his feet; but *pride* revolted, and I remained a wanderer. While I remember these things, I think perhaps you may be in the same situation, and I urge you, if such be the case, to flee at once to Christ. Don't let pride keep you away. Remember if you are not humbled now, that there is a day coming "when every knee shall bow." O break the galling chain that Satan has thrown around you, and fly, oh, fly to Christ, who is waiting to receive you in open arms.

It is not easy work to thus break from the enemy's ranks. You may have a mighty struggle for freedom, but let it come; you will have help from on high, and you will also have the prayers of God's children in your behalf. O that you might realise how precious the moments are that you are wasting! Think how much good you might be doing if you were only in the vineyard of the Lord using your talents for him; but now how different the case; you are wasting the precious moments of time, while thousands around you are traveling the downward road to ruin, and not doing one thing to save yourself or the dying around you. Once more I invite you to come. "The Spirit and the Bride say come." Then why delay? Enlist in the cause of God once more. Valiant-hearted soldiers are wanted, for

"It takes a valiant soldier
To travel the narrow way."

Arise, and covenant once more with God to serve him while time lasts. Could I make the effort for you, oh! how willingly I would do it; but you must act for yourself; you must choose for yourself whether you will have life or death. God help you to make a wise choice, is the prayer of one anxious for your salvation.

"Return, oh wanderer, return,
And seek thy Father's face;
Those new desires which in thee burn
Were kindled by his grace.

Return, oh wanderer, now return,
He hears thy humble sigh;
He sees thy softened spirit mourn,
When no one else is nigh.

Return, oh, wanderer, return,
Thy Savior bids thee live,
Go to his feet, and grateful learn
How freely he'll forgive

Return, oh, wanderer, now return,
And wipe the falling tear;
Thy Father calls, no longer mourn,
'Tis love invites thee near."

Northfield, Mass. MARY D OTIS.

For the Crisis.

All for Good.

"All things work together for good to them that love God"—Rom. 8 28

This is a promise that is difficult for many to realize, notwithstanding it is the word of God. When the humble saint is afflicted and tried, suffers loss of property and friends, is persecuted and forsaken, is it for his good? All for his good if he loves God. But did not Jacob once say, "all these things are against me," when he thought his son was slain? He might have thought so at the time, and the Spirit had not then moved upon the apostle to speak this truth. But look at the results of this supposed bereavement. It did work together for his good, though he spent many days and nights in mourning. The only reasonable solution I can give to this promise is, that the immediate effects of suffering may be grievous to be borne, and we may be led to say it is "against me," and were it not for this precious promise, we should sink in despair.

So I think it is one of the gems in the diadem of promises, left on record for the comfort of the dear ones who are trying to follow the Savior. Then look up when you are under trial, and learn the lesson it is designed to teach, and inquire if there are not multitudes within your knowledge, who are under the same or deeper affliction. Especially call to remembrance the sufferings of Christ, and learn to endure the trials of life without murmuring or repining. D N. SMITH.

For the Crisis.

Seek the Lord all ye Meek Ones.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger"—ZEPH. 2 : 3.

There cannot be any doubt but this kind admonition by the prophet applies to the time in which we live, and to those who profess to be *the meek* of the earth. By reading the latter part of the first chapter, we shall see that it is the great day of the Lord that the prophet says is near, and hasteth greatly, when he will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. This is the condition the world and the professed church are in at the present time; they walk like blind men; 'they are drunken, but not with wine; they stagger, but not with strong drink." But the admonition to seek righteousness and meekness is to the professed people of God. And we as a people, who profess to believe the fulfillment of God's prophetic word, who have been teaching to the world the "good news" of the soon coming of Israel's King, cannot justify ourselves and say the admonition does not apply to us; but we ought rather to humble ourselves as in the dust on account of our sins; because we have not lived before the world as righteously and as meekly as the cause in which we are engaged demands of us. If ever there was a people on earth that should exemplify in their lives the *meek* spirit and holy life of their Great Leader, and the high and holy calling to which we are called, we ought to be that people. But with deep sorrow it is to be regretted that this cannot be said of us as a people. For fifteen years of the past, we have observed many things, and much that is going on at the present, among those who profess to be looking for the return of our absent Lord which is a "shame even to be spoken of," and a disgrace to those who profess the holy religion of Jesus Christ. We say with deep feeling on this subject, that many have had and still have more religion in their heads than they have in their hearts, or been exhibited in a holy, meek and humble life. We cannot have too great a store of knowledge of the holy and divine things of God,—if it does not "puff" us up, and we think we know more than everybody else. The spirit of combativeness has been made more manifest among many of our brethren, than the spirit of Christ. If one sees a little more truth or error, as the case may be, than some one else, then he must have his views published; so if it can't come out through the press, he gets his *hobby horse*, and off he goes, trying to make everybody believe as he does. Some believe and some don't. Well, they can't walk any longer, striving together for the *one* spirit, but there must be a division; and who will say that this is the way to practice *meekness* and *righteousness*? Would not Paul say, if here now, *ye are carnal?* The real christian is a living epistle, known and read by all who know him; not by the correctness of his Bible views, but by his daily walk and conversation, his meek and Christ-like example, "denying himself of all ungodliness and "worldly lusts." Examine yourself and see if you are not daily living in the practice of something that can justly be called "worldly lust." I am satisfied that a great many are living thus, and at the same time read that every one that hath within them the blessed hope of being made like Christ, *will purify themselves even as he is pure*. And who would acknowledge that Jesus was the Christ—the annointed of God—and that he fulfilled in his first advent, the mission his Father sent him on, if he had lived as many of his professed servants do; instead of healing the sick, curing the lame, giving sight to the blind, he had engaged in bloody war and strife, in putting to death his enemies, and for *filthy lucre's sake* been always on the lookout for a chance to make a good bargain, and *shave* his brother (Jewish Bro.,) out of all he could, and then drag him before Cæsar's court to obtain what he got unjustly? No *sane* person would have acknowledged him to be the Son of God. Neither should any one be acknowledged to be his disciple, who practices such a course. O! beware, my brother, whom you embrace as a brother in Christ. Our Great Leader has told us who he embraced as his brother, and sister, and mother. Matt. 12 : 49, 50.

Let the admonition of the prophet be heeded. Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. A little more praying and sobriety is very much needed among many of our brethren and sisters. Some to guard against sectarian forms and practices, jump over all, and do not even have family prayer. To me, such appear more like *dead* epistles than *living* ones. Again, there is too much conforming to the world, it *aping* the world in dress, and many foolish and needless things, which do not add to our comfort or health. My sister, please be more particular in adorning yourself with that *ornament* which Peter recommends to you, which is in the sight of God of great value. It is high time for the church to awake, and stand in readiness with her bridal robes on, for soon she will be invited to the marriage supper, and none but the meek and righteous ones will be admitted.

"How careful then ought we to live,
With what religious fear,
Who such a strict account must give
For our behavior here."

Many are the perils that surround God's trusting ones at this time, and many are the snares laid for them. And who shall be able to stand in these evil days? The meek who work righteousness, they shall stand and will not be ashamed before him at his coming.—Isa. 25 : 9, 1 John 2 : 28.

The hope and the harvest, the crown and the kingdom, the prise and the marriage supper, should have their proper place in our whole religious life. If there be anything real or reliable in our religion, it must be that which occupies *so large* a place in Revelation, which involves the veracity of God—the honor of Jesus, and the inheritance of the saints. For this, dear reader, "be ready." The Lord is coming, therefore, be ye also ready." None are ready, but those who are as believing as obedient Noah was in his day.

We are ready only so far as we believe what God has revealed, and maintain a practical conformity to his revealed plan, waiting for the coming of our Lord Jesus Christ.

This event must be near. The condition of the political world, the prophetic periods and the descriptive prophecies, and the events called "signs," are about terminating. We cannot swing of into the distant future for the end of the times of the Gentiles, without leaving those essential portions of truth, and also the doctrine of Divine Providence and promise. And in the language of an able writer, "*God has guided his waiting people to this age!*" Here the time ends; here the leading lines of prophetic light are verging to a focal point; here expectation of a coming crisis is rife; here the church and all reformers are toiling for a speedy triumph; here the heaving world, as if in its last pangs, is struggling to be free. Here it has been warned; here we have entered, says Cunningham, the period of awful expectation indicated by the parable of the virgins; thus the command comes with overwhelming weight, thrilling every nerve, "*be ye also ready*." "Blessed is that servant whom his Lord, when he cometh, shall find so doing." Amen.

Seek righteousness, and seek meekness, and ye shall be hid in the day of the Lord's anger. G. DILLABAUGH.

Seneca Falls, N. Y.

For the Crisis.

Don't neglect the Children.

Under the above heading it is thought a few remarks might not be wholly out of place, in view of the delusions and evil tendencies that surround the rising generation. And here it may be proper to inquire, Are we, as a denomination, doing what we can to instruct the children in the grand fundamental principles of Bible morality? Can we not do something more by way of imparting Sunday School information? Should we not have some easy digest of Biblical teaching from which useful lessons might be conveyed to the children and youth now growing up amid so many noxious and sin-dyed influences?

Impressed with the brevity of time, and the importance of doing quickly whatever duty, in the light of the gospel, may urge, the writer is persuaded these queries and suggestions will not be altogether without interest to the Advent brethren. The labors of our ministry, being mainly itinerant, present some obstacles to the introduction and success of this enterprise, which are not met with by those laboring in the capacity of pastors; yet, is it not obvious that the subject may be laid before parents, and Sunday Schools organized and put in operation by the ministering brethren, as they go from place to place, and some one in each location induced to take the oversight of them? In this way, it would seem, much valuable instruction might be communicated, Sabbath breaking restrained, the cause of God advanced, and much good done. Everywhere around us may be seen children and youth growing up almost in the entire absence of either preceptive or exemplary moral and religious instruction. In many instances even the reading of the Scriptures is wholly discarded as an unavailing exercise; thus leaving the minds of the young to the unbridled license of the passions. It has ever been the experience of the past, that as parents and others having the care of the young have omitted the plain, ethical, God-sanctioned truths of the Bible, there has been a corresponding departure from the standard of morals in society; and hence have arisen irreligion, dissimulation, faction, and almost every enormity with which the present age abounds.

The religious instruction of the young has received the approbation of God in all ages of the world, and not only so, but it was expressly enjoined upon the patriarch Abraham, of whom he says, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18 : 19. With God's approbation of Abraham, may be contrasted his sore displeasure with Eli, on account of the sinful indulgence and negligence of that parent in the discharge of his duty towards his sons. In their distress, how great was his own. How imperious the admonition! How awful the example!

W. A. MANNING.

East Stoneham, Me., Feb., 1862.

Youth's Department.

☞ Communications for the Youth's Department are published *once a fortnight* regularly.—G.

For the Crisis.

A Child's Experience.

DEAR CHILDREN:—As our dear Bro. Grant has given the children a place in the Crisis, I will write a little of my own experience, thinking perhaps it may encourage some who are trying to serve the Lord. When about ten years of age, I heard the sound that Jesus was soon coming. I wanted to be ready that I might be saved with the good and loved of earth, and see my little sister who was sleeping in the grave. I read in the Bible that Jesus noticed even the children, and if we confess and forsake our sins, he will forgive them all. I felt willing to do anything the Lord required; went to him, told him of my sins, asked him to forgive and receive me, and I had real joy and peace, such as I could not find in the pleasures of childhood. I read in the word of God about those who believed on Jesus. They confessed their sins, and were baptized, as he had commanded, to show that their sins were washed away in the blood of Jesus who died to save them; and as he died and rose again, even so all that sleep in Jesus will awake and live again when he comes. I found it was a command to believe and be baptized, and feeling it to be my duty, gladly I obeyed, with one of my companions. After I came up from the watery grave I felt such happiness as tongue cannot express, not transitory joy that is over as soon as the flash of excitement is past. I wanted others to go with me to the better land, and talked with my playmates, trying to persuade them to seek the Lord.

A year or two passed away. She who started with me was soon surrounded with the young and pleasure-seeking throng. Gradually she was led away from the Savior she once loved so well, and now is scoffing at those who travel in the narrow way. And now, my young friends, let us take warning from this sad instance, and be watchful lest we be taken in the same snares, for they surround us. Let us be very watchful and pray much, for we cannot of ourselves resist temptation. We need the help of God. Let us ask, and the promise is we *shall* receive. Let us not be ashamed of Jesus. The same Jesus that went away will come in a little while, and if faithful we shall be saved. To those who are almost persuaded to be christians I would say, start now for the kingdom. Jesus is waiting to receive you. Come to him and find lasting peace. Sinner, come. From your unworthy sister.

ROZELLA M. THAYER.

Plainfield, Mass.

For the Crisis.

Answers to Questions.

BRO. GRANT:—I think I have found the answers to some of the questions in the Crisis of Feb. 12th.

Amram was the father of Moses.—Obadiah hid the prophets.—The ungodly and sinners will appear on the left hand of the Judge.—The wicked are to be chased out of the world.—Job 18 : 18. It is mentioned as one of the transgressions of Israel that they sold the righteous for silver and the poor for "a pair of shoes," in Amos 2 : 6. Goliah was nine and three-fourths feet high. Og's bedstead was of iron. 1. In Acts 17 : 11, I find an account that looks something like a Bible class. 2. Judges 3 : 29. 3. Jabal was the father of all such as dwell in tents and have cattle.—Gen. 4 : 20. 4. I think Enoch is the oldest man living.

HOWARD E. MOHN, aged 12 years.

Pawling, N. Y.

FROM CELINA GILBERT.

Mr. Editor:—I noticed an article in the Crisis of the formation of a "Try" Company or Society. I think such a society would be the means of doing much good. Therefore I will give you my name and influence. I drink neither tea nor coffee, nor any intoxicating liquors; and I despise tobacco in any form.

I should desire the publication of a Sunday School paper. I once took the *Youth's Guide*, printed at the Herald office. I liked it very much, but I have not seen it for several years. I will get as many subscribers as I can to help start a paper.

Cordova, Ill.

FROM MOSES B THAYER.

I wish to be a member of the "Try" Company. I will try to answer the questions asked in the last paper by giving references.

1. Ex. 6 : 20. 2. 1 Kings 18 : 4–12. 3. Thrust out. 4. The wicked. 5. Amos 2 : 6. 6. Eleven feet four inches. 7. Iron. 8. Gen. 3 : 15. 10. Judges 3 : 29. 11. Gen. 9 : 21. 12. Heb. 7 : 1–4,—Melchisedec.

Now I hope that a good number of children will join the "Try" Company, and let us be doers and not hearers only, and follow the example of our Savior. Yours truly.

Plainfield, Mass.

FROM MARY A. MATHEW.

I am ten years old. I belong to the Plainfield Pond Sabbath school. The weather prevents us from having any in the winter. Answers to Bro. Smith's questions: The Rechabites did not drink wine, or strong drink. The most musical family spoken of in the Bible was Cain's. I expect the wicked will receive their reward when Jesus comes. The perfect law of liberty is compared to a looking glass.

I want to be one of your "Try" Company.

BRS. GRANT AND MORGAN:—I am the same age of the little boy that answered the three questions, and I will answer the two remaining. 2nd, The Levites. 4th, Methuselah.

N. B. I use nothing that intoxicates.

F. A. DIBBAN.

☞ But one false step, one wrong habit, one corrupt companion, one loose principle, may wreck all your prospects, and all the hopes of those who love you.

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AND
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MILES GRANT, Boston, Mass.

MILLERITES AND EARLY ADVENTISTS SECTION 5 REEL 9 OF 13

MILLERITES AND EARLY ADVENTISTS

Section 5: Extant periodicals from 1831-circa 1869. (Millerite, anti-Millerite and Adventist publications.)

WORLD'S crisis. [v1, no1]-v32, no18, v42, no23-v75, no9; Jan. 18, 1854-Jan. 25, 1871, Mar. 22, 1876-Sept. 7, 1892. Boston.

World's Crisis

Volumes 15-31

March 19, 1862-September 21, 1870

Reel 9 of 13

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Microfilm edition was prepared from the ACJ copy.

A Microfilm Edition based on the "Bibliographic Essay" by Vern Carner, Sakae Kubo, and Curt Rice published in The Rise of Adventism, edited by Edwin S. Gaustad (New York: Harper and Row, 1974).

University Microfilms International
Ann Arbor, Michigan 48106
1977

The World's Crisis
AND SECOND ADVENT MESSENGER.

WHOLE NO. 338. BOSTON, WEDNESDAY, MARCH 19, 1862. VOL. XV. NO. 1.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
F. P. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

The Cross.

"Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12: 2.

The cross! the cross! the holy cross,
Which Christ my Lord once bore for me!
It cleanses me from all my dross,
And gives me gospel liberty.

It gives me peace and joy divine,
And makes my pathway bright and clear;
Unites me with the living Vine,
And fills me with a heavenly cheer.

When doubts and fears perplex my mind,
And all around looks dark and drear,
I take the cross, and straightway find
The Lord, my present help, is near.

The cross! blest altar, at whose base,
When weary, I can lay me down,
And taste the sweets of Jesus' grace,
And see by faith the promised crown.

O, blessed instrument of heaven,
To purify and make me white!
No greater boon was ever given
To take from us all earthly blight.

Ah! this is what my Savior bore,
And can I not endure the same?
Yes! for the joy that's just before,
I'll bear the cross, despise the shame

O, heavenly King, be thou my shield!
O, strengthen me when sorely pressed!
Teach me the Spirit's sword to wield,
And how to use the weapon best.

Bangor, Jan. 15th, '62. C. C. T.

For the Crisis.

Faith and Works.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—Jas. 2: 14, 15.

I purpose to make a special application of this reasoning of James to the case of those brethren who publish the evidence of our faith. We all know that printing materials and paper cost money, and the laborers must be paid. These "swift messengers" fly through the land, and preach the "everlasting gospel" to many who hear not the voice of any living creature of "the blessed hope"; shall we clip their wings by withholding the means? While the great men of the earth are expending their millions to sustain temporal kingdoms, let us show our faith in the "EVERLASTING KINGDOM" by contributing the means of publishing it to the extent of our ability. We all want the "Messenger" to serve as a "watchman" to tell us "What of the night"; but let not the "hire of the laborers be kept back by fraud," lest the "rust" of that which is kept back should be "a witness against us" (James 5); but let us all "be patient unto the coming of the Lord," while we behold earthly kingdoms tottering and trembling as in the last expiring agony of their dissolution, and witness the awful destruction of human life, and money wasted in the effort to sustain them. Verily, the cries of them which have reaped" for those who "have lived in pleasure on the earth and been wanton," and whose "hire has of them been kept back by fraud," "have entered into the ears of the Lord of Sabaoth."

If there be any prophecy in the Bible concerning the condition of these United States, I believe it is found in Jas. 5: 1-6. I think, for present is a remarkable "sign of the times"; and if verses 7 and 8 are intended to be connected with them, and to express a reason, as evidently they do by the word "therefore," which expresses a consequence for something previously stated, then I see not how we can avoid the conclusion that the coming of the Lord refers, not to the time when James wrote, but to the time when those things of which he had been prophesying should be fulfilled. If he were not speaking of the last days, why does he mention them when addressing the voluptuous rich, saying, "Ye have heaped treasure for the last days"? And where are the treasures found heaped together, as in the banks, and in the coffers of the rich, locked up in fire-proof safes, from which it was drawn, at the breaking out of the present rebellion, to defray the expense of the war, as though it had been stored up there for that special purpose? Some tell us that James wrote a short time previous to the destruction of Jerusalem, and therefore "the last days" mean the last days of the Jewish nation; and the coming of the Lord means his Providential coming to destroy their city. But James addresses his letter "to the twelve tribes which are scattered abroad." Now the twelve tribes were not scattered abroad until after the destruction of Jerusalem; therefore, if James wrote before that destruction, he must have spoken of things future as though they were already present, as is often done by the prophets. Again, I see not what consolation it would be to any Jew to know that the destruction of their city drew nigh! The coming of the Lord is introduced as a joyful event, waiting for which, "as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it," even so, brethren, "be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Did christians fare any better after the destruction of Jerusalem than they did before? Behold the ten bloody persecutions under the Roman emperors which immediately followed, and then tell me what motive James could have in presenting the coming of the Lord as a joyful event, if by it he meant the destruction of Jerusalem.

I am far more inclined to believe that James drew a picture of this nation—such a picture as could be drawn in so few words only by the pen of inspiration,—a christian nation holding their fellow men in involuntary servitude, until their cry has entered into the ears of the Lord of Sabaoth. The gold and silver thus stained with blood, is cankered, and the rust thereof is now eating the flesh of this nation as it were fire. The hoarded treasure which no persuasion could draw out to bless and save mankind, is now literally poured out for their destruction. "From whence come wars and fightings among you?" We all know the origin of the present war, and since we cannot prevent the destruction of life and property which will result from it, nor avoid paying our proportion of the expense, let us patiently endure the evils we cannot cure; and since the cry is now being raised, "Behold the Bridegroom cometh," let us arise and trim our lamps. We all need the "*Messenger*" as a medium of communication through which to encourage and strengthen each other in these "perilous times." Was Paul speaking of the last days of the Jewish nation in 2 Tim. 3. 1-9? or did the Jews command to abstain from meats, and forbid to marry? 1 Tim. 4: 1-3; or was he speaking of the coming of our Lord Jesus Christ to destroy Jerusalem in 2 Thess. 2: 1-12? or was any "man of sin revealed" previous to that destruction? or did the Lord himself descend from heaven with a shout, with the voice of the archangel, and with the Roman war trumpet at that destruction? 1 Thess. 4: 16; or did "the sign of the Son of man in heaven appear immediately after the tribulation of those days"? Matt. 24: 29-31; or did he then "send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity"? Matt. 13: 38-42; and did "the righteous (then) shine forth as the sun in the kingdom of their Father"? verse 43; or did they meet the ten bloody persecutions under the Roman emperors?

These, and many other questions we want to solve through the "Messenger," and thus "prove all things." Shall we receive light through it while we withhold their means of sending abroad light into the world? Shall we pay tribute to this nation to defray the expense of destroying men, but withhold it from those who are seeking to save them? Are the claims of this civil government stronger upon us than the claims of the Lord and his servants? Nay, brethren; the claims of those who publish salvation are paramount to all others. Let us therefore not only wish our Editorial brethren "*A Happy New Year,*" but along with the wish *send the means of making them happy* by paying them in *advance*, or sending whatever arrears may now be their due. To withhold it year after year is "keeping back the hire of the laborers by fraud." Pay the honest debt, and then we shall escape the reproachings of a guilty conscience while we read its pages. We shall then know that the brethren are not destitute of daily food through our neglect, and have the satisfaction of knowing that so far as they are answered we "*owe no man anything.*" Yours in faith and works.

J. C. ROGERS.

Grand Rapids, Mich., Jan. 1, 1862.

EVIL PASSIONS.—Evil passions exert a powerful influence over the understanding; they derange its action. Of the drunkard, it is known that he is a poor judge of himself, often imagining himself sober when he is not. It is very much so with all the evil passions that prey upon fallen humanity; they beguile and deceive, ruin and destroy, without any advertisement of their presence, except in their results.

☞ When afflictions have done their work, God will recall them.

The Day of the Lord.

A LECTURE ON 2 PETER 3: 3-14.

BY JOSEPH A. SEISS, D. D.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation, etc.—2 PET. 3: 3-14.

III. A third point I notice in this passage is *the important chronological statement which it contains with reference to the second coming of the Lord.* In reckoning whether God has been slack or not concerning this promise, the apostle urges it upon us very particularly not to overlook the fact, but to remember, "that one day is with the Lord as a thousand years, and a thousand years as one day." David in the ninetieth Psalm, had made a similar statement nearly two thousand years before. It was also a common thing among the ancient people of God to reckon days as typical of thousands of years. And as there are but *seven days,* (all the rest being but repetitions of these,) it was held that these seven days represented so many thousands of years, in which the world, and God's administrations concerning it, would be consummated. They said that as the world was six days in making, so it will continue for six thousand years, to complete what has since been undertaken with regard to it; and that as God rested the seventh day and hallowed it, so the seventh thousand years is to be a great and hallowed world-Sabbath, in which the finished works of grace shall exhibit to God and furnish to its subjects a perfect rest.* Paul tells us, also, that there does remain to the people of God *a rest*, which Joshua did not give, and that that rest is a *sabatismos,—a Sabbath-keeping.* (Heb. 4-7) we are told of a certain thousand years, far down at the end of the world, at the commencement of which Satan is to be bound, the powers of wickedness overthrown, and the saints raised from the dead, and during which the martyrs are to sit on thrones, and all the pious dead to be made blessed and holy as the priests of God and of Christ, and to reign with him, —which answers exactly to the idea of a Great Sabbath. These statements, taken along with this declaration of St Peter, that one day is to be taken as a thousand years, and a thousand years as one day, seem very well to bear out the old tradition—referred to Elijah the prophet—that the world shall continue for six thousand years,—two thousand years void, or without the law; two thousand years under the law, and two thousand under the Messiah,—and that the seventh thousand years will be "the day of the holy, blessed God," "the day of judgment, and the world to come." It is very certain that a very large proportion of the profoundest and best Christian teachers have accepted it as presenting the truth of God, and regulated their faith on this subject accordingly.

The apostolic *Barnabas*, the companion of St. Paul, "a good man, and full of the Holy Ghost," has left us an Epistle, in which he says, (chap. 13. 3-5,) "God made in six days the work of his hands, and he finished them the seventh day, and he rested the seventh day, and sanctified it. Consider my children, what that signifies: he finished them in six days. The meaning of it is that *in six thousand years the Lord will bring all things to an end. For with him one day is a thousand years, as himself testifieth.* Therefore, children, in six days —that is, in six thousand years—shall all things be accomplished. And what is that he saith, And he rested the seventh day? *He meaneth this: that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun, moon, and stars,* THEN *he shall gloriously rest in that seventh day.*"

Irenæus, whose Christian preceptor was the distinguished Polycarp, one of those "angels" of the Churches to whom the Savior in the Apocalypse directed one of the seven Epistles, also says, "In whatever number of days the world was created, in the same number of thousands of years it will come to its consummation. God on the sixth day, finished the works which he made; and God rested on the seventh day from all his works. This is a history of the past, and a prophecy of the future; for the day of the Lord is as a thousand years."

Victorinus, Bishop of Pettaw, who was one of the martyrs in the persecution A. D. 303-313, says, "The true and proper Sabbath shall be kept in the seventh millenium: therefore the Lord hath assigned to those seven days individually a thousand years."

Lactantius, who lived about the same period, says, "Let the philosophers, therefore, who reckon up thousands of ages from the beginning of the world, understand that the sum total has not yet reached the six thousandth year; and, when that number is complete, an end must be made of the present state of things, and the condition of humanity be moulded anew for the better. . . . As, then, all the works of God were finished, he rested on the seventh day, and blessed it, it follows that upon the end of the six thousandth year all evil and wickedness must be wiped away from the earth, and justice reign for a thousand years, and the world enjoy a calm and repose from the labors it has now so long endured."

Cyprian, the noted Bishop of Carthage, who died a martyr to his faith, also says, "In the Divine arrangement of the world, seven days were at first employed, and in them seven thousand years were included."

It would be easy to cite numerous other authorities of this sort from among the ancient Christian fathers, such as Clement, Justin Martyr, Papias, Tertullian, Hilary, Jerome, and Augustine.

The Reformers also reckoned after the same manner. In the British Museum, in a copy of the first edition of Luther's German Bible; on the third page of the fly-leaves of the second volume, there is an entry in the handwriting of *Melancthon,* dated and signed by himself, in these words:—"Six thousand years this world shall stand, and after that be burned:—two thousand years void; two thousand years the law of Moses; two thousand years the day of the Messiah."*

Luther acquiesced in the same view. In the preface to his *Chronica*, as translated by Aurifaber, he says, "The chronology of Philip Melancthon, published under the name of 'Cartonis,' is one in which the entire course of the world is most excellently embraced or distributed in six millenniums, or six thousand years, *which I also have followed*;" and concludes with these words, set out in large letters, line for line:—

"A SAYING OF THE SCHOOL OF ELIAS THE PROPHET
Six thousand years shall the world stand
Two thousand, void.
Two thousand, the Law
Two thousand, Christ.
These are unto God the six days of the we
The seventh is the everlasting Sabbath.
Psalm xc. 4, and 2 Peter iii. 8.
A thousand years are to the Lord as one day." †

Bishop Latimer also says, "The world was ordained of God to continue, as Scripture and learned men agree, six thousand years."

Shall we, then, receive or reject this computation of the times of this world? I believe that we accept much upon far more slender grounds. Where to find serious objections to it, I know not. How to confute it, I am at a loss. Thus far, God himself has conformed the order of his providence to it. The passages of Scripture to which I have referred more than harmonize with it. If they do not absolutely assert or require it, they suggest it and are best interpreted by it. It conforms to that typical system upon which nearly every thing was originally constructed. It has been believed and taught as a revelation from God by a very large number of the ablest and most reliable of Christian teachers. The ancient Jewish Church held it as a settled verity. And for one, I feel bound to accept it, until God shall teach me better.

In what year of the world's age we are living, it is not possible at this day accurately to ascertain. According to the common reckoning, it will yet be about one hundred and thirty-five years to the end of the six thousand. But there is nothing upon which learned men differ more than on the subject of chronology. I know of no system which can be received with confidence. Some make the time more, and some less, to the end of the six thousand years. Jarvis calculates yet one hundred and twenty years; Browne, about thirty; Bliss, about twenty; Shimeall and Saville, about seven; Bowen, five; and Fynes Clinton, but *one*. The truth is, that nothing very definite is known on the subject. We know only that we are in the evening of the last mystic day,—the Saturday of the world's long week. At any rate, Peter's remark is true, that "the Lord is not slack concerning his promise, as some men count slackness." Though always presenting "the day of the Lord as *near*, and really and truly so in various important respects, yet so in the highest and fullest sense only according to that system which takes a thousand years as one day." This was his gracious plan from the beginning, to which he has all the time been working, delaying to execute speedy vengeance upon the wickedness of men, and exercising upon them his great long-suffering that they might repent and be saved. He always meant to come, and to come soon; but he never promised to come any sooner than at the end of six thousand year-days, which are only now for the first time verging to their close.

We may, accordingly, take this text as an intimation that a great Sabbath of rest and glory is in reserve for this world, and that, if no special providence shall come in to shorten the time, we may expect it to commence at the conclusion of the six thousandth year from the creation, which cannot any longer be far off. May God hasten the time!

* "The tradition that the earth, as well as the moral and religious state of its inhabitants, were to undergo a great change at the end of six thousand years, has been detected in the writings of Pagans, Jews, and Christians. It is found in the most ancient of those commentaries of the Old Testament which [illegible] in the Rabbinical schools, [illegible] by several centuries the introduction of the Christian faith."—*Bishop Russell on the Millennium*, p. 89.

* [illegible]
† Walch's Luther, vol. xiv. pp. 1111, 1117.

For the Crisis.

Lines.

This world is very dreary,
With all its winds and waves,
Its tears, and sighs, and sorrows,
Its groanings and its graves.

The brightest days bring darkness
To some poor mortal's heart,
The dearest friends we ever meet,
Most quickly from us part.

The waves of yonder ocean
Sublimely look, we know;
But many a soul has kindred
In icy bands below.

The fields, the trees, the flowers
Are pretty, great or small;
Yet wintry winds destroy them,
Though "our Father" made them all

The smiles of youth are joyous,
The songs of home are dear;
But death comes to our dwellings,—
No more these songs we hear

This world will not be dreary
When Jesus comes once more,
To fill it with his glory,
And reign from shore to shore

Canada, 1862. MARIA.

"Preparation."

The following interesting article, headed "Preparation," is from "The Last Vials," an English work, ably edited by a devoted minister of Christ. The Editor is one of those faithful men, who dares to tell the people the truth at the expense of a good salary and name. Would that there were more such watchmen.—G.

"In the last number we took a general view of the time of Judgment that is certainly to come, and may be very near. We also noticed the twofold artifice of Satan—SPIRITUALISM, which prepares the world for Satanic manifestations in their utmost reality by habituating the world to those Satanic manifestations which are either spurious or absurd, and "SPIRITUALIZING interpretations, which rob the Word of God of nearly all its force and beauty, and reduces it to a series of enigmas." To counteract these devices God has given us the "sure word of Prophecy," as a light from heaven shining in a dark place. The earth is darkened by the shadow of death, and the dark valley is filled with spectral forms, and dread realities. A guilty conscience creates the one; and actual guilt the other. The light of the prophetic truth shines on the dark valley, and shows us the one only path by which we can escape. Yet the whole effort of what we call "Christian instruction" seems directed to the closing up, shutting out, or concealing this path, as if it were the way of eternal destruction. It is a fact, however incredible, that for 1500 years the light of Prophecy has been studiously hidden from the Church—or utterly extinguished; while the false lights of "SPIRITUALIZATION" have been held up to lead men from their course, and to bring them among shoals and quicksands. "The treacherous dealers" of the Gospel "have dealt very treacherously," and at the present day they are more treacherous than ever.

The Word of God, as we have said, has given us a light in a dark place, and has provided us with the means for counteracting the devices of the enemy. The troubles of the world will increase, more and more, until they have grown from ordinary troubles into the GREAT TRIBULATION. What support can you find under these increasing troubles if you lean upon the "Spiritualizing" interpretations of the day? Gospel preachers tell us that the world is to improve, and that the magnificent descriptions of millennial blessedness mean nothing more than a large outpouring of the Spirit, and the conversion of all mankind by missionary exertions. But our missions are growing more feeble and barren from day to day—our converts are relapsing into heathenism—or dishonoring the Christian name by their vices. We know, from high authority, that in one of our large colonies no one will hire a converted heathen as a domestic servant, because the converts are worse than the unconverted. Christendom itself is on the brink of war and revolution. All nations are engaged in military preparation. Heresies abound—Atheism openly avows itself with unblushing front—as in the publication called the "National Reformer"—and, shameful to tell! the religion of Mahomet is screened from all attack by the model nation of Christendom! Mahometanism is supported throughout the whole of Turkey, and in the Holy Land itself, by English power, for the sole purpose of securing our possessions in the East. With such horrible crimes before our face, we must be blind indeed if we imagine that the world is IMPROVING; or, rather, if we do not see that it is hastening on to the pit of destruction. What comfort, then, can we derive from our "spiritualizing interpretation? It tells us that the world is to grow better and better—and we find it growing worse and worse, that missionaries are to convert the world—and yet the very nation that sends out those missionaries is the firmest upholder of Mahometanism. And, above all—when the Great Tribulation shall begin—what will then become of our "spiritualizing"? How will the empty shadow of Good counter-work the dread reality of Evil? As long as the sea is smooth the crazy bark of "spiritualization" floats along in dreamy tranquility. The winds arise, the waves beat, it founders and goes down, and is seen "again no more forever." It disappears like the Egyptian host—and the true Israel stand on the seashore to collect the spoils. This, we are sure, will be the end of our spiritualizing interpretations. They fill the mind with dreamy satisfaction in a time of tranquility; they interfere with no worldly sentiment; they leave the CONSCIENCE undisturbed; they yield no solid hope to out-outweigh the fascinations of life; and when the Great Tribulation comes, they will vanish like the smoke, and the dreadful array of Divine judgments will be suddenly unmasked before the eyes of an unprepared world.

What is the true preparation for the Day of the Lord? If spiritualizing afford no solid shelter, what other preparation is to be adopted? Our answer is,—The hope and expectation of the KINGDOM. Not the imaginary kingdom which is ignorantly preached—but the real scriptural kingdom of God. When the "kingdom" is preached it means nothing but a dream. It means no more than the mere fact of being saved, which, of course, is not a KINGDOM at all. When a criminal has been reprieved from execution, we should consider it most absurd to say that he was promoted to a kinkdom, and yet our gospel preachers are guilty of the same absurdity every hour; for they invariably tell you that the kingdom of God means the fact of being saved." But the true scriptural kingdom is a very different thing. It is the coming down of the Son of God from heaven, in the form of man, to reign as literally over the earth as the king or queen of England. . . . . Such is the true scheme of the "Kingdom of heaven." It is called the kingdom of heaven, not because it is the kingdom, or kingly power, exercised by heavenly beings over the earth. The KINGDOM of HEAVEN does not mean a PLACE, it means a DISPENSATION. To have a part in the kingdom does not mean simply getting into heaven; but it means having a share with Christ in his kingly GOVERNMENT. Angels are in heaven, but angels are not in the KINGDOM of heaven. To make the kingdom identical with salvation is as much an error as to say that angels are to share with the Lord and the Church in the government of the world. The confusion of ideas which prevails upon these subjects is a sad proof of the degeneracy of Christendom. Sunk in the world, or occupied with silly questions of church government, and church policy, it has entirely thrown aside all thought of futurity, and all the glory revealed and offered in the Word of God. Yet this kingdom, and the prospect of it, are the only solid resting place of the human mind, under the pressure of life; as they will hereafter be the only support under the terrors of approaching JUDGMENT.

This leads us on to another part of the subject, which deserves the utmost consideration, for its grandeur and importance. All religions, whether true or false, have made the PRESENCE OF GOD UPON EARTH the foundation of all earthly prosperity, and the very acme of their hopes. Yet this PRESENCE of GOD is despised, disbelieved—even hated—by those who call themselves the People of God. Before Adam fell, the dispensation of PERFECTION existed, as the first of earthly dispensations. In that dispensation the presence of God was a familiar thing. In the "cool of the evening" God walked in the garden of Eden, just as a man walks out amidst his flowers and plantations on the evening of a summer's day! Here we find the Divine presence to its utmost possible extent. Adam was the master of the demesne, and the Lord visited him, on a summer's evening, as a man calls upon his neighbor, after the business of the day is over. Beyond this it would be impossible to go; unless man had been taken out of the earth and conveyed bodily to heaven. Then came the PATRIARCHAL TIMES, when sin had spoiled the world, and robbed it of all familiarity with God. Yet, still, the Divine Presence was both longed for and vouchsafed. The Lord visited Abraham as a familiar friend —talked with him face to face—and, lastly, dined with him. A wonderful instance of Divine condescension. He calls Abraham his "friend," as a man speaks of some intimate acquaintance. He wrestles with Jacob, foot to foot. Next came the Mosaic dispensation. Still the Presence of God continues, as it should be—the first desire of every enlightened heart, and the glory of his people Israel." The Lord was perpetually with Israel, in "a pillar of cloud by day, and in a pillar of fire by night." For forty years he never quitted the sands and solitudes of the Arabian desert. "If THY PRESENCE go not with us (said Moses) carry us not up from hence." As time advanced, the Presence of the Lord became more rare, as well as more brief. The forty years Presence in the wilderness had shrunk into an occasional, momentary visit, to Gideon, to Manoah—or even to Joshua himself, though captain of the host of Israel. In the time of David the Divine Presence seems to have been completely withdrawn as to extraordinary visits. As men became more settled, more worldly, and more *knowing*, the visits of God became more rare. It is only in the simplest ages of pastoral life that the Lord can condescend to visit man. The visit, even of a created angel, to the present *shrewd* and *knowing* generation, would shock the coarsest mind. As the world *improves* it always becomes more *vulgar*, and the Lord will not associate with vulgarity. But still the Presence of God was the highest point of the Mosaic religion, and since the Lord could no longer associate familiarly with men, he provided another medium for the continuation of his PRESENCE. He withdrew from the knowing, earthly-minded crowd, and took up his abode between the Cherubim of the Ark. He had once walked amidst the flowers of Eden; he had once sat in the shade beneath the oak of Mamre; he had once stood by the threshing floor of Gideon, and watched the threshing of the barley sheaves. But those old familiar days were gone! Progress and vulgarity had moved hand in hand, as they do now, and the "Angel of the Lord" appeared no more. The Divine Presence became limited to the sanctuary—but still it was not quite withdrawn.

[illegible] sation succeeded that of Moses. From that instant the presence of God was utterly withdrawn! Not a trace was left of celestial glory, to meet the eye of man,—and most deservedly. The abominations of the world—the shrewd, sordid, money-loving character of the age, were too hateful to be even approached in any celestial intercourse. Could the angel of the Lord visit a modern statesman as he once stood by the threshing floor of Gideon? It would be profanation to think of it. Could the Lord appear familiarly to a modern *Divine* with his pedantry of mind, his pedantry of sect—his pedantry even of *dress*—his narrowness of heart, bound in by laws, and rules, and rubrics, and formulas? We cannot dream of such a thing. The Divine presence is never to be hoped for in an age like ours, and for that reason we ought to long for a new and better age.

It has been reserved for the CHRISTIAN world to banish the Divine Presence altogether from the earth. Christendom, the domain of Christ, purchased with his blood, has the disgrace of being the first that ever excluded God from his own creation,—as it will also be the last. The Jews look for a Messiah; the heathen glory in the imaginary presence of their imaginary gods; but Christendom labors with all its might to exclude the true God altogether. What has been the teaching of the Church for the last thousand years? Simply that the Lord is never to come again, except for one single day; and in that one day he is to try, and judge, all men that ever lived—amounting to 100,000 millions. One hundred thousand million of trials are to be thoroughly got through in twenty-four hours —and got through so well that every human being shall be able to hear, see, and understand every separate trial! This enormous absurdity is the regular teaching of all Christendom, and yet it is more unscriptural and more false than the doctrines of Mahomet. But it serves its purpose—it puts an end to all apprehension of that hateful event, the Divine presence upon earth—the Divine conquest of the globe. Anything but that! Any absurdity you please we will swallow, and be thankful, if you will only secure us from the presence of God. One day we can bear—but his constant presence is insupportable. Such is the grateful return for the redeeming love of Christ. Because for our sakes he spent three-and-thirty years on earth, in misery and poverty—[illegible] are determined he shall not spend even one day upon earth in glory. We have not the least objection to his being on earth as our SERVANT—but we have a determined objection to his living on earth as our King. We take all the fruits of his service, but

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 338. BOSTON, WEDNESDAY, MARCH 19, 1862. VOL. XV. NO. 1.

The World's Crisis AND SECOND ADVENT MESSENGER IS ISSUED EVERY WEDNESDAY MORNING, AT No. 167 Hanover Street, Boston.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

The Cross.

"Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12: 2.

The cross! the cross! the holy cross,
Which Christ my Lord once bore for me!
It cleanses me from all my dross,
And gives me gospel liberty.

It gives me peace and joy divine,
And makes my pathway bright and clear;
Unites me with the living Vine,
And fills me with a heavenly cheer.

When doubts and fears perplex my mind,
And all around looks dark and drear,
I take the cross, and straightway find
The Lord, my present help, is near.

The cross! blest altar, at whose base,
When weary, I can lay me down,
And taste the sweets of Jesus' grace,
And see by faith the promised crown.

O, blessed instrument of heaven,
To purify and make me white!
No greater boon was ever given
To take from us all earthly blight.

Ah! this is what my Savior bore,
And can I not endure the same?
Yes! for the joy that's just before,
I'll bear the cross, despise the shame.

O, heavenly King, be thou my shield!
O, strengthen me when sorely pressed!
Teach me the Spirit's sword to wield,
And how to use the weapon best.

Bangor, Jan. 15th, '62. C. C. T.

For the Crisis.

Faith and Works.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—Jas. 2: 14, 15.

I purpose to make a special application of this reasoning of James to the case of those brethren who publish the evidence of our faith. We all know that printing materials and paper cost money, and the laborers must be paid. These "swift messengers" fly through the land, and preach the "everlasting gospel" to many who hear not the voice of any living creature of "the blessed hope"; shall we clip their wings by withholding the means? While the great men of the earth are expending their millions to sustain temporal kingdoms, let us show our faith in the "EVERLASTING KINGDOM" by contributing the means of publishing it to the extent of our ability. We all want the "Messenger" to serve us a "watchman" to tell us "What of the night"; let not the "hire of the laborers be kept back by fraud," lest the "rust" of that which is kept back should be "a witness against us" (James 5); but let us all "be patient unto the coming of the Lord," while we behold earthly kingdoms tottering and trembling as in the last expiring agony of their dissolution, and witness the awful destruction of human life, and money wasted in the effort to sustain them. Verily, "the cries of them which have reaped" for those who "have lived in pleasure on the earth and been wanton," and whose hire has of them been kept back by fraud, "have entered into the ears of the Lord of Sabaoth."

If there be any prophecy in the Bible describing the condition of these United States, I believe it is found in Jas. 5: 1–6. If so, the present is a remarkable "sign of the times"; and if verses 7 and 8 are intended to be connected with them, and to express a reason, as evidently they do by the word "therefore," which expresses a reason for something previously stated, then I see not how we can avoid the conclusion that the coming of the Lord refers, not to the time when James wrote, but to the times when those things of which he had been prophesying should be fulfilled. If he were not speaking of the last days, why does he mention them when addressing the voluptuous rich, saying, "Ye have heaped treasure for the last days"? And how was that treasure found heaped together in the banks, and in the coffers of the rich, locked up in fire-proof safes, from which it was drawn, at the breaking out of the present rebellion, to defray the expenses of the war, as though it had been stored up them for that special purpose! Some tell us that James wrote a short time previous to the destruction of Jerusalem, and therefore "the last days" mean the last days of the Jewish nation; and the coming of the Lord means his Providential coming to destroy their city. But James addresses his letter "to the twelve tribes which are scattered abroad." Now the twelve tribes were not scattered abroad until after the destruction of Jerusalem; therefore, if James wrote before that destruction, he must have spoken of things future as though they were already present, as is often done by the prophets. Again, I see not what consolation it would be to any Jew to know that the destruction of their city drew nigh! The coming of the Lord is introduced as a joyful event, waiting for which, "as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it," even so, brethren, "be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Did christians fare any better after the destruction of Jerusalem than they did before? Behold the ten bloody persecutions under the Roman emperors which immediately followed, and then tell me what motive James could have in presenting the coming of the Lord as a joyful event, if by it he meant the destruction of Jerusalem.

I am far more inclined to believe that James drew a picture of this nation—such a picture as could be drawn in so few words only by the pen of inspiration,—a christian nation holding their fellow men in involuntary servitude, until their cry has entered into the ears of the Lord of Sabaoth. The gold and silver thus stained with blood, is cankered, and the rust thereof is now eating the flesh of this nation as it were fire. The hoarded treasure which no persuasion could draw out to bless and save mankind, is now literally poured out for their destruction. "From whence come wars and fightings among you?" We all know the origin of the present war, and since we cannot prevent the destruction of life and property which will result from it, nor avoid paying our proportion of the expense, let us patiently endure the evils we cannot cure; and since the cry is now being raised, "Behold the Bridegroom cometh," let us arise and trim our lamps. We all need the "*Messenger*" as a medium of communication through which to encourage and strengthen each other in these "perilous times." Was Paul speaking of the last days of the Jewish nation in 2 Tim. 3: 1–9? or did the Jews command to abstain from meats, and forbid to marry? 1 Tim. 4: 1–3; or was he speaking of the coming of our Lord Jesus Christ to destroy Jerusalem in 2 Thess. 2: 1–12? or was any "man of sin revealed" previous to that destruction? or did the Lord himself descend from heaven with a shout, with the voice of the archangel, and with the Roman war trumpet at that destruction? 1 Thess. 4: 16; or did "the sign of the Son of man in heaven appear immediately after the tribulation of those days"? Matt. 24: 29–31; or did he then "send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity"? Matt. 13: 38–42; and did "the righteous (then) shine forth as the sun in the kingdom of their Father"? verse 43; or did they meet the ten bloody persecutions under the Roman emperors?

These, and many other questions we want to solve through the "Messenger," and thus "prove all things." Shall we receive light through it while we withhold their means of sending abroad light into the world? Shall we pay tribute to this nation to defray the expense of destroying men, but withhold it from those who are seeking to save them? Are the claims of this civil government stronger upon us than the claims of the Lord and his servants? Nay, brethren; the claims of those who publish salvation are paramount to all others. Let us therefore not only wish our Editorial brethren "*A Happy New Year*," but along with the wish *send the means of making them happy* by paying them *in advance*, or sending whatever arrears may now be their due. To withhold it year after year is "keeping back the hire of the laborers by fraud." Pay the honest debt, and then we shall escape the reproachings of a guilty conscience while we read its pages. We shall then know that the brethren are not destitute of daily food through our neglect, and have the satisfaction of knowing that so far as they are answered we "*owe no man anything*." Yours in faith and works.

J. C. ROGERS.

Grand Rapids, Mich., Jan. 1, 1862.

EVIL PASSIONS.—Evil passions exert a powerful influence over the understanding; they derange its action. Of the drunkard, it is known that he is a poor judge of himself, often imagining himself sober when he is not. It is very much so with all the evil passions that prey upon fallen humanity; they beguile and deceive, ruin and destroy, without any advertisement of their presence, except in their results.

☞ When afflictions have done their work, God will recall them.

The Day of the Lord.

A LECTURE ON 2 PETER 3: 3–14.

BY JOSEPH A. SEISS, D. D.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," etc.—2 PET. 3: 3–14.

III. A third point I notice in this passage is *the important chronological statement which it contains with reference to the second coming of the Lord*. In reckoning whether God has been slack or not concerning this promise, the apostle urges it upon us very particularly not to overlook the fact, but to remember, "that one day is with the Lord as a thousand years, and a thousand years as one day." David in the ninetieth Psalm, had made a similar statement nearly two thousand years before. It was also a common thing among the ancient people of God to reckon days as typical of thousands of years. And as there are but *seven days*, (all the rest being but repetitions of these,) it was held that these seven days represented so many thousands of years, in which the world, and God's administrations concerning it, would be consummated. They said that as the world was six days in making, so it will continue for six thousand years, to complete what has since been undertaken with regard to it; and that as God rested the seventh day and hallowed it, so the seventh thousand years is to be a great and hallowed world-Sabbath, in which the finished works of grace shall exhibit to God and furnish to its subjects a perfect rest.* Paul tells us, also, that there does remain to the people of God *a rest*, which Joshua did not give, and that that rest is a *sabatismos*,—a *Sabbath-keeping*. (Heb. 4–7) we are told of a certain thousand years, far down at the end of the world, at the commencement of which Satan is to be bound, the powers of wickedness overthrown, and the saints raised from the dead, and during which the martyrs are to sit on thrones, and all the pious dead to be made blessed and holy as the priests of God and of Christ, and to reign with him, —which answers exactly to the idea of a Great Sabbath. These statements, taken along with this declaration of St Peter, that one day is to be taken as a thousand years, and a thousand years as one day, seem very well to bear out the old tradition—referred to Elijah the prophet—that the world shall continue for six thousand years,—two thousand years void, or without the law; two thousand years under the law; and two thousand under the Messiah,—and that the seventh thousand years will be "the day of the holy, blessed God," "the day of judgment, and the world to come." It is very certain that a very large proportion of the profoundest and best Christian teachers have accepted it as presenting the truth of God, and regulated their faith on this subject accordingly.

The apostolic *Barnabas*, the companion of St. Paul, "a good man, and full of the Holy Ghost," has left us an Epistle, in which he says, (chap. 13: 3–5,) "God made in six days the work of his hands, and he finished them the seventh day, and he rested the seventh day, and sanctified it. Consider my children, what that signifies: he finished them in six days. The meaning of it is that *in six thousand years the Lord will bring all things to an end. For with him one day is a thousand years, as himself testifieth.* Therefore, children, in six days —that is, in six thousand years—shall all things be accomplished. And what is that he saith, And he rested the seventh day? *He meaneth this: that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun, moon, and stars,* THEN *he shall gloriously rest in that seventh day.*"

Irenæus, whose Christian preceptor was the distinguished Polycarp, one of those "angels" of the Churches to whom the Savior in the Apocalypse directed one of the seven Epistles, also says, "In whatever number of days the world was created, in the same number of thousands of years it will come to its consummation. God on the sixth day, finished the works which he made; and God rested on the seventh day from all his works. This is a history of the past, and a prophecy of the future; for the day of the Lord is as a thousand years."

Victorinus, Bishop of Pettaw, who was one of the martyrs in the persecution A. D. 303–313, says, "The true and proper Sabbath shall be kept in the seventh millenium: therefore the Lord hath assigned to those seven days individually a thousand years."

Lactantius, who lived about the same period, says, "Let the philosophers, therefore, who reckon up thousands of ages from the beginning of the world, understand that the sum total has not yet reached the six thousandth year; and, when that number is complete, an end must be made of the present state of things, and the condition of humanity be moulded anew for the better. . . . As, then, all the works of God were finished, he rested on the seventh day, and blessed it, it follows that upon the end of the six thousandth year all evil and wickedness must be wiped away from the earth, and justice reign for a thousand years, and the world enjoy a calm and repose from the labors it has now so long endured."

Cyprian, the noted Bishop of Carthage, who died a martyr to his faith, also says, "In the Divine arrangement of the world, seven days were at first employed, and in them seven thousand years were included."

It would be easy to cite numerous other authorities of this sort from among the ancient Christian fathers, such as Clement, Justin Martyr, Papias, Tertullian, Hilary, Jerome, and Augustine.

The Reformers also reckoned after the same manner. In the British Museum, in a copy of the first edition of Luther's German Bible; on the third page of the fly-leaves of the second volume, there is an entry in the handwriting of *Melancthon*, dated and signed by himself, in these words:—"Six thousand years this world shall stand, and after that be burned:—two thousand years void; two thousand years the law of Moses; two thousand years the day of the Messiah."*

Luther acquiesced in the same view. In the preface to his *Chronica*, as translated by Aurifaber, he says, "The chronology of Philip Melancthon, published under the name of 'Carionis,' is one in which the entire course of the world is most excellently embraced or distributed in six millenniums, or six thousand years, *which I also have followed*;" and concludes with these words, set out in large letters, line for line:—

"A SAYING OF THE SCHOOL OF ELIAS THE PROPHET.
Six thousand years shall the world stand
Two thousand, void.
Two thousand, the Law
Two thousand, Christ.
These are unto God the six days of the week.
The seventh is the everlasting Sabbath.
Psalm xc. 4, and 2 Peter iii. 8.
A thousand years are to the Lord as one day." †

Bishop Latimer also says, "The world was ordained of God to continue, as Scripture and learned men agree, six thousand years."

Shall we, then, receive or reject this computation of the times of this world? I believe that we accept much upon far more slender grounds. Where to find serious objections to it, I know not. How to confute it, I am at a loss. Thus far, God himself has conformed the order of his providence to it. The passages of Scripture to which I have referred more than harmonize with it. If they do not absolutely assert or require it, they suggest it and are best interpreted by it. It conforms to that typical system upon which nearly every thing was originally constructed. It has been believed and taught as a revelation from God by a very large number of the ablest and most reliable of Christian teachers. The ancient Jewish Church held it as a settled verity. And for one, I feel bound to accept it, until God shall teach me better.

In what year of the world's age we are living, it is not possible at this day accurately to ascertain. According to the common reckoning, it will yet be about one hundred and thirty-five years to the end of the six thousand. But there is nothing upon which learned men differ more than on the subject of chronology. I know of no system which can be received with confidence. Some make the time more, and some less, to the end of the six thousand years. Jarvis calculates yet one hundred and twenty years; Browne, about thirty; Bliss, about twenty; Shimeall and Saville, about seven; Bowen, five; and Fynes Clinton, but *one*. The truth is, that nothing very definite is known on the subject. We know only that we are in the evening of the last mystic day,—the Saturday of the world's long week. At any rate, Peter's remark is true, that "the Lord is not slack concerning his promise, as some men count slackness." Though always presenting "the day of the Lord as *near*, and really and truly so in various important respects, yet so in the highest and fullest sense only according to that system which takes a thousand years as one day.* This was his gracious plan from the beginning, to which he has all the time been working, delaying to execute speedy vengeance upon the wickedness of men, and exercising upon them his great long-suffering that they might repent and be saved. He always meant to come, and to come *soon*; but he never promised to come any sooner than at the end of six thousand year-days, which are only now for the first time verging to their close.

We may, accordingly, take this text as an intimation that a great Sabbath of rest and glory is in reserve for this world, and that, if no special providence shall come in to shorten the time, we may expect it to commence at the conclusion of the six thousandth year from the creation, which cannot any longer be far off. May God hasten the time!

* "The tradition that the earth, as well as the moral and religious state of its inhabitants, were to undergo a great change at the end of six thousand years, has been detected in the writings of Pagans, Jews, and Christians. It is found in the most ancient of those commentaries of the Old Testament which we owe to the Rabbinical school, and which [illegible] preceded by several centuries the introduction of the Christian faith."—Bishop Russell on the Millennium, p. 39.

* See also Melancthon's Opera, tom. ii. p. [illegible]

† Walch's Luther, vol. xiv. pp. 1111, 1117.

For the Crisis.

Lines.

This world is very dreary,
With all its winds and waves,
Its tears, and sighs, and sorrows,
Its groanings and its graves.

The brightest days bring darkness
To some poor mortal's heart;
The dearest friends we ever meet,
Most quickly from us part.

The waves of yonder ocean
Sublimely look, we know;
But many a soul has kindred
In icy bands below.

The fields, the trees, the flowers
Are pretty, great or small;
Yet wintry winds destroy them,
Though "our Father" made them all.

The smiles of youth are joyous,
The songs of home are dear;
But death comes to our dwellings,—
No more these songs we hear.

This world will not be dreary
When Jesus comes once more,
To fill it with his glory,
And reign from shore to shore.

Canada, 1862. MARIA.

"Preparation."

The following interesting article, headed "Preparation," is from "The Last Vials," an English work, ably edited by a devoted minister of Christ. The Editor is one of those faithful men, who dares to tell the people the truth at the expense of a good salary and name. Would that there were more such watchmen.—G.

"In the last number we took a general view of the time of Judgment that is certainly to come, and may be very near. We also noticed the twofold artifice of Satan—SPIRITUALISM, which prepares the world for Satanic manifestations in their utmost reality by habituating the world to those Satanic manifestations which are either spurious or absurd, and "SPIRITUALIZING INTERPRETATION, which robs the Word of God of nearly all its force and beauty, and reduces it to a series of enigmas." To counteract these devices God has given us the "sure word of Prophecy," as a light from heaven shining in a dark place. The earth is darkened by the shadow of death; and the dark valley is filled with spectral forms, and dread realities. A guilty conscience creates the one; and actual guilt the other. The light of the prophetic truth shines on the dark valley, and shows us the one only path by which we can escape. Yet the whole effort of what we call "Christian instruction" seems directed to the closing up, shutting out, or concealing this path, as if it were the way of eternal destruction. It is a fact, however incredible, that for 1500 years the light of Prophecy has been studiously hidden from the Church—or utterly extinguished; while the false lights of "SPIRITUALIZATION" have been held up to lead men from their course, and to bring them among shoals and quicksands. "The treacherous dealers" of the Gospel "have dealt very treacherously;" and at the present day they are more treacherous than ever.

The Word of God, as we have said, has given us a light in a dark place, and has provided us with the means for counteracting the devices of the enemy. The troubles of the world will increase, more and more, until they have grown from ordinary troubles into the GREAT TRIBULATION. What support can you find under these increasing troubles if you lean upon the "Spiritualizing" interpretations of the day? Gospel preachers tell us that the world is to improve, and that the magnificent descriptions of millennial blessedness mean nothing more than a large outpouring of the Spirit, and the conversion of all mankind by missionary exertions. But our missions are growing more feeble and barren from day to day—our converts are relapsing into heathenism—or dishonoring the Christian name by their vices. We know, from high authority, that in one of our large colonies no one will hire a converted heathen as a domestic servant, because the converts are worse than the unconverted. Christendom itself is on the brink of war and revolution. All nations are engaged in military preparation. Heresies abound—Atheism openly avows itself with unblushing front—as in the publication called the "National Reformer"—and, shameful to tell! the religion of Mahomet is screened from all attack by the model nation of Christendom! Mahometanism is supported throughout the whole of Turkey, and in the Holy Land itself, by English power, for the sole purpose of securing our possessions in the East. With such horrible crimes before our face, we must be blind indeed if we imagine that the world is IMPROVING; or, rather, if we do not see that it is hastening on to the pit of destruction. What comfort, then, can we derive from our "spiritualizing interpretation? It tells us that the world is to grow better and better—and we find it growing worse and worse; that missionaries are to convert the world—and yet the very nation that sends out those missionaries is the firmest upholder of Mahometanism. And, above all—when the Great Tribulation shall begin—what will then become of our "spiritualizing"? How will the empty shadow of Good counter-work the dread reality of Evil? As long as the sea is smooth the crazy bark of "spiritualization" floats along in dreamy tranquility. The winds arise, the waves beat, it founders and goes down, and is seen "again no more forever." It disappears like the Egyptian host—and the true Israel stand on the seashore to collect the spoils. This, we are sure, will be the end of our spiritualizing interpretations. They fill the mind with dreamy satisfaction in a time of tranquility; they interfere with no worldly sentiment; they leave the CONSCIENCE undisturbed; they yield no solid hope to outoutweigh the fascinations of life; and when the Great Tribulation comes, they will vanish like the smoke, and the dreadful array of Divine judgments will be suddenly unmasked before the eyes of an unprepared world.

What is the true preparation for the Day of the Lord? If spiritualizing afford no solid shelter, what other preparation is to be adopted? Our answer is,—The hope and expectation of the KINGDOM. Not the imaginary kingdom which is ignorantly preached—but the real scriptural kingdom of God. When the "kingdom" is preached it means nothing but a dream. It means no more than the mere fact of being saved, which, of course, is not a KINGDOM at all. When a criminal has been reprieved from execution, we should consider it most absurd to say that he was promoted to a kinkdom; and yet our gospel preachers are guilty of the same absurdity every hour; for they invariably tell you that the kingdom of God means the fact of being saved." But the true scriptural kingdom is a very different thing. It is the coming down of the Son of God from heaven, in the form of man, to reign as literally over the earth as the king or queen of England. . . . . Such is the true scheme of the "Kingdom of heaven." It is called the kingdom of heaven, not because it is the kingdom, or kingly power, exercised by heavenly beings over the earth. The KINGDOM OF HEAVEN does not mean a PLACE; it means a DISPENSATION. To have a part in the kingdom does not mean simply getting into heaven; but it means having a share with Christ in his kingly GOVERNMENT. Angels are in heaven; but angels are not in the KINGDOM of heaven. To make the kingdom identical with salvation is as much an error as to say that angels are to share with the Lord and the Church in the government of the world. The confusion of ideas which prevails upon these subjects is a sad proof of the degeneracy of Christendom. Sunk in the world, or occupied with silly questions of church government, and church policy, it has entirely thrown aside all thought of futurity, and all the glory revealed and offered in the Word of God. Yet this kingdom, and the prospect of it, are the only solid resting place of the human mind, under the pressure of life; as they will hereafter be the only support under the terrors of approaching JUDGMENT.

This leads us on to another part of the subject, which deserves the utmost consideration, for its grandeur and importance. All religions, whether true or false, have made the PRESENCE OF GOD UPON EARTH the foundation of all earthly prosperity, and the very acme of their hopes. Yet this PRESENCE of GOD is despised, disbelieved—even hated—by those who call themselves the People of God. Before Adam fell, the dispensation of PERFECTION existed, as the first of earthly dispensations. In that dispensation the presence of God was a familiar thing. In the "cool of the evening" God walked in the garden of Eden, just as a man walks out amidst his flowers and plantations on the evening of a summer's day! Here we find the Divine presence to its utmost possible extent. Adam was the master of the demesne, and the Lord visited him, on a summer's evening, as a man calls upon his neighbor, after the business of the day is over. Beyond this it would be impossible to go; unless man had been taken out of the earth and conveyed bodily to heaven. Then came the PATRIARCHAL TIMES, when sin had spoiled the world, and robbed it of all familiarity with God. Yet, still, the Divine Presence was both longed for and vouchsafed. The Lord visited Abraham as a familiar friend—talked with him face to face—and, lastly, *dined with him*. A wonderful instance of Divine condescension. He calls Abraham his "friend," as a man speaks of some intimate acquaintance. He wrestles with Jacob, foot to foot. Next came the Mosaic dispensation. Still the Presence of God continues, as it should be—the first desire of every enlightened heart, and the "glory of his people Israel." The Lord was perpetually with Israel, in "a pillar of cloud by day, and in a pillar of fire by night." For forty years he never quitted the sands and solitudes of the Arabian desert. "If THY PRESENCE go not with us (said Moses) carry us not up from hence." As time advanced, the Presence of the Lord became more rare, as well as more brief. The forty years Presence in the wilderness had shrunk into an occasional, momentary visit, to Gideon, to Manoah—or even to Joshua himself, though captain of the host of Israel. In the time of David the Divine Presence seems to have been completely withdrawn as to extraordinary visits. As men became more settled, more worldly, and more *knowing*, the visits of God became more rare. It is only in the simplest ages of pastoral life that the Lord can condescend to visit man. The visit, even of a created angel, to the present *shrewd* and *knowing* generation, would shock the coarsest mind. As the world *improves* it always becomes more *vulgar*, and the Lord will not associate with vulgarity. But still the Presence of God was the highest point of the Mosaic religion, and since the Lord could no longer associate familiarly with men, he provided another medium for the continuation of his PRESENCE. He withdrew from the knowing, earthly-minded crowd, and took up his abode between the Cherubim of the Ark. He had once walked amidst the flowers of Eden; he had once sat in the shade beneath the oak of *Mamre*; he had once stood by the threshing floor of Gideon, and watched the threshing of the barley sheaves. But those old familiar days were gone! Progress and vulgarity had moved hand in hand, as they do now, and the "Angel of the Lord" appeared no more. The Divine Presence became limited to the sanctuary—but still it was not quite withdrawn.

At length Israel fell, [illegible] dispensation succeeded that of Moses. From that instant the presence of God was utterly withdrawn! Not a trace was left of celestial glory, to meet the eye of man—and most deservedly. The abominations of the world—the shrewd, sordid, money-loving character of the age, were too hateful to be even approached in any celestial intercourse. Could the angel of the Lord visit a modern statesman as he once stood by the threshing floor of Gideon? It would be profanation to think of it. Could the Lord appear familiarly to a modern *Divine* with his pedantry of mind, his pedantry of sect—his pedantry even of *dress*—his narrowness of heart, bound in by laws, and rules, and rubrics, and formulas? We cannot dream of such a thing. The Divine presence is never to be hoped for in an age like ours, and for that reason we ought to long for a new and better age.

It has been reserved for the CHRISTIAN world to banish the Divine Presence altogether from the earth. Christendom, the domain of Christ, purchased with his blood, has the disgrace of being the first that ever excluded God from his own creation—as it will also be the last. The Jews look for a Messiah; the heathen glory in the imaginary presence of their imaginary gods; but Christendom labors with all its might to exclude the true God altogether. What has been the teaching of the Church for the last thousand years? Simply that the Lord is never to come again, except for one single day; and in that one day he is to try, and judge, all men that ever lived—amounting to 100,000 millions. One hundred thousand million of trials are to be thoroughly got through in twenty-four hours—and got through so well that every human being shall be able to hear, see, and understand every separate trial! This enormous absurdity is the regular teaching of all Christendom, and yet it is more unscriptural and more false than the doctrines of Mahomet. But it serves its purpose—it puts an end to all apprehension of that hateful event, the Divine presence upon earth—the Divine conquest of the globe. Anything but that! Any absurdity you please we will swallow, and be thankful, if you will only secure us from the presence of God. One day we can bear—but his constant presence is insupportable. Such is the grateful return for the redeeming love of Christ. Because for our sakes he spent three-and-thirty years on earth, in misery and poverty, [illegible] are determined he shall not spend even one day upon earth in glory. We have not the least objection to his being on earth as our Saviour—but we have a decided objection to his living on earth as our King. We take all the fruits of his service, but

will not allow him one particle for himself. This state of mind is unpardonable—it is the essence of selfishness and ingratitude—it takes everything, and gives nothing in return; and, therefore, it must lead on not only to a time of trouble, but to the Great Tribulation. The judgment upon the treachery of Christendom will be the heaviest judgment that ever the world has seen. The Great Tribulation will be the appropriate reward of the GREAT TREASON!

(To be continued.)

For the Crisis.

The Opening of the Fifth Seal.

NUMBER FIVE.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."—Rev. 6: 9-11.

If we are to understand the seven seals as giving a series of events in regular chronological order from the opening of the first to the seventh, it is singular that no notice had previously been taken of the martyrs slain for their testimony concerning Jesus Christ. It is generally admitted that all the apostles, John alone excepted, suffered martyrdom, and thus sealed their testimony with their blood. Did the Revelator pass over all the bloody scenes of the Pagan persecution as less worthy of notice to the Christian church, than the prevalence of famine in the Roman empire? If I have rightly interpreted the seals, we have now come back in the world's history to the "era of martyrs." As the leaves of the book were unrolled, John saw a picture or hieroglyphic drawn upon the roll, significant of the scene to be exhibited during that period of the world's history, to be given after all the seals had been opened; for it would be necessary to unroll the whole before the history could be commenced in regular chronological order. I therefore understand the opening of the fifth seal as giving a very significant emblem of the persecutions which Christians were to suffer under the dominion of Pagan Rome, commonly known as the "ten persecutions." Notice of these ten persecutions was given in one of the epistles which John was directed to write to the seven churches of Asia, Rev. 2: 10,—"Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life."

Comparatively few of the martyrs of Jesus had been slain when John wrote; therefore, he did not really see them, nor hear their voice. We must bear in mind that he is describing what he saw pictured upon the roll, not things which really existed. At most, he could only have seen them in vision; for what did not really exist he could not really see. Therefore, all arguments to prove either the conscious, or the unconscious state of the dead, drawn from this hieroglyphical representation, must be utterly futile. But suppose he did really see what he describes; let us see what his language will amount to. These souls were *slain*, therefore they could not have been immortal. They were seen under the altar, and the altar was on *earth*, not in heaven. They were to rest yet for a little season; showing that they had remained at rest ever since they were slain. They were to rest until their fellow-servants and brethren that should be killed as they were, should be fulfilled; therefore they cannot receive their "*crown of life*" until the last martyr is slain. This entirely cuts off the doctrine, that the righteous receive their reward immediately after death. The general cry of the martyrs while enduring the horrors of the Pagan persecution, might be written in capitals under the picture to represent a loud cry; therefore it is not necessary to understand that the martyrs ever spake a word after they were slain. It is easy to see that the presentation of white robes might also be represented in a picture drawn upon the roll, all of which John could see, but he must use language to describe it, and must speak or write the words which constituted the general cry of the martyrs. The scene exhibits what transpired during the life of the martyrs, not any communications made to them after their death. They knew the promises while living, and those were their support under the most painful tortures which diabolical ingenuity could invent to produce the most excruciating death. "Fear none of those things which thou shalt suffer. . . . Be thou faithful unto death, and I will give thee a crown of life." This was a promise made to the living; "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten."—Eccl. 9: 5. "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish."—Ps. 146: 4. Promises to the dead therefore may consist with Romish Purgatory, but they have no place in the theology of the Bible; and we cannot understand the text as conveying the idea that the souls slain knew any thing while dead; and they must rest until the last martyr is slain, and then they all receive their "crown of life" together.

It is singular that any sensible man should understand the fifth seal as pointing out the martyrs of any particular period of the Pagan persecution, as though God were a respecter of persons, and the martyrs of one period were more precious in his sight than those of another; yet we find commentators restricting it to the Dioclesian persecution. It undoubtedly embraces all the martyrs from Stephen down to the days of Constantine, who overthrew Paganism in the Roman empire, and put a stop for a time to those persecutions which Christians had suffered. But they were again revived under the Papal and Mohammedan dominion. This cessation for a time seems to be the natural place for dividing the book, and distinguishing between those who suffered under Paganism, and their brethren that should be killed under Papal and Mohammedan rule. These both were to exist cotemporaneously, and continue down to the end of the kingdoms of this world; or to the time when the martyrs shall receive their "crown of life." Many more have been slain during the long reign of those two horns of antichrist than were killed under the persecutions of Pagan Rome.

The period of the third and fourth seals, being cotemporaneous, was one of great slaughter. "Power was given unto them over the fourth part of the earth." The mystery of iniquity began early to work; and when Pagan Rome was subverted, and a Christian emperor was placed upon the throne, then, to human appearance, the time had come to avenge the blood of the martyrs upon them that dwelt on the Roman earth. But no; they must rest yet for a little season. How long? Rev. 20: 1-6, must answer this question. When a professedly christian emperor obtained the exercise of civil power, its corruptive influence soon developed that "man of sin," 2 Thess. 2: 1-12. The lust of dominion, "who shall be greatest?" wrangled even in the bosoms of the followers of Jesus. Mar. 9: 34. Ambition, and the meekness of wisdom, dwelt not together. Domineering priestcraft soon banished the halcyon days of the primitive Christians, eclipsed the light of pure christianity by taking away the lamp of life, and spread dark ignorance over the land by making pure christian knowledge of difficult attainment. Ignorance became blind submission, and priestcraft was advanced into civil tyranny. Then a yoke of superstitious observances was fastened upon the neck of the disciples. Severe and murderous laws were enacted against those who dared to deviate from the standard of doctrine established by corrupt rulers. Whole nations of christians, under the name of heretics, were subjugated or extirpated. Thus death and hell devastated a great part of the christian world. The holy land had fallen into the hands of the Mohammedans, and those long and bloody wars, commonly known as the Crusades, were undertaken by the authority of the Roman Catholic church for its recovery. When we consider the extensive and long continued dominion of these two rival powers, and the many martyrs that fell under them, we see a propriety in the figure representing those that fell under Pagan Rome, as waiting for their "*crown of life*," until their fellow sufferers who should be killed under Papal and Mohammedan rule, should be fulfilled. Jerusalem was to be trodden under foot by both these Gentile powers, and when he who now holds it shall have "accomplished to scatter the power of the holy people," "the mystery of God" shall be finished. Rev. 10: 1-7; Dan. 12: 6, 7.

J. C. ROGERS.

For the Crisis.

Starks Quarterly Conference.

This Conference commenced March 6th as appointed. The roads were very bad, yet a good company of the faithful were able to get to the meeting, and more than received pay for their efforts, for the Lord abundantly blessed the people. This is a new field. Some over one year ago, Bro. J. Hemenway went there and sowed the good seed. God blessed it, and a number received "the gospel of the kingdom" gladly. The work has been helped on by Bro. Jones, Lombard and Howard, and the Lord has raised up a good company to stand in defence of the gospel of faith and hope, amidst the elements of error, war, reveling, darkness, and hatred.

Our conference began in the good spirit, and progressed with the power of God. The preaching was good, and the witnesses to the truth numerous and spirited. The children of the kingdom seemed to be greatly strengthened and benefited, while the community was stirred up to see if these things are so. Our congregations were large, and very attentive to the word. Much good will result from this conference.

It is a time of darkness and great apostasy with many of the churches in that region, and the more thoughtful among them are hungering for the word of life, and famishing for want of it. Our hearts were made glad, not only to see our brethren heartily engaged in the work of the Lord, but also to see the deep interest manifested by so large a portion of the community. Sunday evening several arose, asking the prayers of God's people, deciding that they would seek the Lord. This was the last meeting of our Conference, but several of the brethren concluded to stop and continue to labor a few days longer with them.

The ministers present were Elds. Sevey, Haggett, Howard and Wellcome. Bro. Sevey is yet too ill to preach much. Bro. Haggett is recovering his health slowly, but will not be able to do much more, unless he leaves off preaching awhile longer. The work calls for more laborers, and more health and strength to endure the toils to which we are subjected. But the Lord is soon coming, then we may have a day of rest.

I. C. WELLCOME, Sec.

Richmond, Me., Mar. 12, 1862.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 19, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—O

New Volume.

This is the first number of a new volume, and consequently the time to pay in *advance* for the next six months, or year, if you wish to have the paper continued. Please send at *once* that we may know how many to publish. This is also a good time to get new subscribers, and we hope our Bro. and Srs. will make extra effort to increase the circulation of the Crisis, in order that the glorious truths of the Bible, which have been so long buried in mysticism, may be scattered among those who are famishing for the word of life.

We shall try to make our paper such an one as will "feed the flock of God," and cheer those who are waiting for the Son of man. Let us all rally anew for the conflict, that will soon end in the eternal triumph of the saints. This is no time for rest. The foe is awake, and all will be done that can be to keep us out of the kingdom. The wrath of his embattled legions against our coming Prince knows no bounds; but if we are clothed with "the whole armor of God," our conquest is sure. Let every child of the Lord see that he be not found *sleeping*. Eternal life will soon be gained or lost.—O.

Our Condition.

In answer to the inquiries of our friends concerning the prosperity of the "Crisis," we would say that we have never been before in so good condition, financially, at this season of the year, as now. This, of course, is very encouraging, when we consider the hard times through which we have been passing for some months. We feel conscious that the *Lord* is our helper, and is blessing our efforts to spread the light of truth among our fellow men.

We are satisfied that our work is important, short, and must be *earnest* to be effective. Let every true disciple of Jesus renew his efforts in the work of the Lord the coming year. As we value the truths we advocate above every thing earthly, let us do all we can to spread them among our fellow men. We hope every reader of the Crisis will try to get a new subscriber. Lend your paper to your neighbor, and try to get him interested in that which pertains to the future life. All things are rushing to the final issue, and soon the great King will be seen coming in all his glory.—O.

Danielsonville.

Danielsonville is a pleasant and thriving village on the Norwich and Worcester R. R., thirty-four miles south of the latter place. For the last two and a half years, the church in D. have been favored with the faithful labors of Bro. H. F. Carpenter, whose ministry and multiplied pastoral visits have been much blessed. Several have been converted and added to the church of Christ. He is one of the true men who takes the oversight of "the flock of God" with the true motive; and as the result, much good follows. He is about to become the pastor of the church in Poultney, Vt.,—the first of April. This is a source of deep grief to the church in D., but in their sadness, the Lord has recently given them great cause for rejoicing.

Feb. 27th, in company with Bro. C., we commenced meetings in D. in their pleasant chapel, and closed them Mar. 9th. We found the way well prepared by the earnest efforts of Bro. C. A few days previous, he had baptized two happy souls, and others were inquiring what they should do to be saved.

During our meetings, about fifteen were brought from darkness to light, from sorrow to joy, from death to life; seven of whom were baptized Mar. 9th, and in the evening, in company with two others, received from Bro. Carpenter the right hand of fellowship. It was a scene of interest. Ten more came forward for prayers, all of whom arose and expressed by word of mouth their determination to be christians. Many more are under conviction, and almost persuaded to become Jesus' disciples.

One was converted and baptized, who has been a lecturer on Phrenology, and had trusted to the system of "*natural* religion," advocated by many deluded ones in these days; but he was led to see that the ark of his hopes was no safer for the voyage of life, than an Indian's birch-bark canoe for crossing the ocean. He is now sitting at the feet of Jesus, learning the way of life, rejoicing in the blessed hope of immortality through him. We trust he will yet be useful in the vineyard of the Lord, in persuading others to follow Christ.

We shall expect the good work in D. will continue under the zealous labors of our dear Bro. C. May the Lord give him great success in leading sinful men to the Savior.—O.

New Tracts.

WITCHCRAFT UNVEILED, or the Voice of God against Spiritualism. By H. V. Reed, Harvard, Ill. Price 5 cents single, postage 1 cent.

This is "a tract for the times." For sale by Thos. G. Newman, at the *Harbinger* office, Seneca Falls, N. Y.—O.

SPRINKLING NOT BAPTISM, a reply to a tract entitled, "Scripture Baptism." By H. V. Reed. Price 3 cents, postage 1 cent. For sale as above.

This is a successful refutation of the tract reviewed.—O.

MIRACULOUS POWERS. The Scripture testimony on the perpetuity of Spiritual gifts, illustrated by narratives of incidents and sentiments carefully compiled from the eminently pious and learned of various denominations. By M. E. Cornell.

This is an interesting work of 144 pp. We do not know the price. For sale at the *Advent Review* office, Brattle Creek, Mich.—O.

THANKS to Bro. D. F. Newton for the articles sent to the Crisis. By the way, we would say to our readers that Bro. Newton is the Editor of the Golden Rule, published in New York. This paper is a *valuable* monthly, out-spoken against *sin* in every form, fearless and truthful. We are always glad to see it come. We wish our Bro. much success in his noble enterprize. Bro. N. is one of the *live christian* men of the day. His excellent paper is only 50 cents a year—worth twice that amount.—O.

Reward according to works.

BRO. GRANT:—Please give your views of Matt. 16: 27,—"For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his *works*."—A. M.

We do not understand from this that every particular sin is to have so many hours, weeks, or years of *torment*; but that if the works have been *good*, they will receive *eternal life* as their reward; if their works have been *evil*, eternal *death* will be their wages.—O.

Worthy of Attention.

In a late number of the *Scientific American*, we find an interesting and valuable article on the "hours of study," and the power of attention. Mr. E. Chadwick, of England, has just published a valuable pamphlet on this subject, in which is found the following extract, which we take from the *Scientific American*:—

"Struck by the frightful disproportion between the powers of childish attention and the length of school hours, he has directed questions to many distinguished teachers. Mr. Donaldson, head master of the Training College of Glasgow, states that the limits of voluntary and intelligent attention are, with children of from five to seven years of age, about 15 minutes; from seven to ten years of age, about 20 minutes; from ten to twelve years of age, about 25 minutes, from twelve to sixteen or eighteen years of age, about 30 minutes;" and continues, "I have repeatedly obtained a bright voluntary attention from each of these classes for five, or ten, or fifteen minutes more, but I observed it was always at the expense of the succeeding lesson."

We are fully satisfied that many of our ablest preachers would produce double the effect for good, if they would not preach more than *half* as long as they now do. It is said by those who have had great experience, that we seldom convince people after the close of the first half hour of our sermons. But few people can listen attentively longer than that without feeling tired. John Wesley, and other very successful preachers have found that, as a general rule, thirty minutes was long enough for an ordinary sermon. The long sermons wear out the preacher and the congregations, and are much less effective for good. About the only lasting impression made upon the mind, by many otherwise excellent sermons, is in relation to their *length*. "It was so *tedious*," says one; "I thought he never would get through," says another; "He preached the *everlasting* gospel," says a third. "I should like to hear him if he were not so *lengthy*," says a fourth.

They do not complain of the *subject*—that was good; nor the *arguments*—they were sound; nor the *doctrine*—that was in harmony with the Bible; nor want of devotion or earnestness, on the part of the preacher; these things were all right; but there was *too much* of it; it was *too long*. As when we take food for the body, so when we feed the mind,—always stop while hungry for more. Never satiate or clog, lest the appetite be ruined and dyspepsia follow. There are many good preachers who would be heard with double delight if they would not preach but just half as long as they do usually. We *know* whereof we affirm. When shall we learn wisdom?—learn to be *short*? *Condense* the truth into as few and *simple* words as possible, then press it home with thrilling *earnestness*. By earnestness we do not mean *loudness*, but a deep feeling and sympathy for the people, resulting from a living faith and a holy life, that causes the hearers to realize that you are not speaking for the sake of talking, but to urge them to prepare at once for the great day of the Lord. By *earnestness* we mean the opposite of that careless, indifferent style, so like a schoolboy's declamation, when the leading object is to say it *well*, instead of aiming to produce an *effect* upon the audience by the power of the *truth* uttered. We must never expect to raise an audience above our own feelings. If we are dull and prosy, and have but little interest in our subject; we shall find the feelings of the audience corresponding with our own, excepting their interest will be somewhat less than ours; hence the importance of *earnestness*, if we expect to see good results from our labors in the ministry. And with a hope like ours, we do not see how any one proclaiming it can be otherwise than in earnest, as he sees the last sands of time dropping out, the Lord about to come, the dead soon to be raised; the kingdom of heaven established, the righteous saved, and the wicked lost. It is a reasonable conclusion that he does not believe what he utters, if he is not in *earnest*.—O.

The Pantelegraph.

This is truly "an age of wonders." Could our fathers have been informed that in "the last days" men would travel thirty and forty miles an hour; cross the Atlantic Ocean in nine or ten days; get news at noon in Boston, which took place in California but a few minutes before; that the most perfect likenesses would be taken in a few seconds of time; they would have said, it is all a dream, and impossible.

The Pantelegraph, arranged by Signor Casselli, is another item of wonder, in the work of telegraphing. The following from the *Daily Telegraph* will give the reader some idea of the discovery:—O.

"You are sitting at Florence, gazing upon a piece of blank paper, and as you gaze, the manuscript which a man is writing at Leghorn—nay, the outline which a draughtsman is tracing—slowly makes its appear. on the blank sheet before you. Let us suppose a very possible case. A fugitive flies his home, and a Hogarth, rushing to the pantelegraph, gives you a sketch of the man, with which you meet him, identify him, and capture him. Such are the powers which we are acquiring for ourselves, simply by studying the forces which surround us, and by watching the method of nature at her own works, and imitating her ways. There is not the slightest reason to suppose that we shall stop here. If any man once imagined that this or that invention was the final discovery, the events of the last years have rebuked that perverse and stupid form of human pride. Already M. Leon Scott and M. Rudolphe Koenig have accomplished the printing of sound, so that the imprint of the note itself can be tested and checked by the sense of sight."

Endless Misery.

In the *Herald of Gospel Liberty*, dated Jan. 30th, '62, published in Portsmouth, N. H., edited by Bro. D. P. Pike, we find the following sensible remarks:—

"But come, brethren in the ministry, there is other work for you to do, without falling to 'beating our fellow servants.' I believe after all we shall admit that believing in 'endless torment' does not necessarily make a good man, nor disbelieving it necessarily make a 'prosing dreamer,' a 'conceited dogmatist,' or a 'reckless schismatic,' and if we are obliged to resort to these unkind epithets, somebody will think we have a bad case on our hands. Yours for 'Unity,' 'Liberty, and 'Charity.'"

I. H. COE.

New Bedford, Jan. 11, 1862.

We think no doctrine was ever preached that has made so many infidels, or so dishonored God, as the doctrine of *eternal misery*. But if the soul, or "real man," is immortal, there is no way to avoid the conclusion that wicked men will be eternally miserable, unless we take the unscriptural position that all men will be saved. We have reason to thank the Lord that light and truth are spreading.—O.

A STRANGE SAYING.—We are almost daily astonished at the records of passing events. One of the most astounding features of the present day is the war spirit manifested by professed ministers of the gospel of the kingdom. But O how unlike the spirit of our Divine Master and his apostles! The following is an index to the spirit of the times:—O.

"A western clergyman, in presenting a revolver to a volunteer, said: 'If you get into a tight place, and have to use it, ask God's blessing, if you have time, but be sure not to let your enemy get the start of you. You can say amen after you shoot.'"

A NEW TRACT.—We have just received a new tract from the pen of A. N. Seymour, entitled, "Fifty unanswerable arguments against seventh-day-Sabbath keeping." This is a good tract for those who wish to investigate the subject.

Price 8 cents, postage 1 cent.—O.

ORDERS.—Friends sending orders for books that we have not in the office, will please be patient a little, and we will fill them as soon as we can. We are now waiting for some to be bound.—O.

"THESSALONICA; OR, THE MODEL CHURCH."—This is a stirring volume, written in pungent style, and abounding in strong *points*. Without endorsing all the author says, we can earnestly recommend the book, and believe its suggestions would be very useful, especially to pastors.—*Chicago Times.*

For sale at the Crisis office. Paper covers, 33 cents.

☞ Guilt upon the conscience will make a feather bed hard; but peace of mind will make a straw bed soft and easy.

THE BOSTON CONFERENCE.

The Conference at Chapman Hall, Boston, of which notice was given in last week's Crisis, will commence on Wednesday, March 26th, at 2 1-2 P. M., instead of Tuesday, as noticed in last week's paper.

We shall expect a good meeting. No pains will be spared on the part of the church here to make this gathering pleasant and profitable to all who attend. We are anxious to see the faces of our brethren abroad, and expect that those who attend this *annual gathering* will be comforted and blessed. It is time for all to be awake. The signs of the times, and the stirring events connected with the nations of earth, show the fulfillment of prophecy, and the speedy advent of the Son of man. May all who come to this meeting receive such light and encouragement as shall bless and strengthen them to fight the good fight of faith.

F. H. BERICK, for the brethren.

Light Advancing.

We have received a private letter from a brother at Mariner's Harbor's Island, N. Y., from which we venture to extract the following:—O.

"I am happy to inform you that the Crisis, which I have taken a few months, is highly prized by me, as a valuable family paper. I like it, because its columns are mostly devoted to the all-important subject,—the doctrine of the immediate, personal coming and reign of Christ on the earth, and the literal resurrection of the dead; which doctrine was the great theme of our Savior and his apostles, in their preaching. In a great measure, this has been lost sight of in these later days, by most of our churches.

I have read, also, works written by you lately, by which I have had my former views radically changed; and I do feel astonished at myself, and more so at those who pretend to preach the gospel in truth and verity, who still maintain those views which the Bible no where contains. I am thankful that I have lived to see and hear the truth of the Bible brought to light. There are some few of us,—some Baptists, some Dutch Reformed, who are getting awake; and we intend, by the help of God, to inculcate our new views in our midst. We have got several works, "Death not life," "Bible against Tradition," "The Soul, what is it?" "Pauline Theology," and several others, which we keep before the people. We have not had much serious opposition, as yet, by the preachers, as I suppose all of them are not aware those works are read by their members. One of the Baptist members, a worthy, good christian, has adopted your views, and now begins to speak of them, and gives them as his views publicly.

On Monday evening, at one of their meetings in the church, some one of the members broached the subject, concerning their brother's new belief, and rather spoke as if it was some skeptical or deistical doctrine. He told me they all present were against him. But thank God, he brought all to a stand-still. The minister took down a book, to show him that learned theologians said, thus and so was the proper meaning. But says the new-doctrine brother, "What does the Bible say? The Bible says thus and so, and I believe God's book." However, the minister concluded he would read those works himself, and see how they comported with scripture. What will be the views he may take, time, or a few days, will tell. I do believe, however, that this view, however slow it may grow, must prevail, for it is the Bible view.

I must inform you, though only known by reputation, what delight I feel at having a few scales torn from my eyes. I have been a member in the D. R. church for more than twenty years; and to think how "the blind lead the blind" puts me in mind of what the Savior said, they would all "fall in the ditch." May God speed the truth, is my humble prayer."

"The World's Crisis."

As I speak a passage on this little life-boat, I promise to leave all my luggage at home. But should I not do this, I beg those at the oars to cast it overboard, and ask me no questions, nor fear my displeasure. A *life-boat* is no place for baggage. If the precious life be saved, we willingly leave all else behind.

I now ask pardon for all with which I have encumbered it, in time past, hoping to do better in the future. The lighter our boat for the rest of the voyage, the better. The gale is increasing, the darkness thickening. Those at the oars will have enough to do to get us through without a pound of baggage.

E. S. WILLARD.

Hammonton, N. Y., Jan. 1st., 1862.

P. S. "HONOR TO WHOM HONOR." With delight we speak of the Executive in the Crisis office. We think them worthy of all praise. We are often surprised at the scrupulous nicety of the work. It comes the nearest to us of finding the "Philosopher's Stone" to see such rough materials assume such beautiful proportions, after passing through their skillful hands. May the contributors be equally scrupulous in their productions.

☞ Follow the laws of Nature, and you will never be poor—your wants will be but few. Follow the laws of the world and you will never be rich—your wants will never be satisfied.

For the Crisis.

To the Readers of the Crisis, Greeting

DEAR BRETHREN AND SISTERS IN THE LORD:—As I read from week to week in the Crisis your anticipations of soon meeting your descending Lord and Savior, as he shall come again without sin unto salvation, my heart joins affinity with yours, and I long at once to see you face to face, and talk of our glorious King, and the "new heaven and the new earth," which he is about to prepare for his weary, waiting bride, who has so long mourned his absence. But as it will never be my privilege, while in the flesh, perhaps to meet a single one of you, I will comfort myself by sending to you across the gulf of time this humble letter of christian sympathy and affection. In very early youth I trust I was made to hear and receive the Savior's welcome invitation,—"Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." And all along my pilgrim journey through maturer years up to middle-aged life, I have trusted in the blessed Redeemer as my guide, my comfort and support, and my exceeding great reward. My Savior has often found it necessary to visit me with the rod of chastisement and affliction, in many and various ways; yet in a retrospect of life, (though often I have been led to say "all these things are against me") I have never had a single trial too many, nor one I trust which has not resulted in the glory of God and my own spiritual improvement. And thus I presume it will ever be until the refining process is fully completed. For several years past I have walked measurably alone, so far as church fellowship was concerned.

Owing to the silence on the subject of slavery of the Baptist church, with which for years I stood connected, and also an unwillingness to express public disapprobation at the hunting down in order to take back for money a poor panting fugitive by a Baptist minister, and viewing as I did the storm of vengeance about to burst upon us as a nation from an offended God for our oppression, I could not consistently any longer walk with the church, and therefore called for a letter, which I received and withdrew. O! that was one of the painful duties of my life, to tear myself away from the body of brethren and sisters with whom I had so long taken sweet counsel in the Lord. But I felt that if I would be the open and consistent friend of God and suffering humanity, it must be done. And how sweetly have I been sustained. God has given me grace and strength equal to my day and trial. And as I became more and more weaned from earth, and sorrowed and sighed for the coming of my blessed Lord and Master, the Crisis was sent to me by a Sister whom I had long known and loved. This, so far as the coming of the blessed Redeemer is concerned, just met my case. I could commune with dear brothers and sisters, who, like myself, were weary, care-worn pilgrims, and had long eaten their bread with "bitter herbs," and now long for the appearing of their divine Master.

But while we are thus so ardently desiring to see the King in his beauty, do not let us cease for a single moment to be bright and shining lights to the world around us. Let us ever and always bear faithful testimony against the wicked system of slavery, which now is eating at the vitals of our government as doth a canker. Let us do all we can, by prayers, conversation and example, to put down this "sum of all villainies," and to bring about the glorious jubilee of four millions of helpless bondsmen; and though our nation may continue to hold on to the oppressed till God shall slay our first born, and the wail for the dead shall go forth from every house in the land, yet let our skirts be clear of our brother's blood; and if we should not rejoice over their emancipation till Jesus comes in person to deliver them, let us so demean ourselves, that when he does "make inquisition for blood," we shall be remembered not as the enemy, nor as the idle looker-on, nor as the heedless passer-by, but as the known and avowed friend of the suffering slave; that when we saw him we fed him, when thirsty we gave him drink, when sick and in prison we visited and comforted him. Then will it be said to us, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

And now, dear brethren and sisters, I have given you a short synopsis of my life and feelings up to the present time. May I have your prayers and sympathies, and very soon be permitted to greet you in the kingdom of our blessed Savior, where face to face I may tell you the wonders of redeeming love in my salvation. Till then I bid you all adieu, with the hope of speedily extending to you kindlier greetings in the resurrection morn of eternity.

MARY A. TIPPING.

Lancaster, Ind., Feb. 13, 1862.

☞ A great convocation of Bishops is to take place at Rome, in the spring, to attend the grand ceremony of the canonization of the twenty-three Franciscan martyrs. The London Tablet anticipates that a striking and energetic protest in favor of the Temporal Power of the Holy See may be one of the results.

☞ The city of New York consumes ten thousand dollars a day in cigars, and only eight thousand five hundred in bread.

will not allow him one particle for himself. This state of mind is unpardonable—it is the essence of selfishness and ingratitude—it takes everything, and gives nothing in return; and, therefore, it must lead on not only to a time of trouble, but to the Great Tribulation. The judgment upon the treachery of Christendom will be the heaviest judgment that ever the world has seen. The Great Tribulation will be the appropriate reward of the GREAT TREASON!

(To be continued.)

For the Crisis.

The Opening of the Fifth Seal.

NUMBER FIVE.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them: and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."—Rev. 6: 9-11.

If we are to understand the seven seals as giving a series of events in regular chronological order from the opening of the first to the seventh, it is singular that no notice had previously been taken of the martyrs slain for their testimony concerning Jesus Christ. It is generally admitted that all the apostles, John alone excepted, suffered martyrdom, and thus sealed their testimony with their blood. Did the Revelator pass over all the bloody scenes of the Pagan persecution as less worthy of notice to the Christian church, than the prevalence of famine in the Roman empire? If I have rightly interpreted the seals, we have now come back in the world's history to the "era of martyrs." As the leaves of the book were unrolled, John saw a picture or hieroglyphic drawn upon the roll, significant of the scene to be exhibited during that period of the world's history, to be given after all the seals had been opened; for it would be necessary to unroll the whole before the history could be commenced in regular chronological order. I therefore understand the opening of the fifth seal as giving a very significant emblem of the persecutions which Christians were to suffer under the dominion of Pagan Rome, commonly known as the "ten persecutions." Notice of these ten persecutions was given in one of the epistles which John was directed to write to the seven churches of Asia, Rev. 2: 10,—"Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life."

Comparatively few of the martyrs of Jesus had been slain when John wrote; therefore, he did not really see them, nor hear their voice. We must bear in mind that he is describing what he saw pictured upon the roll, not things which really existed. At most, he could only have seen them in vision; for what did not really exist he could not really see. Therefore, all arguments to prove either the conscious, or the unconscious state of the dead, drawn from this hieroglyphical representation, must be utterly futile. But suppose he did really see what he describes; let us see what his language will amount to. These souls were *slain*, therefore they could not have been immortal. They were seen under the altar, and the altar was on *earth*, not in heaven. They were to rest yet for a little season; showing that they had remained at rest ever since they were slain. They were to rest until their fellow-servants and brethren that should be killed as they were, should be fulfilled; therefore they cannot receive their "*crown of life*" until the last martyr is slain. This entirely cuts off the doctrine, that the righteous receive their reward immediately after death. The general cry of the martyrs while enduring the horrors of the Pagan persecution, might be written in capitals under the picture to represent a loud cry; therefore it is not necessary to understand that the martyrs ever spake a word after they were slain. It is easy to see that the presentation of white robes might also be represented in a picture drawn upon the roll, all of which John could see, but he must use language to describe it, and must speak or write the words which constituted the general cry of the martyrs. The scene exhibits what transpired during the life of the martyrs, not any communications made to them after their death. They knew the promises while living, and those were their support under the most painful tortures which diabolical ingenuity could invent to produce the most excruciating death. "Fear none of those things which thou shalt suffer. . . . Be thou faithful unto death, and I will give thee a crown of life." This was a promise made to the living; "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten."—Eccl. 9: 5. "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish."—Ps. 146: 4. Promises to the dead therefore may consist with Romish Purgatory, but they have no place in the theology of the Bible; and we cannot understand the text as conveying the idea that the souls slain know any thing while dead; and they must rest until the last martyr is slain, and then they all receive their "crown of life" together.

It is singular that any sensible man should understand this fifth seal as pointing out the martyrs of any particular period of the Pagan persecution, as though God were a respecter of persons, and the martyrs of one period were more precious in his sight than those of another; yet we find commentators restricting it to the Dioclesian persecution. It undoubtedly embraces all the martyrs from Stephen down to the days of Constantine, who overthrew Paganism in the Roman empire, and put a stop for a time to those persecutions which Christians had suffered. But they were again revived under the Papal and Mohammedan dominion. This cessation for a time seems to be the natural place for dividing the book, and distinguishing between those who suffered under Paganism, and their brethren that should be killed under Papal and Mohammedan rule. These both were to exist cotemporaneously, and continue down to the end of the kingdoms of this world; or to the time when the martyrs shall receive their "crown of life." Many more have been slain during the long reign of those two horns of antichrist than were killed under the persecutions of Pagan Rome.

The period of the third and fourth seals, being cotemporaneous, was one of great slaughter. "Power was given unto them over the fourth part of the earth." The mystery of iniquity began early to work; and when Pagan Rome was subverted, and a Christian emperor was placed upon the throne, then, to human appearance, the time had come to avenge the blood of the martyrs upon them that dwelt on the Roman earth. But no; they must rest yet for a little season. How long? Rev. 20: 1-6, must answer this question. When a professedly christian emperor obtained the exercise of civil power, its corruptive influence soon developed that "man of sin," 2 Thess. 2: 1-12. The lust of dominion, "who shall be greatest?" wrangled even in the bosoms of the followers of Jesus. Mar. 9: 34. Ambition, and the meekness of wisdom, dwelt not together. Domineering priestcraft soon banished the halcyon days of the primitive Christians, eclipsed the light of pure christianity by taking away the lamp of life, and spread dark ignorance over the land by making pure christian knowledge of difficult attainment. Ignorance became blind submission, and priestcraft was advanced into civil tyranny. Then a yoke of superstitious observances was fastened upon the neck of the disciples. Severe and murderous laws were enacted against those who dared to deviate from the standard of doctrine established by corrupt rulers. Whole nations of christians, under the name of heretics, were subjugated or extirpated. Thus death and hell devastated a great part of the christian world. The holy land had fallen into the hands of the Mohammedans, and those long and bloody wars, commonly known as the Crusades, were undertaken by the authority of the Roman Catholic church for its recovery. When we consider the extensive and long continued dominion of these two rival powers, and the many martyrs that fell under them, we see a propriety in the figure representing those that fell under Pagan Rome, as waiting for their "*crown of life*," until their fellow sufferers who should be killed under Papal and Mohammedan rule, should be fulfilled. Jerusalem was to be trodden under foot by both these Gentile powers, and when he who now holds it shall have "accomplished to scatter the power of the holy people," "the mystery of God" shall be finished. Rev. 10: 1-7; Dan. 12: 6, 7. J. C. ROGERS.

For the Crisis.

Starks Quarterly Conference.

This Conference commenced March 6th as appointed. The roads were very bad, yet a good company of the faithful were able to get to the meeting, and more than received pay for their efforts, for the Lord abundantly blessed the people. This is a new field. Some over one year ago, Bro. J. Hemenway went there and sowed the good seed. God blessed it, and a number received "the gospel of the kingdom" gladly. The work has been helped on by Brn. Jones, Lombard and Howard, and the Lord has raised up a good company to stand in defence of the gospel of faith and hope, amidst the elements of error, war, reveling, darkness, and hatred.

Our conference began in the good spirit, and progressed with the power of God. The preaching was good, and the witnesses to the truth numerous and spirited. The children of the kingdom seemed to be greatly strengthened and benefited, while the community was stirred up to see if these things are so. Our congregations were large, and very attentive to the word. Much good will result from this conference.

It is a time of darkness and great apostasy with many of the churches in that region, and the more thoughtful among them are hungering for the word of life, and famishing for want of it. Our hearts were made glad, not only to see our brethren heartily engaged in the work of the Lord, but also to see the deep interest manifested by so large a portion of the community. Sunday evening several arose, asking the prayers of God's people, deciding that they would seek the Lord. This was the last meeting of our Conference, but several of the brethren concluded to stop and continue to labor a few days longer with them.

The ministers present were Elds. Sevey, Haggett, Howard and Wellcome. Bro. Sevey is yet too ill to preach much. Bro. Haggett is recovering his health slowly, but will not be able to do much more, unless he leaves off preaching awhile longer. The work calls for more laborers, and more health and strength to endure the toils to which we are subjected. But the Lord is soon coming, then we may have a day of rest. I. C. WELLCOME, Sec.

Richmond, Me., Mar. 12, 1862.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, March 19, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—O

New Volume.

This is the first number of a new volume, and consequently the time to pay in *advance* for the next six months, or year, if you wish to have the paper continued. Please send at *once* that we may know how many to publish. This is also a good time to get new subscribers, and we hope our Brn. and Srs. will make extra effort to increase the circulation of the Crisis, in order that the glorious truths of the Bible, which have been so long buried in mysticism, may be scattered among those who are famishing for the word of life.

We shall try to make our paper such an one as will "feed the flock of God," and cheer those who are waiting for the Son of man. Let us all rally anew for the conflict, that will soon end in the eternal triumph of the saints. This is no time for rest. The foe is awake, and all will be done that can be to keep us out of the kingdom. The wrath of his embattled legions against our coming Prince knows no bounds; but if we are clothed with "the whole armor of God," our conquest is sure. Let every child of the Lord see that he be not found *sleeping*. Eternal life will soon be gained or lost.—O.

Our Condition.

In answer to the inquiries of our friends concerning the prosperity of the "Crisis," we would say that we have never been before in so good condition, financially, at this season of the year, as now. This, of course, is very encouraging, when we consider the hard times through which we have been passing for some months. We feel conscious that the *Lord* is our helper, and is blessing our efforts to spread the light of truth among our fellow men.

We are satisfied that our work is important, short, and must be *earnest* to be effective. Let every true disciple of Jesus renew his efforts in the work of the Lord the coming year. As we value the truths we advocate above every thing earthly, let us do all we can to spread them among our fellow men. We hope every reader of the Crisis will try to get a new subscriber. Lend your paper to your neighbor, and try to get him interested in that which pertains to the future life. All things are rushing to the final issue, and soon the great King will be seen coming in all his glory.—O.

Danielsonville.

Danielsonville is a pleasant and thriving village on the Norwich and Worcester R. R., thirty-four miles south of the latter place. For the last two and a half years, the church in D. have been favored with the faithful labors of Bro. H. F. Carpenter, whose ministry and multiplied pastoral visits have been much blessed. Several have been converted and added to the church of Christ. He is one of the true men who takes the oversight of "the flock of God" with the true motive; and as the result, much good follows. He is about to become the pastor of the church in Poultney, Vt.,—the first of April. This is a source of deep grief to the church in D., but in their sadness, the Lord has recently given them great cause for rejoicing.

Feb. 27th, in company with Bro. C., we commenced meetings in D. in their pleasant chapel, and closed them Mar. 9th. We found the way well prepared by the earnest efforts of Bro. C. A few days previous, he had baptized two happy souls, and others were inquiring what they should do to be saved.

During our meetings, about fifteen were brought from darkness to light, from sorrow to joy, from death to life; seven of whom were baptized Mar. 9th, and in the evening, in company with two others, received from Bro. Carpenter the right hand of fellowship. It was a scene of interest. Ten more came forward for prayers, all of whom arose and expressed by word of mouth their determination to be christians. Many more are under conviction, and almost persuaded to become Jesus' disciples.

One was converted and baptized, who has been a lecturer on Phrenology, and had trusted to the system of "*natural religion*," advocated by many deluded ones in these days; but he was led to see that the ark of his hopes was no safer for the voyage of life, than an Indian's birch-bark canoe for crossing the ocean. He is now sitting at the feet of Jesus, learning the way of life, rejoicing in the blessed hope of immortality through him. We trust he will yet be useful in the vineyard of the Lord, in persuading others to follow Christ.

We shall expect the good work in D. will continue under the zealous labors of our dear Bro. C. May the Lord give him great success in leading sinful men to the Savior.—O.

New Tracts.

WITCHCRAFT UNVEILED, or the Voice of God against Spiritualism. By H. V. Reed, Harvard, Ill. Price 5 cents single, postage 1 cent.

This is "a tract for the times." For sale by Thos. G. Newman, at the *Harbinger* office, Seneca Falls, N. Y.—O.

SPRINKLING NOT BAPTISM, a reply to a tract entitled, "Scripture Baptism." By H. V. Reed. Price 3 cents, postage 1 cent. For sale as above.

This is a successful refutation of the tract reviewed.—O.

MIRACULOUS POWERS. The Scripture testimony on the perpetuity of Spiritual gifts, illustrated by narratives of incidents and sentiments carefully compiled from the eminently pious and learned of various denominations. By M. E. Cornell.

This is an interesting work of 144 pp. We do not know the price. For sale at the *Advent Review* office, Brattle Creek, Mich.—O.

THANKS to Bro. D. F. Newton for the articles sent to the Crisis. By the way, we would say to our readers that Bro. Newton is the Editor of the Golden Rule, published in New York. This paper is a *valuable* monthly, out-spoken against *sin* in every form, fearless and truthful. We are always glad to see it come. We wish our Bro. much success in his noble enterprise. Bro. N. is one of the *live christian* men of the day. His excellent paper is only 50 cents a year—worth twice that amount.—O.

Reward according to works.

BRO. GRANT:—Please give your views of Matt. 16: 27,—"For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his *works*."—A. M.

We do not understand from this that every particular sin is to have so many hours, weeks, or years of *torment*; but that if the works have been *good*, they will receive *eternal life* as their reward; if their works have been *evil*, eternal *death* will be their wages.—O.

Worthy of Attention.

In a late number of the *Scientific American*, we find an interesting and valuable article on the "hours of study," and the power of attention. Mr. E. Chadwick, of England, has just published a valuable pamphlet on this subject, in which is found the following extract, which we take from the *Scientific American*:—

"Struck by the frightful disproportion between the powers of childish attention and the length of school hours, he has directed questions to many distinguished teachers. Mr. Donaldson, head master of the Training College of Glasgow, states that the limits of voluntary and intelligent attention are, with children of from five to seven years of age, about 15 minutes, from seven to ten years of age, about 20 minutes; from ten to twelve years of age, about 25 minutes; from twelve to sixteen or eighteen years of age, about 30 minutes;" and continues, "I have repeatedly obtained a bright voluntary attention from each of these classes for five, or ten, or fifteen minutes more, but I observed it was always at the expense of the succeeding lesson."

We are fully satisfied that many of our ablest preachers would produce double the effect for good, if they would not preach more than *half* as long as they now do. It is said by those who have had great experience, that we seldom convince people after the close of the first half hour of our sermons. But few people can listen attentively longer than that without feeling tired. John Wesley, and other very successful preachers have found that, as a general rule, thirty minutes was long enough for an ordinary sermon. The long sermons wear out the preacher and the congregations, and are much less effective for good. About the only lasting impression made upon the mind, by many otherwise excellent sermons, is in relation to their *length*. "It was so *tedious*," says one; "I thought he never would get through," says another; "He preached the *everlasting* gospel," says a third. "I should like to hear him if he were not so *lengthy*," says a fourth.

They do not complain of the *subject*—that was good; nor the *arguments*—they were sound; nor the *doctrine*—that was in harmony with the Bible; nor want of devotion or earnestness, on the part of the preacher; these things were all right; but there was *too much* of it; it was *too long*. As when we take food for the body, so when we feed the mind,—always stop while hungry for more. Never satiate or clog, lest the appetite be ruined and dyspepsia follow. There are many good preachers who would be heard with double delight if they would not preach but just half as long as they do usually. We *know* whereof we affirm. When shall we learn wisdom?—learn to be *short*? *Condense* the truth into as few and *simple* words as possible, then press it home with thrilling *earnestness*. By earnestness we do not mean *loudness*, but a deep feeling and sympathy for the people, resulting from a living faith and a holy life, that causes the hearers to realize that you are not speaking for the sake of talking, but to urge them to prepare at once for the great day of the Lord. By *earnestness* we mean the opposite of that careless, indifferent style, so like a schoolboy's declamation, when the leading object is to say it *well*, instead of aiming to produce an *effect* upon the audience by the power of the *truth* uttered. We must never expect to raise an audience above our own feelings. If we are dull and prosy, and have but little interest in our subject; we shall find the feelings of the audience corresponding with our own, excepting their interest will be somewhat less than ours; hence the importance of *earnestness*, if we expect to see good results from our labors in the ministry. And with a hope like ours, we do not see how any one proclaiming it can be otherwise than in earnest, as he sees the last sands of time dropping out, the Lord about to come, the dead soon to be raised; the kingdom of heaven established, the righteous saved, and the wicked lost. It is a reasonable conclusion that he does not believe what he utters, if he is not in *earnest*.—O.

The Pantelegraph.

This is truly "an age of wonders." Could our fathers have been informed that in "the last days" men would travel thirty and forty miles an hour; cross the Atlantic Ocean in nine or ten days; get news at noon in Boston, which took place in California but a few minutes before; that the most perfect likenesses would be taken in a few seconds of time; they would have said, it is all a dream, and impossible.

The Pantelegraph, arranged by Signor Casselli, is another item of wonder, in the work of telegraphing. The following from the *Daily Telegraph* will give the reader some idea of the discovery:—O.

"You are sitting at Florence, gazing upon a piece of blank paper, and as you gaze, the manuscript which a man is writing at Leghorn—nay, the outline which a draughtsman is tracing—slowly makes its appearance on the blank sheet before you. Let us suppose a very possible case. A fugitive flies his home, and a Hogarth, rushing to the pantelegraph, gives you a sketch of the man, with which you meet him, identify him, and capture him. Such are the powers which we are acquiring for ourselves, simply by studying the forces which surround us, and by watching the method of nature at her own works, and imitating her ways. There is not the slightest reason to suppose that we shall stop here. If any man once imagined that this or that invention was the final discovery, the events of the last years have rebuked that perverse and stupid form of human pride. Already M. Leon Scott and M. Rudolphe Koenig have accomplished the printing of sound, so that the imprint of the note itself can be tested and checked by the sense of sight."

Endless Misery.

In the *Herald of Gospel Liberty*, dated Jan. 30th, '62, published in Portsmouth, N. H., edited by Bro. D. P. Pike, we find the following sensible remarks:—

"But come, brethren in the ministry, there is other work for you to do, without falling to 'beating our fellow servants.' I believe after all we shall admit that believing in 'endless torment' does not necessarily make a good man, nor disbelieving it necessarily make a 'prosing dreamer,' a 'conceited dogmatist,' or a 'reckless schismatic,' and if we are obliged to resort to these unkind epithets, somebody will think we have a bad case on our hands. Yours for 'Unity,' 'Liberty, and 'Charity.'"

I. H. COE.

New Bedford, Jan. 11, 1862.

We think no doctrine was ever preached that has made so many infidels, or so dishonored God, as the doctrine of *eternal misery*. But if the soul, or "real man," is immortal, there is no way to avoid the conclusion that wicked men will be eternally miserable, unless we take the unscriptural position that all men will be saved. We have reason to thank the Lord that light and truth are spreading.—O.

A STRANGE SAYING.—We are almost daily astonished at the records of passing events. One of the most astounding features of the present day is the war spirit manifested by professed ministers of the gospel of the kingdom. But O how unlike the spirit of our Divine Master and his apostles! The following is an index to the spirit of the times:—O.

"A western clergyman, in presenting a revolver to a volunteer, said: 'If you get into a tight place, and have to use it, ask God's blessing, if you have time, but be sure not to let your enemy get the start of you. You can say amen after you shoot.'"

A NEW TRACT.—We have just received a new tract from the pen of A. N. Seymour, entitled, "Fifty unanswerable arguments against seventh-day-Sabbath keeping." This is a good tract for those who wish to investigate the subject.

Price 3 cents, postage 1 cent.—O.

ORDERS.—Friends sending orders for books that we have not in the office, will please be patient a little, and we will fill them as soon as we can. We are now waiting for some to be bound.—O.

"THESSALONICA; OR, THE MODEL CHURCH."—This is a stirring volume, written in pungent style, and abounding in strong *points*. Without endorsing all the author says, we can earnestly recommend the book, and believe its suggestions would be very useful, especially to pastors.—*Chicago Times*.

For sale at the Crisis office. Paper covers, 38 cents.

☞ Guilt upon the conscience will make a feather bed hard; but peace of mind will make a straw bed soft and easy.

THE BOSTON CONFERENCE.

The Conference at Chapman Hall, Boston, of which notice was given in last week's Crisis, will commence on Wednesday, March 26th, at 2 1-2 P. M., instead of Tuesday, as noticed in last week's paper.

We shall expect a good meeting. No pains will be spared on the part of the church here to make this gathering pleasant and profitable to all who attend. We are anxious to see the faces of our brethren abroad, and expect that those who attend this *annual gathering* will be comforted and blessed. It is time for all to be awake. The signs of the times, and the stirring events connected with the nations of earth, show the fulfillment of prophecy, and the speedy advent of the Son of man. May all who come to this meeting receive such light and encouragement as shall bless and strengthen them to fight the good fight of faith. F. H. BERICK, for the brethren.

Light Advancing.

We have received a private letter from a brother at Mariner's Harbor's Island, N. Y., from which we venture to extract the following:—O.

"I am happy to inform you that the Crisis, which I have taken a few months, is highly prized by me, as a valuable family paper. I like it, because its columns are mostly devoted to the all-important subject,—the doctrine of the immediate, personal coming and reign of Christ on the earth, and the literal resurrection of the dead; which doctrine was the great theme of our Savior and his apostles, in their preaching. In a great measure, this has been lost sight of in these later days, by most of our churches.

I have read, also, works written by you lately, by which I have had my former views radically changed; and I do feel astonished at myself, and more so at those who pretend to preach the gospel in truth and verity, who still maintain those views which the Bible no where contains. I am thankful that I have lived to see and hear the truth of the Bible brought to light. There are some few of us,—some Baptists, some Dutch Reformed, who are getting awake; and we intend, by the help of God, to inculcate our new views in our midst. We have got several works, "Death not life," "Bible against Tradition," "The Soul, what is it?" "Pauline Theology," and several others, which we keep before the people. We have not had much serious opposition, as yet, by the preachers, as I suppose all of them are not aware those works are read by their members. One of the Baptist members, a worthy, good christian, has adopted your views, and now begins to speak of them, and gives them as his views publicly.

On Monday evening, at one of their meetings in the church, some one of the members broached the subject, concerning their brother's new belief, and rather spoke as if it was some skeptical or deistical doctrine. He told me they all present were against him. But thank God, he brought all to a stand-still. The minister took down a book, to show him that learned theologians said, thus and so was the proper meaning. But says the new-doctrine brother, "What does the Bible say? The Bible says thus and so, and I believe God's book." However, the minister concluded he would read those works himself, and see how they comported with scripture. What will be the views he may take, time, or a few days, will tell. I do believe, however, that this view, however slow it may grow, must prevail, for it is the Bible view.

I must inform you, though only known by reputation, what delight I feel at having a few scales torn from my eyes. I have been a member in the D. R. church for more than twenty years; and to think how "the blind lead the blind" puts me in mind of what the Savior said, they would all "fall in the ditch." May God speed the truth, is my humble prayer."

"The World's Crisis."

As I speak a passage on this little lifeboat, I promise to leave all my luggage at home. But should I not do this, I beg those at the oars to cast it overboard, and ask me no questions, nor fear my displeasure. A *life-boat* is no place for baggage. If the precious life be saved, we willingly leave all else behind.

I now ask pardon for all with which I have encumbered it, in time past, hoping to do better in the future. The lighter our boat for the rest of the voyage, the better. The gale is increasing, the darkness thickening. Those at the oars will have enough to do to get us through without a pound of baggage. E. S. WILLARD.

Hammonton, N. Y., Jan. 1st., 1862.

P. S. "HONOR TO WHOM HONOR." With delight we speak of the Executive in the Crisis office. We think them worthy of all praise. We are often surprised at the scrupulous nicety of the work. It comes the nearest to us of finding the "Philosopher's Stone" to see such rough materials assume such beautiful proportions, after passing through their skillful hands. May the contributors be equally scrupulous in their productions.

☞ Follow the laws of Nature, and you will never be poor—your wants will be but few. Follow the laws of the world and you will never be rich—your wants will never be satisfied.

For the Crisis.

To the Readers of the Crisis, Greeting

DEAR BRETHREN AND SISTERS IN THE LORD:—As I read from week to week in the Crisis your anticipations of soon meeting your descending Lord and Savior, as he shall come again without sin unto salvation, my heart joins affinity with yours, and I long at once to see you face to face, and talk of our glorious King, and the "new heaven and the new earth," which he is about to prepare for his weary, waiting bride, who has so long mourned his absence. But as it will never be my privilege, while in the flesh, perhaps to meet a single one of you, I will comfort myself by sending to you across the gulf of time this humble letter of christian sympathy and affection. In very early youth I trust I was made to hear and receive the Savior's welcome invitation,—"Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." And all along my pilgrim journey through maturer years up to middle-aged life, I have trusted in the blessed Redeemer as my guide, my comfort and support, and my exceeding great reward. My Savior has often found it necessary to visit me with the rod of chastisement and affliction, in many and various ways; yet in a retrospect of life, (though often I have been led to say "all these things are against me") I have never had a single trial too many, nor one I trust which has not resulted in the glory of God and my own spiritual improvement. And thus I presume it will ever be until the refining process is fully completed. For several years past I have walked measurably alone, so far as church fellowship was concerned.

Owing to the silence on the subject of slavery of the Baptist church, with which for years I stood connected, [illegible] also an unwillingness to express public disapprobation at the hunting down in order to take back for money a poor panting fugitive by a Baptist minister, and viewing as I did the storm of vengeance about to burst upon us as a nation from an offended God for our oppression, I could not consistently any longer walk with the church, and therefore called for a letter, which I received and withdrew. O! that was one of the painful duties of my life, to tear myself away from the body of brethren and sisters with whom I had so long taken sweet counsel in the Lord. But I felt that if I would be the open and consistent friend of God and suffering humanity, it must be done. And how sweetly have I been sustained. God has given me grace and strength equal to my day and trial. And as I became more and more weaned from earth, and sorrowed and sighed for the coming of my blessed Lord and Master, the Crisis was sent to me by a Sister whom I had long known and loved. This, so far as the coming of the blessed Redeemer is concerned, just met my case. I could commune with dear brothers and sisters, who, like myself, were weary, care-worn pilgrims, and had long eaten their bread with "bitter herbs," and now long for the appearing of their divine Master.

But while we are thus so ardently desiring to see the King in his beauty, do not let us cease for a single moment to be bright and shining lights to the world around us. Let us ever and always bear faithful testimony against the wicked system of slavery, which now is eating at the vitals of our government as doth a canker. Let us do all we can, by prayers, conversation and example, to put down this "sum of all villainies," and to bring about the glorious jubilee of four millions of helpless bondsmen; and though our nation may continue to hold on to the oppressed till God shall slay our first born, and the wail for the dead shall go forth from every house in the land, yet let our skirts be clear of our brother's blood; and if we should not rejoice over their emancipation till Jesus comes in person to deliver them, let us so demean ourselves, that when he does "make inquisition for blood," we shall be remembered not as the enemy, nor as the idle looker-on, nor as the heedless passer-by, but as the known and avowed friend of the suffering slave; that when we saw him we fed him, when thirsty we gave him drink, when sick and in prison we visited and comforted him. Then will it be said to us, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

And now, dear brethren and sisters, I have given you a short synopsis of my life and feelings up to the present time. May I have your prayers and sympathies, and very soon be permitted to greet you in the kingdom of our blessed Savior, where face to face I may tell you the wonders of redeeming love in my salvation. Till then I bid you all adieu, with the hope of speedily extending to you kindlier greetings in the resurrection morn of eternity.

MARY A. TIBBENS.

Lancaster, Ind., Feb. 13, 1862.

☞ A great convocation of Bishops is to take place at Rome, in the spring, to attend the grand ceremony of the canonization of the twenty-three Franciscan martyrs. The London Tablet anticipates that a striking and energetic protest in favor of the Temporal Power of the Holy See may be one of the results.

☞ The city of New York consumes ten thousand dollars a day in cigars, and only eight thousand five hundred in bread.

One Word.

For the Crisis.

Bro. H. Munger asks if the writers of the Crisis cannot be induced to *sign their names* to their articles. For my part I love to know *who* is speaking to me, when I listen to anything read from that paper. I don't fancy the idea of hitching on such long names as *some* of us have,—longer than the articles they write. But it often happens that some "little one" writes, and in shooting *high* hits some of the big folks. *Then*, taking advantage of the *name*, we hear them saying, "Better have left that for your *superiors*, or the *Elders* to write. Rather above your years." In such cases, such folks do not deserve to know an author's name. When all agree to let little folks speak as big words as they can, without reminding them of their littleness, it may be well to spell out *names*. M. M.

Canada.

Correspondence.

From Eld. A. Ross.

Bro. Grant:—I have just returned from my eastern tour; have been absent thirty-one days, traveled five hundred and seventy-five miles, attended forty-three meetings, preached thirty-nine times,—with what effect, I must leave the Judge of all the earth to determine at the great day of assize. So far as my own knowledge goes, I feel compelled to say, "Who hath believed our report, and to whom is the arm of the Lord revealed?" I hope, however, time will show that "our labor has not been in vain in the Lord."

In my journey I met many old friends, with whom I have in days past taken sweet counsel; and to look upon them once more was like face answering to face. But my heart was made sad on account of the ravages of the fell monster, Death. There has been a great mortality in the East. Many aged pilgrims have finished their course, and repose in the silence of the grave. But the strange work of the enemy has not been confined to those of advanced years. Blooming youth and innocent infancy have been and are being swept away from scenes of time and sense. From family circles where a few weeks ago was heard the united song of praise, there now arises the bitter wail, like that of Rachel refusing to be comforted for her children because they are not. Our beloved brother and sister Dammon are among the number who have drank deep from affliction's cup. Two of their children, Mary Jane and Lizzie, beautiful young women, beloved by all who knew them, have fallen; but they have gone safe—they "sleep in Jesus." May the sweet consolations of the gospel be the portion of the bereaved family. It is only a little while and "thy children shall come again from the land of the enemy." O! how blessed will be the morning of Zion's redemption, when the face of the covering cast over all people, and the vail that is spread over all nations, shall be destroyed; when death will be swallowed up in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth. My greatest ambition is to live so as to welcome the King of glory, and share the blessings of immortality at his coming.

From Bro. Josiah Kellogg.

Bro. Grant:—I wish to ask the Christian Advent brethren, and more particularly those in the western portion of Vermont, do we believe that we have been following cunningly devised fables, while we have tried to get the world aroused to prepare for the coming judgment and kingdom of Christ? If we think we have not, then why not try to do all in our power to rescue our fellow men from approaching destruction? Would it not be for the good of our cause to adopt some more efficient way to do the great work that is before us, by doing as the churches have done in Maine, R. I., Iowa, and nearly all the rest of the States; forming the churches into a conference, or conferences, especially those on the west side of the Green mountains? We have only to look at Maine, to see what the result of such meetings has been.

And now, I wish to ask the churches in Castleton, Poultney, Hebron, Salem, Rutland, Addison, New Haven, Hindsburg, Waterbury, Swanton, Essex, Rouse's Point, and all others that are in those regions, to write on this subject; and at once call a meeting of that kind, at some one of those places. It would be well to appoint such a meeting in as central a place as convenient, so as to make the expenses as equal to the different churches as possible.

Lincoln, Vt., Feb. 16, 1862.

From Bro. Israel Damman.

Bro. Grant:—I would be glad to see you once more in the flesh, and sit down by your side and hear words from you in this trying hour. This winter has been the most trying that I ever saw. The scenes that have passed before me have been such as the prophet saw, when he cried out, "All flesh is as grass, and all the glory of man as the flower of grass." Dear brother, we are in sorrow. Two of our children have been torn from us in haste, and borne to the land of the enemy; but I hear the prophet say in the name of the Lord, they "shall come again to their own border." Yours as ever.

☞ Thunder makes the noise, but lightning does the work.

Obituary Notices.

Fell asleep in Jesus, Jan. 25th, 1862, at the residence of her parents in East Weare, N. H., Sister Hattie M., daughter of Eld. Benjamin and Mary Locke, aged 24 years and 8 months.

Her sufferings were long and severe, but she bore them without a murmur, calmly trusting in Jesus. We sorrow not as those without hope, believing that soon Jesus will come and unlock the graves, and bring her with all the saints from the land of the enemy.

She embraced religion when twelve years of age, and even exemplified it by her holy life and godly conversation, rejoicing in the glorious truths connected with the second coming of Christ.

She was deeply interested in the Health Reform, and was a firm supporter and consistent advocate of the reform dress for women, for which cause she suffered much, but she meekly bore the scoffs and reproaches of the slaves of fashion, choosing rather to suffer than stifle her convictions of right. Deeply do we feel her loss, but we hope ere long to meet her where sickness and death are known no more.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening,
When it falls among the trees."

G. Frank Locke.

East Weare, N. H., March 12, '62.

[*Herald, please copy.*

Died at Rocky Brook, R. I., March 5th, 1862 of consumption, Gideon, son of George and Mary Ann Ecclestón, aged 18 years and 5 days.

Our brother and sister are again bereaved. The cruel destroyer has seized upon another inmate of the household, and made him his victim. Truly this world is one of sorrow, especially to them. The bud of two years, the young and light-hearted girl, the young woman, and now the young man, just coming to the prime of manhood, it has been their hard lot to consign to the silent tomb; but their hope is in God, who alone can sustain amid the accumulated trials. They look forward with faith's expectant eye to the time when "them which sleep in Jesus will God bring with him;" when death's cruel hand will be stayed, and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"A little while" we'll roam through scenes of sadness,
With hearts nigh broke, with sorrow ever near,
"A little while," and then with hearts of gladness
We'll rest at home, and never know a fear.

Died in Palmer, Mass., Feb. 25th, 1862, Hattie L. M., wife of Orrin P. Allen, aged 19 years.

It was but a few weeks since, that I was called upon to record the sudden death of a dear sister. But now, alas! a higher and stronger wave of affliction has swept over me, beneath which, my saddened soul has well nigh sunk in despair. The strong hand of death has removed a loved companion from my embrace, and now she lies cold and silent in the grave, where tears and prayers cannot call her forth, till the morning dawns.

During the last week of her existence she suffered severely from nervous pain; but during the intervals of quiet she conversed freely of approaching dissolution. She said she was reconciled to the will of God, and felt ready and willing to go at the angel's bidding. I often found her in prayer when I approached her bedside, praying for herself, and for the blessing of God to fall upon her husband and darling child, not yet old enough to feel a mother's loss. For a few hours before she died, her pain ceased, and she remained as if in quiet slumber, till the heart ceased to pulsate, all unconscious of the grief-riven hearts that bled for the departing loved one.

In compliance with her request some days before her death, we carried her remains to Vernon, Vt., where the writer's friends reside. Just two years before, she had passed over the same road a happy bride. Now she returned a pale, cold, silent member, to be looked upon by tearful eyes. Ours was a sad meeting at the station in Vernon, with her brother and two sisters from Boston, and my friends. My pen refuses to describe more of that scene.

Since then, we have listened to the consoling words of the gospel, left on record to bind up the stricken heart of the mourner. Since then, we have taken the last look of her we loved so well, and have deposited her cold form in the cheerless earth. Surviving friends have mingled tears of love and sorrow together, and have parted; yet, not without hope of one day beholding the dead loved one, clothed with immortal life. May we, who survive, so live as to meet her in Paradise restored, where partings are never known, and death never severs the tie of love.

Orrin P. Allen.

Feb. 28th, 1862.

Died in Williamstown, Feb. 22d, Mr. Parker Cook, in the seventieth year of his age.

The deceased was a firm believer in the unconscious sleep of the dead and the final destruction of the wicked, and he labored much to make others believe what seemed to him to be the teaching of the Bible. He was a good man, much loved and respected by all who knew him. Although aged, and somewhat infirm, he never ceased to labor for the happiness and comfort of others. The sick and needy were always sure to receive at his hand all the service he was able to give. Thus he lived and labored until sickness confined him to his room, which was but a short time. He leaves a wife and four children to mourn his loss; but he has left them a pure example, which, if they follow, will prove of more value than silver and gold.

C. F. Solomon.

P. S. Prof. Albert Hopkins preached an excellent discourse upon the occasion, from Luke 2: 25, 29.

☞ An English embassy has just returned from congratulating Radama II., new king of Madagascar, whose mother, the persecuting queen, (Ranavolo) is dead. She has killed during her reign more than 100,000 persons, sometimes 1,000 at once. She was an unflinching opponent of christianity, and has executed 2,000 christians for their belief.

FOREIGN NEWS.

By the arrival of the Steamship Africa, we have news from Liverpool to Mar. 1st, Queenstown, Mar. 2d.

In the French Senate, Prince Napoleon demanded that the French troops should evacuate Rome.

The Committee of the Prussian Chamber of Representatives passed resolutions recognizing the Kingdom of Italy.

Paris, Mar. 2. The discussion in the French Chamber excites the greatest interest. Prince Napoleon asked a suppression of the temporal power of the Pope. La Guerroniere, the known confidant of the Emperor, spoke in favor of the temporal power. The Ministry declared that they would explain the policy of the Government on a future occasion.

ITALY.

Some anxiety is beginning to be felt about the health of the King of Italy, and, if any thing serious were to happen to him, now that Cavour is gone, there might be more continental unpleasantness.

It is officially announced that a treaty of commerce, on free trade principles, and a treaty of navigation, will shortly be concluded between Italy and England.

The Queen's Health. The London Spectator says: "The Queen's grief is immeasurable, and her depression is said to be regarded by the court with the deepest sympathy, not now unmingled with some anxiety. All the official allusions confirm this rumor.

The Capitular Vicar and the clergy of Messina had signed a respectful address to the Pope, setting forth the necessity of a separation between his temporal and spiritual power. The address expresses confidence that the Pope will accept the wise propositions of the Emperor of the French and of the King of Italy. The clergy throughout the whole of Italy will probably follow the example set them by their brethren at Messina.

France has sent the strongest recommendations to the Pontifical Government to accept terms for renunciation of temporal power, that French occupation may cease, and the present situation be ended. The Pope's reply shows no disposition to yield.

In Austria the Danube had inundated a district of country in which no less than 80,000 persons were rendered houseless. Rain fell for four days, almost without interruption. Bridges and viaducts were destroyed, and the railroad service was nearly all suspended. Several towns were also inundated by the Danube, including Presburg and Pesth.

Joseph Mazzini now lies on his sick-bed in London, with every prospect of dying an exile in a strange land.

DOMESTIC NEWS.

Washington, March 11. A telegram from Fortress Monroe this morning reports all quiet there and at Newport News.

Manassas has been evacuated by the rebels, and our forces have taken peaceable possession. No other news of public interest has been received this morning.

The Intelligencer asserts positively that we occupy Centreville, and that the rebels have evacuated Manassas. It says the above was confirmed by intelligence received at headquarters last night.

Centreville, March 11. Yesterday morning our forces, amounting to upwards 2000, proceeded to Centreville and occupied the village about four o'clock in the afternoon. It was altogether deserted. The entire command proceeded to Manassas, arriving there in the evening. The rebels had destroyed as much of their property as they could not carry away, by fire and otherwise. The bridges, railroad track and depot in that vicinity were seriously damaged, and nothing but ruin and desolation were apparent.

Upon close examination it was discovered that before evacuating their much boasted stronghold, the rebels had set fire to such of their commissary stores as they could not conveniently carry off. The place presented a scene of the utmost desolation—a mass of black and charred ruins.

The rebels also blew up the bridges along the line of the Alexandria railroad for some miles below Manassas. Such of the locomotives as were out of repair were also destroyed, it is supposed by being blown up, and the vicinity of the depot is covered by fragments of machinery belonging to the destroyed locomotives.

THE BATTLE OF PEA RIDGE.

Springfield, Mo., March 11th. A special dispatch to the Republican says a messenger arrived at 10 o'clock last night, bringing additional intelligence of the battle. The engagement took place on Little Sugar Creek, where a skirmish took place on their march down. In anticipation of an attack on the south side, Gen. Curtis ordered the trains to be drawn up on the north side, but unexpectedly the attack was commenced on their rear, north of our army, by 1500 to 2000 cavalry. Gen. Sigel with 800 men protected the train for several hours, alternately retreating and stopping to hold the rebels in check while the trains pushed backwards to the main bodies of the army.

While thus engaged Gen. Sigel was three times surrounded, but he cut his way through each time. The principal fighting on Thursday was done by Gen Sigel. In this way on Friday the engagement became general, and continued so throughout—the officers behaving with much gallantry. The most exposed position was occupied by Col. Carey's division, and the greatest loss was suffered by them.

A letter from Col. Carey says that the losses in the 4th and 9th Iowa, 35th Ill., and 25th Missouri are from 150 to 200 in each regiment killed and wounded.

Only 300 of the 24th Missouri were present, but they lost 29 killed and a large number wounded. The 12th and 17th Missouri, 3d Iowa cavalry and 8th Indiana lost about forty each. Among the wounded are Gen. Asboth, Col. Carr, Lieut Colonels Gilligan and Henon, and Major Coyle of the 9th Iowa.

The rebel officers killed and wounded are Brig. Gen. McCulloch, killed; Brig. Gen. Slack, dangerously wounded; Col. McIntosh, killed; Col. B. H. Rives, dangerously wounded; Col. Herbert, killed or dangerously injured; Major Gen. S. Price, slightly wounded.

Thirteen pieces of artillery were captured by our men. Among them is one lost by Gen Sigel at Wilson Creek.

Our loss is regarded as 800 or 1000 killed and wounded. The rebel loss is not known, but is supposed to be 2000 to 3000. A large number of rebel prisoners were taken; probably 1500. Two thousand Indians were engaged in the battle. Eighteen of our killed were scalped by them. Gen. Price with about 1000 men retreated northward, and then took an easterly direction. The rebels were completely defeated.

New York, March 12th. The Herald's Washington dispatch says that Gen. McClellan has taken up his headquarters at Fairfax Court House.

Before dark last night, Col. Averill, with a large body of cavalry, entered the rebel works at Manassas Junction, and bivouacked for the night amidst the ruins of the rebel stronghold.

It is reported that in their retreat the rebels destroyed the railroad bridge across the North Fork of the Rappahanock. In their haste they left behind straggling parties of soldiers, who seem very glad to be made prisoners.

Everything at Manassas indicates a precipitate flight of the rebels. All the log huts are standing and an immense number of canvass tents. Some caissons were found, but no guns. Piles of bullets and cartridges were left in the tents, and immense quantities of Quartermaster's stores.

In one place were discovered about 30,000 bushels of corn which had been set fire to and was still smoldering. The troops found abundant rebel trophies—pack saddles, army orders, muskets, revolvers, bowie knives, letters, &c. Over one thousand pack saddles were found, all new, and marked C. S. A. The people in the vicinity state that prior to the evacuation there were 100,000 rebel troops at Manassas and Centreville.

Log tents, ample to accommodate 30,000 troops, remain. Heaps of dead horses cover the fields in the vicinity. Log huts are strewn all along between Centreville and Manassas. The railroad track is undisturbed, except the bridges. The stone bridge across Bull Run on the Warrenton turnpike is blown up, as also the bridge across Cog Run, between Centreville and Manassas.

Washington, March 12. General Fremont will return to Washington this evening or to-morrow.

The work of repairing has already commenced on the bridges injured by the rebels at Bull Run. The probability is that the railroad to Manassas will be in running order this week.

By an arrival at the Navy Yard to-day it was ascertained that the rebel batteries at Aquia Creek were evacuated yesterday morning, whether permanently or not we have no means of ascertaining.

New York, March 12. The Tribune publishes a letter from Elizabeth City, dated 4th inst., giving the rumor that Gen. Bragg with all his forces, numbering 7000, arrived yesterday from Pensacola, which place he evacuated after destroying fortifications, guns, etc.

A special dispatch from Washington to the Philadelphia North American reports that Beauregard has been appointed Commander-in-chief of the rebel army, and the evacuation of Manassas was at his suggestion. It is further said that he has arrived at Richmond.

Washington, March 14. President Lincoln has just received a message from Brig. Gen. Strong, saying that New Madrid (Missouri) is ours.

Cairo, Ill., March 14. The rebels evacuated New Madrid last night, leaving a quantity of guns and stores they were unable to carry away. Some fighting took place yesterday between their gunboats and our siege batteries, in which we lost twenty killed and wounded. A shot from one of their guns dismounted one of our 24 pounders killing four or five men.

Washington, March 13. Gen. Halleck has telegraphed the following.

"Our artillery and cavalry yesterday attacked the enemy's works one half mile west of Paris, Tenn. The enemy was driven out with a loss of 100 killed, wounded and prisoners. Our loss is Capt. Bull of the artillery, and four men killed and wounded.

A cavalry force sent out from Lebanon, Mo., attacked one of Price's guerilla parties, killing thirteen, wounding five, and capturing over twenty prisoners, among whom was Brig Gen Campbell, the commander.

Chicago, March 17. The Federal mortar and gunboats, in strong position, attacked Island No. 10 on Sunday evening. The enemy have forty-six guns that we know of. No result up to this hour. The practice of our gunners is splendid.

Gen Pope has New Madrid so fortified as to command the river below the island. Firing was heard there during the whole of Sunday, supposed to be at gunboats attempting to run the batteries.

It is thought that the rebels cannot escape, indeed, it is almost sure that twenty thousand of them will be taken.

Cairo, Ill., March 16. The rebels at Island No. 10 have a very strong position. Forty-six guns have been counted. Eight mortars shelled the battery above the Island to-day. The enemy left it several times but returned. They only fired with two guns. Our shells reached the Island easily. Gen. Pope has sent dispatches to Flag Officer Foote saying that his heavy guns command the river so that neither steamboat nor gunboat of the enemy can pass.

Firing has been heard in the direction of New Madrid all day. It is supposed that the rebel gunboats are trying to force a passage.

Seven rebel transports near Island No. 10 are hemmed in. The encampment of the enemy is visible, and is supposed to be large enough for 15,000 to 20,000 men.

St Louis, March 17. In response to a serenade to-night, General Halleck announced from the balcony of the Planter's House, that Island No 10 is ours, with all the ammunition and transports the enemy had there. He said, also, that another victory had been gained in Arkansas, in which three rebel Cols. were captured. The particulars have not transpired.

Sandy Hook, N. Y., March 17. Steamer Roanoke, from Havana has arrived with Vera Cruz dates to the 4th.

The Spanish troops were returning from the interior. The English forces are to leave the country. The French forces are en route for Tehuacan. The Spaniards for Orizaba.

Marquess holds the road from Vera Cruz to Mexico.

From California.

San Francisco, Jan. 17. During the last fifty hours it has rained hard, almost incessantly, the storm still continues. Yesterday noon the water at Sacramento commenced rising again.

The third complete inundation of that city is unavoidable. The area of land now overflowed in the State is twenty miles broad and two hundred and fifty miles long, taking in upwards of three millions of acres,—a considerable portion being actually fenced and tilled, it is estimated that 4,500 cattle and sheep have been drowned since the winter commenced.

The unprecedented succession of tremendous storms has wasted the mining where the ground was previously upturned and dug over, producing great changes, rendering probable a large increase in the gold product from the Placer diggings for the ensuing season.

The California journals, in giving an account of the late disastrous floods with which they have been visited, state that the Chinese have been very great sufferers. No less than forty-five Chinamen were carried away in their cabins at Oregon Bar, in Placer county. The Chinese hongs in San Francisco have since received letters from the interior of the State, that nearly one thousand Chinamen were washed away from Long Bar and drowned.

Notices, &c.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 23d, 1861, to Feb. 10th, 1862, $432.89.

J. S. Arnold	$ 1.00
A. C. Haley	2.00
R. G.	25
S. R. Gilman	1.00
J. Douglas	5.00
R. G. Gladstone	1.00
H. A. Grout	1.00
P. E. Armstrong	1.00
S. S. S. Brown	2.00
A. Logan	1.00
S. H. Bowman	1.00
D. Veazey	25
F. A. Ketchum	1.00
A Friend	2.50
W. B. Keyler	.22
J. Douglas	5.00
M. Morehouse	1.00
J. Brown	1.00
E. Watson	1.00
Church in Woodstock, N. B.	2.00
C. Stratton	1.00
E. Phelps	3.00
M. J. Smith	1.00
Joseph Gregory	60

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

Meeting in Dansville.

The Lord willing, there will be a two days meeting in Dansville, Livingston Co., N. Y., to commence Friday evening, April 25th, and close the Sunday following. Ministers and brethren from abroad are cordially invited to attend. Frank Burr, for the church.

Notice.—R. I. Q. C.

The next session of the Rhode Island Quarterly Conference will be holden in Danielsonville, Ct., commencing Wednesday, March 26th, at 2 o'clock, P. M., and closing Friday evening, the 28th.

This conference has been signally blest at nearly all of its sessions in the past. Though never large in numbers, it has sometimes been *mighty* in power. Those who have come have brought *life* and *love* and *strength* with them. Dear brethren and sisters of R. I. and Ct., let the coming conference be no exception. Let each church send one delegate or more without fail; what if it does cost a trifle to come, the good imparted and received will repay "an hundred fold." The first one of these meetings I attended cost me *five dollars*. The blessing I got *wealth* could not buy. If really impossible to send a delegate, then send us a good hearty *letter*. No matter if several in each church write. You don't know how eager we listen to tidings coming from the scattered "household of faith." Cheer us with a word. If you are burdened, we beg a chance to share those burdens with you. Come, then, let us rally for God. Come from far and near. Come, brethren in the ministry, in the name of the Lord. Come, and the hospitality of the church in Danielsonville shall bid you welcome. H. F. C., *Secretary pro tem.*

Western Grove Meetings.

Spring is approaching, and the season for holding grove meetings will soon be here. My arrangements for this enterprise will be made sometime in advance. All who are desirous of my services in this enterprise will please remember that they must correspond with me in season. Don't expect that I can comply with a tithe of the calls, for want of time, but will try to arrange for the interest of the cause. W. Sheldon.

Merrimack, Sauk Co., Wisconsin.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'Cullock, Sec. of Conference.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer.—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars we send them two dollars worth, for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston, (Lowell Street Chapel) Sunday, March 23d and 30th. EDWIN BURNHAM.

Danielsonville, Ct. March 18th, 19th and 20th
Castleton, Vt, from March 22d to 31st
M. GRANT.

Manchester, N. H. March 30th
C. C. STEARNS.

Westboro. Tuesday evening, March 25th, if informed to that effect soon.
Worcester. Wednesday, March 26th
Attend conference at Danielsonville Thursday and Friday, and from there West, as the door may be opened. JUDSON AUSTIN.

Hartford. Sunday, March 23d
Boston, Chapman Hall, from Tuesday, March 25th, through the week.
East Boston. Sabbath, March 30th and April 6th
The last three Sabbaths in April not engaged.
My P. O. address will be Boston, Crisis Office, until April 12th. HIRAM MUNGER.

East Boston. Mar. 23d
Exeter, N. H. April 6th and 13th
East Boston. April 20th
W. S. CAMPBELL.

Plymouth Hollow, Ct. Sunday, March 23d
GEO. L. TEEPLE.

Union, as A. Morse may arrange, evening, Mar. 22d and over Sunday.
Abington. evening, Mar. 25th
as brethren may arrange. P. C. RODMAN.

Westfield Farms. March 23d
S. S. BRAZEE.

It is expected that Eld. L. H. Shipman will preach at Lake Village, March 23d, and Eld. J. Couch April 6th. Bro. A. Bean, March 16th.
D. G. DRAKE.

Eld. G. Douglass will preach in Yarmouth, Me., March 30th. At Richmond, Me., April 13th.
R. R. YORK.

Clark Town. Mar. 23d
Melvin Village. Mar. 30th
T. W. PIPER.

South Windsor, Ct. Mar. 23d
Axe Factory. evening, Mar. 24th
Abbington. Sunday, March 30th
C. GOODRICH.

APPOINTMENTS FOR BRISTOL, CT.

S. P. Babcock. Mar. 23d
L. K. Bellows. April 6th

Warehouse Point. March 23d
South Windsor. March 30th
J. K. BELLOWS.

Business Department.

Letters Received.

J K Bellows, A S Knowles, H Humphreville, Mary E Streeter, T S Marshall, P. P. C., J C Rogers, B G Carre, D T Taylor, M E Erwin, S G Gidley, S Oogley, E W Hatch, I C Wellcome, W Sheldon, M. S. H., S S Brewer, H Munger, L J Beach, G Moyer.

To Correspondents.

T. G. Newman—All right.

F. H. Berick's P. O. address is Boston, Mass.

Eld. Israel's Damman's P. O. address is Corinna, Me.

To Sr. M. M. Henry—Bro. L. Reimer, Philadelphia, wishes to know if you received the German tracts sent the 4th inst.?

[illegible] J. R.—Bro. R. V. Lyon's P. O. address is Spencerville, C. W.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

M Downing 363, A P Hyde 319, E Ketchum 354, Mrs. F. Eaton 364, L Howard 364, T D Bailey 364, W W Wheeler 353, W Howard 364, I S Randall 321, J P Davis 392, L Wade 360, G H Carroll 363, C G Rodman 370, P C Rodman 370, C Crawford 364, S Crispin 363, Wm. Kelley 31-, S P Clark 364, J C Libby 345, P H Googins, 348, H White 343, J H Santell 364, A Ellinwood 363, J Rogers 352, A M Alvord 363, H Tripp 364, S Sanderson 364, P Blanchard 326, A M Humphreyville 351, Eld. G Douglas 364, S Haskell 364, T Williams 360, H D Sharp 363, S M Phelps 363, R Allen 364, E Dodge 331, C Flint 364, N Clark, Jr., 357, Z Grovier 377, Jas. Thorpe 338, John Thorpe 358, W J Cady 355, R Woodward 338, J Boutwell 338, L Green 352, W C Iller 338, J Ross 346, A S Richards 364, O S Lee 364, H A King 276, A Annis 364, J Kine 364, G W Libby 313, D C Terry 377, D Allen 363, M J Burrows 364, Mrs. C Darrow 355, J Crowley 353, J Nelson 361, W H Shackford 360, W Keith 364, C Hopkins 364, M Christenson 364, M M Ross 367, W Stark 377, Oliver Hough 363, A T Harrington 364, F W Henry 312, W A Wyatt 363, H T Miller 426, J Jenkins 364, C Whiten 364, L Taylor 364, A S Ford 377, T W Haskins 355, M Schmidt 364, L E Rand 364, R Call 364, M A Pote 364, C A Holt 338, J Clothey 357,—$1 00 each.

A S Libby 340, Mrs. C Durkee 355, N Shumway 390, H Card 320, E Pond 300, L Spencer 437, A H Cutter 390, L B Potter 372, J Leighton 364, W Jackson 390, J M Howard 406, E A Marsh 389, D H Warren 364, J Bailey 338, M D Richardson 364, W Cowdry 325, G Berry 334, A Arnold 320, A W Stearns 389, L Stone 316, S Bliss 364, C W Richards 390, A Smith 364, S Parsons 395, S Freeman 390, J C Bastian 390, H B Gilbert 345, D Miner 364, J Dudley 390, J B Morgan 338, J P Blaisdell 364, H E Sanbo 338, E S Mudgett 338, J E Phelps 382, F Laurent 394,—$2.00 each.

J M Woodworth 346, E Dole 316, J Phillips 338, J Converse 390, L C Utley 370, Dr. C W Buringer 338, Dr. A Decker 360, John Pope 353,—$3.00 each.

M Merrill 364, $1.82; A Bailey 349, 50 cts; R H Noe 345, 50 cts; Geo. Smith 345, 50 cts; W M Hall 338, $4.00; J W Doten 338, $2.44; H G Thompson 417, $4.00; W H Mitchell, 13 copies, 364, $11.10.

BOOKS AND TRACTS.

M Merrill 18 cts, A S Libby $1.39, S Crispin $1.00, S P Clark $1.00, A M Alvord $1.00, L C Utley 13 cts, H T Miller $1.09.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Brn. Higgins' and Wellcome's medicine.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $2.00 per hundred. 5 cents single, or 6 cts. with post.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked, between W. W. Clayton and M. Grant. Price 25 cts; postage 8 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-4d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

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Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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This work contains a statement of the Scripture teachings concerning how men shall come to be forever "with the Lord;" including lengthy and critical discussions of Paradise, Hades, Sheol, the Intermediate State, and other matters of interest; while it serves to cheer the heart-stricken and end with the hope of glory when Christ, who is our life, shall appear.

The Voice of the Church on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and published by H. L. Hastings. 4th edition. 420 pp. 12mo. Price $1.25.

This is the ablest work extant on this subject. It proves that the common notion of the world's conversion was unknown to the Church of Christ for 1500 years. It quotes the views of some four hundred of the greatest theologians, [illegible] of each, and presenting their [illegible] in their own words. Multitudes of commendatory notices from preachers and papers, of all kinds, might be quoted. [illegible]

Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. Third, cloth, 40 cts. Paper, 25 cts.

A masterly expose of the grand delusion of the age, which has shielded many and recovered some from this snare of Satan. [illegible]

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☞ H. L. HASTINGS publishes about SIXTY DIFFERENT TRACTS, [illegible]

A Plea for Peace.

BY [illegible]

"Lay down the axe; fling by the spade;
Leave in its track the toiling plow;
The rifle and the bayonet blade
For arms like yours were fitter now.
And let the hands that plied the pen
Quit the light task, and learn to wield
The horseman's crooked brand, and rein
The charger on the battle field."

Thus vengeance calls, and "lusts" of men,*
To bathe the land with brothers' blood.
Pause now, O christian! list again
To Him, the holy and the good:
"Whence do your wars and fightings come?"*
Not from the wisdom from above—†
Pure, peaceful, gentle, like heaven's home—
Thy foes commanding thee to love.‡

"Put up thy sword within its sheath,"§
And pray for those who do thee wrong;‖
Detest the wisdom from beneath,
And in My fear shalt thou be strong.¶
Shall followers of the PRINCE OF PEACE
Take "rifle and the bayonet-blade"—
Mangle and rend the very house
The temple of God's Spirit made?

Is this the armor of the cross
Where our Exemplar loved and died—
When, for his foes in holy prayer,
For God's forgiving love he cried?
Shall thy profession worthless prove?
"My weapons are not carnal," sir;
In holy faith and hope and love,
I shall be "more than conqueror."**

Wilt thou the law of man obey
Rather than His who reigns above?††
Acknowledge now God's rightful sway,
And yield thy heart to christian love
Philadelphia, Jan. 23d, 1862.

*James 4: 1. †James 3: 15. ‡Matt. 5: 44. §John 18: 11. ‖Matt. 5: 44. ¶Prov. 14: 26. **Rom. 8: 37. ††Acts 4: 19.

From the American Baptist.

For the Crisis.

Human Ghostology.—No. 11.

16. Luke 16: 22, 23;—"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in *hades* he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." This is either a literal case, or it is a *parable*. If it is a literal historical statement of a past occurrence, it furnishes *no proof* in favor of the existence of a *ghost-man*. *Firstly;* Lazarus "*died* and *was carried*"—not his body died and his soul was carried. The very being that "*died*" was carried. *Secondly;* he was carried "to *Abraham's bosom*"—not to heaven. A literal Lazarus literally dies, and is literally carried to the literal bosom of literal Abraham, *if this is a literal case*. *Thirdly;* the rich man dies and is buried—not a word said about his soul. "In '*hades*,' not in *gehenna*, 'he lifted up his eyes'—not the eyes of his *ghost*—and sees Abraham and Lazarus—not their ghosts—requests Abraham to send Lazarus—not his ghost—to bring water to cool his tongue. Not a word about the *soul* of either the rich man or Lazarus. But if this is a literal case, and it should be admitted that their souls were *meant*, though not *mentioned*, it would follow that the home of the *saved* and the home of the *lost* are within *sight* and *hearing* of each other—for the rich man and Abraham *see* and *converse* with each other. If it be said that a *ghost* can *see* and *hear* further than we can, it will not change the matter, for the wails of the damned and the shrieks of the lost would drown the songs of the redeemed, and sadden the hearts of the saved. Imagine a lovely mother standing on the shining shore of deliverance. Just over yonder gulf, *in plain sight*, are her unfortunate children writhing in keen anguish and excruciating pain; she hears their shrieks of anguish, their wails, their groans, their cries: she turns her eyes away, but cannot forget the sight; she tries to sing, but the bitter cries, and loud groans, and piercing shrieks of her children sound in her ears. Would there be any joy in such a region? Can any one rejoice to think they are going to such a home? Would not a hell in sight and hearing of heaven, cast a gloom over the hearts of the redeemed? Can any one wish to go to a place where they will be compelled to gaze upon, and listen to, the sufferings and groans of their own kinsmen? Yet, if this is a literal case, heaven is just such a place. Who believes it? No one. Then admit this to be a *parable*; and *if* a parable, it is not our present object to tell what it illustrates, our object in noticing it being simply to show that it does not touch the existence of a *ghost-man*. Suffice it to say that, as *in a parable*, wheat is not used to mean literal wheat, or tares to mean literal tares; so neither in a parable is a rich man used to mean a literal rich man, or Lazarus to mean a literal Lazarus.

17. Luke 20: 38; "For he is not a God of the dead, but of the living." Christ is here refuting the non-resurrection theory of the Sadducees, who claimed that death was an *eternal extinction*. He commences by saying, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. [How would that prove a resurrection?] For he is not a God of the dead, [*in the Sadducee sense of death*,] but of the living, [*or those that can be made alive*,] for [*prospectively*] all live unto him." While in the *Sadducee sense of death* he is "not a God of the dead," that is, those who are *eternally dead*, yet in the *ordinary sense of death* he is "Lord both of the dead and living." Rom. 14: 9. Any other interpretation would make Christ's attempt to prove a resurrection, in this argument, *fruitless*; and would also deny that Jehovah is the God of the *bodies* of these patriarchs, for all admit that their *bodies are dead* in the ordinary sense, but *not in the Sadducee sense of death*.

18. Luke 23: 43; "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Three days *after* this, Jesus expressly declared, "I am *not yet ascended* to my Father." John 20: 17. Now as Christ cannot contradict himself, it may be well to inquire if his promise to the thief has not been misunderstood? In order to get a correct understanding of that promise, we should find out what originated the promise. We find that it was given in *reply* to the following *request:* "Lord, remember ME [not my *ghost*] when thou COMEST [not when thou *goest*] into thy kingdom." The thief had not prayed to be taken to a kingdom at *death*, but at the *Lord's coming*. By placing the comma after "*to-day*," as it is found in some Greek manuscripts, the Savior is not made to contradict himself three days afterwards, in saying, "I am not yet ascended;" and, furthermore, the Savior's *reply* harmonizes with the *request:* "Verily I say unto thee, to-day thou shalt be with me in Paradise," or my kingdom. When? Just when you prayed to be remembered, namely, when I come into my kingdom—*not before*. It is sometimes claimed that it would be superfluous for Christ to say to the thief, I make you this promise to day, as the thief knew what day Christ was speaking on. But no more so than for Moses to say, "I denounce unto you *this day*, that ye shall surely perish." Deut. 30: 18. The people knew what day he was speaking on, but that mode of speech has come to be used as a mode of positive expression. "Verily I say unto *thee* [not thy disembodied soul] to-day *thou* shalt [not thy soul shalt merely] be with ME [not with my soul simply] in paradise." The tree of life "*is in the midst of the paradise of God*, (Rev. 2: 7,) and the tree of life is also on the banks of the river of life in the *new earth*, under the reign of Christ (Rev. 22: 2); hence, Paradise will bloom in the kingdom of Christ, and the thief will there dwell. The penitent thief prayed understandingly. Christ confessed, at his trial, that he was "*born* to *be king*, but that his kingdom was "not from *hence*"—not from that time onward; but, said he, "*Hereafter* shall ye see the Son of man sitting on the *right hand of power*, and coming in the clouds of heaven." Matt. 26: 64. Understanding therefore that Christ was to be king, and that his kingdom was not of this age, but that he would come again in kingly "*power*," he prays, (as the quaking earth, and rending rocks, and midnight darkness dispels his unbelief in the Messiah), "Lord, remember me when thou comest into thy kingdom."

19. Luke 24: 37; "But they were terrified and affrighted, and supposed that they had seen a spirit." Nothing is here mentioned about a disembodied human spirit. The disciples knew of the existence of satanic "spirits and angels," called spirits, but they were never frightened by *human ghosts*. Says Bishop Ignatius, in referring to this text, in his epistle to the Smyrneans, about A. D. 100, "See that I am not an *incorporal demon*." Ignatius understood that a *satanic* spirit was referred to, instead of a human ghost.

W. SHELDON.

For the Crisis.

Hospital Rambles.—No. 4.

"Going to St. Louis again, I suppose, before long?" These words were addressed to me one morning by a merchant, near our place of residence. He was a Universalist by creed, but had heard me preach, and was reading on our views. Bro. Grant's discussion with Clayton had settled him on those questions. "I heard you was sick, and thought a nice ham would be good for you, so here it is; would have brought you some tea, sugar and coffee, but finally concluded to give you the money, and let you get what you needed most." And accordingly he handed me two dollars. "And when you go again to the Hospitals, *I* will pay your fare;" which he did. I had much rather have the money, as we do not indulge in tea and coffee. "Now, Sister Henry, if you can make it as *plain* on the *personality of God* as you have the rest of the Bible, I'm with you." Just at that moment my son came from the post office, bringing a package of "Everybody's Book," a donation from Bro. Smith, on the "Personality of God and the Devil"—just what I wanted, and came just at the right time. He took one of them gladly; and last week he told husband and myself that he was going to build a church at his own expense, and that community would help him, so as to have a place for *free speech*. He is able, for people can listen to the truth in a cheap house in this part of the world.

"But this is not the hospitals," says one. Well, patience! good Bro. and Sr., I am all ready; let us go. I do not have to get a "permit" any longer; my name is sufficient, or where I am known my face is a passport. Passing by the rocking-chair of an invalid, talking with him on the blessed truths of the Bible, a fine, noble looking woman stopped to listen to what I was saying to the soldier. A moment, and her face brightened, and eagerly reaching out her hand, she grasped mine, exclaiming, "*You are my Sister, God bless you!*" It was sweet to meet her there. You, that can meet those of like precious faith two or three times a week, can have no idea of the joy of that meeting between us. Strangers to each other's faces till that moment, as we stood there, with our arms around each other, two of the "lambs of the flock" in that great temple of Mars, where nearly a thousand of the noble and brave, the sick, dead and dying surrounded us. For the moment we forgot it all, every thing—sister had met sister. We asked each other's names.

"You are not the Sr. Henry of the Crisis—not Sr. N. M. Henry?"

"Yes." Then she knew me.

"Why, I have seen you here before. It was you, then, who scattered Bro. Hastings' books. The *mystery* is all *solved* now."

Her name I found to be Sister Lois Dennett, of Laporte, Ind., daughter of Bro. Harding, of Buchanan, Mich. There is a tie that binds our hearts that cold-hearted professors know nothing of. But time and duties called each of us away, and with true reluctance we parted.

Going into one room the same day, in another Hospital, a gentleman that I had conversed with, and had given some books, as soon as he saw me enter the room, raised in bed, eagerness and pleasure beaming in every feature, and exclaimed as he took my offered hand—

"How *glad* I am you have come. I was just thinking how I wanted to see you again. I was so sorry I had not asked your name. I wanted to write you a letter."

"What did you wish to tell me?" said I, as I wrote my address for him.

"I wanted to thank you for those books, and tell you that I had a *new Bible* and a *whole* God." (I had given him one of Bro. Smith's books.)

"Didn't you have a *whole* God before?"

"Oh! no. I was a *Methodist*, and their God, you know, is without *form*, *body*, or *parts*. Now I can see how Jesus Christ is the SON OF GOD. Now I can understand the 37th Psalm. See!" and he had his Bible turned down on the Abrahamic promise, the new heavens and earth of Isaiah, and so on through the book; the future destiny of the wicked, and the state of the dead and all. He made me think in his joy at receiving the truth, of a little child with his arms full of treasures. And when he gave me his "*God bless you!*" with tears in his eyes, I felt paid for a good deal of hard toil.

I gave a Baptist clergyman one of Bro. Smith's books the next day. He wanted more, asked me to speak to his people on Sunday evening, and gave me my subject—"*the kingdom of heaven.*" There are *six hundred members* in his church. I did so. My text was the words of the Savior,—"Blessed are the meek; for they shall inherit the earth." After the close of the sermon, the pastor arose and told his people that his "mind was *settled at rest* on that subject, the meek *will* inherit the *earth;*" and much more to the same effect. The closing prayer was made by one of the deacons. He "thanked God that they had not only *heard* the truth, but *many* of us *believe*." I never shall forget the swell of music that arose from those hundreds of voices (there were about seven hundred present) on that beautiful hymn, the chorus of which is—

"We'll go home in the morning,
Just at the break of day."

The church wished me to preach again on the signs of Christ's coming, which I did to an attentive audience. Oh! such prayers as pastor and people put up for me, and that they might receive the truth in good and honest hearts. One old servant (this was a church of slaves) prayed the "good Lord to bless her *little white sister*." It seemed as though one could not help but preach after such prayers. They commenced to pray and sing as soon as a few collected, and kept it up until time to commence the sermon. They received the word with joy. The pastor, after meeting, when the colored brethren and sisters were shaking hands with me, was busy selling Bro. Smith's books to his members who could read, and then gave me the money. Please, Bro. S., to receive my thanks. He bought of Bro. Blain's works sixty cents worth for himself, and I gave him some of Bro. Grant's works. Heard from him since then. He wants to hear more. I wish our preaching brethren could only go there to church. Call them goods and chattels!

But here comes an offer of a free pass to Fort Donelson. But that is a great ways to go alone. Another? Where to? Cairo! Well, I will see. Let God direct. Oh! the *vastness* of the field, and *all alone*. Who *is* sufficient for these things?

N. M. HENRY.

THE PRAYER MEETING.—A poor laboring man said, "I love the church, I love preaching, but dearer than all I love the prayer meeting; I always feel as if I was going into my Father's house when I go into the room where we meet for prayer."

We remember a pious cartman who was always found in his place at the prayer meeting; and when he was told that he ought to stay at home after the fatigues and exposures of the day, he replied, "I find I can rest all the better by going to meeting; I forget all my pains and labors, and feel stronger and better prepared for the next day's toil."—*Ex.*

☞ Cultivate your heart, as well as your farm or garden, and remember that whatsoever a man soweth, that shall he also reap.

For the Crisis.

Fret not Thyself.

"Fret not thyself because of evil doers."—Ps. 37.

Fret not thyself, dear Zion-bound pilgrim,
God's chosen one, patient, loving, true,
Faithfully striving his will to do;
Know still, however, holy trials come—
Fret not.

Bear yet still thy soul in patience ever,
Be not disheartened though foes mistrue;
Every word thou speakest kind and true,
Still thy duty do, faltering never—
Fret not.

Thou mayest be called to breathe around thee
Air poisoned by the slanderer's tongue,
Thine own heart unmercifully wrung
By the galling chains in which he's bound thee—
Fret not.

Though those around thee are ever willing
To lure thee from the God of love,
Thus drawing thy mind from things above,
Thy cup of misery ever filling,—
Fret not.

Trust thy Savior fully, doubt him never,
Seek him truly now, his faith be thine;
With immortal rays thy brow shall shine
As thy reward. Hope on, hope ever—
Fret not.

Beaver Dam, N. Y. JESSIE.

Correspondence.

From Bro. L. Boutell.

BRO. GRANT:—According to appointment, I visited the churches in Harvard and Stowe, Sunday, Feb. 9th. We had an interesting gathering. They came from Clinton, Acton, Holliston, and elsewhere, to confer upon the loss and gain of our pilgrimage, and whether it is best still to confess that, "after the way which they call heresy, so worship" we "the God of our fathers." Love, zeal, and warm-hearted fellowship were manifest, and all seemed to feel the power of truth, and a love for the same, confessing with their mouths their strong determinations to deny self, bear reproach, and persevere till tribulation should end in glory. Good stirring religion took the place of formalism, and all drank from the sweet stream of living water. All separated, wishing such blessed seasons might be enjoyed more often. How blessed to have the cementing love of Jesus to bind us together.

From Stowe,—my wife with me,—I rode to Newtonville, to visit Sister Field; upon my arrival, I found that the lovers of truth and of the appearing of Jesus were to have a meeting at Bro. Smith's the same evening; so we all were glad to improve the privilege of meeting with those who are not ashamed of Christ and his words. We found a few of *Abraham's seed* looking for a better country. As they were desirous that I should stay and have another meeting with them, I appointed the next evening, at Sister Field's. The time came, and we found quite an interest to hear this blessed message. It looked like former times, to see the people come together at short notice, some with horse sleds, bringing their neighbors. Thus we had another refreshing season with those of like precious faith, in looking over the last will and testament of our *Elder Brother*, to find *what* he had willed us, and *when* we are to get it. The result was cheering and blessed. All were inclined, by the grace of God, to be heirs of this incorruptible inheritance. This Eden looked so inviting, so desirable, that none would even consent to exchange their heirship for a "Heaven beyond the bounds of time and space." The *Bible* confirms our faith,—"The meek shall inherit the earth." The righteous shall be exalted "to inherit the land." Amen.

Brethren, beloved of God, hold *fast* the *inspiration of the Bible*. Let the word dwell in you richly by faith. Yea, believe it so as to have its Spirit and life. We need, and must have, the Spirit of God to keep us in this hour of *peril*.

Thursday, I went to Ashland, to visit the family of Bro. James Chickering, the only Advent family in the town that I knew. As they desired a meeting at their house, I gladly consented, and in a little while the neighborhood were apprised that meetings would be holden Friday and Saturday evenings, at the house of Bro. Chickering. There was a good turn out, and a good hearing, while I did the best I could to rightly divide the word of truth; and I could but hope that it might result in good to enlighten and save. Bro. James Chickering lives one mile west of the meeting house, and *craves* the *patronage* of the disciples at his pilgrim house.

Sunday, by request, we went to *Cordaville*, where a hall was offered us for meetings. This is a new place for our doctrines to be preached, but we found some of our faith in this village, and some at Southville. We went to the hall, and found due preparation for singing by the *choir*, and the people coming together to hear the word of *life*. We had a good congregation of attentive hearers, while we endeavored to present the plan of redemption in all its harmony, as given in the Scriptures of divine truth, letting the hearer judge of our success. With Paul, we say, "Prove all things; hold fast that which is good." I think an interest was created to hear more upon the subject of the literal fulfillment of the word. But little can be done in one day to bring back to a plain, simple exposition of the Bible those whose instruction has been wrong for a long term of years. But thank the Lord, true doctrine is gaining ground amid the most determined opposition of the churches and world. I hope this people will be permitted to hear more soon, and, by the blessing of God, see many brought from darkness into God's marvelous light.

The Congregational minister of *Southboro*, by previous appointment, preached in the hall the same evening, to many of the same congregation, declaring to them the natural immortality of the soul, and its eternal progression in sin and misery, unless repentance redeems it to the felicity of the spirit world. The people, I thought, could plainly see the contrast, and my hope is they may let the Bible decide, and where the plain testimony leads them, there be ready to stand.

Bro. Dorr and wife, with Sister Day, are old soldiers in this warfare of *truth* against *error*, and I hope they will be encouraged to make more effort to get the word of life among this people, that they may be *wise* unto SALVATION.

I left Monday, feeling an assurance that truth was mighty, through God, and would have its influence, by the Spirit of God, in answer to *prayer*. There ought to be more effort in new places. The result would be glorious.

Groton, Mass., Feb. 25, 1862.

From Bro. R. Willard.

BRO. GRANT:—In reference to our correspondence with Bro. Fike, I thought that some extracts might be interesting to some of your readers, and hence will copy a few which will reflect a specimen of what is going on in that so recently wilderness country. He says:—"I am unable to say that my prospects before me are better than they have been. I have been working for wages (he is a good blacksmith) all the time except the short time I was in Samales. I am now expecting something new. I expect to go to the Washoe or Humbolt mines this winter or next spring, providing Mr. Chester will report favorably. He is there on an expedition now. He started on the 30th of Oct., '61, with Mr. Lants, taking with them seven hundred and eighteen fat hogs, eleven teams, three of their own, one eight, one four, and one two horse teams. Those of the hired teams were six horse, and the rest, except two or three, were all four horse teams. They were loaded with twenty-two tons of barley, 1200 pounds salt, and 4000 pounds flour, besides other provision and groceries and a large cast stove, several large kettles, axes, carpenter tools, keg of nails, and eleven men besides himself and teamsters. He went prepared to stop anywhere in the mountains and build a house and slaughter his hogs provided the snow should fall deep. Last Friday Mr. Chester heard from him by a man that came directly from there He got through with 698 hogs, having lost 20; has a house built and ready for business, and, as the saying is here, can make a nice thing of it. Their hogs cost them four cents per pound, and worth ten cents there. He intends to cure the meat and retail it in the spring. Last fall it was worth forty cents. The distance from here to Washoe is 150 miles across the Sierra Nevada mountains, and a dreadful road to travel. The Humbolt mines have recently been discovered, and are said to be much the richest." He says, "I sold three of my horses for $800—have one left and the little wagon for our own convenience. Winter has now commenced. We had the first rain (since last May) the fore part of this month (now Nov. 24); since which time we have had two or three showers. Some of the farmers are commencing to plow and the grass to spring up, while the coast range forty miles west, and the Sierra Nevada mountains ten miles east of us are covered with snow."

He says: "Thus I am striving to do the best I can under circumstances, and hope an entrance will be administered unto me, with all the dear saints, into the everlasting kingdom of our Lord and Savior Jesus Christ. My faith in God's word is unshaken. Bless God. I trust through grace that all the *ims* of this world cannot move me. I feel interested in the present movements of the world. My dear friends, what of the night? Are we not in the darkest hour, and has it not nearly passed away? O may we all be ready for the return of our Master."

Hammonton, N. J., Feb. 12, '62.

From Sr. M. Mathews.

BRETHREN AND SISTERS:—I miss the companionship of many dear ones, now so far from me. Yet it cheers my heart to hear from you through the Crisis and Harbinger. I wish more of the friends would write for our good papers. The Editors would devote one page to a sort of written Conference Report, and how glad I would be if scores would bring in their testimony. There are brethren and sisters hid away in valleys, whom we never hear from. Wherever the saints are scattered, they ought to speak to us. We want to know you. Come, drop a line, friends.

Well, the war spirit is here, and our Canadian men are forming themselves into companies that shall go at the Queen's bidding. England is sending us troops, and fortifications are to be builded here. What this is for we know not. One thing is certain,—*the Lord has a controversy with the nations*, and he will gain eternal victory. Then let us serve him.

The Baptists are doing a work in this community. Several profane men have become serious. They have lively meetings; talk well for people who have little to talk about. Wish they had the *whole* truth. Our church is alive; members scattered, poor, and some of them sick. Sometimes think we are a miserable company; but when compared with the sects around—six of them—I conclude we are on the right track. Like all others, we are not so active as we should be. But I think it pretty well if we live at all, in these awful times. The wicked are hardened. More sin committed than formerly.

I am trying to be good, but have to fight for it. Find nature a mighty foe. Hope to be saved, through the grace that is in Christ Jesus. I believe time is short. It is an overwhelming thought, that Jesus is to appear in person among men, and close up the affairs of this world, ending the day of grace. O that we may be ready for that day! Let us be faithful. Pray for me. I have new and unexpected trials, and need more grace. God bless us all, is my prayer.

West Danville, C. E., 1862.

From Bro. D. N. Smith.

BRN. GRANT AND MORGAN:—The responses to the proposed "Try Company," from the children, are encouraging. The Scripture questions and answers given by them will, no doubt, awaken an interest in the study of the Scriptures, and be the means of fortifying their minds with Scripture truth, and raise up an army to do battle against the sins and errors and fables of these days. If the world continues many years longer in its present state, they will need all the helps that can be derived from the Scriptures, and all other sources, to prevent them from being overwhelmed in the perils of these last days.

The development of the character of a large majority of the youth of this age, shows a great lack of religious training and parental authority, and confirms us in the belief of the fulfillment of the sign spoken of by the apostle—"disobedient to parents." Children at the present time, at the age of seven or ten years, often become masters of their parents; or at least, have their own way in most every thing they desire. Signs there's no mistaking proclaim Messiah near.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul*

Diphtheria.

To the Editor of the Boston Journal:

From recent issues of your paper I learn that this fearful disease is doing its work of death in some portions of our neighboring State of Maine. I doubt not the public will kindly receive any suggestions which may contribute to a more successful treatment of this modern scourge; and therefore venture to give publicity to the treatment I have used with unfailing success. The remedy on which I chiefly depend is the Actea Racemosa, or Black Snakeroot, which is used both locally as a gargle and taken internally. As a gargle, one teaspoonful of the tincture is added to two tablespoonfuls of water and gargled *every hour* for twenty-four hours, or till the progress of the disease is arrested; after which the intervals may be extended to an hour and a half, or more, as the symptoms may justify. In connection with the use of the gargle, or separately, the adult patient should take internally to the amount of two or three teaspoonsful of the tincture in the course of twenty-four hours.

In addition to the foregoing I give ten drops of the muriated tincture of iron three times in the twenty-four hours, and a powder of three to five grains of the chlorate of potash in the interval. Under this treatment a very decided improvement takes place within the first twenty-four hours, the ash colored membrane disappears usually within two days, and the patient overcomes the malignant tendency of the disease.

The foregoing doses are for adults; for children they should of course be diminished according to age, &c. It will be observed that great importance is attached to the frequent use of the gargle—that is, *every hour*—in order to overcome the morbific tendency of the disease by a constantly counteracting impression. In order to guard against a relapse, an occasional use of the remedies should be continued for several days after the removal of the membrane and subsidence of unpleasant symptoms. To complete the cure, a generous diet and other restoratives may be used as the intelligent practitioner shall direct.

E. G. PHINNEY, M. D.

Melrose, Mass., Feb. 28, 1862.

How to save your Eyes.

By sitting in such a position as will allow the light to fall obliquely over the shoulder while reading or sewing.

By not using the eyes for such purposes by an artificial light, especially gas light.

By avoiding the special use of the eyes in the morning before breakfast.

By resting them for half a minute or so, while reading or sewing, or looking at things at a distance or up to the sky, relief is immediately felt by so doing.

Never pick any collected matter from the eyelashes or corners of the eyes with the finger nails; rather moisten it and rub it away carefully with the ball of the finger.

Keep the feet warm, and never cool the head suddenly under penalty of inflamation of the eyes.

It is better to bathe the eyes on the outside at night than morning, but it will not do harm to bathe them both morning and evening.

The moment the eye feels tired, the moment you are conscious of an effort to read or sew, lay aside the book or needle and take a walk for an hour, or employ yourself in some active exercise not requiring the close use of the eyes.—*Scientific American.*

Death from eating painted candy.—A charming little girl, aged about five years, one of two children of Mr. Charles Olenshaw, of Lansingburg, N. Y., died on the 6th inst., from the effects of eating painted confectionary on Christmas day—actually poisoned to death.

Poisonous properties of Brine.

Brine, in which our meat or fish has been salted, is poisonous to domestic animals. If left in their own way, they will partake as freely of it as they will of pure salt, when it very often proves fatal. The *Union Medicale*, a French publication, gives an account of the researches of M. Reynal in regard to the poisonous properties of brine. From a series of experiments detailed, he draws the following conclusions:

First, That three or four months after its preparation it acquires poisonous properties.

Second, That the mean poisonous dose for a horse is about four pints; for a hog, one pint; and for a dog, four or five gallons.

Third, That in less doses it produces vomiting in the dog and hog.

Fourth, That the employment of this substance, mixed with the food, continued for a certain time, even in small quantities, may be fatal.

We know from experience, says the *Valley Farmer*, that brine, if swallowed by hogs and other animals, will prove fatal, yet we doubt if the subject is susceptible of the definite results as stated by M. Reynal, for the degree of the poisonous properties of brine depends upon various circumstances. We have known a much less quantity to prove fatal than that stated above.

A Remedy for Sleeplessness.

How to get sleep is to many persons a matter of great importance. Nervous persons, who are troubled with wakefulness and excitability, usually have a tendency of blood on the brain, with cold extremities. The pressure of blood upon the brain keeps it in a stimulated or wakeful state, and the pulsations in the head are often painful. Let such rise and chafe the body and extremities with a brush or towel, or rub smartly with the hands, to promote circulation, and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few minutes. A cold bath, or a sponge bath and rubbing, or a good run, or a rapid walk in the open air, or going up or down stairs a few times just before retiring, will aid in equalizing circulation and promoting sleep. These rules are simple and easy of application in castle or cabin, mansion or cottage, and may minister to the comfort of thousands who would freely expend money for an anodyne to promote "Nature's sweet restorer, balmy sleep."—*Scientific American.*

CORN GRIDDLE CAKES.—Almost every one is interested in knowing how to make corn cakes most palatable since so much of it will be used in these straightened times. The following is said to be an excellent receipt:—Scald at night half the quantity of meal you are going to use, mix the other with cold water, having it the consistency of thick batter; add a little salt, and set it to rise; it will need no yeast. In the morning the cakes will be light and crisp. Skimmings, where meat has been boiled, is best for frying them with. Fry slowly.

CORN BREAD.—The following is the formula given for making corn bread like the loaf which took the first prize at Orange Judd's great Corn-bread Show: To two quarts of meal add one pint of bread sponge; water sufficiently to wet the whole; add half a pint of flour, and a table spoonful of salt; let it rise; then knead well for the second time, and place the dough in the oven, and allow it to bake an hour and a half.

HAVE YOU HEADACHE?—Keep your lower extremities warm, stop drinking tea and coffee, eat less, don't sleep with your head high, and avoid hot feather pillows. Be sure that you always breathe a pure air, and exercise much. Women who wear their hair excessively long and tightly bound up, are constantly subject to headache. The remedy lies in removing the cause.

CORNS.—Having allowed them to come, either through neglect, or satisfying the caprices of fashion or vanity, the only way to get rid of them effectually is to give them full liberty to grow until they ripen and fall off; in fact do not irritate them by pressure of any kind, and the annoyances will depart of their own natural accord.

☞ Dr. Trumbull, of Liverpool, states that the sulphate of aniline is a new and powerful remedy for nervous diseases, such as St. Vitus' dance. He states that he has tried it in several cases of nervous twitching, and in one of paralysis, with complete success.

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AND
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MILES GRANT, Boston, Mass.

[illegible]

"Lay down the axe, fling by the spade;
[illegible] in its track the toiling plow;
The rifle and the bayonet blade
For arms like yours were fitter now.
And let the hands that plied the pen
Quit the light task, and learn to wield
The horseman's crooked brand, and rein
The charger on the battle field."

True vengeance calls, and "lusts" of men,*
To bathe the land with brothers' blood.
Pause now, O christian! list again
To Him, the holy and the good:
"Whence do your wars and fightings come?"*
Not from the wisdom from above—†
Pure, peaceful, gentle, like heaven's home—
Thy foes commanding thee to love.‡

"Put up thy sword within its sheath,"§
And pray for those who do thee wrong:‖
Defeat the wisdom from beneath,
And in My fear shalt thou be strong.¶
Shall followers of the PRINCE OF PEACE
Take "rifle and the bayonet-blade"—
Mangle and rend the very house
The temple of God's Spirit made?

Is this the armor of the cross
Where our Exemplar loved and died—
When, for his foes in holy prayer,
For God's forgiving love he cried?
Shall thy profession worthless prove?
"My weapons are not carnal," sir;
In holy faith and hope and love,
I shall be "more than conqueror."**

Wilt thou the law of man obey
Rather than He who reigns above?††
Acknowledge now God's rightful sway,
And yield thy heart to christian love.

Philadelphia, Jan. 23d, 1862.

*James 4: 1. †James 3: 15. ‡Matt. 5: 44. §John 18: 11. ‖Matt. 5: 44. ¶Prov. 14: 26. **Rom. 8: 37. ††Acts 4: 19.

From the American Baptist.

For the Crisis.

Human Ghostology.—No. 11.

16. Luke 16: 22, 23;—"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in *hades* he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." This is either a literal case, or it is a *parable*. If it is a literal historical statement of a past occurrence, it furnishes *no proof* in favor of the existence of a *ghost-man*. *Firstly;* Lazarus "*died* and *was carried*"—not his body died and his soul was carried. The very being that "*died*" was carried. *Secondly;* he was carried "to *Abraham's bosom*"—not to heaven. A literal Lazarus literally dies, and is literally carried to the literal bosom of literal Abraham, *if this is a literal case. Thirdly;* the rich man dies and is buried—not a word said about his soul. "In "*hades*," not in *gehenna*, "he lifted up his eyes"—not the eyes of his *ghost*—and sees Abraham and Lazarus—not their ghosts—requests Abraham to send Lazarus—not his ghost—to bring water to cool his tongue. Not a word about the *soul* of either the rich man or Lazarus. But if this is a literal case, and it should be admitted that their souls were *meant*, though not *mentioned*, it would follow that the home of the *saved* and the home of the *lost* are within *sight* and *hearing* of each other—for the rich man and Abraham *see* and *converse* with each other. If it be said that a *ghost* can *see* and *hear* further than we can, it will not change the matter, for the wails of the damned and the shrieks of the lost would drown the songs of the redeemed, and sadden the hearts of the saved. Imagine a lovely mother standing on the shining shore of deliverance. Just over yonder gulf, *in plain sight*, are her unfortunate children writhing in keen anguish and excruciating pain; she hears their shrieks of anguish, their wails, their groans, their cries: she turns her eyes away, but cannot forget the sight; she tries to sing, but the bitter cries, and loud groans, and piercing shrieks of her children sound in her ears. Would there be any joy in such a region? Can any one rejoice to think they are going to such a home? Would not a hell in sight and hearing of heaven, cast a gloom over the hearts of the redeemed? Can any one wish to go to a place where they will be compelled to gaze upon, and listen to, the sufferings and groans of their own kinsmen? Yet, if this is a literal case, heaven is just such a place. Who believes it? No one. Then admit this to be a *parable;* and *if* a parable, it is not our present object to tell what it illustrates, our object in noticing it being simply to show that it does not teach the existence of a *ghost-man*. Suffice it to say that, *as in a parable*, wheat is not used to mean literal wheat, or tares to mean literal tares; so neither in a parable is a rich man used to mean a literal rich man, or Lazarus to mean a literal Lazarus.

17. Luke 20: 38; "For he is not a God of the dead, but of the living." Christ is here refuting the non-resurrection theory of the Sadducees, who claimed that death was an *eternal extinction*. He commences by saying, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. [How would that prove a resurrection?] For he is not a God of the dead, [*in the Sadducee sense of death*,] but of the living, [*or those that are to be made alive*,] for [*prospectively*,] all live unto him." While in the *Sadducee sense of death* he is "not a God of the dead," that is, those who are *eternally dead*, yet in the *ordinary sense of death* he is "Lord both of the dead and living." Rom. 14: 9. Any other interpretation would make Christ's attempt to prove a resurrection, in this argument, *fruitless;* and would also deny that Jehovah is the God of the *bodies* of these patriarchs, for all admit that their *bodies are dead* in the ordinary sense, but *not in the Sadducee sense of death*.

18. Luke 23: 43; "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Three days *after* this, Jesus expressly declared, "I am *not yet ascended* to my Father." John 20: 17. Now as Christ cannot contradict himself, it may be well to inquire if his promise to the thief has not been misunderstood? In order to get a correct understanding of that promise, we should find out what originated the promise. We find that it was given in *reply* to the following *request:* "Lord, remember ME [not my *ghost*] when thou COMEST [not when thou *goest*] into thy kingdom." The thief had not prayed to be taken to a kingdom at *death*, but at the *Lord's coming*. By placing the comma after "*to-day*," as it is found in some Greek manuscripts, the Savior is not made to contradict himself three days afterwards, in saying, "I am not yet ascended;" and, furthermore, the Savior's *reply* harmonizes with the *request:* "Verily I say unto thee, to-day thou shalt be with me in Paradise," or my kingdom. When? Just when you prayed to be remembered, namely, when I come into my kingdom—*not before*. It is sometimes claimed that it would be superfluous for Christ to say to the thief, I make you this promise to day, as the thief knew what day Christ was speaking on. But no more so than for Moses to say, "I denounce unto you *this day*, that ye shall surely perish." Deut. 30: 18. The people knew what day he was speaking on, but that mode of speech has come to be used as a mode of positive expression. "Verily I say unto *thee* [not thy disembodied soul] to-day *thou* shalt [not thy soul shalt merely] be with ME [not with my soul simply] in paradise." The tree of life "*is in the midst of the paradise of God*, (Rev. 2: 7,) and the tree of life is also on the banks of the river of life in the *new earth*, under the reign of Christ (Rev. 22: 2); hence, Paradise will bloom in the kingdom of Christ, and the thief will there dwell. The penitent thief prayed understandingly. Christ confessed, at his trial, that he was "*born* to be *king*, but that his kingdom was "not from *hence*"—not from that time onward; but, said he, "*Hereafter* shall ye see the Son of man sitting on the *right hand of power*, and coming in the clouds of heaven." Matt. 26: 64. Understanding therefore that Christ was to be king, and that his kingdom was not of this age, but that he would come again in kingly "*power*," he prays, (as the quaking earth, and rending rocks, and midnight darkness dispels his unbelief in the Messiah), "Lord, remember me when thou comest into thy kingdom."

19. Luke 24: 37; "But they were terrified and affrighted, and supposed that they had seen a spirit." Nothing is here mentioned about a disembodied human spirit. The disciples knew of the existence of satanic "spirits and angels," called spirits, but they were never frightened by *human ghosts*. Says Bishop Ignatius, in referring to this text, in his epistle to the Smyrneans, about A. D. 100, "See that I am not an *incorporal demon*." Ignatius understood that a *satanic* spirit was referred to, instead of a human ghost.

W. SHELDON.

For the Crisis.

Hospital Rambles.—No. 4.

"Going to St. Louis again, I suppose, before long?" These words were addressed to me one morning by a merchant, near our place of residence. He was a Universalist by creed, but had heard me preach, and was reading on our views. Bro. Grant's discussion with Clayton had settled him on those questions. "I heard you was sick, and thought a nice ham would be good for you, so here it is; would have brought you some tea, sugar and coffee, but finally concluded to give you the money, and let you get what you needed most." And accordingly he handed me two dollars. "And when you go again to the Hospitals, *I* will pay your fare;" which he did. I had much rather have the money, as we do not indulge in tea and coffee. "Now, Sister Henry, if you can make it as *plain* on the *personality of God* as you have the rest of the Bible, I'm with you." Just at that moment my son came from the post office, bringing a package of "Everybody's Book," a donation from Bro. Smith, on the "Personality of God and the Devil"—just what I wanted, and came just at the right time. He took one of them gladly; and last week he told husband and myself that he was going to build a church at his own expense, and that community would help him, so as to have a place for *free speech*. He is able, for people can listen to the truth in a cheap house in this part of the world.

"But this is not the hospitals," says one. Well, patience! good Bro. and Sr., I am all ready; let us go. I do not have to get a "permit" any longer; my name is sufficient, or where I am known my face is a passport. Pausing by the rocking-chair of an invalid, talking with him on the blessed truths of the Bible, a fine, noble looking woman stopped to listen to what I was saying to the soldier. A moment, and her face brightened, and eagerly reaching out her hand, she grasped mine, exclaiming, "You are my Sister, God bless you!" It was sweet to meet her there. You, that can meet those of like precious faith two or three times a week, can have no idea of the joy of that meeting between us. Strangers to each other's faces till that moment, as we stood there, with our arms around each other, two of the "lambs of the flock" in that great temple of Mars, where nearly a thousand of the noble and brave, the sick, dead and dying surrounded us. For the moment we forgot it all, every thing—sister had met sister. We asked each other's names.

"You are not the Sr. Henry of the Crisis—not Sr. N. M. Henry?"

"Yes." Then she knew me.

"Why, I have seen you here before. It was you, then, who scattered Bro. Hastings' books. The *mystery* is all *solved* now."

Her name I found to be Sister Lois Dennett, of Laporte, Ind., daughter of Bro. Harding, of Buchanan, Mich. There is a tie that binds our hearts that cold-hearted professors know nothing of. But time and duties called each of us away, and with true reluctance we parted.

Going into one room the same day, in another Hospital, a gentleman that I had conversed with, and had given some books, as soon as he saw me enter the room, raised in bed, eagerness and pleasure beaming in every feature, and exclaimed as he took my offered hand—

"How *glad* I am you have come. I was just thinking how I wanted to see you again. I was so sorry I had not asked your name. I wanted to write you a letter."

"What did you wish to tell me?" said I, as I wrote my address for him.

"I wanted to thank you for those books, and tell you that I had a *new Bible* and a *whole* God." (I had given him one of Bro. Smith's books.)

"Didn't you have a *whole* God before?"

"Oh! no. I was a *Methodist*, and their God, you know, is without *form*, *body*, or *parts* Now I can see how Jesus Christ is the SON OF GOD. Now I can understand the 87th Psalm. See!" and he had his Bible turned down on the Abrahamic promise, the new heavens and earth of Isaiah, and so on through the book; the future destiny of the wicked, and the state of the dead and all. He made me think in his joy at receiving the truth, of a little child with his arms full of treasures. And when he gave me his "*God bless you!*" with tears in his eyes, I felt paid for a good deal of hard toil.

I gave a Baptist clergyman one of Bro. Smith's books the next day.* He wanted more; asked me to speak to his people on Sunday evening, and gave me my subject—"*the kingdom of heaven*." There are *six hundred members* in his church. I did so. My text was the words of the Savior,—"Blessed are the meek; for they shall inherit the earth." After the close of the sermon, the pastor arose and told his people that his "mind was *settled at rest* on that subject, the meek *will* inherit the *earth;*" and much more to the same effect. The closing prayer was made by one of the deacons. He "thanked God that they had not only *heard* the truth, but *many* of *us believe*." I never shall forget the swell of music that arose from those hundreds of voices (there were about seven hundred present) on that beautiful hymn, the chorus of which is—

"We'll go home in the morning,
Just at the break of day."

The church wished me to preach again on the signs of Christ's coming, which I did to an attentive audience. Oh! such prayers as pastor and people put up for me, and that they might receive the truth in good and honest hearts. One old servant (this was a church of slaves) prayed the "good Lord to bless her *little white sister*." It seemed as though one could not help but preach after such prayers. They commenced to pray and sing as soon as a few collected, and kept it up until time to commence the sermon. They received the word with joy. The pastor, after meeting, when the colored brethren and sisters were shaking hands with me, was busy selling Bro. Smith's books to his members who could read, and then gave me the money. Please, Bro. S., to receive my thanks. He bought of Bro. Blain's works sixty cents worth for himself, and I gave him some of Bro. Grant's works. Heard from him since then. He wants to hear more. I wish our preaching brethren could only go there to church. Call them goods and chattels!

But here comes an offer of a free pass to Fort Donelson. But that is a great ways to go alone. Another? Where to? Cairo! Well, I will see. Let God direct. Oh! the *vastness* of the field, and *all alone*. Who is sufficient for these things?

N. M. HENRY.

THE PRAYER MEETING.—A poor laboring man said, "I love the church, I love preaching, but dearer than all I love the prayer meeting; I always feel as if I was going into my Father's house when I go into the room where we meet for prayer."

We remember a pious cartman who was always found in his place at the prayer meeting; and when he was told that he ought to stay at home after the fatigues and exposures of the day, he replied, "I find I can rest all the better by going to meeting. I forget all my pains and labors, and feel stronger and better prepared for the next day's toil."—*Ex.*

☞ Cultivate your heart, as well as your farm or garden, and remember that whatsoever a man soweth, that shall he also reap.

For the Crisis.

Fret not Thyself.

"Fret not thyself because of evil doers."—Ps. 37.

Fret not thyself, dear Zion-bound pilgrim,
God's chosen one, patient, loving, true,
Faithfully striving his will to do;
Know still, however, holy trials come—
Fret not.

Bear yet still thy soul in patience ever,
Be not disheartened though foes mistrust;
Every word thou speakest kind and true,
Still thy duty do, faltering never—
Fret not.

Thou mayest be called to breathe around thee
Air poisoned by the slanderer's tongue,
Thine own heart unmercifully wrung
By the galling chains in which he's bound thee—
Fret not.

Though those around thee are ever willing
To lure thee from the God of love,
Thus drawing thy mind from things above,
Thy cup of misery ever filling,—
Fret not.

Trust thy Savior fully, doubt him never,
Seek him truly now, his faith be thine;
With immortal rays thy brow shall shine
As thy reward. Hope on, hope ever—
Fret not.

Beaver Dam, N. Y. JESSIE

Correspondence.

From Bro. L. Boutell.

BRO. GRANT:—According to appointment, I visited the churches in Harvard and Stowe, Sunday, Feb. 9th. We had an interesting gathering. They came from Clinton, Acton, Holliston, and elsewhere, to confer upon the loss and gain of our pilgrimage, and whether it is best still to confess that, "after the way which they call heresy, so worship" we "the God of our fathers." Love, zeal, and warm-hearted fellowship were manifest, and all seemed to feel the power of truth, and a love for the same, confessing with their mouths their strong determinations to deny self, bear reproach, and persevere till tribulation should end in glory. Good stirring religion took the place of formalism, and all drank from the sweet stream of living water. All separated, wishing such blessed seasons might be enjoyed more often. How blessed to have the cementing love of Jesus to bind us together.

From Stowe,—my wife with me,—I rode to Newtonville, to visit Sister Field; upon my arrival, I found that the lovers of truth and of the appearing of Jesus were to have a meeting at Bro. Smith's the same evening; so we all were glad to improve the privilege of meeting with those who are not ashamed of Christ and his words. We found a few of *Abraham's seed* looking for a better country. As they were desirous that I should stay and have another meeting with them, I appointed the next evening, at Sister Field's. The time came, and we found quite an interest to hear this blessed message. It looked like former times, to see the people come together at short notice, some with horse sleds, bringing their neighbors. Thus we had another refreshing season with those of like precious faith, in looking over the last will and testament of our *Elder Brother*, to find *what* he had willed us, and *when* we are to get it. The result was cheering and blessed. All were inclined, by the grace of God, to be heirs of this incorruptible inheritance. This Eden looked so inviting, so desirable, that none would even consent to exchange their heirship for a "Heaven beyond the bounds of time and space." The *Bible* confirms our faith,—"The meek shall inherit the earth." The righteous shall be exalted "to inherit the land." Amen.

Brethren, beloved of God, hold *fast* the *inspiration of the Bible*. Let the word dwell in you richly by faith. Yes, believe it so as to have its Spirit and life. We need, and must have, the Spirit of God to keep us in this hour of *peril*.

Thursday, I went to Ashland, to visit the family of Bro. James Chickering, the only Advent family in the town that I knew. As they desired a meeting at their house, I gladly consented, and in a little while the neighborhood were apprised that meetings would be holden Friday and Saturday evenings, at the house of Bro. Chickering. There was a good turn out, and a good hearing, while I did the best I could to rightly divide the word of truth; and I could but hope that it might result in good to enlighten and save. Bro. James Chickering lives one mile west of the meeting house, and *craves* the *patronage* of the disciples at his pilgrim house.

Sunday, by request, we went to *Cordaville*, where a hall was offered us for meetings. This is a new place for our doctrines to be preached, but we found some of our faith in this village, and some at Southville. We went to the hall, and found due preparation for singing by the *choir*, and the people coming together to hear the word of *life*. We had a good congregation of attentive hearers, while we endeavored to present the plan of redemption in all its harmony, as given in the Scriptures of divine truth, letting the hearer judge of our success. With Paul, we say, "Prove all things; hold fast that which is good." I think an interest was created to hear more upon the subject of the literal fulfillment of the word. But little can be done in one day to bring back to a plain, simple exposition of the Bible those whose instruction has been wrong for a long term of years. But thank the Lord, true doctrine is gaining ground amid the most determined opposition of the churches and world. I hope this people will be permitted to hear more soon, and, by the blessing of God, be many brought from darkness into God's marvelous light.

The Congregational minister of *Southboro*, by previous appointment, preached in the hall the same evening, to many of the same congregation, declaring to them the natural immortality of the soul, and its eternal progression in sin and misery, unless repentance redeems it to the felicity of the spirit world. The people, I thought, could plainly see the contrast, and my hope is they may let the Bible decide, and where the plain testimony leads them, there be ready to stand.

Bro. Dorr and wife, with Sister Day, are old soldiers in this warfare of *truth* against *error*, and I hope they will be encouraged to make more effort to get the word of life among this people, that they may be *wise* unto SALVATION.

I left Monday, feeling an assurance that truth was mighty, through God, and would have its influence, by the Spirit of God, in answer to *prayer*. There ought to be more effort in new places. The result would be glorious.

Groton, Mass., Feb. 25, 1862.

From Bro. R. Willard.

BRO. GRANT:—In reference to our correspondence with Bro. Fike, I thought that some extracts might be interesting to some of your readers, and hence will copy a few which will reflect a specimen of what is going on in that so recently wilderness country. He says:—"I am unable to say that my prospects before me are better than they have been. I have been working for wages (he is a good blacksmith) all the time except the short time I was in Samalcs. I am now expecting something new. I expect to go to the Washae or Humbolt mines this winter or next spring, providing Mr. Chester will report favorably. He is there on an expedition now. He started on the 30th of Oct., '61, with Mr. Lantz, taking with them seven hundred and eighteen fat hogs, eleven teams, three of their own, one eight, one four, and one two horse teams. Those of the hired teams were six horse, and the rest, except two or three, were all four horse teams. They were loaded with twenty-two tons of barley, 1200 pounds salt, and 4000 pounds flour, besides other provision and groceries and a large cast stove, several large kettles, axes, carpenter tools, keg of nails, and eleven men besides himself and teamsters. He went prepared to stop anywhere in the mountains and build a house and slaughter his hogs provided the snow should fall deep. Last Friday Mr. Chester heard from him by a man that came directly from there. He got through with 698 hogs, having lost 20; has a house built and ready for business, and, as the saying is here, can make a nice thing of it. Their hogs cost them four cents per pound, and worth ten cents there. He intends to cure the meat and retail it in the spring. Last fall it was worth forty cents. The distance from here to Washae is 150 miles across the Sierra Nevada mountains, and a dreadful road to travel. The Humbolt mines have recently been discovered, and are said to be much the richest." He says, "I sold three of my horses for $800—have one left and the little wagon for our own convenience. Winter has now commenced. We had the first rain (since last May) the fore part of this month (now Nov. 24); since which time we have had two or three showers. Some of the farmers are commencing to plow and the grass to spring up, while the coast range forty miles west, and the Sierra Nevada mountains ten miles east of us are covered with snow."

He says: "Thus I am striving to do the best I can under circumstances, and hope an entrance will be administered unto me, with all the dear saints, into the everlasting kingdom of our Lord and Savior Jesus Christ. My faith in God's word is unshaken. Bless God. I trust through grace that all the *isms* of this world cannot move me. I feel interested in the present movements of the world. My dear friends, what of the night? Are we not in the darkest hour, and has it not nearly passed away? O may we all be ready for the return of our Master."

Hammonton, N. J., Feb. 12, '62.

From Sr. M. Mathews.

BRETHREN AND SISTERS:—I miss the companionship of many dear ones, now so far from me. Yet it cheers my heart to hear from you through the Crisis and Harbinger. I wish more of the friends would write for our good papers. The Editors would devote one page to a sort of written Conference Report, and how glad I would be if scores would bring in their testimony. There are brethren and sisters hid away in valleys, whom we never hear from. Wherever the saints are scattered, they ought to speak to us. We want to know you. Come, drop a line, friends.

Well, the war spirit is here, and our Canadian men are forming themselves into companies that shall go at the Queen's bidding. England is sending us troops, and fortifications are to be builded here. What this is for we know not. One thing is certain,—*the Lord has a controversy with the nations*, and he will gain eternal victory. Then let us serve him.

The Baptists are doing a work in this community. Several profane men have become serious. They have lively meetings; talk well for people who have little to talk about. While they find that whole truth, Our church is alive; members scattered, poor, and some of them sick. Sometimes think we are a miserable company; but when compared with the sects around—six of them—I conclude we are on the right track. Like all others, we are not so active as we should be. But I think it pretty well if we live at all, in these awful times. The wicked are hardened. More sin committed than formerly.

I am trying to be good, but have to fight for it. Find nature a mighty foe. Hope to be saved, through the grace that is in Christ Jesus. I believe time is short. It is an overwhelming thought, that Jesus is to appear in person among men, and close up the affairs of this world, ending the day of grace. O that we may be ready for that day! Let us be faithful. Pray for me. I have new and unexpected trials, and need more grace. God bless us all, is my prayer.

West Danville, C. E., 1862.

From Bro. D. N. Smith.

BRN. GRANT AND MORGAN:—The responses to the proposed "Try Company," from the children, are encouraging. The Scripture questions and answers given by them will, no doubt, awaken an interest in the study of the Scriptures, and be the means of fortifying their minds with Scripture truth, and raise up an army to do battle against the sins and errors and fables of these days. If the world continues many years longer in its present state, they will need all the helps that can be derived from the Scriptures, and all other sources, to prevent them from being overwhelmed in the perils of these last days.

The development of the character of a large majority of the youth of this age, shows a great lack of religious training and parental authority, and confirms us in the belief of the fulfillment of the sign spoken of by the apostle—"disobedient to parents." Children at the present time, at the age of seven or ten years, often become masters of their parents; or at least, have their own way in most every thing they desire. Signs there's no mistaking proclaim Messiah near.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul*

Diphtheria.

To the Editor of the Boston Journal:

From recent issues of your paper I learn that this fearful disease is doing its work of death in some portions of our neighboring State of Maine. I doubt not the public will kindly receive any suggestions which may contribute to a more successful treatment of this modern scourge; and therefore venture to give publicity to the treatment I have used with unfailing success. The remedy on which I chiefly depend is the Actea Racemosa, or Black Snakeroot, which is used both locally as a gargle and taken internally. As a gargle, one teaspoonful of the tincture is added to two tablespoonfuls of water and gargled *every hour* for twenty-four hours, or till the progress of the disease is arrested; after which the intervals may be extended to an hour and a half, or more, as the symptoms may justify. In connection with the use of the gargle, or separately, the adult patient should take internally to the amount of two or three teaspoonsful of the tincture in the course of twenty-four hours.

In addition to the foregoing I give ten drops of the muriated tincture of iron three times in the twenty-four hours, and a powder of three to five grains of the chlorate of potash in the interval. Under this treatment a very decided improvement takes place within the first twenty-four hours, the ash colored membrane disappears usually within two days, and the patient overcomes the malignant tendency of the disease.

The foregoing doses are for adults; for children they should of course be diminished according to age, &c. It will be observed that great importance is attached to the frequent use of the gargle—that is, *every hour*—in order to overcome the morbific tendency of the disease by a constantly counteracting impression. In order to guard against a relapse, an occasional use of the remedies should be continued for several days after the removal of the membrane and subsidance of unpleasant symptoms. To complete the cure, a generous diet and other restoratives may be used as the intelligent practitioner shall direct.

E. G. PHINNEY, M. D.

Melrose, Mass., Feb. 28, 1862.

How to save your Eyes.

By sitting in such a position as will allow the light to fall obliquely over the shoulder while reading or sewing.

By not using the eyes for such purposes by an artificial light, especially gas light.

By avoiding the special use of the eyes in the morning before breakfast.

By resting them for half a minute or so, while reading or sewing, or looking at things at a distance or up to the sky, relief is immediately felt by so doing.

Never pick any collected matter from the eyelashes or corners of the eyes with the finger nails; rather moisten it and rub it away carefully with the ball of the finger.

Keep the feet warm, and never cool the head suddenly under penalty of inflamation of the eyes.

It is better to bathe the eyes on the outside at night than morning, but it will not do harm to bathe them both morning and evening.

The moment the eye feels tired, the moment you are conscious of an effort to read or sew, lay aside the book or needle and take a walk for an hour, or employ yourself in some active exercise not requiring the close use of the eyes.—*Scientific American.*

Death from eating painted candy.—A charming little girl, aged about five years, one of two children of Mr. Charles Olenshaw, of Lansingburgh, N. Y., died on the 6th inst., from the effects of eating painted confectionary on Christmas day—actually poisoned to death.

For the Crisis.

Poisonous properties of Brine.

Brine, in which our meat or fish has been salted, is poisonous to domestic animals. If left in their own way, they will partake as freely of it as they will of pure salt, when it very often proves fatal. The *Union Medicale*, a French publication, gives an account of the researches of M. Reynal in regard to the poisonous properties of brine. From a series of experiments detailed, he draws the following conclusions:

First, That three or four months after its preparation it acquires poisonous properties.

Second, That the mean poisonous dose for a horse is about four pints; for a hog, one pint; and for a dog, four or five gallons.

Third, That in less doses it produces vomiting in the dog and hog.

Fourth, That the employment of this substance, mixed with the food, continued for a certain time, even in small quantities, may be fatal.

We know from experience, says the *Valley Farmer*, that brine, if swallowed by hogs and other animals, will prove fatal, yet we doubt if the subject is susceptible of the definite results as stated by M. Reynal, for the degree of the poisonous properties of brine depends upon various circumstances. We have known a much less quantity to prove fatal than that stated above.

A Remedy for Sleeplessness.

How to get sleep is to many persons a matter of great importance. Nervous persons, who are troubled with wakefulness and excitability, usually have a tendency of blood on the brain, with cold extremities. The pressure of blood upon the brain keeps it in a stimulated or wakeful state, and the pulsations in the head are often painful. Let such rise and chafe the body and extremities with a brush or towel, or rub smartly with the hands, to promote circulation, and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few minutes. A cold bath, or a sponge bath and rubbing, or a good run, or a rapid walk in the open air, or going up or down stairs a few times just before retiring, will aid in equalizing circulation and promoting sleep. These rules are simple and easy of application in castle or cabin, mansion or cottage, and may minister to the comfort of thousands who would freely expend money for an anodyne to promote "Nature's sweet restorer, balmy sleep."—*Scientific American.*

CORN GRIDDLE CAKES.—Almost every one is interested in knowing how to make corn cakes most palatable since so much of it will be used in these straightened times. The following is said to be an excellent receipt:—Scald at night half the quantity of meal you are going to use, mix the other with cold water, having it the consistency of thick batter; add a little salt, and set it to rise; it will need no yeast. In the morning the cakes will be light and crisp. Skimmings, where meat has been boiled, is best for frying them with. Fry slowly.

CORN BREAD.—The following is the formula given for making corn bread like the loaf which took the first prize at Orange Judd's great Corn-bread Show: To two quarts of meal add one pint of bread sponge; water sufficiently to wet the whole; add half a pint of flour, and a tablespoonful of salt; let it rise; then knead well for the second time, and place the dough in the oven, and allow it to bake an hour and a half.

HAVE YOU HEADACHE?—Keep your lower extremities warm, stop drinking tea and coffee, eat less, don't sleep with your head high, and avoid hot feather pillows. Be sure that you always breathe a pure air, and exercise much. Women who wear their hair excessively long and tightly bound up, are constantly subject to headache. The remedy lies in removing the cause.

CORNS.—Having allowed them to come, either through neglect, or satisfying the caprices of fashion or vanity, the only way to get rid of them effectually is to give them full liberty to grow until they ripen and fall off; in fact do not irritate them by pressure of any kind, and the annoyances will depart of their own natural accord.

☞ Dr. Trumbull, of Liverpool, states that the sulphate of aniline is a new and powerful remedy for nervous diseases, such as St. Vitus' dance. He states that he has tried it in several cases of nervous twitching, and in one of paralysis, with complete success.

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AND
Second Advent Messenger.

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MILES GRANT, [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 339. | BOSTON, WEDNESDAY, MARCH 26, 1862. | VOL. XV. NO. 2.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

He's Coming.

He's coming, the King, in his beauty, to reign,
The earth all subdued and renewed his domain;
The curse shall remove and the blessing come in,
And glory be found where was sorrow and sin.

He's coming, the Savior, his saints to redeem;
The thunders may roar and the lightnings may gleam;
Huge billows may swell and rude tempests arise,
Yet Jesus shall come to the world, from the skies.

He's coming, the Christ, and the dead shall awake;
Again earth's foundation to centre shall shake;
The trumpet shall sound, and the sleepers appear,
And joy to behold Jerusalem here

He's coming, the Lord, and the judgment shall sit,
No sin and no sinner the Judge shall omit;
All nations shall hasten to hear of their fate,—
The righteous be heirs to a glorious estate.

But, sinner, no tears can your destiny place
With those who are saved by immutable grace;
No sighing can gain you the joys of the just,—
Mortality then must return to the dust.

Canada, 1862. MARIA.

For the Crisis.

The New Covenant.

God proposes in this prophecy to do for the house of Israel, and the house of Judah, something similar, though differing, in some material aspect, from the covenant which had been made with their fathers at the time of their deliverance from Egypt. In that first covenant, God agreed to establish them as his own chosen people in the land of Canaan, where he would protect them on condition that they would serve and obey him; to which agreement they assented on their part. The covenant was then proposed to them by Moses, their leader, who "wrote all the words of the Lord." The law of commandments was then given to Moses on Mount Sinai, in the presence and hearing of the whole people. Moses then prepared an altar upon which the people offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. He then took half of the blood and sprinkled the altar, and half of the blood he put in basins. "And he took the book of the covenant and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning his words." Ex. 24: 7, 8.

The people were now brought into covenant with God; and the covenant having been sealed with blood, they became his chosen people, with whom he would dwell. But in process of time, this same people violated that covenant by reason of their sins and transgression; hence it became necessary that a new covenant should be made, which would differ from the old one. In what particulars that would differ, we learn from divine inspiration. The first prophecy which I will notice is that of Daniel. He had been shown in vision that his people, in consequence of transgression, would be opposed, and subjugated by four great monarchies, all of which had been explained to him; the last of which was more terrible than were the preceding ones. But he had also understood that at their final destruction the God of heaven would set up a kingdom, which would last forever. And in answer to his prayer concerning his city, and his people, Gabriel made known to him what would occur to them in the latter times, and gave him the prophecy of the seventy weeks, in which time they would be visited by their Messiah, who would abolish the old covenant, and confirm another to them.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself. And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week. And in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."—Dan. 9: 24–27.

In this prophecy is given a general statement of what would occur in the time specified; to wit, the seventy weeks. Then a particular statement of the manner in which that would be accomplished. What would occur in regard to the holy city, which city had been selected as the place where an atonement would be made for transgression. The purpose pertains to the people and the city, and what would be accomplished in that purpose; to wit, sin and transgression would be restrained by virtue of that atonement,—the way would be opened up by which sin might be pardoned and the transgressor forgiven, and the means introduced by which persons might become righteous,—which way or means would continue through all changes, and still exist when the heavens would be no more. But for the purposes of this covenant, I conceive the 27th verse to be the most material part of this prophecy, as it points out conclusively the *time* when the new covenant was made, and to whom it was to be confirmed.

The next prophecy which I will introduce is that of Jeremiah, which is as follows:—"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah, with the seed of man, and with the seed of beasts. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to afflict; so will I watch over them, to build and to plant, saith the Lord. In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward part, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them, unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31: 27–34.

That this covenant was made by Jesus Christ at his first advent is settled beyond all doubt by Paul. "For if that first covenant had been faultless, there should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant, etc., (repeating verbatim the prophecy of Jeremiah). In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8: 7–13. Can there be any position more clearly established than the fact, that the old covenant was to be superseded by the one in this very prophecy of Jeremiah? But the apostle does not even stop here. He next proceeds to show that the bloody sacrifices of the law were but "a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament; that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must of necessity be the death of the testator. For a testament is of force after men are dead; otherwise, it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood."—Heb. 9: 9–18.

It does seem to me that every inquiring mind must see, from this lucid argument which the apostle has brought to bear upon the subject of the new covenant, that it was to be, and that it has been confirmed by Christ's death, and sealed by his blood; and also the impossibility that any other covenant ever can be, or ever will be made with any house of Israel; inasmuch as the offering of Christ is expressly declared to have been "*once for all*. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9: 27, 28. Who are they that are to receive the promised eternal inheritance? They who look for his second coming, and "love his appearing." But what of all who reject him? "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the *covenant*, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. 10: 28–31.

The prophecy of Amos concerning "the tabernacle of David which was fallen down," is thought by many to have its fulfillment at the second coming of Christ. But that this also is a mistaken view of that matter, is clearly shown by the same apostle in his epistle to the Hebrews. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first, wherein was the candlestick, and the table, and the shew bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But unto the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building."—Heb. 9: 1–11. Thus he shows that the tabernacle, and the new covenant pertain to the same things, at the same point of time. The apostle James so understood and applied it, saying, "And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts 15: 15–18. This agrees with the prophecy of Amos 9. Thus we have the new covenant made by Christ, and the tabernacle set up again by him, that the promise made by God to Abraham might be accomplished by extending blessings to all the nations of earth.

But it is also claimed by many, that the gospel is a dispensation to the Gentiles; consequently, they cannot be the people with whom the new covenant was to be made; but that it was to be made with the people whom God had brought back from Egypt, with whom he made the old covenant; and that this cannot be done until that people are brought again from the nations among whom they had been scattered, and are again returned into their own land. Now, that God has anywhere said that he would make or confirm a covenant to the Gentiles, as such, distinctively, is not so stated any where in the Scriptures; nor is it in his purpose necessary to make any. The manner in which they are to be saved is clearly shown by the apostle Paul. "For the scripture saith, whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved."—Rom. 10: 11–13. "I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people whom he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also, there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. . . . And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. . . . And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. 11 1–7, 17, 18, 26, 27. "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father and I lay down my life for the sheep. And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd." John 10: 14–16.

Here, we not only see how the Gentiles are gathered into the fold of promise, but it is also shown that the covenant was confirmed to the house of Israel by the Good Shepherd, but only those whom he foreknew received him; and inasmuch as the covenant must have the assent of the people, and their agreement on their part to serve and obey the testator, they, and they alone, can be the persons who are to receive its consummated blessing in the restored world; which blessings are not only the blessings of the land, and the fruits thereof, but they embrace eternal Life, to be shared in by the whole Israel of God, who will then possess the land forever, and be no more plucked out. O! what a blessed promise is this. May we all have a share and an abode in that glorious country.

There are many prophecies and scriptures which relate to this same promise, but I must now close this article with the following summing up of the points in the argument:

1st. That it was the purpose of God to establish a divine government over the children of Israel in the land of Canaan, which land was to be given into their possession upon their return from Egypt. Accordingly, when the twelve Patriarchs with their families had been brought into the wilderness to the base of Mount Sinai, Moses was commanded to assemble the people together, and propose a covenant to them, to which they on their part gave their assent. The contract was then made in the most formal manner, and written upon Mount Sinai, and which God commanded Moses to read to them. This they accepted, and promised on their part to observe and obey. Thus they now became a peculiar people and a chosen nation, over which God would be supreme; and whom he would rule by the laws and commandments which then were sealed by the blood of sacrifices, which commandments and laws were by them to be read and taught to their children throughout their generations after them, when they should come into the land which they were to possess. These laws contained blessings to them, if they should obey them, and curses if they disobeyed. Thus was a chosen nation inaugurated, to be led into their promised Canaan, whereby the sacrifices and oblations under the law became types of a better covenant and laws, that would afterward be made unto them, with better sacrifices and oblations.

2d. The old covenant was but the shadow of a new dispensation, to be inaugurated by their "Messiah," who was the promised seed through which all nations of the earth would be blessed. Hence Jesus Christ did come at the appointed time to the house of Israel, when the new covenant was proposed to them, which also involved an agreement on their part to accept and obey, similar to the old one, which was then to be done away. The way in which this new covenant would materially differ from the old would consist in the sacrifice to be offered, and the manner in which the law would be written. Under the old covenant it was written upon tables of stone, and to be confirmed by the blood of "bulls and goats." In the new, it was to be written "in their minds, and in their hearts," and to be "sealed by the precious blood of the Son of God." All, from that time, both Jew and Gentile, who would obey and serve Him with all their heart, should have no occasion to be taught by their neighbor to "know the Lord," for all (who accepted that covenant) would *know him*, from the least to the greatest of them." Thus all, both Jew and Gentile, would "become one *fold*, under one *Shepherd*", whereby the purpose of God, from the creation, would be finally accomplished in his Son, the *rightful heir* of all things; who is then to take the "throne and reign forever."

Our position now is very similar to that of Israel under the old covenant. As certainly as Moses mediated that on Mount Sinai, before they came into the possession of the promised land, into which they were afterward led, so has Christ entered into *Mount Zion* to mediate the new covenant, for all who will obey him; from whence he will come again, and lead his own chosen Israel into their promised inheritance, which is none other than the new earth, or Eden restored. They will then be made immortal and with him enjoy all things promised by all the prophets. Therefore, as "Moses was faithful over his house of Israel, and every precept received a just recompense of reward," so is Christ faithful over his house of Israel, under whom every precept and commandment will also "receive a just recompense of reward." How then can any covenant be again made, inasmuch as there is no other testator to die and seal it with his own blood, except Jesus Christ, who hath positively declared, "I am he that liveth, and was dead, and behold, I am alive forevermore."—Rev. 1 18.

J. P. BELT.

"Preparation."

(Concluded.)

We are quite prepared for the reply to this charge. Some spiritual person will reply—"But have we not the presence of the Holy Spirit in the Church, and what more can you desire? Is not the Holy Spirit better than the sight of Divine Glory with our bodily eyes? Are you so CARNAL as to prefer the sight of your eyes to the presence of the Spirit in your heart?" Such will be the triumphant answer—and it will be just as unscriptural as all the rest! The Presence of the Spirit DOES NOT counterbalance the Personal Absence of the Lord. It is contrary to Scripture to say that it does. The Holy Spirit had been already sent when St. Peter preached to the Jews in the third chapter of the Acts—and what was the grand point on which he dwelt? Not the sending the Holy Spirit—but—"Repent, and be converted—and he SHALL SEND Jesus Christ, whom the heavens must receive until the restitution of all things." The sending of Jesus Christ from heaven was the sole object to which he directed their eyes. This one passage, alone, is sufficient to decide the question. Yet we may add that our Lord speaks of his sending the Holy Spirit as a substitute for himself—and the very idea of a substitute carries with it the idea of INSUFFICIENCY (John 16). The Presence of the Spirit can never counterbalance the absence of the Lord, for this plain reason: that the Spirit proceedeth from the Son as well as from the Father—so that the Presence of the Lord implies the Presence of the Spirit at the same time. In his Presence you have BOTH; in his absence you have only ONE.

"The proper study of mankind is Man."

So we are assured on the authority of an infidel poet, writing under the direction of an infidel statesman. On the sanctified authority of Pope and St. John, this sentiment has been welcomed with acclamation; yet nothing can be more false, and even ridiculous. Let us translate it into Scripture language, and see how it will bear translation,—

"The proper study of mankind is—worms!"

If man is our proper study we need study nothing else. He who studies worms understands all that is worth understanding! A strange conclusion. Is it nothing to understand and know him who "exerciseth loving-kindness, righteousness, and judgment, in the earth;"—who "telleth the number of the stars and calleth them all by their names"? Is it nothing to know him who is the fountain of knowledge, and from the knowledge of whom all other knowledge will eventually flow out? Yet such seems the opinion of modern Christendom. The world has run mad after education and the human intellect. Societies for scientific purposes swarm in every town; and the whole earth is like a dead carcass overspread with restless worms. But of the knowledge of God there is little; of the STUDY of God there is next to nothing. A few evangelical formulas and maxims are got up, chiefly from the writings of St. Paul, a few chapters of the "Romans" are studied and preached upon, and the infinite knowledge of God, that spreads through Scripture from first to last, is neglected as useless, and even denounced as pernicious! Such is the position of even the Evangelical world. . . .

How astonished will men be when they find that after six thousand years of uproar they have done nothing whatever towards the improvement of the world—that all their work must be taken down before the world can be renewed (2 Pet. 3). We can understand the astonishment, but we cannot understand the hatred. Nothing should rejoice men more than to have the dread responsibility taken from their awkward hands and committed to One who cannot err. To be allowed to rest from their luckless toil, and to look on, while one Divine Man, with a touch, restores all things.

Yet Christendom itself—the domain of Christ—hates the Presence of its rightful master. His Personal Reign is as clearly revealed as the atonement, yet while men grasp at the atonement from pure self-interest, they hate the Presence of the Atoner himself. They are (often) quite willing to be SAVED, but they are quite unwilling to be GOVERNED. There is no generosity in such a Faith as this. It is a poor thing to be willing to escape eternal misery. It is the very lowest sign of indwelling grace. But it is a great thing to look above salvation, and to desire the personal Presence of the Savior. To say, it is good to walk by FAITH, but it is far better to walk by SIGHT. To make salvation the lowest object of hope, and personal companionship the highest. Suppose a man were to say,—"I have a great love for such and such a person, but I would rather keep at a distance than be near him:" we should think such an expression of fervor rather ironical than complimentary. And yet in fact, and almost in word, such is our treatment of the King of Glory. And we may be assured that nothing but judgment is to be looked for until we have renounced this spirit of aversion. It is high treason against the King—and the Great Tribulation will be the penalty of the Great Treason.

The best direct preparation for the Coming of the Lord is to expect and wish for that Coming. How can we prepare for that which we do not expect? And how can we meet the Lord face to face when we are conscious that we shrink from his presence? He knows what is in man; and when he knows that his Presence is unwelcome, how can we expect him to bid us welcome into the everlasting kingdom? The Lord's Coming may, itself, be very near; a time of trial is certainly so. The whole state of the world proclaims this truth; and this very country is, of all countries, the most likely to be the first exposed to judgment. Where there is most light there is most responsibility. Where, as we boast, "the house of God" is especially to be found—there the judgment is to begin. What preparation have we made against the evil day? Our hands stained with the blood of at least one million heathen, whom we have slain through avarice, ambition or revenge. Our country defiled by incessant murders, for which scarce one murderer is punished. The love of money our one absorbing passion. Our church sunk in worldliness, and cringing to the great. Our Religious Societies consumed by the love of gain. Subscriptions—patronage—men and money their only stay—while the presence of the Holy Spirit is as much forgotten as some heathen fable! If we are "the House of God," as we boast—we are a ruinous house—so ruinous that it would cost less to pull it down and build another, than to attempt to set it up. And this is what the Lord will do. He is not coming to patch up the work of man; but to erect a building of his own, and to fill that building with the glory of his Presence. Be assured that the Lord will not accept the Church which we have to offer him; we might as well offer him a heathen temple. He will overturn it until not one stone shall be left upon another—and then build a temple of his own. The fate of Jerusalem will be the fate of the Protestant Church. Once holy—then defiled—then utterly destroyed—and hereafter to be built again, and to be called by a better name,—"Jehovah, Shammah,"—"The LORD is THERE!" So will it be with our corrupt Protestantism. It will be utterly destroyed as much as Romanism; and on the ground once occupied by both a New Religion will arise, which shall be called by a New Name,—"THE LORD IS THERE." It will no longer be the religion of the Gospel, for that will have done its work—but the Religion of the KINGDOM: when the Lord will be King, and all mankind his subjects. It is to that day alone the world is advancing—to that day alone all the revelations of Scripture are directed—for that day alone the whole creation waits—and it is to prepare for that day the Gospel has been preached. The Kingdom is the END—the Gospel only the MEANS. But modern Christianity, in its hatred of God's Presence, has denied the End—blotted out the Hope—and substituted a false Gospel of its own. It calls Christ "the King"—but it excludes him from the Kingdom; and never shall Christendom prosper—never shall men be prepared for the "Judgment to come," until they have learned to submit to God's decree, and to welcome the True and rightful KING to his True and rightful Kingdom—the Kingdom of the Earth, which he has purchased with his own blood.

It is a common saying, that "rightly to divide the Word of Truth," means "to give to saints and sinners each their portion." This old interpretation is like everything else,—a fragment of our inveterate selfishness and man-worship. We think the "Word of God" has nothing to do with any one but MAN. But surely the "Word of God" must have something to do with him whose word it is! "Rightly to divide the Word of Tr[illegible]" means, to give to GOD and MAN, each his portion. To forget MAN, if possible, for one instant, and to give up one thought to that antiquated subject, the glory of God. To suppose, for one instant, that man is saved; and then to carry on the mind to the final object of salvation,—the establishment of a kingdom in which the Savior and the saved shall meet together in one vast system of policy extending from the throne of heaven to the remotest corners of the earth; and in which the Redeemer shall find, at last, an equivalent for his redeeming blood.

For the Crisis.

Patristic Theology.

In certain quarters and for certain purposes, for reasons that must be apparent to the discerning, great use is made, and stress laid upon the theology of the *Fathers*. They are appealed to with the utmost confidence, as though their opinions had equal weight and authority with the Scriptures themselves. We are told that they lived so much nearer apostolic times, that they must necessarily have had better opportunities for understanding the Bible; and it is presumption to call in question their opinions. This extreme deference for the notions of the fathers savors too much of the Catholic doctrine of tradition, to be palatable to a Protestant; and though not exactly the same, it is at least cousin German to that doctrine. Besides, if we adopt them as authority, we must take them entire with all their absurdities; their contradictions, and puerilities. I like what Dr. Adam Clarke wrote in his notes upon the 8th chapter of Proverbs. He says, "As to the Fathers, in general, they were not all agreed on this subject; some supposing Christ, others the Holy Spirit, was meant in this chapter. But of these we may safely state, that there is not a truth in the most orthodox creed, that cannot be proved by their authority; nor a heresy that has disgraced the Romish church, that may not challenge them as its abettors. In points of doctrine, their authority is with me *nothing*.

The word of God alone contains my creed. On a number of points I can go to the Greek and Latin Fathers of the church to know what they believed, and what the people of their respective communions believed; but after all this I must return to God's word to know what he would have me believe. No part of a Protestant's creed stands on the decision of Fathers and councils. By appealing to the Bible alone as the rule for the faith and practice of christians, they confounded and defeated their papistical adversaries, who could not prove their doctrines but by Fathers and councils. Hence their peculiar doctrines stand in their ultimate proof upon these; and those of Protestantism on the Bible."

Again Clarke says, "Bodies of divinity I do most heartily dislike; they tend to supersede the Bible, and besides this they are exceedingly dangerous. They often give false notions, and by their mode of quoting isolated texts of Scripture greatly pervert the true meaning of the word of God. This is my opinion of them." In this opinion we may all safely concur. Let us beware how we make void the word of God by belief in the absurd opinions of uninspired men. Prove all things; hold fast that which is good. [illegible]

Do justly, love mercy, and walk humbly with thy God.

For the Crisis.

The Opening of the Fifth Seal.

NUMBER FIVE.—*Concluded.*

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."—Rev. 6: 9-11.

Let us now see when Paul expected to receive his "*crown of righteousness.*" When imprisoned and under the sentence of death, he wrote his last CHARGE to Timothy, buoyed up above the fear of death by the instruction and promise of our Lord,—"Fear none of those things which thou shalt suffer. Be thou faithful unto death, and I will give thee a crown of life." Although this particular promise was not written by the Revelator until after Paul had sealed his testimony with his blood, yet he had received by divine revelation from the Lord himself all that was needful to qualify him for his work. To Timothy he writes: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel, whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed (or trusted, margin), and am persuaded that he is able to keep that (*life*) which I have committed unto him against that day."—2 Tim. 1: 7-12.

Paul was one of the souls, or persons, whom the Revelator saw in the picture drawn upon the roll, there represented as being under the altar of sacrifice, slain for the word of God, and for the testimony which they held; and it is remarkable that Paul, in view of his own death, uses the same figure. "I am now ready to be offered (as an offering upon the altar), and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 6-8. Hence they all receive their crowns together at that day, the day of the Lord's appearing "the second time without sin unto salvation."—Heb. 9: 28. He had previously spoken of his appearing the first time,—2 Tim. 1: 10, to fulfill what God had purposed before the world began; but he did not then abolish death, since it still has dominion over us. His appearing the second time therefore is to finish the work purposed of God, and put those that look for him in possession of life and immortality. Thus Paul committed his mortal life to him with firm confidence in his promise, "Whosoever shall lose his life for my sake and the gospel's, the same shall save it."—Mar. 8: 35. Paul also declares that he is not ashamed of Jesus, nor of the testimony which he had borne for him, Rom. 1: 16; therefore he can look for him without fear of the doom,—"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mar. 8: 38. "For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works." Matt. 16: 27.

The doctrine, therefore, that every one is rewarded immediately after death, seems to have been borrowed from heathen idolatry, of which doctrine of idolaters Paul gives an intimation, by contrasting their belief with the truth of the gospel which he preached. 1 Thess. 1: 9,—"How ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." Here *waiting* seems to imply the belief that the reward was given immediately after death, according to the doctrine of the idolaters from which they turned, and received that of Paul, which taught them to wait for the Son of the living God from heaven, "whom he raised from the dead, even Jesus, which delivered us from the wrath to come." From this it appears that Paul understood literally the promise, Acts 1: 11,—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Therefore we cannot understand the representation of the souls under the altar as implying that the martyrs are immediately admitted into a state of felicity, of conscious enjoyment in heaven, according to the teaching of some commentators, without contradicting other plain portions of Scripture. [illegible] Scott remarks:—"The white robes given to each of them denoted that they were immediately admitted into a state of felicity, as accepted and holy"; while at the same time he admits that the language of verse 10,—"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—"is rather suited to the imperfect state of the saints in this world, than to the perfection of their state in heaven; *there* is no impatience, no uneasiness, no need of admonition; but in this world is great need of patience." This is a very sensible admission, and proves conclusively that the language cannot be applied to glorified saints, without admitting impatience and impropriety in the glorified state. This confirms one in the belief that it is the language of the martyrs while suffering the horrors of persecution, as I have before stated. As Scott remarks, "In this world is great need of patience." James realized this, and says to the rich, unbelieving murderers of Christ, "Ye have condemned and killed the just (one); and he doth not resist you." Then addressing his believing brethren, he says, "Be patient therefore, brethren, unto the coming of the Lord."—James 5: 6, 7. This harmonizes with what Paul taught the Thessalonians, to wait for the Lord from heaven. James 5: 11, refers to Job as an example of patience worthy of imitation. Let us see how patient Job was in relation to this subject, the coming of the Lord, of which James is speaking. Job says, 14: 14, "If a man die, shall he live again? All the days of my appointed time (after death) will I wait (to live again) until my change come." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and after I shall awake, though this body be destroyed, yet out of my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger: my reins within me are consumed with earnest desire for that day."—19: 25-27.

I have given the marginal readings in this last quotation, because they seem more correctly to express the meaning of the writer, and to harmonize with what he had before written, 14: 12,—"So man lieth down, and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep." This is the patience of Job, to wait all the days of his appointed time, knowing that his Redeemer would stand upon the earth at the latter day, to which James refers his believing brethren as an example of patience in waiting for the coming of the Lord. Thus we have the teaching of Job, Paul, and James, confirming the testimony of Jesus Christ upon the same subject, that we are to wait patiently for the "*crown of life,*" until the day of his appearing the second time without sin unto salvation. Therefore, any interpretation of the figurative representation of the souls under the altar which contradicts this plain, positive testimony, cannot be admitted as coming through Divine Inspiration. J. C. ROGERS.

Grand Rapids, Mich.

THE BOSTON CONFERENCE.

The Conference at Chapman Hall, Boston, of which notice was given in last week's Crisis, will commence on Wednesday, March 26th, at 2 1-2 P. M., instead of Tuesday, as noticed in last week's paper.

We shall expect a good meeting. No pains will be spared on the part of the church here to make this gathering pleasant and profitable to all who attend. We are anxious to see the faces of our brethren abroad, and expect that those who attend this *annual gathering* will be comforted and blessed. It is time for all to be awake. The signs of the times, and the stirring events connected with the nations of earth, show the fulfillment of prophecy, and the speedy advent of the Son of man. May all who come to this meeting receive such light and encouragement as shall bless and strengthen them to fight the good fight of faith. F. H. BERICK, for the brethren.

For the Crisis

State of Europe.

"The presages of a desperate winter are multiplying. Far and wide, upon the continent, financial clouds gather over the political and industrial prospect. . . . Surveying the broad arena of Europe, can it be honestly affirmed that the aspects of the season are cheerful? There is no *panic*, but, at the same time, there is no approach to a settlement of existing complications in Italy. The French horizon is in all directions dark, ominous, and melancholy. Austria stands on the brink of civil war, and Russia is returning to barbarism. . . . Turkey can hardly be kept afloat; and elsewhere, statesmen must work incessantly at the pumps to prevent the PEACE OF EUROPE FROM SINKING INTO FATHOMLESS DEPTHS OF SLAUGHTER."—*London Chron., Nov. 28th. Quoted in N. Y. Herald Friday, Dec. 13, 1861.*

The preceding paragraph shows how secular journalists regard the aspects of the present age. Are christians awake to their duty? Do they sound the words of warning, the alarm of war, as faithfully as the times demand? The world verges on to "the *war* (*polemos*) of the great day of God Almighty." Let us each do our work before the storm bursts in fury on the earth.

"To serve the present age,
My calling to fulfill,
O may it all my powers engage
To do my Master's will."

March 14th, 1862. S. L. S.

☞ In my tour East I was absent from home *thirty-nine* days instead of thirty-one, as stated in my report. A. ROSS.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 26, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—O

"Lovers of Pleasure."

That the majority of professors of religion are "lovers of pleasures more than lovers of God" is a fact too well established to be successfully controverted; but the tide is continually rising and sweeping off new ones, and carrying them to the great whirlpool of worldly festivities where men and women are drowned in perdition. They heed not their danger till it is too late to be rescued. They sneer at the entreaties of their friends, and resist the strivings of the Holy Spirit, while mercy invites, virtually saying to the Lord, that he must wait till they get ready to heed his call; and when they can serve the devil no longer, they will ask for pardon; but the Lord says to such:—"I have called; and ye refused; I have stretched out my hand, and no man regarded. . . . Ye have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh, when your fear cometh as a desolation, and your destruction cometh as a whirlwind." O what a sad hour awaits the "lovers of pleasures."

"The following account of a donation party is but one among many.—O.

"The donation was a signal success, as you will see when I state that the number of people present was four hundred and fifty, and the net receipts nearly one hundred and fifty dollars. At four o'clock A. M., the musicians gave notice to select partners for the last dance, after which three cheers went up for the stars and stripes that decorated the hall (a barn forty by sixty)—and the party dispersed, all admitting that Friday evening, Jan. 17th, 1862, would be long and pleasantly remembered."

The Italian Question.

The revolutionary spirit is still at work in Italy, and liable to burst forth soon with great fury. The Italians are determined that the power of the Pope shall be utterly broken, so as never to be felt again. This part of their programme comes next in order for execution. The "woman" drunken with the blood of the saints, and with the blood of the "martyrs of Jesus," must soon drink from "the cup" filled by her enemies. There is no possibility for her to escape. The time is at hand. The modern Cyrus and Darius are about to execute their plans and take mystical Babylon.

The following extract, from a Florence correspondent to the New York *Independent*, will give us some idea of the state of things in and about Rome:—O.

"FLORENCE, Feb. 5th, '62.

To the Editors of the Independent:

The recent diplomatic conference between the French Minister at Rome and Cardinal Antonelli, gives some hope to the Italians that the solution or the Roman question may be near at hand. The impracticability of the Pope—or what the Italians call the *brutal obstinacy of the Roman court*—has at length exhausted the patience both of France and Italy. The Emperor Napoleon has offered, through his Minister, to secure the Pope in a condition of dignity and independence if he will abdicate his temporal rights. But the Holy See responds in the stereotyped phrase—'*non possumus.*' Antonelli declared to the French Minister that there was 'no disagreement between the Roman Pontiff and Italy; and although the 'Holy Father' had declined all transactions with the Cabinet of Turin, yet he was in excellent relations with the Italian people themselves.'

This remark has given great offence to the people of Italy; and in Florence there was a grand popular demonstration last Sunday, to protest against the assertion of Cardinal Antonelli. Early in the morning the city was gay with tri-colored banners. At eleven o'clock the large Piazza dell' Indipendenza was filled with patriotic citizens eager to prove they were *not* in good relations with the Pope. What transpired there I cannot state from personal knowledge; but about one o'clock, I should think, more than ten thousand people passed under my windows with bands of music and banners, with mottoes and devices suited to the occasion. Most of the banners had the words, *Rome, the capital of Italy! Down with the Pope-King!* On one I read the additional words, *Liberty of Conscience, and Liberty of Worship;* on another, *Protest against French occupation.*

This immense crowd appeared before the house of the French Consul-General, and from thousands of lips went forth the cry—*We will have Rome! Hurrah for the French! but in their own country! Thank your Emperor, but let him leave us to ourselves!*

There was no disorder, no riotous conduct, in this vast assemblage. The people were called to make a "solemn protest against the impudent assertion that the Italian people were on good terms with the Pope and Court of Rome." And certainly they adopted an innocent but very significant method of showing their just indignation against this new insult. Similar demonstrations were made the same day in other parts of Italy.

Appearances certainly indicate the immediate downfall of the temporal power of the Pope. The President of the King's Cabinet, Baron Ricasoli, declared not long since that 'at Rome only Italy would find its coronation, its independence, and its unity.' And last month he declared to the Parliament that 'every day, every hour, every minute, the Roman question is ripening; it advances and approaches its solution. While I am speaking, it cannot be denied that it is making great progress.'

By reference to the date of the conference between De Lavalette and Cardinal Antonelli, the speech of Ricasoli must have been made with the knowledge of the instructions sent from Paris to Rome.

Let us hope that this question which has so long vexed the Italians, and prevented the consummation of their hopes, will soon be solved.

But will the Pope, with a good grace, 'render unto Cæsar the things that are Cæsar's?' Antonelli declared to the French Minister that the Pope and cardinals had taken an oath never to cede the least portion of the territory of the Church.' If they have the grace of perseverance, and keep their oath, then, doubtless, the Pope will leave Italy, and the rupture between him and the people will be complete and final."

France and Rome.

It is evident that the Napoleon dynasty, the last head of the scarlet-colored beast, of Rev. 17, being also the last husband of the "woman" on the "seven hills," will soon cease to be her protector; consequently, we must be very near the great day of the Lord, when "the Ancient of days" will open the judgment books before "thousand thousands, . . and ten thousand times ten thousand." All things are rapidly converging to a grand focal point, where the lines of prophetic events cross each other, and introduce to our world the One born "in Bethlehem of Judea." We see no possibility to avoid this conclusion.

Daniel says, when speaking of the Roman power represented by the "little horn," "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Hence it follows that the saints are as near the time to possess *their* kingdom, as we are to the end of the little horn power, which is most surely but a short distance in the future.

We clip the following from the *Catholic* of March 1st, 1862:—

"PREPARATIONS FOR WAR IN ITALY.—A letter from Venice in the *Nord* says: 'It is more certain than ever that a reactionary campaign of extraordinary proportions is about to take place under the auspices, more or less avowed, of Austria.' "

A Paris correspondent, under date of Jan. 28th, 1862, says:—

"Among the diplomatic correspondence laid to-day on the table of the Corps Legislatif, is a note from M. Thouvenel to the Marquis de Lavalette, French Ambassador at Rome, dated Jan. 11, of which the following is a summary.—

'In recognizing the Kingdom of Italy, the Emperor's government acted under the conviction that the restoration of past dynasties was no longer possible. Among the Catholic monarchies, three only—namely, Austria, Spain and Bavaria—have refrained from renewing official relations with Turin. No Cabinet, however, thinks of reacting by force against the order of things inaugurated in Italy.' "

He then quotes the following from Cardinal Antonelli, the Pope's right hand man:—

"As regards entering into any compact with the spoilers of the Church, we shall never do it. *Any transaction on this point is impossible.* The Sovereign Pontiff, as well as the Cardinals, before being nominated, bind themselves by oath *never* to cede any of the territory of the Church. The Holy Father will therefore make no cession of that nature. A conclave of Cardinals would have no right to do so, neither would a new Pope nor any of his successors from century to century. With reference to the question of your Excellency whether there is any hope of an arrangement, I believe it to be my duty to reply in the negative.' "

We see from the foregoing that there is no chance for France or any other nation to make any compromise with the Pope. He will have the whole or none. We shall soon see which.—O.

PERSONAL.—We are glad to learn of the success of Bro. C. F. Hudson in his western mission, while endeavoring to convince the people that God will cause sin and misery to cease by the destruction of the sinner. The following is from a Chicago correspondent of the New York *Independent*:—O.

"Rev. C. F. Hudson, who holds that the future punishment of the wicked will end in the extinction of their being, and in everlasting loss, is in this city selling the assortment of books and tracts which he has written on this subject. He has letters from several well-known Presbyterian ministers, expressing their confidence in him as a christian and a minister; and while they dissent from his view on this point, they deem his error insufficient to exclude him from church or ministerial fellowship. He feels encouraged by the ready sale of his writings, and says that he knows quite a number of orthodox ministers who give their assent to his views."

Apostasy.

The following extract from the *Review and Herald* gives another sample of the boasted *progress* of these days. People seem very unwilling to admit the failure of their schemes for the conversion of the world, but there are some who dare speak the truth. Among such are the following:—O.

"Dr. Cumming, of England, says: 'I believe that one half of the professors of the gospel are nothing better than practical infidels.'—*Time of the End*, p. 188.

Robert Atkins, in a sermon preached in London, says: 'The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. . . . . Apostasy, apostasy, apostasy, is engraven on the front of the church.'

Mr. O. Scott (Wesleyan Methodist) says: 'Most of the denominations of the present day might be called churches of the world with more propriety than churches of Christ.'

The following is from the report of the Michigan yearly conference, published in the *True Wesleyan*, Nov. 15, 1851:

'The world, commercial, political and *ecclesiastical*, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion, all connive at sin, reciprocally aid each other, and unite to crush the poor. Falsehood is unblushingly uttered in the forum and the pulpit, and sins that would shock the moral sensibilities of the heathen, go unrebuked in all the great denominations of our land. These churches are like the Jewish church when the Savior exclaimed, "Wo unto you, scribes and Pharisees, hypocrites!" How applicable the call, 'Come out of her, my people.' "

Progression.

The advocates of Spiritualism talk loudly about "progression." From time to time, we have given specimens of their progress in morals and doctrines. Here is another sample of their progress. Under the head of "New Books," in the *Herald of Progress*, we find the following notice:—

"The New Testament of our Lord and Savior Jesus Christ, as revised and corrected by the Spirits. This is an edition of the New Testament, which purports to be ushered into the world after revision by spirits, under the direction of Jesus Christ, the object being to correct errors in statements of fact and doctrine made by the evangelists and apostles."

We are informed in the Editorial notice of this work, that, among other changes, the first chapter of Matthew is omitted, "and the larger part of the book of Revelations." The writer thinks "this may be very well." We soon expect to see more striking examples of *progression*.—O.

The Fathers.

With many, the testimony of "the Fathers" seems to weigh more than the Scriptures. The following sensible and truthful remarks from Dr. Adam Clarke on this point, are worthy of consideration. Perhaps no man was better prepared to speak correctly on this subject. He says:—

"We should take heed how we quote the fathers in proof of the doctrines of the gospel, because he who knows them best knows that on many of those subjects they blow hot and cold."—*Autobiography of A. Clarke*, p. 134.

Let us make the BIBLE our ONLY *rule of faith and practice*, if all the creeds of christendom are ruined.—O.

Religious Enjoyment.

It is certainly most true, that the only guarantee of a truly religious life, lies in the fact that the principles of the gospel are well digested and settled in the mind of the believer: principles that exercise a governing influence in the moral conduct and life. But it is equally true that in all such persons, there is a joy which, like an ever-flowing fountain, unceasingly sends forth its cheering and healthful influences through all the varied moods and ramifications of life. Indeed this work in the heart is so nearly allied to that rational work of the head which has to do with principles—which we call believing—that we fail to discern why they are not inseparable. In one place it is said, "He that believeth and is baptized shall be saved"; in another it is stated that the greatest commandment of all is, "Thou shalt *love* the Lord thy God with all thy *heart*." But St. Paul, putting at defiance our rationalism, defines evangelical faith by saying, "*With the heart man believeth* unto righteousness; and with the mouth confession is made unto salvation."

The simple facts in the case are these: the Scriptures address themselves to the understanding of men, as rational, thinking beings; but in order to a sanctifying influence, this faith must be exercised with the affections of the heart, and to secure this end, the Holy Spirit is given for our help. Wherefore it is written, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in him." "For this is the love of God, that we keep his commandments." Again, the Apostle speaks of "Peace that passeth all understanding"; and of "Joy unspeakable."

That such states of mind are common to all true believers of the gospel, is just as true, as that the way of life is the same narrow way it was eighteen hundred years ago. But how lamentable, that so few know anything about the "unspeakable joy," or the peace that passeth understanding! Tens of thousands call themselves christians because they have desired to be such; and yet they never came to the exalted position where they made Christ their supreme choice. Beside these, there are multitudes who, remembering the days of their first love (Rev. 2: 4), are unceasingly crying, "My leanness, my leanness!" They can tell you of the days of their former joy; of the time when from full hearts they sung—

"How happy are they
Who their Savior obey,
And have laid up their treasure above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

"Jesus all the day long
Was my joy and my song."

But how changed! changed in their habits of thought, therefore changed in their moods. May be they have not ceased to pray, but they have ceased to praise. The world has come into their hearts, and the peace of God has gone out. Alas for them! We pity them. They are at times conscious of their "low estate," and say they bewail and lament their transgressions and backslidings; but the remedy they fail to apprehend. They are in many instances under teachers that know nothing of the religious ardor of a devoted heart; and often find themselves with hearts callous to divine impressions. But among the most sad of all are those cases where a spurious zeal manifests itself, either in heated controversy, or in the blustering vociferations more fitting the priests of Baal than the worshipers of Elijah's God, but which is accepted in lieu of the holy, peaceful joy of a consecrated heart. We say, Alas for them! Goaded on in a nominally religious life by reason of an educated conscience, and yet never knowing the joy of a Savior's benignant smile. Doomed a little from this to wake up in the judgment, virgins to be sure, but foolish virgins; having no oil in their vessels. May God pity those who, professing religion, yet know not by a blessed experience what its enjoyment is.—M.

The Boston Conference.

The annual gathering of brethren looking for the return of the Nobleman, who have been wont to gather for each other's strengthening in Boston, and who meet this year upon the day this number of the *Crisis* is issued, may not for several reasons be as large as usual, but promises to be a deeply interesting season. It is desired that God may make this a time of great refreshing to the scattered and tried flock looking for the second advent. An early report may be expected in the *Crisis* for the benefit of our numerous readers not able to attend.—M.

NAME YOUR STATE AND POST OFFICE.—Did our friends know the many hours of perplexing labor they would save us by giving the name of their State and post-office, we are sure they would never fail to insert them. For example, a letter with $2.00 is now before us from *Goshen*. There are about fifteen Goshens in the United States, beside the land of Goshen east of the Mediterranean Sea. To which of these to send the Crisis in return for the $2.00 we do not know. Please, then, give the name of your P. O. and State.—M.

Biographical Sketches.—No. 1.

EDWARD IRVING.

It was in the year 1819 that Dr. Chalmers, being in Edinburgh, went into the Church of the Rev. Andrew Thompson, and listened for the first time to a young man—who was himself unaware of the Doctor's presence—"when" he "formed the favorable opinion of him that subsequently led to his appointing him his assistant and colleague in St. John's Church, Glasgow." That young man was EDWARD IRVING. "Born in the Burgh of Annan, Dumfriesshire, on the 15th of August, 1792. The family were originally from France, but now long since settled in the West of Scotland. Educated at the University of Edinburgh, recommended when seventeen years of age as the fittest person of the University to teach an Academy at Haddington, which after one year he left for a larger and more lucrative establishment at Kirkcaldy, where he had continued seven years. He had now "completed his probationary terms, and became a licentiate of the Scotch Church", but still had become so much inclined to law that he had already projected a tour to the continent of Europe when he was heard by Dr. Chalmers. Continuing about three years in Glasgow, he then, by the commendation of Dr. Chalmers, received a call to the charge of the "insignificant Caledonian Church of London," to which he acceded, and removed to the British metropolis in 1822; where," says his biographer—an anonymous writer to whom we are indebted for many of the facts here given—"he distinguished himself so far as to be second in popularity to few preachers in the kingdom."

When he commenced in London, "the attendance at the chapel in Cross-street, it has been said, did not muster more than fifty persons!" "He crossed the Tweed, says a reviewer, with a lighter heart, a buoyant spirit, and more ecstatic joy than he ever crossed the ford that led to the home of his fathers. He reached London by the aid of the Lion of the tribe of Judah, full of strength and courage for the work which his Master had given him to do. His friends, in the bonds of Evangelical love, welcomed him with a salutation of the same; and, as his testimonials bore, he was no common expounder of divine things, 'no plebian casuist—no vulgar theologian.' Five hundred circulars were addressed in one day to all the men of Caledonia resident in London, possessing wealth and influence, and heart to employ both in the cause of a Caledonian preacher, announcing the pre-eminent endowments of his mind, the unquenchable zeal of his spirit, and the fascinating riches of his doctrines. And lo! in one short quarter the application for seats at Cross-street, Hutton Garden, increased from fifty to fifteen hundred!"

From this onward, there set in a tide of popularity which, if we may believe his biographer—who by the way seems to be in no way biased in his favor,—has seldom, if ever, been equaled by any man of modern times. "Mr. Irving's style and manner of preaching differed so widely from everything that was then to be found, even in this immense metropolis, that he could not fail of speedily obtaining notice, and collecting a numerous audience. His powers of eloquence attracted crowds, from the right hand of royalty down to the very dregs of the people. Among those whom curiosity drew to Hutton Garden, at an early period of his ministry, are enumerated Canning and Brougham, Mackintosh and Scarlett, the present Lord Ripon, Lady Jersey and the Marchioness of Conyngham, with many others of the same class of society; and it has even been said—though with what truth I will not undertake to affirm—Royalty itself *incog.*"

In a critique on Irving's qualities as a man and as a divine, we find the following: "Without assenting to, or dissenting from the truth of this assertion, we have no hesitation in saying, that no unprejudiced and discerning man could seriously attend to a sermon of Mr. Irving's, without feeling for the time convinced that he was hearing one of the most able and eloquent preachers in Great Britain. The mere appearance of the man is such, as to excite a high opinion of his intellectual powers. He is indeed one, of whom the casual observer would say, as he passed him in the street, 'There goes an extraordinary man!' He is in height not less than six feet, and is proportionably strongly built. His every feature seems to be impressed with the characters of unconquerable courage and overpowering intellect. He has a head cast in the best Scottish mould, and ornamented with a profusion of fine long curly black hair. His forehead is broad, deep, and expansive. His thick, black, projecting eyebrows overhang a very dark, small, and rather deep-sunk, penetrating eye. He has the nose of his nation; his mouth is beautifully formed, and exceedingly expressive of eloquence; and his chin is somewhat long and elegantly tapered. In a word, his countenance is exceedingly picturesque. By the painter and man of taste, it would be pronounced remarkably fine."

But it was not only as a preacher, but as an author, also, that Mr. Irving was destined, at least in some measure, to excel. He had hardly been in London a year when there came from the press his work, "For the Oracles of God, Four Orations—for Judgment to Come, an Argument, in nine parts," an octavo volume of 600 pages; dedicated to the Rev. Thomas Chalmers, D. D. And subsequently other works. His reviewers are constrained to say of the first work, "Through the whole book there is no such thing as equivocation or trimming; no paring down of principle to fit a particular standard; neither retraction nor qualification. It is Bordaloue preaching at the court of Louis XIV; or South haranguing the royal profligate of England; or the fearless apostle of the Gentiles addressing the heathen and sceptics of Athens. It is perhaps scarcely necessary to add, that in consequence of the qualities we have just referred to, the style of Mr. Irving is often exceedingly impressive. Indeed, we are persuaded that a selection might be made from this volume, furnishing a cento of brilliant and most forcible passages, which should be equal in strength, in warmth, and in all the qualities which commend themselves to the heart of man, to any similar collection which could be made from the same number of sermons of any divine, antiquated or modern."

About the year 1827, Mr. Irving, with many others—clergymen and laymen—became deeply interested in the study of unfulfilled prophecy. With a view to the study of prophecy, he was invited with a number of others—of whom there were some of the most eminent clergymen of all denominations—to spend some time at the house of a friend of his, Mr. Henry Drummond, at Albury Park, near Guilford, in Surry, where it is said at one time a whole week was spent in this delightsome study, interspersed with devotional exercises. Mr. Drummond, who was a wealthy banker of London, but the warm friend of Mr. Irving, and deeply interested in the study of his guests, afterward published 3 vols. 8vo. containing the substance of their discussions, entitled, "Dialogues on Prophecy." Among other things, there seemed to be a general conviction that the second personal advent of Christ to reign on the earth was near at hand. Believing it, the most of them preached it; but none perhaps with more earnestness than did Mr. Irving—not excepting the eloquent McNeil.

In the year 1829 Mr. Irving made a tour to Scotland. In the *Dumfries Courier* of June, we find an account of his labors in that vicinity, where he seems to have tarried for a short time during this tour. It says, "Dumfries and its neighborhood have again been favored with a visit from the celebrated minister of the Scotch Church, in Regent Square, London, and again his appearance has produced great sensation among all ranks. It is believed the congregations to which he offered his speculations and instructions on Sunday, consisted each of not fewer than 12,000 or 13,000 souls. In all his public appearances here, Mr. Irving has brought forward, more or less prominently, his peculiar dogma relative to baptism, to the immediate downfall

of Popery, to the very near approach of the millennium, with the personal presence of Jesus Christ on earth,—to the redemption of the terraqueous globe with all its animals, reptiles, vegetables, and minerals; a doctrine overlooked in all our pulpits, although little inferior, he thinks, in importance to the redemption of man, etc. His discourses were all extempore, and therefore ought not to be rigidly criticised."

The study of the prophetic periods seems to have attracted his attention in connection with other prophecies, and, like Dr. Scott, he did not hesitate to give his opinion with reference to their termination, although he differs with that commentator by extending them two years farther than does Dr. Scott; the latter making 1866 the period when they end, and Mr. Irving 1868. His biographer says, "The Seventh Vial, he tells us, is ready to be poured out, and at the expiration of this second period, the battle of Armageddon is to take place, and will issue in the destruction of Babylon, the second coming of Christ, and the setting up of his millennial kingdom, which Mr. Irving calculates will take place in the year of our Lord 1868."—M.

Drying Up.

It is a matter of fact, that the financial streams, which for centuries have enriched the Roman Pontiffs, are now nearly dried up. Perhaps nothing will more successfully cripple the Papal power, than poverty. Poverty usually precedes famine. One of the last states of the church on the "seven hills" is that of *famine*, as declared in Rev. 18: 8,—"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire." She will soon be in the position of a poor, miserable harlot, forsaken of her lovers, and looked upon with utter contempt by those who have drank only ruin from her cup of fornication.

Bro. L. Reimer sends us the following extract from the Philadelphia *Inquirer*, of Jan. 18th, 1862, which gives us some idea of the financial condition of Rome:—G.

ROMAN FINANCE.

"In our review of the monetary condition of the European powers, we turn from Austria to Rome. Involved and ruinous as the affairs of the Hapsburghs are, it appears that the finances of the Sovereign Pontiff are, if possible, in a more complicated and hopeless state. Indeed, the Roman question must shortly be solved, unless the age of miracles speedily return, by the French Emperor and the King of Italy merely delaying until affairs run their inevitable course in the city of the Cæsars. In consequence of the Pontiff wielding a temporary sceptre, it comes to pass that, as in the case of other monarchs, as well as in that of private individuals, he is obliged to provide for the settlement of divers little bills at the end of the year, and the operation becomes doubly difficult when the exchequer is empty, and borrowing has reached the limit when trusting creditors tighten their purse strings.

Just now, the sum of thirty millions of francs is required to tide over present difficulties, and every effort is being made to raise this amount by a new loan. To effect this, at a less cost than fifty or sixty per cent., is known to be impossible; and as it is now pretty clearly seen that these and other similar little "items" must soon be shouldered by the Italian Minister, the prospect of Victor Emmanuel having to pay upwards of six millions and a quarter of dollars for a few months additional rule of the Antonelli *regime*, is by no means comfortable. The truth is, bankruptcy stares His Holiness in the face, even should his friends succeed in negotiating this loan. A new issue of paper need not be relied on, as the Roman dealers are unwilling to receive such promises to pay in exchange for their commodities. Meantime the sale of valuable articles goes on, in order to keep off the inevitable day. The proceeds of the Campana collection were swept away at once; and manuscripts, missals, statues, pictures and other objects of taste are sacrificed as rapidly as purchasers can be found. A few days ago, twelve thousand dollars were realized by the sale of a collection of rare books and prints, and thus the treasures of the Vatican are scattered over Europe and America, while the sums which are paid in return for them are quite unequal to relieve the necessities of of the Roman exchequer.

Indeed, it is even hinted that notwithstanding the reluctance of the Pontiff to admit the reality of the crisis which has arrived, he is beginning to perceive that his affairs are becoming desperate, and it is affirmed that he has resolved to face his arduous position in a manly spirit, and demand from Louis Napoleon a candid exposition of the line of policy which he has resolved to carry out in the settlement of the Italian question. We perceive that a correspondent of a London Journal affirms that Monsignor Bellegarde is entrusted with such a commission to Louis Napoleon. Professedly, his object in leaving Rome was to visit his father in Germany, who is indisposed, but on arriving at Marseilles he proceeded directly to Paris. The dread on the part of his holiness is that the silent man of the Tuileries may, if he speak on such a subject at all, declare that if the Court of Rome is dissatisfied with the conduct of the French troops at Rome, they shall be withdrawn; but on the express intimation that no Austrian or Spanish forces shall be permitted to enter the city in their stead. Did Napoleon take such a step, the Italian troops would forthwith march into the Eternal City, and his Holiness would be shut up to the alternative of taking his departure or of consenting to the arrangement which Victor Emmanuel is prepared to guarantee, to wit—a throne on the Vatican with a competent support, enabling the Head of the Church to rule on his own side of the Tiber.

Then again, when M. Lavalette lately arrived at the Vatican on a mission from Paris, he was asked if the feeling of Napoleon towards his Holiness were the same as he had professed, at the time of the treaty of Zurich. The prudent ambassador replied, that the Emperor had not changed, but that the times were altered, and the affairs of Italy were now in such a state that the Roman question demanded a speedy solution."

For the Crisis.

To the Readers of the Crisis.

Through the kindness of the Editors of "Our Paper," I am permitted to make the following announcement:

For some weeks past I have been preparing for the press a work by the Abbe Czechowski, late Roman Catholic priest; but now a preacher of the everlasting gospel. Eld. Czechowski, in his "Thrilling and Instructive development," portrays the evils existing among the popish clergy with a graphic pen; yet void of that coarseness which mars the style of other *exposes* of those abominations. To read the history of his sufferings and perils, will move almost the sternest heart to tears; and now he is in the Land of Freedom, at least of conscience, where he is preaching the truths as they are in Jesus, and waiting for the coming of the Son of Man.

I shall give a further notice when the book is ready, and bespeak for it the attention of every christian. JNO. F. COTTON.

"THESSALONICA; OR, THE MODEL CHURCH."—"Selects the Thessalonian church as the model church of antiquity, and from its history and Paul's Epistles to it, endeavors to develop the true method of church and christian life. Including many good and sound ideas," etc.—*Boston Cong.*

For sale at the Crisis office. Paper covers, 38 cents.

Obituary Notices.

Died in New Preston, Ct., March 7th, 1862, Bro JOSEPH GREGORY, aged sixty-one years.

He remained a consistent christian and a firm believer in the speedy advent of Christ. He seemed to dread lying in the grave, but was supported and comforted in his last hours by a firm trust and confidence in Jesus, and exclaimed to his Advent brethren, who visited him repeatedly, "Give me Jesus yet." Once, when he was in great pain, he said, "Glory to God, I am almost through." His last words were, "Praise God."

Sermon by George Tomlinson, from 1 Thess 4 13. M BALDWIN.

Bro JOSEPH GREGORY was one of the most devoted christian men it was ever our privilege to know. After nearly twenty years experience in religious things, and in a field extending from Maine to Missouri, we have never found the man whose eye seemed to be more single to the glory of God. He was a frequent guest at my father's house in the days of my youth, and the impression then made by his godly conversation and fervent zeal, has never been effaced from our mind. His memory is blessed. We lament for him in death, but peace to his slumbers! Assured that after the termination of his lonely pilgrimage he sweetly sleeps in Jesus, we rejoice in prospect of the day when we shall meet him, and hear his joyful and melodious voice again.

"And the ransomed host will shout,
We are come!"

Very many who knew him as a christian will mourn for him. God grant our last end may be as joyful as his!—M.

Died in East Concord, Nov. 22d, 1861, of typhoid fever, widow HANNAH DAVIDSON, aged seventy-nine years and seven months.

Another mother in Israel has fallen. She was from early life a devoted christian. She endured her sufferings with patience,—was sick only eight days. Her mind was calm and peaceful, for her trust was in the God of Israel. When asked how she felt in her mind, her answer would be, "There is peace in believing and joy in the Holy Ghost." Her sun went down without a cloud. We "sorrow not even as others which have no hope," for very soon we expect to meet that dear mother again, in a land where "the inhabitants shall not say I am sick."

"Adieu, fond mother, peaceful rest,
Thy toils and cares are o'er;
Disease and pain have quit thy breast,
To enter there no more."
Z. FOSS.

Died in Hinesburgh, Vt., March 10th, 1862, of measles and lung fever, after an illness of twelve days, CHENEY CLEMENT, son of Samuel C. and Irene R. Castle, aged one year, two months and twenty-three days.

We deeply feel this affliction, for our darling and our pride is gone. The light of his sweet, loving face, his merry laugh and innocent prattle no longer cheer our fireside, and we are lonely without him. But we know he sweetly sleeps in Jesus until the wars and storms of earth are passed, then to arise and ever live where measles, coughs and fevers will no more prey upon his little frame.

S. C. & I. R. CASTLE.

FOREIGN NEWS.

Continental news is of slight importance.

The screw steamer Spartan, bound for Halifax with military stores, etc., was lost.

In the House of Commons on the 7th, Mr Gregory called attention to the blockade of the Southern ports, and moved for a copy of any correspondence on the subject subsequent to the papers already before the House. He expressed, in the strongest terms, his deep sympathy with the struggle for independence now going forward in the Confederate States, and declared that a separation of the South from the North, and a reconstruction of the Union, were the only means by which we could hope to see slavery abolished in America. He contended that the efficiency of the blockade was a question of great importance to England and Europe.

Mr G. Bentinck thought his Hon. friend had established a clear case as to the inefficiency of the blockade. The only prospect of bringing about a conclusion of the war was a recognition on the part of this country and of the great European powers of the independence of the Southern States. The reunion of the Northern and Southern States he regarded as an utter impossibility, and the Northern States could not complain of a recognition when they remember that they derived their origin from a successful secession from the government of this country.

Mr. W. E. Foster denied that the blockade was inefficient. He warmly eulogized the conduct of her Majesty's Government in reference to America, and said their forbearance and firmness had been the means of preserving us from one of the most deplorable wars in which it was possible we could be engaged.

Mr. Milnes said he could not believe in the final dissolution of the great American Union, and so long as it existed, he deprecated any active interference by the British Government in the struggle now taking place.

The Solicitor General was of opinion that it was the duty of the Government to maintain, as they had hitherto done, strict, honest and impartial neutrality between the contending parties with regard to the blockade. He entered into a lengthy argument, in the course of which he quoted numerous precedents to show that the present blockade was as efficient as other blockades had been in former years, and that it would be a violation both of international law and of the principles of neutrality to break it.

After some remarks from Lord R. Cecil and Admiral Walcot, the motion was negatived without a division.

Gibraltar advices reported the Sumter still there, and the Tuscarora lying off Algesiras.

Details are also given of the arrest at Tangiers of one of the Sumter's officers and Mr. Thompson, who lately filled the office of United States Vice Consul at Cadiz.

GREECE.—The insurrection in Nauplia is said to have already cost 500 lives.

TURIN, March 9. It is said that the conference between Garibaldi and Ratazzi has had very important results of a nature to exercise great influence over the destinies of the country. The Marquis Villamarino is spoken of for the ministry of Foreign Affairs.

SANDY HOOK, March 24. The steamship Hansa from Southampton 12th, has arrived.

In the House of Lords, on the 12th, Lord Campbell called attention to the inefficiency of the blockade of the Confederate ports, and moved for the correspondence on the subject.

Earl Russell replied to the proofs adduced by Mr Campbell of the inefficiency, and recounted the efforts made by the North to render it effective. He considered the want of cotton in the English markets the best test that the blockade was not an empty one.

He said the renewal of the old feeling between the North and South is impossible, and hoped that the North would consent to a peaceful separation of the States.

Earl Russell further said he trusted that within three months or sooner war would cease, leaving emancipation possible, to be effected by gradual and peaceful means. He said no formal communication had been made by the French to the English government on the inefficiency of the blockade.

The motion was withdrawn.

DOMESTIC NEWS.

THE CAPTURE OF NEWBERN.

Washington, March 19. Gen Burnside, in his official report, says: "I must defer, for want of time, a detailed account of the action. It is enough to say that after an engagement of four hours we succeeded in carrying a continuous line of field works over a mile in length, protected on the river bank by a battery of thirteen heavy guns, and on the opposite flank by a line of redoubts one-half mile in length, for riflemen and field-pieces, in the midst of swamps and dense forests, which line of works was defended by eight regiments of infantry, five hundred cavalry, and three batteries of field artillery, of six guns each.

The position was finally carried by a most gallant charge of our men, which enabled us to gain the rear of all the batteries between this point and Newbern, which was done by a rapid advance of the entire force up the main road and railroad. The naval fleet in the meantime was pushing its way up the river, throwing shot into the forts in front of us.

The rebels, after retreating in confusion, throwing away blankets, knapsacks, arms, &c., across the railroad bridge and country road bridge, burning the former and destroying the draw of the latter, thus preventing further pursuit, and caused a detention in occupying the town by our forces. But the naval force had reached the wharves and commanded it by their guns.

I at once advanced Gen. Foster's brigade to take possession of the town. The city was set on fire by the retreating rebels in many places, but the remaining citizens and the naval officers extinguished the flames with but little damage.

Many of the citizens are now returning, and we are in quiet possession of the city. We have captured a press, and shall at once issue a daily newspaper.

By this victory we have captured eight batteries, containing forty-six heavy guns, three light batteries of six guns each, two steamboats, a number of sailing vessels, wagons, horses, a large quantity of ammunition, commissary stores, forage and the entire camp equipage of the rebel troops, large quantity of rosin, turpentine, cotton and over two hundred prisoners.

Our loss thus far ascertained amounts to 91 killed and 466 wounded, many mortally.

Washington, March 19. Dispatches received at the Navy Department from Flag Officer Dupont, announce that the flag of the Union floats over Fort Marion, at St. Augustine, Florida.

The town was surrendered without fighting, the town authorities receiving Commander Rogers in the town hall, after being assured that he would protect the loyal citizens.

THE BATTLE OF PEA RIDGE. The full accounts of this battle establish it as by far the hardest fought battle of the war. Our forces numbered about 12,000, with 49 pieces of cannon. The rebel force 25,000 strong. They had 82 pieces of cannon, many of them rifled. The rebel troops were mostly Missourians, Arkansans and Texans. The fighting continued three days. The rebel officers fought with great bravery, but the superiority of our rank and file and the skill of our commanders gave us a splendid victory.

PEA RIDGE, ARKANSAS. One of the most terrible and bloody battles of the campaign was fought at this place on the 8th inst., resulting in a complete victory over the rebels, who fled to what is called the Boston mountains. The rebel generals McCulloch and McIntosh, are among the killed. The Federal loss was 1312. The rebel loss as stated by themselves was "2000 killed and wounded."

Washington, March 21. The Times' special dispatch states that the evacuation of Aquia Creek took place on Tuesday evening and Wednesday morning. Our flotilla fired into the depot and buildings as the rebels were leaving, but they succeeded in burning the dock and a few buildings.

It is reported that the rebels are leaving Fredericksburg very fast. A mutiny had occurred in a North Carolina regiment, and many were being marched out of Fredericksburg with their hands tied. The impression was that the rebels were falling back on Richmond, Norfolk and Yorktown.

Winchester, March 23.—10 P. M. We have this day achieved a glorious victory over the combined forces of Generals Jackson, Smith and Longstreet. The battle was fought within four miles of this place. It raged from half-past ten o'clock until dark. The enemy's strength was about fifteen thousand.

The strength of our division was not over 8000. Our loss in killed and wounded is not ascertained, but is heavy. The enemy's loss is double that of ours. We have captured a large number of prisoners, some guns, and the ground is strewn with the arms they have thrown away in their flight. The cavalry is still in pursuit of the retreating rebels.

The particulars cannot be accurately ascertained until daylight.

Washington, March 24. A dispatch from a surgeon in Gen. Shield's army to the Surgeon General in this city says in relation to the battle of yesterday:—"Our loss is from 75 to 100 killed, and 250 wounded. I have seen 275 of the enemy's dead."

Winchester, March 24. The rebels have been driven back to Strasburg. We have captured more than 1000 small arms. Our loss is from 80 to 100 killed, among whom is one Colonel and fourteen Captains and Lieutenants. Two hundred were wounded, among whom are ten officers. The rebels had nearly 500 killed and wounded, and lost 300 prisoners.

St. Louis, March 24. A detachment of the 1st Iowa cavalry had a skirmish with the enemy, killing 2, wounding 1, taking 75 prisoners and over 200 horses; 48 kegs of powder and a quantity of arms were also captured. Our loss was four wounded.

Fortress Monroe, March 21. The steamer Chancellor Livingston arrived from Hatteras Inlet last night.

Immediately after the occupation of Newbern an expedition to Beaufort was started. The place was evacuated, however, before our troops approached. Fort Macon was blown up by the rebels, and the steamer Nashville was burnt on the day Gen. Burnside occupied Newbern. Sixteen thousand troops were on the road between Goldsboro' and Newbern.

St. Louis, March 24. The train from Rolla last night brought in 300 privates and 48 commissioned officers, being the first arrival of prisoners taken at Pea Ridge.

A gentleman just from New Orleans says the rebels are building thirteen gunboats at that place, to be completed soon.

New York, March 22. The World's Washington dispatch says the late gardener of the Executive mansion, Watts, notorious for the part he took in the abstraction of a portion of the President's message, has left for Scotland.

An army correspondent relates the following incidents of the battle at Pea Ridge:

Lieutenant Henne, of Missouri, who had lost his left arm in the Hungarian war, was struck by a cannon ball, which carried away his right leg. He was carried off the field, and when passing Gen. Curtis, the heroic sufferer waved his hand to him, while his face was wreathed in smiles, as if forgetful of his sufferings in the exultation of approaching victory.

A ball struck a tree, shivering it to splinters, one of which, six feet long, hit a Secesh and impaled him to the earth.

Cairo, March 24. An arrival from the Tennessee river says 8000 men under Gen. Wallace, visited Adamsville, where there was understood to be a large rebel force. On arriving there they found the rebels gone.

Armed rebels are concentrating at Corinth, where a stand would be made.

At Memphis all rebel stores are being removed to places of safety, in the event of an attack of the Union forces.

Beauregard is at Jackson, Tenn.

SUBTERRENE DISTURBANCE.—One of the most singular abnormal occurrences of the earthquake order which has recently occurred in this vicinity, has just been related to us by Mr John E. Parry, who lives in Lakeville, four miles east of Myrick's station. Soon after leaving his house last Sunday afternoon, and at about three o'clock, he heard an unusual noise, which at first sounded like the hurried rattling of a carriage over a pavement. After continuing for a moment or two, it ended in a heavy report like the toppling over of a chimney stack. On returning to his house in the early part of the evening, his two children, who were there alone, a daughter of fourteen years and a little child, were in a great fright, fearful that the knell of time had been sounded, and that the day of doom was about to wind up all terrestrial affairs. She stated that when she heard the rumbling sound, she went to the window, and on looking out saw, four rods from the window, the earth undulate like waves of the sea, and as it fell, fire issued from several crevices. On examining the ground, Mr Parry discovered a large hole with ragged edges, which had the appearance of having been scathed with fire. Other persons living in the vicinity were startled by the sound. Domestic animals showed evident signs of fear and trembling. The quiet community living in the vicinity have been greatly disturbed in consequence of this portentous occurrence.—*Fall River News.*

☞ The entire national debt is now four hundred million.

Married.

In Richmond, Ont. Co., N. Y., Feb 27th, 1862, by Eld F Barr, Mr P. J Stout to Miss Delia Swan, both of Richmond.

Notices, &c.

A Call for Funds.

The publishing committee of the CHRISTIAN PUBLICATION SOCIETY, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at once the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once FIVE HUNDRED DOLLARS, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than ANY TRACT SOCIETY IN THE COUNTRY, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money*? Or will you send us $100, $50, $20, or $10, to be *repaid* in TRACTS, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. DAVIS,
L. O. WELLCOME,
S. S. BREWER,
J. G. HAMLIN,
SOLOMON HOWE,
Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to Feb. 10th, 1862, $422.22.

J. S. Arnold	$ 1.00
A. C. Haley	2.00
R. G.	.25
S. R. Gilman	1.00
J. Douglas	5.00
R. G. Gladstone	1.00
H. A. Groot	1.00
P. E. Armstrong	1.00
S. S. S. Brown	2.00
A. Logan	1.00
S. H. Bowman	1.00
D. Varney	.25
F. A. Kincaid	1.00
A Friend	2.50
W. B. Keyser	.25
J. Douglas	5.00
M. M. [illegible]	1.00
J. Brown	1.00
E. Watson	1.00
Church in Woodstock, N. B.	2.00
C. Stratton	1.00
L. Phelps	3.00
M. J. Smith	1.00
Joseph Gogers	60

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

Meeting in Dansville.

The Lord willing, there will be a two days meeting in Dansville, Livingston Co., N. Y., to commence Friday evening, April 25th, and close the Sunday following. Ministers and brethren from abroad are cordially invited to attend. FRANK BURR, for the church.

Western Grove Meetings.

Spring is approaching, and the season for holding grove meetings will soon be here. My arrangements for this enterprise will be made some time in advance. All who are desirous of my services in this enterprise will please remember that they must correspond with me in season. Don't expect that I can comply with a tithe of the calls, for want of time, but will try to arrange for the interest of the cause. W. SHELDON.

Merrimack, Sauk Co., Wisconsin.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. MCCULLOCK, Sec. of Conference.

Notice.

Eld Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hall, "Voice of the Church," edited by D. T. Taylor, also a supply of Bro. Huggins' and Wellcome's medicine.

Notice.

Edwin Burnham's permanent address is Newburyport, Mass. All who write to him for his labors will save him some trouble by addressing him directly at that place.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly, and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer.—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts, for six dollars we send them two dollar's worth, for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Boston, (Lowell Street Chapel) Sunday, March 30th
Lowell . . . Sunday, April 6th
Portland, Me . . . Sundays April 13th and 20th
EDWIN BURNHAM

Newark, N. J. . . . Saturday evening, April 4th and remain over the Sabbath
F. H. BERICK

George Storrs will attend the Conference at Chapman Hall, Boston, commencing March 26th, and remain over the Sabbath. G. S.

Castleton, Vt. . . . from March 27th to 31st
Bristol, Ct., evenings of April 9th, 10th, 11th, 12th, and over the following Lord's day
M. GRANT

Southington, Ct . . . April 5th and 6th
Wrightsville . . . Sunday, April 13th
Pine Swamp . . . Sunday, April 20th
Goshen, Mass . . . Sunday, April 27th
Savoy . . . April 3d
and over Sunday
C. GOODRICH

Cheshire Street, Ct . . . April 6th
D. A. JONES

East Boston (Island Home Hall) . . . March 30th
GEO. W. BROWN

Hebron, N. Y., (if the roads permit) . . . April 6th
JUDSON AUSTIN

Warner, N. H. (Waterloo) . . . Sunday, March 30th
Hooksett . . . Friday evening, April 4th
Manchester, N. H. . . . Sunday, April 6th
S. W. BISHOP.

Amherst . . . Sunday, April 6th
L. WETHERBEE.

Kennebunk Port, Me . . . March 30th
Biddeford . . . April 1st
Yarmouth . . . April 3d to 23d
B. H. BURBANK

Manchester, N. H. . . . March 30th
C. C. STEVENS

East Boston . . . Sabbath, March 30th and April 6th
The last three Sabbaths in April not engaged.
My P. O. address will be Boston, Crisis Office, until April 12th. HIRAM MUNGER.

Exeter, N. H. . . . April 6th and 13th
East Boston . . . April 20th
W. S. CAMPBELL.

Richmond, Me. . . . April 13th
R. R. YORK.

Melvin Village . . . Mar. 30th
T. W. PIPER.

Abbington . . . Sunday, March 30th
C. GOODRICH.

APPOINTMENT FOR BRISTOL, CT.

I. K. Bellows . . . April 6th

South Windsor . . . March 30th
J. K. BELLOWS.

Business Department.

Letters Received.

A. T. F., L. O. Wellcome, A. S. H., E. R. Lyon, R. R. York, H. B. Sikes, H. Waite, H. F. Bonney, H. K. Flagg, T. W.[illegible], O. C. Churchill, G. Libby.

To Correspondents.

J. Taylor—The MS. was received, and submitted to the proper authorities.

A. Freeman, Jr.—Your papers, etc., were promptly sent, upon receiving your order, to Pavilion Niles, Mich.

L. Hamilton—The money is received; all right.

F. Hibbard—Will you give us the names and P. O. of the persons you mentioned?

R. Addison—The money was duly received; pays to No. 428.

W. W. Wheeler has paid to 3 3.

Dr. Decker—We send you three more numbers; if not right, please inform us.

S. Drew—You have paid to 337.

D. C. Tourtellot—You have paid to 364.

I. K. Lombard—We credited the $1.00 as you directed. Will procure the tracts for you soon.

T. Wells—The P. O. address of O. F. C. is Goshen, Mel Village, N. H.

J. McClellan—The $3.00 were received, paying to 347.

The obituary of S. E. M. Jackson we have not seen, but will try to find and publish it.

A. Hawks—Do not find your name on our books, but will put you on Mass. list.

D. N. S.—Enigma No. 1 was sent from "T. W. S."

F. H. Berick's P. O. address is Boston, Mass.

Hill Israel's Dimman's P. O. address is Cornma M.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

G R Baker 364, A M Hobbs 357, W G Ruggles 380, D Harkins 364, Wm. Howarth 364, L M Hill 364, H Gibbs 364, H M Darby 378, J Allen 390, D Newton 364, G W Wiggin 364, A Fopp 330, L Shurtleff 364, Abba White 364, W W Doughty 364, J I Wheeler 348, W Colvsh, Jr., 3[illegible], A C Jinkin 399, M Curtis 364, S Baker 364, W C Bath 355, J Brattle 364, S Quant 364, F A Taylor 286, J B Tucker 364, D Randall 364, A Spear 335, T Lee 3[illegible], J B Richardson 338, J Morrill, J[illegible] 364, J B Mooney 364, J Eggleston 352, L Marvin 364, O K Gibbs 364, W Sherman 364, Mary Sheldon 364, L Stears 339, D Chase 364, L C Field 348, O M Gilman 364, A Hitchcock 312, O Ormsbee 364, N A Weir 364, A M Shaw 349, C[illegible] Tuck 364, Wm Fly[illegible] 364, L H Love 294—$1.00 each.

W Toddle 387, G S Brewster 347, J H[illegible] 334, P White two copies 347, H Fins 390, C Tait 354, J H Piper 374, S Badgett 341, J C Moulton 390, D Thayer 367, [illegible] 369, W[illegible] 377, B H Gooch 312, C Lewton 379, Thos. Wells 354, Mary Wentworth 4 6, [illegible] 372, J Elmore 364, R Hawks 401—$2.00 each.

S R Curran 338, $3.00, J P K Holloway 394, $5.00, J H[illegible] 398, $4.00, M A Fogg 364, $1.[illegible], R Andrews 338, $1.62, A[illegible] 364, 25 cts., S Nix on 342, 50 cts.

BOOKS AND TRACTS.

W Tucker $1.00, D R Mansfield $1.50, O K Gibbs $3.00, C C Tu[illegible], 25 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

The Coming Conflict with the inquiry, Ought Christians to bear arms? By F. B. Morgan. $4.00 per hundred. 5 cents single, or 6 cts. with postage.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each, postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

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THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp., 5 cts. single, 50 cts per dozen, $3.00 per hundred, postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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This is the ablest work extant on this subject. It proves that the common notion of the world's conversion was unknown to the Church of Christ for 1500 years. It quotes the views of some four hundred of the greatest theologians known, giving an account of each and presenting their statements on either side, in their own words. Multitudes of commendatory notices from preachers and papers, of all kinds, might be quoted. Read it and be satisfied.

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Orders by mail should be addressed to the Publisher,
H. L. HASTINGS, PROVIDENCE, R. I.

For the Crisis.

The Four Monarchies.—Dan. 7.

BY S. B. [illegible]

In ancient Babylon, upon old Shinar's plain,
There lived a holy man, and Daniel was his name;
In visions of the night he was inspired to see
Four great beasts arise, symbols of monarchy.

The first a Lion bold, upon his back two wings;
A Bear, with three ribs in his mouth, the next in order springs;
A Leopard, with four heads; four wings his back adorns—
Fourth beast most terrible, upon his head ten horns.

The Lion that was seen so noble, strong and bold,
Was ancient Babylon, the once proud head of gold;
The Bear that next arose to power, on one side
Was Medo-Persian kings, that crushed the lion's pride.

The Leopard next in power; magnificent in state,—
It was the Grecian king, called Alexander Great;
The fourth a nondescript before the prophet stood,
The cruelest of all, a monster dyed in blood.

This was Dragonic Rome, that ruled the earth so long
In Pagan and in Papal forms, like iron, exceeding strong;
Long has the Pagan form of Cesars passed away,
Succeeded by the Pope of Rome, he too has lost his sway.

Iron-hearted tyrant, drunk with blood of helpless saints,
A holy God hath heard their prayers and sad complaints;
Their night of weeping past, their dreary time of trouble,
There's wrath in store for thee, a cup filled to the double.

Saints! lift your heads, rejoice! redemption draweth near!
The morn of glory dawns, soon Jesus will appear!
O come, Life-Giver, come, thy face we long to see,
And with thy ransomed saints share IMMORTALITY!

South Glastenbury, Conn

The Day of the Lord.

A LECTURE ON 2 PETER 3: 3–14.

BY JOSEPH A. SEISS, D. D.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," etc.—2 PET. 3: 3–14.

IV. Another point I notice in the text is *the statement as to the manner in which "the day of the Lord" shall be ushered in.* The apostle says it "will come," notwithstanding the skepticism and the scoffs of men, and that it will come "as a thief in the night." Paul also makes the same statement, in the same words, as a matter well understood by the primitive Christians. (1 Thess. 5: 1.) And the Savior himself has given notice, "Behold, I come as a thief," (Rev. 16: 15;) not, indeed, with the designs of a thief, but in such time and in such manner as the thief comes,—or, as he elsewhere explains it, "*in such an hour as ye think not*" (Matt. 24: 44.)

That hour will be an hour of "*the night*," both literally and figuratively. Night is the time when thieves work; and the statement is that he will come "as a thief *in the night*." When the unembodied Word of God, at the beginning, first came into our world, it was night; for "darkness was upon the face of the deep;" and that Word was, "*Let there be light*, and there was light." When that same Word became incarnate, and was born into the world as a man, it was in the night,—while shepherds were "keeping watch over their flock by night." And so his coming in the great day shall also be "in the night." Whether it shall be "in the second watch, or in the third watch," whether at even, or at midnight, or at the cock-crowing, or in the morning," we know not. This only we know,—that it shall be "in the night," "while mankind is wrapt in sleep, and worldly fancy feeds on golden dreams." But in the figurative, as well as in the literal, night,—in the darkest hour of the Church and of the world; when there will be but little genuine apostolic faith and life in the earth, and the virgins, both wise and foolish, are slumbering and sleeping; when the powers of darkness have put forth their last and most successful attempts, and unsanctified humanity is most deluded with dreams of security and progress,—then the day of the Lord shall come, and the long absent Jesus be again revealed.

That hour will also be an unexpected hour. The thief comes unexpectedly. He does not tell the good man of the house when he will come. He tries to make his approach with as little intimation of it at the time as possible. And so "of that day and hour knoweth no man, no, not the angels of heaven." (Matt. 24: 36.) "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, *and knew not* until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24: 38.) Preceding signs there will be,—"signs in the sun, and in the moon, and in the stars, and upon the earth, (Luke 21: 25, 26.)—but not such signs as this unbelieving world shall understand and heed, (Daniel 12: 10;) for up to the time of the bursting forth of doom they shall be saying, "Peace and safety." (1 Thess. 5: 3.) The wise, indeed, shall understand, and "are not in darkness, that that day should overtake *them* as a thief." (1 Thess. 5: 4.) Occupying, watching, waiting, expecting, as the Savior commands, they shall be ready to receive him, and to shout, "Blessed is he that cometh in the name of the Lord!" yea, and to mount up to meet him as on eagle's wings. (Isa. 11: 31.)

But with suddenness, as well as stealth, shall that hour come. To all whose hearts are overcharged with surfeiting, and drunkenness, and cares of this life, it shall "come *unawares*." The destruction which it is to bring to the guilty will be "*sudden* destruction." (1 Thess; 5: 3.) But even in the case of those prepared for it, it will come with a degree of suddenness. Upon "*all*,"—"all them that dwell on the face of the whole earth,"—which would seem to include the devout and watchful as well as the careless and unbelieving, the Savior says, it will come "*as a snare*" (Luke 21: 35.) Quick as the spark from smitten steel, and sudden as the lightning's flash, shall it break in upon the world. "For as the lightning cometh out of the east and *flasheth* even unto the west, so shall also the coming of the Son of man be." (Matt. 24: 27.) "In a moment, in the twinkling of an eye," says the apostle, (1 Cor. 15: 52,) shall the great translation be effected; and before we know it, "we shall be changed."

There is also this other feature attending the operations of the thief,—that he is usually in the house, and through or well on with his work, before his presence is discovered. We miss what he has taken, we behold the depredations he has wrought, or we are aroused by the crackling of the flames his hands have ignited. And so Jesus will perhaps be here, and doing his work, before we become acquainted with the fact. I suppose that the first evidence the living saints will have of his presence will be contemporaneous with their translation; but there is at least one great transaction connected with the scenes of that hour which shall precede the translation. Paul says, "We that are alive and remain unto the coming of the Lord shall not *go before* them which are asleep;" and that when the Lord shall descend "the dead in Christ shall rise first." (1 Thess. 15 · 17.) Every Christian's grave shall be vacated, and his corruptible body have put on immortality, before one living saint shall be translated. Here, then, will be something carried off before the world shall find out any thing about what has happened; for I suppose that the resurrection of the saints will conform to that of their Lord, and not occur visibly to men in the flesh. So far as we know, nobody saw Christ rise. And it would seem as if the same stealth were to attend the translation also. A man in his bed shall awake, and find his wife gone; and another shall call for his faithful servant, and find him missing; and watchers at the couch of affliction shall look for their patient, and he shall not be, because God has taken him. It is so that Enoch seems to have been stolen away from the earth. (Heb. 2: 5.) Elijah in his ascension was visible to his friend and successor only as a special favor of God which he could not promise in advance. (4 Kings 2. 10.) And with the stealthiness of the undiscovered thief the Savior, it seems, will come and remove his chosen saints without their most intimate earthly friends knowing it, except by what they afterward miss. Hath he not said as much himself? What are his words? "I tell you, in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." (Luke 17: 34–36.) What are we to gather from this, but that the one shall find the other stolen away from him without his knowing it at the time? The wise virgins met the Bridegroom, and had already entered in with him to the feast, before the foolish ones found it out. "The day of the Lord cometh *as a thief in the night!*" Solemn and affecting truth! "Watch ye, therefore, and pray always," saith your Lord. (Luke 21: 36.)

For the Crisis.

Human Ghostology.—No. 12.

20. John 6: 5.—"If any eat of this bread, he shall live forever." If this text is so interpreted as to give an undying nature to the soul of the saint, it will just as strongly deny it to the sinner, as the sinner does not eat of this bread in the sense of Christ's interpretation. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6: 40. Then saints will live forever.

21. Acts 7: 59;—"Lord Jesus, receive my spirit." Not a spirit-*entity*, for there is no *such* spirit in man; not the *mind*, for man's "*thoughts perish*" at death: but the spirit of life. A more natural prayer under such painful circumstances, could not have been offered. Being stoned, and mangled so that he could not recover, and suffering intensely with no hope of alleviation or mitigation, he prays, Take away the spirit of life, or, Let me die: Receive the *spirit of life*.

22. Acts 12: 15;—"Then said they, It is his angel." Not his departed soul, for there is no reason to suppose that they conjectured that Peter was dead; but his *guardian angel*. Christ, in speaking of his *living saints*, (not of dead ones,) says, "Their *angels* do always behold the face of my Father which is in heaven." Matt. 18: 10.

23. Rom. 7: 22;—"I delight in the law of God after the inward man." Paul explains this inward man to be the *mind*, in the 25th verse; "So then with the mind I myself serve the law of God." They are used interchangeably. But the mind is not an inside ghost. The mind is often *insane*. Is it an inside ghost that becomes insane? If so, may not heaven and hell be supplied with *crazy ghosts*? The mind could be "*renewed*;" could immortal ghosts?

24. 2 Cor. 5: 1, 8;—"For we know that if our earthly house of this tabernacle were dissolved"—if mortality is dissolved by death for a while—"we have a building of God, an house not made with hands, eternal, in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: *not* that we would be unclothed, but clothed upon, *that mortality* might be swallowed up of life." The following facts are conspicuous:

(1.) We are not to *go to heaven* to be "clothed upon with our house;" but this house is "FROM heaven." (2.) We are not to be clothed upon in a *disembodied state*, for we are to be clothed upon in order "*that mortality* might be swallowed up of *life*." This will take place at the resurrection. (3.) As we are to be "clothed upon with our house which is from heaven" IN ORDER "THAT *mortality* might be swallowed up of *life*," or *immortality*, it follows that our house from heaven is simply *immortality*, in which state we shall dwell eternally. (4.) Our *earthly house* is to be changed for the house "from heaven; therefore, as our heavenly house signifies *immortality*, our earthly house must signify mortality. We now dwell in mortality, we then shall dwell in immortality. "We know that if our earthly house [mortality] of this tabernacle were dissolved, we have a building of God, [immortality] an house not made with hands, eternal, in the heavens. For in this [house of mortality] we groan, earnestly desiring to be clothed upon with our house [of immortality] which is from heaven: if so be that being clothed we shall not be found naked [or unclothed] For we that are in this tabernacle [of mortality] do groan, being burdened *not* for that we would be unclothed, but *clothed upon* [with our house which is from heaven] *that* ☞ MORTALITY ☜ might be swallowed up of *life*, [immortal life.] . . . Therefore we are always confident, knowing that while we are at home in the [mortal] body, we are absent from the Lord . . . . willing rather to be absent from the [mortal] body, [by being "*clothed upon*, that *mortality* might be *swallowed up of life*," instead of leaving mortality in the grave.] and present with the Lord [in an *immortal* body; for, "The *dead in Christ shall rise* first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: *and so shall we ever be with the Lord*." 1 Thess. 4. 17.] Present with the Lord in the *resurrected* state—not in a disembodied state.

25. 2 Cor. 12: 2, 3,—"Whether in the body I cannot tell, or whether out of the body I cannot tell." This proves the possibility of being out of the body in *some sense*. But all this transpired while Paul was a living man; hence, it proves nothing concerning a *dead man*. Paul was often out of the body *in mind*, or in vision, as in the following instances. "I verily, as *absent in body*, but present in spirit." (1 Cor. 5: 3.) Again: "Though I be *absent in the flesh*, yet am I with you in the spirit." (Col. 2: 5.) If Paul could not be "*out of the body*," or "absent in body," in any other sense than having the soul leave the body, then Paul's body must have died several times, (for we frequently read of his being out of the body in *some sense*,) unless the body can *live without a soul*, and if it can, what use in having a soul? But before speaking of the possibility of being out of the body, Paul expressly says: "I will come to *visions* and revelations." (verse 1.) In "*vision*" he might have been out of the body, in the sense of having his *mind transported*, in which sense the Revelator was represented as being in heaven while his body was alive in Patmos; or, he might have been transported *bodily*. It was *so real* to Paul that he could not tell whether he was *mentally* or *physically* transported to the New Jerusalem in the third heavens, which contains the future Paradise of the new earth. But whether transported out of the body [*in mind*] or in the body [*personally*], it all relates to a *living* man, and proves nothing about a *dead* man.

26. Phil. 1: 21–23, "For to me to live is Christ, and to die is gain. For if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot [know] not. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." "To die would be gain" to Paul, as he would thereby escape every species of persecution; "to live" in mortal flesh, would be for the spiritual benefit of his brethren. Which of these *two* to choose he *knew* not. He *did not choose either of these two things*;—DID NOT CHOOSE TO LIVE IN MORTAL FLESH, DID NOT CHOOSE TO DIE; but he *did* choose a *third* thing, distinct from these two, namely, to "depart and be with Christ;" therefore, to "depart and be with Christ" implies something distinct from death, for Paul *did not* choose death. If to "depart and be with Christ" includes death as a means of so doing, then Paul is made to say, "I don't choose to live in mortal flesh, I don't choose to die, but I do choose to die"!!! Paul says not a word about the departing of his soul; but he *himself* desired to depart, by a *translation*. He finally arrives at the conclusion that he shall remain with them in mortal flesh. "For to me to live is Christ, and to die is gain. But if I live in the [mortal] flesh, this is the fruit of my labor: yet what I shall *choose* I wot [know] not. [Why?] For I am in a strait betwixt two [upon the *one* hand, it would be "*gain*" *to me* to die and escape persecution, and be for the benefit of my *brethren* to live and labor on;—*good for me* to die, and *good for my brethren* that I should live: but upon the other hand] *having a desire* to depart and be with Christ; which is far better [than mortal life, or fearful death.] Nevertheless to abide in the [mortal] flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." Paul *desired* an immediate translation, but did not *expect* it. *Life*, in a mortal state, was filled with innumerable trials; HE DID NOT CHOOSE THAT; *death*, though it would be a gain in liberating him from his trials, would nevertheless be so gloomy and repulsive, that HE DID NOT CHOOSE THAT: but he had a *desire* for *translation*; his choice was to "depart and be with Christ," not *by death*, but *without it*.

27. Heb. 12 23;—"Spirits of just men made perfect." If they are made "PERFECT" at *death*, what need of a resurrection? If made "*perfect*" without a resurrection, the resurrection would be of no service. But if not made perfect till the resurrection, *disembodied* spirits are not alluded to; for at the resurrection, spirit and body will be united. The same is true of Paul's remark, "That the spirit may be saved in the day of the Lord Jesus." Spirit and body will then be together. Paul, in speaking of those same just men, says, "They without us should NOT *be made perfect*." Heb. 11: 40. Hence, there are *now* no "spirits of just men made perfect;" nor will there be till we come to Mt. Zion, to which will descend the heavenly Jerusalem, and the innumerable company of angels, etc. Our version reads, "We *are* come to Mt. Zion . . . and to the spirits of just men made perfect." But if these spirits are in *heaven*, we are not one inch nearer to them *now* than we *have been* for thousands of years. Dr. McKnight's Translation reads, "We *shall* come," etc.

28. 1 Pet. 3. 19;—"Went and preached unto the spirits in prison." If *disembodied* spirits are here meant, and if Christ went to hell and held a protracted meeting among them, in his disembodied state, since he is no respecter of persons, should he not make another mission there, and preach also to those who have accumulated there since the crucifixion? But the simple truth is, Christ was *raised* by that same spirit by which the spirits now in death's prison were preached to. Upon the principle of a *part* being put for the *whole*, *men* are often called spirits, as in 1 John 4: 1; "Believe not every *spirit*, but try the spirits, whether they are of God; BECAUSE many *false prophets* are gone out into the world." "Spirits" and "false prophets" are here used interchangeably. Let us read the context; "For Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by the spirit: by which [spirit] also he went and preached to the spirits in [death's] prison,—which sometime were disobedient,—[when were they preached to? Ans.] *when* once the long suffering of God waited, in the days of Noah," etc. We read the gospel was "preached to them that *are dead*"—not that *were* dead at the time of preaching, but that "*are* dead" now. 1 Pet. 4: 6. They are now in the "*prison*" of death.

29. Rev. 6: 9;—"*I* saw under the altar the souls of them that were slain. *Disembodied* souls are not here meant, for in the 11th verse we read,—"It was said unto *them* [these *souls*] that *they* should rest yet for a little season, until their fellow-servants also and their brethren, that should be *killed*, as THEY *were*, should be fulfilled." Thus, these *souls* had been "*killed*." Again: they cry, "How long . . wilt thou not judge and avenge our *blood*"—not the blood of our *bodies*, but "*our* blood." Can *ghosts* be killed? Do they have blood? Furthermore, instead of being on seats of glory, they are under an "*altar*." A queer place to keep *ghosts*! More than this, they impatiently cry "how *long*?" Do they want to get out? Don't blame them! But *ghost-souls* are not meant. Prof. Whiting's Translation reads "*persons*." Their cry for vengeance, like the voice of Abel's blood, ascends from the Altar of Slaughter. "White robes were given unto every one of them,"—not *literal* robes, but the "*righteousness of saints*" was accredited to them; but they were resting in death "*for a little season*."

30. Rev. 22: 9;—"For I am thy fellow servant, and of thy brethren the prophets." This is claimed as proof that the *soul* of a prophet visited John. The fallacy of this supposition will be made apparent by reading the context: "I fell down to worship before the feet of the angel which showed me these things. Then said he [the angel] unto me, See thou do it not: for I [the angel] am thy fellow servant, and [fellow servant] of thy brethren the prophets, and of them which keep the sayings of this book." Thus *ghostology* is routed and scouted from every pillar and post of the Bible, and the declaration, "*The dead know not anything*," stands unimpeached. Hence, we look to the *resurrection* for future *life* and *reward*. W. SHELDON.

Merrimack, Wis.

For the Crisis.

"The Coming Struggle."

ABOUT ITS PUBLICATION.

Some months have now passed since I published the design to bring out "The Coming Struggle" in pamphlet form as soon as sufficient aid should be obtained for the work. And as the work has received less encouragement and more opposition from brethren than I had hoped, I have thought best to give through the Crisis to such as are interested the present state of the matter.

The Crisis has acknowledged a receipt of $10.57, and I have the promise of about an equal amount in definite parcels, and promises of aid without definitely specifying the amount. Having been at the expense of getting here lately from the State of Maine, and making some necessary purchases also, I have not been able to do anything on the subscription myself. But, notwithstanding the appearances are less promising than I had hoped to see resulting from the call for aid, I am none the less persuaded that the work ought to, and will come out. I have thus far refrained from saying anything directly urging its publication, out of a feeling of delicacy—a fear that I might be liable to the charge of one "puffing his own wares," and perhaps of presumption. On reflection, however, I am constrained to believe that such can be only a false delicacy, when the object is a good one. I might, rather, be liable to the charge of presumption, and a worse folly, even, if in spending somewhat more than six weeks in writing the work, I had acted without a hope of doing good. I am free to confess that I was prompted by such a prospect in preparing the article. When I sent the work to the paper, I thought it not probable, though possible, that it would be published in pamphlet form. But since I have learned that the work has already been made a blessing to many, and have had letters from a number of brethren urging its publication, I am willing, and so far as it may promise to be useful, am anxious, to have it come out in pamphlet form.

But, as others have written to me urging its publication, and expressing their interest in the same, I will quote from the letters of some of them. A brother, writing from New Jersey, says in a letter written soon after its publication —"If the brethren and yourself think best to publish the Coming Struggle in pamphlet form, I think that I will be able to remit you about $5.00 towards it. We are under constant expense, and purse limited, but we think the work should go to the household, and to the world to some extent."—Another brother, writing from Illinois, says in reference to the publication of the work:—"Now, brother, if I ever offered up a prayer in sincerity, it is that you may meet with the greatest success: and that soon, yea, very soon, you may be enabled to scatter your work, not by hundreds, but by thousands and tens of thousands. I remember how deeply interested I was in reading your articles in the Crisis. I remember, too, how often, and how fervently, I wished they could be published in pamphlet form. Consider me as deeply interested in your object, and willing to aid in circulating the work as much as possible."

A brother, writing from Wisconsin, says: "I sincerely hope you will put the 'Coming Struggle' to press in pamphlet form, and you may put my name down for a small share, at least, of that stock. May God spare you, and crown such an enterprise with success."—Another brother, writing from New Hampshire, says, speaking of the position taken in the Coming Struggle: —"Somebody must take this view of the matter, in order to fulfill Rev. 14: 9–11. You may write the editor to say in the Crisis that a friend subscribes $5.00, and you may look to me for the same."—A sister, writing from New Jersey, says,—after mentioning that she had lost ten dollars through the mail designed for this work, and had made an effort to sell a valued relic of her father's,—"Now, Bro., all this was done for The Coming Struggle; that it might *struggle* into *life* and *light*, and should Satan even get this, I believe the coffers in God's treasury will do it."—Says another sister, writing from N. J. also:—"Having just finished your article, 'The Coming struggle,' I feel like personally acknowledging my gratitude and thankfulness to you. . . . I feel that it is something that must come before the world. I feel like making almost any sacrifice myself for this purpose."—A sister, writing from Canada, says:—"I am glad to learn that 'The Coming Struggle' may be looked to as forthcoming. Shall be glad to obtain several numbers when published. May God set his seal on the little work, and may it prove a safeguard to many souls is my earnest prayer. I trust it will do much good. Would be glad to forward my subscription now had I the means. Hope to sell my watch soon, and glorify God, guessing at the time."

The above extracts are but a fair representation of the feelings of many others whom I have seen, and some others who have written to me. They are earnest and prayerful in their devotions, and I am satisfied that God will hear such in this matter. They are the "poor of this world," but have a rich Father, and one who loves his children. I am well persuaded that the Lord will carry on the work through his own stewards, whoever they are. Therefore let such as feel interested forward as the Lord shall direct, praying that his blessing may attend the work, and pray, though you cannot forward. I. K. LOMBARD.

Hammonton, N. J., Feb. 25th, 1862.

Youth's Department.

☞ Communications for the Youth's Department are published *once a fortnight* regularly.—G

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

We hope all the members of the TRY COMPANY will sign the above pledge. Form good habits when young and you will reap a rich reward. By keeping the foregoing pledge you will not only save much money to buy books and other useful articles, but you will enjoy better health, be less likely to be sick, have more *patience*, and take more comfort. We *know* this is true from happy experience and observation for nineteen years. Come, ye noble youth, what do you say? Will you sign the pledge? We think we hear a multitude say, YES. That's right. Send us your names. Ask father and mother to sign their's too. Get all you can to sign it. We will keep a list of your names. We wish all the children who have sent their names to the TRY COMPANY, would let us know soon as convenient, whether they wish their names added to the pledge. Of course you do; but we wish you to say so, before we venture to put your names on the list. Come, now, wide awake, for a good work. Let people see what *children* can do.—G.

Good News.

We have some good news to tell the members of the TRY COMPANY. Little Martin Howard, one of the members of the company, in Danielsonville, Ct., has given his heart to the Savior, and we baptized him Sunday, March 9th. He is happy, and is trying to be good, that he may be ready to meet the Lord when he comes. He spoke in our meetings, and expressed his determination to be a christian. Pray for him. We hope all the members of the TRY COMPANY will be good children, obey their parents, love Jesus, and be ready for his coming.—G.

☞ The questions asked by the Try Company have been correctly answered by Willie B. Stark, ten years old, Jane A. Elmore, Mary Hibbard. The Enigma, No. 1, has been rightly answered by Emily Hadley, Willie Jones, S. O. Parker. We do not have room to publish *all* the answers in full.—G.

☞ THE ENIGMA sent by D. N. S. has been answered by Nellie F. Dargin, Great Falls, N. H. As the Enigma was imperfect, we do not publish the explanation of it, but the sentence formed, which is, or was meant to be—"In the last days perilous times shall come." If any more send Enigmas, please make them complete, without mistakes.—G.

FROM ALICE E. RATHBUN.

DEAR EDITOR:—I would like to join the Try Company. I will try to answer some of the questions of the last Crisis. The answer to the first question is in Ex. 6: 20. 2d, 1 Kings 18: 13. 3d, "If the righteous be scarcely saved, where will the ungodly and the sinner appear?" I answer, before God; to give an account to him of the deeds done in the body. Answer to question first, by Louisa H. Collins, Job 18. 18. Second question, Amos 2: 6. Third question, "How many feet high was Goliah?" Eleven feet nine inches. Fourth, Deut. 3: 11. First prophecy of Christ, Gen. 3: 15. Answer to question second, by "S.," Judges 3: 22. Third, Gen. 3: 29. Enoch is the oldest man now living.

I would like to ask what became of Jephtha's daughter? What king was sick unto death? Who wept and prayed to God, and be lengthened out his days fifteen years? Who was slain for touching the ark, and why? I hope the Try Company may indeed try to do the will of our Father in heaven, that they may be sons and daughters, and reign with Christ on the earth.

Cordova, Illinois.

FROM EMILY J. HOWARD.

BRO. GRANT:—I am a little girl eleven years old. I am much pleased with the Try Company, and would like to become a member. I am glad you are making the Crisis interesting for the children. I am disappointed when I look over its columns and do not find any thing for the youth. I will answer the first question by quoting from Prov. 22: 15;—"Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him." Second question,—I think children best please their parents by obedience. Please read Col. 3: 20. The fourth question you will find answered in Gen. 23: 1,—"And Sarah was a hundred and twenty-seven years old." The fifth question I think you will find in Job 30: 8,—"They were children of fools." Sixth question,—Samson was the author of the riddle. Please read Judges 14: 12–14. The seventh question is answered in Kings 19: 18.

Will some of the Try Company tell us who led the children of Israel into the promised land?

FROM MARTIN L. HOWARD.

BRO. GRANT:—I will answer some of the questions asked in the Crisis of Feb. 25th. You will find the answer to the first question in Prov. 22: 15. The answer to the second question in Eph. 6: 1. Also in Col. 3: 20. You will find the answer to the fourth question in Gen. 23: 1. The answer to the fifth question is in Job 30: 1–4.

One of the Try Company says *Abram** was the father of Moses. I do not think that is correct. Will some of the Try Company tell who slew the man that had six fingers on each hand, and six toes on each foot? Who had seven sons hanged?

West Killingly, Ct.

* This was a mistake of the type,—should have read AMRAM instead of Abram.—G.

FROM CHARLES STONE.

DEAR EDITOR:—I want to join your Try Company. I send you the answers to the third and fourth questions. 3, Goliah was six cubits and a span; for in 1 Sam. 17: 4, we find—"And there went out a champion out of the camp of the Philistines, named Goliah of Gath, whose height was six cubits and a span." 4. "For only Og king of Bashan remained of the remnant of giants. Behold his bedstead was a bedstead of iron. Is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man."

FROM WILLIE JONES.

BRO. GRANT:—I am a little boy six years old. I would like to join your Try Company. I do not use intoxicating drink of any kind, or tobacco. I love to pray, and I love to hear about Jesus. I hope to be one that shall stand on the new earth, and I try to do what Christ would have me do, so when he comes I shall live with him forever, and drink of the river of life. I love to think of what Jesus said,*—"I love them that love me, and those that seek me early shall find me."

*Solomon says it of Wisdom. Read Prov. 8: 17.—ED

FROM JOHN H. PRATT.

DEAR EDITOR:—One year ago a Company was formed in this place, called "The Band of Hope." I was one of that company. We progressed finely for a time, our numbers greatly increasing; but secessionists were found in our band, which completely disorganized it. I have remained true to my pledge, and wish to become a member of the Try Company. I have the solution to the Enigma in your last paper. It is found in 2 Tim. 3: 1;—"In the last days perilous times shall come."

Wales, Mass.

QUESTIONS.—I would like to ask the following questions: 1. What king reigned one year in Jerusalem? 2. Where did Moses die, and by whom was he buried? 3. Who placed their hands on Saul, that he might receive sight? 4. By whom, and where, was Christ baptized?

ELLA S. DRAKE, aged ten years.

Winchester Centre, Conn.

ENIGMA.—NO. 2.

I am composed of twenty-seven letters:
My 8, 9, 10, 11, 12, 19, 22, is a book of the New Testament.
My 16, 27, 7, 13, 17, is a country spoken of in the Acts.
My 15, 6, 26, should be reverenced by all.
My 3, 4, 9, 13, 11, 25, is an island spoken of in the Acts.
My 18, 21, 3, 25, 14, 16, is a book in the New Testament.
My 1, 7, 24, 11, 19, is a place spoken of in the Acts.
My 13, 19, 23, 2, 26, is a king spoken of in the New Testament.
My 12, 16, 7, 8, 19, 10, was the chosen of God.
My 5, 8, 11, 12, 24, 18, is what we all have.
My 1, 4, 20, 23, 2, 20, is a book mentioned in the New Testament.
My whole is a sentence in a parable spoken by our Savior.

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For the Crisis.

The Four Monarchies.—Dan. 7.

BY S. B. BROWN.

In ancient Babylon, upon old Shinar's plain,
There lived a holy man, and Daniel was his name;
In visions of the night he was inspired to see
Four great beasts arise, symbols of monarchy.

The first a Lion bold, upon his back two wings;
A Bear, with three ribs in his mouth, the next in order springs;
A Leopard, with four heads; four wings his back adorn—
Fourth beast most terrible, upon his head ten horns.

The Lion that was seen so noble, strong and bold,
Was ancient Babylon, the once proud head of gold;
The Bear that next arose to power, on one side
Was Medo-Persian kings, that crushed the lion's pride.

The Leopard next in power; magnificent in state,—
It was the Grecian king, called Alexander Great;
The fourth a nondescript before the prophet stood,
The cruelest of all, a monster dyed in blood.

This was Dragonic Rome, that ruled the earth so long
In Pagan and in Papal forms, like iron, exceeding strong;
Long has the Pagan form of Cesars passed away,
Succeeded by the Pope of Rome, he too has lost his sway.

Iron-hearted tyrant, drunk with blood of helpless saints,
A holy God hath heard their prayers and sad complaints;
Their night of weeping past, their dreary time of trouble,
There's wrath in store for thee, a cup filled to the double.

Saints! lift your heads, rejoice! redemption draweth near!
The morn of glory dawns, soon Jesus will appear!
O come, Life-Giver, come, thy face we long to see,
And with thy ransomed saints share IMMORTALITY!

South Glastenbury, Conn.

The Day of the Lord.

A LECTURE ON 2 PETER 3: 3–14.

BY JOSEPH A. SEISS, D. D.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," etc.—2 PET. 3: 3–14.

IV. Another point I notice in the text is *the statement as to the manner in which "the day of the Lord" shall be ushered in.* The apostle says it "will come," notwithstanding the skepticism and the scoffs of men, and that it will come "as a thief in the night." Paul also makes the same statement, in the same words, as a matter well understood by the primitive Christians. (1 Thess. 5: 1.) And the Savior himself has given notice, "Behold, I come as a thief," (Rev. 16: 15;) not, indeed, with the designs of a thief, but in such time and in such manner as the thief comes,—or, as he elsewhere explains it, "*in such an hour as ye think not.*" (Matt. 24: 44.)

That hour will be an hour of "*the night*," both literally and figuratively. Night is the time when thieves work; and the statement is that he will come "as a thief *in the night.*" When the unembodied Word of God, at the beginning, first came into our world, it was night; for "darkness was upon the face of the deep;" and that Word was, "*Let there be light*, and there was light." When that same Word became incarnate, and was born into the world as a man, it was in the night,—while shepherds were "keeping watch over their flock by night." And so his coming in the great day shall also be "in the night." Whether it shall be "in the second watch, or in the third watch," whether at even, or at midnight, or at the cock-crowing, or in the morning," we know not. This only we know,—that it shall be "in the night," "while mankind is wrapt in sleep, and worldly fancy feeds on golden dreams." But in the figurative, as well as in the literal, night,—in the darkest hour of the Church and of the world; when there will be but little genuine apostolic faith and life in the earth, and the virgins, both wise and foolish, are slumbering and sleeping; when the powers of darkness have put forth their last and most successful attempts, and unsanctified humanity is most deluded with dreams of security and progress,—then the day of the Lord shall come, and the long absent Jesus be again revealed.

That hour will also be an unexpected hour. The thief comes unexpectedly. He does not tell the good man of the house when he will come. He tries to make his approach with as little intimation of it at the time as possible. And so "of that day and hour knoweth no man, no, not the angels of heaven." (Matt. 24: 36.) "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, *and knew not* until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24: 38.) Preceding signs there will be,—"signs in the sun, and in the moon, and in the stars, and upon the earth, (Luke 21: 25, 26,)—but not such signs as the unbelieving world shall understand and heed, (Daniel 12: 10;) for up to the time of the bursting forth of doom they shall be saying, "Peace and safety." (1 Thess. 5: 3.) The wise, indeed, shall understand, and "are not in darkness, that that day should overtake *them* as a thief." (1 Thess. 5: 4.) Occupying, watching, waiting, expecting, as the Savior commands, they shall be ready to receive him, and to shout, "Blessed is he that cometh in the name of the Lord!" yea, and to mount up to meet him as on eagle's wings. (Isa. 11: 31.)

But with suddenness, as well as stealth, shall that hour come. To all whose hearts are overcharged with surfeiting, and drunkenness, and cares of this life, it shall "come *unawares.*" The destruction which it is to bring to the guilty will be "*sudden* destruction." (1 Thess; 5: 3.) But even in the case of those prepared for it, it will come with a degree of suddenness. Upon "*all*,"—"all them that dwell on the face of the whole earth,"—which would seem to include the devout and watchful as well as the careless and unbelieving, the Savior says, it will come "*as a snare*" (Luke 21: 35.) Quick as the spark from smitten steel, and sudden as the lightning's flash, shall it break in upon the world. "For as the lightning cometh out of the east and *flasheth* even unto the west, so shall also the coming of the Son of man be." (Matt. 24: 27.) "In a moment, in the twinkling of an eye," says the apostle, (1 Cor. 15: 52,) shall the great translation be effected; and before we know it, "we shall be changed."

There is also this other feature attending the operations of the thief,—that he is usually in the house, and through or well on with his work, before his presence is discovered. We miss what he has taken, we behold the depredations he has wrought, or we are aroused by the crackling of the flames his hands have ignited. And so Jesus will perhaps be here, and doing his work, before we become acquainted with the fact. I suppose that the first evidence the living saints will have of his presence will be contemporaneous with their translation; but there is at least one great transaction connected with the scenes of that hour which shall precede the translation. Paul says, "We that are alive and remain unto the coming of the Lord shall not *go before* them which are asleep;" and that when the Lord shall descend "the dead in Christ shall rise first." (1 Thess. 15: 17.) Every Christian's grave shall be vacated, and his corruptible body have put on immortality, before one living saint shall be translated. Here, then, will be something carried off before the world shall find out any thing about what has happened; for I suppose that the resurrection of the saints will conform to that of their Lord, and not occur visibly to men in the flesh. So far as we know, nobody saw Christ rise. And it would seem as if the same stealth were to attend the translation also. A man in his bed shall awake, and find his wife gone; and another shall call for his faithful servant, and find him missing; and watchers at the couch of affliction shall look for their patient, and he shall not be, because God has taken him. It is so that Enoch seems to have been stolen away from the earth. (Heb. 2: 5.) Elijah in his ascension was visible to his friend and successor only as a special favor of God which he could not promise in advance. (4 Kings 2: 10.) And with the stealthiness of the undiscovered thief the Savior, it seems, will come and remove his chosen saints without their most intimate earthly friends knowing it, except by what they afterward miss. Hath he not said as much himself? What are his words? "I tell you, in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." (Luke 17: 34–36.) What are we to gather from this, but that the one shall find the other stolen away from him without his knowing it at the time? The wise virgins met the Bridegroom, and had already entered in with him to the feast, before the foolish ones found it out. "The day of the Lord cometh *as a thief in the night!*" Solemn and affecting truth! "Watch ye, therefore, and pray always," saith your Lord. (Luke 21: 36.)

For the Crisis.

Human Ghostology.—No. 12.

20. John 6: 5.—"If any eat of this bread, he shall live forever." If this text is so interpreted as to give an undying nature to the soul of the saint, it will just as strongly deny it to the sinner, as the sinner does not eat of this bread in the sense of Christ's interpretation. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6: 40. Then saints will live forever.

21. Acts 7: 59;—"Lord Jesus, receive my spirit." Not a spirit-*entity*, for there is no *such* spirit in man; not the *mind*, for man's "*thoughts perish*" at death: but the spirit of life. A more natural prayer under such painful circumstances, could not have been offered. Being stoned, and mangled so that he could not recover, and suffering intensely with no hope of alleviation or mitigation, he prays, Take away the spirit of life, or, Let me die: Receive the *spirit of life*.

22. Acts 12: 15;—"Then said they, It is his angel." Not his departed soul, for there is no reason to suppose that they conjectured that Peter was dead; but his *guardian angel*. Christ, in speaking of his *living saints*, (not of dead ones,) says, "Their *angels* do always behold the face of my Father which is in heaven." Matt. 18: 10.

23. Rom. 7: 22;—"I delight in the law of God after the inward man." Paul explains this inward man to be the *mind*, in the 25th verse; "So then with the mind I myself serve the law of God." They are used interchangeably. But the mind is not an inside ghost. The mind is often *insane*. Is it an inside ghost that becomes insane? If so, may not heaven and hell be supplied with *crazy ghosts*? The mind could be "*renewed*:" could immortal ghosts?

24. 2 Cor. 5: 1, 8;—"For we know that if our earthly house of this tabernacle were dissolved"—if mortality is dissolved by death for a while—"we have a building of God, an house not made with hands, eternal, in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: *not* that we would be unclothed, but clothed upon, *that mortality* might be swallowed up of life." The following facts are conspicuous:

(1.) We are not to *go to heaven* to be "clothed upon with our house;" but this house is "FROM heaven." (2.) We are not to be clothed upon in a *disembodied state*, for we are to be clothed upon in order "*that mortality* might be swallowed up of *life*." This will take place at the resurrection. (3.) As we are to be "clothed upon with our house which is from heaven" IN ORDER "THAT *mortality* might be swallowed up of *life*," or *immortality*, it follows that our house from heaven is simply *immortality*, in which state we shall dwell eternally. (4.) Our *earthly house* is to be changed for the house "from heaven; therefore, as our heavenly house signifies *immortality*, our earthly house must signify mortality. We now dwell in mortality; we then shall dwell in immortality. "We know that if our earthly house [mortality] of this tabernacle were dissolved, we have a building of God, [immortality] an house not made with hands, eternal, in the heavens. For in this [house of mortality] we groan, earnestly desiring to be clothed upon with our house [of immortality] which is from heaven: if so be that being clothed we shall not be found naked [or unclothed.] For we that are in this tabernacle [of mortality] do groan, being burdened: *not* for that we would be unclothed, but *clothed upon* [with our house which is from heaven] *that* ☞ MORTALITY ☜ might be swallowed up of *life*, [immortal life.] . . . Therefore we are always confident, knowing that while we are at home in the [mortal] body, we are absent from the Lord . . . . willing rather to be absent from the [mortal] body, [by being "*clothed upon*, that *mortality* might be *swallowed up of life*," instead of leaving mortality in the grave,] and present with the Lord [in an *immortal* body; for, "The *dead in Christ shall rise* first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: *and so shall we ever be with the Lord*." 1 Thess. 4: 17.] Present with the Lord in the *resurrected* state—not in a disembodied state.

25. 2 Cor. 12: 2, 3;—"Whether in the body I cannot tell, or whether out of the body I cannot tell." This proves the possibility of being out of the body in *some sense*. But all this transpired while Paul was a living man; hence, it proves nothing concerning a *dead man*. Paul was often out of the body *in mind*, or in vision, as in the following instances: "I verily, as *absent in body*, but present in spirit." (1 Cor. 5: 3.) Again: "Though I be *absent in the flesh*, yet am I with you in the spirit." (Col. 2: 5.) If Paul could not be "*out of the body*," or "absent in body," in any other sense than having the soul leave the body, then Paul's body must have died several times, (for we frequently read of his being out of the body in *some sense*,) unless the body can *live without a soul*; and if it can, what use in having a soul? But before speaking of the possibility of being out of the body, Paul expressly says: "I will come to *visions* and revelations." (verse 1.) In "*vision*" he might have been out of the body, in the sense of having his *mind transported*, in which sense the Revelator was represented as being in heaven while his body was alive in Patmos; or, he might have been transported *bodily*. It was *so real* to Paul that he could not tell whether he was *mentally* or *physically* transported to the New Jerusalem in the third heavens, which contains the future Paradise of the new earth. But whether transported out of the body [*in mind*] or in the body [*personally*], it all relates to a *living* man, and proves nothing about a *dead man*.

26. Phil. 1: 21–23; "For to me to live is Christ, and to die is gain. For if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot [know] not. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." "To die would be gain" to Paul, as he would thereby escape every species of persecution; "to live" in mortal flesh, would be for the spiritual benefit of his brethren. Which of these *two* to choose he *knew* not. He *did not choose either of these two things*;—DID NOT CHOOSE TO LIVE IN MORTAL FLESH, DID NOT CHOOSE TO DIE; but he *did* choose a *third* thing, distinct from these two, namely, to "depart and be with Christ;" therefore, to "depart and be with Christ," implies something distinct from death, for Paul *did not* choose death. If to "depart and be with Christ" includes death, as a means of so doing, then Paul is made to say, "I don't choose to live in mortal flesh, I don't choose to die, but I do choose to die"!!! Paul says not a word about the departing of his soul; but he *himself* desired to depart, by a *translation*. He finally arrives at the conclusion that he shall remain with them in mortal flesh. "For to me to live is Christ, and to die is gain. But if I live in the [mortal] flesh, this is the fruit of my labor: yet what I shall *choose* I wot [know] not. [Why?] For I am in a strait betwixt two [upon the *one* hand, it would be "*gain*" *to me* to die and escape persecution, and be for the benefit of my *brethren* to live and labor on;—*good for me* to die, and *good for my brethren* that I should live: but upon the other hand] *having a desire* to depart and be with Christ; which is far better [than mortal life, or fearful death.] Nevertheless to abide in the [mortal] flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." Paul *desired* an immediate translation, but did not *expect* it. *Life*, in a mortal state, was filled with innumerable trials; HE DID NOT CHOOSE THAT; *death*, though it would be a gain in liberating him from his trials, would nevertheless be so gloomy and repulsive, that HE DID NOT CHOOSE THAT: but he had a *desire* for *translation*; his choice was to "depart and be with Christ," not *by death*, but *without it*.

27. Heb. 12: 23;—"Spirits of just men made perfect." If they are made "PERFECT" at *death*, what need of a resurrection? If made "*perfect*" without a resurrection, the resurrection would be of no service. But if not made perfect till the resurrection, *disembodied* spirits are not alluded to; for at the resurrection, spirit and body will be united. The same is true of Paul's remark, "That the spirit may be saved in the day of the Lord Jesus." Spirit and body will then be together. Paul, in speaking of these same just men, says, "They without us should NOT *be made perfect*." Heb. 11: 40. Hence, there are *now* no "spirits of just men made perfect," nor will there be till we come to Mt. Zion, to which will descend the heavenly Jerusalem, and the innumerable company of angels, etc. Our version reads, "We *are* come to Mt. Zion . . . and to the spirits of just men made perfect." But if these spirits are in *heaven*, we are not one inch nearer to them *now* than we *have been* for thousands of years. Dr. McKnight's Translation reads, "We *shall* come," etc.

28. 1 Pet. 3: 19;—"Went and preached unto the spirits in prison." If *disembodied* spirits are here meant, and if Christ went to hell and held a protracted meeting among them, in his disembodied state, since he is no respecter of persons, should he not make another mission there, and preach also to those who have accumulated there since the crucifixion? But the simple truth is, Christ was *raised* by that same spirit by which the spirits now in death's prison were preached to. Upon the principle of a *part* being put for the *whole*, *men* are often called spirits, as in 1 John 4: 1; "Believe not every *spirit*, but try the spirits, whether they are of God; BECAUSE many *false prophets* are gone out into the world." "Spirits" and "false prophets" are here used interchangeably. Let us read the context; "For Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by the spirit: by which [spirit] also he went and preached to the spirits in [death's] prison,—which sometime were disobedient,—[when were they preached to? Ans.] *when* once the long suffering of God waited, in the days of Noah," etc. We read the gospel was "preached to them that *are dead*"—not that *were* dead at the time of preaching, but that "*are* dead" now. 1 Pet. 4: 6. They are now in the "*prison*" of death.

29. Rev. 6: 9;—"*I* saw under the altar the souls of them that were slain. *Disembodied* souls are not here meant, for in the 11th verse we read,—"It was said unto *them* [these *souls*] that *they* should rest yet for a little season, until their fellow-servants also and their brethren, that should be *killed*, as THEY *were*, should be fulfilled." Thus, these *souls* had been "*killed*." Again: they cry, "How long . . wilt thou not judge and avenge our *blood*"—not the blood of our *bodies*, but "*our* blood." Can *ghosts* be killed? Do they have blood? Furthermore, instead of being on seats of glory, they are under an "*altar*." A queer place to keep *ghosts!* More than this, they impatiently cry "how *long*?" Do they want to get out? Don't blame them! But *ghost-souls* are not meant. Prof. Whiting's Translation reads "*persons*." Their cry for vengeance, like the voice of Abel's blood, ascends from the Altar of Slaughter. "White robes were given unto every one of them," —not *literal* robes, but the "*righteousness of saints*" was accredited to them; but they were resting in death "*for a little season*."

30. Rev. 22: 9;—"For I am thy fellow servant, and of thy brethren the prophets." This is claimed as proof that the *soul* of a prophet visited John. The fallacy of this supposition will be made apparent by reading the context: "I fell down to worship before the feet of the angel which showed me these things. Then said he [the angel] unto me, See thou do it not: for I [the angel] am *thy* fellow servant, and [fellow servant] *of* thy brethren the prophets, and of them which keep the sayings of this book." Thus *ghostology* is routed and scouted from every pillar and post of the Bible, and the declaration, "*The dead know not anything*," stands unimpeached. Hence, we look to the *resurrection* for future *life* and *reward*.

W. SHELDON.

Merrimack, Wis.

For the Crisis.

"The Coming Struggle."

ABOUT ITS PUBLICATION.

Some months have now passed since I published the design to bring out "The Coming Struggle" in pamphlet form as soon as sufficient aid should be obtained for the work. And as the work has received less encouragement and more opposition from brethren than I had hoped, I have thought best to give through the Crisis to such as are interested the present state of the matter.

The Crisis has acknowledged a receipt of $16.57, and I have the promise of about an equal amount in definite parcels, and promises of aid without definitely specifying the amount. Having been at the expense of getting here lately from the State of Maine, and making some necessary purchases also, I have not been able to do anything on the subscription myself. But, notwithstanding the appearances are less promising than I had hoped to see resulting from the call for aid, I am none the less persuaded that the work ought to, and will come out. I have thus far refrained from saying anything directly urging its publication, out of a feeling of delicacy—a fear that I might be liable to the charge of one "puffing his own wares," and perhaps of presumption. On reflection, however, I am constrained to believe that such can be only a false delicacy, when the object is a good one. I might, rather, be liable to the charge of presumption, and a worse folly, even, if in spending somewhat more than six weeks in writing the work I had acted without a hope of doing good. I am free to confess that I was prompted by such a prospect in preparing the article. When I sent the work to the paper, I thought it not probable, though possible, that it would be published in pamphlet form. But since I have learned that the work has already been made a blessing to many, and have had letters from a number of brethren urging its publication, I am willing, and so far as it may promise to be useful, am anxious, to have it come out in pamphlet form.

But, as others have written to me urging its publication, and expressing their interest in the same, I will quote from the letters of some of them. A brother, writing from New Jersey, says in a letter written soon after its publication:—"If the brethren and yourself think best to publish the Coming Struggle in pamphlet form, I think that I will be able to remit you about $5.00 towards it. We are under constant expense, and purse limited, but we think the work should go to the household, and to the world to some extent."—Another brother, writing from Illinois, says in reference to the publication of the work:—"Now, brother, if I ever offered up a prayer in sincerity, it is that you may meet with the greatest success: and that soon, yea, very soon, you may be enabled to scatter your work, not by hundreds, but by thousands and tens of thousands. I remember how deeply interested I was in reading your articles in the Crisis. I remember, too, how often, and how fervently, I wished they could be published in pamphlet form. Consider me as deeply interested in your object, and willing to aid in circulating the work as much as possible."

A brother, writing from Wisconsin, says: "I sincerely hope you will put the 'Coming Struggle' to press in pamphlet form, and you may put my name down for a small share, at least, of that stock. May God spare you, and crown such an enterprise with success."—Another brother, writing from New Hampshire, says, speaking of the position taken in the Coming Struggle:—"Somebody must take this view of the matter, in order to fulfill Rev. 14: 9–11. You may write the editor to say in the Crisis that a friend subscribes $5.00, and you may look to me for the same."—A sister, writing from New Jersey, says,—after mentioning that she had lost ten dollars through the mail designed for this work, and had made an effort to sell a valued relic of her father's,—"Now, Bro., all this was done for The Coming Struggle; that it might *struggle* into *life* and *light*, and should Satan even get this, I believe the coffers in God's treasury will do it."—Says another sister, writing from N. J. also:—"Having just finished your article, 'The Coming struggle,' I feel like personally acknowledging my gratitude and thankfulness to you. . . . I feel that it is something that must come before the world. I feel like making almost any sacrifice myself for this purpose."—A sister, writing from Canada, says:—"I am glad to learn that 'The Coming Struggle' may be looked to as forthcoming. Shall be glad to obtain several numbers when published. May God set his seal on the little work, and may it prove a safeguard to many souls is my earnest prayer. I trust it will do much good. Would be glad to forward my subscription now had I the means. Hope to sell my watch soon, and glorify God, greeting at the time."

The above extracts are but a fair representation of the feelings of many others whom I have seen, and some others who have written to me. They are earnest and prayerful in their devotions, and I am satisfied that God will hear such in this matter. They are the "poor of this world," but have a rich Father, and one who loves his children. I am well persuaded that the Lord will carry on the work through his own stewards, whoever they are. Therefore let such as feel interested forward as the Lord shall direct, praying that his blessing may attend the work, and pray, though you cannot forward.

I. K. LOMBARD.

Hammonton, N. J., Feb. 25th, 1862.

Youth's Department.

☞ Communications for the Youth's Department are published *once a fortnight* regularly.—E.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

We hope all the members of the TRY COMPANY will sign the above pledge. Form good habits when young and you will reap a rich reward. By keeping the foregoing pledge you will not only save much money to buy books and other useful articles, but you will enjoy better health, be less likely to be sick, have more *patience*, and take more comfort. We *know* this is true from happy experience and observation for nineteen years. Come, ye noble youth, what do you say? Will you sign the pledge? We think we hear a multitude say, YES. That's right. Send us your names. Ask father and mother to sign their's too. Get all you can to sign it. We will keep a list of your names. We wish all the children who have sent their names to the TRY COMPANY, would let us know soon as convenient, whether they wish their names added to the pledge. Of course you do; but we wish you to say so, before we venture to put your names on the list. Come, now, wide awake, for a good work. Let people see what *children* can do.—E.

Good News.

We have some good news to tell the members of the TRY COMPANY. Little Martin Howard, one of the members of the company, in Danielsonville, Ct., has given his heart to the Savior, and we baptized him Sunday, March 9th. He is happy, and is trying to be good, that he may be ready to meet the Lord when he comes. He spoke in our meetings, and expressed his determination to be a christian. Pray for him. We hope all the members of the TRY COMPANY will be good children, obey their parents, love Jesus, and be ready for his coming.—E.

☞ The questions asked by the Try Company have been correctly answered by Willie B. Stark, ten years old, Jane A. Elmore, Mary Hibbard. The Enigma, No. 1, has been rightly answered by Emily Hadley, Willie Jones, S. O. Parker. We do not have room to publish *all* the answers in full.—E.

☞ THE ENIGMA sent by D N S has been answered by Nellie F. Dargin, Great Falls, N. H. As the Enigma was imperfect, we do not publish the *explanation* of it, but the sentence formed, which it was meant to be—"In the last days perilous times shall come." If any more send Enigmas, please make them complete, without mistakes.—E.

FROM ALICE E. RATHBUN.

DEAR EDITOR:—I would like to join the Try Company. I will try to answer some of the questions of the last Crisis. The answer to the first question is in Ex. 6: 20. 2d, 1 Kings 18: 13. 3d, "If the righteous be scarcely saved, where will the ungodly and the sinner appear?" I answer, before God; to give an account to him of the deeds done in the body. Answer to question first, by Louisa H. Collins, Job 18: 18. Second question, Amos 2: 6. Third question, "How many feet high was Goliah?" Eleven feet nine inches. Fourth, Deut. 3: 11. First prophecy of Christ, Gen. 3: 15. Answer to question second, by "S.," Judges 3: 22. Third, Gen. 3: 29. Enoch is the oldest man now living.

I would like to ask what became of Jephtha's daughter? What king was sick unto death? Who wept and prayed to God, and he lengthened out his days fifteen years? Who was slain for touching the ark, and why? I hope the Try Company may indeed try to do the will of our Father in heaven, that they may be sons and daughters, and reign with Christ on the earth.

Cordova, Illinois.

FROM EMILY J. HOWARD.

BRO. GRANT:—I am a little girl eleven years old. I am much pleased with the Try Company, and would like to become a member. I am glad you are making the Crisis interesting for the children. I am disappointed when I look over its columns and do not find any thing for the youth. I will answer the first question by quoting from Prov. 22: 15;—"Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him." Second question,—I think children best please their parents by obedience. Please read Col. 3: 20. The fourth question you will find answered in Gen. 23: 1,—"And Sarah was a hundred and twenty-seven years old." The fifth question I think you will find in Job 30: 8,—"They were children of fools." Sixth question,—Samson was the author of the riddle, Please read Judges 14: 12–14. The seventh question is answered in Kings 19: 18.

Will some of the Try Company tell us who led the children of Israel into the promised land?

FROM MARTIN L. HOWARD.

BRO. GRANT:—I will answer some of the questions asked in the Crisis of Feb. 25th. You will find the answer to the first question in Prov. 22: 15. The answer to the second question in Eph. 6: 1. Also in Col. 3: 20. You will find the answer to the fourth question in Gen. 23: 1. The answer to the fifth question is in Job 30: 1–4.

One of the Try Company says *Abram** was the father of Moses. I do not think that is correct. Will some of the Try Company tell who slew the man that had six fingers on each hand, and six toes on each foot? Who had seven sons hanged?

West Killingly, Ct.

* This was a mistake of the type,—should have read AMRAM instead of Abram.—E.

FROM CHARLES STONE.

DEAR EDITOR:—I want to join your Try Company. I send you the answers to the third and fourth questions. 3, Goliah was six cubits and a span; for in 1 Sam. 17: 4, we find—"And there went out a champion out of the camp of the Philistines, named Goliah of Gath, whose height was six cubits and a span." 4. "For only Og king of Bashan remained of the remnant of giants. Behold his bedstead was a bedstead of iron. Is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man."

FROM WILLIE JONES.

BRO. GRANT:—I am a little boy six years old. I would like to join your Try Company. I do not use intoxicating drink of any kind, or tobacco. I love to pray, and I love to hear about Jesus. I hope to be one that shall stand on the new earth, and I try to do what Christ would have me do, so when he comes I shall live with him forever, and drink of the river of life. I love to think of what Jesus said,*—"I love them that love me, and those that seek me early shall find me."

*Solomon says it of Wisdom. Read Prov. 8: 17.—Ed.

FROM JOHN H. PRATT.

DEAR EDITOR:—One year ago a Company was formed in this place, called "The Band of Hope." I was one of that company. We progressed finely for a time, our numbers greatly increasing; but secessionists were found in our band, which completely disorganized it. I have remained true to my pledge, and wish to become a member of the Try Company. I have the solution to the Enigma in your last paper. It is found in 2 Tim. 3: 1;—"In the last days perilous times shall come."

Wales, Mass.

QUESTIONS.—I would like to ask the following questions: 1. What king reigned one year in Jerusalem? 2. Where did Moses die, and by whom was he buried? 3. Who placed their hands on Saul, that he might receive sight? 4. By whom, and where, was Christ baptized?

ELLA S. DRAKE, aged ten years.

Winchester Centre, Conn.

ENIGMA.—NO. 2.

I am composed of twenty-seven letters:

My 3, 8, 10, 11, 12, 19, 22, is a book of the New Testament.

My 16, 27, 7, 13, 17, is a country spoken of in the Acts.

My 15, 6, 26, should be reverenced by all.

My 3, 4, 9, 12, 11, 25, is an island spoken of in the Acts.

My 16, 21, 3, 24, 14, 16, is a book in the New Testament.

My 1, 7, 24, 11, 19, is a place spoken of in the Acts.

My 12, 19, 22, 2, 26, is a king spoken of in the New Testament.

My 13, 16, 7, 8, 19, 10, was the chosen of God.

My 5, 8, 11, 12, 24, 18, is what we all have.

My 1, 4, 26, 23, 2, 20, is a book mentioned in the New Testament.

My whole is a sentence in a parable spoken by our Savior.

EMILY.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 340. | BOSTON, WEDNESDAY, APRIL 2, 1862. | VOL. XV. NO. 8.

The World's Crisis

AND SECOND ADVENT MESSENGER

IS ISSUED

EVERY WEDNESDAY MORNING,

AT

No. 187 Hanover Street, Boston.

MILES GRANT, Editor.

P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Humility.

Lead on, oh God, down in the vale,
Where wisdom always dwells,
For we would learn more perfectly
Whate'er our Father wills.

We know He rules in right with all,
In justice every way;
Perfect and true are all his ways,
And none may answer nay.

He leads in ways we know not of—
Perhaps through gloomy vales;
But oh! how good that we may know
That faith in Him prevails.

A trust, an humble trust in Him,
Is all that he requires;
Though clouds be dark, and storms may rise,
He'll banish all our fears.

And for the clouds He'll sunshine give,
E'en brighter than before,
And for a storm a calm ensure,
And soundness for the sore.

There is one Father, God in heaven,
Who rules in earth and sky,
Who cares for each, who cares for all,
Who'll ransom, though they die

Who sways the hearts of all who yield
Their utmost tribute due,
In acts of faith, in works of love,
In all they have to do.

So. Wilbraham. D. D. CHAFFEE.

For the Crisis.

The Work of the Lord.

AN EXHORTATION.—BY H. L. HASTINGS.*

Delivered at Campville, Conn., at the close of Bro. C. Goodrich's Sermon on 1 Cor. 15: 58, Dec. 28th, 1860.

They say "down east," among the sailors, "Obey orders if you break owners." If a man disobeys orders, he takes all the risk of the results on himself; if he obeys orders, he has no risks. Now then the Lord says to us, "Go to work." When he says, "Be steadfast, unmovable, always abounding in the *work* of the Lord"; when he tells us this, and exhorts us to be diligent, our business is to do it, to go to work, to obey orders, to listen to the voice of the great Captain of salvation, and be saved. And then if our hearts fail, if our courage fails, if around us all sorts of discouragements and all shades of gloom gather, we may take the words that have been rehearsed in our ears as our comfort:—"Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye *know* that your *labor is not in vain in the Lord.*"

It is not a matter of doubt; it is not a matter of dispute; it is not an unsettled question: it is settled as a *fact*, that when a man labors for God, his "labor is not in vain." I do not care how dark his present prospects may seem to be—his labor is not in vain. Little may appear to be done, but when the grand results are summed up in the day of God, there will be something done, and every effort made by God's command will be found to have contributed to it. Every stroke of the oar brings the boat nearer the landing. Every step of the journey brings the traveler nearer to his rest. If you go and look down into the ocean depths, and see the insects building up mountains and islands of coral, you will say it is very slow work. But it is not in vain. At last it rears itself above the wave, and is an island or a reef. And so the work that we do, and the work that others have done, when it comes to be revealed at last, will find its position and importance in the great plan and purpose of God.

Who would have thought, when John was put on the Isle of Patmos, that he could do any good, or get any good, or be of any service to anybody? Nero probably thought him safe in that place; but there God gave him that revelation that has ever since been as a chart to us and to the church in various ages. Old John Bunyan went about the country, tinkering up tin ware and preaching the gospel. They liked his tinkering it seems, but did not like his preaching; and so they shut him up in Bedford jail. But he kept toiling on, making shoe laces with tin tags on the ends for a living, and wearing out the weary years of his life in that old prison. When his wife went to plead in the presence of the mighty for his deliverance, and besought that he might be set free, they said, "If he will stop preaching he may go out." But he would not do that, and when they made him the offer he said, "No; I will stay till the moss grows over my eyebrows, if God spares my poor life so long, before I will quit preaching the word of God." So he lay in jail, and to beguile the hours and to amuse himself he wrote, and having written, he gave us the "Pilgrim's Progress," which leads a man all the way from the "City of Destruction" to the "City of the living God," clearly pointing out the path. And this book probably has been scattered more widely than any other uninspired volume ever written. Far and near, among multitudes of different tongues, it has gone the world over to guide pilgrims to glory. Bunyan thought perhaps that it was very hard to stay there in jail; but if he had been permitted to go out, he would have been simply the "Tinker Preacher," and would perhaps have died and been forgotten. But now his name goes the world over, and his work is not done, nor will it be till the last pilgrim of God passes through his last trial, and shining ones welcome him to the holy city.

By all such circumstances, we see how little we can tell what God really wants of us by what we want to do ourselves. There was a man named De Sacy committed to prison in the old Bastile in France, and there he went to work translating God's Bible. He toiled day after day, and month after month, till he got it finished, and the next day they let him out. That Bible is perhaps the best translation of the Scriptures into the French language in the world, and it was prison work. And no doubt he did five times as much for God's cause there in that gloomy prison as he could have done if he had been running up and down every where, just as he pleased. For the Lord takes the furnace of affliction to boil a man down in, and get the real strength of him all out. When he goes scattering his tracks all over creation, it is like throwing chips on the water. And so God sometimes puts a man down underneath, like a foundation in building up stone abutments.

Out on the river yonder is a boy throwing on the water a spoonful of oil, a peck of shavings, or a basket of chips. They make a large display, but what does that do towards making a solid foundation? Yonder is a company of men building a bridge. They work all day; you go there at night, and you cannot see anything they have done. They work the next day, yet you can see no progress. They work a month, and still you do not see what they have accomplished. And still they keep at work. Perhaps they are sinking spiles, driving them down, walling up the enclosure, and then laying the abutments. By and by they get them up out of the water. By and by you look, and behold! a structure which will stand for ages. Yet they have not made so much show as the boy with his chips or shavings. In one case it is surface work, in another it is work beneath the current. Great fires and great heats are not those that make the most blaze and smoke, you know. A tar barrel will make a great deal more smoke than a charcoal-pit, yet there is more heat in the charcoal-pit, a hundred times over, than in the tar barrel. A barrel of shavings will make a wonderful blaze in the world, and that is all there is of it. A peck of stone coal has fifty times as much heat in it. So the great work in this world is frequently done without any parade or show. The mightiest forces under heaven are the forces that operate quietly, yet powerfully, for the glory of God and the good of man.

You look out in the Spring, and lo! everything appears stripped, and barren, and desolate. You wait a week, and the buds swell; a fortnight, and the leaves put out; a month, the blossoms burst; two months, and the whole forest is covered with a mass of verdure, and beauty, and glory; and the land brightens with fertility and splendor, as from the hand of God. Who blew the trumpet when this was done? Who made a tumult when the fruit was put on the trees? There is more notice taken of trimming up a church for Christmas than of all this. The great forces of Nature, the might of God in the world, are all quiet, yet almost *almighty* so far as *power* is concerned. Just see! from hill to valley, from mountain to plain, from the river to the ends of the earth, God clothes the fields with grass, the valleys with verdure, the hills with corn, the trees with foliage, and everything with fruit. And who made a noise when it was done? Who cried out and said, "See here, I am going to hang apples on that tree! Look! I am coming with chestnuts and walnuts for this forest." No such thing occurs. All goes on quietly. A man casts the seed into the earth; it grows; "first the blade, then the ear, after that the full corn in the ear."

Now what we need to learn by this is, to work, to be like the great forces of Nature which keep at work, mind their own business, and do not stop to inquire whether they have done anything or not. The roots never send up a committee to know whether the leaves are unfolding. The sun never stops to see whether the trees were profited by his shining yesterday, but goes on as a strong man running a race, rolling splendor over the land. So God would have us let our light shine, whether men see it or put their eyes out; whether they are willing to profit by it or not. We are to do right, "be steadfast, unmovable, always abounding in the work of the Lord."

Sometimes the Lord has to hide from our eyes the good that he does through us, lest we become vain and proud. Sometimes he causes us to be afflicted, discouraged. Elijah goes down to Mt. Horeb, and God says to him, "What doest thou *here*, Elijah? What business have you here?"

"What doest thou *here*, Elijah?" That is the point. "What are you here for?"

"They have killed the prophets of the Lord, and I alone am left."

"No, you are not left alone. I have reserved unto myself *seven thousand men* who have not bowed the knee to Baal."

And so men in these days sometimes go off and hide, thinking faith is extinct, and righteousness expiring. And the voice of God comes to them, "What are you doing *here?* Go out and show yourself to Ahab, and do what I bid you." And thus in the depths of the humility, weariness and woe of the pilgrim life, God prepares men for the triumphs of great and mighty faith; yea, for "the chariots of Israel and the horsemen thereof," which take them to the land of rest. How sorely discouraged Elijah was. On one occasion he said, "Let me die"; just when he had prayed, and the fire had come down from heaven, and the rain had made glad the earth, then, at the threat of the ungodly Jezebel, he was ready to give up all and die. He concluded he was no better than his fathers, and if he could only die, he was ready to give up all his hopes of going to heaven in a chariot of fire. Then he fell asleep—I suspect he cried himself to sleep—and while asleep God sent an angel down to get him something to eat. When he had eaten he felt better. After sleeping he ate again, felt better still, and went on his way.

We are to learn then not to let our hopes depart, though we may at times wish to die, thinking that we are alone, forgetful of the angels that have charge concerning us, and supposing that all our works amount to nothing. But that is none of our business. God sends out warriors. It is their business to stand by, hear the great Captain of their salvation, and when the order comes, "Don't give up the ship," they are to stand by as long as there is a plank left. They are not to flee, not to strike their colors, not to give up. They are not their own; they belong to Christ. They must obey him.

Let us then take these things as consolations, remembering that God does not reckon up his business every Saturday night, does not balance everything when New Year comes. There are a great many outstanding matters which he will bring up by and by, which will tell on the grand result. He knows when the cup of cold water was given to a disciple; he knows where those dwell who feed the hungry ones. And at the day of Christ they shall not be forgotten. He will remember it all. He will be able to point out every circumstance.

Sometimes by those things of which we are ashamed, and in view of which we are so utterly discouraged that we are ready to hide our heads in the dust, by such means, and at such times, God does his work, that no one may take the glory unto himself. I have had some experience in this matter myself. I know what it is to sneak away from a place where I had been trying to preach the gospel, and be ashamed to be seen there for months afterwards. And I have reason to think that I did twice as much good as in some time when I was confident of success. So God teaches those who trust in him to do the work, mind their own business, and let him take care of the consequences. We are to stand wherever our place may be, inside or outside, high or low, only just where God wants it to be. Though we may be buried deep in the foundations of his building, or though we may be perched on the top, where we fear no one will ever know of us, though we are where no one will ever behold us, we will still do our work. Be sure God is wise and we are foolish, and the sooner we find it out the better. Says one, "If I could do like this one, I could be satisfied to work." That would be very convenient. Did you ever see a boy go into a hay field to spread hay, who did not want to take hold of a man's scythe and mow? Did you ever see a boy go to pick up chips in a carpenter's shop, who did not want to handle the plane, the adze, the saw, the augur, and the chisel? And so it is eternally; every body is neglecting what they can do, and trying to do something that they cannot do.

You will find that idea to hold just as true in the work of the Lord as anywhere else. God says to the weak, "Go do this." He says, "I cannot." God puts him in a place of danger, and says, "Stand there!" The man trembles, and fears, and almost desponds, till the Captain's voice reassures him, and then he goes through.

You have heard of the boy who was hanging far up aloft amid the rigging of the vessel. His foot had slipped, and he was clinging to a single rope, and vainly trying to regain his footing. He was looking down towards his feet, at the deep beneath, and his head reeled with the sight of danger, his hand trembled, and he was about to fall. The captain was on deck, and looking up, beheld his peril and cried out, "Look aloft, you sneaking lubber! Look aloft!" and the boy heeded his word, and with his eye fixed on the blue sky above, with no further fear or trembling, he found his footing and was saved. So if we would learn wisdom when we are in danger, let us listen to the voice of our Father saying, "Look aloft", and fixing our eye on Christ, be reassured by the smile of his countenance, and the light of his eye, and say with the apostle, "*I can do all things through Christ that strengtheneth me.*"

* Phonographically reported by E. F. Woodward, [illegible] of the Crisis.

For the Crisis

The Opening of the Sixth Seal.

NUMBER SIX.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"—REV. 6: 12-17

We must bear in mind that John continues to describe what he saw represented upon the roll of the book as the Lamb opened the seals, not things which literally transpired on the earth. He was called up to heaven in the Spirit, chap 4, and there beheld in vision a representation of the kingdom of God on a larger scale than that which measured his view in company with Peter and James on the mount of transfiguration. Matt. 16: 27, 28, 17: 1-13. Here he saw in vision, while under the illuminating influence of the Spirit, not Moses and Elias appearing in glory, but four and twenty elders, representatives of the heads of the twelve tribes of Israel, and the twelve apostles of the Lamb, Rev. 21: 12-14, who appeared in glory, sitting round about the throne of God upon four and twenty seats or thrones, clothed in white raiment, and having on their heads crowns of gold; verse 4. And when the Lamb had taken the book out of the right hand of him that sat on the throne, these four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, (or incense, margin) which are the prayers of saints. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5: 7-10. The golden vials full of incense representing the prayers of the saint, shows the whole to be emblematical, and representative of a kingdom to be established on the earth where the saints were to reign, whose prayers were represented by the incense in the golden vials of the elders. Hence the whole vision of the fourth and fifth chapters is representative of the kingdom of God which the saints pray for as often as they repeat, "*Thy kingdom come*"; and hence the scene was not a reality existing in heaven, but a more extensive view of the kingdom of God than the three disciples were favored with on the mount of transfiguration. John was a spectator both here, and also on the mount; but he is to be an actor in the scene when the kingdom shall come, and the Son of man shall sit in the throne of his glory to regenerate, or "*make all things new.*" Matt. 19: 28; Rev. 21: 5. This vision John had before the Lamb commenced to open the seals of the book. "While these seals were being opened, he describes what he saw depicted upon the roll at the opening of each seal unfolded a symbol significant of the scene to transpire during the time to which the seal referred. The symbolical language of the sixth seal can be properly applied to but one scene in all the history of the past; and it is typical of but one scene foretold by the prophets in all the future; viz: the destruction of Jerusalem, and the end of the Jewish nation; and the destruction of antichrist, and the end of the kingdoms of this world; and to the destruction of Jerusalem we have now come rolling back the leaves of that wonderful book which "no man in heaven, nor in earth, neither under the earth was able to open." 5: 3.

We may regard this seal as commencing with the death of Christ, when there was a literal earthquake, and a darkening of the sun from the sixth to the ninth hour; but the symbolical earthquake is more, which shook Jerusalem from its foundation, and the Jewish state and nation from its position as the kingdom of God by promise, taking it from them, and giving it to another nation, because they, the builders, rejected the stone which is to become the head of the corner in the building of the temple of the new Jerusalem. Eph. 2: 19-22. "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." Matt. 21: 42-45. See also his other parables beginning at verse 28. The revolution which brought this change of the kingdom, was the symbolical earthquake in our text. Jerusalem became a scene of blood in answer to that awful prayer, "His blood be on us, and on our children."—Matt. 27: 25. "The children of the kingdom" were then "cast out into outer darkness." Matt. 8: 12. Their sun, the emblem of holy light, Rev. 12: 1, "became black as sackcloth of hair", and the feasts of their new moons became as blood; for they had shed innocent blood, therefore God gave them blood to drink, Rev. 16: 4-6. "The stars of heaven," emblem of God's ministers, Dan. 12: 3, Rev. 1: 20, "fell unto the earth", the priests ceased to offer the daily sacrifice.

Commentators generally regard this seal as marking the revolution from Paganism, and the judgments poured out upon pagan Rome in that revolution under Constantine. Says Bishop Newton, "The great lights of the heathen world, the powers, civil and ecclesiastical, were all eclipsed and obscured. The heathen emperors and Cæsars were slain; heathen priests and augurs were extirpated. The heathen officers and magistrates were removed. The heathen temples were demolished, and their revenues were appropriated to better uses'" Thus this learned writer makes "the sun became black as sackcloth of hair," to represent the eclipsing of the great lights of the heathen world, the civil and ecclesiastical powers, but he has given no proof that the sun is ever used in Scripture to represent these powers. If the "woman clothed with the sun," Rev. 12: 1, denotes the Christian Church arrayed in pure and heavenly light, then the sun cannot in the same book properly be made to represent the opposite heathenism. Again. If the stars are emblems of the ministers of Jesus Christ, then they cannot be emblems of *heathen* priests. The woman in Rev. 12 had upon her head a crown of twelve stars, which are admitted to be emblematical of the twelve apostles or first ministers of Christ. Should the ministry apostatize, or become a corrupt order of men, then they might properly be termed stars fallen from heaven. But there is no proof that the heathen priests sprang from a heavenly ministry; but the Jewish priests did so spring, and became corrupt; and therefore "the stars of heaven fell to the earth," would properly represent them. They "fell to the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." The fig tree is an emblem of the Jewish nation. Joel 1: 6, 7,—"For a nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white." Briers and thorns represent the nation by whom the Jewish nation was laid waste. Isa. 5: 6, 7,—"And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." Therefore, if briers and thorns represent the Gentile or heathen nations by whom Jerusalem is trodden down, the fig tree would not be introduced as an illustration in a comparison representing the fall of heathen priests, "as a fig tree casteth her untimely figs"; for men do not gather grapes of thorns, nor figs of thistles. Matt. 7: 16. Hence a good tree would not be introduced to illustrate the corrupt fruit of an evil tree. "Wherefore, by their fruits ye shall know them," verse 20, and know which to use as an illustration in making a comparison. Christ strictly adhered to this rule; for when he was about to pronounce a curse upon the Jewish nation for their unfruitfulness and unbelief, he cursed a barren fig tree as an illustration, Mark 11: 12-21, and when the Jewish nation should show signs of a revival, he introduced the parable of the fig tree shooting forth, to represent the sign by which we may know when the kingdom of God is nigh at hand. Luke 21: 29-31. Here it is proper to notice verse 32,—"Verily I say unto you, This generation shall not pass away, till all be fulfilled." That is, this generation of whom I am now speaking, this people mentioned in verses 23, 24.—"For there shall be great distress in the land, and wrath upon *this people*, and they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This is the curse pronounced upon the barren fig tree. Will it ever revive after withering away under such a curse? Let the Lord himself answer this question Jer. 30: 11,—"Though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee" (the Jewish nation). My fig-tree which the "nations have barked, made clean bare, and cast away until the branches thereof are made white" (Joel 1: 7,) shall yet revive." Verily I say unto you, this nation, this people, this generation that shall fall by the edge of the sword, and be led away captive into all nations, shall not pass away, till all be fulfilled. "For I am with thee, saith the Lord, to save thee." After the tribulation of those days (Matt. 24: 29 to the end), my fig-tree shall revive; and when his branch is tender, and putteth forth leaves, when the Jewish nation begin to show signs of life, then "know ye (my people who shall live at that day and see this sign), that the kingdom of God is nigh at hand." Luke 21: 31. This application of the term generation to the Jewish nation is not made without Scriptural authority. Jer. 7: 29,—"Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath." These considerations compel me to reject the application of Rev. 6: 12, 13, to Pagan Rome by Bishop Newton as unscriptural. J. C. ROGERS.

(To be continued.)

For the Crisis.

Flesh and Blood.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God"—1 Cor. 15: 50

The above is often quoted to prove that the resurrection is not a resurrection of the body of flesh and blood, but of the spirit; while some endeavor to harmonize it with Paul's teaching of a literal resurrection, by saying that there will be flesh in the kingdom, but no blood, and for proof of the position argue that, as the righteous are to have bodies like Christ's after his resurrection, the spirit will take the place of blood, assuming that Christ poured out his blood on the cross and was raised from the dead without blood, and for proof of the assertion contend that, as the blood is the seat of disease, if the righteous have blood in the resurrection they would be subject to disease.

In order to understand a writer or speaker, it is necessary that we understand the use and meaning of terms employed to convey his idea. Let it be observed that Paul does not say that flesh and blood cannot *enter the kingdom*, but that flesh and blood cannot INHERIT the kingdom. The word *inherit* is not a synonym for ENTER, consequently Paul could not have any reference to the nature of the body that should enter the kingdom, but had reference to the relationship that the natural man sustains to the kingdom of God.

Let us now consider the terms that Paul uses. What does he mean by flesh and blood? If he has reference to the nature of the body that shall enter the kingdom, he as clearly declares that flesh shall not enter, and we apply it in that light would make Paul contradict himself in verses 42 and 43, where he says that "it (the body of flesh and blood) is sown in corruption, and raised in incorruption." The same (it) that is sown is the same (it) that is raised; consequently if flesh and blood constitute the body sown, it will the body that is raised. "Flesh and blood" sometimes has reference to the corrupt nature of man; see Rom. 7: 5; 8: 9, 12; 13: 14. Flesh in the above evidently has reference to the operation of the fleshly nature. It also has reference to human nature and lineage. See Heb. 2: 14,—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: for verily he took not on him the nature of angels, but the seed of Abraham." That is, Christ is a descendant of Abraham in the lineage of flesh and blood. See Rom. 9: 5,—"Whose are the fathers, and of whom as concerning the flesh Christ came." Let it be borne in mind that Paul in his labors endeavored to show the Jews that they could not be heirs of the kingdom by virtue of being Abraham's descendants through flesh and blood, but they could become heirs, or inherit the kingdom of God, by faith in Christ; from the fact, such only were reckoned as the seed of Abraham. See Rom. 9: 8,—"That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Thus we learn by Paul's argument that *flesh and blood* has reference to the lineage, and that flesh and blood cannot be heir to the kingdom by virtue of being descendants of Abraham or any other good man.

The term "INHERIT," used in connection with "flesh and blood," sustains me in the position I have taken. To inherit anything is to be a legitimate heir by relationship to the individual from whom we receive the inheritance; hence, I understand Paul to mean that flesh and blood sustains no relationship to God, through which they can be heirs or inherit the kingdom of God. "Flesh and blood cannot INHERIT the kingdom of God." It was upon this point that the Jews stumbled. They claimed to be the descendants of Abraham through flesh and blood, and consequently heirs to the kingdom promised to Abraham and his seed. Paul corrected this error by saying that if they were *Christ's*, they were Abraham's seed and heirs according to the promise; hence if not Christ's, they were not heirs, for "flesh and blood cannot inherit the kingdom." Viewing the text from this stand-point, we see that Paul did not mean that flesh and blood could not enter the kingdom, but that flesh and blood could not inherit it through relationship to those that had the promise of the kingdom. This presents the truth of the text, and is in harmony with the gospel that makes no difference between Jew or Gentile, but offers the kingdom to all that are Christ's. They became Christ's by faith, consequently heirs to the inheritance; hence flesh and blood may enter the kingdom, being made heirs, not through flesh and blood, but through Christ.

What evidence is there in the Scriptures that blood will not enter the kingdom in connection with the flesh? When Job spake of his hope of a resurrection, did he mean that his blood was not a part of himself, when he said he should see God for himself? If so, then blood is not a part of man, and the Lord made a mistake when he said that the blood was "the life." It must be something else than a part of man, for man, all there is of him that is buried, is to be raised incorruptible. If man, constituted of flesh and blood, can be an heir to the kingdom through faith in Christ, will the same man get the inheritance? If so, then flesh and blood will enter the kingdom.

We now pass to notice some of the objections that are raised against flesh and blood entering the kingdom.

1. It is said that we are to have bodies like Christ's body after his resurrection, and that as Christ had no blood, but the spirit to take the place of the blood, therefore the righteous will have spirit in place of blood. Who knows that Christ had no blood after his resurrection? Reasoning after the manner of men, it would be impossible to draw all the blood from his system through the wounds he received. The premise is assumed without proof, and contrary to reason, consequently weighs nothing in the argument.

2. It is said that blood is corrupt, and if the righteous have blood it would produce disease. Paul says, "We shall be changed"; and the same power that changes the body to incorruption will change the blood as a part of the body. If the position is taken that the body cannot be quickened to life without the spirit of God to take the place of the blood, then it would follow that all that are raised must have the spirit of God to course through their veins instead of blood; and the result is this, that the wicked will live forever or never be raised. Both are wrong from the fact the premise is wrong. The wicked are raised from the dead as really as the righteous, but having no relationship to Christ by faith, they have no inheritance in Christ, consequently they do not have the change to incorruption. [illegible]

J. H[illegible]

☞ [illegible] our patience.

For the Crisis.

Notes by the Way.

Beloved Brn. and Srs:—Since my last, I have been doing what has appeared to be duty, in order to win a bride for my Master.

Nov. 14, I commenced a meeting at Port Perry. Found things in a bad condition. Church disbanded, meetings at low water mark, and not enough assembled to say we with emphasis. However, as soon as it was noised abroad that I was in Port, more came out than could get into our house of worship. I remained till I gave them twenty-six sermons. Saints were stirred up to duty, and sinners were led to embrace Jesus as the Life Giver. I had the happiness of retiring to the Scue-Gog Lake four times, for the purpose of inducting souls into the Christ, by a burial in water. Eleven mortal souls I had the honor of baptizing into the Christ for the remission of sins. One of them had been a Methodist class-leader and exhorter. Meetings established. Gave four discourses in Columbus to attentive congregations.

Dec. 9, I commenced a meeting in Cartwright. A new field, and full of bigots. However, many came out to hear. The excitement was great. A preacher was sent for to protect their creed, which resulted in a discussion. Truth gained a perfect victory; but God shall have the glory. Onward we moved among the foaming elements; till a union was brought about between the four sectarian churches and the worshipers of Bacchus and Mars. Then a meeting was held by two of their preachers, in which they endeavored to place us and the doctrine we teach on a par with the French infidels. I gave them a challenge to discuss the doctrine which they called infidel, stating that all testimony should be drawn from the Bible, giving them the liberty to call on all the clergymen in the Province to assist them if they thought themselves not qualified to manage their side. But like dishonest men and cowards, they backed down, and advised the people to lock the door upon us—which was the strongest argument they had to bring against the doctrine we taught. But a private house was opened, and we continued our meetings till we gave nineteen discourses. Baptized five mortal souls into the Christ for the remission of sins. A church was established consisting of seven members—two of them having been baptized by myself last June, at our annual conference, which was held in Darlington. Others will go forward. Held a meeting with the church in Darlington, where I gave twelve discourses. Our meeting was good. The brethren in D. are strong, and well informed upon the things concerning the kingdom of God and the name of his Anointed. I gave ten discourses in Clark to good congregations; and I trust good was accomplished. Brethren came into gospel order so far as to establish a stated meeting on the first day of the week.

Jan. 16th and 17th I visited the brethren at Port Perry, and gave them four discourses. Found them in a prosperous condition. Thursday, the 21st, started for Port Dover, being drawn by steam and horse power, and after a tedious journey of two nights I succeeded in reaching P. D., and to my astonishment landed among a swarm of Uuniversalists. Had a discussion with their champion on the kingdom. He was perfectly vanquished. I was to have preached to his people according to arrangement, on the morning of the 26th, but he filled the pulpit. I passed off in the afternoon to a place called Black Creek, where I got up a meeting. Gave three discourses on the reign of Christ, to attentive congregations. On the 30th I started for this place. Stopped at Port Riasa with a Bro., who was brought into the truth by reading the "Harbinger." Preached in the evening to a house well filled with attentive hearers. The next day I reached this place. Have preached five times. Have had the best of attention given to the word. R. V. Lyon, Evangelist.

Walsingham, C. W., Feb. 4.

For the Crisis.

"The Silver and the Dross;" or, some things I like, and dislike, in the Crisis.

A Short Sermon.—Text, Prov. 25: 4.

As "all is not gold that glitters," so among the silver of these times, there is *some* dross, at least. The author of our text observed the same state of things in his day; and instead of teaching us to let these two elements stand together, he has commanded us to separate the one from the other, and the result will be good indeed.

As sermons are preached about almost everything else, it may not be amiss to preach a short one to the Crisis.

In order to present my ideas in the shortest way, I will speak of some things I *do* like, and also of some I do *not* like in the Crisis, believing one to be the "silver," and the other the "dross."

And 1st. I do like the Crisis, because it is our paper; by which I mean that it is the medium through which we can talk together lovingly, as brethren and sisters in the Lord.

2d. I like the paper, because it seems to be correct, as a general thing, on the great truths that distinguish us from others, and it fearlessly advocates those truths.

3d. I love it, because it ever greets me with a loving spirit, and seeks to cheer me up on my pilgrimage to the heavenly country.

4th. I like it, because it brings to me heart-cheering messages from many of Father's family,—from despised outcasts, of whom I should otherwise know nothing.

5th. I like the paper because it is a faithful chronicler of the signs of the times; and as I read, I can look up and rejoice, knowing that our redemption draweth nigh.

6th. I love it, because I believe its conductors to be men of God, and who have the good of the cause at heart.

There are several other "*silvery*" things about it, but, as "open rebuke is better than secret love," I pass to consider some of my dislikes.

1st. I do *not* like to see in the paper some articles that look as though their authors were urging upon us some bobby to ride; even at the sacrifice of all good feeling, and also at the loss of the love and reunion of the body.

2d. It is not very lovely to see the paper burdened with such huge names as are sometimes hitched on to some of our preachers, as Rev., A. B., B. L., B. A., A. P. B., &c., &c. *If* the Bible warrants such titles, use them; if not, forbear; it is "*dross.*"

3d. I do not really relish so much that is said about what we shall *not* eat and drink, till the whole catalogue of eatables and drinkables is gone by the board, and we left to starve; unless some good brethren and sisters will pray us down manna from heaven, or something else that will keep us alive.

4th. I do not admire some articles in the paper that throw away what good there is in certain systems of medical practice, and pour in upon us such torrents of Hydropathy that some of us are nearly submerged in their freezing depths.

5th. I do not like to see the course of some countenanced in the paper, when such ones are "sowing discord," and have no fellowship with the paper.

There may be some more dross with the silver, but I will seek for no more now. Let what there is be taken away, and the last part of our text, together with 2 Tim. 2. 21, will be the blessed result. Amen.

R. R. York.

Yarmouth, Me., March, 1862.

For the Crisis.

Mistranslation and Misquotation of 2 Thess. 1: 9.

A short time since I discovered, by means of some discussion of the subject in the Catholic *Quarterly Review* (Dr. Brownson's), that the Latin or Vulgate version of 2 Thess. 1: 9 is palpably inaccurate. Instead of the phrase, "Who shall be punished with everlasting destruction," it reads: "Who shall suffer everlasting punishments in destruction," (*Qui pœnas dabunt in interitu æternas.*) And the older Latin version gives the same reading with the slight difference: "*of* destruction" for "*in* destruction." Thus the adjective is transferred to another noun, and with the new noun is changed to the plural number—a twofold error. Now, while numerous orthodox writers allow that extinction would be eternal punishment, no one would undertake to show that it is "eternal punishments." So the Romish authority on this passage of Scripture is unquestionably orthodox.

The fact is important for this reason. We are often asked how the common view could have prevailed as it has, if it be an error. The prevalence of it is more than half accounted for as soon as this wrong translation is accounted for. The Vulgate was paramount and almost supreme authority in the church for a full thousand years. And when for so many centuries the pulpit thundered "punishments eternally," and not one man in a hundred thousand knew enough to appeal to the Greek for correction of the error, we need not wonder if the Reformation found the Church too thoroughly permeated with the notion of deathless misery to be freed from it for a few generations longer. And the mistranslation is readily accounted for, when once the soul had begun to be called immortal. Moreover, there is a proneness almost in human language to give the plural for the singular. An important error of this kind is stereotyped in the condensed edition of Cruden's Concordance, where, under the word "persuade," the phrase in 2 Cor. 5: 11 is given with the plural, "terrors."

And Protestants have reached a stereotype *misquotation* of 2 Thess. 1: 9, hardly less serious than the Romish *mistranslation* of it. The "Bible Text Book," published by the Boston American Tract Society, (which issues that kind and gentle distribe on "Sadduceeism,") under the word "Death," informs us that "eternal death" is "*described as banishment* from God" in 2 Thess. 1: 9. Let us not anathematize the compiler for this grave inaccuracy. I have heard the passage quoted as speaking of "everlasting banishment" full fifty times. Let one hear this said a hundred times and he must be a very dull hearer if he does not begin to believe it. Both the Romanist and the Protestant errors are instructive instances of the mischief of a beginning of evil; it is like the letting out of waters. This breach widens, and the very means of correction may be carried away in a general ruin. We suggest to the Tract Society a correction of its stereotype plate.

C. F. H.

The World's Crisis
AND
SECOND ADVENT MESSENGER.
Boston, Wednesday, April 2, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—G.

The War.

The American war looks as bloody as ever, with a dark future. We see no prospect of peace at present; yet we are aware that many think the struggle with carnal weapons will soon be concluded by a reconstruction of the Union, and a restoration of former prosperity; but we see no such signs,—we have no such expectations. But we do look for a government, ere long, the officers of which will be under the control of demons, who will dictate through the laws of the nation. We know this is the purpose of the Devil and his angels, because their programme has been made known to some of their familiars, and a copy of it has fallen into our hands. Their plan of operations is the most cunningly devised system ever presented to the natural man, and must be very popular, when the time arrives for action; and, consequently, must succeed, unless stopped by Divine interposition; but we think the prophetic Scriptures point out their success for a short time, just before the coming of Christ; yet, we think that the matter will be managed with so much skill and cunning, that the masses will not discover the wire-pullers,—will not see that the whole system is satanic and opposed to the coming and kingdom of Christ. It will be the last effort of wicked men, aided by demons, to govern our planet.

We are now, most evidently, in the hour of *preparation;* when all "the mighty men, . . . all the men of war," are getting ready for the last struggle in the support of the corrupt systems of this world. Their implements of war, prepared for the awful scene in the closing drama of earth's history, are nearly ready. Truly, it is now sublime to be living. We shall soon be at the point where we can "stand still and see the salvation of the Lord." Soon the faithful children of Zion's King will receive eternal deliverance from their enemies. Let us, then, stand firmly for the right; let us quit ourselves like men of God; for we see no room to doubt that the hour is at hand for the everlasting triumph of the saints. Praise the Lord for the glorious prospect.—G.

"Costly Array."

How little regard is paid in these days to the Bible instruction in relation to *dress*. Nearly all of the professed followers of Christ seem to be acting as though the Scriptures said, be sure and keep in the fashion of the world, even if you are deprived of the comforts of life. Most appear to bow to the diabolical sentiment, that one "may as well be out of the world as out of the fashion." It is rare that we see one who pays respect to that portion of the Bible which says to every woman who would honor the christian religion:—"I will . . . that women adorn themselves in *modest* apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."—1 Tim. 2: 8–10. Most seem to have forgotten that the word of the Lord says in relation to their adorning,—"Let it *not* be that *outward* adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the . . . ornament of a meek and quiet spirit, which is in the sight of God of *great price.*"—1 Pet. 3: 3–4. Who is willing to do that which is highly esteemed by God instead of that which pleases a wicked world? How can we hope to be acquitted in the day of judgment if we do not try to please God, instead of the world? If we go directly contrary to his instruction, will he say, "well done?" We are aware that the cross connected with this subject is not light: but if borne, the blessings that follow are of more value than the good opinion of the whole world without them. We hope all who wish to be at "the marriage of the Lamb," will remember the ornament that will be pleasing to the Bridegroom, and lay aside the fooleries of fashion that are forbidden by the word of the Lord. Come, let us be christians in *earnest*.

The following shows the *progress* of the American people in these "last days:"—G.

"The American people spend more money on the adornment of their persons than any nation in Christendom or out of it. Broadway swarms with clerks and shopmen, the price of whose gorgeous array, on occasions, would equal the sum of their yearly revenues. Young ladies whose fathers have not a dollar beyond their scanty salaries, sweep radiantly by, in silks, and furs, and diamonds, whose cost, with ten years' investment, would cover the house rent. That such practices exist here is one of the evils, among the many advantages, of our Democratic institutions. In older countries, where classes and positions are distinctly defined, no one has anything but ridicule to gain by constantly endeavoring to appear what he is not. The lions are all too well known and acknowledged, to admit of our extensive demand for their skins. If, in America, only those persons used silk and champagne who can really honestly afford it, French goods and panics would become proportionably rare. By a strange inconsistency, while we assert universal equality, we are all struggling to seem elevated above the common level. Idealizing the dignity of labor, we aspire to be regarded as anything else than laborers."—*Courier and Enquirer.*

The Keys of Heaven.

The theology of the day causes poets to write some strange things. The following from the Diapason, will justify the fore going remark:—

"There is a land immortal,
The beautiful of lands;
Beside the ancient portal
A sentry grimly stands.

He only can undo it,
And open wide the door;
And mortals who pass through it
Are mortals never more.

That glorious land is heaven,
And death the sentry grim,
The Lord therefore has given
The opening keys to him,

And ransomed spirits, sighing,
And sorrowing for sin,
Do pass the gates in dying,
And freely enter in."

According to these popular lines, Christ has given back the keys to death, which he purchased with his own blood, thus leaving his children for ever in the cold embrace of "the king of terrors!" Jesus instructed the angel to say to John, "I . . . have the keys of hell (*hades*—the grave) and of death." According to the Scriptures, death is man's *enemy*; but if it opens the door to let us into "heaven" then surely it is a *friend*. If men pass to heaven in *dying*, why have a resurrection afterward in order that they may enter the kingdom of heaven? It is strange that any one, who believes the Bible, should ever indorse such an unscriptural doctrine as the one contained in the poetical lines just quoted, but so long as ministers teach that dead men are alive, we must not be surprised at the wildest theories and fables that human imagination can invent.

We feel very thankful that *Christ* has taken the keys to the grave out of the hands of death, and that he is soon coming to unlock the charnel house, and let the captives go free. We welcome him as death's conqueror.—G.

Southern Feeling.

Some people think that the South will soon yield to the North, and that, consequently, our national troubles will quickly be wound up in peace under the present constitution. However much this may be desired, we apprehend that such a result will never be witnessed. We do not expect it will ever be more appropriate to speak of the *United* States than at present.

The following resolution, presented in the Confederate Congress, March 3d, '62, gives the state of feeling in the South:—G.

"Resolved, That this Congress do solemnly declare and publish to the world, that it is the unalterable determination of the people of the Confederate States (in humble reliance upon Almighty God) to suffer all the calamities of the most protracted war, but that they will never, on any terms, politically affiliate with a people who are guilty of an invasion of their soil and the butchery of their citizens.

The yeas and nays upon this resolution were called, and it was unanimously adopted."

Policy of the South.

The following, from the Norfolk (Va.) *Day Book*, of March 3d, will show the reader the policy of the southern Confederation. It will be seen that they have no thought of coming back into the Union again. It will explain the reason for some of their singular movements, in withdrawing their forces from certain points, where it was expected they would give battle.—G.

"Let us at once change our policy. Let us contract our lines of defence, so as to make them as solid and as compact as possible, and with the immense resources at our command, let us defend them to the last. Let us put every pound of cotton and tobacco in such a position that it can be easily destroyed by our forces when in danger of falling in the hands of the enemy, and let us raise no more of either of these articles than we want for our own consumption, while the war lasts. Let us raise nothing but what is wanted for home consumption. Let the balance of the productive labor of the South be turned into manufacturing such articles as are necessary for our use.

This war gives every evidence of being a long one, and if the will—the earnest determination—of the people to be free is seconded properly by their rulers, we cannot be conquered."

The Conference in this city, which closed Sunday evening, was a much larger gathering than was expected, and upon the whole was a meeting of considerable interest. The *exparte* character surmised by some was not realized; all parties were represented, and seemed to sit together with general good feeling. About thirty preachers were present,—said to be a larger number than assembled last year, with a good representation from the churches. Particulars next week.—M.

Danielsonville.—Since the labors of Bro. Grant in this place, which were reported in the *Crisis* a week or two since, he has returned to accomplish further labor there, of which the *Transcript* of Danielsonville says:—M.

"The revival with the Advent Church in this village still continues. Several have expressed a desire to be christians during the past week. Elder Grant, of Boston, preached here four evenings last week, and on Friday afternoon baptized three persons by immersion."

The Standard of Religious Enjoyment.

Nothing is more common than the fact that persons desirous of elevating the standard of true piety, are perpetually in danger of falling into the use of standards of their own creation; or, as St. Paul says, "Measuring themselves by themselves, and comparing themselves among themselves." And although having the assurance of inspiration that in this they are "not wise," yet the fact is witnessed in almost every christian community in the land. The result of this is, the one part is discouraged because they do not at once attain to the uniform heavenly-mindedness, or it may be the peculiar moods or ecstasies of the other; while again the more zealous are in danger of Satan's perversions, and come to be unconsciously pharisaic; while others again, critically inspecting the faults of the more zealous, are satisfied with little more than a name to live while they are dead.

But the manner of rectifying these faults is not to say that Christianity is good enough, simply considered in its externals or moral precepts; nor by saying that because moods are so variable and diverse, therefore it must suffice us that we comply simply with the letter of the truth. The spirit of the truth must be drunk in and entered into, or else the end of inspiration is not realized. The true way of correcting this perversity, is to seek the elevation of the standard God has given us, and in the manner prescribed. Nothing short of the wisdom from above is sufficient to educate and train a soul for the service and glory of God, and the world to come.

So long as people differ in their mental conformation, in their modes of thought, their knowledge of the gospel, and in the circumstances surrounding them, so long their religious enjoyments must vary. One may have a better instructed and better disciplined mind than another; may be naturally of a larger understanding, a broader apprehension, a more generous nature; or a more simple, uniform and loving nature; or it may be of a nature that can discern and drink in more of the divine in things that are beautiful and sublime than another. Indeed it is perhaps not going too far to say, that it is probable some people are more naturally religious (in the nominal sense at least) than others. But all this does not militate against the fact that there is a uniform standard by which every person should try themselves, and to whose maximum of excellencies they should desire to attain. The fact to which we make reference is but an item in that divine economy wherein is seen—Diversity in unity and unity in diversity.

Whatever may be the faults of those who would be good, but yet charge themselves (and perhaps are charged by others) with many short-comings, the fact remains indubitable that the very nature and intent of the religion of the Bible is to elevate, purify, bless, and make Christ-like the depraved. Every help in this direction is to be cherished, while every effort or influence calculated either to pervert or hinder this divine work is to be avoided, if not rebuked, whether from the high or low, men of great religious pretensions or of none. "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you"—who say, I go, sir, and go not. Religious failures are common to all, that salvation may be of grace and not of merit independent of Christ. "Elias was a man subject to like passions as we are."

But with all the infirmities, short-comings, and errors of christians, it is required that every one should go forward in the divine life—"abound more and more"—"grow in grace and in the knowledge of our Lord and Savior Jesus Christ." In fine, "Love the Lord thy God with all thy soul, might, mind and strength." "Perfect love"—love to God and love to man, inspired by God and aspiring toward him—is that, and that only which will bide the divine test. Such loving natures are to be the inhabitants of "The world to come": while without are "Haters of mankind," "Proud," "Envious," "Evil surmisers," "Heady, high-minded," "Covetous," "Contentious," "Dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "The fullness of Him that filleth all in all."

Such then being the measure prescribed by the Scriptures, who should say aught of any efforts made by any of the perishing children of men to attain thereto. Yea, more. Who can be guiltless and not strive in their innermost being to attain this divine standard of religious enjoyment? My dear christian friend, seek for it. God will help you. "Blessed are the pure in heart, for they shall see God."

"Be as holy and as happy, and as useful here below,
As it is your Father's pleasure;—Jesus only, Jesus know.
Wake up, brother; wake up, sister; seek, oh seek this holy state;
None but holy ones can enter through the pure celestial gate."—M.

☞ We call the attention of our readers to a change of date in the Dansville meeting, from April 25th to April 18th, one week earlier. See notice.—M.

Biographical Sketches.—No. 2.

Edward Irving.—*Concluded.*

In about the year 1830, there appeared a new phenomenon among certain of the Presbyterians of Scotland, which, excepting the "tongues," seems not to vary essentially from what was witnessed among the early Methodists, and more recently in the notable revivals of Ireland, and to some extent in some of the West India Islands. This Mr. Irving looked upon as the work of the Holy Ghost, answering to the "latter rain." He accordingly gave thanks to God for what he saw, published his sentiments on the subject from his pulpit, and shortly had the pleasure of seeing the same thing in his congregation, at London. Whatever might have been the nature of this work, we shall leave the reader to judge for himself. Mr. Irving honestly believed it to be a divine work; considering the utterances of those who professed to be "filled with the divine afflatus" as having the gifts which were exhibited in the primitive Church in consequence of having received the Holy Ghost. From some account furnished by one Mr. Baxter, who at one time was deeply interested in this matter, but afterward abandoned his faith and wrote a "Narrative of Facts, characterising the supernatural manifestations in members of Mr. Irving's congregation, and other individuals in England and Scotland, and formerly in the writer himself," we take the following items.

Of himself he says:—"I was myself seized upon by the power; and in much struggling against it, was made to cry out, and myself to give forth a confession of my own sin in the matter for which we were rebuked; and afterwards to utter a prophecy that the messengers of the Lord should go forth, publishing to the ends of the earth, in the mighty power of God, the testimony of the near coming of the Lord Jesus." He shortly adds that he became "anxious and distressed lest he should mistake the mind of God in the matter, that I might not stumble in the way. In the midst of my prayer, the promise in Mal. 4: 5, coupled with Luke 1. 17, was brought before me, and it was written upon my mind by a power wholly new to me, 'The Lord is now pouring out upon the church the spirit and power of Elias, to prepare for the second coming of Jesus.' . . . From this period, for the space of five months, I had no utterances in public; though when engaged alone in private prayer, the power would come down upon me, and cause me to pray with strong crying and tears for the state of the church." Of another prayer, he says, it "was forced from me by the constraint of the power which acted upon me, and the utterance was so loud that I put my handkerchief to my mouth to stop the sound, that I might not alarm the house." At another time, being called upon to read and pray in a morning prayer meeting,—he adds, after the reading, "When I knelt down to pray, I was carried out to pray in the power for the presence and blessing of God in the midst of the church; in all this I had great joy and peace, without any of the strugglings which had attended my former utterances in power." And again—"I was made to speak; and for two hours or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the Church and the nation. On the Church, the denouncements against the unfaithful pastors were most fearful. These prophecies were mingled with others most glorious and gracious, as they appeared to us—declaring the Spirit should be abundantly poured forth, and a faithful and mighty people should be gathered in this land—the presence of the Lord in the midst of of them, as of old time; . . . that the Lord was at hand,—the morning star arising among us, and the signs of his coming all around us."

The following, found in Mr. Baxter's "Narrative," purports to be from a clergyman at Oxford:—"On the last Sunday in last November, I received the Spirit, since which time he has entered into or exercised powerful influence upon as many as between fifty and sixty of my flock, as I should suppose, the power under the word preached having been so great, that I have had, on two occasions, nearly twenty people carried out of church, completely overthrown by it. Some, under (seemingly) the most wonderful convictions of sin, the tears streaming in perfect torrents from their eyes; others apparently so full of joy as to be completely like drunken men, so as to seem to open to me the words in Acts 2,—"*These men are full of new wine*"; others clapping their hands together, and crying out, "Glory, glory.' Four children, between the ages of eight and twelve, were brought into such a state as would melt the heart of any beholder—their arms stretched out—their eyes overflowing—a supernatural cry for sin and for mercy—and such wonderful liberty of prayer, as is surprising."

"Mr. Irving's church numbered upwards of nine hundred communicants; not so many as twelve attained to the utterance, which is very remarkable. Mr. Irving himself had never received the power, nor attained to any supernatural utterances, though no one more earnestly sought after it." It was for suffering these things in his church, and preaching the peculiar theological notions already indicated, that the Presbytery and General Assembly, to whose jurisdiction Mr. Irving was subject, saw fit to withdraw from him the hand of fellowship.

In the "Biographical Sketch" referred to, we find the following:—"It is not surprising that such a man as Irving should excite the sneers and the scoffs of the cold-hearted infidel, the hireling corruptionist, and the half-doubting lukewarm believer. These men, not believing or not feeling as he feels and as he believes, make brief work of him, and call him mad. But he is a man, like the Puritans, the Covenanters and Cameronians of other times, not to be put down by scoffs and sneers,—not to be shamed from the field by a contemptuous laugh." He himself said, "Condemnation is not proof, nor is ridicule argument."

Mr. Irving died in 1834, aged 42, saying, "In life and in death, I am the Lord's." A sermon was preached on the occasion at the Scotch Church, Crown Court, Covent Garden, London, on the 14th of December, 1834, by Rev. John Cumming, from Heb. 11: 4; in which he severely criticised Mr. Irving's character and course, but in the mean time said:—"I am anxious, as a watchman upon the walls of Zion, to improve all passing occurrences, and, among the rest at this time, the death of one who *has made a deeper sensation among the religious public than any other minister since the days of Luther and of Knox*, and who being dead speaks volumes. I mean the death of the Rev. Edward Irving. . . . He held, I know, the alone foundation, Christ Jesus, and adorned the doctrine he professed by every Christian virtue." "No man ever possessed a mind of higher range, and a greater power of fervent and impressive oratory."

Dr. Chalmers called him one of "the nobles of nature," and said, "His talents are so commanding that you could not but admire him, and he was so open and generous that it was impossible not to love him. . . . He was the *Evangelical Christian* grafted on the old Roman; with the lofty, stern virtues of the one, he possessed the humble graces of the other. The constitutional basis of his character was virtue alone; and notwithstanding all his errors and extravagances . . . . he believed him to be a man of deep piety."—M.

A Proposition.—Please notice.

I desire to put to press in a few days a tract, containing in a condensed form our *reasons for looking for the immediate coming of the Lord*. I am prompted to this, not only for the reason that we are frequently called upon for such a tract,—which we have not got,—but from a sense of duty. After nearly twenty years careful study of the subject of prophecy, I have not the shadow of a doubt that the Lord is at hand. Once more then we ask our brethren, Will you aid in giving to your neighbors and friends, in the most available form, the reasons for this faith? It is a tract that should be scattered by tens of thousands. Who desires to aid in such a work? Will our Advent brethren write us *immediately* what number they will take. All such shall have them at cost prices, which cannot now be definitely stated; this will depend in part upon the number printed. How many will you take? Direct your *orders* to P. B. Morgan, Crisis Office, Boston, Mass.

For the Crisis.

Scattering.

Christ says some gather, others scatter. I suppose it always will be so, more or less; but I think we ought to be on the lookout for the little flocks we have labored to gather. Many times we have worked hard days and nights to gather a little flock together to serve God, and been obliged to go to other fields to labor; and soon news comes that some wolf in sheep's clothing has heard of the work; they always are prowling about to take advantage of other men's labors, to sow tares among the wheat. Such have a certain work they will perform. First, be very good, and clever, and zealous, visit, get acquainted with the right kind of dispositions or soil for their seed to catch on, then privately introduce their all-important hobby. Soon it comes into meeting and wakes up a discussion. The scattering begins, and this goat works until the flock is torn and scattered, and he runs out to hunt up another place; and so on, living by killing others. These land sharks have been suffered to go where they pleased without restraint, and those that had been to work gathering for years, have got discouraged by seeing a month's work destroyed in a few days. Such ought to be exposed and rejected publicly, as they were in the apostles' times. We have suffered about enough by throwing our doors of charity wide open to every one that pretends to be good. I think our brethren ought to know what kind of a man is coming, or has come, before they co-operate with him. To reject floaters would be a mercy until they could show a reference of their good character, and aptness to teach and gather with Christ, not to a hobby god.

There is another class that do not seem to gather, recognized among us. Their character is good, but they do not accomplish any thing,—live wholly on flocks that others have gathered. These may be the Lord's poor preachers, that have not got

the faculty to gather; if so, we must put up with it; but it does seem to me if God calls a man to the work, he can do something that will tell for God's cause in the way of gathering, instead of running a congregation down and scattering one half of the flock, while the other half get tired of his preaching, and dread to have him come again. There is something wrong. Either he has mistaken his calling, or may be trying to do something that he can't do. This is up-hill business. God don't help him. God always helps us in the work he sets us about.

Antidote. Bro., don't kick or pry doors open to preach for the sake of getting rid of working with your hands for a part of your bread. Instead of journeying around to get a living out of the little flocks somebody else has gathered, go to work until the Lord opens you a door, and if he does, and you pretend to be an evangelist, have a meeting every day. Work. Do something. You can if God has called you. The sheep will follow if you have got food for them. If you have worn your throat out by preaching long sermons, stop long enough to raise two acres of corn, and you will get better. HIRAM MUNGER.

Chicopee Falls, March 16th, '62.

For the Crisis.

Noah's Dove.—A Sonnet.

PEACE—like the gentle dove
Sent forth from Noah's ark,
When waters rolled above
The earth, and all was dark—
Has spread her wings for flight
Over this christian land,
But finds no place to light,
No spot where she can stand.
O God! what does it mean?
Has PEACE forever fled?
On Thee my soul would lean,
And hear what Jesus said:—
"The peace-makers" who follow me,
"The children of the Lord shall be."

Boston, March 27th, '62. JUSTITIA.

Correspondence.

From C. Hill.

BRO. GRANT:—May I be permitted to acknowledge, through the Crisis, the reception of two packages of books and tracts from Brother Hastings? Precious pages! honored messengers of mighty truths. As my eyes scanned them one by one, noting words of sound doctrine, counsel, earnest exhortation, and heart-melting appeals, I felt a deep, grateful satisfaction in possessing them, knowing that these could speak where nothing else could. I felt also to thank God that he had put it into the hearts of his servants thus to labor for him. O! is there a sight in this sin-cursed world so sublime as that presented by one who, turning a deaf ear to all the whisperings of earthly ambition, ease and pleasure, by a faith divine sets his hope in the eternal future, and, moved by a love stronger than life, devotes wealth, health, mental and physical energy to the last degree, precious life, seeking to induce his fellow man to come up to the same sublime heights upon which his feet are planted; that his eyes may behold the same glorious prospect, and his heart be made to leap and rejoice with the same unspeakably glorious hope. O that we might each, in our measure, be enabled thus to live, labor, die!

When we see the errors that are working at the present time, carrying with their deep and strong currents so many into mists, fogs, and finally, "the blackness of darkness forever," how it deepens our love for a pure gospel—our desire to have its divine light shine with an increasing splendor upon our pathway ever! And in proportion to our estimate of it, will be our desire and efforts to bring others to a saving knowledge of the truth; for notwithstanding men grow increasingly bold and confident in infidelity, and the love of so many who have known the better way waxes cold, yet the commands, "In the morning sow thy seed, and in the evening withhold not thy hand," "Occupy till I come," etc., still stand good—a privilege we may well feel, as well as command. And when weary in our labors, sad and faint, then we can flee into the citadel of Hope, and refresh ourselves with those great and precious promises left there for our especial consolation. And you who have power with God, pray for us lone ones, that we may be made strong in him, and be enabled to improve even the one talent to his glory, and finally receive the plaudit, "Well done."

So. Sodus, Feb. 24, 1862.

From Bro. W. H. Mitchell.

BRO. GRANT:—The Crisis is truly a welcome visitor to our family from week to week, especially so, as it is so much comfort to my poor suffering mother, who, for the past twelve years, has been a great sufferer, and for the past five years has been entirely helpless, and within three weeks has been seized with erysipelas of the worst form, which terminated in mortification of her left foot, which is literally rotting off. All this she bears with the greatest patience. The Crisis is to her a very choice treasure, as it comes laden with its stirring epistles and comforting words to the afflicted ones; and often has been the time I have sat down to read its contents, and she has not been satisfied until I have read every article; and sometimes would wish some of them re-read.

My cares are many; as I have to look after her, and dress her mortified limb several times a day; and care also for my father, who is confined to the house, prostrate with disease; besides speaking from Sunday to Sunday to the "little flock" in our place; but I feel God's supporting arm beneath me, without which I must surely fall. O, how uncertain are all earthly things! how fleeting this transient life! When will the sons of men learn to think of this present life as they ought, and seek for that permanent, abiding life, which is obtained *only* through *Jesus Christ our Lord*? I am glad sin and suffering are almost at an end, and that God will soon have a clean universe, purified from all stains of sin.

Kennebunk Port, Me., Mar. 14, '62.

Obituary Notices.

Died, at Woodstock, N. H., Jan. 11th, '62, Sister ELLEN M. JACKMAN, aged 26 years.

Her disease was diphtheria, canker rash and scarlet fever. She was teaching school; and, on a visit home, it being a vacation of a few days, after an illness of three days, fell asleep in Jesus. As she had spent her days in usefulness, and for the last ten years been a devoted christian, we may well judge what would be the closing hours of life. "Mark the perfect man, and behold the upright; for the end of that man is peace."

In perusing her journal, I found it to abound with the deepest sentiments of piety, showing that she lived in constant communion with the Savior. Being a firm believer in the personal coming of Christ, her writings abound with the strongest desires for his glory to be revealed. Her parents had depended on her kind attentions in their declining years, but their prospects are blighted and Ellen sleeps in her quiet resting-place, awaiting the breaking of the morning. Her voice that cheered the family circle and added so much to the choir, will next be heard among the redeemed millions, singing the new song, where death can never intrude, or aught disturb their harmony.

Her acts of kindness were extended to all around, and the entire community feel her loss. She made a point of giving one-tenth of her income for charitable purposes, and performed it with the greatest delight. She has left a bright evidence of her consecration to God, which is very comforting to her numerous relatives and friends.

Her funeral sermon was preached by the writer of this notice Jan. 26th, from 1 Cor 13 12. I. H. SHIPMAN

Died, in Hartford, Ct., March 18th, 1862, GUSTAVUS F. DAVIS, son of James P. and Emily Davis, aged 19 years.

This was an amiable young man whom we baptized in Danielsonville, Ct., about four years since. He was highly esteemed by those who enjoyed his acquaintance. His parents reside in Abington, Ct., and are among those who love the appearing of Jesus, and sorrow not as those who have no hope. Their son was sick but *one* night. He was brought home for burial. The funeral was in the Congregational meeting-house in Abington, and attended by the writer, assisted by Dr. T. Huntington of Brooklyn, and Bro. Smith, the Congregational minister in A.

Asleep in Jesus, the young man was laid in the silent grave, while mourning friends wept around. No storm, no battle cry, nor tempter's wiles, can disturb his calm repose. May the peace of God rest on the afflicted family till Jesus comes to gather them to their happy Eden home.—G.

Died, in Island Falls, Aroostook, Me., Nov 9th, 1861, JOHN M. WEBBER, son of Sr. Mary Webber of Yarmouth, Me.

Suddenly has this dear son finished his career on earth, and now sleeps in the "dark, cold grave," far away from the resting place of his father and other beloved ones. Although an afflicted mother and other surviving friends cannot now visit the spot where he rests in death, yet angels will watch the soft repose till the voice of the Son of God shall awake the sleepers and bid them arise. May the consolations of the gospel hope ever sustain our often bereaved sister. R. R. YORK.

Yarmouth, Me., March, 1862.

Died, in Hydeville, Vt., Jan. 17th, 1862, Mrs. SALLY JOHNSON, aged seventy years and nine months.

Our Sister was converted in the winter of '54, and was baptized by Eld. S. B. Munn; since then she has been a faithful one in the cause of Christ. She has left a husband and nine children to mourn her loss. Her funeral sermon was preached by Eld. Couch. A. PHILLIPS.

FOREIGN NEWS.

ARRIVAL OF THE CHINA.

Sandy Hook, March 26. The proposed amendment of the Liberals in the French Legislature to the paragraphs relative to American affairs in Prince Napoleon's address was withdrawn.

During the debate on the vote for mail subsidies, Mr Barton showed the losses of the system, and advocated a reduction of subsidies as the contracts fall in. He opposed any new contract for America, favored open competition and the discontinuance of subsidies. Mr. Peel admitted they were a great burden, but were not thrown away, and said as the contracts fell in, every care would be taken to reduce them. The vote of £995,000 was agreed to.

The London Morning Herald thinks it is a pity the Federals do not make use of the first auspicious occasion presented by the recent successes for concluding peace, and says the Federals have it now in their power to retire from the desperate strife with something like honor.

The Daily News argues that by simply refusing any sort of participation in the slavery question, the Federal Government will practically doom slavery to extinction.

The French Corps Legislatif continued to debate the address. The paragraph relating to Mexico was adopted after some opposition. The amendment of five liberal members to the paragraph relating to America had been withdrawn, on the ground that part of it was rendered unnecessary by the decisive declaration of the Government in favor of neutrality.

France is reported to have urgently called on Spain to at once put an end to the misunderstanding between the Spanish and French commanders at Vera Cruz.

It is asserted that the Greek insurrection is gaining ground. The Government had called out 30,000 men to complete the army.

In the House of Lords on the 17th, Lord Normanby moved for the dispatches relative to the press prosecutions in Italy.

The late Federal successes have caused the belief among French merchants that peaceful arrangements will shortly be made, causing a resumption of commercial relations. The effect in the manufacturing districts is favorable.

Garibaldi had exhorted the Italians to subscribe toward the relief of the sufferers by inundations in Austria.

The Grecian Royal troops have taken all the exterior fortifications at Nauplia.

The insurgents at Syria proclaimed the second son of Victor Emanuel King of Greece, as Otho the 2d.

The Turkish squadron has sailed for Lower Albania.

LATER.

By the arrival of the steamship Jura we have news from Liverpool to March 20, Londonderry 21st.

GREAT BRITAIN.

A general meeting of the Atlantic Telegraph Company was held in London on the 19th. The Directors' report was adopted. Hopeful views were entertained.

Marine statistics show that in the five months ending on the 31st of January, about thirty-six vessels laden with flour and grain from America were lost. Their total cargoes exceeded 700,000 bushels.

FRANCE.

Additional troops were being sent to Mexico, and a new brigade was to leave Toulon on the following week. The camps at Chalons and Lyons were to be opened earlier than usual.

ITALY.

Great precautions were being taken by the Austrian Government on the Venetian frontiers. Advanced posts had been doubled and their garrisons augmented. Troops also had been posted along the line of the Po. The Emperor had gone to Vienna.

GREECE.

All the cannon of the insurgents had fallen into the hands of the royal troops. The small garrison at Syra had been captured and order restored at that place. The insurgents at Nauplia had asked an amnesty, and an armistice of twenty-four hours was granted.

TURKEY.

Constantinople advices say a corps of observation, consisting of 20,000 Turkish troops had been dispatched to the Grecian frontier.

ROME, March 18. The Pope has been ill for the last week, and his strength is much prostrated. He has suspended audiences.

DOMESTIC NEWS.

St Louis, March 30. The army correspondent of the Republican, writing under date of Cairo, March 29th, says the firing on Friday at Island No 10 was quite heavy, the rebels opening from a new battery, mounting, it is supposed, 128 pounders. The enemy could be seen cutting away trees and rapidly pushing forward other means of defence. They seem to have no idea of evacuating at present, and are daily getting more cannon in position. Word reached the fleet last night that four rebel gunboats, partly clad with railroad iron, appeared below Point Pleasant, but as Gen Pope's batteries extend in almost a continuous line for fifteen miles, it is not supposed they can force a passage.

There is nothing important from Tennessee to-day. An arrival from Memphis reports that there is a general despondency there, and that but little confidence is felt even in the large force concentrating at Corinth, Miss.

Cincinnati, March 30. A special dispatch to the Commercial from Indianapolis says that Gen. Buel has assumed command of our forces, and at the latest advices was within fifteen miles of Beauregard at Corinth, Miss.

Morgan's rebel cavalry captured another train on the Louisville and Nashville railroad, on Friday. Col Curran Pope of Kentucky was taken prisoner, with a few other Federal officers. The locomotive was run into a ditch and the cars destroyed.

Parson Brownlow is expected this week. The hospitalities of the State have been extended to him.

Fortress Monroe, March 29. All is quiet here. There have been no new demonstrations on the part of the Merrimac as yet.

The steamer Suwannee has arrived from Newbern. All was quiet there. Gen Burnside had gone to Beaufort and taken quiet possession of the place. There was no resistance whatever and no burning of property. Fort Macon was still occupied by the rebels, numbering from 300 to 500, but they were entirely cut off and must surrender soon.

The steamer New York had sailed.

On Friday evening the rebels threw a ball from one of the rifled guns at Sewall's Point, which came within about three hundred yards of the shipping.

During the blow last night the steamer Flushing had a hole knocked in her side, and now lies on the bar careened over, and in a somewhat dangerous position if the storm should continue.

The Lincoln gun has been mounted, and this morning was tried in order to test the carriage. Only ten shots were fired. The second shot was a splendid ricochet shot. The immense ball, weighing 437 pounds, after making three plunges and renewed flights, finally sunk away off near Sewall's Point. If the Merrimac can stand one of these Lincoln pills, she is proof against all appliances of modern gunnery.

There were some signs of activity toward Norfolk this morning. A steamtug came down to Sewall's Point, and the smoke from a large vessel could be seen off above Craney Island. A propeller, apparently a gunboat, also came down James river, within about three miles of Newport News, and after reconnoitering, apparently, returned up the river. The present high wind and low water, however, forbids all expectation of the appearance of the Merrimac until the storm is over.

Rolla, Mo., March 29. Reliable persons just from the army in the southwest, say the rebels, numbering some 35,000, under Generals Van Dorn and Price, have retreated entirely across the Boston mountains, and are now at Van Buren and Fort Smith, receiving supplies from Memphis and Little Rock via the Arkansas river, which is high.

The Texas troops are much disheartened by the death of Ben McCulloch, and the Arkansans feel the loss of McIntosh very severely. The rebels are badly off for clothing and shoes. Pike's Indians have mostly returned to the Indian Nation. They were not formidable in battle, they being panic stricken at the effect of our artillery.

Price received his Major General's commission in the Confederate service on the 16th inst.

One regiment of Texas troops reached Van Buren on the 15th inst., to reinforce Van Dorn, and more were expected from Louisiana. The whole rebel reinforcement in the next six weeks will not exceed 6000 men.

Lieut. Col. Meron of the 9th Iowa Regiment, who was taken prisoner, was in the hands of the rebels two weeks. The rebels were badly frightened and retreated very rapidly, and for the first three days of their flight had nothing to eat. Their cannon and baggage train might have been easily captured.

The army of Gen. Curtis fell back to Keitsville, Arkansas, to secure forage, being entirely out. Our forces are now encamped at the head of Cross Timber Hollow, where forage and water are plenty. Our pickets extend into Arkansas, and the pickets of the rebels come north to the top of the Boston Mountains. Fayetteville is unoccupied by our forces. Very little Union feeling has been developed in Arkansas.

New York, March 29. The Herald's Washington dispatch says an advance was made by the centre of our army of the Potomac on Thursday upon the rebels, 10,000 strong, on the road between Warrenton Junction, driving them several miles toward Gordonsville. The bridges and tracks on the railroad were all destroyed and torn up, but our troops were pursuing the enemy as rapidly as circumstances would permit.

A large force of the enemy was driven in from the Warrenton Railroad Junction by Gen. Sumner to-day. There has been a fall of snow to-day.

New York, March 30. The Empire City brings intelligence that Pensacola has been evacuated, including Forts Barancas and McRea, and the rebels announce the entire abandonment of Florida.

ITEMS.

Baltimore, March 31. A steam boiler explosion occurred this afternoon at the Baltimore House of Refuge. A boiler attached to the bake-house was blown two hundred feet in the air. Taking an easterly direction, it exploded again, falling directly on the roof of the school building, carrying with its slate roof, rafters, beams and plaster and plunging into the school-room where there were nearly seventy boys. Although the entire floor was covered with ruins only two children were killed and seven wounded.

Philadelphia, March 29. Jackson's pyrotechnic factory, on Tenth and Reed streets, exploded early this morning. Four or five persons were killed, including a son of Jackson. The head of one of the victims was blown nearly two squares. The fragments of human bodies scattered about the ruins make a shocking sight. Ten or twelve others, girls and boys, were seriously injured.

The Senate committee agreed yesterday to reduce the tax upon newspaper advertisements proposed by the bill before Congress from five to three per cent., and decided to establish an *ad valorem* tax of three per cent. upon paper, instead of the proposed tax of three mills per pound.

VERMONT ITEMS. A correspondent at East Bethel, under date of 27th, writes "The snow is wasting rapidly in this vicinity, having settled nearly two feet during the past week. It will yet average three feet deep in this valley, and and on the high lands more.

Such of our farmers as possess the requisite energy and perseverance, have commenced sugaring, on a very limited scale, however, the great depth of snow preventing any extensive operations in that line.

In Windsor and Washington counties, from ten to eleven feet of snow have fallen the past winter, by actual measurement."

Fugitive slaves of rebel masters are flocking to Washington from Eastern Virginia in large numbers. They are now secure from the summary arrest and imprisonment to which they were formerly subjected on arriving there.

The Russians have adopted steel barrels for their army rifles. No less than 250,000 of them are being made by Krupp, at Essen, Prussia. They are to be made solid, then bored out.

It is said that the commission appointed by the War Department to adjust the claims of contractors have so reduced their bills as to save the Treasury some millions of dollars.

Washington, 29. It is reported that Bayard Taylor will be appointed Secretary of the Legation to Russia.

Col. Charles Devens, Jr., of the Massachusetts Fifteenth Regiment, has been appointed Brigadier General.

Married.

In the Christian Church, at Irvington, N. J., on the 30th ult., by Eld. Wm. Shepherd, Mr. ELIEZER H. ADDATSON to Miss MARY EMMA THOMPSON, both of Irvington.

Notices, &c.

Particular Notice.

As I have removed my residence from Providence, R. I., I would request that all letters, orders or remittances designed for me, should be directed thus:—H. L. HASTINGS, "Crisis Box," Boston, Mass.

A Call for Funds.

The publishing committee of the CHRISTIAN PUBLICATION SOCIETY, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at once the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once FIVE HUNDRED DOLLARS, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than ANY TRACT SOCIETY in the COUNTRY, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money*? Or will you send us $100, $50, $20, or $10, to be *repaid* in TRACTS, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. DAVIS,
I. C. WELLCOME,
S. S. BREWER,
J. G. HAMBLIN,
SOLOMON HOVEY,
} Publishing Committee of Chris. Pub. Soc.

Notice.

According to adjournment, the next sitting of the Eastern N. Y. and Western Mass. and Conn. Second Advent Conference will be at North Adams, Mass., commencing (by preaching) Thursday evening, May 8th, 1862.

N. B. We wish that the churches wishing the conference to be held with them in Aug. would send an invitation through their delegate or by letter.

GEO. L. TEPLE, Sec. of Conf.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to Feb. 10th, 1862, $432.80.

J. S. Arnold	$1.00
A. C. Haley	2.00
R. G.	36
S. R. Gilman	1.00
J. Damelas	5.00
R. G. Gladstone	1.00
H. A. Grout	1.00
P. E. Armstrong	1.00
S. S. S. Brown	2.00
A. Logan	1.00
S. H. Bowman	1.00
D. Varley	25
F. A. Ketchum	1.00
A Friend	2.50
W. B. Keyter	22
J. Douglas	5.00
M. Morehouse	1.00
J. Brown	1.00
E. Watson	1.00
Church in Woodstock, N. B.	2.00
C. Stratton	1.00
E. Phelps	3.00
M. J. Smith	1.00
Joseph Gregory	60

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

Meeting in Dansville.

The Lord willing, there will be a two days meeting in Dansville, Livingston Co., N. Y., to commence Friday evening, April 18th, and close the Sunday following. Ministers and brethren from abroad are cordially invited to attend. FRANK BURR, for the church.

Western Grove Meetings.

Spring is approaching, and the season for holding grove meetings will soon be here. My arrangements for this enterprise will be made sometime in advance. All who are desirous of my services in this enterprise will please remember that they must correspond with me in season. Don't expect that I can comply with a tithe of the calls, for want of time, but will try to arrange for the interest of the cause. W. SHELDON.

Merrimack, Sauk Co., Wisconsin.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'CULLOCH, Sec. of Conference.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Boston, (Lowell Street Chapel) Sunday, April 6th
H. L. HASTINGS.

Plainville, Ct. April 3d to 7th
Bristol, Ct., evenings of April 9th, 10th, 11th, 12th, and over the following Lord's day
Danielsonville, Ct. April 17th to 21st
M. GRANT

East Boston. April 1st, 2d, 3d, 5th, 6th, 7th
Preaching fast day at 10 1-2 o'clock
Boston (Lowell St. Chapel) Friday, April 4th
The last three Sabbaths in April not engaged
My P. O. address will be Boston, Crisis Office, until April 12th. HIRAM MUNGER.

Hooksett Friday evening, April 4th
Manchester, N. H. Sunday, April 6th
Lawrence, Mass. evening, April 9th
South Reading Friday evening, April 11th
and Sunday, April 13th
Lynn Tuesday eve, April 15th
East Boston evening, April 16th
Boston (Chapman Hall) evening, April 17th
Boston (Lowell Street Chapel) evening, April 18th
Worcester Sunday, April 20th
West Boylston evening, April 22d
Holden evening, April 23d
Worcester Sunday, April 27th
S. W. BISHOP.

Natick (Methodist Church) April 6th
J. S. WHITE

Dover, N. H. April 3d
and over the Sabbath A. SIMPSON

Lynn, Mass Sunday, April 6th
J. W. BRITTAIN

Clinton, Budd's Hall Sunday, April 6th
A. ROSS

☞ I wish to say to the friends at Cheshire Street, Ct., that I shall not be able to fill my appointment for that place April 6th as expected.
D. A. JONES.

Chestnut Hill, Ct. Sunday, April 6th
H. K. FLAGG

My P. O. address will be at Worcester, Mass., for the present. H. K. FLAGG

Lowell Sunday, April 6th
Portland, Me. Sundays April 13th and 20th
EDWIN BURNHAM

Newark, N. J. Saturday evening, April 5th
and remain over the Sabbath
F. H. BERICK.

Southington, Ct. April 5th and 6th
Wrightsville Sunday, April 13th
Pine Swamp Sunday, April 20th
Goshen, Mass Sunday, April 27th
Savoy April 30th
and over Sunday. C. GOODRICH.

Hebron, N. Y., (if the roads permit) April 6th
JUDSON AUSTIN.

Amherst Sunday, April 6th
L. WETHERBEE.

Yarmouth April 3d to 23d
R. H. BURBANK.

Exeter, N. H. April 6th and 13th
East Boston April 20th
W. S. CAMPBELL.

Richmond, Me. April 13th
R. R. YORK.

APPOINTMENT FOR BRISTOL, CT.
I. K. Bellows. April 6th

Business Department.

To Correspondents.

H. F. Wolf has paid to 274. The money was received Jan. 15th.

S. Spaulding, postage must be paid where the paper is received. The ten cents are at your disposal.

J. C. Wait, you have paid to 293.

J. M. Woodworth, the $3 was received, paying to No. 346.

P. C. Rodman's P. O. address is Peace Dale, R. I.

B. and P. Tripp will accept our thanks for their favor.

S. H. Bowman, we have now rectified the mistake. Credited you to 355.

M. A. Norton, I think you had better have it continued.—M.

Eld. T. Smith, we have a standing notice for you; usually found on the third page.

J. S. Richard's P. O. address is Lincolnville, Waldo Co., Me.

Geo. L. Teple's P. O. address is Bethlehem, Ct.

Will Bro. Geo. Champlin give his P. O. address through the Crisis, and oblige H. Howard?

F. H. Berick's P. O. address is Boston, Mass.

Letters Received.

I. K. Lombard, H. G. McCulloch, W. Wendell, C. Baker, M. K. Phetteplace, A. Wells, J. Taylor, Carrie, S. S. Brewer, W. H. Manning, S. C. Hancock, S. C. Welcome, A Disciple, O. R. Fassett, L. D. Cowdery, A Believer, A. Ross, S. W. A.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

B Jones 364, B R Fellows 370, S Tucker 364, S Spaulding 390, H Wescott 364, N M Adams 302, N Irish 369, E P Robinson 364, H Briggs 361, S Jennings 360, J P Barnes 338, W Moore 338, S Boardman 364, T Chase 364, M B Nute 364, G F Fowler 377, A Messer 351, M B Gibson 342, A W Smith 366, E Wakeman 322, J Dudley 364, S Perham 356, S Dinsmore 364, O Hodgdon 364, J W Nute 364, S Harding 364, E Butterfield 364, J S Morgan 364, M Russell 364, D F Howe 364, W L Carroll 364, N Wheeler 358, J Stockwell 386, W H Ball 365, L Gowell 364, P Rockwood 386, Isaac Clewley 312, I Kinney 312, A W Taylor 343, C H Willey 366, M Hodgdon 364, M R Phetteplace 342, C Tabor 351, W H Williams 364, W Vreeland 364, J Carver 306, Mrs. L Bill 364, M Waterhouse 351, R Burrell 338, J Neal 369, S P Carr 345, C Howard 364, Mrs. J C Foote 384, S K Fenton 364, A Richardson 364, Mrs. P. Green 333, N D Wright 368, A B Andrews 338, J Arnold 319, H Yorton 365, S Harger 365, J Warren 365, R F Cram 352, J Adams 365, C Perry 338, C Bunnell 364, D B Salter 338, M A Norton 309, T R V Bradley 389 B Wheelock 390, G H White 356, W Allen 302, C H Clough 364, S O Wescott 340, Dr. E S Robbins 357, E H Case 364, Wm. Brown 338, L Gilman 400,—$1.00 each.

J A Norton 405, M Young 364, S T Fellows 390, W B Lang 390, J C Wheeler 338, H B York 352, A Anthony 390, S McDaniels 360, W S Moulton 364, M A Cook 330, A Russ 312, R F Woodruff 368, A Rogers 317, W Welsh 328, S C Raymond (on old acct.) L Cook 391, C Robinson 451, J H Sleeper 364, J S Brooks 416, C H Burnett 390, J Richardson 390, A Edgecomb 364, R K Alve 371, G B Keach 383, David Taylor 390, E M Hogan 388,—$2.00 each.

H Towle 360, J E Baker 338, N Tibbals 322, N Fenton 363, S C Raymond 412, H Lowe 338,—$3.00 each.

C F Hale 338, 48 cts; S Hale 364, $1 28, J R Hyde 354, $2 32, B Herrick 392, 56 cts; M L Rich 350, $4.00; A Wood 367, $1.15, W H Burdick 370, 20 cts, C S Lougee 359, $5.00, Jas. White 344, $1 13, L Brockett 353, 50 cts, A Jeffry 257, 50 cts, T K Butler (two copies) 312, $5.00, Wm Yarnoll 339, $1.24.

BOOKS AND TRACTS.

J A Norton $1.00, J Stockwell 50 cts, A Wood 85 cts, W H Burdick $1.80, H McHenry $1.00.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more, books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $2.00 per hundred. 5 cents single, or 6 cts. with post.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each, postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single. 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts., postage 3 cts. Bound 40 cts., postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2. 17, with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

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"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $4.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

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Pearl, do. do. morocco, $1.75; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. [illegible]
Minion, do. do. roan, $1.75; postage 25 cts.
Do. do. do. morocco, [illegible]

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☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

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200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

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Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. BROOKS, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

☞ Most of H. L. Hastings' publications can be obtained of N. BRANCH, Jr., MOLINE, Ill., who keeps a supply for the accommodation of Western friends.

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A solemn and earnest argument in proof of the resurrection of the dead, just and unjust; the punishment of the ungodly in the lake of fire, the second death; and a refutation of the notion that wicked men have no resurrection, judgment, or conscious punishment after death. Judging from the reception it meets with, it hits the nail on the head!

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For the Crisis.

Lines.

Jesus, to thee my bleeding heart
Turns in its agony and woe;
O! wilt thou now thy peace impart,
Thou, who didst tears and anguish know.
For midst heaven's light and love untold,
Thy tenderness unchanged hath kept,
Since by the grave in days of old
Thy followers marked how "Jesus wept."

O Weeper! by the tomb of love,
Look on me now with pitying eye;
Let thy compassions for me move,
And bring me comfort from on high.

Great Advocate! before the throne
On me thy sympathy bestow;
Who thou hast earthly sorrow known,
So make me heavenly joy to know;

And grant when sorrows all are o'er,
And pains and deaths and partings cease,
That I with loved ones gone before
May meet and rest in endless peace.

Port, R. I., Aug. 29, '61. H. L. H.

The Day of the Lord.

A LECTURE ON 2 PETER 3: 3–14.

BY JOSEPH A. SEISS, D. D.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," etc.—2 PET. 3: 3–14.

V. Still another point I notice in the text is *the terrific conflagration which is to take place when Christ comes.* It is remarkable that great fires are everywhere spoken of in connection with the day of Christ's revelation. Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon them that know not God and that obey not the gospel." (2 Thess. 1: 7, 8.) Even in the Old Testament it was prophesied, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up." (Mal. 4: 1.) Yea, saith the Lord, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." (Joel 2: 30.) And so we also read, in the text, of fire, and very great heat, and melting, and burning in the air and in the elements, in the earth and in the things on the earth. More, however, has been made of these fires than, I think, is warranted by Scripture. The most explicit passage on the subject in all the Bible is this from Peter, which is rather strongly translated, and so worded in our version as to lead off the reader's imagination beyond what I believe to be the apostle's meaning.

He speaks of "the heavens being on fire," and as to "pass away" and "be dissolved." People read this, and begin to think of the regions of the sun, moon, and stars, and so mount up among the orbs and systems of creation, until the words before them become a picture of the entire wreck of the whole material universe. But I am satisfied that there was nothing of the sort in the mind of Peter, or of the Holy Ghost by which he wrote. The word rendered "heavens" means simply the atmosphere which surrounds the earth, and does not carry us any further than the regions of the clouds and winds,—"the *air*," (Matt. 8: 20; Rev. 19: 17,) "the *sky*," (Matt. 14: 8,) the realm of the clouds, (Matt. 24: 30; James 5: 18.) The word rendered "being on fire" simply means inflamed, made fiery, and may be considered as having its import in this place exhausted by a condition of the atmosphere in which it is heated, filled with fiery volcanic emissions, and lit up with lightnings. The word rendered "shall pass away" does not mean, to cease to exist.* It means to *pass*, as from one place or state to another, as where we read, "that no man might *pass* by that way," (Matt. 8: 28,) "Jesus of Nazareth *passeth by*," (Luke 18: 37.) As applied to the atmosphere, it expresses a change implying motion, and that very violent and boisterous, as the accompanying word, rendered "with a great noise," also indicates.† The additional word rendered "dissolved" is of the same general import. It means to loosen, unbind; as where the Savior says of the colt, "*Loose* him;" and of the apostles, "Whatsoever ye *shall loose* on earth shall be *loosed* in heaven." It is used in Acts 27: 41 with reference to the breaking away of the hinder part of the ship in which Paul was wrecked. It refers here to the rupture of those influences which now hold the various parts of the physical world in quiet,—to a freeing of the elements to rush and dash about in destructive fury, just as the Psalmist describes the scene:—"Our God shall come; a fire shall devour before him, and it shall be very tempestuous round about him." (Ps. 1: 3.) This is the whole extent of the terms concerning the fate of "the heavens."

And even in what is said of "the earth" the word does not necessarily mean the entire globe on which we dwell. We often speak of *the earth* without meaning the whole planet. When any violent upheaval or agitation of the surface of the earth occurs in a particular district or country, we say, "*the earth* shook, and call it an earthquake,—when really it was only the crust of the earth, and that in one limited locality. In the night-time we say, *the earth* is wrapped in darkness, when it is less than one half of the earth that is so enshrouded. The same word is also frequently translated *land, country;* as, "the *land* of Gennesaret," (Mark 6: 53.) "His fame went abroad in all *that country*," (Matt. 9: 31,)—where the original is, all that *earth*. And when we here read of the burning of the earth, we are by no means warranted in jumping at the conclusion that it means the reduction of the entire globe to chaos, ashes, or nothingness. The earth may be vastly and terrifically subjected to the action of fire and yet many sections of it experience no inconvenience whatever. The phrase "burnt up" is also rather expressive for the original, which means simply *to be burned*. The idea of total consumption is often attached to it, but not necessarily. A very great degree of burning is doubtless expressed by it in this place, but not so much as alone to convey the idea, so often presented, that the whole organized structure of the earth is to be reduced to liquid fire, converted into cinders, or swept out of existence. Terrific as these judgment fires will doubtless be, and fearful as will be the desolations they shall spread among the enemies of righteousness and upon the armies of antichrist, and great as shall be the changes they are to work in earth, air, and sea, I find nothing whatever in this or any other portion of Scripture to induce the belief that they will extend further than the particular sections and localities where Christ shall first be manifested.

By "the elements," of which the apostle speaks, we are to understand the substances or component parts of the physical world. They do not include every thing embraced in the constitution of the earth, except as every constituent element of the earth is found in any given portion of it, just as we find the element of the ocean in any drop from the ocean. The reference, plainly, is only to such fusible and inflammable substances as may be subject to the action of the judgment-fires, without determining any thing as to the extent of the conflagration. The word rendered "*shall melt*" is very much the same as that just before translated "dissolved," and is nearly everywhere else in the Scriptures translated *loosed*. The additional word rendered "with fervent heat" is the participle of a verb signifying *to be heated, set on fire, inflamed.* The plain grammatical meaning of the phrase is, that certain elementary substances of the earth shall become loosed and disintegrated by being heated and set on fire, as in the case of great and violent volcanic eruptions, when vast floods of fire and lava are ejected from the earth, filling whole countries with darkness and destruction.

And in such a condition of things we can easily conceive what is meant by the other phrase, "the works that are in the earth shall be burned." Our version reads, "*all* the works," but this word *all*, upon which some lay so much stress in this connection, is not in the original. It is an addition of the translator. There is no reason to believe that *all* the works that are in the earth shall be burned. Of course, as far as the earth itself is burned, and as far as the heated storms and floods of loosed and melted elements shall extend, so far all the works of man shall be consumed and destroyed. But, as there is nothing to show that the burning and fusing of the earth is to be universal, so there is no reason to believe that this destruction of the works that are in it is to be universal: the one is commensurate with the other, and in neither case do the words imply universality. . . .

Nor are these judgment-fires then first to be created. They already exist, stored away in the mysterious constitution of nature. Our version speaks of "the heavens and the earth which are now," as "kept in store, reserved unto fire." But many translate the apostle's words to mean that it is *the fire* that is stored.* According to this rendering, this passage furnishes a remarkable illustration of how the Scriptures have anticipated the discoveries and inductions of modern science. All the elements around us are full of latent fire. The earth we tread on is a globe of imprisoned fire. For every fifty feet you penetrate into its interior you have the temperature a degree warmer than at the surface. If you were to bore on inward towards its centre, you would not reach the depth of one hundred miles before coming to an intensity of heat which would fuse the hardest substances of which the earth is composed.* Scientific men, accordingly, assure us that under a thin crust, proportioned to the whole mass about as the tire to the wheel of a wagon, there seethes a whole world of fires, struggling for vent, and here and there showing themselves from volcanic craters. And it is simply the *letting loose* of these, with the tempests, and earthquakes, and convulsions in earth and air which must needs attend such an event, that the apostle here sets before us. Whilst the descending Savior shall be revealed in clouds, thunder, and terrific lightnings from above, the fiery flood from beneath shall break open its prison-doors, and a war of loosed elements ensue, at which the whole earth and heavens shall shake, the sun be darkened, and the moon become as blood, whilst earth's rightful King shall ride upon it all, sweeping out before his dread chariot-wheels the culminated strength of hell's monstrous usurpations!

* I cannot but feel astonished that any serious and intelligent man should have his mind fettered with the common—I might call it the vulgar—notion of a proper destruction of the earth. Some seem to extend the notion to the solar system, applied to the idea of an extinction of it and reducing to nothing; and this notion has been general, and thus it has gained so strong a hold upon the feelings of many pious persons that they have made it an article of faith. But I confess myself unable to find any evidence for it in nature, reason, or Scripture.—*John Pye Smith, D. D., F. R. S.: Geology and Revelation*, p. 101.

† Cranmer's Bible reads, "*in the manner of a tempest.*"

* Dr. E. B. Elliott, author of the admirable work called *Horæ Apocalypticæ*, (vol. iv. p. 192, 4th edition,) makes the following note on this point:—

"The heavens and the earth which now are (i. e. contradistinctively to those that were overwhelmed by the flood) are by the same word *stored with fire*, (so I understand the phrase,) 'being kept unto the day of judgment,' etc. It is only by this rendering of the *tethes-aurismenoi puri* that the apostle's evidently intended antithesis can be expressed, between the old world *stored with water*, by which, *as the instrumentality*, it at its appointed time perished; and the present world *stored with fire*, by which *it*, in its time, is also to perish. Besides that, in the received sense, *tethes-aurismenoi* is a word not merely superfluous, but inappropriate; '*stored up*' being a phrase used of things laid aside from present use, which certainly our present earth and atmosphere are not. Compare, as to the *water*, Ps. 33: 7, (Sept.,) *tithens en thesaurois abussous*, and, as to the *fire*, Job 20: 26, rendered by the Chaldee, 'Beneath the earth is *Gehenna*.' Also Isa. 30: 33: 'Tophet is ordained of old: for the king it is prepared: he hath made it deep and large: the pile thereof is fire, and much wood: the breath of the Lord, as a stream of brimstone, doth kindle it.'"

* "Wherever, in Europe and America, the temperature of the air, the waters, and the rocks in deep excavations has been ascertained, it has been found higher than the mean temperature of the climate at the surface, and the experiment has been made in hundreds of places. It is found, too, that the heat increases rapidly as we descend below that point in the earth's crust to which the sun's heat extends. The mean rate of increase has been stated by the British Association to be *one degree of Fahrenheit for every forty-five feet. At this rate,* ALL KNOWN ROCKS WOULD MELT AT THE DEPTH OF ABOUT SIXTY MILES. Shall we hence conclude that all the matter of the globe below this thickness is actually in a melted state? Most geologists have not seen how such a conclusion is to be avoided."—*Prof. Hitchcock's Lecture on the Future Condition and Destiny of the Earth.*

For the Crisis.

"Watchman, what of the Night?"

(To Sr. Mary Mayhew.)

Watchman, what of the night?
Dost see a token of morning bright?
'Tis long since I kissed my darling babe,
And on earth's bosom with tears I laid
Her to sleep; and she does not awake.
I've waited long for the day to break,
The Balm of Gilead eased the smart,
But a void remains in a mother's heart.

* * * * * * *

The strong man wept when the baby died,
Then he grew weary, and by her side
I left *him* to rest, and watched for the light,—
I've strained my eyes for its beauty bright,—
I smoothed his hair on his forehead high,
And marveled that he in his youth must die.
The frosts have withered my brightest flower,
'Twill bloom no more in an earthly bower;
But I'm sure when morning shall tint the skies,
Like an angel fair will my husband rise,
When the rightful Heir shall be crowned a king,
When the victor's song shall begin to ring,
When earth is renewed like a sparkling gem,
With the prophets of old I shall greet him again.
Now Charlie, too, is asleep, how drear
Has the night become! is the morning near?
I list for the sound of the little feet,
For the murmured "Mother" so soft and sweet,
But the cold winds sigh, and the night is still,
The sleep of the loved one's unbroken still.

* * * * * * *

The SINLESS has suffered the lost to save,
He holds the keys of death and the grave;
He bought the field with its precious pearl,
Which could not be purchased with silver or gold,
But his blood a ransom was found complete,
And earth with its heirs it shall renovate.
The night of tears has been dark and long,
Echo still answers, oh God! how long?
'Tis a night of perfidy, crime and pain,
Hearts are crushed 'neath the bondman's chains,
I'm waiting still for the loved to wake,—
Watchman, oh! when will the morning break?

VESTA N. CUDWORTH

For the Crisis.

The Horrors of War.

In the Russian campaign of 1812, there perished one million soldiers in six months. The wars of Napoleon sacrificed six millions, and all the wars consequent upon the French Revolution, some nine or ten millions. The Spaniards destroyed twelve millions of Americans in forty-two years. The wars in the time of Sesostris sacrificed fifteen million lives; those of Semiramis, Cyrus, and Alexander's successors, twenty millions. In the Grecian wars fifteen millions perished; in Jewish wars, twenty-five millions; in the wars of the twelve Cæsars, thirty millions; in those of the Romans before Julius Cæsar, sixty millions; in those of the Roman Empire, and of the Saracens and the Turks, sixty millions each; in those of the Reformation, thirty millions; in those of the Middle Ages and the nine Crusades, in two hundred years, forty millions each; in those of the Tartars, eighty millions; and in those of Africa, one hundred millions. "The distinguished Edmund Burke estimates the total loss of life in war, in all past ages, at thirty-five thousand millions, which is more than three and a half times the present population of the globe, and about twelve hundred times more than the present population of the United States. If only one person on the earth died each second, it would take twelve hundred years for this vast multitude to die!"

How cruel and wicked then is war. How surprising to think for a moment what fearful havoc of human life it has wrought! But who, I ask, is to be responsible for those days of blood?

Blackstone, Mass. C. G. CARTER.

☞ The Scriptural penny was worth in the time of Christ about one hundred and fifty of our cents. A penny a day therefore for working in the vineyard was tolerable wages.

☞ No man has a thorough taste of prosperity to whom adversity never happened.

For the Crisis.

Report

Of the Eastern N. Y. and Western Mass. and Conn. Second Advent Conference, held at Bristol, Ct., Feb. 6th to 9th, 1862.

Thursday evening, Bro. J. K. Bellows preached from Matt. 5: 48. Showed what christian perfection is, and the way to attain unto it. Friday, at 9 A. M., met for business. Opened with prayer by Bro. Brazee. The minutes of last conference were read and accepted. It was then voted that the manner of receiving preachers and delegates should be by a vote of yea and nay. Bro. Brazee and Babcock were appointed a committee to examine credentials. Voted, that Bro. S. S. Brewer be admitted to this conference by his signing the Constitution. Bro. Luther Tuttle was admitted as a delegate from the church at Bristol, Ct.; also Bro. James T. Cornell from the church at Plymouth Hollow, Ct.; and Bro. Stephen B. Munn from the church at Pawling, N. Y. The christian character of each of the preachers present was examined and passed. Adjourned till one o'clock, P. M.

Met according to adjournment. Opened with prayer by Bro. Bellows. Bro. Munn then tendered his resignation as President of the conference upon the following reasons: First, I think there are others in the conference more competent to fill the office of President than myself. Second, I do not feel at liberty to sit in the President's chair while there are older and more competent men in the conference. Voted to accept the resignation of Bro. Munn. Voted to proceed to ballot for President. As the result, Bro S. S. Brewer was declared elected and took the chair. Brn. S. S. Brewer, S. B. Munn and Geo. L. Teeple were appointed as a committee to prepare an address to the churches. The preachers then made their report concerning their labors and the state of the cause.

Bro. Brazee stated that his labors had been mostly near home. He thought the cause of God, although low in some places, yet as a whole was advancing. Bro. Teeple stated that his labors had been in N. Y., Mass. and Conn.; had had good times, and felt that the good were growing better and the bad worse. Bro. Munn stated that his labors had been near home, and felt that they had not been in vain. Bro. Canfield stated that he had done what he could since the last conference, although but little. The cause in some places he thought was low, in other places on the gain. Bro. St. John said he thought he was the only Advent preacher in the country where he resides; that there was a large field of labor. He could keep several in the field if they could be supported. He should do what he could, although he felt incapable to perform the work. Had scattered tracts, etc. Bro. Bellows stated that in most places where he had labored there was an interest to hear—thought the cause was advancing—was determined to do all he could. Bro. Babcock said he felt like doing all he could in preaching the gospel, should leave the result to be made known at the judgment. Bro. Gardner was young in the work, and felt like doing what the Lord would have him. Bro. Brewer said he had had some good hard times in the past. He thanked God that his soul had been refreshed on account of the harmony manifested in the conference.

In the evening Bro. Teeple preached from Heb. 9: 28. He spoke of the coming of the Lord, our relation to it, and the salvation at the end.

Met Saturday morning, at 9 o'clock, A. M. Opened with prayer by Bro. Babcock. Voted, that no delegate shall be received hereafter into this conference entitling him to vote without bringing a certificate from the church. Voted, that a preacher sent by a church as a delegate, being a member of that church, shall be entitled to act for himself and the church he represents. The delegates then made their report. Bro. Tuttle, from Bristol church, said that many had moved away, and therefore the church was dwindling down. Had had preaching once in two weeks—thought they should have to take up with less in the future. Should leave it with others to decide about their spirituality. Bro. Cornell, from Plymouth Hollow, said that for many years past there had been no head, but all confusion; but since they had adopted a covenant had stood better. Had prayer meetings once a week and Sundays when there was no preaching. The church was determined to live while there were many obstacles in the way. Bro. Munn, from Pawling, N. Y., said the church there was in a good condition. On account of many wicked ones in the church heretofore, there had been a necessity for organizing into a church, and obey the gospel, having no fellowship with the unfruitful works of darkness. The church now were laboring and praying for a deeper work of grace. They meet every Saturday evening for love feast, and it had worked for their good. They felt like growing in favor with God.

Adjourned to meet at North Adams, Mass., May 8th, 1862, at seven o'clock, P. M. Preaching at 2 P. M. by Bro. Munn, from 1 Pet. 4: 13. He showed how the church participated in the sufferings of Christ, and also in the glory to be revealed. In the evening Bro. Brazee preached from Dan. 7: 18. He showed by what means the saints became prepared for the kingdom of God. Sunday morning Bro. Babcock preached from James 4: 10. He spoke of our humbling ourselves, and love as the result. In the afternoon Bro. Brewer preached from Rev. 16: 15; also in the evening, from Matt. 6: 10. He showed us that we are down in the exhausted state of prophecy, and that we might very soon expect the coming of the Lord.

Thus closed the conference. Peace and harmony reigned among its members all the way through. I trust the result will be good, and God be glorified.

GEO. L. TEEPLE, Sec. of Conf.

For the Crisis.

Facts and Fables.

The fables of these latter days
Are not a whit behind
The far-famed legions of the past,
That led our fathers blind.

The soul's *immortal*, says the creed
Of churches, low and high;
Thus man denies God's word, that says,
"The soul that sins shall die."

"Death is the gate to endless life,"
Our modern teachers say,
Yet God declares there's no reward
Until the judgment day.

This serpent's egg is hatched at last
By orthodox old hen;
The cockatrice is growing fast,
As all the world may ken.

Should this *pet chicken* prosper still
From one year to another,
'T will not be long before he may
Eat up his *own old mother!*

Familiar spirits walk the earth
In the broad light of day,
And challenge all, both great and small,
These arrant ghosts to lay.

Thus, if the blind will lead the blind,
Both in the ditch must fall;
Teacher and taught will come to naught,
Unless on God they call.

His word alone can save from death,
And set the prisoner free,
Can give him an immortal crown
Of life and victory.

"Beyond the realms of time and space!"
Above the spangled sky!
Hold on, my friend, and *clip* your wings,
Nor dare to soar so high.

On *earth, baptized, restored, made new,*
The saints will dwell and reign,
With Christ their King, on Zion's hill,
With Him who once was slain.

J. PARRY.

For the Crisis.

To whom it may Concern.

Question 1st. If man is immortal, why is it said in 1 Tim, 6: 15, 16, that God "only hath immortality?"

2. May we by mere inference set aside such a positive declaration that God "only hath immortality?"

3. Is it not inferred, rather than anywhere clearly stated, that man was created in the image of God in respect to immortality?

4. Of what other attribute beside immortality may it be said we are made in God's image?

5. Can it be properly said that we are made in the image of God in respect to attributes, unless we are so in respect to all of them?

6. If an artist in taking our likeness should get no proper proportion of our features than man holds of the attributes of God, could it be called our likeness?

7. Is it not first necessary to *prove* that man is immortal, before it can be claimed for him that he was thus made in the image of God?

8. If man was created immortal, what need of the angel with the flaming sword to prevent man's eating of the tree of life and living forever? Can immortality die?

So. Wilbraham. D. D. CHAFFEE.

For the Crisis.

Notes of Labor.

I preached to a goodly number at East Boston, Jan. 19th. It was a stormy day, and there was some misunderstanding about the meeting, some want of coherent power in the church; some little trouble with a faction, who have gone off on a *tangent;* claiming a share of time to hold their seasons of "*power*" and the "*gifts;*" but, upon the whole, we had a profitable meeting, and also on Feb. 17th. It is my opinion that the friends who remain firm at East Boston (and there remains a handful of the old stock of Adventists) will get by their troubles as to the house and prosper, because they are sincere and earnest.

Jan. 26th, I preached to the church in Salem (Union St.), under the pastoral care of Bro. R. Wendell. It was a very solemn and interesting meeting. Prosperity attends the church in Salem, and there is reason for this. They unite upon the great object, and strive for its accomplishment. They unite with the preacher who has charge; go for order in the house of God, and for all the "ways and means" that should be employed by a church for prosperity. I do not see that the pastor's views upon the question of "Life only in Christ," have produced any derangement in the condition of the church, or hindered the onward movement to the *objects of a church.* Rather, his labors must be successful. Every brother does not wish to be master there.

Feb. 2d, I preached at Fairhaven, Mass. There are a few of the old class of Adventists here. They are, as a general thing, "strong in faith, giving glory to God." Their number has been reduced by removals and death, and with long waiting; but those who remain stand firm. They look for the coming of Christ, and rejoice in the prospect of his heavenly kingdom. Their testimony is constant and clear for the truth. I was happy with them. The meetings were interesting. Being reduced as a people by the general depression, they still do wisely in keeping up their meetings in a good place of worship, with what occasional preaching can be supplied. God bless the tried and faithful flock in Fairhaven.

Feb. 9th, I preached in New Bedford. I need not dwell upon the condition of this people. My reception was cordial. I labored freely, and trust I was enabled to make some good impressions upon the great and important truths of the gospel. There is a degree of prosperity, but some questions which may require wisdom and prudence, with grace, in a happy solution. There is but little of the spirit of secession among them,—*a spirit* which I find in some instances among our people. It is hard to control. Indeed, it admits of no control. It is the real, *simon pure* thing, that will not quietly leave, but will have its course to the extent of its capacity, by any and every means, then all it wishes "is to be let alone."

Feb. 23d, I preached at Chapman Hall, Boston. The congregations were full, the interest good. There appears, at present, a prospect of a good work, and the gathering of a larger congregation than heretofore. I hope they may succeed well in their efforts to labor in gospel form.

My labors at Lowell are elsewhere noted. I should not fail to mention a visit to White Factory, where I preached two evenings. The few who still attend there are firm, good and true. Being very much isolated, as to the labors of the Advent cause, they hail with gladness the discourses which enlighten and feed, in relation to the coming of our Lord and his glory.

W. S. CAMPBELL.

New Britain, Ct. March 8th, '62.

For the Crisis.

Fulfillment of Prophecy.

Gen. Wise, in one of his speeches a short time since, exhorted the people of the South to burnish up their rusty shot-guns and fowling pieces, if they had no muskets, and give them to the soldiers, manufacture *swords out of wheel tires*, and *knives out of reaping hooks*, and make a general search of all rebeldom for weapons to beat back the invaders. His injunction seems to have been literally obeyed, if the arms captured here are any indication, for a more incongruous collection could hardly be got together.—*New York Herald.*

Now look at the prophecy of Joel 3: 9, 10;—"Proclaim ye this among the Gentiles. Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. *Beat your ploughshares into swords*, and your *pruning-hooks into spears*, let the weak say I am strong." Is not this another weight in the scale of evidence that we are drawing very near the great day of the Lord? Every day brings new light, and gives additional clearness and power to those sacred utterances of holy men as they were moved by the Holy Spirit, and Faith casts anchor more firmly and reliably upon the unyielding rock of Jehovah's immutable word.

He who takes the chart of divine truth for his guide, is watching the movements of nations from a stand-point differing widely with those of the mere politician, or worldling of whatever stamp. There is a clearness to his perceptions, an acuteness in his observation, and harmonizing of all that transpires, which they know not, nor appreciate. A "Day-star" is beaming upon his pathway, that gives clear promise of a morning about to dawn; while they who have not yielded their faith to the Divine oracles, are groping their way in midnight darkness; no light, no chart, no anchor, no hope, save the forlorn one gathered from human appearances. We pity them—deeply, earnestly pity them, and are constrained to weep as our Savior did over Jerusalem, exclaiming, O that thou would'st know, in this thy day, the things that belong to thy peace! We mourn, yet rejoice. Mourn over the groans of wounded and dying ones, and all the horrors of the terrible scourge that is sweeping over our land and world, and rejoice, in that we almost hear the footsteps of the Prince of Peace, who will soon take the sceptre and reign supreme over the entire earth, and that the "wickedness of the wicked will come to an end." Well may the weeping church of God cry out in her earnest longing, "Amen, even so, come, Lord Jesus!"

A. C. J.

GOOD LOGIC.—A poor man who fell into bad habits on being rescued, reformed and converted, often spoke of himself as a "brand plucked from the burning."

"What do you mean by that?" asked one of his former associates. "Come, go with us and have one more drink."

"Look here," answered the man, "you know there is a great difference between a brand and a green stick. If a spark falls on a brand that has been partly burnt, it will soon catch fire again. Not so with a green stick. I tell you I am the brand plucked out of the fire, and I dare not venture in the way of temptation for fear of being *set on fire again.*"

THE BIBLE is the christian's store-house of all supplies; his museum of the greatest rarities and curiosities; his sanctuary and hiding-place; his glass, through which are seen all objects, both of time and eternity, and in which the sinner may ever see reflected the moral image of the soul.

☞ The finest composition of human nature, as well as the finest china, may have flaws in it, though the pattern may be of the highest value.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Keep the Brain fallow in Childhood.

When we are considering the health of children, it is imperative not to omit the importance of keeping the brain fallow, as it were, for several of the first years of their existence. The mischief perpetrated by a contrary course, in the shape of bad health, peevish temper, and developed vanity is incurable. Some prodigy, which is a standard of mischief throughout its neighborhood, misleads them. But parents may be assured that this early work is not, by any means, all gain even in the way of work. I suspect it is a loss; and that children who begin their education late, as it would be called, will rapidly overtake those who have been in harness long before them. And what advantage can it be that a child knows more at six years old than his compeers, especially if this is to be gained by a sacrifice of health, which may never be regained? There may be some excuse for this early book work in the case of those children who are to live by manual labor. It is worth while perhaps to run the risk of some physical injury to them, having only their early years in which we can teach them book knowledge. The chance of mischief, too, will be less, being more likely to be counteracted by their after life. But for a child who is to be a brain-work for the first twenty-one years of its life, what folly it is to exhaust in the least its mental energy, which, after all, is its surest implement.

A great Work—Glorious!

Bro. Trask is still in his Master's service—battling away. Hear him.

Do you love neatness? Do you love a pure atmosphere? Do you love virtue? Do you love sobriety? Do you love decency? Do you love a home, a church, or an office free from the stench of tobacco? Do you love your family? Do you love yourself? Do you love your God? Then will you do something to stay this mighty flood, and fire, and smoke caused by the use of tobacco in our land and throughout the world. It is flooding our youth down the road to destruction. It is smoking out their brains. It is burning out their consciences. It is degrading and stupefying their whole beings, and fitting them for drunkards and drunkards' graves. If you can do nothing more, will you subscribe for the Anti-Tobacco Journal, published by Rev. George Trask, Fitchburg, Mass? One dollar per year.—*Golden Rule.*

DIET OF NAPOLEON.—The frugality of Napoleon was such, that his taste gave the preference to the most simple and the least seasoned dishes. At dinner he ate little, and always of wholesome things. Thus his head was always clear, and his labor easy, even when he rose from table. Gifted by nature with a healthy stomach, his nights were as calm as those of an infant; nature, also, had bestowed on him a constitution so admirably suited to his station, that a single hour of sleep would restore him after twenty-four hours fatigue. In the midst of the most serious and urgent events, he had the power of resigning himself to sleep at leisure, and his mind enjoyed the most perfect calm, as soon as directions were given for the necessary arangements.

TREATMENT OF EARACHE.—M. Emile Duval, of Lyons, France, says that he has, in person, found relief in severe earache, after other means had been tried in vain, from the use of a mixture of equal parts of chloroform and laudanum; a little being introduced on a piece of cotton. The first effect produced is a sensation of cold; then there is numbness, followed by a scarcely perceptible pain and refreshing sleep.—*Scientific American.*

COLD FEET.—For cold feet, immerse them morning and evening in cold water, rub them with a rough towel, and run about your room till they are warm. All these red pepper and mustard applications are like rum to the stomach, relieve you to-day, but leave you colder to-morrow.

REMOVING SUNBURN.—If our lady friends would like to know what will take off tan and sunburn, let them take a handful of bran, pour a quart of boiling water on it, let it stand one hour, then strain. When cold, put to it a pint of bay rum. Bottle and use it when needed.

☞ Personal cleanliness acts like a charm against all diseases, either warding them off altogether, or greatly mitigating their severity and shortening their duration.

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AND
Second Advent Messenger.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 341. | BOSTON, WEDNESDAY, APRIL 9, 1862. | VOL. XV. NO. 4.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Inquiries.

Hast thou a tear to shed
Beside the lonely bed
Whereon a sufferer lies?
And with the falling tear
Hast thou a word to cheer
His heart before he dies?

Hast thou a mind to pray
For those who go astray
From virtue's narrow path?
Hast thou sweet words to win
Them from a life of sin,
And save from coming wrath?

Hast thou the hungry fed,
And kindly o'er them spread
The garment new and warm?
If so, how blest thou art,
With sweet peace in thy heart,
And sunshine overhead.

Just turn with me and read
A precious Psalm indeed,
Its number, forty-one;
With such a pledge to you
Of what thy God will do,
Go on as thou hast done.

M. D. W.

For the Crisis.

The Opening of the Sixth Seal.

NUMBER SIX.—(*Concluded.*)

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"—REV. 6: 12–17.

Another learned writer, E. Smith, in his "Key to the Revelation," says, "This scene prefigured the revolution in the Roman empire (which took place in the fourth century, commencing about A. D. 320) from paganism to Christianity, under the Christian emperor Constantine. We have here an avenging of the blood of the martyrs indeed; and given in language borrowed from the great judgment day, at the end of the world." Let us examine this application of the sixth seal by the Bible rule. The martyrs were to rest, until their fellow-servants and their brethren, that should be killed as they were, should be fulfilled; and there is no intimation that their blood should be avenged, until the days of their rest should be fulfilled. They were to rest until the last martyr is slain; for so we must interpret the language. Many more martyrs have been slain since the fourth century than previous to that time, commencing with the Christian era; consequently the avenging of their blood could not take place before they were slain. Christ applies the days of vengeance immediately to the destruction of Jerusalem, Luke 21: 20–22. Also Matt. 23: 35, 36. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." Here the word "generation" evidently means the Jewish nation to whom the Lord sent prophets and teachers, verse 34; and we cannot restrict it to the men then living, without restricting verse 39 to them also,—"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." And he went out, and departed from the temple, after pronouncing this curse upon the barren fig-tree, which soon withered away. At the hand of the Jewish nation God took vengeance upon them for all the righteous blood they had shed; but the day of vengeance for the blood of the martyrs of Jesus will be when the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; and the earth shall disclose her blood, and no more cover her slain."—Isa. 26: 21.

The position of the souls under the altar pertaining to the Jewish worship, shows that vengeance was to be taken upon that nation as the procuring cause; upon that people who clamorously demanded the crucifixion of Christ when Pilate the Roman governor pronounced him innocent, Matt. 27: 24, 25, and who stirred up the people against the preachers of his gospel wherever they went, as we learn from the Acts of the apostles. The Romans crucified Christ because the Jews demanded it; and therefore God made them the executioners of his vengeance upon the Jewish nation; and their mournful condition is graphically described by a very appropriate figure representing all the heavenly luminaries as clad in mourning and their light extinguished. "The sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell." But Smith applies this figure to the revolution which resulted in the fall of Pagan Rome, and says, "The figures in our text to denote this revolution are prophetic and appropriate. The sun is a prophetic emblem of emperors and kings, or of first rulers. The moon here is a figure of their armies. The stars, of the various subordinate officers of a government. Hence the darkening of the sun, the turning to blood of the moon, and the falling of the stars, denote the various terrors of a revolution." Granting that a revolution is symbolized by this prophetic figure; should not the emblems correspond to the nature and character of the revolution, and its effects? According to the history given by Bishop Newton, things were made better by that revolution under Constantine. But the figure plainly indicates the transition from a prosperous, to a most deplorable condition. "They said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?"

Concerning this language Smith remarks, "That revolution was a great day of God's wrath to the Pagan empire; and the abettors of paganism were not able to stand." But Christ says, Luke 23: 28–31, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" The prophet Hosea also has the same language with reference to the same people, Hosea 10, when they shall say, "We have no king," verse 3, and when "the thorn and the thistle, (verse 8, emblems of paganism and idolatry,) shall come upon their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us." Thus Christ applies this prophecy to the Jewish nation, and not to Pagan Rome; and therefore I must reject the application of Smith as unscriptural. Every careful reader of the Bible must know that Christ so blended the prediction of the destruction of Jerusalem, Matt. 24, with that of the end of the world, that it is very difficult to distinguish them, as the latter was evidently the antitype of the former; and therefore the figures in our text will apply to both. They had their primary fulfillment at the end of the Jewish dispensation, when vengeance was taken upon that nation for their iniquity; they will have their secondary fulfillment at the end of the Christian dispensation, when vengeance will be taken upon all nations. Isa. 34: 2, 8,—"For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 63: 4,—For the day of vengeance is in my heart, and the year of my redeemed is come."

Thus we learn that the day of vengeance upon all nations, of which that upon the Jewish nation was a type, will be simultaneous with the deliverance of the Lord's redeemed. Hence the Revelator gives the scene of redemption immediately after the sixth seal, chap. 7; and by referring to chap. 14, where the same scene is presented, we find the order reversed. The 144,000 redeemed from the earth are first noticed; then follows the day of vengeance typified by the sixth seal. This shows that the opening of the seals gives events the reverse of the chronological order.

Grand Rapids, Mich. J. C. ROGERS.

CONCEAL THE INJURY.—A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, taking off the bandage and examining its depth, making it fester till my limb becomes inflamed; is there a person in the world who would not call me a fool? Now, such a fool is he who, by dwelling upon little injuries or insults, causes them to agitate or inflame his mind. How much better were it to put a bandage over the wound, and never look at it again.—Jamieson.

For the Crisis.

"Preach the Word."

There are comparatively few complying with this requisition,—many preferring to preach popular fables,—and among the few who are preaching the word of truth, we find some who preach it in a wrong way, much to the injury of the cause of Christ.

1st. Some preach it in an *irritating, aggravating way*, thus unnecessarily awakening a *fighting spirit* among unbelievers. This may be rather amusing to some for a while; but where men preach with a design to *provoke* the spirit of controversy, it ultimately results disastrously to the cause. Should we not rather preach in a *winning* way, with a pure, *heartfelt* desire to *instruct* the unenlightened? Is it wisdom to *purposely* arouse the spirit of combativeness, and get men *committed against* a sentiment before they have fully seen the arguments in support of it? Do people love to have their toes trodden upon, and then be *dared* to help themselves? Would it not be better to preach in a way that would carry the impression to every heart that our desire is to benefit them, rather than to triumph over them? Is it not both *policy* and *duty* to "be wise as serpents and harmless as doves"?

2nd. Some preach it in a *denunciatory way*, interspersing their discourses with condemnatory remarks; thus endeavoring to drive people by sour censure to change their belief. It more frequently drives people out of the hearing of our arguments. Intellectual men are not apt to believe that we are their judges. Would it not be better to use hard arguments in the spirit of kindness? Have not other people feelings as well as we? And do they love to be denounced better than we? Should we not put forth more exertion to *save* them, and less to *damn* them in advance? Is it wisdom to put out a man's eyes because he does not at once see the same thing that we do? Would that help him to see better afterwards? Would it not be better, if a man fails to see a thing from one standpoint, to gently lead him to another standpoint, and persuade him to look again?

3rd. Some preach nothing but theory, *theory*, from the beginning to the end of the year. This course will *starve a church to death*. "Out of the abundance of the heart the mouth speaketh." If you have nothing but theory in your *heart*, God help you to get filled with the *practical* element also, and then feed the flock with that which will keep them alive and healthful.

4th. Some preach *merely* to combat error, and *never* to *save sinners*. Did not the great Teacher come "*to save sinners*," as well as to rebuke error; and should we not possess his spirit? How many of this stamp preach years without bringing a single soul into the fold of Christ.

5th. Others get an item of truth, and reduce it to a *hobby*, and ride it till the sight of them is *repulsive*. Some select "*life and death*," (a precious truth in its time and place) and can see nothing else. Others get some hobby of error; and thus the cause is cursed with *hobby-horses*. God have mercy on the narrow, contracted riders.

6th. A few preach the *truth in kindness*, rebuke *error in love*, enforce practical godliness, and warn sinners. Under their labors churches rise and flourish, sinners are converted, and the cause of God is advanced. *They are God's laborers*, with *hearts* as well as *heads* engaged in the work.

W. SHELDON.

For the Crisis.

Patience under Affliction.

Study patience under affliction. It is the common path and beaten road to the kingdom. Behold the print of the footsteps of all the cloud of witnesses in this road. "To you it is given, in behalf of Christ, not only to believe on him, but also to *suffer* for his sake." Jesus Christ, the Son of God, passed through severe afflictions, yet he was always patient, and ever beloved by the Father. "He was despised and rejected of men, a man of sorrows and acquainted with grief." He was oppressed, he was afflicted,—he was brought "as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." "When he was reviled, he reviled not again,—when he suffered, he threatened not."

Job was an example of patience. When he was stripped of all earthly comforts, and deeply afflicted, he calmly submitted, and in his trouble he bows before God, and says, "The Lord gave, and the Lord hath taken away; *blessed be the name of the Lord*." And when his foolish wife said to him, "Dost thou retain thine integrity? Curse God and die," he says to her, "What; shall we receive good at the hand of the Lord, and shall we not receive evil? In all this did not Job sin with his lips." Consider the patience of David, when he was driven from his throne, from his house and from his sanctuary, and all this by his own son; yet how submissive to God! "Behold, here am I; let him do to me what seemeth him good." And when Shimei cursed him and threw stones at him, he was patient, and would not suffer his persecutor to be injured. And then, again, the patience of Eli, when the judgments of God were about to be inflicted upon his house, and his two sons must die in one day, the news of which causes the ears of every one to tingle; yet he said, "It is the Lord; let him do what seemeth him good." We see also the patience of Aaron. When fire went out from the Lord and devoured his two children, Nadab and Abihu, and they died before the Lord, he held his peace.

Other worthies have endured trials of mockings, scourgings, bonds, imprisonments, and have been stoned, tempted, destitute, afflicted, tormented, not accepting deliverance, that they might obtain a better resurrection. "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of affliction and patience. Behold, we count them happy which endure." The apostle Paul could glory in tribulation, knowing that tribulation worketh patience.

God often graciously manifests himself to his children in affliction. "For, as the sufferings of Christ abound in us, so our consolation aboundeth by Christ." Paul and Silas did never sing more joyously, than when they were in the inner prison, with their backs torn with scourges, and their feet fast in the stocks. When Jacob was in destitute circumstances, obliged to lie in the open field with the heavens for his canopy, and the stone for his pilow, he saw the angels of the Lord ascending and descending upon the ladder that reached from heaven to earth. When the Hebrew children were in the furnace, suffering for the cause of God, one like the Son of God appeared with them. Ezekiel, when sitting in his solitude by the river Chebar, in the land of his captivity, had a vision of God. John, when on the Isle of Patmos, had a glorious vision of Christ. Stephen, when being persecuted even unto death, saw the heavens open, and Christ sitting at the right hand of God pleading for him.

The example of the Patriarchs, Prophets, Apostles and Martyrs, teaches us that God's promise is sure,—"My grace is sufficient for you." When the children of God exercise patience under affliction, it contributes much to the conviction of the ungodly, that there is a reality in the religion of the gospel, and great efficacy in the grace of God which bears them above the trials of this life. Soon patience will not be needed, for the trials and afflictions of God's children will be ended. Soon it will be said, "Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

L. D. MERRILL.

Pleasant Valley, Ct., Jan. 27, '62.

For the Crisis.

Thoughts on Death.

"Death," says the poet, "is the gate to endless joy"; but while multitudes acknowledge the assertion true, they either prove their faith defective, or are seemingly inconsistent in manifesting such dread of entering the way that leads to this state which is so desirable. The idea of death being "the gate to endless joy," or the way to immediate happiness, is contrary alike to common sense and revelation. The common-sense view of death is, that it is the *opposite of life*, and that dying is simply *ceasing to live*; and this seems to be the import of the Scriptures. If Lazarus, the brother of Mary and Martha, in dying had passed *immediately* into a state of conscious happiness, it does not seem as though they, had they thus believed, would have so deeply lamented his death; neither would the Savior have been willing to have called him back from such a state, into a life that is so much alloyed with unhappiness as is the present, for the purpose of consoling the bereavement of these sisters of his; but would have advised them of his true condition, and thus have assuaged their mental anguish. But the plain teaching of the Scriptures warrants us in the conclusion that the Christian does not enter into the joy of his Lord, or receive his reward, which is eternal life—Matt. 25: 31, 46; John 10: 28—until Christ, the great Life-giver, comes the second time and brings it with him.—Rev. 22: 12.

When the Christian dies he passes from the conscious to the unconscious state, which is represented under the beautiful figure of *sleep*; and being unconscious, is insensible of the passage of time. And as the little child who falls asleep in the evening and sleeps soundly until morning is virtually *at morning when he falls asleep*; so is the Christian, who falls asleep in Christ and is laid away in the grave, virtually at the resurrection morning, when he falls asleep in Christ. And does not here come in the very commonly received error that Christ *comes* to the person who dies, instead of the dead person remaining unconscious until the time that they be judged,—Rev. 11: 18?

But there is still further beauty in the figure of the Christian asleep in Christ. It is that he is to *wake up in the morning*; that he is to have part in the first resurrection, and come forth to life at the commencement of the Millennial Sabbath; while those of the opposite character will not have their resurrection until *evening*, or the close of the Sabbath, until the thousand years, that intervene between the first resurrection and the time of the living of the rest of the dead, have passed.—Rev. 20: 5. Hence, I conclude that *death* to the christian is a state of unconsciousness during the interim between the time of his death and the *morning* of the resurrection, when Christ comes to wake him up from his sleep, to call, him forth from his dusty bed, to dress him up in the habiliments of everlasting day, and reward him with endless life; while death to the opposite character is a state of unconsciousness during the time intervening between his death and the *evening* of the Millennial Sabbath, at the end of which he is called forth to receive his reward, which is the "second death," or everlasting destruction in its literal sense.

Who does not desire life rather than death? Who had not rather wake up in the *morning* and behold the dazzling splendor of the newly risen Sun of Righteousness, and enjoy the glories of the bright and blessed Sabbath of Millennial rest, than sleep in silence and unconsciousness during this blessed and glorious period, and finally come forth at the *close of the day*, to be consigned to everlasting oblivion?

S. P. C.

The Day of the Lord.

A LECTURE ON 2 PETER 3: 3–14.

BY JOSEPH A. SEISS, D. D.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," etc.—2 PET. 3: 3–14.

VI. But I pass to notice another topic. The apostle speaks of "*new heavens and a new earth, wherein dwelleth righteousness*" He seems to be delivering himself upon this point in the name of all his fellow-apostles. He speaks of this new order of things as the common christian expectation. I receive it, therefore, as a doctrine of christianity, that there are to be "new heavens and a new earth." Nay, the apostle goes further; he says that God himself has promised "new heavens and a new earth." Nor will it be hard to find the record of that promise. The word of the Lord, by Isaiah the prophet, (65: 17; 66: 22,) long ago was, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create." "For the new heavens and the new earth, which I will make, shall remain before me, saith the Lord." There has been a strong disposition in men, somehow, to spiritualize and explain away this promise, as every thing else relating to the kingdom to come. Some tell us that it is nothing but poetic figure. Let me assure you that it is literal reality. Peter quotes it as literal reality. When he speaks of "the heavens and the earth which are now," he means the literal heavens and earth. The burnings and loosenings of which he would have his readers stand in awe are literal burnings. The changes that he predicts are changes that are to occur in the material earth we stand on, and in the air we breathe, with no more figure about them than about the waters of the flood. And directly from these saddening desolations he passes to the subject of their reparation, connecting the promise of the new heavens and earth with the breaking down of the present heavens and earth, and fortifies himself against regrets over the one by the excellencies which he anticipates in the other. And if he is not speaking with equal literalness of both, it is useless to confide in the certainty of language. Besides, what are figurative heavens and earth in the place of the literal and real ones? and what can a spiritual reparation do for a natural desolation? Will a sweet word in the ear mend a rent in a garment? From all the terms, surroundings, and common laws of speech and association belonging to the case, the apostle can mean no other than a literal new heavens and earth. And what prophets announced, and Peter looked for, John in vision saw, not in symbol, but also in literal reality. Following immediately upon his description of the judgment-scenes we find this record:—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." (Rev. 21: 1.) I claim, therefore, that these new heavens and earth are to be, and that it is one of the consolations of a christian to expect them.

Nor are we to suppose that they will be quite other heavens and earth than those we have at present. Great changes are to be made, but not a new creation, separate and distinct from that which now is. Peter says of the world before the flood, that it "perished." But it was not the earth that perished. It was only the order and constitution of things upon it. It was the same earth after the flood that it was before, though somewhat altered in its configuration and inhabitants. And as the perishing in the one case is cited as corresponding to the dissolution and passing away in the other, I cannot but take the new heavens and earth to be, simply, the present heavens and earth *renewed*; that is, made new again,—brought back to their original excellence. The same law will, doubtless, hold alike in all departments of redemption, and the method in one be the same in all. Redemption has three territories: the soul, the body, and the material world, of which the body forms a part. In two of these, at least, it is not God's method to destroy the old and to put an entirely new creation in its place. "The new man" is simply the old man renewed, the same heart brought under new influences and put into a new condition. The risen and glorified body is the same corrupt and dying body we put into the grave, only transfigured and fashioned to another pattern, with new attributes. It is the same soul after regeneration that it was before regeneration, with the same inherent constitution. We call it "a new creature." We say, "old things have passed away, and behold all things have become new." But it was the same Paul after the scenes of Damascus as before; at least, as to all the elements of his constituent nature. The risen body of Christ was the same that was crucified, with even the nail-prints and the side-wound which it carried with it to the grave. It had new qualities and adaptations, but it was the same body. It is "this corruptible" that must put on incorruption, and "this mortal" that must put on immortality. And as in these two departments I conclude it will be in the only remaining one,—that the new heavens and earth are to be nothing more nor less than the present heavens and earth, subjected to new and regenerating influences, evolving new qualities, and adapting them to be the fit abode of the redeemed. Redeemed men can hardly be considered redeemed without that redemption being extended to the material world with which they are by essential nature so closely related. But I cannot conceive of a redeemed material world other than as of a redeemed man, in which the continuity of essential nature is simply modified, not broken. The Savior himself has also dropped a word upon this subject which sets it in a very clear light. It is found in Matt. 19: 28. He there refers his followers, for the reward of their sacrifices for his sake, to the time "when the Son of man shall sit in the throne of his glory." The Son of man is never spoken of as sitting, or to sit, on the throne of his glory, except at his coming at the end of the present order of things, usually called "the end of the world." And yet he calls this session upon his throne, and ending of the present world, and his administrations in that connection, "THE REGENERATION,"—the palingenesia—the renovation—the making of things new again. You know what this word *regeneration* means when applied to an individual and his personal experiences in christianity. It is the re-establishment of the reign of God in his heart, by the introduction of a new order of things into the one common nature which is the same under both. And such, according to the Savior, are to be the new heavens and earth: the old heavens and earth regenerated—made new again—by the introduction of another order of things. The regenerated man is the man in whose soul redemption has become effective; and the new heavens and earth are simply that condition of the material universe in which the groanings and travailings brought upon it by sin shall be relieved, and "the whole creation," that now is in pain, "delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. 8: 19–23.) Regeneration is not only for the soul, but for the body too; and also for the tainted air and suffering earth, which share with man the sad consequences of the fall. (Gen. 3: 17–19.) The regeneration of the soul we have now, by the power of the Holy Ghost. The regeneration of the body we shall have in the resurrection of the just. And the regeneration of the heavens and the earth is when Jesus shall enter upon his sublime dominion at his second coming, and shall bring about that "restitution of all things," of which all the prophets have spoken. (Acts 3: 21.)

And glorious and blessed heavens and earth they shall be. Not some dim ethereal realm, a mere gauzy nothing; not some cold dream-land, where all sensation is attenuated into a spiritual meagreness totally destitute of attractions for mortals; not a mere *state*, made up of certain unearthlinesses, of which no one can conceive and with which no one can sympathize; but a literal and material world, firm and ponderable as now, girthed and clothed with similar heavens, adorned with sunshine and showers, birds, trees, streams, melody, and flowers, where can be felt the grip of a friendly hand, the kiss of loving lips, and the warmths of living communion, the same as in that garden of beauty and innocence in which God and angels held converse with man, and nature, in the glow and perfection of its undamaged youth, did but mirror the goodness and glory of approving Heaven.

Nor do I hesitate to say that in these glorious heavens and earth shall all the ransomed have their happy home, with Jesus their Master dwelling in his own tabernacle among them, (Rev. 21: 34,) and filling out, by his grand and beneficent adminstrations there, the reality of that Golden Age which has been flitting up and down in the imaginations of good men, prophets, and poets of every period and every clime.

VII. There is yet another point contained in the text, to which I will briefly allude: I mean *the practical effect which the prospect of these great things of the day of the Lord should have upon us.* Some speak of inquiry into these subjects as mere speculation, wasteful of the energies and usefulness of the men who give attention to them, and productive of more mischief than good. Such people know not what they say. These subjects are the very heart and substance of evangelical prediction; and to turn away from them, is to take away largely from the Book of God, from the glory of our hopes, and from the life of christianity in the earth. The Scriptures everywhere rank them among the great potencies of the gospel, intended to subserve the most important practical results both as to the personal sanctification of believers and the success of the truth with the careless and the skeptical. Of this the text is an ample illustration. "Seeing then," says the holy apostle, "that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" What awakening and animating power he here ascribes to these contemplations. What adaptedness he thus assigns to these doctrines to give circumspection and softness to the steps of the saints, to purge levity and unholiness from their words, to inspire them for all the duties of godliness, and to carry their anticipations out among the scenes of that life of blessedness to which this world is but the vestibule! But he goes further than this. He not only beholds and acknowledges this great power in these themes to search and shake the soul, but he proceeds to put that power to practical use, as the mightiest instrument in his possession with which to ply his readers for their greater security and more certain salvation. Pointing to this great and terrible day of the Savior's coming, to the scenes of desolation which are to attend its introduction, and to the glories which it is to bring to the believing and faithful, and drawing from these the considerations with which to make his admonitions effective, he takes his stand in the presence of the whole Christian Church, and makes this as his select, last, and most solemn appeal—: "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."

A subject capable of such a use as this it is profane and blasphemous to stigmatize as a matter of mere speculation. Could any thing be more solemn, or touch more deeply upon the profoundest vitalities of religion? Let us, then, take it duly to heart, and so much the more as we see the day approaching. Happy that minister who shall fashion his exhortations to this apostolic model; and happy that man who shall model his expectations and his life according to this apostolic exhortation.

The grace of our Lord Jesus Christ be with you all. Amen.

LIFE.—Life is no speculative adventure with those who feel its value and duties. It has a deeper purpose, and its path becomes distinct and easy in proportion as it is earnestly and faithfully pursued. All ships on the ocean are not steamers or packets, but all, freight-bearers, fitted to their tasks, and the smallest shallop nobly fulfills its mission, while it pushes on towards its destined port, nor [illegible] because ships [illegible] to other points of the compass. Let man learn whether he is by nature a shallop or a ship, and then [illegible] his sail to the breeze.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, April 9, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o

☞ Do not fail to read Bro. Sheldon's article on, "Preach the Word." It is excellent. Just the thing for the times, and true to the letter. We hope the kind admonition will produce very happy results. o.

Wayside Notes.

Saturday, March 15th, we went to Lowell, Mass., and spent the Lord's day with the church in that city. They have recently hired a very convenient and commodious house, well located for meetings, and have an excellent prospect of success. The recent labors of Bro. Himes have been made a signal blessing to them. Their congregations are large, intelligent, and lovers of truth. Several from other churches have lately become interested in the "blessed hope."

We found a pleasant resting place at Bro. Daniel Churchill's. He has been a faithful laborer in the vineyard of the Lord, but is now out of health, and unable to preach.

Monday, 17th, we returned home, and on Tuesday left again for the interesting field of labor at Danielsonville, Ct., where we remained till Saturday, the 22nd. We found them in a very prosperous condition, under the labors of Bro. Carpenter. New ones had decided to be christians, and those who had recently started were doing well. During the week others gave their hearts to the Lord, and three more were baptized. Others requested prayers.

We have since heard from there, and learn that several others have been converted, and that the work is still onward. Some have been persuaded to be christians in whom we felt a deep interest, and who for years have been the subjects of many prayers. Praise the Lord for his goodness in bearing so long with those who abuse his mercies.

Saturday morning, 22nd, at 3 o'clock, A. M., we left D. for Castleton, Vt., where we arrived at 3 1-2 o'clock, P. M., and met an affectionate reception in Bro. Sherman's happy family, though somewhat saddened now by the poor health and absence of Sr. S. She is at the Water Cure in Northampton, Mass., under the care of Dr. Denniston, where it is hoped she will receive a permanent benefit.

Our meetings in Castleton have resulted in much good to the church, by increasing their faith, hope, and love. Backsliders have been reclaimed, and are again rejoicing in the Lord, with the expectation of seeing him soon.

Our last day at C. was one of much interest. Several came in from other places, and were much refreshed. We shall expect to see a large representation in the kingdom from this section of country. We closed our meetings Lord's-day evening around the table of the Lord, in hope of soon being at the marriage supper of the Lamb.

Monday, March 31st, we bid adieu to the warm hearts and cold snows, for it looks just like the middle of winter. The snow is very dense, and between two and three feet deep. It was snowing when we left, with a fair prospect of sleighing for a month to come. We learn that in some parts of the State some seven feet of snow have fallen during the winter.

On our way, while at Rutland, we met Bro. M. Batchelor just returning from Pownal, Vt., where he had spent the Lord's day. He feels it duty to travel more than he has done for the last few years, and try to arouse men to prepare for the great day of the Lord, which must soon open upon an astonished world.—o.

"Then shall the end come."

The declaration is made by the Savior in connection with his answer to the question in the third verse, "What shall be the sign of thy coming, and of the end of the world?"—"Then shall the end come." When? After "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." *Query.* Has that time arrived? According to the testimony of men best qualified to judge, it has, so far as they can decide. J. O. Choules, author of the most important work ever published on missionary operations, who has given an account of missions from the age of the apostles to the present period, when asked if he knew of any nation that had not received the gospel, replied that he knew of none. Mr. James, agent of the American Bible Society gave a similar answer. Nathan Bangs, who for many years stood at the head of the missionary movement among the Methodists, was asked, in 1842 if he knew of any nation that had not heard the gospel? He replied that he thought there was a tribe of Indians on the north-west coast of North America which had not heard it. As this was nearly twenty years since, it is more than probable, they have heard it before now.

We are sometimes told by uninformed persons, that *China* has never heard the gospel. For the benefit of those who labor under this mistake, we will give a few facts.

In 1807, the "London Missionary Society" commenced operations in China. In 1827, the "Netherland Missionary Society" opened a station; and in 1829 the "American Board of Missions" entered the same field. In 1834, the American Baptists joined their efforts; in 1835, the Protestant Episcopal church of America commenced their labors; and in 1837, to 1853, thirteen other missionary societies have established stations in the same country. In forty-six years, these twenty societies have sent to China one hundred and eighty-eight missionaries. The total number of years of labor in this field, by all these missionaries, is *four hundred and fifty-seven.*

From these facts it will be clearly seen that it cannot be truly said that *China* has not heard the gospel. Hence it is evident from the combination of testimony, that the *end* must come *soon.* Let us be *ready*.—o.

Short Articles.

We clip the following from the *Herald of Gospel Liberty*, published in Newburyport, Mass., because we would say the same thing to our contributors:—

"Shorten! shorten! Brethren, shorten! We must have variety, spice, pepper, solid, powerful, emotional, argumentative, didactive, sublime, flowery, musical, and all must be truthful. A half or two-thirds of a column is all sufficient to be readily read. Short articles, plainly written, will take precedence. Please cut down, brethren, let your motto be 'much in little.'"

Remember, the *short* articles are read first, and with the most interest. If the subject is such that it cannot be put into *one* short article, make two or more of it; having each one independent in *itself*, as far as possible. It would add interest to a *series* of articles, if each one appeared with a new *heading.* This would remove the objection that some have to long-continued articles; for in this case, the heading would indicate something new, and would secure a reading, when the old heading would be a sufficient reason for many to neglect it entirely.

This is the day when people wish to come at things in a short-hand way. Let all express their ideas in as few words as possible, and have the matter plain, if they wish to accomplish the greatest amount of good in the most pleasing manner.—o.

Bro. Howell's Likeness.

We have just received some very fine photographic likenesses of our dear brother Howell, who is now sleeping in Jesus. They are about six inches in length, and five wide. Price, ONE DOLLAR. Those who purchase will confer a favor on Sr. Howell, besides getting a likeness of a good man, whose earnest labors in the vineyard of the Lord have been made the means of a great benefit to many souls. We can truthfully say, his is the likeness of a *good man.*

These photographs are also for sale at Sandy Hill, N. Y., by Sr. Lucinda Howell, companion of the deceased.—o.

THE EARNEST CHRISTIAN, AND GOLDEN RULE.—These two excellent periodicals were married the first of last January, and have formed a very happy union. They walk together because agreed. They are united on christian principles, to defend an *earnest* christianity, and oppose sin in all its forms. We consider it the best religious monthly with which we are acquainted. One number is of more *real value* than all the Harper and Atlantic monthlies of the day. It is now published by Benjamin S. Roberts, Buffalo, N. Y., for $1 a year. Bro. Roberts is the editor, and Bro. D. S. Newton Corresponding Editor. Each number contains thirty-two octavo pages. If any of our readers wish a *good* monthly, we recommend this to their attention.—o.

"A TRACT FOR THE TIMES."—Bro. Wm. Shepherd has just issued a new tract, entitled:—

"Analogy of the first and second advent—general apostasy of the church; or, christendom demonstrated—her affinity with the world manifest—her position relative to the second coming of Christ similar to that occupied by the Jewish church on his first coming—many striking features of similarity considered—a notable sign in the ecclesiastical heavens portentous of the speedy fulfillment of the times of the Gentiles—the end of the world, *aion*, or age—the utter abolishment and removal of the present economy, both civil and ecclesiastical—the coming and kingdom of Jesus Christ at hand." Price 8 cents single copy, 65 cents per dozen, $4 00 per hundred. Postage 1 cent.—o.

The State of Europe.

The war clouds are hanging heavily over the eastern continent, with no prospect of removal till after a *terrible* storm. The great PREPARATION continues, and men tremble in view of the coming conflict of the embattled nations. A late writer in the Boston *Post* says:—o.

"Hungry workmen, in procession, parade the streets of Liverpool and Paris; in the French Legislative body, a serious quarrel is springing up with the Emperor, which may ere long lead to another *coup*; at Rome, all was alarm, under an apprehension of a 'popular demonstration,' in consequence of which the French garrison had been placed under arms, the Corso closed, and the Papal troops confined to the barracks. In Greece, a rebellion is in full blast, and in Turkey, its next door neighbor, the Turks and Christians have just been having a free fight, resulting in the sacrifice, some reports say, of a thousand lives. With troubles thus all round—in the old world—we do not know that even with rebellion on our hands, the United States is not, after all, about the quietest place on earth for a Peace-Society man to dwell in."

The Conference.

The Boston Conference, which commenced the 26th ult., was another illustration of the common interest felt by the brethren in the cause that for so many years has engrossed their attention. And it is well that so much interest should be manifested on this occasion, because, aside from the common faith, this with the annual reunions of Wilbraham, and our periodicals, constitute in a great measure the bonds distinctive of the cause. The weather was pleasant, and although the meeting was somewhat earlier in the season than formerly, the attendance was large,—brethren coming from the East, West, North and South, as in former times.

Among the preachers present were Brethren Boutell, Couch, Wendell, Storrs, Munger, J. S. White, Joseph White, W. S. Campbell, A Higgins, Brown, Britton, Gladding, Burbank, W. Pratt, Manning, Flagg, Curry, Ladd, Simpson, Pinkham, Muhlig, Clapp, Berick, Hastings, Churchill, E. Burnham, McCandis, Piper, Morgan, and others. Bro. Grant and others were hindered from attending by previous engagements. Others, who had in former years delighted in the company of their brethren, have gone to their rest. Among these, none are more truly lamented than the eminently logical, and whole-souled christian man, Brother John Howell, better known by some as being the late pastor of the church of Poultney. But these we count among the blessed dead, who rest from their labors, and their works do follow them.

Without any formal transaction of business, the time was occupied by the cheering reports and exhortations of various brethren, with stirring, practical sermons, —there being three sermons daily, with prayer and conference meetings interspersed. Preaching during the meeting by Brethren Wendell, Pratt, Curry, Boutell, Flagg, Berick, Storrs, Britton, and Hastings. It was cheering to hear these brethren, each in his peculiar style, bringing out the grand truths of the blessed "Gospel of the Kingdom." The sermons of most of these brethren were practical, and full of truths relating to the near coming of the Lord. There was not much of the pedantic, or bombastic; but we should say the discourses were chiefly distinguished by earnest, christian common sense,—an element that always strikes fire when brought in contact with honest hearts. It is the basis of the best eloquence of the world, but an element, alas! too seldom met with. Bro. Berick gave a deeply interesting discourse on the Prophecies. Bro. Curry preached a sermon marked by its peculiar earnest zeal, and apt and frequently brilliant illustrations. But no illustrations were made with more telling effect, than by Bro. Boutell in relating the following incident.

Being the fellow guest of a Methodist preacher on a certain occasion, the subject of christian faith came, with other matters, to be the theme of discussion. You think, said the Methodist brother, the regenerated earth is to be the future abode of the immortalized saints, while I do not know where it is to be. I think my faith is the most sublime, inasmuch as I am to go where Christ goes, and be where Christ is, and that is enough for me. Suppose a man asks a lady to be his consort in life; she asks concerning his estate, if he has one, where it is? &c. In reply to this, she is told this need not trouble her; where he goes she shall go, where he is she shall be. Now, said the Rev. brother, is not this woman's faith more sublime in accepting the hand of her lover, than hers who must know all about his estates, and marries them when she marries the man? Just the illustration wanted, said Bro. Boutell. Natural and revealed religion agree. What is so eminently natural and becoming in your illustration is the very fact in my faith. As I would think that marriage more felicitous where the man could say, I have the richest lands, the most elegant mansion, with lawns, gardens, and choice fruits, in a salubrious climate, with the most beautiful scenery surrounding all, and this in the midst of the most intelligent and kind of neighbors,—as I think this would be a happier circumstance to all parties concerned than would be the other case, other things being equal, so also I think my faith is better adapted to the apprehensions of the human mind than yours; and this seems to me to be the view everywhere in the Scriptures. You have talked and sung with the venerable Watts about the place

"Beyond the bounds of time and space;
Remove me to that heavenly place,
The saints secure abode."

And yet you and I know there is no getting beyond the bounds of time and space. In fine, your faith in the future, if it can be defined, is vague and etherial, while mine is definite and tangible. Christ, who has espoused the church unto himself, has informed us of all these matters. He said the "meek shall inherit the earth." He has told us in his "Father's house are many mansions." In the Rev. he has informed us how brilliant they are, and talked of the river and trees of life that are there. He has informed us there shall be a "Restitution of all things, spoken of by all the holy prophets"; that the New Jerusalem is to come "down from God out of heaven"; and finally that these great and unspeakably glorious things are to be realized when he makes his second advent. Therefore we "look for the resurrection of the dead, and the life of *the world to come*"; while you look for death as "the gate to endless joys," to be realized how and where it does not matter. We have for our encouragement all the pilgrim fathers who desired a "better country," and "looked for a city that hath foundations." If they had respect unto the recompense of reward, we assure you it is sufficiently "sublime" for us to hope for the same things.

Eld. Storrs preached on his peculiar views concerning the wicked dead, who, with all their offspring, (that have never come to the years of understanding and been converted) he thinks will not be included in the resurrection. For some reason, which we believe to be a zeal for sound doctrine, his views were not reciprocated except by a very few; but, on the contrary, were most earnestly opposed, in public and private.

On Saturday afternoon, Bro. Hastings delivered a somewhat lengthy and able discourse on the doctrine of the resurrection, showing in the most incontrovertible manner that there will be "a resurrection of both the just and unjust"; that "all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation"; that "they that hear shall live."

Upon the whole, we trust we have much reason to hope God's people have been strengthened as the result of this meeting, and made better ready for the final gathering about to be realized by the Church universal. God grant the gathering angels may call for us all in that day.—M.

Reverend.

In answer to repeated inquiries concerning the use of this word, we have consented to say, among the reasons for its use are, first, it is common and quite becoming. A young lad is called "Master"—a lass is called "Miss"—a man "Mister"—a deacon is addressed as "Deacon"—the second officers in rank in the Presbyterian Church, and Mormon preachers of all classes, young or old, are called "Elders"—a physician is called "Doctor"—and all this without the special requirement of law, civil or divine. It is so by common consent. The same rule may apply to the use of the term Reverend. Much may be owing to taste, some choosing such common-place civilities as cost nothing, and yet are calculated to do much toward making society cheerful; while others prefer to be blunt, or as they say, "like the Quakers, plain." To be common-place is perhaps the best rule in these matters; avoiding "French airs" on the one hand, and the studied, prudish monkery of the "more holy than thou" on the other. To call young preachers, not yet twenty years old, "Elder"—which means a man of advanced years, or ecclesiastically a *father*—is felt by some to be slightly unbecoming, and is certainly without the authority of a divine command.

But a much more weighty reason is found in the fact that the word intelligently used expresses at least a measure of respect. See Webster. This is quite in keeping with the mind of the inspired apostle, who gave command concerning this class of laborers in God's vineyard—"to *esteem them very highly in love* for their work's sake." The word Reverend, properly used, expresses no more than this.

We have little sympathy for the spirit of this age which seeks to degrade the office and work of the ministry. St. Paul sought to magnify it; but in this day it is of less esteem than that of a common professor or lecturer in a college. True, there are many moral delinquencies amongst this class of men, and sometimes downright rascalities—matters that when discovered, should receive the treatment they deserve. But, while it is the part of the infidel and the hypocrite to rejoice in such things—(for "misery loves company")—it is rather the part of a Christian to grieve and lament, and pray God for the recovery of the apostate. At all events it in no wise follows that the true-hearted merit any less esteem because of the moral derelictions of others. This is an irreverent age. Children do not respect their parents; and men of mature minds feel little respect for any body or any thing save themselves. It is seen in the family, in the State, the Church, and toward God; and may Heaven forbid that, by the removal of one ancient, time-honored custom, we should help this lawless form of ungodliness. "These . . . despise dominion, and speak evil of dignities. Yet Michael the archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." They are to perish in "the gainsaying of Core." (See Num. 16.)

It is sometimes said by those who never thought seriously upon the matter, that the Psalmist has so used the term that it cannot be applied to any other than God. "Holy and reverend is his name." But this expression proves nothing in this direction, or else it proves too much. First, it is observed that it is an adjective, and not a noun; hence is no assumption of a title applying exclusively to God. Second, it proves too much; for by the same logic no man should be holy, for in the same sentence it is said, holy is His name. "Holy brethren," is the right address of New Testament brethren. To all this we may add, we have found there can be as much of pride, bigotry, spiritual tyranny, in fine, as much of the demi-god under a Quaker hat, or the garb of an Elder, as that of a man sometimes called Reverend. Therefore we use the word.—M.

Biographical Sketches.—No. 3.

JOSEPH WOLFE.

Joseph Wolfe was born in Weilersbach, near Bamberg, Bavaria, 1796. His father was a Jewish Rabbi. According to the custom of the times, young Wolfe was put to a Christian or Gentile school for his education. The following is his account of his impressions with reference to Christianity. Finding a devoted Christian in a barber of Halle, where he now resided—a Lutheran—he says:—"I went into the dwelling of the barber, and conversed with him about our Messiah, whom I expected every day, who would build again the temple of Jerusalem. The barber and his wife, who were true Christians, heard me with patience and compassion. Then he said to me, 'O! my dear child, you do not know the true Messiah. Jesus Christ, whom your ancestors did crucify, was the true Messiah; but your ancestors always expected an earthly kingdom, and not a heavenly one; and therefore they killed him, as likewise they did the prophets, and, if you would read without prejudice your own prophets, you would be convinced.' I was eight years old. I was confounded when I heard them thus speak. Without being able at the time to read the prophets well, I believed what the barber told me, and said to myself, It is true that the Jews have killed and persecuted prophets, because my father himself told me so; perhaps Jesus Christ was killed innocent." A few days after he went to a Lutheran clergyman, and declared his intention to become a Christian, but was put off by the minister on account of his youth. He says, "I told nothing of these circumstances to my father, because I feared punishment."

He was continued at the school in Halle and made good progress in his studies, specially in Latin, Greek, and Hebrew. Mentions special benefit received from the Protestant Professor Knapp, teacher of Divinity. His sentiments becoming known, he began to receive persecution from the Jews, on which account he left Halle and went to Prague, in Bohemia; but failing to find the opportunities for study that he wished, he went on to Vienna, being yet not fifteen years of age. Went from thence to Presburg, in Hungary, and afterward returned to Vienna in great penury. Here he was providentially cared for by an officer of the Austrian army. He says:—"His lady gave me the New Testament and the Prophets; I read them, and prayed with great devotion to our Lord that he would help me, so that I might be baptized and become a faithful preacher of his gospel." In Austria he fell in with the Roman Catholics, and tarried awhile at a Monastery, pursuing his studies meanwhile with a view to the ministry. But though under the care of the Romanists, he sought opportunity to converse likewise with learned Protestants. The following will give some idea of his progress in this direction, though not very favorable to his learning the way of life; nor is the picture a very flattering one to such in the Protestant world as boast that, with the march of education, the world must soon be converted. And yet are there not many similar learned men in every part of Christendom? He says, in W—, "I came to one of the most learned men in that city, who conversed with me about religion, and said he had great respect for the Christian religion, because it was the true natural religion; but that he thought the religion of the Hindoos in certain points more perfect than Christ's religion, for they considered the beasts and flowers as their brethren." Another of their learned men said, "If you believe a revelation which passes the human understanding, I would counsel you to embrace the Catholic faith; but when you are a naturalist, as I am, I counsel you to embrace our Protestant religion, because Protestantism corresponds to the human nature." And yet the young Jew thinks he "found only two old women in that city who were true Christians."

In this manner he continues his studies, most favorably impressed with the kindness he was experiencing at the hands of his Roman friends, until we find him finally on his way to Rome to complete his education, be baptised into the Christian religion, and take orders as a Romish priest. At Basle, Switzerland, he met Madame Krudener, who said to him, "The Gospel must be always your holy guide; the cross of Christ must educate you; you must banish from your mind every uncharitable spirit. *The Lion of Judah will soon appear among his elect who have heard his voice.*" Perhaps this was his first impression that "the Lion of Judah will soon appear." He continues reading the Scriptures until he reaches Rome, where he meets with a warm welcome from Cardinal Litta, and other Church functionaries; is introduced to the Pope, who, he says, received him as a father receives a son. It is probable that this was owing not only to the fact of his being a convert to their faith, but also to the great proficiency he had made in his studies, and the promise he gave of being a master of learning if placed in favorable circumstances. This was certified by numerous testimonials he had brought with him from Germany.

But he had not been at Rome long before he became convinced there were many shades of difference between Catholicism as exhibited in the vicinity of Protestantism in Germany and Rome. He found himself one day in an angry dispute with some of the Professors of his college concerning the infallibility of the Pope. He said to them, "The Catholics in Germany do not believe it." Cardinal Litta said to him, "You must not dispute about this subject until you have finished your studies. You will be persuaded of the Pope's infallibility when you have heard the reasons." He adds, "For a long time I obeyed the Cardinal's injunction; but when I heard them one day call the Pope God, and heard this title defended by the most learned men of Rome, who told me that he merits such a title, because he has power not only upon the earth, but likewise over purgatory, and in heaven, and because what ever the Pope absolves in the earth is absolved in heaven, and that they call the Pope *God upon earth* on account of his power to sanctify and beatify,—when I heard such arguments as these, I understood Paul's words, 'He as God sitteth in the temple of God, showing himself that he is God'; and I could no longer abstain from protesting against such an idolatrous opinion, and exclaimed, The Pope is a man as I am, the Pope is dust of the earth as I am."

Though not yet ready to break away from Rome, he says he continued to apply himself to the Scriptures, and neglected scholastic Theology; wrote several letters to his friends, among whom he now numbered several English gentlemen who were at Rome, and whose acquaintance he had providentially made. Among these he mentions Mr. Drummond, General Macauley, Mr. Hallyburton, and Lord Calthorpe. Of the Pope's Bull against "Baron Wessenberg, a pious and learned man," he observes, "I added that I could not but approve the conduct of the Duke; and that the power of the Court of Rome would surely sink if it did not act with more prudence and meekness. And I reminded them that we now live in the nineteenth century, and not in the eleventh." A worthy suggestion evidently, which Pius IX., as well as Pius VII., might profit by noticing. At Rome also he found two Irish gentlemen, "who," he says, "told me that there were good Christians amongst the Quakers, and the Methodists, and other denominations in England." Continuing to read the Scriptures, and consequently becoming disaffected with the Papacy in ratio with his drinking in the spirit of the Gospel, it was not long before he found his stay in Rome was at his peril. He wrote some letters to his friends, which were intercepted by the Inquisition, and which greatly increased his danger; when suddenly he found himself a prisoner *ipso facto*, or, to use his own words, "compelled to stay three hours in the house of an advocate of the Inquisition, where I was watched by a little dwarf, without having permission to see any of my friends till the post coach came to the door, about twelve o'clock at night," when he left for Vienna.

December, 1818, finds Wolfe twenty-three years of age, when he enters the Ligorian Convent at Valsainte, Switzerland, still hoping to find what he wished among the Romanists. But the following gives indication of the state of his mind, and that God was eminently qualifying this large-hearted Christian young man for an important work, though leading him in a way he "knew not":—"My health was not good from the first moment that I received the religious habit; the desire of reading the Scriptures returned, and in five months I read the whole of the word of God for the first time in Latin, notwithstanding all the obstacles which they opposed to me. The Rector said to me, 'God will surely condemn you for your obstinate reading of the Scriptures; for Christian virtue consists in obedience to superiors.' I was so afflicted that I could neither eat, drink, or sleep; an internal voice said to me without ceasing, 'Leave this convent, and preach the gospel of Christ to your brethren.' . . . . I employed seven hours daily in teaching the students Latin, Greek, and German; but in the midst of my teaching, the desire of preaching the gospel, not only to my brethren, but likewise to the Mahomedans, kept possession of my heart, and drops of sweat from anguish fell from my face, so that all my pupils observed it." On the one hand was the Church with the Pope; on the other was the Gospel with Christ. Wolfe, like Luther, seeing these were not blended, chose the Gospel and Christ.

June, 1819, finds him with letters of introduction to several gentlemen in London, England. Being favorably received, he was commended to the "London Society for promoting Christianity among the Jews." Set himself to the study of the Oriental languages, under Professor Lee, Cambridge, and subsequently at Stansted. In the [illegible] summer of 1821 he set sail for Jerusalem by way of Gibraltar, Malta, and Alexandria. Returned to Malta after about eighteen months; from whence he sailed for Palestine the second time in the beginning of 1823; since which he has traveled more miles, perhaps, and preached in more different languages, than any other living missionary of the cross of Christ. His labors as Missionary have been, according to his published Journals, (to which we are indebted for these items,) "in Egypt, Palestine, on the Red Sea, Mesopotamia, the Crimea, Constantinople, throughout the Ottoman Empire, in Armenia, Persia, Khorrosaun, Toorkestaun, Bokhara, Balkh, Cabool in Affghanistaun, the Himmalayah Mountains, Cashmere, Hindoostaun, the Coast of Abyssinia, Yemen, and Thibet," beside traveling and preaching in Holland, Scotland, and Ireland, and to some extent in the United States of America.

We have already conceived some idea of this man's robust Christianity and self-devotion to Christ, together with his high attainments as a scholar and linguist; and it only remains for us in this place to notice a few incidents in his missionary life as illustrations of his Christian zeal, independence and faithfulness in proclaiming the coming of the Messiah. A Journalist has said, "No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ than has this well known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory." Of his design he says:—"It was my earnest desire to make known to my brethren of the Jewish nation Jesus Christ, the Son of God and rightful heir to David's throne; whose kingdom shall extend itself from the rising of the sun to the going down thereof; and, encouraged by the example of St Paul (Rom. 15 : 25), to preach the tidings of salvation in those places where the pure light of the Gospel does not shine."—M.

(To be continued.)

For the Crisis.

"Thrilling and Instructive Developments."

This is the title of the coming work by Elder (late Abbe) M. B. Czechowski. Thrilling indeed, and wonderful almost beyond belief, were not the truthfulness of the author established beyond a doubt; and certainly most instructive. Tears have flowed from mine own eyes as I followed, in imagination, the hunted fugitive through woods and wilds, and marked the traces of his bleeding feet amid the snow-filled ravines of the Carpathean mountains, as he fled before the destroyer of liberty and light.

Ten years ago Mr. Czechowski (whom all true christians might gladly call "brother") landed in New York and became attached to the Baptist church, among many of whose ministers he is held in great affection and respect, and was assigned a mission along the U. S. and Canada line. He has now a firm and ardent faith in the fulfillment of prophecy and the literal and speedy coming of Christ.

Very soon (say in two weeks) those who desire it may have an opportunity of reading his deeply interesting experience as a Roman Catholic priest, and the trials which beset him in his anxious search after a pure gospel. A further notice will be given the friends when the book is ready and the price determined on.

JOHN F. COTTON.

For the Crisis.

The Maine Mission Funds.

Although our mission work has thus far prospered finely, under the blessing of God, and bids fair to sustain itself when once placed on proper footing for its work, yet it is duty to notify its supporters and friends of its condition and wants, that they may calculate and act according to the necessity of the case. We have purchased a team at an expense of one hundred dollars. I have paid out about forty dollars more than I have collected, and borrowed the money to do so. I have also pledged myself for thirty dollars more, which I must soon pay. I am not a man of money, nor able to earn much. I am treasurer and chairman of the Mission Board, and am therefore obligated to take a responsible part, and should also report progress. Will the brethren who wish to aid the mission, send in their mites to replenish the treasury, and relieve me? We shall soon need a wagon. How shall we get it?

I. C. WELLCOME, Treasurer.

Richmond, Me., March 16. '62.

For the Crisis.

Inquiries.

BRN. GRANT AND MORGAN:—I have a few questions to ask; as I am being questioned almost daily concerning the title "Reverend," as used in the Crisis.

Is it right to apply, as a title, the word "Reverend" to preachers?

2. Is it right to assume it?
3. Does it savor of humility?
4. Did Jesus or his apostles assume it themselves, or apply it to others?

I do not wish to find fault, but this is a source of grief to many of the brethren and sisters; and can it not be dispensed with as well as not? Brethren, I mean to co-operate with you in the great work of the Lord, and not complain to others about you, but tell you what I think. Do not think that I am opposed to you. I am with [illegible]

For the Crisis.

To the Friends.—Removal.

Dear Bro. Grant:—Allow me to say through your columns that, after many months of prayerful inquiry as to the will of God and the path of duty, I have concluded to remove to *Boston*. As this may be news to you, and as I have only to-day come to this conclusion, I will give some reasons why I think it may be the will of God that I do so.

Two years ago, when my health was shattered by exposure, labor, anxiety, and personal abuse in Rochester, N. Y., I found that my congested lungs could not endure the exceedingly trying air of that locality, and the chilling lake winds that are so mortal to persons of consumptive tendencies. By the good providence of God, and the kindness of friends, whose deeds I shall not soon forget, and who I pray may not lose their reward, I was provided with a resting place in Providence, which city received my preference on account of the very mild climate and general healthfulness of the location. I accordingly removed thither, and was associated in labor there with my beloved Bro. Joseph D. Brown, with the understanding that I was under no obligation to *stay* except I chose, and they were under no obligation to pay me further than they chose. I have accordingly remained there till now, with some benefit to my health, and not entirely without fruit among the people. I have, however, preached there but little, as I have felt it duty to labor largely in new or neglected fields, and I have endeavored to "occupy" till the Master shall come.

My publishing and writing during the last two years speaks for itself. I have not done what I desired, but what I could. May God have mercy upon me an unprofitable servant. For the last year or two I have been laboring to free myself from the work of publishing entirely, that I might preach the word without distraction, and escape some of the labor which was too much for my strength. I at one time made arrangements for the issue of my books by a New York publishing house, and hoped to have transferred my tract issues to the "Christian Publication Society," and then I could have roamed among the healthful scenes of the country, and sought over hills and vales the lost sheep that are scattered in the wilderness. Failing, however, to relieve myself from the publication of tracts, I am thrown back once more into my old position, preaching and publishing as usual, until some other way shall be opened. During all the past nine or ten years in which I have been engaged in the publication of books and tracts, I have never been able to have my work done in the vicinity of home. Hence I have probably traveled hundreds or thousands of miles, and been absent from home months every year, simply because I could not get my work done at home, and had to visit New York or Philadelphia for that purpose. In addition to this, I have traveled and preached so largely that I have had but a very few weeks in a year that I could devote to home, to study, or to writing. For some time I have felt if I must continue to publish, I should be obliged to locate myself in some city where I could attend to the manufacture of my books while at home; or else I should go entirely into the country, and rest amid the quiet of rural life.

At length I have decided. If the Lord will, I move to Boston. I have been left free to act in the fear of God. I have had no calls from any churches, no salaries to lose or gain, no pledges, subscriptions, or anything else to depend upon but God. I trust I have not mistaken my duty. I am not pledged, bought, bargained for, hired, mortgaged, or owned by anybody but Jesus my Lord. I know I incur an increase of expense in my removal, but I trust that God's providence will supply all my needs. I shall yet travel and preach when and where duty may call and strength permit, and trust I shall still be as before bound to no sect, or clique, or party, but "a companion of all them that fear God," a christian, a mere christian, and nothing more; believing that he that doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother. I purpose, if it please God, to rest a little, and hope that my health will continue to improve as much as heretofore. I propose also to demonstrate, what I have long preached, that books and tracts can be published at much cheaper rates than is generally supposed, and that I can do it if I can but have a favorable location and a fair chance. I have already undersold the tract societies on tracts, but I propose to do more soon.

To the brethren at the West and elsewhere I would say, I had thought of visiting you the coming year. Whether I can do so now is with the Lord. But I will try and make some "cartridges" for you, and send you tracts as usual, with or without price, and that in larger quantities than before, if the good Lord so provide and permit. Be sure my sympathies are with you, and I shall be glad to see the day when I can go forth in vigorous strength and health to preach the gospel of the kingdom of God. I trust our time of toil will not be long, and ere we are *ready* the Master may be upon us. O that in that day we may be found worthy to see our Savior's face with gladness, and enter into our Master's joy. Let us gird ourselves for labor. Let us work—not for self, not for sect, but for God, for Christ, and for humanity. May God give us large hearts, full of divine love, and by the inworking of his Spirit, cause us to *work out* our own salvation with fear and trembling, "according to the working that *worketh in us mightily*."

I must beg the indulgence of *many* friends whose welcome letters I have no time as yet to answer; and must request that in future they will direct their correspondence to me at Boston, Mass. I remain, dear brethren and sisters, yours in hope of eternal life. H. L. Hastings.

Providence, R. I., March, '62.

For the Crisis.

Campmeeting.

As some of our brethren think a Campmeeting further east than Wilbraham would serve many better in these hard times, Bro. Munger proposes the first Monday in June for this meeting, and I think very favorably of the time. New Market Junction, N. H., is the place, if we can get it. What say brethren? Is there any objection? L. Boutell.

For the Crisis.

The Resurrection.

Bro. Grant:—We hear but little of late upon this consummation of the christian's hope. We wish our preachers would say more on the subject, it is so well calculated to cheer the hearts of the weary pilgrims in their lonely journey. All our hopes depend on Christ and the *resurrection*. In these days of fables, some are turning away from the hope of the apostle, "that there shall be a resurrection of the *dead*, both of the just and unjust."

D. N. Smith.

Correspondence.

From Bro. H. Munger.

Bro. Grant:—I have just returned from bombarding that strongly fortified place,—Plainville, Ct. I thought the news of success would be cheering to one that made the first attack. I commenced Thursday, March 13th, with little effect through the week. On Sunday, a shell burst and wounded a number. Being pressed to remain three days longer, I consented, and held the meetings in the hall. Thursday, the Methodist house was open, and three rose for prayers,—all members of the Congregationalist Church.

Friday evening, three were blessed. The news spread like fire. Saturday, two Baptists confessed their faith. I had to take up my appointment at Hartford, and stay over the second Sabbath. Bro. Morgan sent to see if the Baptists would lend their baptizing dresses. They were willing, saying they had not been used for years, and needed wetting.

Sunday forenoon another bomb burst, wounding others. At one o'clock we went to the water for baptism, near the depot. There was a general turnout, you may depend. I baptized five, and the last one was a Congregationalist sister. As soon as she was resurrected, she shouted, and lost her strength. God baptized her in such a manner that her face shone like an angel from glory. I staid in the water, and let the congregation look at her. You better believe she was handsome. This sight set us all to praising God. When she could walk, we started for shore,—she warning the people, and shouting. When I got ashore, I pronounced the benediction. At that moment, a man jumped down from the bank, saying, "Hold on! I ca'n't stand this," taking his coat off at the same time, and coming to me crying, "Baptize me." I led him down and baptized him. God blessed him, and he came out glorifying God, saying to his old comrades, "You must all come to it to be saved." This was the heaviest bomb yet. He had two daughters and a son. One had a family,—all crying. God worked, you may depend. This man had on his best Sunday suit, as he did not think of being baptized. He had been sprinkled when he joined the church. Hundreds went away solemnly convicted.

In the evening there were more than could get into the house. There was a solemn feeling.

Chicopee Falls, Mass., March 25, '62.

From Sr. F. B. W. Chapman.

Dear Brothers and Sisters:—It rejoices our hearts from week to week to hear of the prosperity of Zion in other places; would that the children of God would arise from their slumbers in this place, and use their spiritual weapons in striving to save sinners from destruction.

I still enjoy the remembrance of the week I passed last Spring at the Conference in Boston. It was a great refreshment to me. I can truly say *Amen* to dear Brother Brewer,—

"I'm growing old."

All my dear children sleep in Jesus, and my heart's desire is to be ready for the resurrection morning, when

"The morning stars shall sing,—
The ransomed find a home;
O! then shall I be young,
From mortal ills be free,
With Christ my living Head
Share immortality."

I sympathise with what dear Bro. Henry Pratt sang at the prayer meetings last Spring,—

"For the exiled captives sigh for home,
There's a wail on every breeze;
Let the reapers come with a harvest song,
And bind up the golden sheaves."

Your sister in Christ.

Nashua, N. H., Mar. 13, 1862.

Obituary Notices.

Fell asleep in Jesus, March 16th, 1862, Benj. T. Weaver, of Palmer, Three Rivers, Mass., aged sixty-one years, three months and seventeen days.

Father (for such relation he was to the writer) was born in Palmer, in the year 1800—was converted to God in the year 1831, and joined the Baptist Church in Hardwick with his wife, where they remained until 1844, when they identified themselves with the Advent body. He has ever been a consistent christian, a living epistle, known and read of all men; not conforming to the world, but transformed by the renewing of his mind. His main theme was the coming of the Lord. He was a firm believer in the sleep of the saints and of the resurrection of the just and unjust, and longed for the time to come when he should behold the face of his loved companion, who fell asleep in Jesus in the spring of 1854. At that time there were ten children left without a mother, the youngest but three years old. All have not been together since that time until the occasion of their father's funeral. He has left ten children (five of whom are married) and a wife who deeply mourn his loss, but we mourn not as those who have no hope, feeling confident that if we are faithful and endure unto the end, we shall then see father and mother, not with the pale face we last looked upon, but with immortal youth and beauty, never more to die. Glory to God! Come, Lord Jesus, and come quickly!

Father was brought to North Dana, where we took the last look of our dear parent. Bro. R. Wendell gave us a comforting discourse from 1 Thess. 4. 18, at the Union Church.

Farewell, then, our dearest father,
Till the last loud trump shall sound;
Then with joy we shall behold thee,
Though thou sleepest in the ground.

Geo. A. Streeter.

In Burrville, Ct., Feb. 16th, of diphtheria, at the residence of Chauncey E. Messenger, Joel W. Northrup, aged twenty-nine years. [On Feb. 19th, of diphtheria, Edward Wells, son of Chauncey E. Messenger, aged two years and three months.

On March 6th, of diphtheria, Caroline A., wife of Chauncey E. Messenger, aged twenty-one years.

On March 16th, of diphtheria, Alfred Allen, son of Chauncey E. Messenger, aged eleven months and sixteen days.

The above all died at the same house. The father is the only survivor of a family of five. Bro. Messenger's father and two sisters died of typhoid fever some few years ago at the same house, all within the short space of two weeks and three days.

ON THE DEATH OF THE FAMILY OF CHAUNCEY E. MESSENGER.

A few short, fleeting years have quickly fled,
Since with a father thou wast called to part,
Two sisters, too, were numbered with the dead,
Yet now a heavier grief doth press thy heart.

They all have gone, and thou art left alone,
Thou couldst not stay the fatal shaft of death;
Thy wife, thy children, and the widow's son,
Have fall'n beneath his blasting, with'ring breath.

Thou'rt called to drink of sorrow's bitter cup,
Thy lately joyous home is filled with gloom,
How sudden has thy loving, happy group
Been snatched away to slumber in the tomb.

We would not tell thee not to mourn and weep,
'Twere worse than mockery 'neath thy heavy stroke,
Yet guardian angels strict their vigils keep,
While their dear sacred dust shall rest in hope.

And thou canst meet thy loved ones yet again,
And in a clime more genial far than this,
In that bright world where God himself shall reign,
Where tears shall end in everlasting bliss.

Clara Baker.

West Winsted, March 27th, '62.

FOREIGN NEWS.

Mr. Layard in the House of Commons answered some inquiries relative to the Italian *provvedimento* committee, but thought it inconsistent with the dignity of the Italian government for an English minister to lay papers relative to the affair before parliament.

The government has invited tenders for the construction of an iron steamer on Captain Coles' plan, to be fitted with six cupolas, each armed with two Armstrong 100 pounders.

FRANCE.

The Corps Legislatif finally adopted the whole address to the Emperor by a vote of 240 to 9.

The *Patrie*, in regard to the alleged plan of arrangement in Mexico, asserts that nothing would be determined until the arrival of Gen. Lorence, who took out the formal instructions and programme of the French government.

General Douay had gone to Toulon, to embark for Mexico.

ITALY.

The Pope is again ill, very weak, and confined to his bed most of the day. All audiences are suspended.

Garibaldi had left Turin. A perfectly good understanding exists between him and Rattazzi.

PRUSSIA.

The King has issued a proclamation, in which he firmly declares his adherence to the principles which he announced in Nov., 1853. It is his earnest desire to insure the complete effectiveness of the constitution and maintain the right of the crown, as the weakening of the crown would be greatly injurious to the Fatherland. His foreign policy, especially toward Germany, is to be maintained without change. He charges the minister of State to carry out his principles, and looks with confidence to the support of the electors.

GREECE.

A deputation of Nauplia arrived at Athens imploring the King's clemency.

A dispatch from Syra says the royal troops had restored order throughout the island.

TURKEY.

It is asserted that after nine months' solicitation Omar Pasha has obtained permission from the Porte to attack Montenegro.

Dervish Pasha, with 16,000 Turks, was moving on the Montenegrin frontier, and the latter were making great preparations to resist.

The *Alleanza* of Milan publishes the programme of action in Hungary agreed upon between Kossuth, Klapka and Turr. The principal points are the establishment of a constitutional kingdom, with the exclusion of the Hapsburg dynasty, and the civil equality of all the inhabitants of Hungary, and an offensive and defensive alliance between Hungary, Servia, Croatia, and Roumelia.

LATER.

The King of the Belgians is reported to be critically ill.

The steamers Sumter and Tuscarora were still at Gibraltar on the 21st ult.

ITALY.

There are rumors of ministerial modifications at Turin. Various changes are rumored, but nothing confirmed.

A ministerial circular has been issued maintaining the right of Italy to a recognition, asserting that Rome should be the centre of the government, and affirming that a solution of the Venetian question according to the wishes of Italy is necessary for the general peace.

Garibaldi and others had made patriotic speeches in Milan indicative of approaching movements. The former left Milan on the 28, amid the cheers of the people. His tour through Lombardy is for the purpose of stirring up the young men to join volunteer corps.

It is asserted that demonstrations were becoming quite frequent in Venetia, and numerous arrests are reported at Mantua and Venice.

SPAIN.

The Spanish Government has ordered Gen. Prim not to negotiate with Mexico until the troops shall have entered the city of Mexico.

GREECE.

It is asserted that the Greek insurrection is not yet over.

TURKEY.

Six hundred Turkish troops had been surrounded by the insurgents at Crimitza and were obliged to surrender, the insurgents having previously repulsed the troops which came to their rescue.

DOMESTIC NEWS.

St. Louis, April 5. The correspondent of the Republican, writing on board Flag ship Benton, evening of the 3d, says an attempt was made this morning to tow the rebel floating battery to a point where it could command our mortar boats.

A brisk fire was opened by the mortars, and in the course of half an hour the battery was struck several times, splinters being thrown in all directions and several beams displaced.

One shell exploded directly inside of the battery, when it was immediately submerged to the water's edge and towed out of range.

New York, April 6. A dispatch to the Cincinnati Gazette, dated Savannah, Tenn., April 1st, states that the rebel advanced camps at Corinth, where Beauregard is in command, are within six miles of our advance near Pittsburg, and there are but five miles between the pickets of the respective forces at Purdy, where the rebels have four or five regiments. The rebels claim to have a force of 100,000, all told.

On Sunday last, one division of Gen. Buell's army was within a day's march of Savannah.

Reports are in circulation that immediately upon Gen. Halleck's assuming the command in person, four or five corps d'armee will be organized under Generals Grant, Smith, Wallace, Buell and McClernand.

There was now and then a little skirmishing with the rebel batteries at Eastport.

A telegraph to Nashville is in course of construction.

A gentleman from New Albany, Indiana, on Tuesday last, states that on the evening of the 29th ult., the advance of Gen. Buell's army arrived at the Tennessee, opposite Savannah, and commenced crossing the river on Sunday morning, thus forming a junction with Gen. Grant.

Gen. Grant, in the early part of week before last, sent a force to destroy the Memphis and Charleston Railroad, which they accomplished, tearing up ten miles of the track, and thus breaking the connection between the rebel lines. But before Saturday morning the rebels had repaired the track, and were constantly receiving reinforcements of men and munitions via this road at Corinth.

The enemy are said by scouts to be strongly fortified at Corinth and among the hills for sixteen or eighteen miles, toward the National camp at Pittsburg. Their available force is believed to be from 75,000 to 80,000. The united forces of Buell and Grant are sufficient to meet and conquer this large army, and their supply of artillery is superior both in the calibre and number of pieces to that of the enemy.

Edinburg, Va., April 4. Yesterday the enemy unmasked a section of their battery, three-quarters of a mile from our right wing battery, under Capt. Huntington, a mile to the west of the town. Their object was to drive in our pickets beyond Stony Creek, which divides the town, as well as to retard the operations of our bridge-builders. Capt. Huntington shelled them out in very short order.

The positions where the advance batteries now rest, commanding all the elevations beyond Stony Creek, were selected by Gen. Banks amid the hottest fire of the enemy, on Tuesday. They are unassailable by the enemy.

The military force under Gen. Jackson is principally composed of impressed men, who refuse to fight the United States forces. Those from Page and Rockingham counties, have retired to a point between those counties, where they are intrenched, and defy Jackson's attempts to compel them to join him.

Fortress Monroe, April 5. The latest intelligence that we have in relation to the Merrimac is dated at Norfolk, last night. At that time she was coaling up at the Navy Yard, and was expected to come up to-day. She has two new guns on board. It has been reported that Commodore Hollins would command the Merrimac on her next trip, but the name of Capt. Pegram is the last mentioned in that connection.

The Yorktown, Teazer, Jamestown and four other gunboats are at Norfolk.

☞ The six new vessels contracted for with Capt. Ericsson, and which are to be after the model of the Monitor, are to be of superior size and strength, and will possess ample room for the working of the guns and the accommodation of the officers and men. They will have greater speed and will be superior vessels in every respect. It will be remembered that the revolving turret of the Monitor is only eight inches thick, and although it is deemed impregnable to any projectile now in use in any of the navies of the world, yet to guard fully against most or all of the contingencies of the future, the turrets of the new vessels are to be eleven inches in thickness.

Chicago, April 7. A special dispatch from Cairo to the Tribune says: The gunboat Pittsburg ran the blockade of Island No. 10 last night under a terrific fire from the rebel batteries. Four steam transports and five barges were also got through the slough above the Island to New Madrid.

This morning, Gen. Paine, with four regiments and a battery of artillery, crossed the Mississippi nearer to the Kentucky shore. Subsequently the divisions of General Haunber and Stanley crossed, also Gen. Granger, with his cavalry. They are now strongly posted, and ready for any emergency. It is believed here that forty hours will decide the fate of Island No. 10.

New Madrid, April 7. Gen. Pope has just landed. Gen. Paine's division is on the Tennessee shore. The whole movement has been a grand success. The whole army will be moved over to-day. A large force of infantry and artillery have crossed the Mississippi within the last six hours. Everything is working well.

Washington, April 7. The following is a summary of the intelligence received by the War Department up to ten o'clock last night:

Yesterday the enemy's works were carefully examined by Gen. McClellan, and found to be very strong, the approaches difficult, the enemy in force, and water batteries at York and Gloucester were said to be much increased.

Another dispatch received at half past ten this morning, states that Yorktown will fall, but not without a siege of two or three days.

On the afternoon of Sunday, Ship Point had been taken and our gunboats had shelled out the water batteries. All the fortified places of importance before Yorktown had been taken at every point.

The position of the rebels is a strong one. Their fortifications extend some two miles in length, and mount heavy guns. The ground in front of their heaviest guns is low and swampy, making it utterly impassable.

The Daily News eulogizes Gen. McClellan's tactics, thinks the crisis is approaching, and believes that the Confederates, although retreating, have prepared a field for a great battle.

Notices, &c.

Particular Notice.

As I have removed my residence from Providence, R. I., I would request that all letters, orders or remittances designed for me, should be directed thus:—H. L. Hastings, "Crisis Box," Boston, Mass.

Notice.

Edwin Burnham will commence meetings in the Hall at Clark's Mills, in Richmond, R. I., on Friday, April 25th, and continue over the following Sabbath. S. P. Clark.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to Feb. 10th, 1862, $433.89.

J. S. Arnold	$ 1.00
A. C. Haley	2.00
R. G.	36
S. R. Gilman	1.00
J. Douglas	5.00
R. G. Gladstone	1.00
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S. S. S. Brown	2.00
A. Logan	1.00
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A Friend	3.50
W. B. Keyler	22
J. Douglas	5.00
M. Morehouse	1.00
J. Brown	1.00
E. Watson	1.00
Church in Woodstock, N. B.	2.00
C. Stratton	1.00
E. Phelps	3.00
M. J. Smith	1.00
Joseph Gregory	60

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

Meeting in Dansville.

The Lord willing, there will be a two days meeting in Dansville, Livingston Co., N. Y., to commence Friday evening, April 18th, and close the Sunday following. Ministers and brethren from abroad are cordially invited to attend. Frank Burr, for the church.

Western Grove Meetings.

Spring is approaching, and the season for holding grove meetings will soon be here. My arrangements for this enterprise will be made sometime in advance. All who are desirous of my services in this enterprise will please remember that they must correspond with me in season. Don't expect that I can comply with a tithe of the calls, for want of time, but will try to arrange for the interest of the cause. W. Sheldon.

Merrimack, Sauk Co., Wisconsin.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'Culloch, Sec. of Conference.

Notice.

According to adjournment, the next sitting of the Eastern N. Y. and Western Mass. and Conn. Second Advent Conference will be at North Adams, Mass., commencing (by preaching) Thursday evening, May 8th, 1862.

N. B. We wish that the churches wishing the conference to be held with them in Aug. would send an invitation through their delegate or by letter.

Geo. L. Teeple, Sec. of Conf.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Boston, (Lowell Street Chapel) Sunday April 13th
H. L. HASTINGS.

Bristol, Ct., evenings of April 9th, 10th, 11th, 12th, and over the following Lord's day.
Danielsonville, Ct. ....April 17th to 21st
M. GRANT.

Portsmouth, N. H., 3d and 4th Sundays in April.
J. S. WHITE.

East Boston the last two Sundays in April.
L. BOUTELL.

Bro. Campbell's appointment for East Boston is withdrawn.

Cheshire Street, Ct. ....Sunday, April 20th
Plainville ....Sunday, April 27th
or *vice versa* if more convenient.

I think of going to Vermont in May, and if the brethren will inform me in season I will give them a call. HIRAM MUNGER.

APPOINTMENTS FOR SANDISFIELD, MASS.
Wm. A. Fenn ....April 13th
Geo. L. Teeple ....April 27th

Otis, Mass. ....April 13th
Bancroft ....April 20th
Goshen ....April 22d and 23d
Plainfield Pond ....April 24th and 25th
Savoy ....Sunday, April 27th
Griswoldville ....May 1st, 2d, 3d and 4th
J. K. BELLOWS.

South Windsor, Ct. ....April 20th
G. P. BABCOCK.

Plymouth Hollow ....April 13th
North Salem (Pine Tree School-house) ...April 20th
GEO. L. TEEPLE.

South Reading ....Friday evening, April 11th
and Sunday, April 13th.
Lynn ....Tuesday eve, April 15th
East Boston ....evening, April 16th
Boston (Chapman Hall) ....evening, April 17th
Boston (Lowell Street Chapel) ...evening, April 18th
Worcester ....Sunday, April 20th
West Boylston ....evening, April 22d
Holden ....evening, April 23d
Worcester ....Sunday, April 27th
S. W. BISHOP.

Portland, Me. ....Sundays April 13th and 20th
EDWIN BURNHAM.

Wrightville ....Sunday, April 13th
Pine Swamp ....Sunday, April 20th
Goshen, Mass. ....Sunday, April 27th
Savoy ....April 30th
and over Sunday. C. GOODRICH.

Richmond, Me. ....April 13th
R. R. YORK.

Business Department.

Letters Received.

H. F. Carpenter, F. Tandy, J. A. Libby, H. Robertson, T. E. Wood, I. C. Wheeler, L. Kelmer, H. S. Hough, R. C. Merrill, C. H. Wellcome, M. Leonard, T. C. Welch, W. Sheldon, C. G. Carr, M. C. W., E. Johnson, G. W. Young, S. B. Mann.

To Correspondents.

E. Hutchins—Is paid to 354. The money came.

W. T. Harding—The money was received and paper sent to St. Louis. You have paid to 410 for yourself.

L. Haskell—The money was received March 12th. Pays to 364.

Geo. A. O is—Please give the State you live in. K. M. owes 84 cts.

W. Wendell—You have paid to 347.

Eld. Wm. Sheldon's P. O. address is Merrimack, Sauk Co., Wisconsin.

F. H. Berick's P. O. address is Boston, Mass.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

S Hammond 379, W A Monroe 366, J O Burch 364, J G Pettis 370, R Matteson 370, I Case 372, O Haynes 368, T Chambers 364, J E Foster 364, W Laskey 366, H A Arnold 392, T B Weeks 364, J M Sherman 355, H Morrell 393, W F Leathe 364, N Hodgdon 344, Desire Miner 233, J Enderton 364, C York 364, M Wyman 364, L Fane 338, B Sampson 381, A A Estey 366, T Watkins 338, J Woodman 367, N J Kingsbury 367, N Tibbetts 338, U Finn 339, A E Smith 345, C M Smith 418, C White 367, E Skillings 364, W R Whitaker 366, P Pfeil 364, N G Howard 364, M S Robbins 364, J Graham 273, N G Whitman 367, M A Belding 364, Wm. Harris 278, N S Hough 364, M E Webster 367, A Twombly 367, O Rawson 357, J Lyle 377, L Rawson 364, A Hotchkiss 364, E Farr 338, S M Dunn 338, S N Langley 364, J T Lingley 366, Dr. A G W Smith 364, C Stevens 361, S Califf 351, G Clark 367, H Pratt 374, A Palmister 366, O T Clisby 359, A Freeman 366, L D Merrill 364, A B Price 338, J M Weaver 367, E Barnes 364, A Kingsbury 390, G W White 364, J Young 364, L T Marsh 364, A Dybell 368, A Neff 350, E J Wood 367, C Stratton 338, J Flanders 338, C P Hutchins 329, S R Eddy 317, R Harrington 349,—$1.00 each.

D D Hathaway 396, Wm. Prague 349, S H Oatley 351, R Gibson 338, J Ring 357, E G Hobbs 394, L Houghton 390, C M Smith 392, E Hodgdon 351, J West 286, M E West 341, Jacob Strows 356, C Rowe 341, S Harper 308, S French 386, F Patterson 385, I Jones 345, J Wiswell 397, K H Simmons 392, H D Reed 377, J H Trufant 368, N Woodcock 364, S Horr 384, A S Meachum 357, H G Armstrong 340, E P Wait 393, J Sarle 379, N Brown 338, S Budlong 354,—$2.00 each.

C B Wilson 375, $4.00; C W Bemis 356, $3.00; Amelia Whiting 368, 50 cts; I C Hunns 372, $1.50, S Rose 416, $4.00; G Verge 338, 50 cts; N J Wincell 364, $3.00; M Dammon 338 (4 copies) $8.00; Mr. Nudd 338, $3.00; A Fenn 340, $3.24, H L Smith $2.40; M E Bates 354, 50 cts; S Field 344, $4.98; R Curtis 324, $2.06; Miss S Whitcomb 371, $1.13; Thos. Wigfall 348, 50 cts; Wm. Dunn 377, $1.35, G Harvey 343, $1.26, B Ray 408, $3.00, L Marsh 383, $2.25, N Follett 341, 50 cts; J Wilson 387, $2.25; C A Gilman 394, $2.25, Wm. Gilman 382, 50 cts.

BOOKS AND TRACTS.

H A Arnold $4.00, T B Weeks $1.00, H Pratt 16 cts, Wm. Dunn $1.65.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

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☞ H. L. HASTINGS [illegible]

H. L. HASTINGS, PROVIDENCE, R. I.

For the Crisis.

To Mary Mayhew.

Long years ago I loved thee,
Sister Mary, ere thy feet
Had pressed affliction's furnace;
Ere the chalice sweet,
Filled to the brim with nature's
Choicest gifts, affection,
Had been dashed to earth by Him
Who in love gives correction.

And when thy summer glided,
Sister Mary, into deep,
Rich autumn, still I pleaded—
Father, guide thy helpless feet;
But when thy husband wasted,
When of thy babe bereft,
And little Charles had tasted
The bitterness of death;

Oh! then I wept for thee,
Sister Mary, while I prayed,
Let not this fearful sea
Fall too darkly on thy head.
Thank God! through that wild storm
Thy ship by faith held fast,
For deep within the vail
Thy anchor, hope, was cast.

I still have tears to spare,
Sister Mary, freely given,
And with thy burning prayer
Will reach to God in heaven.
Oh! think God knoweth best;
As much resigned to bear,
To live or die, as was expressed
In dying Charlie's prayer.

Vesta N. Cudworth

For the Crisis.

God loves his Children.

Dear brethren, God loves his children, in trial and in temptation; he loves in affliction and sorrow, and when assailed by enemies; he loves them under all circumstances in life, and the word of the Lord says, "God is our refuge and strength, a very present help in time of trouble." Psa. 46 : 1. Truly God is good to his children, and well did the beloved John exclaim, "He that loveth not knoweth not God; for God is love."—John 4 : 8. "Beloved, if God so loved us, we ought also to love one another."—John 4 : 11. Notwithstanding it is a day of trial, it is also a day of pity and love from God to all of his children. He has shielded them on all sides with direct commands and promises, and all that follow his directions in these times of peril, and lay hold of the promises, are safe by obeying the commands of God.

Brethren and sisters, are not some of you spoken evil of falsely, and by those false accusations tempted to revenge on others for their malicious conduct? O! do it not; if you do, you disobey your Lord and Master. Avenge not that trial; for God loves and pities you in that very trial, and wants you to obey his commands. Will you hear them? Will you obey them? Stop, and see if you are not breaking covenant with the Lord. Did you not promise to obey the commandments in serving him all your life, when God pardoned your sins? Yea, it must be you did, by his grace assisting, and that has failed no man that trusts in God. Now, then, hear and obey. "Dearly beloved, avenge not yourselves, but give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord." Let us be careful and trust implicitly in this promised help, yea, trust yourself and your enemies, and commit both to the Lord, and be assured you will be astonished at the good hand of Providence in thwarting the purpose of your enemies.

God in love to his children has to be their avenger, "and a very present help in time of trouble." Is there more that we can have? Yea, if you obey and submit to go through this simple and blessed crucible of being helped in time of trouble, and of being defended and avenged as God has promised, then you will have the addition of "grace and glory" that is promised "to them that walk uprightly." Aye, tempted ones, obey and endure, for the warfare must be accomplished in us in the various trials in our journey of tribulation to the kingdom of patience in Jesus Christ our blessed Lord. The apostle James says, "Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him."

Truly God does love his children, and as truly requires us to love him, and also to love one another. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear ye not, therefore; ye are of more value than many sparrows."—Matt. 10 : 29–31. "Whosoever therefore shall confess me before men, him will I confess before my Father."—Matt. 10 : 32. "If ye love me, keep my commandments," says Jesus. "Blessed are the peace-makers, for they shall be called the children of God." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5 : 9–12. Let not Satan nor self switch you out of the narrow path. We are not to revile, but rejoice, for our reward is great, even eternal life.

You are not only to commend the care of your enemies to God, but Christ says, "But I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you." Matt. 5 : 44. Here is something that looks very crossing to human nature, and no doubt was to crucify contrary to nature, that we might become subject to grace, that grace might reign in us by Jesus Christ to the glory of God the Father. Now I would say, by exclaiming with the beloved apostle John, "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you." Yours in hope of eternal life.

E. O. Allen.

Westfield, Mass.

For the Crisis.

The Cause in a part of Maine.

Having spent the last eighteen months in the Northwestern part of Maine, I thought it would probably be interesting to some of the readers of the Crisis to learn something of the cause in that region. I commenced my labors in August, 1860, at East Stoneham. Bro. Wellcome had been here two trips, preaching five discourses each; and was well received. I have preached there more than at any other place, and while I have been there, Bro. Wellcome has made two visits, and Bro. Haggett one. The community, generally, are well instructed in the truth; their doors are open to those who preach it, and they have shown a commendable liberality in its support. But I am fearful that some of these friends will be satisfied with being friends merely, instead of enjoying with us the "blessed hope." The truth has been wounded here "in the house of its friends," and while the wound remains fresh, I fear most people will "pass by." At West Stoneham, there are the families of Bro. Paul and his son-in-law, who are striving together for the hope of the gospel. They love the truth, and are ready, out of meeting or in, to give a reason for their hope, and speak to the praise of God. I trust that they will, by the help of the Lord, be able to continue unto his coming, rooted and grounded in the truth, and ready to hail him with joy.

At West Lovell and Stowe, there is a company of brethren who deserve to be called a "model church." They have kept up their prayer meetings, two each week, and make it a privilege instead of a burden to attend them. They number about ten, all active members, having added about half of the number since they started the prayer meetings a few months ago. Nor has this success been through any aid from without. It has rather been, in spite of the bitterest opposition to their progress. The secret of their success lies in their earnest devotion to the cause and truth of God. They do not go to meeting hoping their brethren will kindle a good fire that they may go away refreshed, but they come with "a mind to work," desirous of speaking a word of praise to God, and encouragement to their brethren. Their testimonies are scriptural, and are marked by that freshness and fervor which does the hearer good. They are of the "poor of this world, but rich in faith." Each of the above places will be dependent upon preaching from abroad now, as I have left the State; and I hope they will be remembered by brethren generally. The Crisis is taken in each place, and they will consult it for appointments. I could not insure you great pay, and I am not sure as they need the labors of those who seek it. E. Stoneham is twelve miles south from Bethel, and sixteen miles south-west from Paris. West Stoneham is seven miles still further west, and West Lovell four miles further in the same direction.

At Bryant's Pond, the brethren, few in number, have been refreshed and strengthened by the labors of Bro. Grant. The families of Brn. Whitman and Bryant are holding on, and keep up their regular prayer meetings. At Franklin Plantation, ten miles north-east of Bryant's Pond, there is a company of brethren who have been led into truth through the help of Brn. Abbott and Haggett. I have preached to them a few times. They are rejoicing in the truth, and love to hear it from the servants of God. They take the Crisis also. I trust the preaching brethren will remember them.

At Livermore (Britan's Mills), there is Bro. Haggett's family, and one or two others. They usually meet with the brethren in Hartford, near by, a company raised up principally by Bro. H., though nourished much by Bro. Hanscomb's labors. They are striving to hold on in the midst of trials and reverses. There are some good children here, who love the Lord, and are loved of him. Bro. Haggett has been so feeble in health during the last nine months, that he has been unable to preach but a few discourses, and those with especial care for his lungs. I think we have reason to hope, however, that he is now improving, with good prospects of a permanent recovery. At So. Livermore, the brethren started in the cause about three years ago, under the labors of Brn. Hanscomb and Haggett, with a company of somewhat more than thirty brethren, and apparently good prospects; but they have been sifted and tried to an extent beyond the power of dross to endure, and though less, are a shining few. Bro. Hanscomb preaches to them once in a few weeks, but is laboring most of the time in new fields adjoining.

At Wayne, there are a few families of brethren, mostly young in the faith, the fruits of Bro. Hanscomb's labors, principally. He preaches to them regularly, and they are growing in numbers and in grace. He has opened a new field, and got a good interest started in another part of the town. The Lord is blessing his labors, and preserving his health, under the most earnest efforts to spread the truth.

At Vienna, Bro. H. B. Sevey's residence, there is a company of brethren, increased somewhat through the late Conference there and the efforts which followed, who are at present especially earnest and active in their devotions; and they seem as useful as they are active in bringing others to Christ. May the Lord bless them in their efforts, and give them grace to hold on till the Master returns. Bro. Sevey's health has been poor for some months, insomuch as to forbid his preaching, without endangering his health. But, like Bro. Haggett, he has preached occasionally, and generally, like him, to the injury of his health.

I. K. Lombard.

(Concluded next week.)

For the Crisis.

Go to Books?

No, you needn't, save one. God's book is full of holiness, the inner life, the higher christian walks, from Genesis to Revelations. Enoch, who "walked with God three hundred years," understood practically this blessed doctrine of perfect love, or loving God supremely, with all his heart. The patriarch Abraham breathed the same consecrated spirit. So did Moses, Joshua and Caleb, who "followed the Lord wholly." The holy prophets Isaiah, Jeremiah, Ezekiel, Daniel, lived by faith in God constantly, mounted up as on eagle's wings, joyfully.

Christ preached it on the mount: in his whole life, every thought, word, act, every moving muscle was holy, *holy*, holy! The apostles, the early disciples, while waiting in that "upper room," received this power from on high, tongues of fire! Peter, who a little while before, was fearful, tremulous, ignorant, self-conceited, unbelieving, *now*, after the pentecostal shower, the gracious outpouring, was bold as a lion, his soul was on fire, he taught as one having authority, not as the scribes. He poured in the liquid flame of God's truth, *flashingly!* His enemies were confounded, sinners by thousands were pricked to the heart, and cried out, "Lord, save, we perish." Turn to the epistles of Paul, Peter, James and John, sanctification on sanctification is taught *overshadowingly* in every epistle.

"I beseech you therefore, brethren," says Paul, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Rejoice evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you." "Quench not the Spirit, despise not prophesyings, prove all things, hold fast that which is good. Abstain from all appearance of evil, and may the God of peace sanctify you wholly. And I pray God, your whole spirit and soul and body be preserved blameless, until the coming of the Lord Jesus Christ. Faithful is he who calleth you, who also will do it." Again: "Reckon yourselves dead indeed unto sin, but alive to God through Jesus Christ, our Lord." "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin." "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

"There is, therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit." "Ye are dead and your life is hid with Christ in God." Paul says of himself, "I am crucified with Christ." He exhorted his brethren to bring every thought to the obedience of Christ. He prayed that Christ might dwell in their hearts by faith, that being rooted and grounded in love, they might comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God. See Eph. 3d.

We might fill a volume of similar passages from the Bible, proving conclusively that in this life the will of God is even our sanctification. This is clear as the noon-day sun. Besides, we are compassed about with clouds of witnesses in modern days. The Moravians, Madame Guyon, Fenelon, Kempis, Wesley, Fletcher, Carvosso, Bramwell, Hester Ann Rodgers, Lady Maxwell, the wife of President Edward, James B. Taylor, are among the number of very many shining lights, clear witnesses of perfect love, who, "though dead, yet speaketh." Wherever this blessed doctrine of "holiness to the Lord" is preached clearly, definitely, scripturally, *persistently*, embraced heartily, lived out, exhibited practically in every-day life, there the cause of God prevails mightily, backsliders are reclaimed, sinners are awakened, born into the kingdom, young converts multiply, are sanctified, built up in their most holy faith, and iniquity hides its deformed head. Beloved, is it not so? So let it be everywhere. "Be ye holy, for I am holy," saith the Lord.

"No more will converts then be few,
But numerous as the drops of dew,
Which silently distilled at night,
Are brought to view by morning light;
A host to [illegible] our raptured sight,
And all the earth with glory bright."

D. F. Newton, Ed. *Golden Rule*, N. Y.

☞ Skeptics have cut but a small figure in the world. The great doers in history have been men of faith.

For the Crisis.

My Bible.

Tune.—Lyre, page 168.

More precious than rubies, or diamonds, or gold,
Its value is boundless, its price is untold;
Let all earth's gooderments, if need be, depart,
But my Bible—this treasure, I'll bind to my heart.

'T is lighted by radiant beams from on high,
And, gilded with glory, each page meets my eye:
Most rapturous visions it brings to my sight,
This dear hallowed Bible, my chosen delight.

'Mid tempests that rise my frail bark to assail
On life's fitful ocean, my strength does not fail;
So firm is my anchor I faint not nor fear,
My Bible speaks loudly, "O be of good cheer!"

Though fearful commotions are heard all around,
And evils unnumbered o'er earth may abound;
Though clouds of thick darkness seem brooding in air,
I turn to my Bible, and light gleams out there.

It points to a "rest for the weary," a home
For those who like pilgrims and strangers here roam,
Where war's dismal sounds never fall on the ear,—
My Bible reveals it most fully and clear.

Then offer me not earthly glitter or gain,
Its honors and pleasures I only disdain,
When brought to compete with the prize of my heart,—
My Bible! O never with this let me part!

A. C. Judson

Correspondence.

From Sr. A. Mussey.

Bro. Grant:—My soul is stirred within me while I take my pen to write. My Lord is coming. And while I see before me a slumbering world and a lukewarm church going to judgment, I feel to cry aloud and spare not to lift my warning voice, whether men will hear or forbear. O, the judgment! how it thrills through my soul as in days that are past, and the word was like fire shut up in my bones,—"Behold he cometh!" The sound comes teeming over the blue waters—the final hour is nearing, in which every man's case will be decided. The watchmen cry, "The morning cometh!" Let me echo back the sound—the morning cometh, and also the night! O! poor sinner, fly, fly to Christ for refuge, before the night of sorrow and gloom shall overtake you. The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. O! seek a shelter from the storm, that you may be hid in the day of the Lord's anger, when he ariseth to shake terribly the earth. O! lukewarm professor, arouse from thy slumbers, lest the Lord should come and find thee sleeping, and thou be spued out of his mouth. God help you.

As I took up the last Crisis my eye lit upon the first article—"Our Position"; and as I read, my heart kept filling up and gushing forth praise and thanksgiving to God; that I could understand the times in which we are living, and that my watchword was, Onward, forward to victory and the crown! And as I read, "Now is the hour of triple strife—strife of heaven, earth, and hell; now is the fourth, the last watch,"—the Spirit of the everlasting God came upon me. Light shone upon my pathway anew in the past; and a brilliant light is shining all around me at the present time. Morning dawns. Arise! Arise!

"Wake the song of jubilee,
Let it echo o'er the sea!"

Let me echo back the sound, Jesus comes, the morning dawns! As the sounds come from my Brn. at home o'er the deep blue sea, "Tis the morning watch," let me echo back the sound—Morning watch, and the day dawn, and the day-star is rising. Praise the Lord!

Beloved Brn. and Srs., I am somewhat lonely now, but trust I shall soon be gathered with you. I am laboring in this place almost alone, but I have God and his blessed word, which make me strong. Opposition rages, but some will hear, some are interested, a few believe. The Devil is alive, and is doing what he can to destroy the seed sown; this is his business; but his time is short. O that men and women would realize the worth of salvation, and break away from the snare of the enemy! I never felt so willing to suffer for the truth's sake as now; never so willing to have my name cast out as evil among men for Jesus' sake. A small place of worship has been fitted up here to hold up the light on the coming of the Lord, the judgment, the resurrection, and all the doctrines of the Bible as we believe them. O, let us work while the day lasts—enter anew into the vineyard—let our light shine; for the morning cometh and also the night! Let us be ready to hail the rising glory.

Hillsburgh, N. S., Feb. 22, '62.

From Bro. T. K. Allen.

Dear Bro. Grant:—I wish to say to the brethren scattered abroad, who are readers of the Crisis, especially those in Philadelphia, New York, and Minnesota, among whom I have labored and associated, that I am holding fast the profession of my faith, without wavering, in the near approach of God's everlasting kingdom. I believe it is nigh, "even at the doors." But first of all, I am looking for a time of trouble, spoken of in Daniel,—the time of Jacob's trouble, that he shall be saved out of,—the hour of temptation, that shall come upon all the world to try them, from which the saints shall be kept; which, together with war, famine, and pestilence, shall cause great desolation in the earth. This work of judgment will be short, at the end of which shall be fulfilled that scripture, "What desolations he hath made in the earth"; and in another place, "There shall be few men left." Then the Lord Jesus Christ shall come from heaven,—this *same Jesus*—the Lord himself—to be glorified in his saints, and admired in all them that believe.

I have been preaching these glorious truths for the last few years, in the southern part of Minnesota: an effectual door of hearing has been opened, and, in some places, we have formed churches, and minister to them statedly the gospel of the kingdom; but the laborers are *very few*, and there are many places where the people desire to hear the truth, but we cannot go for want of time. Our continual prayer is, Lord, send forth laborers into thy vineyard, to give the household meat in due season; men of a clean heart and sound mind, having an indwelling God in the soul, so that they can in meekness instruct those that oppose the truth.

The Lord has recently called out, to labor with us in word and doctrine, our beloved Sister Rowel, formerly of the Christian church, who has been a very efficient helper. She is a woman of exemplary christian character, of strong mental faculties; and as a public minister of Jesus Christ, "a workman that needeth not to be ashamed."

And now I want to say in conclusion, let us, who are looking for the coming King, "depart from iniquity"; "let us cleanse ourselves from all filthiness of the flesh and spirit." O let us give "all diligence," that we may be found of God in peace, "without spot," and "unrebukable" in love.

Winona, Minn., Feb. 20, '62.

From W. H. Mitchell.

Bro. Grant:—While looking over the "Union Bible Dictionary" a short time since, I was forcibly struck with the contrast of the account therein given of David's death, and that given in the Bible. The following is that to which I refer:—"Just before his death . . . David resigned the crown to Solomon, . . . summoned the influential men of the nation and delivered his farewell address. And then in the year B. C. 1014 exchanged, as we have reason to believe, a corruptible crown for an incorruptible one, and a state of severe probation and discipline for the glory and blessedness of the heavenly world." p. 200.

Now for the account given us in the Bible. 1 Kings 2 : 10,—"So David slept with his fathers, and was buried in the city of David." Acts 2 : 29,—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Verse 34,—"For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." Chap. 13 : 36,—"For David, after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers, and saw corruption."

How surprising that men professing to believe the Bible should, in the face of such definite expressions as these, make such statements; but many have so far departed from the simplicity of the word, that very vague are their ideas of the future state.

For the Crisis.

"The Coming Struggle."

A RAY FROM THE "LAMP."

Shall the "head" suffer such anguish as the following language seems to indicate:—"Eloi, Eloi, lama sabachthani," in closing up his career in this world, and shall the "body" be caught up without a pang?

When I observed the above heading in the Crisis of Feb. 13th, 1861, viz., "The Coming Struggle between the Church and the powers of darkness, showing the mission and destiny of Spiritualism," I caught at it as the hungry man catches at the first intimation that his dinner is ready; and why? Because the providence of God had forced upon me the stern reality that this "struggle" had already begun, and that I had been in it for the past nine months; therefore, I was prepared for this response from his word. To me his providence spoke first, and I was listening for the response; and when I heard it, I knew the voice, bless the Lord!

As His providence had prepared us for the sound, "Behold he cometh," by removing us from the bustle of the crowded city (Cincinnati), to the solitude of a western village, and then sent us twelve miles further into the interior, to the house of father Chaplin, to hear our aged Bro. and Sr. tell of Jesus' coming, to hear their son, Bro. S. A. C., open to us the Scriptures on this glowing subject, until our hearts burned within us; so has his providence removed us from that accumulating circle of "loved ones," and again made us strangers in the East, amid a community of Mystics, that we might be prepared for his voice still further upon the things that are coming upon the earth. O! I do bless him for all the way in which he hath led us.

As in the first instance we accepted the joyful tidings, and thus kept in the wake of God's providence, so has been our experience in the second. It seemed just what we wanted, in just the right time,—*a ray from the "Lamp" to read the page of Providence.* As in the first case we accepted the message without knowing all the responsibilities involved; so in the second we have walked out, trusting in the future to shed light upon the path of faith, and to correct what may be wrong in the first blocking out.

Again. After twenty years' experience in the first message, we only bless God that we ever believed the good news; so, after nearly one year's experience in the second, we bless God for the light it has given us. For twelve weeks, we read a No. of this article every Lord's day evening, at the close of our union prayer meetings, and never was the sustaining power of God's grace more apparent to us than on these occasions. Our congregations increased, and a boldness in Christ was granted us—bless his name. Not since the messages of '43 and '44 have I so cut loose from the world, received such an impetus in the narrow way, as in reading and believing this article. Justice to my God, justice to the article, justice to its author, and justice to my fellow-pilgrims, impels this from me. Beloved, why this silence upon this article? Is it *unworthy* a line from one of you? Do we stand alone in its behalf? If so, I confess I am not ashamed of my company. If its main position be only a Goliath defying the armies of the living God, then let some of our many ruddy Davids step forward with sling and stone in hand, (the Spirit and word of God,) and slay it at once; but, if it be *the curtain lifted that reveals our rising foe*, let us look at him in its light, and prepare to meet him. For myself, I am satisfied this Moses is not placed in the bulrushes a moment too soon. Let the king's daughters step forward now with their treasure, and do their part in rearing him up, that he may do his part in the great deliverance to be wrought for Israel.

This work is all ready for the press, as has been announced in the Crisis and Harbinger, but friendless and penniless it lies in its little ark, where it must perish if some deliverer is not raised up for it soon. Like little Miriam, I have been watching the ark to see who would come to uncover it first; but seeing no signs of a move in that direction, I begin to fear for its life, and therefore I cry out, Who will come with me to the rescue?

E. S. Willard.

Hammonton, N. J., Jan. 31, '62.

A True Wife.—She is a true wife who sustains her husband in the day of calamity, who, when the world's great frown makes the heart chill with anguish, is his guardian angel, growing brighter and more beautiful as misfortunes crowd around his path. Then is the time for a trial of her gentleness—then is the time for testing whether the sweetness of her temper beams only with a transient light, or, like the steady glory of the morning star, shines as brightly under the clouds.

Youth's Department.

☞ Communications for the Youth's Department are published once a fortnight regularly.—G.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

Names.—The following have requested to unite with the "*Company*": Jeannette F. Brown, Jane E. Johnson, of Boston; Maggie L. and Furber C. Welch, Dunbarton, N. H.; Julia A. Starks, Savoy, Mass.

For the Try Company.

Will some little boy or girl ascertain what will be the name of the word using the initials of the following Scripture names? My first is a notorious king of four letters. My second another noted individual of four letters, spoken of in Genesis. My third one of the christian graces of four letters. My fourth one of the graces of six letters. My fifth one of the voices of seven letters. My sixth one of the apostles of five letters. My seventh one of the metals of four letters. My eighth one of the prophets of seven letters. My ninth one of the books of the Old Testament, of five letters.

D. N. S.

FROM FURBER C. WELCH.

Eld. Grant:—I am glad you have got up a pledge for us. I want to sign it. I drink no tea, nor coffee, nor any thing mentioned. I will *try* and be faithful to my pledge.

I will answer the questions of Martin L. Howard in the last Crisis. First, Jonathan, the son of Shimeah, 2 Sam. 21 : 21. Second, is found in the same chapter, 8, 9.

I would like to ask who had ten sons hanged?

Dunbarton, N. H.

FROM C. H. WELLCOME.

Eld. Grant:—I wish to answer a few questions asked in the Crisis of March 26th. Question 2d, Moses died in the land of Moab, and God buried him in the valley over against Beth-peor. Deut. 34 : 5, 6. 3d, Ananias laid his hands on Saul, and he received his sight. Acts 9 : 17. 4th, Christ was baptised by John in the river Jordan. I am ten years old, and wish to enlist in the Try Company.

Questions.—I propose the following questions: "Of what is it said, 'All their hosts shall fall down, as the leaf falleth off from the vine?'" Who did the Lord favor, by placing him high in office, giving him another heart, placing him among the prophets, and then for his wickedness left him in that awful condition?

M. Almira Mayhew.

QUESTIONS ANSWERED.

Eld. Grant:—I heartily give you my name for your pledge. I use neither tea, nor coffee, nor any thing your pledge prohibits. I will *try* and prove faithful.

I will answer some of the questions of the last Crisis. First, by Alice E. Rathburn, Judges 11 : 39,—"And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he vowed." Second, Hezekiah, 2 Kings 20 : 1-6. Third, Uzza, 1 Chron. 13 : 10. Why? Because none ought to carry the ark of God but the Levites, 1 Chron. 15 : 2. By Emily J. Howard, Joshua, Deut. 3 : 28. By E. S. Drake, 1st, Ahaziah, 2 Chron. 22 : 2. 2d, Moses died in the land of Moab, Deut. 34 : 5–6. Third, Ananias, Acts 9 : 17. Fourth, John, in Jordan, Matt. 3 : 13.

Maggie L. Welch.

Dunbarton, N. H.

Acrostic.

T ime is wafting us along,
R apid with the busy throng,
Y outh and age, the weak and strong.
C arefully tread the path of life,
O 'er its ills, temptations' strife,
M ake no compromise with sin,
P ut a careful guard within,
A lways heed your Maker's call,
N ever falter, if you fall,
Y outhful company, one and all.
M ake a covenant sure and strong,
E ver to eschew evil and wrong,
E ven as Job, the faithful and true,—
T ry Company, I now speak to you.
M ay you be patient to endure
E very ill of life so sore;
I mmortality be your theme,
N ow and evermore the same.
T rue and faithful e'er be found
H ere on earth where ills abound;
E ver look upward, homeward bound.
K nowledge and faith add to your store,
I nnocent and lovely, strong to endure;
N ever yield to the tempter's power,
G ird on the armor and never give o'er,
D o not grow weary in the race,
O nly trust the God of all grace,
M ight and strength obtain from his face;
O bey his laws and love his Son,
F reedom in him freely put on.
G reat, yet loving in his power,
O ' revere him every hour,
D oing for him now and ever.

D. N. Smith.

QUESTIONS.

1. What was the name of David's mother? 2. Who caused iron to swim? 3. Whom did God bury in the valley? 4. Whose son was Noah?

Northville, Ct. Emerson E. Barker.

1. Who had his thumbs and great toes cut off? 2. Who had a nail driven through his head? 3. Who was eaten by dogs? 4. Who was the mother of Jehoshaphat?

Vernon, Vt. Eugene C. Merrill.

Riddle.

"Take the name of that virtue which the wise man has found;
The name of that period to which all are bound;
Take the name of the worst and most formidable evil,
And the name of that virtue which doth the law fulfill;
Take the point of the compass from which the sages were directed,
And that season of life when sin ought to be deserted;
The initials of these, if rightly them prepare,
The name of a wise and pious clergyman declare.
The name of this clergyman you will to me impart,
Indelibly 't is written on many a pious heart."

[Selected by Sherman Oboley.

Blooming Valley, Pa.

ENIGMA.—NO. 3.

I am composed of thirty-one letters.

My 4, 19, 1, 21, 27, 1, is a ruler spoken of by Paul.

My 1, 15, 25, 22, 28, is the name of one of the disciples.

My 8, 13, 24, 20, 15, 2, 31, is one of the countries in which Paul preached.

My 13, 14, 16, 8, 1, 10, is he that was preferred above the angels.

My 7, 15, 3, 12, is brought to life through the gospel.

My 10, 14, 5, 23, 28, 17, 30, 4, 29, 8, 25, 26, is what is near at hand.

My 1, 14, 24, 27, 29, is what we shall do on the new earth.

My 23, 27, 6, 1, 33, is what Christ is coming to take from the earth.

My 14, 11, 7, 18, is where Christ was not suffered to dwell.

My whole is one of Christ's sayings.

WILLIE JONES.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 342. BOSTON, WEDNESDAY, APRIL 16, 1862. VOL. XV. NO. 5.

The World's Crisis AND SECOND ADVENT MESSENGER IS ISSUED EVERY WEDNESDAY MORNING, AT No. 167 Hanover Street, Boston.

MILES GRANT, Editor.

P. B. MORGAN, Associate Editor.

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GEO. T. ADAMS, Treasurer.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Asleep.

BRO. GRANT.—The following I found in an old Methodist hymn book. I have altered them a trifle. I think they can be very appropriately dedicated to the memory of our beloved Bro. HOWELL. You can insert them in the Crisis, if you think best.

M. L. PRATT

In a lone silent spot, 'neath the sad drooping willow,
With the grass and the vine matted over his grave,
A soldier of Jesus lies pressing death's pillow,
Whose watchword was love, and whose aim was to save.
He sleeps there in peace, no dangers can harm him,
Though battles may rage and the wild tempest roar;
His rest is unbroken, no sound can alarm him,
In quiet he slumbers, his conflicts are o'er.

The Cross was his standard, its beauties he blended,
He offered salvation and bade all rejoice,
But his work is now finished, his battles are ended,
His labors are o'er and hushed is his voice.
His form, cold and still, in its damp bed is sleeping,
The eye is grown dim that with lustre once shone,
And friends mourning for him in sadness are weeping,
And the teardrop of sorrow falls on his lone tomb.

But soon to the slumb'rer command will be given
To cast off the fetters that cling to him now,
An army of angels shall bear him to glory,
And garlands immortal be twined round his brow;
While anthems of praises around him are ringing,
His body all glorious in brightness comes forth;
While millions of ransomed hosannas are singing,
He'll enter his home in the blessed new earth.

For the Crisis.

The Opening of the Seventh Seal.

NUMBER SEVEN.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."—Rev. 8: 1.

Silence can reveal nothing when no vision is presented to the eye; but a period of silence under certain circumstances may suggest awfully solemn thoughts. The opening of the sixth seal presented a scene awfully solemn—the end of the Jewish dispensation, and the fall of that people or generation whom the Lord called to be a chosen generation (2 Pet. 2: 9,) but stumbling, fell and were broken. The silence at this period may suggest a similar fall of all the unbelieving at the end of the Christian dispensation, of which the fall of the Jewish nation was fearfully typical. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it; and let us labor to enter into that rest, lest any man fall after the same example of unbelief."—Heb. 4: 1, 11.

Commentators differ widely in their views in relation to this seventh seal. Smith says "it was to contain all the trumpets, or seven successive judgments, which would occupy the time following the sixth seal, or from about the middle of the fourth century, to the battle of the great day, and the Millennium." Scott says, "Most expositors agree, that the seven seals represent the interval between the apostles' time and the reign of Constantine, but that the seven trumpets are designed to represent the rise of antichrist, some time after the empire became Christian." To me the silence indicates that period in the world's history during which the Lord's prophets were all silent, from Malachi to John the Baptist; and John the Revelator was not to write the history of anything back of what he had seen. Rev. 1: 19.—"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Therefore the seventh seal in the order in which they were opened, being at the centre of the roll, over which all the other leaves or sheets were rolled, was the connecting link between the prophets, and the things which John had seen; and therefore silence is all that the seventh seal reveals. All the seals being now opened, the book is ready for reading in the natural order of a history. The scenery is changed immediately after the sixth seal, and the scene is removed from heaven to the earth. Rev. 7: 1. "And after these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."—Verses 1–4.

John was called up to heaven in the Spirit, chap. 4: 1, 2, and there beheld the four and twenty elders, and the four beasts, or living creatures, and they all together testified in their new song, saying, "We shall reign *on the earth*" (verses 9, 10); and in the vision which is given in chap. 7: 11, "all the angels stood round about the throne, and about the elders and the four beasts." The question arises, is this the same throne which was set in heaven, chap. 4: 2, or is it now located on the earth where the four angels stood? Chap. 7: 1. Be that as it may, the heaven to which John was called up was not "beyond the bounds of time and space," for the earth was in view below, else John could not have seen the four angels standing on it. The "angel ascending from the east, having the seal of the living God," verse 2, seems to have been an emblem of the gospel ministry going forth from Jerusalem after the descent of the Holy Spirit. This is evident from chap. 14: 6,—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The Holy Spirit is the sealing agent. Eph. 4: 30,—"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The 144,000 which were sealed of the twelve tribes of Israel, are the first fruits of the redemption. Chap. 14: 1–5,—"And I looked, and lo, a Lamb stood on Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

In commenting upon the text, Scott says, "Mount Zion, or Sion, is the gospel church." Admitting that Zion may be sometimes used figuratively to represent the true church, will it do to so understand Mount Zion in this connection? Are not the 144,000 emblematical of the church, not in its unredeemed, but in its redeemed state? If so, then Mount Zion cannot also denote the church, else the church would be represented as standing upon itself. But Christ is the foundation of the gospel church. 1 Cor. 3. 11,—"For other foundation can no man lay than that is laid, which is Jesus Christ." The church also is represented as a chaste virgin. 2 Cor. 11: 2,—"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Will it not be more natural therefore to let Mount Zion be where David located it in Jerusalem? 2 Sam. 5: 7, 9,—"Nevertheless, David took the strong hold of Zion: the same is the city of David. So David dwelt in the fort, and called it The city of David." Thus the 144,000 stand with David their Husband; and the representation of them as chaste virgins may allude to 2 Sam. 5: 13,—"And David took him more concubines and wives out of Jerusalem," etc., which would seem to be rather a contrast than a companion, although the conduct of David may figuratively represent the calling of the Gentiles, which is so clearly set forth in Rev. 14: 6. By comparing this chapter with chap. 7, we see that the same things are represented in both. The calling of the Gentiles, or the number redeemed from among them, is represented after the sealing of the 144,000 of all the tribes of Israel. Rev. 7: 9. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—9–17.

This is certainly descriptive of the church in its redeemed state, the same that is more fully represented in chapter 14, and still more fully in the last two chapters of Revelation. It is therefore descriptive of the state of things in the new heaven and the new earth. Whether this scene was exhibited in the heaven to which John was called up, or on the earth, matters not, since it was only representative, not a reality; and the positive testimony, "We shall reign on the earth," 5: 10; and "the holy Jerusalem descending out of heaven from God," 21: 10; and "the kings of the earth do bring their glory and honor into it," verse 21; "the tree of life," 22: 2, as in Eden growing out of the ground, Gen. 2: 9; "and they shall reign for ever and ever" 22: 5; establishes beyond a doubt, that the renewed earth is the final abode of the righteous. Hence we see that the last scenes revealed in the word of God, are briefly revealed previous to the opening of the seventh seal; and therefore the seventh seal must be a review of all the others, or merely denote the end of the series, as the seventh day denoted the end, or a period of rest, after the six days of creation, for there is no room for anything to be revealed beyond the limits to which the vision following the sixth seal extended from the first preaching of the gospel. The souls seen under the altar at the opening of the fifth seal, are represented as being in a glorified state in this vision, having come out of great tribulation, previous to the opening of the seventh seal; and after that, it does not appear that they are any more highly exalted. The destruction of Jerusalem was typical of the destruction of antichrist at the end of the world; and therefore the language used to describe the scene at the opening of the sixth seal, will more literally apply to the latter, than to the former, since the Jewish nation only was involved in that calamity, but all the nations of the earth are involved in the general calamity which the language so fearfully describes. As to all the prophets the deliverance of the Lord's people is immediately connected with the day of vengeance upon the ungodly, so their deliverance immediately follows the day of vengeance exhibited on the opening of the sixth seal. The prophet Isaiah has given so striking an example of this, chapters 34 and 35, that perhaps I cannot better close this series of articles, than by quoting them entire, interspersing such remarks as seem to be needful.

J. C. ROGERS.

Grand Rapids, Mich.

(To be continued.)

For the Crisis.

Thoughts for the Thinking; or, The Law and Gospel Contrasted.

BY TIMOTHY WHEELER

In the Bible the words Law, Old Testament, and Old Covenant, are used in contrast with Gospel, New Testament, and New Covenant. The Old Covenant was an outward rule of works to carnal Jews, while the New Covenant is an inward rule of faith to christians. The law is the Old covenant, the gospel is the New Testament or covenant. The law is old wine; the gospel is new wine. The law is found in the New Testament, but it is not of the New Testament; so the gospel is found in the Old Testament, but it is not of the Old Testament. The law was given in wrath, but the gospel was given in love. The law has a justification, and the gospel has a justification, but the two are not identical, the one being external, the other internal; one pertaining to deeds, the other to thoughts.

The law is written externally on stone; the gospel internally on the heart or mind. The law cleanses the flesh; the gospel the conscience. The law pertains to our physical nature; the gospel to our moral nature. The law requires external obedience; the gospel internal. The law is addressed to the unregenerate man; the gospel to the regenerate man. The law was given to the sinner; the gospel to the saint. The law justifies by works; the gospel by faith. The law was given to one nation, the gospel to all nations. The law puts a yoke upon us; the gospel throws it off. The law is slavery; the gospel is freedom. The law kills; the gospel gives life. The law demands full pay; the gospel forgives all. The law knows no mercy; the gospel is all mercy. The law dispenses temporal blessings; the gospel eternal blessings. The law is bad news; the gospel is good news. The law has no good news; the gospel has no bad news.

The law is a system of rewards and punishments; while the gospel is not. The law convicts of sin; the gospel acquits of sin. The law terrifies; the gospel calms. The law is full of wrath and despair; the gospel is full of love and hope. The law shuts the door and imprisons; the gospel opens the door and delivers. The law condemns; the gospel justifies. The law accuses; the gospel excuses. The law commands; the gospel invites. The law makes worse; the gospel makes better. The law is a clog and hinderer; the gospel is our helper. The law gives us poverty; the gospel gives us riches. The law had its claims upon literal, carnal, and fleshly Israel; the gospel upon spiritual Israel. The law leaves us where the gospel finds us. The law established is the gospel abolished. The law is taken away, the gospel remains. Amen.

The law's decay reached from John's ministry to the destruction of Jerusalem. The law's development embraced a period reaching from the call of Abraham to Sinai. Man was under Moral obligation before he was under law. The introduction of law was God's necessity. Law implies an awful distance between God and man, and a world gone wrong. We may sin against law and not against God, and vice versa. Sin against law is commission, sin against God is omission. To violate law requires an external act, but not necessarily a premeditated one. There may be acts without motives. Obedience to law is not a test of character, it not being a criterion of moral good and evil.

Law obedience is selfish. A person rendering obedience to law on the ground of its requirement, does it for the sake of the reward, or from fear of the punishment; hence the obedience is selfish and not accepted. True christian obedience is unselfish, its motive lies far back of law, having no rewards or punishments to bias us, hence is genuine. Law is positive, hence it cannot be moral. That which is positive always commences with elementary instruction. Positive law, in contradistinction from physical or natural law, is imperative, prohibitory, vindictive, arbitrary, penal, and limited. The penalty of law is retrospective, hence is penal, vindictive, arbitrary and violent, and hence also is unnatural, is not an effect, and is inflicted from without. The concomitants of law are prison, penalty, justice, and no mercy—a system of arbitrariness. Law is not founded on reason—though it may be reasonable—but upon the authority of a command, with annexed rewards and punishments as stimulus; because an individual or a community that is in so low and degraded a state as to need positive penal law, is not capable of understanding the reason of the command, hence the necessity of its positive form until the individual or the community becomes capable of seeing its reasonableness, then its positive form will give way to its moral form. Every premeditated and accomplished act is a double act, of mind and body,—a mental and physical act, gospel pertains to one, and law to the other.

The gospel is older than the law. In the decadence of law a Christian could conform to law without keeping it, and also he could contravene it without breaking it. The gospel preached to Abraham was not deliverance, but a proclamation of deliverance. The Old covenant was conditional, the New covenant is unconditional. The Old covenant was given to a specific class of individuals, for a specific purpose, and for a specific time. The New covenant was given to a specific class of characters, for instance, "The *meek* shall inherit the earth." There is no gospel-law, or law-gospel. It is natural for men to turn Grace into Justice, and Gospel into Law; so that now, in our theology, we have a Gospel of Justice rather than a Gospel of Grace. the result is, a Law-Gospel, or a Gospel-Law, which leads us to preach the *wrath* of God more than his *love*.

Waterbury Centre, Vt., Mar. 1862.

For the Crisis.

"Long Articles."

Contributors to the Crisis have been repeatedly solicited by its Editors to write "*short articles*." No doubt but that very many have endeavored to fulfill the injunction, but there is quite as much reason to believe that a large per-cent of *all* who write for the paper *unequivocally* persist in thrusting upon the attention of its readers long prophetic essays, dragging their slow length through half-a-dozen numbers. This *may* be the "counsel of God," but the masses remain to be convinced of the utility of *speculative prophecy*. It is of no use for *one* contributor to labor for the edification of our patient editors, by packing his thoughts close and solid as a cannon-ball, if there are exceptions to be taken by those who mathematically calculate to weekly cover just so many square inches of blank paper with their "scriptural quotations." Prophecy as a study is deeply interesting; but, as Tyndale says, "the expounding of one text twenty different ways, as children discant upon plain song," is a commingling of confused ideas that becomes a "stone of stumbling and rock of offence" to those whose tastes for *practical christianity* are proverbial. A man *may* be a great military disciplinarian, and yet lack in stragetic ability; and so a man *may* be a faithful, energetic exponent of the atonement, and yet lack in the wisdom of those who foretold it, and *vice versa*—most probably the latter. It is the ambiguity of prophetic doctrine that renders *long* expositions wearisome, and especially to those who delight in those luminous truths which are the very essence of the "Son of God."

I will end this disclaimer by saying, that if the suggestions of our kind and courteous editors are the *true* reflex of their *own* opinion, as well as the echo of numerous substantial friends of the Crisis, there remains the exercise of their Editorial prerogatives in accepting or rejecting any articles coming from any direction that do not comport favorably with their avowed requisitions through the Crisis. If *one* claims the immunity of "long articles," the paper, as PUBLIC PROPERTY, guarantees the same inclusive franchise to *every* supporter of its existence. If "*short articles*" be the word, let them be like cannon-balls, and, like those plunging shots, carry all before them.

C. G. CARRE.

Blackstone, Mass.

For the Crisis.

"I will tear them down!"

Does God recognize order and government in his church? If so, who will dare bear the responsibility of tearing down churches established and governed according to the principles of the gospel? Yet such is the leading motto of some who claim prominence as preachers of the gospel, and who seem to think that the most requisite qualification of a preacher is to denounce all organic churches, and especially *Advent* churches. Says one of these preachers, "I will tear down all the churches you can build up." Has God commissioned men to destroy his own work? Or, have not such preachers assumed to themselves a prerogative not warranted in the word of God, and unjustifiable for a christian ministry to assume? If so, is it not clear upon whom rests the existing disorder and confusion which has grown out of a licentious use of supposed individual rights, upon which every man claims recognition to membership in the church of Christ, and especial fellowship with *Adventists* on the ground of belief in certain cardinal doctrines?

But I thank God the time has come when the church is beginning to feel the importance of separating themselves from sinners, and from all who walk disorderly, live in the unity of the spirit and in the bond of peace, and to "mark them that cause divisions contrary to the doctrines we have received." Brethren, let us be of one heart and one mind, having on the righteousness of Christ as a garment, clean and white, without spot or wrinkle, or any such thing, that when the marriage of the Lamb shall come, it may be said of the bride, "She has made herself ready."

T. S. CANFIELD.

Morris, Ct., Feb '62.

For the Crisis.

Trusting in an Arm of Flesh.

CAN YOU DO IT?—DARE YOU DO IT?

"The veriest coward upon earth
Is he who fears the world's opinion;
Who acts with reference to its will,
His conscience swayed by its dominion."

Dare you pin your faith to any man's sleeve; any man's creed? Dare you trust in an arm of flesh? We may seek counsel of the wise, the good, the great, beneficially. Advice is good, counsel is good. "In the multitude of counsellors there is safety," says Solomon. Helpers, counsellors, sympathizers, we need in this life, must have; God so ordains. Would there were more of these, ten-fold. And after all that is said and done, beware how you neglect God, his word, his grace. He is the counsellor of all counsellors; the light of all lights; the high and the holy. Take heed that ye lean not on a broken reed.

Man, at his best estate, is altogether vanity:—a wind, a shadow, a vapor; a flower in the morning, and at noon, where is it? Gone; yes, gone! and the place thereof knoweth it no more forever. God hath spoken once, twice, three times, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isa. 2: 22. "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Psalm 146: 4. The best men, the greatest, the wisest, the holiest—what are they? Have they any light, any wisdom, any greatness, or any goodness? Where is it from? Who the giver? Who? All the light in the greatest and wisest men, is borrowed; mere glimmerings, the faint shadowings of the sun-light of glory, the wisdom that cometh from above, from the Father of Lights. "The preparations of the heart and the answers of the tongue in man, are from the Lord." "I create the fruit of the lips," saith the Holy One. The light of man is a borrowed light, secondary. "The voice said cry. And he said, What shall I cry? All flesh is grass, and all his goodliness is as the flower of the field:—The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40: 6–8.

Yes, yes, beloved, here it is, the word of our Lord standeth *forever!* Why not repair *immediately*, confidently to this full Orb of Glory, this Fountain, living, perpetual, overflowing? Why not come directly to this living water, pure, unadulterated; the well-spring of life eternal, whereof if a man drink he shall never thirst, but it shall be in him a well of water, springing up into everlasting life. "Trust ye in the Lord *forever*, for in the Lord Jehovah is everlasting strength." "Put not your trust in princes, nor in the son of man, in whom is no help." "Cursed is the man that trusteth in man, and maketh flesh his arm, whose heart departeth from the Lord." "Put your trust in the Lord, trust in him at all times. It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes"—the greatest of men. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God: who made heaven and earth, the sea, and all that is in them; who keepeth truth forever."

"Mind is not worth a feather's weight
That must with other minds be measured,
God must direct, and God control,
For honest hearts 'twas ne'er intended,
They, only they, have cause to fear
Whose motives have their God offended
What will my neighbor say, if I
Should this attempt, or that, or t'other?
A neighbor is most sure a foe,
If he prove not a helping brother.
That man is brave who braves the world,
Who o'er life's sea his bark he steereth,
Who keeps that guiding star in view,
A conscience clear that never veereth."

D. F. NEWTON, Ed. *Golden Rule*, N. Y.

For the Crisis.

Encouragement.

BRO. GRANT.—I send another extract from a letter lately received from a pastor of a Baptist church in Wisconsin.

"DEAR BRO. BLAIN.—Your kind letter of the 23d has come to hand, and the three tracts you sent, which have been read, I trust, with profit and interest. So far as the subject of future punishment is concerned, with us here it has been allowed to rest since my relative left for Vermont. I thought it best to let it rest, and so allay the unpleasant feelings that were manifested. It is now before the people here. They know my feelings in regard to the matter, and I think it best to let them ponder and reflect upon the subject, without imprudently crowding it upon them. The first work I read in defence of the doctrine of destruction, was your 'Death not Life', since then I have read Hudson's 'Debt and Grace,' which I have purchased for my library. If I had the money to spare, I would purchase Dobney's work for perusal. [I have sent it for the Tract Society.—J. B.]

Eld. B., of whom you inquire, lives eighteen miles from here. I know his views and feelings—have had many talks with him. His views are known throughout the State. I learn by him that Eld. ——, of Wis., and Eld. J. of Ill., believe in the *final end of all evil*. They are both men of talent and influence. . . . If you come west another season, I should be very glad to see you at our house. Accept my thanks for the tracts. I shall be glad to hear from you at any time. Yours in gospel bonds."

What is the most encouraging in this information is the fact that churches are becoming willing, at least in the West, to hear pastors whom they know believe in destruction—that supposed heresy for which some of God's preachers have been cast out as unworthy of fellowship, and meeting-houses closed against them. It gives some hope that ere long we shall have better places to preach in, and more ears to hear. Such facts should also remind some brethren who are denouncing "*the sects*," and despairing of any reform, that they are injuring our cause, and wronging their brethren in the churches. "Judge not, lest ye be judged." Three of the above named ministers I saw and supplied with our works when I traveled west four and five years ago. By the consent of one I lectured twice in his meeting-house, and when I was through, he (being present) said to me in a kind manner, "I shall not preach against your views till I have more fully examined this subject." Here I saw the importance of avoiding a condemnatory spirit, and resolved to check it in myself and reprove it in others.

I would here say to the Committee of the Publication Society, that as I have traveled much in the western States, and know of numerous cases similar to the above, where our works would tell on our cause, I am sending out books cautiously, as they cannot buy, owing to the want of money in that region. I have obtained subscriptions for the society to the amount of $12, and, including what I gave in my tour of six weeks in Western Pennsylvania this winter, I have given out a little over that amount in the last three months. I shall continue to obtain subscriptions, and hope all our brethren who travel will do the same. Many will give when called on, who would not send by mail.

J. BLAIN.

Buffalo, March 5th, '62.

For the Crisis.

Be Approved.

"Study to show thyself approved unto God."—2 Tim. 2: 15

Would that this language of the great apostle to Timothy might sink deep into the minds of those naming the name of Christ; so deeply, as to be adhered to by them. Though the exhortation was personal, and to a public laborer, it seems peculiarly applicable and timely in this age, when so few, comparatively, engage in the great study of having God approve. I was quite forcibly reminded of the importance of this study a short time since, while conversing with one who fifteen years ago could stand and present effectually the unsearchable riches of Christ to a dying world, to the reforming of many a poor wanderer in paths forbidden by God. I observed his spirit crushed, and a cloud of gloom seemed resting upon him as past efforts signally blessed of God were alluded to. I inquired, "Why do you to so great an extent retire from the scene of conflict? Why not put forth the same amount of effort now, seeing perishing mortals so swiftly approach the judgment scene with so very few to warn them?" A part of his reply was, "The church did not appreciate my efforts." This was doubtless true, and I would that it were an isolated case, but I fear the judgment may reveal great and terrible responsibilities upon the church unfelt before by them. One cannot be blind to the fact that the church (so called) appreciate the efforts of some whose characters God cannot approve, while it appreciates not the sacrifice, neither sustains the hands, of some who are really the servants of God. But if the great study in question absorbs the attention, much less will be the gloom here, and far less the condemnation at the bar of God.

Go, labor on, 'tis not for nought,
All earthly loss is heavenly gain;
Men heed thee not, men praise thee not,
The Master praises—what are men?

Toil on, toil on, thou soon shalt find
For labor—rest; for exile—home;
Soon shalt thou hear the Bridegroom's voice
That welcome sound, behold I've come!

Methinks I hear a babe in Christ earnestly inquiring, "How can I be approved of God?" Let the voice of inspiration reply. "Present your bodies a living sacrifice, holy and acceptable." Rom. 12: 1. If our bodies are sacrificed we shall disregard our own ease, or pleasure, or any call that conflicts with the revealed will of God. He does not approve of our decorating the sacrifice we offer as the world decorate their bodies, which they withhold from sacrificing, inasmuch as the following verse reads—"Be not conformed to the world." Again, 2 Cor. 6: 17, 18,—"Come out from among them, and be separate, and I will receive you; and ye shall be my sons and daughters." O precious promise! How oft, when darkness has gathered, has it thrilled my very being and dispersed sadness. A son, a daughter of the Almighty! Let darkness gather; let friends I once thought true join the opposers in opposing, let them employ the tongue of slander, yea, let the great deceiver use his most cunning artifices to destroy my happiest moments, the spirit-exalting thought, the eternal God is my Father, is sufficient.

O! you that are almost discouraged on account of sin prevailing so extensively, and your own weakness, begin anew the great study. Have trials come thick and from sources which you little expected? Study. Has ambition, which you considered holy, been prostrated? Still study, and commit your way to the Lord. Has disease preyed upon your system, and you become subject to temptations the strong in body cannot fully realize? Remember there is no sorrow so bitter, no grief so secret, no anguish so deep that the pitying eye of Jehovah cannot reach. Remember, too, the land is nearing where sin, with all its fearful effects, will be destroyed forever. Those emotions of sadness will never be awakened as we look upon those we love, and view mere wrecks of what once existed.

I pray that, while a large class are receiving their portion in this life, we may study and learn what it is to be approved of God, that we may be prepared to do his will here, and be ready to receive our portion in the world to come, "at the appearing of Jesus."

JENNIE D. ROBINSON.

New Hartford, Ct., March, '62.

☞ The sweetest, the most clinging affection, is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in summer.

☞ A willing mind makes a light foot.

For the Crisis.

Sunday Schools,—Books, etc.

A letter in the Crisis of March 12th, from the pen of Bro. W. A. Manning, has called up my thoughts anew to consider the great lack among us as a people of the needful interest and means to properly conduct Sunday Schools, for the benefit of our children and youth, together with those now under and within the reach of our influence. For some years I have thought, spoken and written on this subject; not that nothing is being done, but much more might and ought to be done. There are probably over one hundred thousand children, youths, and adults, who could be gathered into schools among the Second Adventists. Many of these are already belonging to good Sunday Schools; many are not; but among them all there is no book for general use in which the primary principles of our faith are set forth in a form to instruct the young mind. The Bible is the all-important book for the Bible class, and for the instruction of all; yet we need a simple digest of the Scriptures for the young—one which enters into the particulars relating to the creation of man, God's attributes, his care, love, his Son, the atonement, repentance, faith, hope, death, resurrection, life, retribution, kingdom of God, etc., etc. Some attempts have been made at this, yet little has been done to produce what ought to be produced for our families and for others. It is true that many of us are so situated that our children must go to Sunday Schools where error is taught, if they go at all; but very many good schools might be originated and maintained among us where there are no schools, if a proper interest were taken in this important matter. It is now an acknowledged fact that Sunday Schools exert one of the most powerful influences for building up society that are employed. How important then that the right instruction be imparted in such schools, that society be built up on a Bible foundation.

But it may be said there are good books enough published by the Sunday School societies now, and of a character to meet all the wants of our children. This is very questionable. That there are many good books, good as far as they go, good in the abstract, good on many points, we readily admit; but do any of those clearly teach the primitive faith and hope of the church? Do they contain the real elements of the faith which distinguishes us as a people? I think all will say, No. Some may say, this is not needed. Then let me ask, Why are we as a people continuing to produce books, tracts, and papers, and eager to do so, to turn public attention to examine the theological position we claim the scriptural one? Is Bible theology to be taught only to adults? Are we not to direct the theological training of our own and others' children? or shall we allow all around us to teach them the vain notions and fables of these last days, and in our turn seek to instruct maturity and correct their false notions? Do we not know something of the difficulty of turning from false impressions and theological ideas which we received in childhood? Do we not know that the best time to lay a good foundation in theology is in childhood? If we do not, the Roman Catholics do, and will not allow their children under Protestant influence until fourteen years old. Is it not the fact that in all the schools among us, the children are being taught,

"I'm going to heaven, to die no more,"

and,

"I want to be an angel,"

and,

"I want to die, and with my mother dwell,"

and,

"I want to go and see the Savior,"

with a host of such fables, all mixed up with good things, and all tending in a direction which makes the gospel seem to them a system of endless perplexities and mysteries.

There are many young minds who are very deeply interested in theology. All are more or less. "As the twig is bent, the tree is inclined." Theology begins in early childhood. Let us who see the Bible as it is, try to give it to all our children. If the Sunday School books now in use are sufficient for the children, because they are very good in the main, then let us leave off publishing books for adults, for there are many good books published beside ours. But had we not better double our diligence, and publish more "with a certain sound," and among them publish a good digest of Bible theology in simple form,—publish some Bible literature in story books, biographies and histories, for children's libraries. They will sell. Every body is buying books for their children. We are all doing so, and shall until Jesus comes. If we can publish but one, let us publish a Sunday School book, a good one. It will sell. I do not doubt but five thousand copies would sell in the Spring in three months, if it were ready. This would give a greater interest in originating schools. But, shall we do what we can until Jesus comes? Yours in the blessed hope.

I. C. Wellcome.

☞ Too much preciseness and solemnity in pronouncing what one says in common conversation, as if one was preaching, is generally taken as an indication of self-conceit.

☞ There is nothing like a fixed, steady aim; it dignifies your nature, and insures success.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 16, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o

The End at Hand.

Evidences are continually accumulating which go to prove that "the end of all things is at hand." We do not see how any Bible student, who is a careful observer of the times, can come to any other conclusion than that Christ will very soon appear in the clouds of heaven and gather his saints to "the marriage supper of the Lamb." When we candidly reflect on the great events which are about to transpire, their mere shadows are enough to make the stoutest hearts quail, and melt with fear; but who will be able to stand when the great day of the Lord opens to the astonished vision of a wicked world?

How few seem to be awake to the perils of the present hour. The indifference of those who were once active is truly alarming. They seem to have forgotten the exhortation of Jesus, "Watch ye therefore, . . . lest coming suddenly, he find you sleeping." The time to watch is in the hour of peril. Said Paul, "This know also, that in the last days, perilous times shall come." It appears certain that we are in the very days to which the apostle refers, consequently, where we should be very watchful. The Savior saw that we should be inclined to go to sleep and become careless, when our safety would consist in being in the opposite state; hence he has given us a timely warning, that we shall do well to heed.

The first token of the last-day perils, as mentioned by Paul, is expressed in the following language:—"Men shall be lovers of their *own selves*." This is the same as to say they will be *selfish*. How strikingly true is this scripture when applied to the present time. No observer can help noticing the alarming prevalence of this anti-christian feeling, which is gaining strength every day.

We are sometimes told that "men have always been selfish." This is true to a certain extent; but "in the last days," they will become so much more so than in other periods of the christian dispensation, that it will be a sign of the times, to indicate that the end is at hand. If we have not yet arrived where men are selfish enough to *begin* to fulfill the sign, how will they act when it is about completed?

The fact is so apparent that this is an age emphatically noted for selfishness, it seems hardly necessary to stop to give any proof. No observing man can fail to notice its rapid increase. Says a late writer, "In no period of this world's history has selfishness been so general as at the present time. Among the great sins that swell the catalogue of abounding iniquity, none are more blighting than this." If this sin were confined to the non-professors, the evil would be small to what it now is, but it is very widely prevalent among church members. An English writer, who is a close observer of the times, when speaking of the present state of Protestantism, says:—"It abhors the worship of saints, but exults in the worship of itself."

Another says, when speaking of "things as they are," "Self aggrandizement seems to be the all-controlling element of man's nature, and over-reaching and fraud characterize nearly every private business transaction; while recklessness, selfishness and insincerity is everywhere prominent. This every man of truth, who looks with an observing and philosophic eye upon the world around him, will acknowledge to be no overdrawn picture of society."

In these days, *selfishness* appears to be the main-spring of almost every action. Nominal christianity has become so conformed to the world in this particular, that it is doing scarcely any thing to save men from destruction. Its chief efforts seem to be for self-aggrandizement,—to obtain the most *eloquent* man, build the most *elegant meeting house*, having the *tallest* steeple,—the *largest organ* and *bell*,—the best *choir* of singers,—and the *richest* and most *fashionable* congregation.

We have most certainly come to the time, foretold by the apostle, when "men" are "lovers of their *own selves*;" hence, we are in the last days, near the end of the present dispensation. Dear reader, are you *ready* to meet the coming King of kings?—o.

"Let my soul live."—Ps. 119: 175.

When at Bro. H. L. Bradley's, Bristol, Ct., we were privileged to examine an old volume of sermons, preached by Dr. Tho. Manton, who died Oct. 18, 1677. The volume contains one hundred and ninety sermons on the 119th Psalm. His one hundred and eighty-ninth sermon is on the 175th verse. Under his first head, he says:

"*David's* petition for life; '*Let my soul live.*' My soul, that is, myself; the soul is put for the whole man. The contrary, *Judges* 16: 30. '*Let me die with the Philistines,*' (said *Sampson*) *Heb. Marg. o Limy soul die.*'

Although this preacher believed in the immortality of the soul, he declared the truth in the foregoing statements. As *soul* primarily signifies "the *whole* man," and when thus used represents a being that is *mortal*; otherwise, there would be no propriety in the expressions, "Let my soul *live*," "Let my soul die;" it follows that every *part* of the being covered by the term soul, when used in this primary sense, must of necessity be mortal, else the statement is not true that it "is put for the *whole man*."

It now follows, as the term *soul* is used to represent "the whole man," who is *mortal*, that the same word cannot be used in a secondary sense or any *other*, to stand for a *part* of man which is *immortal*; for if a *part* of him is immortal, then it is not true that the *soul* when used to indicate "the *whole* man" stands for a being who is mortal.

If the term *soul* be applied to an animal, as it frequently is, to represent the *entire* being, which is mortal, then every *part* of that animal is mortal, and neither the word soul, nor any other term can be properly applied to that animal to show that a part of it is immortal; because in such a case, it would prove the first statement false; consequently, when it is once affirmed that the word *soul* represents "the *whole man*," who is *mortal*, it can never be correctly said of him, while in that state, that any *part* of him is immortal.—o.

Policy of Napoleon III.

Napoleon III. is very properly denominated "THE MAN OF WONDER." All the world are wondering what this noted man is going to do. Thus far, he has played his part in the political game with astonishing success. Every move seems to favor his purposes. His power and influence is now so great, that he is allowed to act about as he pleases. He is a very shrewd man, and puzzles all the crowned heads of Europe. The world trembles at the sound of his footsteps. It has been well said that he is "the embodiment of nations." It is evident, from his successful movements, that he has a definite object in view, and a matured plan for its accomplishment. By his shrewdness and skillful management, he keeps the advantage over all the nations around, and uses them as tools to advance his own interests. This they seldom see, till his object is accomplished. He manages to keep them blinded till he has gained his point.

We are satisfied that the most important acts in the life of this wonderful man are yet to be performed. We expect our own nation will yet be under his control. We see but very little ground to hope for a continuance of our republican government much longer. A mighty revolution is evidently at hand, in which we think Napoleon will play an important part.

An intelligent English writer, when speaking of Napoleon, says:—

"He has got possession of the gates of Italy in the passage of the Alps. The Italian army and navy are entirely at his devotion. Italy could not exist without him and she must willingly or unwillingly, obey all his injunctions. People are so simple as to talk of an united Italy—the whole peninsula under one sceptre, and the capital at Rome. Do you imagine that Napoleon will ever permit this? Never! He will keep the Italians weak, divided, and subservient to himself. . . .

A war between Austria and Italy must inevitably take place within a very short time. . . . The Italians will either be thoroughly beaten, or, at best, thoroughly exhausted; and he [Napoleon] will come in to their aid, and, of necessity, be master of the field; for Austria will be as much exhausted as Italy. . . . Italy is now a scene of confusion, and Naples a scene of misery. . . . The Italian question is as unsettled as it was twenty years ago. . . . The MORAL state of Italy is worse even than its physical state. . . .

The writer goes on to show the rising power of Napoleon in various parts of our globe, and says:—

Syria, we know, has long been devoted to France, and even one of our own [English] government papers admits that every thing in Syria is done under French influence, and at the suggestion of France. In Dalmatia and Montenegro every movement that has lately occured has been arranged and directed solely by the French Consul.

Egypt is perhaps the most important position in the whole world. In may be called the hinge upon which the policy of civilization turns. It stands on its post, and has stood for centuries, the guardian power of terrestrial communication. It connects the three great continents of the North, the East, and the South. Whoever becomes its master becomes master of the age. He can open and shut, at his will, the gates of empire and progress to three-fourths of mankind. He can shut out Europe from Asia, and present a barrier which no power can break through. And who is master of Egypt? Who holds in his hands the keys of Europe and the East? The Emperor Napoleon—he is master of Egypt as much as he is of France. The Pacha of Egypt is his servant; the Egyptian army is at his command. The French emissaries in Egypt are an army in themselves. The Emperor has threefold more power in Egypt than the Queen of England ever had in Canada or Australia. Egypt is in fact a part of France as much as Nice is of Savoy. The importance of this fact admits of no exageration. It is the turning-point of the world's political destiny . . .

He has got possession of Abyssinia likewise. He is, for political purposes, Emperor of Abyssinia at this moment. He has obtained from the Abyssinian government a part of the Red Sea, which serves for a depot for his troops and ships, and as a coaling station for his war steamers. . . . He has also got MADAGASCAR. . . . These points are aggressive positions. At each point there are ships and troops ready to start at a moment's notice, and to meet in combination at a given place of rendezvous. . . . Nor is this by any means the whole. The French Emperor is in actual possession of Cochin-China and of Cambodia."

Thus we see this man of "wonder" is spreading his mighty influence, and the tide of power is rapidly rising in his favor. He is the political leviathan of the age. "None is so fierce that dare stir him up . . . When he raiseth up himself, the mighty are afraid. . . . He maketh the political sea "to boil like a pot . . . Upon earth there is not his like."—o.

"Backed out."

In the *Jonesville* (Mich.) *Independent* of March 20th, 1862, we find an article from N. M. Steele, under the above heading. It will be recollected, that some weeks since a discussion was announced to take place between this Methodist minister and Sister M. S. Mansfield, on the subject of immortality. It appears from the *Independent* that it is given up. The reason assigned by Sister M.'s opponent is that no house can be found of sufficient size to hold the people. When he consented to engage in the discussion, he states that he had the promise of the Congregational meeting-house, which is now refused; and the Methodist house is too small.

We are sorry an opportunity has not been offered him "to defend certain points of the orthodox faith, against the no-soulism of Mrs. Mansfield," which he denominates "a degrading and ruinous error,"—a "brute-tending theology" "of the lady theolo-gastrian."

We would suggest that when the warm weather comes they have the talk in some shady grove where there will be room for all to hear who are interested.—o

Spiritualism in Italy.

The leading Roman Catholic Journal of Europe says a belief in Spiritualism extends to every part of Italy, and is rapidly increasing. This statement will apply to nearly all parts of the civilized world. The heathen have been Spiritualists for thousands of years. But it was not till these "latter times," as foretold by Paul, [see 1 Tim. 4 1–3,] that the demons were to succeed in getting *professed* christians to follow their diabolical system. Now many are departing "from the faith, giving heed to seducing spirits, and doctrines of devils." By this we know we are near the end of the present dispensation. Truly these are "perilous times." But we expect to realize it more sensibly as we approach the great day of the Lord. Half-hearted, worldly-minded, fashionable professors of religion, will soon reform, or be swept off by the rising tide of infidelity, that is setting in upon the world through Spiritualism in its hydra-headed forms. Nothing short of *entire consecration* to God will secure us in these last hours of trial from being taken by the enemy.—o.

Answers to Inquiries.

Bro. Wm. Lucas, of Peekskill, wishes to know if he is at liberty to insert our "card" in the village paper of P., as it was published in the Crisis of March 27th, 1861? Certainly, brother, and we give all others the same liberty. The following is a copy of it:—

A CARD.—"*Will all men live eternally?*" If any clergyman, or other respectable gentleman in ——— will sustain the affirmative of the foregoing question in oral debate, he is invited to inform Miles Grant Boston, Mass., who will endeavor to support the negative. The preliminaries to be arranged by the parties.

P. S. If preferred, he will meet any combined number of gentlemen, provided he is allowed half the time.—o.

☞ BRO. J. HOWELL'S likeness is 50 CENTS, instead of one dollar, as advertised last week. It is an excellent representation of a good man, and will be highly prized by his friends.—o.

☞ Read C. G. Carre's suggestions on "*Long Articles*."—o.

Use your Weapons discreetly.

"Take heed that ye be not consumed one of another."

The rifled cannon, that does effectual service four, five, or more miles distant, the Sharpe's rifle, that kills a man as far off as he can be conveniently seen; with iron-clad gun-boats, and other modern inventions in death-dealing engines, have quite revolutionized the art of war. * * * Now warriors must not disagree among themselves. Let there be no unlawful dictation. Every man to his own post. Let all be united in the common cause,—in rank or file, or in solid phalanx, obedient to the commander's word, and how does the mighty host bear down on the foe, until o'er fields of blood and carnage the victor waves his flag in triumph.

But who are they that are "terrible as an army with banners," if not the church? But let us look at them. Here is one expert in the use of small arms—the Spanish knife, or the sword and the revolver. But see, for shame! he is clamorous that all should fight as he fights. Hear him. "Away with your clumsy, thundering artillery, and your monster columbiads, that require four yoke of oxen to turn them around. Our less enlightened wont stand it; they say, 'Ugh, big gun,' and are frightened; you will drive them all off. And your Sharpe's rifles, that can kill a man a mile distant: true they are good to kill, but it is not fair to shoot a man on that wise. I don't like them; and, as captain of this expedition, if you do not adopt my plan and consent to use short arms and shoot at short distances, as I do, you cannot go in this ship."

But says the Cannoneer, "While you can kill a man at the distance of ten yards with your revolver, and perhaps a half a dozen of them, if particularly skilled in your precise pop-gun performance, I can with one discharge sink a ship with a thousand men. And if you do not attend to your own department, I will demonstrate in your own craft the virtue there is in a clumsy columbiad." The Sharp-shooters join in the controversy, and mutiny ensues.

Alas! "The children of this world are wiser in their generation than the children of light." When will Christian men learn that God's plan is large enough for every good man and means that can further His glory! The narrow-minded sectarian will not and cannot believe it. Only such as are enlightened with the wisdom of a more generous benevolence, can appreciate such facts. But away with the narrow, proscriptive policy of bigots. Let our hearts enlarge, and so be equal to the duties of the nineteenth century. May God save us, that we do not "devour one another."—M.

☞ By the special invitation of Bro. Apollos Hale, we visited the church at the corner of Hudson and Kneeland streets last Sabbath, and though we had a pleasant season in meeting with old friends, we could not but see and feel their need of the labors of a good pastor—Bro. Himes being absent most of the time. He is now in a good work, we are informed, in Canada West, where he is expected to be occupied until May.

Bro. Hastings baptized one of the Lowell street congregation yesterday.—M.

☞ BRO. H. MUNGER called on us Monday morning full of vigor and hope, notwithstanding he has preached every day for four months past, excepting three evenings; most of the time averaging two meetings a day. He feels quite prepared for four months more similar labor.—M.

☞ Persons desirous of cultivating and preserving the voice, will be interested to know that Dr. C. A. Guilmette is repeating his course of lectures on this subject at Chickering's Hall on Saturday afternoons, at 3 o'clock.—M.

Biographical Sketches.—No. 4.

JOSEPH WOLFE.—*Continued.*

March 12, 1831, he writes, "I left Buldur, and arrived at Kitshiborlu. The day following I arrived at Satokloo, which is entirely inhabited by Turks, but in the Khan (Inn) I met with Greek and Armenian merchants from Akhshehir, Kiutaya and Sparta, who were very kind to me. When I asked them of what denomination they were, the Greeks replied, 'We are partly Christians, partly Armenians, partly Papistian,' i. e., Papists or Armenian Catholics. It is to be observed, that the Armenian Catholics there call themselves Papistian. I proclaimed to them the gospel of Christ, and his future coming."

"*March* 27.—I arrived at Constantinople for the third time, and was kindly received by His Excellency Sir Robert Gordon, Messrs. Cartwright, Buchanan, Kennedy and others. While I remained at Constantinople, I lectured and preached to the English, Italians, and Jews. I called on His Eminence the Greek Patriarch Constantios, formerly Archbishop of Mount Sinai, who furnished me with letters of introduction. I observed at Constantinople the steps taken by the Sultan for bringing about the accomplishment of those prophecies which predict the downfall of the Turkish Empire, under the emblem of the drying up of the river Euphrates." Is it not somewhat remarkable that the views of Mr. Wolfe should so strikingly correspond with those of American writers! For example, see the work of Rev. J. Litch upon this subject, published in 1838, saying that on the 11th day of August, 1840, the Turkish Empire should lose its supremacy, which in the end was true; Mr. Litch taking the same view of the symbolic Euphrates as that held by Mr. Wolfe in the foregoing paragraph.

"*May* 12.—I rode thirty-nine miles and arrived at Karasheesh. My mind was much refreshed and supported with thoughts of my Savior. Wretch is the missionary who does not feel every day and every hour the necessity of imploring the support of his Savior and Redeemer, the Lord Jesus Christ; he may for awhile carry on his work among Jews and Gentiles with apparent holy zeal, but if not invigorated and upheld by continual supplies of divine grace, he must certainly fall."

"*May* 24.—Having rubbed my body well with laudanum, the dysentery with which I had been troubled ceased. . . . I spoke to them in Turkish about the unsearchable riches of Christ; for though I do not speak Turkish perfectly, I am able to speak about Christ with every sort of people, and to tell them that Christ died for our sins!"

"*August* 12.—Persia. After having read with the Jews of Teheran this treatise of Maimonides, I told them that I expected that Jesus of Nazareth, the true Messiah, whose hands and feet were pierced,—who was brought like a lamb to the slaughter,—who was the man of sorrows and acquainted with grief,—who, after the sceptre was taken from Judah, and the legislative power from between his feet, came the first time,—shall come the second time in the clouds of heaven, and with the trump of the Archangel; and those who have followed him, and believed in him and in his first coming; those dead in Christ shall rise first, and the children of Israel shall look upon him whom they have pierced, and mourn; and Jesus Christ shall have dominion from shore to shore, and from sea to sea, and all nations shall serve and obey him: he shall sit upon the throne of his father David, and reign with his saints at Jerusalem gloriously."

August 28.—He gives some account of conversation with a Mohammedan. "He said that he was glad to find that I expected the speedy arrival of the Messiah Jesus, for the signs of the times prove that Mohde must soon come." When asked by a Mohammedan, "Is Mohammed not predicted in your books?" he replied, "He is predicted as a chastiser of the evil doers: in his time Christians were fallen into idolatry, and God therefore sent Mohammed to chastise them."

Nov. 12.—He was required to pay a price for the privilege of preaching the Gospel of Jesus, which he seemed to so highly prize. With his company he was taken by a banditti of robbers, pulled from his horse, robbed of his money, and stripped entirely of his raiment. He says, "Nothing, nothing was left to me. It was then extremely cold. They put a rag filled with vermin over me, and brought me out of the highway, where I met with the rest, weeping and crying, and bound to the tails of the robbers' horses. It was an awful sight, to see robbers (twenty-four in number) beating and cursing each other, and beating us poor *Banda*, (i. e., those that are bound,) disputing among themselves whose property every one of us should be. We were driven along by them in continual gallop, on account of the approaching Turkomanns. . . . During the night three of the prisoners had the good fortune to make their escape. . . . Some tried again to make their escape, but were horribly beaten by a young robber fourteen years of age. After this we were put in irons. Twelve of the robbers separated for the purpose of making another plundering expedition. It was an awful night, cold and freezing, and we were without anything to cover us. The robbers consulted together about me, whether it was advisable or not to kill me, as I was known by Abba Mirza; for they were afraid if Abba Mirza should hear of me, he would claim me.

"Yes, it was an awful night; and what consolation could I have expected from above, from my Savior, if I had not put my trust in him, and in his promise? At such an hour, one experiences the precious fruits of faith in the Lord Jesus Christ. Blessed is he who at such an hour knows that Christ is with him, and that neither bonds, nor cold, nor hunger, nor thirst, can separate him from the love of Christ, and that to him he can carry all his wants. I prayed to that Savior, and then spoke to the robbers, beseeching them not to kill me, and promising that on my arrival at Torbad, (to which place they intended to bring me,) I would ransom myself."

Arriving at Torbad, the Jews gathered around him, having never seen an English subject there. He says, "The first evening, though in a most wretched state, I had them all around me, and I proclaimed to them the Gospel of Jesus, of whose history, sufferings and death they were quite ignorant." But on the 18th, God, who heareth prayer, sent him deliverance—robbed only of his money—by the hand of Mohammed Ishak Khan. He then commenced immediately to preach and teach to them the Gospel.

"An officer in the service of Mohammed Ishak Khan Kereshe entered the room of the Jews, and said to me, 'Old Benjamin!' I observed he was of the sect of Ali Ullahe. He told me that several months ago a Dervish had arrived from Teheren, who had said to him, 'An English Dervish shall arrive prisoner at Torbad and consult with him.' I gave him an Arabic Bible. His wife was ill; I laid hands on her, prayed over her, and she recovered. Kasem Sultan came to me daily, and I opened up to him the meaning of the Scriptures."

Among the Jews his manner was to teach in every place, and when opportunity offered, would enter their synagogues and preach to them formally; to which practice they seem to be quite accustomed. He relates that while at Jerusalem he made the acquaintance of a famous Rabbi, of whom he says, "He is considered the greatest Baal Kabbala and Hasid. Rabbi Solomon, his disciple, told me of him when at Cairo, that Rabbi Mendel can preach upon every *word* of the Torah more than three hours, and every one present seems struck with astonishment." This was preaching, but certainly very little like the thirty minutes' sermons of the Christians. Perhaps, however, there was an attempt to make up in length what was lacking in quality.

Mr. Wolfe continued to preach and to travel, sometimes on horses, camels, elephants, palanquins, etc., and experienced a great variety of vicissitudes; giving it as his opinion that the Messiah might be expected about the year 1847. In December, 1832, we find him at Delhi, India, lecturing and preaching. Rev. J. T. Thompson, Missionary at that place, wrote Mrs. W—: "I can hardly express to your ladyship the esteem in which Mr. Wolfe is held by all descriptions of people, and the place he has in the affections of all his Christian friends." Rev. William Parish, Chaplain at Kurnaul, wrote about the same time,—"He preached twice on the Sabbath, opening the Scriptures to a crowded congregation in our Church Bungalow, concerning the promises of a Savior, as given by the mouth of Patriarchs and Prophets, and how Christ had completed his first advent in a state of humiliation. . . . He showed his threefold character of Prophet, Priest, and King, and enlarged boldly on the future glories of his second advent, which he strikingly contrasted with his first. . . . The signs of the times he also dwelt upon; warning his audience of the near approach of our Lord, who will consume that wicked one with the Spirit of his mouth, and will destroy him with the brightness of his coming."

"*March* 20*th*, 1834.—Arrived safely in the harbor of Malta; and by God's grace, after an absence of three years, three months, and eight days, joined once more my beloved wife and child. Hallelujah!"

Although these were by no means his only Missionary labors, they are sufficient to show what manner of man he was, and the faith he so honestly and intelligently held. For a few years past he has been occupied as rector of a Church in England; though by last accounts from him he was contemplating still another mission. Yet with all his holy zeal, Dr. Seabury, of the New York Churchman, has declared him "insane"; and the Quarterly Review has branded him as a "religious fanatic." But "so persecuted they the prophets that were before." Joseph Wolfe's labors are not without their fruits; his name and influence must live while the world stands.

The following we take from the *Dublin Review* of Nov., 1860, p. 158:*—"Wolfe is so extraordinary a creature, that there is no calculating *a priori* concerning his motions. He appears to me a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta; and when I supposed he had gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man who at Rome calls the Pope 'the dust of the earth,' and tells the Jews at Jerusalem that 'the Gauamara is a lie;' who passes his days in disputation, and his nights in digging the Talmud; to whom a floor of brick is a feather-bed, and a box a bolster; who makes or finds a friend alike in the persecutor in his former or present faith; who can conciliate a Pacha, or confute a patriarch; who travels without a guide; speaks without an interpreter; can live without food, and pay without money; forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men without giving offence to any! such a man (and such, and more, is Wolfe) must excite no ordinary degree of attention in a country and among a people whose monotony of manners and habits has remained undisturbed for centuries. As a pioneer I deem him matchless, and '*aut inveniet viam aut faciet*'; but if order is to be established or arrangements made, trouble not Wolfe; he knows of no church but his own heart; no calling but that of zeal; no dispensation but that of preaching. He is devoid of comity towards man, and is full of the love of God."

Wolfe says, p. 189, ib.:—"I shall never have confidence in the reform which is brought about by miserable revolutionists of Italy and France; and I shall always declare the outcry *Liberte, Egalte, Fraternite*, to be nothing else but Tyranny, Beggary, Butchery. And all these revolutionary movements verify the words of Ezekiel 21: 27, 'Perverted, perverted, perverted, or overturn, overturn, overturn, until He comes whose right it is, and I will give it Him.' One revolution shall take place over another, and men shall strive to establish peace and happiness, but by their own efforts and without the *Author* of happiness and peace. And they shall be disappointed until the rightful possessor of the earth shall come to His own."—M.

* A sketch by Rev Lewis May.

Adam Clark.

Many of our readers know of Adam Clarke only as a notable English Commentator of the Methodist denomination; to such the following, from Stevens' History of Methodism, will be read with interest, not only as giving some insight into the real character of this eminent christian man, but also as a refreshing illustration of gospel preaching. It should, however, be said that Dr. Clarke was, like ourselves, a strong advocate of short sermons, specially in ordinary pastoral teachings, (as also when one has little to say,) often preaching, as he himself testifies, not more

than fifteen minutes, and sometimes but ten minutes at a time.—M.

"He was a 'revivalist,' and preached for immediate results. Alluding to one of his sermons at Oldham chapel, Manchester, he says: 'The congregation was really awful. Perhaps I never preached as I did this morning. I had the kingdom of God opened to me, and the glory of the Lord filled the whole place. Toward the conclusion the cries were great. It was with great difficulty that I could get the people persuaded to leave the chapel. Though the press was immense, yet scarcely one seemed willing to go away, and those who were in distress were unable to go. Some of the preachers went and prayed with them, nor rested till they were healed. God has done a mighty work.' Again he says, of a sermon in Bristol: 'I am this instant returned from King street. The chapel crowded, crowded! And God, in a most especial manner, enabled me to deliver such a testimony from 1 Thess. 1: 3, as I think I never before delivered. I did feel as in the eternal world, having all things beneath me, with such expansions of mind as the power of God alone could give. I was about an hour and a half, and am torn up for the day.' 'I would not,' he said, on another occasion, 'have missed coming to this place for five hundred pounds. I got my own soul blessed, and God blessed the people, I felt (stretching out his arms, and folding them to his breast) that I was drawing the whole congregation to me closer and closer, and pulling them away from the world to God.' He is known to the Methodist world mostly by his writings, but his real greatness was in the pulpit. One of his hearers wrote: 'In respect to the unawakened, it may indeed be said that he obeys that precept, 'Cry aloud, spare not, lift up thy voice like a trumpet.' His words flow spontaneously from the heart; his views enlarge as he proceeds, and he brings to the mind a torrent of things, new and old. While he is preaching one can seldom cast an eye on the audience without perceiving a melting unction resting upon them."

For the Crisis.

The Boston Conference and my late Visits.

"BITTER—SWEET."

Bro. Morgan:—I had the privilege of attending the late Boston Conference at Chapman Hall most of the time, and it was specially interesting to me, for many reasons. First, because of meeting in love and good fellowship so many of those who fearlessly preach the everlasting gospel which brings life and immortality to light, giving through faith pardon and peace, and at the coming of Christ eternal life.

Secondly, for the inexpressible pleasure of seeing so many of like precious faith that have been so long in this warfare, and are still holding on, fighting the good fight, willing to bear *reproach* and suffer if need be for their love of Christ and his word, and to find a harmony with love and outspoken frankness indicating a whole soul in the work, found only among those who love Jesus Christ and his appearing.

Thirdly, there was christian *liberality* and *freedom* enjoyed, so that all could speak out their faith according to their own *judgment*, leaving the hearer to "prove all things and hold fast that which is good." And surely the freedom of speech should be tolerated by us who have been so clamorous at times about its restriction, and a refusal to be heard on our "present truth." It is only the *golden* rule of doing as we would be done by, and it is beneath a man not to freely accord to another what we claim for ourselves. But suppose we have to hear things we do not believe, what then? This is no more than we expect and demand of others; consequently I rejoice in the *liberality* and *freedom* that existed in the conference. I heard things I did not believe, and I expected to before I went. I heard some things new, and this I expected. Things *new* and *old* are to be brought out of the *treasure-house*. Thus, I say, let the channel be kept open, and the love of God predominating, all will work for the advancement of truth. We need more *patience* and *forbearance* with those that differ from us, also with our own differences; *perseverance* and *endurance* amid trials must be ours if we would receive "the crown of life." Thus, whatever may be said, I can say of the meeting *that it was a good one;* and it will lead all to a searching of the Scriptures, to which we shall all do well to take heed; *no Popish dictation;* but search, compare, receive, believe, and obey the Bible in the love of it, and be in the light, letting it *shine*, and others will be affected as the result of our labor.

Leaving the conference reluctantly, but with a hearty God bless and speed all my brethren onward to the celestial city and heavenly home, I went to Plymouth—spent certain days, having meetings every day. I found a good state of things in the church, and a corresponding interest to hear the word by the people. It was pleasant to labor among them; we had a good season of joy, grace, and peace. The old "go-through disciples" were seen at their post, and the young were not backward; showing their love and zeal for Christ by confessing the truth with their mouths to salvation. From Plymouth I went to New Bedford to spend Sunday, the first in April. Here I found an interesting church and congregation to preach to, and we had a precious communion season. After preaching to the saints, I was sorry not to be able to have made an acquaintance with them, and ardently hope my labor among them will not be in vain in the Lord. The conference meeting was good indeed; in their testimonies there was a manifest determination not only to hold out, but to increase in faith and love, to "watch and pray always, that they may escape all these things coming on the earth, and stand before the Son of man." Others felt the need of yielding to Jesus Christ as their only hope, that with us they may be saved when the jewels are made up.

In conclusion, I hope that we that preach the gospel may make it more of a heart work by the Spirit of God; that we may be more efficient in quickening and comforting the disciples, and also in winning souls to Christ. In much love and peace,

L. Boutell.

Groton, Mass., April 9th, '62.

For the Crisis.

German Tracts.

Dear Bro. Grant:—My third tract, "The Personal Coming of Christ, as the only Time of our Redemption," is coming out of press in a few days. I have taken particular pains to make it as plain and to the point as possible. It is a tract just suiting the present times, and something which our German population, who seem to be entirely ignorant about the glorious doctrine of the second coming of Christ, stand very much in need of. It shows conclusively, from the word of God (quoting a great number of passages from the Bible), that there is no eternal life except through Jesus Christ alone, and no redemption before his personal appearing; this being therefore the only hope of the true church of Christ. I wish those brethren who desired that this glorious doctrine of the soon coming of our Lord to redeem his people, should also be make known to our many German brethren, and who have any opportunity to distribute tracts of this kind amongst them, would send me their orders as soon as possible. I can furnish these tracts at the following prices: $4.00 per hundred; 50 cts. per dozen; 5 cts. per number. Gratis to those who are not able to pay. There are now three of my German tracts out:

I. The state of man between death and resurrection.

II. The resurrection of the dead.

III. The personal coming of Jesus Christ.

The first two tracts I can furnish at the price of $2 and $3 per hundred. Yours in Christ,

L. Reimer.

Phila., April 5, 1862.

For the Crisis.

Campmeeting.

As some of our brethren think a Campmeeting further east than Wilbraham would serve many better in these hard times, Bro. Munger proposes the first Monday in June for this meeting, and I think very favorably of the time. New Market Junction, N. H., is the place, if we can get it. What say brethren? Is there any objection?

L. Boutell.

For the Crisis.

From Iowa.

Bro. Grant:—Times are *very hard* here, yet I want to take the Crisis another year, for I feel as though I should hardly know how to do without it. I prize the precious truths it publishes to the world weekly very much; I am one of those who, like Moses, would rather suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

We seldom have any Advent preaching here. Bro. M. Chandler preached here last May, and since then we have had no one to publish the "glad tidings" of the coming kingdom. Yet there are a "faithful few" left, who are still praying—

"Lord, let thy kingdom come,
And gather the ransomed home."

We are all very well acquainted with the Associate Editor, Bro. Morgan. His friends in this place will never forget him, nor his ardent labors to do good. Faithfully did he warn this people of their impending danger,—of the nearness of the judgment, etc. etc. I am one of those that hope ere long to grasp the hand of friendship, on the blest plains of immortality, with those that in this life we may never have seen, yet have loved with christian love, and those too that perchance we may have seen, yet not met for many long years. O, what a joyous meeting that will be! God grant we may be there, is my prayer. Yours in Christ, H. A. Wate.

Wilton Junction, Iowa, Mar. 17, '62.

For the Crisis.

Missionary Work.

This is emphatically the time to go into the highways and hedges, and compel men to come in, that the house may be filled. New places should be visited; and while the faithful preacher has a love and desire to go into such places, he cannot readily without the help and co-operation of the church in this blessed, God-like work.

Now if there can be an interest waked up in this department, it would be well pleasing to the Lord. The people are ready to hear in most of the new places we visit. Therefore let the brethren look up places where they have not heard, and let them, even in these hard times, contribute money to sustain the faithful laborer in this department, so that he may be able to feel that he not only has help from the Lord, but from the church. I would that Massachusetts *would sustain* one agent in new fields entirely. Brethren, what can be done?

L. Boutell.

☞ Be content with enough; you may butter your bread until you are unable to eat it.

Obituary Notices.

Died, in Holderness, N. H., March 23d, 1862, Bro. Horace B. York, aged forty-seven years.

Bro. York heard and embraced the gospel of the kingdom in 1843, and remained a faithful advocate of the same to the time of his death. He was an endeared and affectionate husband, a kind and faithful father, a much respected and honored citizen, and died mourned and lamented by all who knew him.

J. Couch.

Died, in Lawrence, Mass., Jan. 17th, 1862, Anna Drake, wife of Nathaniel P. Drake, aged fifty-five years.

Sister Drake was a devoted christian, an affectionate wife, a faithful mother, and a respected member of the church of Christ. She had been looking for and joyfully anticipating the speedy advent of her Savior since 1843. She died in confident expectation of being raised from the dreamless sleep of death, and changed into the likeness of Him who died for her, to meet all the redeemed in the kingdom of God.

J. C.

Herald, please copy.

Died, of diphtheria, Feb. 21st, in Washburn, Aroostook, Me., Lucinda J., daughter of Gould and Hepzibah Crouse, aged sixteen years, six months, twenty-three days.

She calmly fell asleep in Jesus, and awaits that blest morn when the trump of God shall awake her to immortal life and blessedness beyond the grave. She lived the life of the righteous, and her end like his was peace. At the age of fourteen she became a member of the Christian Church. Her life was exemplary, her piety deep-toned. She filled a large place in many hearts, that truly sympathize with the bereaved. Her funeral was attended by a large circle of relatives and friends. A very comforting and appropriate discourse was delivered on the occasion by Eld. M. W. Corliss, from Rev. 14: 13.

Also, March 6th, Sister Huldah, of diphtheria, aged fourteen years, ten months, ten days.

We hope to meet her in the better land, where the inhabitants shall never say I am sick, neither can they die any more. Eld. N. G. Read addressed a large and attentive audience from 1 Cor. 15: 21, 23. May God Almighty bless the surviving friends, sanctify this affliction to their good, and save them an unbroken family with all the blood-washed to the kingdom of his dear Son.

Two maidens pure as ever bloomed
In a few days have been entombed,
Lucinda, Huldah, pure and fair,
Now sleep in dreamless silence there.
The fairest flowers in all our land
Have fallen 'neath the monster hand;
The cherished ones of many hearts
Lie prostrate 'neath his poisonous darts.

Fondly we hoped Huldah might stay,
When dear Lucinda passed away.
O! how we watched around her bed.
Many the prayers in tears we said;
Alas! no hand from death could stay,
Its cold, dark tide bore her away,
But glory be to God on high,
We'll meet ere long no more to die.

Dear parents, brethren, sisters too,
Kind hearts shall sympathize with you,
Yea, God himself shall sympathize,
To him lift up your streaming eyes;
From his dear hand shall blessings flow,
To soothe and heal your hearts' deep wo,
For God shall comfort and sustain
Till you immortal glory gain.

Christian F. Churchill.

Died, in Windsor, Mass., March 11th, 1862, of consumption, Ichabod Mason, aged sixty-eight years.

Discourse by the writer from Eccl. 9: 10. Bro. Mason was baptized by being planted in the likeness of Christ's death some two or three years ago, and attended meeting with us at the Pond school-house, although a member of the Congregational church. He waits the resurrection morn.

Rufus Starks.

FOREIGN NEWS.

New York, April 11. Steamship Asia, from Liverpool 29th ult. and Queenstown 30th.

The news is most meagre. The Government announced in the House of Commons on the 28th, that it would make concessions on the Educational question in order to settle the controversy. The opposition expressed great satisfaction.

Sir F. Smith had given notice in the House of Commons that he should call attention to the engagement of the Merrimac and Monitor, and ask whether, in consequence of its results, Government would not suspend the construction of iron plated ships until the question of iron plated gunboats is considered. The amalgamation of the Southern and regular armies of Italy is officially decreed.

London, April 4. It is supposed that England will withdraw from the expedition to Mexico, but that there will be no rupture between the allies. England abstains merely from interfering.

Inquiries have been made in England by agents of the American Government as to the price of iron plates for ships.

The Morning Post calls attention to the improvements America is making in ordnance, the weight of shot thrown by the Monitor being nearly double that used on board any British ship.

DOMESTIC NEWS.

Chicago, April 8. Island No 10 is ours! The details have not been received, but the rebels are supposed to have escaped.

Our forces have captured several transports and gunboats, and among them the Ram Manassas.

The men, guns and transports are in our hands.

LATER.

Gen. Pope has captured three Generals, six thousand prisoners of war, one hundred siege guns and several field batteries, with an immense quantity of small arms, tents, wagons, horses and prisoners. Our victory is complete and overwhelming. We have not lost a single man.

Chicago, April 8. A private dispatch received in this city to-night from one of Gen. Grant's staff says that we have fought and won the hardest battle ever fought on this continent.

A special dispatch to the Times from Cairo says that 6000 prisoners, including seven officers, thirty pieces of artillery, a large quantity of ammunition, muskets and small arms were captured on the island.

It is said that the rebels have become perfectly demoralized. In many cases whole regiments refuse to obey orders. Much ill-feeling prevailed among the officers, and none had any confidence in the commanding officer.

THE BATTLE OF PITTSBURG.

Cincinnati, April 12. The Gazette's Pittsburg, Tenn., correspondent says the sum and substance of the battle on Sunday—we were pushed from disaster to disaster till we lost every division camp we had, and were driven within half a mile of the landing when the approach of night, the timely aid of the gunboats and the tremendous effort of our artillerists and Buell's approach saved us.

On Monday, after nine hours hard fighting, we simply regained what we had lost on Sunday. Not a division advanced half a mile beyond our old camps on Monday, except Gen. Wallace's.

The lowest estimate placed in our loss of killed and wounded is at 3300, and in prisoners from 3000 to 4000. The rebel loss in killed and wounded is probably much heavier. The rebels, in their retreat, left acres covered with their dead.

The Boston Journal of the 12th says:

"It is very difficult yet to form an accurate idea of the battle of Pittsburg, from the accounts that have reached us. They conflict as to several important points, and are confused as to others. We can only conclude with certainty that after a day and a half of severe fighting, the enemy was decidedly repulsed.

All statistics respecting the engagement thus far received are not reliable. The numbers on each side must have been nearly equal. We are inclined to receive as the most correct statement of our losses, 7000 in all, 2000 missing and 5000 killed and wounded."

Near Yorktown, Va., April 12. The sun shone brightly yesterday and to-day, much to the relief of the thousands of soldiers who are compelled to sleep in the open air. The roads are still in a very bad condition. The rebels continue to open with artillery whenever they discover a picket post, to which our guns never reply. The rebel forces have been greatly increased within the last two days. On Thursday several vessels were seen to land troops at Yorktown, and also Gloucester, opposite, which place has not been occupied up to this time. Reinforcements have also been received from Norfolk by way of the James river.

The balloon reconnoissance made yesterday shows that the rebels have materially strengthened their works since the advance of the Federal troops, and that many additional guns had been placed in position.

On Friday, while the 12th New York volunteers were on picket duty in front of the enemy's works, near York river, a regiment of rebels came out from under cover and advanced in line of battle. The Federals poured in upon them a deadly fire of Minie balls, when the rebels retired, leaving their dead and wounded, which they afterwards removed in ambulances.

Later in the day the rebels advanced in considerable force from another point, driving in our entire pickets and burning a dwelling used by the Federal troops.

New York, April 13. A special dispatch to the Sunday Mercury, from Washington, says there are not 5000 rebels between Gordonsvill and Richmond. The Rappahannock river is very high.

The same paper states that it had advices from Port Royal to the effect that an assault on Savannah had been arranged for April 8.

The advance pickets of the Union army were within eight miles of Savannah on the 7th. Nearly all our military force had been distributed in the interior, and those on Dawfuskie Island had been reinforced.

St. Louis, April 12. Arrivals from Ironton say that the rebel General Van Dorn is at Pittman's Ferry, on the Currant river, near the Missouri line, with ten or twelve thousand troops awaiting reinforcements.

It is reported that the rebels have withdrawn their forces from Northwestern Arkansas and are concentrating them at Pocahontas, in the Northeastern part of that State. Their force at that point is represented to be 10,000. The Federal forces under Gen. Steele are between Greenville, Mo., and Arkansas, prepared to meet any movement the rebels may make.

Washington, April 11. The passage of the bill to abolish slavery in the District of Columbia was followed by applause in the House to-day. Only two members from the slave-holding States—Messrs. Blair of Missouri and Fisher of Delaware—voted for it.

Mr. Cyrus Field arrived here this morning direct from London, and reports that the feeling in England and France in favor of this country is daily increasing.

It is said that Mr. Field brought with him from Europe proposals from influential capitalists to supply a very large amount of war material to the United States, to be delivered in New York, and payable entirely in bonds of our government.

Fortress Monroe, April 11. The Merrimac, Jamestown and Yorktown, and several gunboats and tugs, appeared between Newport News and Sewall's Point. The only damage done us is the capture of three small vessels, one empty and one loaded, it is said, with coal.

The best authorities seem to be of the belief that there is no present intention on the part of the rebels to use the Merrimac, only to prevent our gunboats going up James river to shell their right wing, which rests on Warwick river, running into James river. It is also hinted that, when the proper time comes, which will not be long, our Monitor and her assistant ship will prove the iron mail of the Merrimac and of her consorts in their chosen positions.

Chicago, April 14. A special dispatch to the Journal from Cairo says that Beauregard called a council of war of all the best generals before the battle of Pittsburg. The following policy was fixed on. If they beat us, they would follow us and drive us north as far as possible. If beaten, they would withdraw their forces and make a desperate stand in the Gulf States.

The whole rebel army in the battle was 123 regiments, or 75,000 men.

Our total killed and wounded is now estimated at 8000.

Gen. Wallace of Illinois was at last accounts still living, with slight hopes of his recovery.

These facts were obtained from a Brigade Quartermaster, who was taken prisoner.

At Pittsburg no battle is expected for several days, heavy rains having made the roads impassable for artillery and army wagons.

The 9th Illinois regiment could count but two hundred effective men after the battle, the 11th Illinois forty, and the 12th Iowa but seventeen.

New Mexico. At Pigeon's ranch, fifteen miles from Santa Fe, on the 28th ult., Col. Hough met a force of 1100 Texans strongly posted at the mouth of a cannon.

The fight began about noon. Col. Hough engaged them in front with seven companies, while Major Cherrington with four companies engaged them in the rear. The fight continued till four o'clock.

The Federal loss was 3 officers, and twenty privates killed, and forty to fifty wounded.

The rebel loss is not known.

Subterranean Prison.—Some workmen employed in digging a well in Seville, Spain, a short time since, discovered some subterranean masonry, which, on investigation, proved to contain numerous cells, in one of which four human bodies, perfectly mumified, were found chained to the walls. One of them was that of a bare-footed monk, the garments of the others were of the style of the last century. A silken shirt worn by one of the bodies was the only garment in tolerable preservation. They are supposed to have been victims of the Inquisition, chained in the cells and starved to death.

Great Contrast in the Season.—In Scituate, Mass., the farmers were getting in their oats April 13th. The same day a letter received from Dixfield, Me., stated the snow was four feet deep in the woods, and two feet in open land, and good crossing a river on the ice.

Notices, &c.

☞ Bro. Wm. Shepherd's "Tract," containing thirty-six pages, price 8 cts., may be obtained of him at Newark, N. J.—o.

Particular Notice.

As I have removed my residence from Providence, R. I., I would request that all letters, orders or remittances designed for me, should be directed thus:—H. L. Hastings, "Crisis Box," Boston, Mass.

Notice.

Edwin Burnham will commence meetings in the Hall at Clark's Mills, in Richmond, R. I., on Friday, April 25th, and continue over the following Sabbath.

S. P. Clark.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to Feb. 10th, 1862, $432.89.

J. S. Arnold	$1 00
A. C. Haley	2.00
R. G.	36
S. R. Gilman	1 00
J. Douglas	5.00
R. G. Gladstone	1.00
H. A. Grout	1 00
P. E. Armstrong	1 00
S. S. S. Brown	2 00
A. Logan	1 00
S. H. Bowman	1.00
D. Vesey	25
F. A. Ketchum	1.00
A Friend	2.50
W. B. Keyler	22
J. Douglas	5 00
M. Morehouse	1 00
J. Brown	1 00
E. Watson	1 00
Church in Woodstock, N. B.	2.00
C. Stratton	1.00
E. Phelps	2 00
M. J. Smith	1 00
Joseph Gregory	60
W. Tindale	1.00
F. Burr	17
H. B. Eaton	1 00
B. R. Fellows	2.00
S. Tucker	1 00
J. Stockwell	150
G. H. White	1 00
S. R. Pierce	1.00
D. Taylor	1.00
A Friend	1 00
N. M. Clark	1 00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite.

H. L. Hastings, Pres. C. P. S.

Western Grove Meetings.

Spring is approaching, and the season for holding grove meetings will soon be here. My arrangements for this enterprise will be made some time in advance. All who are desirous of my services in this enterprise will please remember that they must correspond with me in season. Don't expect that I can comply with a tithe of the calls, for want of time, but will try to arrange for the interest of the cause.

W. Sheldon.

Merrimack, Sauk Co., Wisconsin.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'Culloch, Sec. of Conference.

Notice.

According to adjournment, the next sitting of the Eastern N. Y. and Western Mass. and Conn. Second Advent Conference will be at North Adams, Mass., commencing (by preaching) Thursday evening, May 8th, 1862.

N. B. We wish that the churches wishing the conference to be held with them in Aug. would send an invitation through their delegate or by letter.

Geo. L. Teeple, Sec. of Conf.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Boston, (Lowell Street Chapel) Sunday ... April 20th
H. L. Hastings.

Danielsonville, Ct. ... April 17th to 21st
M. Grant.

Abington, Ct. ... April 19th and 20th
David O. Hopkins.

Gloucester ... April 19th
and over Sunday
Providence, (New Market Hall) ... April 27th
Central Coventry ... April 28th
E. Bellows.

Danbury, Ct., Thursday evening ... April 17th
North Salem, N. Y., (Pine Tree School-house) Sunday, April 20th.
South Norfolk, Ct., (where Bro. Tibbals may appoint,) Friday evening, April 25th.
Sandisfield, Mass. ... Sunday, April 27th
Cold Spring ... Tuesday evening, April 29th
Bancroft ... evening, April 30th
and over the following Sunday
Dalton (at Bro. Cady's) Tuesday evening, May 6th
Be at the Conference, North Adams, May 8th to 12th
Geo. L. Teeple.

Samuel S. Brazee will preach at the funeral of the wife, son and daughter of Bro. Orin Phelps, Sunday, May 4th, at 1 o'clock, P. M.

Danbury, N. H., 6 P. M., (at A. C. Knowlton's) April 19th
" " (Town Hall) April 20th
Zina Ford.

Gilead, Me. ... April 25th
and over Sunday
G. W. Oakes.

South Reading ... Sunday, April 20th
W. S. Campbell.

Portsmouth, N. H., 3d and 4th Sundays in April.
J. S. White.

East Boston the last two Sundays in April.
L. Boutell.

Cheshire Street, Ct. ... Sunday, April 20th
Plainville. ... Sunday, April 27th

I think of going to Vermont in May, and if the brethren will inform me in season I will give them a call.

Hiram Munger.

APPOINTMENT FOR SANDISFIELD, MASS.
Geo. L. Teeple ... April 27th
Bancroft ... April 30th
Goshen ... April 22d and 23d
Plainfield Pond ... April 24th and 25th
Savoy ... Sunday, April 27th
Griswoldville ... May 1st, 2d, 3d and 4th
J. K. Bellows.

South Windsor, Ct. ... April 20th
G. P. Babcock.

Boston (Chapman Hall) ... evening, April 17th
Boston (Lowell Street Chapel) ... evening, April 18th
Worcester ... Sunday, April 20th
West Boylston ... evening, April 22d
Holden ... evening, April 23d
Worcester ... Sunday, April 27th
S. W. Bishop.

Pine Swamp ... Sunday, April 20th
Goshen, Mass. ... Sunday, April 27th
Savoy ... April 30th
and over Sunday.
C. Goodrich.

Business Department.

Letters Received.

N. M. Henry, W. Sheldon, S. A. Wheeler, C. S. Wright, R. H. Hones, W. A. Fenn, J. G. Smith, H. Pratt, Lydia Damman, A. McEan, I. C. Welcome, W. A. Manning, A. B. Pilcher, R. W. J.

To Correspondents.

W. Locus—No. 11 is what should have been No. 10.

S. J. Parsons—You may send on what you have. It is three per cent discount here.

C. H. Cotton—We find C. Deming credited a dollar recently, paying to 352.

W. H. Simons—The $2 were received, paying to 376.

J. T. Gray has paid to 340.

A Bailey, State Line, N. Y.—The Postmaster informs us your paper recently subscribed for is not taken from the office. Please explain.

R. D. Wiley—We think we filled your order; but you may return the book, and the money is subject to your order.

R. McLean—We send you all but Thessalonica. Shall have some of them bound soon, we hope.

Charles Snyder—You are owing $4.40 according to our books.

Eld. J. Hemenway's P. O. address is Dover, Me.

Will Sr. Melissa L. Case forward her P. O. address, by way of letter, to Sr. N. D. Babcock, East Greenwich, R. I.?

F. H. Berick's P. O. address is Boston, Mass.

Cash Receipts.

The *figures* following the names show the *whole* number to which the money pays. Please look on the *first* page over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

W Loker 349, D Jones 364, C Cottle 364, F C Gardner 341, C Lewis 364, Mrs. E W Hall 403, D S Clark 365, J B Paine 364, W Howard 364, W Stirling 368, N Buck 369, J H Carbee 342, W P Wentworth 366, L Parmelee 314, G S Flint 366, H Wilson 364, E Kelley 352, L Moran 364, N McCulloch, Jr., 364, I Young 364, P Dow 364, S Marsh 339, Mrs. T Rand 367, E Young 356, R C Jackman 364, J Douglas 378, C Farrington 325, Jas. B Skinner 365, D Gates 365, B Bancroft 366, T F Clark 368, R Neal 368, E Belden 365, P C Goodale 364, George Storrer 365, Daniel Grant 364, I T Neal 364, S Dodge 364, P Curtis 208, John Chambers 364, Dr. D B Fletcher 368, H B Winch 364, John Jones 334, H A King 402,—$1.00 each.

A Allen 371, W Sunes, 2 copies, 367, A B Fabrick 394, N Grant 393, J Simpson 369, M G Page 395, R Woodward 330, A Libby 354, George W Morgan 350, J L McLean 364, L H Washburn 394, Aaron Stein 402, H Tewksbury 366, F J Stockwell 351, I F Lovejoy 312, W Hale 374,—$2.00 each.

S M Clark 363 $1.75, W C Bottles 365, 50 cts., J N Snyder 349, 25 cts., Mrs. James O'Harra 346, 60 cts., R Thurlow 346, 50 cts.

BOOKS AND TRACTS.

J H Carbee 60 cts., D B Mansfield $7.00, H A King $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more, books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $1.00 per hundred. 5 cents single, or 6 cts. with post.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each, postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality, between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single, 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked, between W. W. Clayton and M. Grant. Price 25 cts; postage 8 cts. Bound 40 cts., postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17, with other interesting matter. By Miles Grant. Price, single, 5 cents, $3.00 per hundred, 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp., 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruach* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp., price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 8 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 3 cts. single; postage 1 ct., $1 per hundred.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $4.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

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English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—
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Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 36 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

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The Two Adams, by T. M. Preble. An interesting tract. Price, single, 3 cents. Postage 1 cent. $2.00 per 100.

Words of Warning. 3 cents single; postage 1 ct.; $1.50 per hundred.

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The Saint's Inheritance; or the World to Come. By Henry F. Hill, Genesee, N. Y. Price $1., postage paid.

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The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 249 pp. 12mo. Price 60 cts. Postage 14 cts.

Every Body's Book. The Bible view of the personality of God and the Devil; his origin, personality, power and doom.—By Phineas A. Smith. Rochester, N. Y. Price 4 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.—

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Thessalonica: or, The Model Church. A Sketch of Primitive Christianity. [illegible]

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The Great Controversy Between God and Man: Its Origin, Progress, and End. [illegible]

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Reasons for my Hope, and the Tokens of its Speedy Realization. [illegible]

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Retribution; or, The Doom of the Ungodly, after the Resurrection of the Dead, Just and Unjust. [illegible]

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Pauline Theology; or, The Scripture Doctrine of Future Punishment, as taught in the Epistles of Paul. [illegible]

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The Old Paths; or, The Primitive Doctrine of a Future Life. [illegible]

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Tracts on Immortality: containing Pauline Theology, [illegible]

Tracts on Prophecy: containing more than Twenty pointed, [illegible]

The Perfect State; or, Forever with the Lord. A Book of Instruction and Consolation. [illegible]

[illegible]

The Voice of the Church on the Coming and Kingdom of the Redeemer; [illegible]

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Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. [illegible]

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H. L. HASTINGS, PROVIDENCE, R. I.

For the Crisis.

"I will come again."

1.

"I'll come again," saith Jesus
Unto his little flock;
Fear not! though angry billows
Thy earthly bark may rock.
"I'll come again," saith Jesus,
'T was for your sake I came;
Ye! my chosen sons of light,
For you I bore the shame.

2.

"I'll come again," saith Jesus;
Why shed these bitter tears?
Ever lives the "Comforter,"
Dispelling all thy fears.
"I'll come again," saith Jesus;
Love ye one another,
Closely twine the golden cord,
Heart-bound to thy brother.

3.

"I'll come again," saith Jesus,
My peace I leave with you;
Not as the cold world giveth,
MY PEACE is pure and true.
"I'll come again," saith Jesus,
Immortal life to give;
And they who wait my coming
Shall in the "New Earth" live.

4.

"I'll come again," saith Jesus;
Keep all thy garments pure,
Thy lamp all trimmed and burning,
Earth's doubting ones assure.
O, come again, dear Master!
Nor stay thy coming long;
Thy little flock are waiting
To sing the blest "new song."

5.

O, come again, our Jesus!
And "death," our direst foe,
In chains is doomed to wander
The fiery depths below.
O come again! we're waiting
To hear the trumpet sound,
Our dead in Christ to waken
From out the cold, cold ground.

6.

Our loved ones gathered round us,
We'll meet thee in the air,
Immortal bodies rising,
To greet the Bridegroom fair.
Help us to live, dear Master!
Thy jewels may we shine,
Stars upon thy diadem,
Saved through thy love divine.

S. A. W.

For the Crisis.

Maine State Mission.

The brethren and citizens of Rome being solicitous for me to re-visit them, and hold a series of meetings among them, I left home Jan. 23d for that town. Passing through Wayne, and tarrying over night with Bro. Bartlett and Mr. Roberts at their residence, I was happy to learn that Mrs. R. had been converted to God since I last saw her, and that Mr. Roberts himself was still serious and near the point of submission. Thanks be to God, since then the husband and father has decided to be a christian, and is now happy in God, as I am informed. Friday evening I preached in Vienna, the neighborhood of Eld. Sevey, and found the revival begun at our Conference still in progress, and the friends rejoicing in God's visitation of mercy, and sinners coming home to God. Eld. Sevey I found still laboring under disease of body and unable to preach. He should be made a special subject of prayer by the churches, for we greatly need his gifts and services in the cause of God. May the Lord restore this brother to health and commission him anew to his work.

On Saturday I started on my journey for Rome, to meet my appointment in the evening, but had not gone far before I was overtaken by a severe snow storm, which so blinded me that I came near losing my way. I however made out to reach Bro. Huntoon's, where I put up, and was kindly cared for until the storm abated, when I endeavored to reach Rome before night. The storm again set in and prevented a gathering in the evening, and raging on the Sabbath blockaded our efforts until Tuesday evening, when we had a good assembly, and preached to them the Word. Our meetings having been interrupted by the storm, however, and the Bristol Conference coming on at once, we concluded to omit any further special effort at this time, hoping to see and labor with this people when the roads would be more passable.

Wednesday morning, the 29th, I started for Bristol Round Pond. The roads were in a bad condition, and I had not proceeded far before it began to storm again; but I kept on my way, reaching Augusta at noon, and New Castle in the evening. I endeavored to reach the residence of Bro. Ralph Harley, to tarry for the night; but after many fruitless attempts, owing to his residence being completely blockaded by snow and ice, I gave it up and lodged with strangers. The next day I proceeded on my journey to Damariscotta, where I found the dwelling of Bro. Campbell, and shared the pleasure of seeing and enjoying the hospitable kindness of this brother and his family, where also I found Bro. Wellcome, who the evening previous had rather a worse time in reaching this Brother's residence than myself in endeavoring to reach that of Bro. Harley. After dinner Bro. C. and myself proceeded on to Bristol, leaving Bro. W. to come on in the evening, after attending to some business. We reached Bristol in time for our evening service, and our conference began in a good spirit. It was held in the "Union House," a convenient place of worship. The audiences throughout our meeting were large, the evening especially, and quite attentive. The choir was made up of all faiths—mostly, however, Universalists; and usually in the evening we were under the necessity of selecting our hymns from the Universalist Hymn Book. We found, however, a number quite suitable ones, that we thought would suit our faith very well, with our version of them. The Word preached during our conference was proclaimed in all due fidelity, and listened to with a good degree of interest and solemnity. The brethren and sisters were quickened and revived, and the community were made to feel that we had followed "no cunningly devised fable" in making known the power and coming of our Lord Jesus Christ. In Bristol we found several good and excellent brethren and sisters, with whom we spent several days in christian fellowship to our profit. Bro. Wellcome, I. K. and J. Partridge and myself were the ministering brethren present.

Feb. 6th I commenced a series of meetings in Lincolnville. Bro. Blood, abundant in good works, had fitted up his old store for meetings during the week days. On the Lord's day we assembled in the Old Church. Our meetings were reviving and strengthening to the saints, and interested that portion of the community who were disposed to come out. Some prejudice was removed, and we had some tokens that the truth was working upon several minds. It was thought that, could our efforts have been continued a few days longer, a revival might have followed. We hope to visit this people again, and the dear and beloved friends of the cause with whom we have just formed an agreeable acquaintance. Brethren and sisters in Lincolnville and Hope, and the region round about, be faithful, and rally for a meeting of general interest hereafter, for your benefit and that of your friends and fellow men bound to the judgment of the great day, and prepare to meet your God. Remember me in your prayers.

Feb. 10th and 11th I spent in Rockport, the residence of Dr. Eaton, a good and intelligent and worthy brother in Christ, and who stands nearly alone battling for the truth. The 12th to 14th in North Searsport. In neither of these places do I find that interest to hear on the truth which I could wish, but our labor was not bestowed in vain on the people we trust. By request of Bro. Tripp, in Searsport, we held one meeting at his residence, for the benefit of his son, who is sick with consumption, and we fear nigh unto death. After endeavoring to preach an appropriate discourse, it was followed by exhortations and prayers, and the season was a solemn one. O may that young man, for whom those parents feel such great anxiety, be converted to God before he is laid away in the silence of the grave! Feb. 15th, accompanied by Bro. Nichols and wife, we went to Orrington. Thanks to Bro. N. and his companion for their warm sympathy for me in my lonely travels. It was pleasant and cheerful to have their company on the way. The Lord bless them with his presence all the way of their pilgrimage to the better land. We tarried a few hours with Bro. Brooks, of Orrington, and then I proceeded on to my appointment at Bangor. Our meetings in this city were interrupted in the beginning from some mismanagement of friends, though undesignedly, yet we fear to the detriment of our cause. On Sabbath we had a good attendance, considering the slight notice given of our meetings in the city, and the above circumstance alluded to. The brethren in Bangor should strive to keep the door open for God's truth to be proclaimed in that city, at least occasionally, till the Lord come. May the Lord open a door of utterance there which cannot be closed, and give his servants faith and zeal in his cause. Bangor is an important place, and there are good brethren there who should not hide their light.

The 17th and 18th I spent in Holden, and preached the word to some little effect I trust. The 19th, taking the parting hands of Bro. Thomas Smith and Clewley, the former saying with a hearty good will, "Peace be with you, brother," I departed on my return journey westward, a distance of fifty miles, to South Albion; and the evening of the 19th found me at the residence of Bro. Carr. A severe storm set in just before reaching Bro. Carr's, and continued the next day, so that I could not proceed on my journey; but I enjoyed rest, and was refreshed by an agreeable visit with our brother and sister in Christ and their parents residing near by. The 21st Bro. Carr accompanied me to Church Hill, near Augusta, where we put up with Bro. Church, who with his companion we found was waiting for us, and welcomed our arrival. On arriving at Bangor I was requested to preach a funeral sermon, and now on my arrival at Augusta I was requested to do the same, and the 22d I attended the funeral of Bro. Choate's daughter in Augusta. There were many at the funeral, and the services were solemn and impressive. The truth spoken on that occasion we trust was comforting to the mourning group, and shed some light on the christian's hope upon the minds of others.

Sabbath, Feb. 23d, I preached in the Calvinist Baptist church in the city of Augusta. The Pastor of the society was present, but preferred to sit in the gallery. He has joined a Lieutenancy of the army, and was accordingly clad in the dress of a military officer. He aided in the worship of the day by joining the choir in singing. The choir and audience both were made up, from external appearance, of the worshipers of Mars and Jesus; and I fear that the god of War had more adorers than the God of Peace. It was truly a strange place for an Advent minister to preach his faith and doctrine. But the Lord had opened the door and way, and I entered in and boldly preached the gospel of the Kingdom, and declared the signs of the times. Some of the Baptist members, who knew nothing of the arrangement for such preaching, thought, after the morning sermon, that "the minister must be an Adventist." In the afternoon the audience was somewhat divided in opinion as to the truth of the doctrine they had heard; some affirming that "there had not so much truth been preached in that house since its erection, as on that day"; others affirming that "the scriptures quoted might with equal propriety have been applicable four thousand years ago." The Pastor himself took occasion to say to me at the close of the afternoon service, "You have given it to us to-day hot and heavy,"—a testimony which to me was encouraging, inasmuch as I wished to do some execution against the batteries of God's spiritual enemies. I remarked to him, "The times are serious, and demand plain preaching." He admitted it, and did not find fault with a man speaking boldly his sentiments, but thought however he could answer my arguments effectually, proving the end of time was not so near at hand as I conceived. I remarked again, "You will soon lose confidence in all human governments."

He replied, "I have already."

"What then is your hope?" I asked.

"My hope is that this government will soon right itself, and be reconstructed on a new basis or constitution, and then be the means in the hands of God of the enlightenment of the world."

I smiled, saying, "Your hope is vain."

O! how I pity the watchmen, that see not the coming events hastening on the earth, nor the glory of the increasing Kingdom of God. And I would that their eyes could be open to see and understand that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds," and all-sufficient for any emergency, and that they should be clad in "the whole armor of God," to do battle against the powers of darkness. "Let the potsherds of the earth strive with the potsherds of the earth," but christians should do battle and overcome by the blood of the Lamb, and the word of their testimony, and love not their lives unto the death."

Monday, 24th, I went to North Belgrade, to attend the funeral of a daughter of Mr. Lemuel Lombard of the Quaker persuasion, and wife of Mr. Richardson of New York, son of Bro. Richardson of Lawrence, Mass. Mrs. R had read to her, previous to her death, a letter of the writer, published in the *Advent Herald*, which had been forwarded to Miss Mary Richardson, sister of the husband of the deceased, who had been with her sister-in-law a few weeks before her death, and in which I noticed the places of many appointments East. Mrs. R. made request therefore that I should attend her funeral, if I could be obtained on the occurrence of her death. While I was in Augusta, Mrs. R. died, and I was sent for to preach her funeral sermon. Owing to one of the worst storms of the season, the funeral was postponed till Thursday, as the roads were impassable, and Mr. Richardson had telegraphed that he would be on on Tuesday. But though the funeral was held so late, yet Mr. R. did not reach Belgrade, every conveyance being blocked by snow, and we were compelled to hide away his beloved consort without his presence, or his being permitted to see her, or follow with his children her remains to the grave. The funeral services were held in the Academy of the village, and a large and sympathizing audience was present, who listened most attentively to a discourse from the words, "They that sleep in Jesus will God bring with him."—1 Thess. 4 : 14. This in the providence of God has opened a door in that place for the proclamation of the Kingdom at hand, and the hope of the resurrection from the dead.

This tour was the longest and most tedious I have made since I have begun my mission. I was out in many a storm, and preached constantly, when able to gather congregations—usually twice upon week days, and three times upon the Sabbath—besides visiting and distributing tracts, etc. On arriving at home I found my energies exhausted, which was followed by an ulcerated sore throat, from which I am now rapidly recovering. The Lord be praised for all his care over me, and the health I still enjoy after nineteen years hard service in his vineyard. Brethren, pray for me.

March, 1862. O. R. FASSETT.

For the Crisis.

West Poland Conference.

This conference was held according to appointment, March 20th, and we are glad to report was a profitable meeting. Owing to the badness of the roads we were not expecting a large gathering, and the hour for commencement of our meeting had nearly arrived before any one came. "A thin meeting—a dull time—nobody coming, I guess," seemed to be the most fitting words we could utter; when to our joy eleven of our brethren and sisters from Yarmouth came riding up to our doors. Others also came in, and our meeting began under quite favorable auspices. The preaching brethren present from abroad were Fassett, York, and Wellcome, who dispensed the word of life faithfully, and with an excellent spirit. Brethren Howard and Jordan, who live here, also manifested a readiness to help preach, pray and exhort. Finally, all the brethren and sisters seemed willing to do what they could. This made our conference a good one, and left at its close a healthy influence on the minds of all.

One young lady confessed her need of Christ before our conference closed, and we thought best to continue to have evening meetings for awhile, that the interest might increase, and others be blest; and our efforts have not been in vain; two more have sought and found the Savior, and are now rejoicing in his love. One is Bro. True Jordan's daughter—one of those children for whom so many prayers have been offered. May the Lord bring the other children and many more to enjoy the hope of the gospel, is our prayer. Brethren and sisters, pray for us, that after our long hard time of trials and adversity we may again see prosperity, and that there may be fitted up here, and kept in these days of peril, a company who shall be ready to meet the Lord at his coming.

J. A. LIBBY.

West Poland, April 2d, '62.

For the Crisis.

Hymn.

REV. 22: 17-19.

Salvation, O, how free!
'Tis free for you and me!
'Tis free for all who seek for life which Christ holds out so free.
CHORUS.—I'm glad salvation's free,
I'm glad salvation's free;
Salvation's free for you and me,
I'm glad salvation's free.

The Spirit's voice says come!
The Bride calls, child, come home!
Let all who feel athirst for life, believe salvation free.

The door is open still,
And whosoever will,
May come and take of life, so free in Christ the sinner's friend.

Now, sinner, do not grieve
The Spirit, but believe
The words of Jesus Christ, who says salvation is so free.

And all who dare withhold
Free grace from young or old,
Christ says his name shall be withheld from out the book of life. H. K. FLAGG.

Wilbraham, Mass.

For the Crisis.

Inquiries.

BRN. GRANT AND MORGAN:—I should like to have the following questions answered. Is there proof in the saying of Christ, "A spirit hath not flesh and blood as ye see me have," that beings exist who are immaterial, or ethereal, as the Spiritualists say the soul of man is, having a resemblance to the human form, but shadows only?

Is not the term spirit or soul used in Scripture in some places to designate something else than "breath"—viz., 1 Thess. 5: 23, Matt. 26: 41?

What is the true idea contained in 2 Cor. 12: 1-5, and 2 Cor. 4: 16?

A. C. J.

For the Crisis.

Letter from Hayti.

DEAR BRO. GRANT:—When I last wrote you from Nassau, N. Providence, I intimated in my letter that I should probably visit the Isle of Cuba next; but instead have found myself in Hayti, the land of freedom and liberty for the black man and his race; and, as far as I have been able to learn by observation, I think they do enjoy at least a comfortable degree of liberty and its blessings; also that they are capable of ruling and governing satisfactorily here, as well as they are considered by many only fit subjects to serve others. I believe that the people here are very well satisfied, and like their present Ruler or President, (Geffrard) who has held that position since the Revolution under their late Emperor, Soloque, who was obliged to flee the country, and now resides in Kingston, Jamaica, I believe.

This place (Cape Haytien) was once the Capitol of Hayti, and much larger than at the present time, but it was mostly destroyed by an earthquake about nineteen years since, and now many of its buildings and streets are lying in ruins, probably as left by the earthquake and the inhabitants years ago. The French language is principally spoken by the inhabitants of this part of the Island. In the east part of the Island, called St. Domingo, the Spanish language is spoken, and it is now under the Spanish rule. The religion is mostly Roman Catholic. In this place there is one small Wesleyan chapel. The services are usually conducted in French, therefore not much enjoyment here for one accustomed to so many privileges and opportunities as at home.

The country is very mountainous, but is considered quite productive. Coffee is raised in abundance, sugar-cane, and almost all kinds of vegetables and fruits of a tropical climate. There is considerable commercial business between the United States and this country.

I will not particularize more at present. I shall probably leave for home in the course of four or six weeks. Till I see you again, pray for me, that I may be an overcomer. Respectfully yours,

T. C. WOOD.

Cape Haytien City, Hayti, Mar. 16, '62.

For the Crisis.

Letter from Br. N. M. Henry.

The German tracts have been received—*two bundles*—gave some to the German preachers. They pronounce them *excellent*. The good Lord is prospering the work in the Baptist churches where I have been laboring. Backsliders reclaimed, sinners converted, church members awakened, the great truths of the word of God glow with brightness. Oh! how plain it does look that very soon we shall see "the King in his beauty"; that our eyes "shall behold the land that is very far off"; soon these weary feet will rest.

"When our wanderings all are o'er,
We shall rest on that bright immortal shore,
We shall rest with Christ our Savior,
We shall rest, and rest forever."

The people are an excellent, kind-hearted class, and love the truth. Bro. Grant's four books on "Soul," "Spirit," "What is Man," "Rich Man and Lazarus," are the greatest "settlers" of any thing in print. One Bro. told me he could not be persuaded to part with his for any money. He had read them four times through, and got new light every reading. After working all day in his blacksmith shop, he would ride six miles and back, making twelve or more, nearly fourteen miles, to hear me preach *one* sermon; and he is one of those that believe clear down into the pocket, as well as many others. I should be glad to pay Bro. Grant and Hastings for their books, and others that have sent me, but it is impossible. I can and will give time, strength, life if need be, but "silver and gold have we none." We have none for tea, coffee, roast beef, beef steaks, silks or satins, ribbons or laces; but *books*, BOOKS! You have no idea how eagerly they are grasped at. I will send with this one of my many letters. It is from a lady. You may suppress the name, as it is a private letter.*

I have received a letter from the soldier mentioned in "Ramble" No. 4, who had "a whole God and new Bible," written just after the battle of Fort Donelson. After telling me of the scenes of that battle-ground, which were terrible, and of his feelings when the balls were flying all around him like hail, how calm he felt, says he, "And when I think of you, and of the good advice you gave me, and especially of the *new light* that I can see in God's word, my heart goes up in gratitude to God. O, my friend! may God forever bless you, and may we meet in that land where war will never be." There, that pays for a good deal of hard toil. Let us not be weary in well doing.

Bro. Goodrich, we want you out here—God wants you out here. Will you come? Thanks to Bro. Stedman for his donation.

* DEAR FRIEND.—I am an invalid, and have had no one to drive out with me, or I should have been over to see you long before now. I heard your Sunday sermon, and first week day lecture in this place, which did me more good than any thing I have heard for many years. I attempted to hear you a third time, but was opposed, and have not been allowed to go out since to hear any one, though I did go once by stealth to hear Dr. Bywater. I had never seen or heard God's truth explained in its simplicity before I heard you, though I have been studying and praying over the subject for years. I read in the Home Missionary that the "No Soul Adventists" had been scattering tracts like autumn leaves about the frontier stations. That word "no soul," struck me with a new awakening. In a moment passage after passage of Christ's own words on the subject of life and death, as contained in John's Gospel, dazzling like lightning, flashed upon my mind and memory, and I plainly saw that death meant death, and nothing extra. Still I have no human sympathy in any shape, and I want to know if you will send me one of your books explaining your theory,—one or two old ones will do as well as new for my own use. ***

For the Crisis.

Conference.

To the strangers scattered throughout Illinois, who have obtained like precious faith through the knowledge of God and belief in the truth:—Dear brethren; the time of our annual meeting is drawing near. Only one short year since it was organized; yet while we have met together in the past, we have had unmistakable evidence that God has blessed our effort in this matter, and many of us are looking forward to our coming meeting with feelings of deep interest. New arrangements must be made to occupy the fields continually opening to us, and cheer the lonely pilgrims scattered over these vast prairies. Without multiplying words, we expect to see a gathering from the East, West, North and South.

This is not our meeting exclusively, it is your meeting, a meeting of the scattered flock to comfort each other, and transact business for the general good of the cause and the salvation of men. If an entire church cannot come, be sure to send delegates. If they are poor, let the church help them to come. The times are hard, money scarce, and many of us are poor. Quite a burden will unavoidably rest on the churches in the vicinity of the meeting. Let us all lend a helping hand, and make it light as we can, but don't stay away because you are poor. Never were we called together under circumstances like the present. Our long deferred hopes are about to be realized. Muttering thunders warn us of the coming storm. Look to Italy, Russia, Poland, Austria, Hungary, and Turkey, then to France and England, and tell us what thou seest? Preparation for war such as the world never beheld. Our own beloved land deluged with blood, and men's hearts failing them for fear. Nature, too, seems disordered. Rivers overflow their banks, the tornadoes sweep across the plain with desolating fury. Strange sights appear in the heavens. A cold and formal church, dreaming of a moral reform and a world's conversion. All these tell us the night is far spent, the day is at hand. A little from this the morning cometh, bright and glorious with its sunny fields and vine-clad hills, and life forever. Come, then, dear brethren, to the feast (perhaps for the last time) with the armor on, and help us build the wall, though it be in troublous times. Come not in the name of a party, of a sect, or a hobby, but come in the name of the Lord of Hosts. H. O. M.

March 24th, 1862.

For the Crisis.

The Cause in a part of Maine.

(Concluded.)

At Belgrade Mills, there are a few brethren holding on to the truth, but are lacking that earnest devotion to the cause which the importance of the truth demands. In the dividing of the flock, the removal of some good brethren, and the want of preaching, they have causes for grief, perhaps discouragement, but not inactivity. Bro. Sevey has preached here till he became unable to preach. He first preached the truth here about three years ago, and started a good interest, which has been both fed and taxed by preaching, probably. At Rome, there are a few good brethren scattered over the town, who love the cause and feel an interest in it. But here, too, they are better hearers than helpers. They are too widely scattered to convene at a prayer meeting so readily as in some other places, but prayer-meeting exercise is what they lack, and without which their growth will be slow, and I fear will be wanting.

At Starks, there is a company of brethren raised up under the labors of Bro. Hemenway, and nourished somewhat since by the labors of Bro. D. A. Jones, and, perhaps, the writer also. They are growing well, and the interest is increasing through the prayer meeting, especially, which they maintained to the increase of their own strength, and of their numbers also. They have had bitter opposition to encounter, but they grow in spite of it, and bid fair to hold out to the end. They need the attention of the preaching brethren, as they have not yet had much preaching. At Madison, there are a few striving to live in readiness for the return of the Master. They have preaching but seldom, yet they maintain their prayer meetings, and give good evidence that they are "lively stones" in the church of God. They appreciate the truth, and welcome heartily such as the Lord shall send to preach it. They should be remembered by the preaching brethren. There are various other towns in the vicinity of these places mentioned, where there are a few brethren scattered, whom I have seen, and some I have not seen. There are some places near by, also, which have brethren exceeding in numbers some of the places here mentioned, perhaps, but I speak of those places where I have been, and in all except one where I have preached.

I think on the whole that the cause in Maine is in a growing state. The interest in all or nearly all of the places mentioned in this article was started within the last three years, and in half of them within one year and a half. Every successive Quarterly Conference seems marked by an increase of interest. There is a good degree of devotion to the truth, but less spirituality. I. K. LOMBARD.

Hammonton, N. J., Feb. 26, '62.

A War Picture.

The following narrative will be read with interest, not only for its graphic delineations, but as coming from the son of Bro. W. S. Campbell:—M.

NEWBERN, N. C., March 16, '62.

We left Roanoke on the 11th inst., and embarked on the "Louisiana." We had no doubt but Newbern was our destination. We sailed up the Neuse river and landed about fifteen miles above Newbern, and commenced our march for that city. We had marched about three miles from the place where we had landed, when we came upon one of the rebel batteries, which they had deserted, mounting some eight or nine guns. We followed them on till dark, and then camped on the ground. It rained all night. I found means to forage round, and obtained some chickens, which I made into a pretty good soup; then stretching myself on the ground, with my rubber blanket over me, I fell asleep and knew nothing more until orders were given to start.

On the 14th the fighting commenced; after marching about two miles we heard the firing, and were soon in the midst of it ourselves. We were ordered to advance and support the 27th Massachusetts, and while halting for instructions, under a galling fire of shot, shell, and musketry, Capt. Lee, of Hartford, our brave and gallant Captain, was struck with a cannon ball, and in a few moments met his fate. He lived only about five minutes. I sent a man to attend to him, for we received the order to forward, and I could not stop. On looking around a moment after, I saw our lieutenant go reeling over; that, and seeing our captain killed, made the men flinch somewhat, when I cried, "Boys! let us avenge our captain!" Then they rallied, and we soon found our lieutenant was only stunned—the ball carrying off the top of his cap. After fighting sometime the rebels gave way, and we captured many of them, their camps, cannon, horses, etc. We had in our company five wounded, with arms shot off, and our second sergeant had a leg shot off. There was one killed besides the captain, making seven killed and wounded.

Capt. Lee is dead! I was standing close by him, and it is indeed a miracle that I escaped the same fate. This is fight No. 2 for me, and thank God I am still alive.

I am very respectfully,

Sergeant FRED. CAMPBELL.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

"Whose god is their belly."

The grand Lama, Jom, Mahomet, nor in all probability any god, past or present, have had such a numerous progeny of devotees as the above human god. I heard an ardent admirer of the above god a few days since enumerating the ingredients of one single dish often consecrated and set apart for its especial use. It is compounded in the following manner:—Boil a piece of beef, then add a piece of suet, apples, orange peel; cut them very fine; season with a little ground allspice, cinnamon, cloves, black pepper; a very little salt, then add mace, citron, raisins, sugar and molasses, cider, a little old French brandy—mix them well together. Then take superfine wheat flour, and work a suitable quantity of hog's lard into it for a crust, and bake the above eighteen articles, and you have a conglomerate sacrifice to the belly god, called *mince pies*. O! what a tyrant he is. Millions adore him, and receive in return for their devotion a multitude of diseases, and linger out a lifetime of misery and wretchedness.

"There are a number of us creep
Into this world to eat and sleep;
And know no reason why they're born,
But merely to consume the corn,
Devour the cattle, fowl, and fish,
And leave behind an empty dish;
Then if their tomb stones when they die,
Be n't taught to flatter and to lie,
There's nothing better will be said
Than that they've eat up all their bread,
Drank up their drink and gone to bed."

"Behold this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her." Truly the same iniquity is now abounding to a most alarming extent.

A mere mantle of religion will avail naught at the bar of God, if we do not keep the glory of God before us in our eating and drinking as well as in our words and actions. A word to the wise is sufficient on this point, and let us be careful we do not have in the end to "pay like sinners" for what we *eat* and *drink*.

"Several years ago, in North Carolina, where it is not customary for the tavern-keepers to charge the ministers anything for lodging and refreshments, a preacher presumingly stopped at a tavern one evening, made himself comfortable during the night, and in the morning entered the stage, without offering to pay for his accommodations. The landlord soon came running up to the stage, and said, 'There was some one who had not settled his bill.' The passengers all said they had but the preacher, who said he understood that he never charged ministers anything. 'What, you a minister of the gospel—a man of God?' cried the innkeeper; 'you came to my house last night—you sat down to the table without a blessing; I lit you up to your room, you went to bed without praying to your Maker, (for I stood there until you retired,) you arose and washed without prayer, ate your breakfast without saying grace, and as you came to my house like a sinner, and ate and drank like a sinner, you have got to pay like a sinner!'"

O! how much money could be saved by temperate living. The majority of our wants, or at least many of them, are imaginary. Sit down and think them over, and see if is not so. Abstinence from the king's meat and drink in the days of the Hebrew captives did result to the glory of God, and temperate living commended itself to the conscience of the heathen during the captivity of Daniel. See the first chapter; read from the 8th verse to the end. Come, beloved, let us prepare for the marriage supper, and let us keep the Lord before our eyes, that in eating and drinking we may do all to the glory of God. Amen.

S. S. BREWER.

South Glastenbury, Conn.

☞ It is the opinion of thousands of the most thoughtful physicians that a large part of the feverishness, restlessness, wind in the stomach, colic and diarrhea, is produced by overfeeding.

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AND

Second Advent Messenger.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 343. | BOSTON, WEDNESDAY, APRIL 23, 1862. | VOL. XV. NO. 6.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Waiting.

We wait the resurrection power,
When from their silent sleeping
The saints shall bidden be to rise,
And leave death's potent keeping.
A stronger hand, at God's command,
The spoiler spoils and binds him too;
No more to stain his fair domain,
Whose power createth all things new.

We wait the coming of that hour,
That grand and glorious dawning,
That scatters all of night, and brings
The one eternal morning.
Now the warning of that morning's
Near approach with joy we hail,—
Holy joy nought can alloy,
'Tis His word that cannot fail.

We wait the time of earth's releasing
From her sighs, her groans, her tears,
When her tormentor's power ceasing,
Peace succeeds to pangful fears.
Pain, anguish, blood, a surging flood,
Lo! these do mark her portion now,—
Restorer great! the hour we wait
That writeth joy upon her brow

And we her sorrowing children wait,
So weak, so frail, oft near despair,
We pray, O Savior, haste the hour
That moulds us in thine image fair
Now is the hour of evil's power,
O! Healer of the sin-sick soul,
We wait for thee, we pray for thee,
Till thou shalt come and make me whole.

And darker now the night doth seem,
The storm grows fiercer, list that blast!
Our frail barques one by one go down,
And some upon the rocks are cast!
Still, patient we would wait for thee,
Nor mercy's hour deem too long;
And soon to cheer thou wilt appear,
Our Hope and Healer, Joy and Song.

CAROLINE HILL.

South Sodus, Feb 15th, '62.

For the Crisis.

The Opening of the Seventh Seal.

NUMBER SEVEN.—*Continued.*

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."—Rev. 8: 1.

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them; he hath delivered them to the slaughter." Here observe, what God purposes to do, is represented as already done; what follows explains it as future. "Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." This is figurative language to represent the fall of armies expressly mentioned verse 2. As the Jewish armies fell when Jerusalem was taken by the Romans as the executioners of God's vengeance upon that nation, so all the armies of antichrist shall fall at the great day of the Lord's vengeance upon all the wicked nations. Hence the vine and fig tree, which are emblems of the Jewish nation, are introduced in making the comparison. "For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumia. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness." By the unicorns and bullocks must be meant the leaders and commanders of their armies, "the kings of the earth, the great men, the rich men, the chief captains, and the mighty men," Rev. 6: 15, who shall come down or fall with them—their armies. "All their host shall fall down," verse 4. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Here Zion seems to mean the true Church. This eighth verse is evidently parenthetical, thrown in as an explanation; for verse 9, "the streams thereof," refers not to Zion, but to "*their land,*" verse 7. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." This language forcibly brings to mind the fate of Sodom and Gomorrah, Gen. 19: 24, from which our Lord derives an illustration and a warning, Luke 17: 29, 30,—"But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed." Jude also, speaking of the destruction of "ungodly men," verse 4, says, verse 7, that "Sodom and Gomorrah, and the cities about them, are set forth as an example, suffering the vengeance of eternal fire." But this in Isaiah is spoken of the land of all nations upon whom rests the indignation of the Lord, verse 2. The terms "for ever and ever," in this connection, cannot be designed to express endless duration; for the same land is ultimately to be made the abode of the righteous. "From generation to generation it shall lie waste"; and this must limit the signification of "for ever and ever" in this connection; and this may mean, from the end of the present order of things or dispensation, to the beginning of the new, which Christ calls "the regeneration," Matt. 19: 28; and Paul, "the dispensation of the fulness of times," Eph. 1 10.

The interim between the two dispensations is from generation to generation, the day of the Lord's vengeance, while the kingdoms of this world are being broken to pieces. The prophet continues:—"But the cormorant and the bittern shall possess it: and he (the Lord) shall stretch out upon it the line of confusion, and the stones of emptiness,"—referring to a mason who builds stone walls and bridges by a line. "They shall call the nobles thereof to the kingdom, but none (no kingdom, no permanent government) shall be there, and all her (the earth's) princes shall be nothing. And thorns shall come up in her palaces, and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vulture also be gathered, every one with her mate."

Here this doleful picture ends, and here the chapter should have ended. The last two verses evidently begin the opposite picture, and should have been placed at the beginning of the next chapter. "Seek ye out of the book of the Lord and read: no one of these shall fail, none shall want her mate." This certainly cannot be said of the vultures mentioned in the preceding verse, unless they were immortal; for when one died, the living would want her mate. The book of the Lord is the book of life, and none of those whose names are written therein shall fail, none shall want her mate or Husband, to whom the true church as a chaste virgin is espoused, 2 Cor. 11. 2, waiting, and making herself ready to become the bride at the marriage supper of the Lamb. Rev. 19: 7–9; and 21: 9. The church is composed of individuals; and hence none shall want her Mate; "for my mouth it hath commanded, and his Spirit it hath gathered them"—referring to those whose names are in the book of life, and who are called "*the redeemed,*" and "*the ransomed of the Lord.*" Isa. 35. 9, 10. "And he (the Lord) hath cast the lot for them (his redeemed), and his hand hath divided it (the land) unto them (referring to the division of the land of Canaan by Joshua 15. 1, and on): they shall possess it for ever; from generation to generation shall they dwell therein. The wilderness and the solitary place shall be glad for them (the Lord's people, not the vultures); and the desert shall rejoice, and blossom as the rose." This is the same land that was laid waste, and inhabited by wild beasts of the desert, 34: 14. "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, shall be grass, with reeds and rushes." This shows conclusively, that the same land which was a habitation of dragons, 34: 13, is renewed; and consequently the term "for ever and ever," denoting the period during which none should pass through it, verse 10, cannot there mean endless duration. "And an high way shall be there, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those (the redeemed): the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Thus ends the second picture; both of which are drawn by the Revelator between the opening of the sixth and seventh seals. The first picture had its primary fulfillment in the destruction of Jerusalem and the dissolution of that nation; the second was the result of preaching the gospel accompanied with the Holy Spirit. The opening of the seventh seal should have concluded chapter 7, instead of beginning chapter 8; for it is the conclusion of that vision, and another vision evidently begins with the seven trumpets. The division of the Bible into chapters and verses is a modern invention, and the work is often very improperly done. The seven trumpets are to be understood as giving a series of events in regular chronological order; for after the seals had all been opened, the book could then be read in the order in which it was written. The silence of half an hour after the opening of the seventh seal, indicates time given for a change in the mode of exhibition; and such a change we find takes place previous to the sounding of the first trumpet. In the former vision Christ appeared as a Lamb as it had been slain, in this he appears as another angel distinct from the seven, who came and stood at the altar, having a golden censer. "And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into (or upon, margin) the earth; and there were voices, and thunderings, and lightnings, and an earthquake." 8. 3–5. Our Lord himself best explains this figure, Luke 12: 49, 51,—"I am come to send fire on the earth, and what will I if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division." Consequently this vision represents the beginning of the gospel, and the effects which would result from preaching it. The angel ascending from the east, 7: 2 represents the same thing under a different figure. There Christ and the gospel ministry are represented as another angel distinct from the four standing on the four corners of the earth. There four were restrained for a time from hurting the earth by the voice of Christ. In 9: 14, by the same voice they are commanded to be loosed. The voice is heard from the four horns of the golden altar where Christ is represented in this vision as standing to offer incense with the prayers of all saints. In 5: 8, these prayers are represented as odors (or incense, margin), in the golden vials of the four beasts and four and twenty elders; while Christ is represented by one of the elders as a Lion of the tribe of Judah, the root of David, and seen by John as a Lamb that had been slain, about to begin the work of opening the seals of the book. In 10: 1, 2, Christ appears as an angel, "another mighty angel," distinct from the seventh, in the days of whose voice the mystery of God should be finished, verse 7, having in his hand a little book open, which undoubtedly is the same book the seals of which he had now opened. By comparing verse 6 with Dan. 12: 7, it is evident that the same person is represented in both. There it is said that it should be a time, times, and an half to the end of these wonders or mysteries. Here it is said that it should not be a time before the mystery of God should be finished, as I understand the phrase "time no longer," as explained in the following verse: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets"; evidently referring to this vision of Daniel.

After John had eaten the book as directed, by which I understand, had thoroughly studied its contents under the guidance of the angel, he was told that he must prophesy again, verse 11; and the same angel, Christ, then immediately gives him the length of the vision the same as in Daniel 12: 7, to the last time of which he had previously been brought. It is plain, therefore, that he was required to go back and review what he had already gone over, and give a more full explanation of it by the use of other symbols. The angel said, "Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth." 11: 1–3.

Grand Rapids, Mich. J. C. ROGERS.

(To be concluded.)

☞ Be temperate in all things.

For the Crisis.

Charity.

Charity, or Divine love, is the main-spring of genuine christianity. It is the heart of vital godliness. It subdues human propensities, and controls the mind. It regulates the motives, and sways the heart of its possessor. Angelic eloquence is nothing without it. Eyes that can distinctly discern boundless futurity, are worthless without it. Ability to untangle perplexing mysteries, is valueless without it. Unlimited knowledge will avail nothing without it. Faith that can chase mountains to the remotest parts of earth, is of no consequence without it. Benevolence that would even rob self to feed the poor, is useless without it. A martyr's spirit even, is of no account without it. Charity is the gem of gems. Nothing is of worth without it. It guides its possessors in paths of peace here, and leads them to regions of felicity hereafter. Without it, christianity is a bubble, and religion a farce. Its characteristics are so distinctly given, that every one may easily decide whether they possess it.

1. Charity "suffereth long." The heart that is regulated by charity is not destitute of the spirit of long-suffering. Do we possess this spirit? 2. "It is kind." The spirit of unkindness is not the offspring of charity. When governed by charity, we are "*kind.*" 3. It "envieth not." When the heart is fully under the influence of charity, it will not harbor envy. 4. It "vaunteth not itself,"—or is not rash. It will subdue this feeling in every heart that it rules. 5. It "is not puffed up." Nor will the man be "puffed up" who is governed by it. Does it *fully* govern us? 6. It "doth not behave itself unseemly," or unbecomingly 7. It "seeketh not her own," or, is not selfish. Are our hearts under its control? 8. It "is not easily provoked." It regulates the passions. Does it thus regulate our lives? 9. It "rejoiceth not in iniquity." It never joins affinity with iniquity, directly or indirectly.

These are the characteristics of charity, and these are the characteristics also of the heart that is under its control. Have we charity? W. SHELDON.

For the Crisis.

"Judge Not!"

"Judge not that ye be not judged."—Matt. 7: 1

Is this text always correctly applied? As the word "judge" occurs in many places in the Scriptures, and some texts seem to contradict others, we are led to ask the meaning of the word "judge."

Judge intransitive. 1 To compare facts or ideas, and perceive their agreement or disagreement, and thus to distinguish truth from falsehood. 2. To form an opinion, to bring to issue the reasoning or deliberations of the mind. 3. To hear and determine, as in causes on trial, to pass sentence. 4. To discern, to distinguish, to consider accurately, for the purpose of forming an opinion or conclusion.

Judge transitive verb. 1. To hear and determine a case; to examine and decide. 2. To try; to examine and pass sentence on. 3. Rightly to understand and discern. 4. To censure rashly; to pass severe sentence. 5. To esteem; to think, to reckon. 6. To rule or govern. 7. To doom to punishment; to punish. By understanding the various significations of the word "judge," we can see why the word of the Lord in some places forbids us to judge, and in others requires us to do it. For instance, our text says, "Judge not"; and Rom. 14: 10, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.... Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way"; and 1 Cor. 4: 5,—"Judge nothing before the time."

We learn from these and other similar texts, that it is wrong to censure rashly; to pass severe sentence; to doom to punishment; to punish. We do believe it is wrong for any man to set himself up as a judge of other men's motives on the ground that he has the gift of discerning of spirits. But this does not abrogate the fact, as illustrated by the great Head of the church in Matt. 7: 20,—"Wherefore by their fruits ye shall know them." Have we not a right to form an opinion, at least in some cases? Can we avoid it? Is it not enjoined upon us not only to do so but in some cases to express it? In John 7: 24, Jesus says, "Judge not according to the appearance, but judge righteous judgment." And Paul says, in Cor. 5: 12, 13,—"For what have I to do to judge them that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among you that wicked person."

Do we not express an opinion when we obey the command of the apostle in 2 Thess 3: 6,—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us"? and also when we mark them that cause divisions and offences contrary to the doctrine of the apostle and avoid them? Finally, may the Lord help us to discern between truth and error, and sanctify us through the truth. Amen. S. B. MUNN.

Selected for the Crisis.

Of Truth in Things False.

Error is a hardy plant, it flourisheth in every soil;
In the heart of the wise and good, alike with the wicked and foolish;
For there is no error so crooked but it hath in it some lines of truth
Nor is any poison so deadly that it serveth not some wholesome use.
And the just man, enamored of the right, is blinded by the spuriousness of wrong,
And the prudent, perceiving an advantage, are content to overlook the harm
On all things created remaineth the half-effaced signature of God,
Somewhat of fair and good, though blotted by the finger of corruption;
And if error cometh in like a flood, it mixeth with streams of truth;
And the Adversary loveth to have it so, for thereby many are decoyed
Providence is dark in its permissions; yet one day, when all is known,
The universe of reason shall acknowledge how just and good they were,
For the wise man leaneth on his wisdom, and the righteous trusteth to his righteousness,
And those who thirst for independence are suffered to drink of disappointment.
Wherefore? to prove and humble them, and to teach the idolators of truth
That it is but the ladder unto Him on whom only they should trust.
• • • • • • •
Verily, there is nothing so true that the damps of error have not warped it,
Verily, there is nothing so false that a sparkle of truth is not in it
For the enemy, the father of lies, the giant l[illegible] of creation,
Whose deadly shade hath blasted this once green garden of the Lord,
Can but pervert the good, but may not create the evil;
He destroyeth, but cannot build, for he is not antagonist deity:
Mighty is his own power, yet he is a creature and a subject;
Not a maker of abstract wrong, but a spoiler of concrete right,
The fiend hath not a royal crown, he is but a prowling robber,
Suffered, for some mysterious end, to haunt the King's highway,
And the keen sword he beareth once was a simple ploughshare,
Yea, and his panoply of error is but a distortion of the truth
The sickle that once reaped righteousness, beaten from its useful curve,
With axe, and spike, and bar, headeth the marauder's halbert
Seek not further, O man, to solve the dark riddle of sin,
Suffice it that thine own bad heart is to thee thine origin of evil

LOUISA J. BEACH

For the Crisis.

Who are Blessed?

Dear Brn. and Srs., readers of the Crisis, I do not intend to start or proclaim any new doctrine or idea, but I do wish to stir up your minds by way of remembrance. O' Lord, help me do it in thy name and strength. Who are the blessed? In answering this important question, I shall resort to the word of the Lord. The Word says, "Blessed are they that do his commandments." In doing this, certain things must be observed, and duties performed. According to Christ's teaching, the poor in spirit, and they that truly mourn for sin, are blessed, the meek, and those that hunger and thirst after righteousness, are blessed, the merciful and the pure in heart shall see God in peace; they are blessed; the peace makers, and those that are persecuted for righteousness' sake are blessed, for theirs is the kingdom of heaven. Blessed are they that hear the word of the Lord and do it; blessed are they whose iniquities are forgiven; blessed are they who are called to the marriage supper of the Lamb; blessed are they that watch and keep their garments, blessed are they that have part in the first resurrection, on such the second death hath no power. Blessed is the man that walketh not in the counsel of the ungodly; blessed is he that trusteth in the Lord always; blessed is he that feareth the Lord with a filial fear; blessed is he that endureth temptation and resisteth the devil, causing him to flee from him. Blessed are all they that fear God and keep his commandments, that they may have right to the tree of life, enter in through the gate into the city, and dwell forever with the Lord. Amen.

P. TANDY.

For the Crisis.

Will Jesus come again?

Will he? Lo these eighteen hundred years he has been absent, and what have we but his *promise* that he will come again? Ah! but what more do we need? Can anything be more certain than the promise of one who *cannot lie*? Nay, verily. He *will* come again. Yes, and will come in his own good time, however many or few may be ready for the event; and when he does come all his children will shout Amen! But how many who profess to be his children can *now* say, Come, Lord Jesus, and come quickly? Ah, how many? Can you, my brother, my sister? We, who have been looking for Him lo, these many years, have thus given some evidence that we love his appearing.

But how is it with the great mass of professors? How long have they looked for his appearing? And how much have their ministers preached about his second coming? How much? To the extent that they have left the impression that they *love* his appearing? Have they? Lamentable though it be, is it not patent even to the most casual observer that such is not the fact? But *why* have they not preached the second coming of Christ? The reason to me is obvious. It is because they are expecting by another agent, death, what we are expecting by Christ's second coming, viz., eternal life, or as one of the pillars (so called) of the M. E. Church here more than once expressed it, "Death is the door to endless bliss." Therefore to whom "death is the door to endless bliss," what can the coming of Christ be? What? I ask. What can they expect Christ to do for them when he comes? Can he do for them more than death? What beyond "endless bliss" do such expect? D. D. CHAFFEE.

South Wilbraham.

For the Crisis.

A Mournful Letter.

Have pity upon me, have pity upon me, my friends, for the hand of affliction has fallen heavily upon me. My heart is breaking with very grief, and mine eyes are drowned in tears. I refuse to be comforted, because my children are not, because of the invasion of a cruel foe. Not the voice that Jesus sends, never! never! It was a cruel enemy that broke the happy circle, that tore so relentlessly from their stem my fairest flowers, and in their stead has left gloom and sadness. Our two and only daughters, Mary and Lizzie, have fallen victims to that dreadful disease, diphtheria, which has been making such awful ravages in Maine. I presume that many of our dear brethren and sisters with whom we are acquainted, would be glad to know the particulars respecting their sickness and death; some have already written to me to that effect. My feeble state of health will not permit me to answer you individually. This must suffice. My pen refuses, or has refused, to describe the scene through which we have passed this dreadful winter.

Lizzie had been sick ten days when Mary was taken very violently with the same disease, and died on the morning of Jan. 14th, '62, having been sick only four days, aged twenty-one years and nine months. She thought she should get well till the last night, when she became sensible that her case was beyond the reach of human aid. She requested her father to pray for her. The request was complied with, after which she prayed for herself, and then joined her father in singing—

"I have given all for Christ."

She said she had rather live if she could live to do good, but if not, she chose to die. She said to me a short time before she died, I believe Jesus is my friend, and I can say, His will be done. Never so lamb-like and gentle did she seem as through those days of dreadful suffering. Not a murmur escaped her lips, scarcely a groan. It was remarked by a friend who assisted me in taking care of her, that she did not seem like Mary. Her breathing became so distressingly difficult, that with her own hands she tried to extract the false membrane from her throat, and, oh! can my pen reveal it! she died almost instantly in the attempt. O that I could forget the agony of that dreadful scene! Some four or five years since she dreamed she died, and that Elder Ross attended her funeral. She had previously requested that it might be so when she should die. When I saw in the Crisis his list of appointments extending East, I asked myself, Is Bro. R. coming to attend Mary's funeral? She was then in usual health. The answer has been more than mere echo,—the heart-rending reality has passed before my eyes. Some three weeks subsequent to her death her funeral service was attended at Corinna, where Bro. A. Ross addressed a solemn audience from 1 Thess. 4: 18.

Lizzie was away from home with the sick and dying, when at once the blasting hand of early sorrow and withering disease was ruthlessly lain upon her. She had but just returned from the grave of him with whom she had buried the fondest hopes of earthly happiness, when she was seized with the dreadful malady which terminated her sacrificed life, and in just six weeks from that fatal day, she too was carried to the grave. We immediately sought medical aid, but on account of the dreadful storm none could be obtained for nearly one week. It was a week of dreadful suspense, but Lizzie was the most cheerful one among us. She sought to comfort us amid the gloom with which every thing seemed enshrouded. It was an element of her lovely nature which continued to develop itself to the very last. She likewise sought anew the Savior, and found sweet peace, which she longed to tell to the world. She suffered much, but bore all without a murmur. When told by her physician that she must die, she calmly answered, "Well, I am not afraid to die, but still would rather live;" for she well knew a mother's broken heart would hardly bear such dreadful wounds in such quick succession. She exhorted me to trust in the Lord and continue to pray. God help me to remember it. She faithfully exhorted all present, taking each by the hand, bidding them farewell. It was with great difficulty she could talk at all; but as she could not see all of her young friends, she said to me, "Tell them for me to prepare to meet me soon,—now won't you, mother?" As far as I can go, I mean to bear the message. Her encounter with the king of terrors was most terrible. It seemed almost sometimes as if struggling nature would gain the victory; but at length, after an engagement of more than twenty-four hours, the monster secured his prey, and instead of the bridal attire, she wears the habiliments of death. She died on the morning of Feb. 8th, 1862, aged nineteen years and six months. We carried her to Corinna, where, according to her request, Eld. J. Billings addressed us from the blessed language of the prophet recorded in Jer. 31: 15–17.

We have lain our lovely ones side by side, near the place where they spent their childhood days. Our hearts are mute with grief because the music of our home is hushed. The family harp is kept in sacred silence because its sweetest chords are missing. O how we miss them everywhere! The brother weeps because his sisters are gone. All the world to him looks cheerless and drear because he is alone. This truly is the night of weeping. O when will the morning dawn? Let it hasten! Let the voice of the Son of God be heard, when all that are in the graves shall come forth,—when all the children shall come to their own border, and the wail of the bereaved mother be heard no more. Amen.

LYDIA DAMMAN.

For the Crisis.

"Missed his Calling."

Who put man in judge over the appointed work of man? Suppose you that brother has prayed in vain night and day, months and years, to *know* his duty? Has not the Lord marked out his work, and made duty plain? Ought he not to know the mind of the Spirit concerning him? He has given himself up to be led by a divine hand; God leads him. He has prayed (O how earnestly!) for *light.* It has come on his path, filling his soul with "perfect peace." He now endeavors to *walk* in the light. Be careful, ye who have improved on the *one* talent till nine have been added,—condemn and discourage not thy brother who is trying to improve upon his.

Ye men of God,—watchmen on Zion's walls,—worn and weary shepherds in Israel,—death and the grave are making ready for you. When ye are gone from the world, who will tell sinners of a Savior? Others must live. *Let* them live. All must be children *once.* They must walk, before they can run. *Let* them walk. O! for Jesus' sake, hinder them not. If they stumble, encourage and lift them up. The bravest have discouragements; then what think you of the young and inexperienced? Give them your sympathies. Bid them "God speed." Criticise not too closely. Speak not too sharply. One discouraging word may cause them to fall. When the trembling one comes forth to warn sinners in the name of the Lord, don't cry out, "Missed your calling!" though he may not talk very fluently. Give him time to improve his gifts. There are thousands laboring against the careless neglect of their fathers in Israel, who, though not gifted as orators, are so gifted with the Holy Ghost as to convert many a soul from error's ways. May God continue to bless them with the consolation and encouragements that man so cruelly withholds. Let these "little ones" be remembered in our prayers. God will certainly bless them.

Canada. MARIA.

☞ Mr. Cecil was passing to and fro in the Botanic Garden at Oxford, England, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the wounds of his own bleeding spirit. "Sir, this tree used to shoot so strong that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful for every sorrow which cures a lust or strengthens a grace. Though it should cut to the heart, be thankful for every sin and idol thrown away. Be thankful that it was the pruning-knife, and not the [illegible] which you felt.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 343. | BOSTON, WEDNESDAY, APRIL 23, 1862. | VOL. XV. NO. 6.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
F. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Waiting.

We wait the resurrection power,
When from their silent sleeping
The saints shall bidden be to rise,
And leave death's potent keeping.
A stronger hand, at God's command,
The spoiler spoils and binds him too;
No more to stain his fair domain,
Whose power createth all things new.

We wait the coming of that hour,
That grand and glorious dawning,
That scatters all of night, and brings
The one eternal morning.
Now the warning of that morning's
Near approach with joy we hail,—
Holy joy nought can alloy,
'Tis His word that cannot fail.

We wait the time of earth's releasing
From her sighs, her groans, her tears,
When her tormentor's power ceasing,
Peace succeeds to pangful fears.
Pain, anguish, blood, a surging flood,
Lo! these do mark her portion now,—
Restorer great! the hour we wait
That writeth joy upon her brow.

And we her sorrowing children wait,
So weak, so frail, oft near despair,
We pray, O Savior, haste the hour
That moulds us in thine image fair.
Now is the hour of evil's power,
O! Healer of the sin-sick soul,
We wait for thee, we pray for thee,
Till thou shalt come and make me whole.

And darker now the night doth seem,
The storm grows fiercer, list that blast!
Our frail barques one by one go down,
And some upon the rocks are cast!
Still, patient we would wait for thee,
Nor mercy's hour deem too long;
And soon to cheer thou wilt appear,
Our Hope and Healer, Joy and Song.

CAROLINE HILL.

South Sodus, Feb. 15th, '62.

For the Crisis.

The Opening of the Seventh Seal.

NUMBER SEVEN.—*Continued.*

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."—Rev. 8: 1.

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them; he hath delivered them to the slaughter." Here observe, what God purposes to do, is represented as already done: what follows explains it as future. "Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." This is figurative language to represent the fall of armies expressly mentioned verse 2. As the Jewish armies fell when Jerusalem was taken by the Romans as the executioners of God's vengeance upon that nation, so all the armies of antichrist shall fall at the great day of the Lord's vengeance upon all the wicked nations. Hence the vine and fig tree, which are emblems of the Jewish nation, are introduced in making the comparison. "For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumia. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness." By the unicorns and bullocks must be meant the leaders and commanders of their armies, "the kings of the earth, the great men, the rich men, the chief captains, and the mighty men," Rev. 6: 15, who shall come down or fall with them—their armies. "All their host shall fall down," verse 4. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Here Zion seems to mean the true Church. This eighth verse is evidently parenthetical, thrown in as an explanation; for verse 9, "the streams thereof," refers not to Zion, but to "*their land*," verse 7. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." This language forcibly brings to mind the fate of Sodom and Gomorrah, Gen. 19: 24, from which our Lord derives an illustration and a warning, Luke 17: 29, 30,—"But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed." Jude also, speaking of the destruction of "ungodly men," verse 4, says, verse 7, that "Sodom and Gomorrah, and the cities about them, are set forth as an example, suffering the vengeance of eternal fire." But this in Isaiah is spoken of the land of all nations upon whom rests the indignation of the Lord, verse 2. The terms "for ever and ever," in this connection, cannot be designed to express endless duration; for the same land is ultimately to be made the abode of the righteous. "From generation to generation it shall lie waste"; and this must limit the signification of "for ever and ever" in this connection; and this may mean, from the end of the present order of things or dispensation, to the beginning of the new, which Christ calls "the regeneration," Matt. 19: 28; and Paul, "the dispensation of the fulness of times," Eph. 1 10.

The interim between the two dispensations is from generation to generation, the day of the Lord's vengeance, while the kingdoms of this world are being broken to pieces. The prophet continues:—"But the cormorant and the bittern shall possess it: and he (the Lord) shall stretch out upon it the line of confusion, and the stones of emptiness,"—referring to a mason who builds stone walls and bridges by a line. "They shall call the nobles thereof to the kingdom, but none (no kingdom, no permanent government) shall be there, and all her (the earth's) princes shall be nothing. And thorns shall come up in her palaces, and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vulture also be gathered, every one with her mate."

Here this doleful picture ends, and here the chapter should have ended. The last two verses evidently begin the opposite picture, and should have been placed at the beginning of the next chapter. "Seek ye out of the book of the Lord and read: no one of these shall fail, none shall want her mate." This certainly cannot be said of the vultures mentioned in the preceding verse, unless they were immortal; for when one died, the living would want her mate. The book of the Lord is the book of life, and none of those whose names are written therein shall fail, none shall want her mate or Husband, to whom the true church as a chaste virgin is espoused, 2 Cor. 11: 2, waiting, and making herself ready to become the bride at the marriage supper of the Lamb. Rev. 19: 7–9; and 21: 9. The church is composed of individuals; and hence none shall want her Mate; "for my mouth it hath commanded, and his Spirit it hath gathered them"—referring to those whose names are in the book of life, and who are called "*the redeemed*," and "*the ransomed of the Lord*." Isa. 35: 9, 10. "And he (the Lord) hath cast the lot for them (his redeemed), and his hand hath divided it (the land) unto them (referring to the division of the land of Canaan by Joshua 15: 1, and on): they shall possess it for ever; from generation to generation shall they dwell therein. The wilderness and the solitary place shall be glad for them (the Lord's people, not the vultures); and the desert shall rejoice, and blossom as the rose." This is the same land that was laid waste, and inhabited by wild beasts of the desert, 34: 14. "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, shall be grass, with reeds and rushes." This shows conclusively, that the same land which was a habitation of dragons, 34: 13, is renewed; and consequently the term "for ever and ever," denoting the period during which none should pass through it, verse 10, cannot there mean endless duration. "And an high way shall be there, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those (the redeemed): the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Thus ends the second picture; both of which are drawn by the Revelator between the opening of the sixth and seventh seals. The first picture had its primary fulfillment in the destruction of Jerusalem and the dissolution of that nation; the second was the result of preaching the gospel accompanied with the Holy Spirit. The opening of the seventh seal should have concluded chapter 7, instead of beginning chapter 8; for it is the conclusion of that vision, and another vision evidently begins with the seven trumpets. The division of the Bible into chapters and verses is a modern invention, and the work is often very improperly done. The seven trumpets are to be understood as giving a series of events in regular chronological order; for after the seals had all been opened, the book could then be read in the order in which it was written. The silence of half an hour after the opening of the seventh seal, indicates time given for a change in the mode of exhibition; and such a change we find takes place previous to the sounding of the first trumpet. In the former vision Christ appeared as a Lamb as it had been slain; in this he appears as another angel distinct from the seven, who came and stood at the altar, having a golden censer. "And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into (or upon, margin) the earth; and there were voices, and thunderings, and lightnings, and an earthquake." 8: 3–5. Our Lord himself best explains this figure, Luke 12: 49, 51,—"I am come to send fire on the earth, and what will I if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Consequently this vision represents the beginning of the gospel, and the effects which would result from preaching it. The angel ascending from the east, 7; 2 represents the same thing under a different figure. There Christ and the gospel ministry are represented as another angel distinct from the four standing on the four corners of the earth. There four were restrained for a time from hurting the earth by the voice of Christ. In 9; 14, by the same voice they are commanded to be loosed. The voice is heard from the four horns of the golden altar where Christ is represented in this vision as standing to offer incense with the prayers of all saints. In 5: 8, these prayers are represented as odors (or incense, margin), in the golden vials of the four beasts and four and twenty elders; while Christ is represented by one of the elders as a Lion of the tribe of Judah, the root of David, and seen by John as a Lamb that had been slain, about to begin the work of opening the seals of the book. In 10: 1, 2, Christ appears as an angel, "another mighty angel," distinct from the seventh, in the days of whose voice the mystery of God should be finished, verse 7, having in his hand a little book open; which undoubtedly is the same book the seals of which he had now opened. By comparing verse 6 with Dan. 12: 7, it is evident that the same person is represented in both. There it is said that it should be a time, times, and an half to the end of these wonders or mysteries. Here it is said that it should not be a time before the mystery of God should be finished; as I understand the phrase "time no longer," as explained in the following verse: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets"; evidently referring to this vision of Daniel.

After John had eaten the book as directed, by which I understand, had thoroughly studied its contents under the guidance of the angel, he was told that he must prophesy again, verse 11; and the same angel, Christ, then immediately gives him the length of the vision the same as in Daniel 12: 7, to the last time of which he had previously been brought. It is plain, therefore, that he was required to go back and review what he had already gone over, and give a more full explanation of it by the use of other symbols. The angel said, "Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth." 11: 1–3.

Grand Rapids, Mich. J. C. ROGERS.

(To be concluded.)

☞ Be temperate in all things.

For the Crisis.

Charity.

Charity, or Divine love, is the mainspring of genuine christianity. It is the heart of vital godliness. It subdues human propensities, and controls the mind. It regulates the motives, and sways the heart of its possessor. Angelic eloquence is nothing without it. Eyes that can distinctly discern boundless futurity, are worthless without it. Ability to untangle perplexing mysteries, is valueless without it. Unlimited knowledge will avail nothing without it. Faith that can chase mountains to the remotest parts of earth, is of no consequence without it. Benevolence that would even rob self to feed the poor, is useless without it. A martyr's spirit even, is of no account without it. Charity is the gem of gems. Nothing is of worth without it. It guides its possessors in paths of peace here, and leads them to regions of felicity hereafter. Without it, christianity is a bubble, and religion a farce. Its characteristics are so distinctly given, that every one may easily decide whether they possess it.

1. Charity "suffereth long." The heart that is regulated by charity is not destitute of the spirit of long-suffering. Do we possess this spirit? 2. "It is kind." The spirit of unkindness is not the offspring of charity. When governed by charity, we are "*kind*." 3. It "envieth not." When the heart is fully under the influence of charity, it will not harbor envy. 4. It "vaunteth not itself,"—or is not rash. It will subdue this feeling in every heart that it rules. 5. It "is not puffed up." Nor will the man be "puffed up" who is governed by it. Does it *fully* govern us? 6. It "doth not behave itself unseemly," or unbecomingly. 7. It "seeketh not her own;" or, is not selfish. Are our hearts under its control? 8. It "is not easily provoked." It regulates the passions. Does it thus regulate our lives? 9. It "rejoiceth not in iniquity." It never joins affinity with iniquity, directly or indirectly.

These are the characteristics of charity, and these are the characteristics also of the heart that is under its control. Have we charity? W. SHELDON.

For the Crisis.

"Judge Not!"

"Judge not that ye be not judged."—Matt. 7: 1

Is this text always correctly applied? As the word "judge" occurs in many places in the Scriptures, and some texts seem to contradict others, we are led to ask the meaning of the word "judge."

Judge intransitive. 1. To compare facts or ideas, and perceive their agreement or disagreement, and thus to distinguish truth from falsehood. 2. To form an opinion; to bring to issue the reasoning or deliberations of the mind. 3. To hear and determine, as in causes on trial; to pass sentence. 4. To discern; to distinguish; to consider accurately, for the purpose of forming an opinion or conclusion.

Judge transitive verb. 1. To hear and determine a case; to examine and decide. 2. To try; to examine and pass sentence on. 3. Rightly to understand and discern. 4. To censure rashly; to pass severe sentence. 5. To esteem; to think; to reckon. 6. To rule or govern. 7. To doom to punishment; to punish. By understanding the various significations of the word "judge," we can see why the word of the Lord in some places forbids us to judge, and in others requires us to do it. For instance, our text says, "Judge not"; and Rom. 14: 10, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . . Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way"; and 1 Cor. 4: 5,—"Judge nothing before the time."

We learn from these and other similar texts, that it is wrong to censure rashly; to pass severe sentence; to doom to punishment; to punish. We do believe it is wrong for any man to set himself up as a judge of other men's motives on the ground that he has the gift of discerning of spirits. But this does not abrogate the fact, as illustrated by the great Head of the church in Matt. 7: 20,—"Wherefore by their fruits ye shall know them." Have we not a right to form an opinion, at least in some cases? Can we avoid it? Is it not enjoined upon us not only to do so but in some cases to express it? In John 7: 24, Jesus says, "Judge not according to the appearance, but judge righteous judgment." And Paul says, in Cor. 5: 12, 13,—"For what have I to do to judge them that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among you that wicked person."

Do we not express an opinion when we obey the command of the apostle in 2 Thess 3: 6,—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us"? and also when we mark them that cause divisions and offences contrary to the doctrine of the apostle and avoid them? Finally, may the Lord help us to discern between truth and error, and sanctify us through the truth. Amen. S. B. MUNN.

Selected for the Crisis.

Of Truth in Things False.

Error is a hardy plant; it flourisheth in every soil;
In the heart of the wise and good, alike with the wicked and foolish;
For there is no error so crooked but it hath in it some lines of truth:
Nor is any poison so deadly that it serveth not some wholesome use:
And the just man, enamored of the right, is blinded by the spuriousness of wrong,
And the prudent, perceiving an advantage, are content to overlook the harm.
On all things created remaineth the half-effaced signature of God,
Somewhat of fair and good, though blotted by the finger of corruption;
And if error cometh in like a flood, it mixeth with streams of truth;
And the Adversary loveth to have it so, for thereby many are decoyed.
Providence is dark in its permissions; yet one day, when all is known,
The universe of reason shall acknowledge how just and good they were;
For the wise man leaneth on his wisdom, and the righteous trusteth to his righteousness,
And those who thirst for independence are suffered to drink of disappointment.
Wherefore? to prove and humble them, and to teach the idolators of truth
That it is but the ladder unto Him on whom only they should trust.
• • • • • • •
Verily, there is nothing so true that the damps of error have not warped it;
Verily, there is nothing so false that a sparkle of truth is not in it.
For the enemy, the father of lies, the giant Upas of creation,
Whose deadly shade hath blasted this once green garden of the Lord,
Can but pervert the good, but may not create the evil,
He destroyeth, but cannot build, for he is not antagonist deity:
Mighty is his stolen power, yet he is a creature and a subject;
Not a maker of abstract wrong, but a spoiler of concrete right;
The fiend hath not a royal crown; he is but a prowling robber,
Suffered, for some mysterious end, to haunt the King's highway;
And the keen sword he beareth once was a simple ploughshare;
Yea, and his panoply of error is but a distortion of the truth.
The sickle that once reaped righteousness, beaten from its useful curve,
With axe, and spike, and bar, headeth the marauder's halbert.
Seek not further, O man, to solve the dark riddle of sin;
Suffice it that thine own bad heart is to thee thine origin of evil.

LOUISA J. BEACH.

For the Crisis.

Who are Blessed?

Dear Brn. and Srs., readers of the Crisis; I do not intend to start or proclaim any new doctrine or idea, but I do wish to stir up your minds by way of remembrance. O! Lord, help me do it in thy name and strength. Who are the blessed? In answering this important question, I shall resort to the word of the Lord. The Word says, "Blessed are they that do his commandments." In doing this, certain things must be observed, and duties performed. According to Christ's teaching, the poor in spirit, and they that truly mourn for sin, are blessed; the meek, and those that hunger and thirst after righteousness, are blessed; the merciful and the pure in heart shall see God in peace; they are blessed; the peace makers, and those that are persecuted for righteousness' sake are blessed, for theirs is the kingdom of heaven. Blessed are they that hear the word of the Lord and do it; blessed are they whose iniquities are forgiven; blessed are they who are called to the marriage supper of the Lamb; blessed are they that watch and keep their garments; blessed are they that have part in the first resurrection; on such the second death hath no power. Blessed is the man that walketh not in the counsel of the ungodly; blessed is he that trusteth in the Lord always; blessed is he that feareth the Lord with a filial fear; blessed is he that endureth temptation and resisteth the devil, causing him to flee from him. Blessed are all they that fear God and keep his commandments, that they may have right to the tree of life, enter in through the gate into the city, and dwell forever with the Lord. Amen.

P. TANDY.

For the Crisis.

Will Jesus come again?

Will he? Lo these eighteen hundred years he has been absent, and what have we but his *promise* that he will come again? Ah! but what more do we need? Can anything be more certain than the promise of one who *cannot lie*? Nay, verily. He *will* come again. Yes, and will come in his own good time, however many or few may be ready for the event; and when he does come all his *children* will shout Amen! But how many who *profess* to be his children can *now* say, Come, Lord Jesus, and come quickly? Ah, how many? Can you, my brother, my sister? We, who have been looking for Him lo, these many years, have thus given some evidence that we love his appearing.

But how is it with the great mass of professors? How long have they looked for his appearing? And how much have their ministers preached about his second coming? How much? To the extent that they have left the impression that they *love* his appearing? Have they? Lamentable though it be, is it not patent even to the most casual observer that such is not the fact? But *why* have they not preached the second coming of Christ? The reason to me is obvious. It is because they are expecting by another agent, death, what we are expecting by Christ's second coming, viz., eternal life, or as one of the pillars (so called) of the M. E. Church here more than once expressed it, "Death is the door to endless bliss." Therefore to whom "death is the door to endless bliss," what can the coming of Christ be? What? I ask. What can they expect Christ to do for them when he comes? Can he do for them more than death? What beyond "endless bliss" do such expect? D. D. CHAFFEE.

South Wilbraham.

For the Crisis.

A Mournful Letter.

Have pity upon me, have pity upon me, my friends, for the hand of affliction has fallen heavily upon me. My heart is breaking with very grief, and mine eyes are drowned in tears. I refuse to be comforted, because my children are not, because of the invasion of a cruel foe. Not the voice that Jesus sends, never! never! It was a cruel enemy that broke the happy circle; that tore so relentlessly from their stem my fairest flowers, and in their stead has left gloom and sadness. Our two and only daughters, Mary and Lizzie, have fallen victims to that dreadful disease, diphtheria, which has been making such awful ravages in Maine. I presume that many of our dear brethren and sisters with whom we are acquainted, would be glad to know the particulars respecting their sickness and death; some have already written to me to that effect. My feeble state of health will not permit me to answer you individually. This must suffice. My pen refuses, or has refused, to describe the scene through which we have passed this dreadful winter.

Lizzie had been sick ten days when Mary was taken very violently with the same disease, and died on the morning of Jan. 14th, '62, having been sick only four days, aged twenty-one years and nine months. She thought she should get well till the last night, when she became sensible that her case was beyond the reach of human aid. She requested her father to pray for her. The request was complied with, after which she prayed for herself, and then joined her father in singing—

"I have given all for Christ."

She said she had rather live if she could live to do good, but if not, she chose to die. She said to me a short time before she died, I believe Jesus is my friend, and I can say, His will be done. Never so lamb-like and gentle did she seem as through those days of dreadful suffering. Not a murmur escaped her lips, scarcely a groan. It was remarked by a friend who assisted me in taking care of her, that she did not seem like Mary. Her breathing became so distressingly difficult, that with her own hands she tried to extract the false membrane from her throat, and, oh! can my pen reveal it! she died almost instantly in the attempt. O that I could forget the agony of that dreadful scene! Some four or five years since she dreamed she died, and that Elder Ross attended her funeral. She had previously requested that it might be so when she should die. When I saw in the Crisis his list of appointments extending East, I asked myself, Is Bro. R. coming to attend Mary's funeral? She was then in usual health. The answer has been more than mere echo,—the heart-rending reality has passed before my eyes. Some three weeks subsequent to her death her funeral service was attended at Corinna, where Bro. A. Ross addressed a solemn audience from 1 Thess. 4: 18.

Lizzie was away from home with the sick and dying, when at once the blasting hand of early sorrow and withering disease was ruthlessly lain upon her. She had but just returned from the grave of him with whom she had buried the fondest hopes of earthly happiness, when she was seized with the dreadful malady which terminated her sacrificed life, and in just six weeks from that fatal day, she too was carried to the grave. We immediately sought medical aid, but on account of the dreadful storm none could be obtained for nearly one week. It was a week of dreadful suspense, but Lizzie was the most cheerful one among us. She sought to comfort us amid the gloom with which every thing seemed enshrouded. It was an element of her lovely nature which continued to develop itself to the very last. She likewise sought anew the Savior, and found sweet peace, which she longed to tell to the world. She suffered much, but bore all without a murmur. When told by her physician that she must die, she calmly answered, "Well, I am not afraid to die, but still would rather live;" for she well knew a mother's broken heart would hardly bear such dreadful wounds in such quick succession. She exhorted me to trust in the Lord and continue to pray. God help me to remember it. She faithfully exhorted all present, taking each by the hand, bidding them farewell. It was with great difficulty she could talk at all; but as she could not see all of her young friends, she said to me, "Tell them for me to prepare to meet me soon,—now won't you, mother?" As far as I can go, I mean to bear the message. Her encounter with the king of terrors was most terrible. It seemed almost sometimes as if struggling nature would gain the victory; but at length, after an engagement of more than twenty-four hours, the monster secured his prey, and instead of the bridal attire, she wears the habilaments of death. She died on the morning of Feb. 8th, 1862, aged nineteen years and six months. We carried her to Corinna, where, according to her request, Eld. J. Billings addressed us from the blessed language of the prophet recorded in Jer. 31: 15–17.

We have lain our lovely ones side by side, near the place where they spent their childhood days. Our hearts are mute with grief because the music of our home is hushed. The family harp is kept in sacred silence because its sweetest chords are missing. O how we miss them everywhere! The brother weeps because his sisters are gone. All the world to him looks cheerless and drear because he is alone. This truly is the night of weeping. O when will the morning dawn? Let it hasten! Let the voice of the Son of God be heard, when all that are in the graves shall come forth,—when all the children shall come to their own border, and the wail of the bereaved mother be heard no more. Amen.

LYDIA DAMMAN.

For the Crisis.

"Missed his Calling."

Who put man in judge over the appointed work of man? Suppose you that brother has prayed in vain night and day, months and years, to *know* his duty? Has not the Lord marked out his work, and made duty plain? Ought he not to know the mind of the Spirit concerning him? He has given himself up to be led by a divine hand; God leads him. He has prayed (O how earnestly!) for *light*. It has come on his path, filling his soul with "perfect peace." He now endeavors to *walk* in the light. Be careful, ye who have improved on the *one* talent till nine have been added,—condemn and discourage not thy brother who is trying to improve upon his.

Ye men of God,—watchmen on Zion's walls,—worn and weary shepherds in Israel,—death and the grave are making ready for you. When ye are gone from the world, who will tell sinners of a Savior? Others must live. *Let* them live. All must be children *once*. They must walk before they can run. *Let* them walk. O! for Jesus' sake, hinder them not. If they stumble, encourage and lift them up. The bravest have discouragements; then what think you of the young and inexperienced? Give them your sympathies. Bid them "God speed." Criticise not too closely. Speak not too sharply. One discouraging word may cause them to fall. When the trembling one comes forth to warn sinners in the name of the Lord, don't cry out, "Missed your calling!" though he may not talk very fluently. Give him time to improve his gifts. There are thousands laboring against the careless neglect of their fathers in Israel, who, though not gifted as orators, are so gifted with the Holy Ghost as to convert many a soul from error's ways. May God continue to bless them with the consolation and encouragements that man so cruelly withholds. Let these "little ones" be remembered in our prayers. God will certainly bless them.

Canada. MARIA.

☞ Mr. Cecil was pacing to and fro in the Botanic Garden at Oxford, England, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the words of his own bleeding spirit. "Sir, this tree used to shoot so strong that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful, for every sorrow weakens a lust or strengthens a grace. Though it should cut to the heart, be thankful for every sin and idol thrown away. Be thankful that it was the pruning-knife, and not the weeding-hook which you felt.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 343. BOSTON, WEDNESDAY, APRIL 23, 1862. VOL. XV. NO. 6.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Waiting.

We wait the resurrection power,
When from their silent sleeping
The saints shall bidden be to rise,
And leave death's potent keeping.
A stronger hand, at God's command,
The spoiler spoils and binds him too;
No more to stain his fair domain,
Whose power createth all things new.

We wait the coming of that hour,
That grand and glorious dawning,
That scatters all of night, and brings
The one eternal morning.
Now the warning of that morning's
Near approach with joy we hail,—
Holy joy nought can alloy,
'Tis His word that cannot fail.

We wait the time of earth's releasing
From her sighs, her groans, her tears,
When her tormentor's power ceasing,
Peace succeeds to pangful fears.
Pain, anguish, blood, a surging flood,
Lo! these do mark her portion now,—
Restorer great! the hour we wait
That writeth joy upon her brow.

And we her sorrowing children wait,
So weak, so frail, oft near despair,
We pray, O Savior, haste the hour
That moulds us in thine image fair.
Now is the hour of evil's power,
O! Healer of the sin-sick soul,
We wait for thee, we pray for thee,
Till thou shalt come and make me whole.

And darker now the night doth seem,
The storm grows fiercer, list that blast!
Our frail barques one by one go down,
And some upon the rocks are cast!
Still, patient we would wait for thee,
Nor mercy's hour deem too long;
And soon to cheer thou wilt appear,
Our Hope and Healer, Joy and Song.

CAROLINE HILL.

South Sodus, Feb. 15th, '62.

For the Crisis.

The Opening of the Seventh Seal.

NUMBER SEVEN.—*Continued.*

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."—Rev. 8: 1.

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them; he hath delivered them to the slaughter." Here observe, what God purposes to do, is represented as already done: what follows explains it as future. "Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." This is figurative language to represent the fall of armies expressly mentioned verse 2. As the Jewish armies fell when Jerusalem was taken by the Romans as the executioners of God's vengeance upon that nation, so all the armies of antichrist shall fall at the great day of the Lord's vengeance upon all the wicked nations. Hence the vine and fig tree, which are emblems of the Jewish nation, are introduced in making the comparison. "For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumia. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness." By the unicorns and bullocks must be meant the leaders and commanders of their armies, "the kings of the earth, the great men, the rich men, the chief captains, and the mighty men," Rev. 6: 15, who shall come down or fall with them—their armies. "All their host shall fall down," verse 4. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Here Zion seems to mean the true Church. This eighth verse is evidently parenthetical, thrown in as an explanation; for verse 9, "the streams thereof," refers not to Zion, but to "*their land*," verse 7. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." This language forcibly brings to mind the fate of Sodom and Gomorrah, Gen. 19: 24, from which our Lord derives an illustration and a warning, Luke 17: 29, 30,—"But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed." Jude also, speaking of the destruction of "ungodly men," verse 4, says, verse 7, that "Sodom and Gomorrah, and the cities about them, are set forth as an example, suffering the vengeance of eternal fire." But this in Isaiah is spoken of the land of all nations upon whom rests the indignation of the Lord, verse 2. The terms "for ever and ever," in this connection, cannot be designed to express endless duration; for the same land is ultimately to be made the abode of the righteous. "From generation to generation it shall lie waste"; and this must limit the signification of "for ever and ever" in this connection; and this may mean, from the end of the present order of things or dispensation, to the beginning of the new, which Christ calls "the regeneration," Matt. 19: 28; and Paul, "the dispensation of the fulness of times," Eph. 1 10.

The interim between the two dispensations is from generation to generation, the day of the Lord's vengeance, while the kingdoms of this world are being broken to pieces. The prophet continues:—"But the cormorant and the bittern shall possess it: and he (the Lord) shall stretch out upon it the line of confusion, and the stones of emptiness,"—referring to a mason who builds stone walls and bridges by a line. "They shall call the nobles thereof to the kingdom, but none (no kingdom, no permanent government) shall be there, and all her (the earth's) princes shall be nothing. And thorns shall come up in her palaces, and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vulture also be gathered, every one with her mate."

Here this doleful picture ends, and here the chapter should have ended. The last two verses evidently begin the opposite picture, and should have been placed at the beginning of the next chapter. "Seek ye out of the book of the Lord and read: no one of these shall fail, none shall want her mate." This certainly cannot be said of the vultures mentioned in the preceding verse, unless they were immortal; for when one died, the living would want her mate. The book of the Lord is the book of life, and none of those whose names are written therein shall fail, none shall want her mate or Husband, to whom the true church as a chaste virgin is espoused, 2 Cor. 11: 2, waiting, and making herself ready to become the bride at the marriage supper of the Lamb. Rev. 19: 7–9; and 21: 9. The church is composed of individuals; and hence none shall want her Mate; "for my mouth it hath commanded, and his Spirit it hath gathered them"—referring to those whose names are in the book of life, and who are called "*the redeemed*," and "*the ransomed of the Lord*." Isa. 35: 9, 10. "And he (the Lord) hath cast the lot for them (his redeemed), and his hand hath divided it (the land) unto them (referring to the division of the land of Canaan by Joshua 15: 1, and on): they shall possess it for ever; from generation to generation shall they dwell therein. The wilderness and the solitary place shall be glad for them (the Lord's people, not the vultures); and the desert shall rejoice, and blossom as the rose." This is the same land that was laid waste, and inhabited by wild beasts of the desert, 34: 14. "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, shall be grass, with reeds and rushes." This shows conclusively, that the same land which was a habitation of dragons, 34: 13, is renewed; and consequently the term "for ever and ever," denoting the period during which none should pass through it, verse 10, cannot there mean endless duration. "And an high way shall be there, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those (the redeemed): the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Thus ends the second picture; both of which are drawn by the Revelator between the opening of the sixth and seventh seals. The first picture had its primary fulfillment in the destruction of Jerusalem and the dissolution of that nation; the second was the result of preaching the gospel accompanied with the Holy Spirit. The opening of the seventh seal should have concluded chapter 7, instead of beginning chapter 8; for it is the conclusion of that vision, and another vision evidently begins with the seven trumpets. The division of the Bible into chapters and verses is a modern invention, and the work is often very improperly done. The seven trumpets are to be understood as giving a series of events in regular chronological order; for after the seals had all been opened, the book could then be read in the order in which it was written. The silence of half an hour after the opening of the seventh seal, indicates time given for a change in the mode of exhibition; and such a change we find takes place previous to the sounding of the first trumpet. In the former vision Christ appeared as a Lamb as it had been slain; in this he appears as another angel distinct from the seven, who came and stood at the altar, having a golden censer. "And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into (or upon, margin) the earth; and there were voices, and thunderings, and lightnings, and an earthquake." 8: 3–5. Our Lord himself best explains this figure, Luke 12: 49, 51,—"I am come to send fire on the earth, and what will I if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Consequently this vision represents the beginning of the gospel, and the effects which would result from preaching it. The angel ascending from the east, 7: 2 represents the same thing under a different figure. There Christ and the gospel ministry are represented as another angel distinct from the four standing on the four corners of the earth. There four were restrained for a time from hurting the earth by the voice of Christ. In 9: 14, by the same voice they are commanded to be loosed. The voice is heard from the four horns of the golden altar where Christ is represented in this vision as standing to offer incense with the prayers of all saints. In 5: 8, these prayers are represented as odors (or incense, margin), in the golden vials of the four beasts and four and twenty elders; while Christ is represented by one of the elders as a Lion of the tribe of Judah, the root of David, and seen by John as a Lamb that had been slain, about to begin the work of opening the seals of the book. In 10: 1, 2, Christ appears as an angel, "another mighty angel," distinct from the seventh, in the days of whose voice the mystery of God should be finished, verse 7, having in his hand a little book open; which undoubtedly is the same book the seals of which he had now opened. By comparing verse 6 with Dan. 12: 7, it is evident that the same person is represented in both. There it is said that it should be a time, times, and an half to the end of these wonders or mysteries. Here it is said that it should not be a time before the mystery of God should be finished; as I understand the phrase "time no longer," as explained in the following verse: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets"; evidently referring to this vision of Daniel.

After John had eaten the book as directed, by which I understand, had thoroughly studied its contents under the guidance of the angel, he was told that he must prophesy again, verse 11; and the same angel, Christ, then immediately gives him the length of the vision the same as in Daniel 12: 7, to the last time of which he had previously been brought. It is plain, therefore, that he was required to go back and review what he had already gone over, and give a more full explanation of it by the use of other symbols. The angel said, "Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth." 11: 1–3.

Grand Rapids, Mich. J. C. ROGERS.

(To be concluded.)

☞ Be temperate in all things.

For the Crisis.

Charity.

Charity, or Divine love, is the mainspring of genuine christianity. It is the heart of vital godliness. It subdues human propensities, and controls the mind. It regulates the motives, and sways the heart of its possessor. Angelic eloquence is nothing without it. Eyes that can distinctly discern boundless futurity, are worthless without it. Ability to untangle perplexing mysteries, is valueless without it. Unlimited knowledge will avail nothing without it. Faith that can chase mountains to the remotest parts of earth, is of no consequence without it. Benevolence that would even rob self to feed the poor, is useless without it. A martyr's spirit even, is of no account without it. Charity is the gem of gems. Nothing is of worth without it. It guides its possessors in paths of peace here, and leads them to regions of felicity hereafter. Without it, christianity is a bubble, and religion a farce. Its characteristics are so distinctly given, that every one may easily decide whether they possess it.

1. Charity "suffereth long." The heart that is regulated by charity is not destitute of the spirit of long-suffering. Do we possess this spirit? 2. "It is kind." The spirit of unkindness is not the offspring of charity. When governed by charity, we are "*kind*." 3. It "envieth not." When the heart is fully under the influence of charity, it will not harbor envy. 4. It "vaunteth not itself,"—or is not rash. It will subdue this feeling in every heart that it rules. 5. It "is not puffed up." Nor will the man be "puffed up" who is governed by it. Does it *fully* govern us? 6. It "doth not behave itself unseemly," or unbecomingly. 7. It "seeketh not her own;" or, is not selfish. Are our hearts under its control? 8. It "is not easily provoked." It regulates the passions. Does it thus regulate our lives? 9. It "rejoiceth not in iniquity." It never joins affinity with iniquity, directly or indirectly.

These are the characteristics of charity, and these are the characteristics also of the heart that is under its control. Have we charity? W. SHELDON.

For the Crisis.

"Judge Not!"

"Judge not that ye be not judged."—Matt. 7: 1

Is this text always correctly applied? As the word "judge" occurs in many places in the Scriptures, and some texts seem to contradict others, we are led to ask the meaning of the word "judge."

Judge intransitive. 1. To compare facts or ideas, and perceive their agreement or disagreement, and thus to distinguish truth from falsehood. 2. To form an opinion; to bring to issue the reasoning or deliberations of the mind. 3. To hear and determine, as in causes on trial; to pass sentence. 4. To discern; to distinguish; to consider accurately, for the purpose of forming an opinion or conclusion.

Judge transitive verb. 1. To hear and determine a case; to examine and decide. 2. To try; to examine and pass sentence on. 3. Rightly to understand and discern. 4. To censure rashly; to pass severe sentence. 5. To esteem; to think; to reckon. 6. To rule or govern. 7. To doom to punishment; to punish. By understanding the various significations of the word "judge," we can see why the word of the Lord in some places forbids us to judge, and in others requires us to do it. For instance, our text says, "Judge not"; and Rom. 14: 10, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . . Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way"; and 1 Cor. 4: 5,—"Judge nothing before the time."

We learn from these and other similar texts, that it is wrong to censure rashly; to pass severe sentence; to doom to punishment; to punish. We do believe it is wrong for any man to set himself up as a judge of other men's motives on the ground that he has the gift of discerning of spirits. But this does not abrogate the fact, as illustrated by the great Head of the church in Matt. 7: 20,—"Wherefore by their fruits ye shall know them." Have we not a right to form an opinion, at least in some cases? Can we avoid it? Is it not enjoined upon us not only to do so but in some cases to express it? In John 7: 24, Jesus says, "Judge not according to the appearance, but judge righteous judgment." And Paul says, in Cor. 5: 12, 13,—"For what have I to do to judge them that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among you that wicked person."

Do we not express an opinion when we obey the command of the apostle in 2 Thess 3: 6,—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us"? and also when we mark them that cause divisions and offences contrary to the doctrine of the apostle and avoid them? Finally, may the Lord help us to discern between truth and error, and sanctify us through the truth. Amen. S. B. MUNN.

Selected for the Crisis.

Of Truth in Things False.

Error is a hardy plant; it flourisheth in every soil;
In the heart of the wise and good, alike with the wicked and foolish;
For there is no error so crooked but it hath in it some lines of truth:
Nor is any poison so deadly that it serveth not some wholesome use:
And the just man, enamored of the right, is blinded by the spuriousness of wrong,
And the prudent, perceiving an advantage, are content to overlook the harm.
On all things created remaineth the half-effaced signature of God,
Somewhat of fair and good, though blotted by the finger of corruption;
And if error cometh like a flood, it mixeth with streams of truth;
And the Adversary loveth to have it so, for thereby many are decoyed.
Providence is dark in its permissions; yet one day, when all is known,
The universe of reason shall acknowledge how just and good they were;
For the wise man leaneth on his wisdom, and the righteous trusteth to his righteousness,
And those who thirst for independence are suffered to drink of disappointment.
Wherefore? to prove and humble them, and to teach the idolators of truth
That it is but the ladder unto Him on whom only they should trust.
• • • • • •
Verily, there is nothing so true that the damps of error have not warped it;
Verily, there is nothing so false that a sparkle of truth is not in it.
For the enemy, the father of lies, the giant Upas of creation,
Whose deadly shade hath blasted this once green garden of the Lord,
Can but pervert the good, but may not create the evil;
He destroyeth, but cannot build, for he is not antagonist deity:
Mighty is his stolen power, yet he is a creature and a subject;
Not a maker of abstract wrong, but a spoiler of concrete right;
The fiend hath not a royal crown; he is but a prowling robber,
Suffered, for some mysterious end, to haunt the King's highway;
And the keen sword he beareth once was a simple ploughshare;
Yes, and his panoply of error is but a distortion of the truth.
The sickle that once reaped righteousness, beaten from its useful curve,
With axe, and spike, and bar, headeth the marauder's halbert.
Seek not further, O man, to solve the dark riddle of sin;
Suffice it that thine own bad heart is to thee the origin of evil. LOUISA J. BEACH.

For the Crisis.

Who are Blessed?

Dear Brn. and Srs., readers of the Crisis; I do not intend to start or proclaim any new doctrine or idea, but I do wish to stir up your minds by way of remembrance. O! Lord, help me do it in thy name and strength. Who are the blessed? In answering this important question, I shall resort to the word of the Lord. The Word says, "Blessed are they that do his commandments." In doing this, certain things must be observed, and duties performed. According to Christ's teaching, the poor in spirit, and they that truly mourn for sin, are blessed; the meek, and those that hunger and thirst after righteousness, are blessed; the merciful and the pure in heart shall see God in peace; they are blessed; the peace makers, and those that are persecuted for righteousness' sake are blessed, for theirs is the kingdom of heaven. Blessed are they that hear the word of the Lord and do it; blessed are they whose iniquities are forgiven; blessed are they who are called to the marriage supper of the Lamb; blessed are they that watch and keep their garments; blessed are they that have part in the first resurrection; on such the second death hath no power. Blessed is the man that walketh not in the counsel of the ungodly; blessed is he that trusteth in the Lord always; blessed is he that feareth the Lord with a filial fear; blessed is he that endureth temptation and resisteth the devil, causing him to flee from him. Blessed are all they that fear God and keep his commandments, that they may have right to the tree of life, enter in through the gate into the city, and dwell forever with the Lord. Amen.

P. TANDY.

For the Crisis.

Will Jesus come again?

Will he? Lo these eighteen hundred years he has been absent, and what have we but his *promise* that he will come again? Ah! but what more do we need? Can anything be more certain than the promise of one who *cannot lie*? Nay, verily. He *will* come again. Yes, and will come in his own good time, however many or few may be ready for the event; and when he does come all his *children* will shout Amen! But how many who *profess* to be his children can *now* say, Come, Lord Jesus, and come quickly? Ah, how many? Can you, my brother, my sister? We, who have been looking for Him lo, these many years, have thus given some evidence that we love his appearing.

But how is it with the great mass of professors? How long have they looked for his appearing? And how much have their ministers preached about his second coming? How much? To the extent that they have left the impression that they *love* his appearing? Have they? Lamentable though it be, is it not patent even to the most casual observer that such is not the fact? But *why* have they not preached the second coming of Christ? The reason to me is obvious. It is because they are expecting by another agent, death, what we are expecting by Christ's second coming, viz., eternal life, or as one of the pillars (so called) of the M. E. Church here more than once expressed it, "Death is the door to endless bliss." Therefore to whom "death is the door to endless bliss," what can the coming of Christ be? What? I ask. What can they expect Christ to do for them when he comes? Can he do for them more than death? What beyond "endless bliss" do such expect? D. D. CHAFFEE.

South Wilbraham.

For the Crisis.

A Mournful Letter.

Have pity upon me, have pity upon me, my friends, for the hand of affliction has fallen heavily upon me. My heart is breaking with very grief, and mine eyes are drowned in tears. I refuse to be comforted, because my children are not, because of the invasion of a cruel foe. Not the voice that Jesus sends, never! never! It was a cruel enemy that broke the happy circle; that tore so relentlessly from their stem my fairest flowers, and in their stead has left gloom and sadness. Our two and only daughters, Mary and Lizzie, have fallen victims to that dreadful disease, diphtheria, which has been making such awful ravages in Maine. I presume that many of our dear brethren and sisters with whom we are acquainted, would be glad to know the particulars respecting their sickness and death; some have already written to me to that effect. My feeble state of health will not permit me to answer you individually. This must suffice. My pen refuses, or has refused, to describe the scene through which we have passed this dreadful winter.

Lizzie had been sick ten days when Mary was taken very violently with the same disease, and died on the morning of Jan. 14th, '62, having been sick only four days, aged twenty-one years and nine months. She thought she should get well till the last night, when she became sensible that her case was beyond the reach of human aid. She requested her father to pray for her. The request was complied with, after which she prayed for herself, and then joined her father in singing—

"I have given all for Christ."

She said she had rather live if she could live to do good, but if not, she chose to die. She said to me a short time before she died, I believe Jesus is my friend, and I can say, His will be done. Never so lamb-like and gentle did she seem as through those days of dreadful suffering. Not a murmur escaped her lips, scarcely a groan. It was remarked by a friend who assisted me in taking care of her, that she did not seem like Mary. Her breathing became so distressingly difficult, that with her own hands she tried to extract the false membrane from her throat, and, oh! can my pen reveal it! she died almost instantly in the attempt. O that I could forget the agony of that dreadful scene! Some four or five years since she dreamed she died, and that Elder Ross attended her funeral. She had previously requested that it might be so when she should die. When I saw in the Crisis his list of appointments extending East, I asked myself, Is Bro. R. coming to attend Mary's funeral? She was then in usual health. The answer has been more than mere echo,—the heart-rending reality has passed before my eyes. Some three weeks subsequent to her death her funeral service was attended at Corinna, where Bro. A. Ross addressed a solemn audience from 1 Thess. 4: 18.

Lizzie was away from home with the sick and dying, when at once the blasting hand of early sorrow and withering disease was ruthlessly lain upon her. She had but just returned from the grave of him with whom she had buried the fondest hopes of earthly happiness, when she was seized with the dreadful malady which terminated her sacrificed life, and in just six weeks from that fatal day, she too was carried to the grave. We immediately sought medical aid, but on account of the dreadful storm none could be obtained for nearly one week. It was a week of dreadful suspense, but Lizzie was the most cheerful one among us. She sought to comfort us amid the gloom with which every thing seemed enshrouded. It was an element of her lovely nature which continued to develop itself to the very last. She likewise sought anew the Savior, and found sweet peace, which she longed to tell to the world. She suffered much, but bore all without a murmur. When told by her physician that she must die, she calmly answered, "Well, I am not afraid to die, but still would rather live;" for she well knew a mother's broken heart would hardly bear such dreadful wounds in such quick succession. She exhorted me to trust in the Lord and continue to pray. God help me to remember it. She faithfully exhorted all present, taking each by the hand, bidding them farewell. It was with great difficulty she could talk at all; but as she could not see all of her young friends, she said to me, "Tell them for me to prepare to meet me soon,—now won't you, mother?" As far as I can go, I mean to bear the message. Her encounter with the king of terrors was most terrible. It seemed almost sometimes as if struggling nature would gain the victory; but at length, after an engagement of more than twenty-four hours, the monster secured his prey, and instead of the bridal attire, she wears the habilaments of death. She died on the morning of Feb. 8th, 1862, aged nineteen years and six months. We carried her to Corinna, where, according to her request, Eld. J. Billings addressed us from the blessed language of the prophet recorded in Jer. 31: 15–17.

We have lain our lovely ones side by side, near the place where they spent their childhood days. Our hearts are mute with grief because the music of our home is hushed. The family harp is kept in sacred silence because its sweetest chords are missing. O how we miss them everywhere! The brother weeps because his sisters are gone. All the world to him looks cheerless and drear because he is alone. This truly is the night of weeping. O when will the morning dawn? Let it hasten! Let the voice of the Son of God be heard, when all that are in the graves shall come forth,—when all the children shall come to their own border, and the wail of the bereaved mother be heard no more. Amen.

LYDIA DAMMAN.

For the Crisis.

"Missed his Calling."

Who put man in judge over the appointed work of man? Suppose you that brother has prayed in vain night and day, months and years, to *know* his duty? Has not the Lord marked out his work, and made duty plain? Ought he not to know the mind of the Spirit concerning him? He has given himself up to be led by a divine hand; God leads him. He has prayed (O how earnestly!) for *light*. It has come on his path, filling his soul with "perfect peace." He now endeavors to *walk* in the light. Be careful, ye who have improved on the *one* talent till nine have been added,—condemn and discourage not thy brother who is trying to improve upon his.

Ye men of God,—watchmen on Zion's walls,—worn and weary shepherds in Israel,—death and the grave are making ready for you. When ye are gone from the world, who will tell sinners of a Savior? Others must live. *Let* them live. All must be children *once*. They must walk before they can run. *Let* them walk. O! for Jesus' sake, hinder them not. If they stumble, encourage and lift them up. The bravest have discouragements; then what think you of the young and inexperienced? Give them your sympathies. Bid them "God speed." Criticise not too closely. Speak not too sharply. One discouraging word may cause them to fall. When the trembling one comes forth to warn sinners in the name of the Lord, don't cry out, "Missed your calling!" though he may not talk very fluently. Give him time to improve his gifts. There are thousands laboring against the careless neglect of their fathers in Israel, who, though not gifted as orators, are so gifted with the Holy Ghost as to convert many a soul from error's ways. May God continue to bless them with the consolation and encouragements that man so cruelly withholds. Let these "little ones" be remembered in our prayers. God will certainly bless them.

Canada. MARIA.

☞ Mr. Cecil was pacing to and fro in the Botanic Garden at Oxford, England, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the words of his own bleeding spirit. "Sir, this tree used to shoot so strong that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful, for every sorrow weakens a lust or strengthens a grace. Though it should cut to the heart, be thankful for every sin and idol thrown away. Be thankful that it was the pruning-knife, and not the wedding-hook which you felt.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 343. | BOSTON, WEDNESDAY, APRIL 23, 1862. | VOL. XV. NO. 6.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Waiting.

We wait the resurrection power,
  When from their silent sleeping
The saints shall bidden be to rise,
  And leave death's potent keeping.
A stronger hand, at God's command,
  The spoiler spoils and binds him too;
No more to stain his fair domain,
  Whose power createth all things new.

We wait the coming of that hour,
  That grand and glorious dawning,
That scatters all of night, and brings
  The one eternal morning.
Now the warning of that morning's
  Near approach with joy we hail,—
Holy joy nought can alloy,
  'Tis His word that cannot fail.

We wait the time of earth's releasing
  From her sighs, her groans, her tears,
When her tormentor's power ceasing,
  Peace succeeds to pangful fears.
Pain, anguish, blood, a surging flood,
  Lo! these do mark her portion now,—
Restorer great! the hour we wait
  That writeth joy upon her brow.

And we her sorrowing children wait,
  So weak, so frail, oft near despair,
We pray, O Savior, haste the hour
  That moulds us in thine image fair.
Now is the hour of evil's power,
  O! Healer of the sin-sick soul,
We wait for thee, we pray for thee,
  Till thou shalt come and make me whole.

And darker now the night doth seem,
  The storm grows fiercer, list that blast!
Our frail barques one by one go down,
  And some upon the rocks are cast!
Still, patient we would wait for thee,
  Nor mercy's hour deem too long;
And soon to cheer thou wilt appear,
  Our Hope and Healer, Joy and Song.

CAROLINE HILL.

South Sodus, Feb. 15th, '62.

For the Crisis.

The Opening of the Seventh Seal.

NUMBER SEVEN.—*Continued.*

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."—Rev. 8: 1.

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them; he hath delivered them to the slaughter." Here observe, what God purposes to do, is represented as already done: what follows explains it as future. "Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." This is figurative language to represent the fall of armies expressly mentioned verse 2. As the Jewish armies fell when Jerusalem was taken by the Romans as the executioners of God's vengeance upon that nation, so all the armies of antichrist shall fall at the great day of the Lord's vengeance upon all the wicked nations. Hence the vine and fig tree, which are emblems of the Jewish nation, are introduced in making the comparison. "For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumia. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness." By the unicorns and bullocks must be meant the leaders and commanders of their armies, "the kings of the earth, the great men, the rich men, the chief captains, and the mighty men," Rev. 6: 15, who shall come down or fall with them—their armies. "All their host shall fall down," verse 4. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Here Zion seems to mean the true Church. This eighth verse is evidently parenthetical, thrown in as an explanation; for verse 9, "the streams thereof," refers not to Zion, but to "*their land*," verse 7. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." This language forcibly brings to mind the fate of Sodom and Gomorrah, Gen. 19: 24, from which our Lord derives an illustration and a warning, Luke 17: 29, 30,—"But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed." Jude also, speaking of the destruction of "ungodly men," verse 4, says, verse 7. that "Sodom and Gomorrah, and the cities about them, are set forth as an example, suffering the vengeance of eternal fire." But this in Isaiah is spoken of the land of all nations upon whom rests the indignation of the Lord, verse 2. The terms "for ever and ever," in this connection, cannot be designed to express endless duration; for the same land is ultimately to be made the abode of the righteous. "From generation to generation it shall lie waste"; and this must limit the signification of "for ever and ever" in this connection; and this may mean, from the end of the present order of things or dispensation, to the beginning of the new, which Christ calls "the regeneration," Matt. 19: 28; and Paul, "the dispensation of the fulness of times," Eph. 1 10.

The interim between the two dispensations is from generation to generation, the day of the Lord's vengeance, while the kingdoms of this world are being broken to pieces. The prophet continues:—"But the cormorant and the bittern shall possess it: and he (the Lord) shall stretch out upon it the line of confusion, and the stones of emptiness,"—referring to a mason who builds stone walls and bridges by a line. "They shall call the nobles thereof to the kingdom, but none (no kingdom, no permanent government) shall be there, and all her (the earth's) princes shall be nothing. And thorns shall come up in her palaces, and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vulture also be gathered, every one with her mate."

Here this doleful picture ends, and here the chapter should have ended. The last two verses evidently begin the opposite picture, and should have been placed at the beginning of the next chapter. "Seek ye out of the book of the Lord and read: no one of these shall fail, none shall want her mate." This certainly cannot be said of the vultures mentioned in the preceding verse, unless they were immortal; for when one died, the living would want her mate. The book of the Lord is the book of life, and none of those whose names are written therein shall fail, none shall want her mate or Husband, to whom the true church as a chaste virgin is espoused, 2 Cor. 11: 2, waiting, and making herself ready to become the bride at the marriage supper of the Lamb. Rev. 19: 7–9; and 21: 9. The church is composed of individuals; and hence none shall want her Mate; "for my mouth it hath commanded, and his Spirit it hath gathered them"—referring to those whose names are in the book of life, and who are called "*the redeemed,*" and "*the ransomed of the Lord.*" Isa. 35: 9, 10. "And he (the Lord) hath cast the lot for them (his redeemed), and his hand hath divided it (the land) unto them (referring to the division of the land of Canaan by Joshua 15. 1, and on): they shall possess it for ever; from generation to generation shall they dwell therein. The wilderness and the solitary place shall be glad for them (the Lord's people, not the vultures); and the desert shall rejoice, and blossom as the rose." This is the same land that was laid waste, and inhabited by wild beasts of the desert, 34: 14. "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, shall be grass, with reeds and rushes." This shows conclusively, that the same land which was a habitation of dragons, 34: 13, is renewed; and consequently the term "for ever and ever," denoting the period during which none should pass through it, verse 10, cannot there mean endless duration. "And an high way shall be there, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those (the redeemed): the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Thus ends the second picture; both of which are drawn by the Revelator between the opening of the sixth and seventh seals. The first picture had its primary fulfillment in the destruction of Jerusalem and the dissolution of that nation; the second was the result of preaching the gospel accompanied with the Holy Spirit. The opening of the seventh seal should have concluded chapter 7, instead of beginning chapter 8; for it is the conclusion of that vision, and another vision evidently begins with the seven trumpets. The division of the Bible into chapters and verses is a modern invention, and the work is often very improperly done. The seven trumpets are to be understood as giving a series of events in regular chronological order; for after the seals had all been opened, the book could then be read in the order in which it was written. The silence of half an hour after the opening of the seventh seal, indicates time given for a change in the mode of exhibition; and such a change we find takes place previous to the sounding of the first trumpet. In the former vision Christ appeared as a Lamb as it had been slain; in this he appears as another angel distinct from the seven, who came and stood at the altar, having a golden censer. "And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into (or upon, margin) the earth; and there were voices, and thunderings, and lightnings, and an earthquake." 8: 3–5. Our Lord himself best explains this figure, Luke 12: 49, 51,—"I am come to send fire on the earth, and what will I if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Consequently this vision represents the beginning of the gospel, and the effects which would result from preaching it. The angel ascending from the east, 7; 2 represents the same thing under a different figure. There Christ and the gospel ministry are represented as another angel distinct from the four standing on the four corners of the earth. There four were restrained for a time from hurting the earth by the voice of Christ. In 9; 14, by the same voice they are commanded to be loosed. The voice is heard from the four horns of the golden altar where Christ is represented in this vision as standing to offer incense with the prayers of all saints. In 5: 8, these prayers are represented as odors (or incense, margin), in the golden vials of the four beasts and four and twenty elders; while Christ is represented by one of the elders as a Lion of the tribe of Judah, the root of David, and seen by John as a Lamb that had been slain, about to begin the work of opening the seals of the book. In 10: 1, 2, Christ appears as an angel, "another mighty angel," distinct from the seventh, in the days of whose voice the mystery of God should be finished, verse 7, having in his hand a little book open; which undoubtedly is the same book the seals of which he had now opened. By comparing verse 6 with Dan. 12: 7, it is evident that the same person is represented in both. There it is said that it should be a time, times, and an half to the end of these wonders or mysteries. Here it is said that it should not be a time before the mystery of God should be finished; as I understand the phrase "time no longer," as explained in the following verse: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets"; evidently referring to this vision of Daniel.

After John had eaten the book as directed, by which I understand, had thoroughly studied its contents under the guidance of the angel, he was told that he must prophesy again, verse 11; and the same angel, Christ, then immediately gives him the length of the vision the same as in Daniel 12: 7, to the last time of which he had previously been brought. It is plain, therefore, that he was required to go back and review what he had already gone over, and give a more full explanation of it by the use of other symbols. The angel said, "Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth." 11: 1–3.

Grand Rapids, Mich. J. C. ROGERS.

(To be concluded.)

☞ Be temperate in all things.

For the Crisis.

Charity.

Charity, or Divine love, is the mainspring of genuine christianity. It is the heart of vital godliness. It subdues human propensities, and controls the mind. It regulates the motives, and sways the heart of its possessor. Angelic eloquence is nothing without it. Eyes that can distinctly discern boundless futurity, are worthless without it. Ability to untangle perplexing mysteries, is valueless without it. Unlimited knowledge will avail nothing without it. Faith that can chase mountains to the remotest parts of earth, is of no consequence without it. Benevolence that would even rob self to feed the poor, is useless without it. A martyr's spirit even, is of no account without it. Charity is the gem of gems. Nothing is of worth without it. It guides its possessors in paths of peace here, and leads them to regions of felicity hereafter. Without it, christianity is a bubble, and religion a farce. Its characteristics are so distinctly given, that every one may easily decide whether they possess it.

1. Charity "suffereth long." The heart that is regulated by charity is not destitute of the spirit of long-suffering. Do we possess this spirit? 2. "It is kind." The spirit of unkindness is not the offspring of charity. When governed by charity, we are "*kind.*" 3. It "envieth not." When the heart is fully under the influence of charity, it will not harbor envy. 4. It "vaunteth not itself,"—or is not rash. It will subdue this feeling in every heart that it rules. 5. It "is not puffed up." Nor will the man be "puffed up" who is governed by it. Does it *fully* govern us? 6. It "doth not behave itself unseemly," or unbecomingly. 7. It "seeketh not her own;" or, is not selfish. Are our hearts under its control? 8. It "is not easily provoked." It regulates the passions. Does it thus regulate our lives? 9. It "rejoiceth not in iniquity." It never joins affinity with iniquity, directly or indirectly.

These are the characteristics of charity, and these are the characteristics also of the heart that is under its control. Have we charity? W. SHELDON.

For the Crisis.

"Judge Not!"

"Judge not that ye be not judged."—Matt. 7: 1

Is this text always correctly applied? As the word "judge" occurs in many places in the Scriptures, and some texts seem to contradict others, we are led to ask the meaning of the word "judge."

Judge intransitive. 1. To compare facts or ideas, and perceive their agreement or disagreement, and thus to distinguish truth from falsehood. 2. To form an opinion; to bring to issue the reasoning or deliberations of the mind. 3. To hear and determine, as in causes on trial; to pass sentence. 4. To discern; to distinguish; to consider accurately, for the purpose of forming an opinion or conclusion.

Judge transitive verb. 1. To hear and determine a case; to examine and decide. 2. To try; to examine and pass sentence on. 3. Rightly to understand and discern. 4. To censure rashly; to pass severe sentence. 5. To esteem; to think; to reckon. 6. To rule or govern. 7. To doom to punishment; to punish. By understanding the various significations of the word "judge," we can see why the word of the Lord in some places forbids us to judge, and in others requires us to do it. For instance, our text says, "Judge not"; and Rom. 14: 10, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . . Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way"; and 1 Cor. 4: 5,—"Judge nothing before the time."

We learn from these and other similar texts, that it is wrong to censure rashly; to pass severe sentence; to doom to punishment; to punish. We do believe it is wrong for any man to set himself up as a judge of other men's motives on the ground that he has the gift of discerning of spirits. But this does not abrogate the fact, as illustrated by the great Head of the church in Matt. 7: 20,—"Wherefore by their fruits ye shall know them." Have we not a right to form an opinion, at least in some cases? Can we avoid it? Is it not enjoined upon us not only to do so but in some cases to express it? In John 7: 24, Jesus says, "Judge not according to the appearance, but judge righteous judgment." And Paul says, in Cor. 5: 12, 13,—"For what have I to do to judge them that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among you that wicked person."

Do we not express an opinion when we obey the command of the apostle in 2 Thess 3: 6,—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us"? and also when we mark them that cause divisions and offences contrary to the doctrine of the apostle and avoid them? Finally, may the Lord help us to discern between truth and error, and sanctify us through the truth. Amen. S. B. MUNN.

Selected for the Crisis.

Of Truth in Things False.

Error is a hardy plant; it flourisheth in every soil;
In the heart of the wise and good, alike with the wicked and foolish;
For there is no error so crooked but it hath in it some lines of truth:
Nor is any poison so deadly that it serveth not some wholesome use:
And the just man, enamored of the right, is blinded by the spuriousness of wrong,
And the prudent, perceiving an advantage, are content to overlook the harm.
On all things created remaineth the half-effaced signature of God,
Somewhat of fair and good, though blotted by the finger of corruption;
And if error cometh in like a flood, it mixeth with streams of truth;
And the Adversary loveth to have it so, for thereby many are decoyed.
Providence is dark in its permissions; yet one day, when all is known,
The universe of reason shall acknowledge how just and good they were;
For the wise man leaneth on his wisdom, and the righteous trusteth in his righteousness,
And those who thirst for independence are suffered to drink of disappointment.
Wherefore? to prove and humble them, and to teach the idolators of truth
That it is but the ladder unto Him on whom only they should trust.
* * * * * *
Verily, there is nothing so true that the damps of error have not warped it;
Verily, there is nothing so false that a sparkle of truth is not in it
For the enemy, the father of lies, the giant Upas of creation,
Whose deadly shade hath blasted this once green garden of the Lord,
Can but pervert the good, but may not create the evil,
He destroyeth, but cannot build, for he is not antagonist deity:
Mighty is his own power, yet he is a creature and a subject;
Not a maker of abstract wrong, but a spoiler of concrete right,
The fiend hath not a royal crown, he is but a prowling robber,
Suffered, for some mysterious end, to haunt the King's highway;
And the keen sword he beareth once was a simple ploughshare;
Yea, and his panoply of error is but a distortion of the truth.
The sickle that once reaped righteousness, beaten from its useful curve,
With axe, and spike, and bar, headeth the marauder's halbert
Seek not further, O man, to solve the dark riddle of sin;
Suffice it that thine own bad heart is to thee thine origin of evil

LOUISA J. BEACH.

For the Crisis.

Who are Blessed?

Dear Bro. and Srs., readers of the Crisis; I do not intend to start or proclaim any new doctrine or idea, but I do wish to stir up your minds by way of remembrance. O! Lord, help me do it in thy name and strength. Who are the blessed? In answering this important question, I shall resort to the word of the Lord. The Word says, "Blessed are they that do his commandments." In doing this, certain things must be observed, and duties performed. According to Christ's teaching, the poor in spirit, and they that truly mourn for sin, are blessed; the meek, and those that hunger and thirst after righteousness, are blessed; the merciful and the pure in heart shall see God in peace; they are blessed; the peace makers, and those that are persecuted for righteousness' sake are blessed, for theirs is the kingdom of heaven. Blessed are they that hear the word of the Lord and do it; blessed are they whose iniquities are forgiven; blessed are they who are called to the marriage supper of the Lamb; blessed are they that watch and keep their garments; blessed are they that have part in the first resurrection; on such the second death hath no power. Blessed is the man that walketh not in the counsel of the ungodly; blessed is he that trusteth in the Lord always; blessed is he that feareth the Lord with a filial fear; blessed is he that endureth temptation and resisteth the devil, causing him to flee from him. Blessed are all they that fear God and keep his commandments, that they may have right to the tree of life, enter in through the gate into the city, and dwell forever with the Lord. Amen.

P. TANDY.

For the Crisis.

Will Jesus come again?

Will he? Lo these eighteen hundred years he has been absent, and what have we but his *promise* that he will come again? Ah! but what more do we need? Can anything be more certain than the promise of one who *cannot lie*? Nay, verily. He *will* come again. Yes, and will come in his own good time, however many or few may be ready for the event; and when he does come all his *children* will shout Amen! But how many who *profess* to be his children can *now* say, Come, Lord Jesus, and come quickly? Ah, how many? Can you, my brother, my sister? We, who have been looking for Him lo, these many years, have thus given some evidence that we love his appearing.

But how is it with the great mass of professors? How long have they looked for his appearing? And how much have their ministers preached about his second coming? How much? To the extent that they have left the impression that they *love* his appearing? Have they? Lamentable though it be, is it not patent even to the most casual observer that such is not the fact? But *why* have they not preached the second coming of Christ? The reason to me is obvious. It is because they are expecting by another agent, death, what we are expecting by Christ's second coming, viz., eternal life, or as one of the pillars (so called) of the M. E. Church here more than once expressed it, "Death is the door to endless bliss." Therefore to whom "death is the door to endless bliss," what can the coming of Christ be? What? I ask. What can they expect Christ to do for them when he comes? Can he do for them more than death? What beyond "endless bliss" do such expect? D. D. CHAFFEE.

South Wilbraham.

For the Crisis.

A Mournful Letter.

Have pity upon me, have pity upon me, my friends, for the hand of affliction has fallen heavily upon me. My heart is breaking with very grief, and mine eyes are drowned in tears. I refuse to be comforted, because my children are not, because of the invasion of a cruel foe. Not the voice that Jesus sends, never! never! It was a cruel enemy that broke the happy circle; that tore so relentlessly from their stem my fairest flowers, and in their stead has left gloom and sadness. Our two and only daughters, Mary and Lizzie, have fallen victims to that dreadful disease, diphtheria, which has been making such awful ravages in Maine. I presume that many of our dear brethren and sisters with whom we are acquainted, would be glad to know the particulars respecting their sickness and death; some have already written to me to that effect. My feeble state of health will not permit me to answer you individually. This must suffice. My pen refuses, or has refused, to describe the scene through which we have passed this dreadful winter.

Lizzie had been sick ten days when Mary was taken very violently with the same disease, and died on the morning of Jan. 14th, '62, having been sick only four days, aged twenty-one years and nine months. She thought she should get well till the last night, when she became sensible that her case was beyond the reach of human aid. She requested her father to pray for her. The request was complied with, after which she prayed for herself, and then joined her father in singing—

"I have given all for Christ."

She said she had rather live if she could live to do good, but if not, she chose to die. She said to me a short time before she died, I believe Jesus is my friend, and I can say, His will be done. Never so lamb-like and gentle did she seem as through those days of dreadful suffering. Not a murmur escaped her lips, scarcely a groan. It was remarked by a friend who assisted me in taking care of her, that she did not seem like Mary. Her breathing became so distressingly difficult, that with her own hands she tried to extract the false membrane from her throat, and, oh! can my pen reveal it! she died almost instantly in the attempt. O that I could forget the agony of that dreadful scene! Some four or five years since she dreamed she died, and that Elder Ross attended her funeral. She had previously requested that it might be so when she should die. When I saw in the Crisis his list of appointments extending East, I asked myself, Is Bro. R. coming to attend Mary's funeral? She was then in usual health. The answer has been more than mere echo,—the heart-rending reality has passed before my eyes. Some three weeks subsequent to her death her funeral service was attended at Corinna, where Bro. A. Ross addressed a solemn audience from 1 Thess. 4: 13.

Lizzie was away from home with the sick and dying, when at once the blasting hand of early sorrow and withering disease was ruthlessly lain upon her. She had but just returned from the grave of him with whom she had buried the fondest hopes of earthly happiness, when she was seized with the dreadful malady which terminated her sacrificed life, and in just six weeks from that fatal day, she too was carried to the grave. We immediately sought medical aid, but on account of the dreadful storm none could be obtained for nearly one week. It was a week of dreadful suspense, but Lizzie was the most cheerful one among us. She sought to comfort us amid the gloom with which every thing seemed enshrouded. It was an element of her lovely nature which continued to develop itself to the very last. She likewise sought and knew the Savior, and found sweet peace, which she longed to tell to the world. She suffered much, but bore all without a murmur. When told by her physician that she must die, she calmly answered, "Well, I am not afraid to die, but still would rather live;" for she well knew a mother's broken heart would hardly bear such dreadful wounds in such quick succession. She exhorted me to trust in the Lord and continue to pray. God help me to remember it. She faithfully exhorted all present, taking each by the hand, bidding them farewell. It was with great difficulty she could talk at all; but as she could not see all of her young friends, she said to me, "Tell them for me to prepare to meet me soon,—now won't you, mother?" As far as I can go, I mean to bear the message. Her encounter with the king of terrors was most terrible. It seemed almost sometimes as if struggling nature would gain the victory; but at length, after an engagement of more than twenty-four hours, the monster secured his prey, and instead of the bridal attire, she wears the habilaments of death. She died on the morning of Feb. 8th, 1862, aged nineteen years and six months. We carried her to Corinna, where, according to her request, Eld. J. Billings addressed us from the blessed language of the prophet recorded in Jer. 31: 15–17.

We have lain our lovely ones side by side, near the place where they spent their childhood days. Our hearts are mute with grief because the music of our home is hushed. The family harp is kept in sacred silence because its sweetest chords are missing. O how we miss them everywhere! The brother weeps because his sisters are gone. All the world to him looks cheerless and drear because he is alone. This truly is the night of weeping. O when will the morning dawn? Let it hasten! Let the voice of the Son of God be heard, when all that are in the graves shall come forth,—when all the children shall come to their own border, and the wail of the bereaved mother be heard no more. Amen.

LYDIA DAMMAN.

For the Crisis.

"Missed his Calling."

Who put man in judge over the appointed work of man? Suppose you that brother has prayed in vain night and day, months and years, to *know* his duty? Has not the Lord marked out his work, and made duty plain? Ought he not to know the mind of the Spirit concerning him? He has given himself up to be led by a divine hand; God leads him. He has prayed (O how earnestly!) for *light*. It has come on his path, filling his soul with "perfect peace." He now endeavors to *walk* in the light. Be careful, ye who have improved on the *one* talent till nine have been added,—condemn and discourage not thy brother who is trying to improve upon his.

Ye men of God,—watchmen on Zion's walls,—worn and weary shepherds in Israel,—death and the grave are making ready for you. When ye are gone from the world, who will tell sinners of a Savior? Others must live. *Let* them live. All must be children *once*. They must walk, before they can run. *Let* them walk. O! for Jesus' sake, hinder them not. If they stumble, encourage and lift them up. The bravest have discouragements; then what think you of the young and inexperienced? Give them your sympathies. Bid them "God speed." Criticise not too closely. Speak not too sharply. One discouraging word may cause them to fall. When the trembling one comes forth to warn sinners in the name of the Lord, don't cry out, "Missed your calling!" though he may not talk very fluently. Give him time to improve his gifts. There are thousands laboring against the careless neglect of their fathers in Israel, who, though not gifted as orators, are so gifted with the Holy Ghost as to convert many a soul from error's ways. May God continue to bless them with the consolation and encouragements that man so cruelly withholds. Let these "little ones" be remembered in our prayers. God will certainly bless them.

Canada. MARIA.

☞ Mr. Cecil was pacing to and fro in the Botanic Garden at Oxford, England, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the words of his own bleeding spirit. "Sir, this tree used to shoot so strong that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful for every sorrow which [illegible] a lust or strengthens a grace. Though it should cut to the heart, be thankful for every [illegible] thankful that [illegible] not the [illegible] which you [illegible]

For the Crisis.

To the Afflicted.

"From the end of the earth will I cry unto thee: lead me to the Rock that is higher than I."—Ps. 61: 2.

How expressive are the foregoing words of the Psalmist of the deepest feelings of the heart of the child of God, when bowed by some heavy affliction! Earthly objects are insufficient; they cannot speak peace to the troubled soul; they cannot raise to health the frame wasted by disease, nor stay the hand of the destroying angel when the grim messenger claims its victim. Yet of value more precious than I can tell is the kind word, the gentle deed, the voice of love, to the suffering child of humanity. But when the things of earth are receding, and we feel that we are fast passing away,—when the voices are hushed in death that were wont to breathe music around us,—what a comfort, what an unspeakable blessing it is, to feel that we have "the God of Jacob for our refuge"! I have often thought, as I have read from the pen of one and another of the children of affliction, of their sorrows, their trials, their sickness, how pleasant it was to speak words of comfort to the distressed; to smoothe the pillow of the sick and suffering; to whisper consolation to the aching heart, and, as far as possible, to direct them to that God who, "like as a father pitieth his children, . . . pitieth them that fear Him." There are many, many precious words of consolation and encouragement along the pages of inspiration, to the chastened children of God. And how sweet is the thought, that the "Captain of our salvation," the blessed Jesus, knows all our wants, sympathizes with us in all our afflictions, and will not suffer us to be tempted and tried more than is necessary for our own good.

I should esteem it a sweet privilege to be the happy instrument of lightening the burden of care which may have fallen upon any brother or sister. There are times when clouds and darkness seem to have shut from our mental vision the last ray of hope, and we are ready to cry out with anguish of heart, "All these things are against me!" If such an one should peruse these few lines, let me entreat of you, fellow pilgrim, to strive to be of good courage; the glad bearer of "the sun of righteousness" may yet dispel the gloom; strength may be given for weakness; praise may yet take the place of heaviness and sorrow. Of one thing we are certain, "God is faithful," and if we but trust in him, and faithfully serve him, we shall ere long be where no tear will dim the eye nor sickness pale the cheek, but where all is peace and love. That this may be our happy portion, is the wish of your sister in affliction,

FANNY.

For the Crisis.

How Saved?

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. 15: 50.

I think the apostle in this text declares that from Adam we do not inherit or take by descent immortality. "The first man is of the earth, earthy: the second man is the Lord from heaven." If we ever get into the kingdom of God, it will be because God has given his Son to die for us, and we are made new creatures by being born of the Spirit of God. We inherit our earthly life from Adam; this is first; and if we are new creatures by the Spirit of God, we shall love all men and "hate every false way." "But we see Jesus, who was made a little lower than the angels (or a little while inferior) for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

SUSAN.

"Dare to forsake what you deem wrong;
Dare to walk in wisdom's way;
Dare to give where gifts belong;
Dare God's precepts to obey.
Do what conscience says is right;
Do what reason says is best;
Do with willing mind and heart;
Do your duty and be blest."

For the Crisis.

The Cause in Lowell.

I had the satisfaction of laboring a few days, including Sunday, 2d inst., with the brethren in this city, who have obtained the large and beautiful church on Lee street. We had several interesting meetings last week, with a good and solemn influence in every instance upon the minds of the people. On Sunday the congregations were large and deeply interested. In the evening we discovered an increase of the solemn interest upon the salvation of souls. Their large vestry was filled. Various churches being represented, many most earnest testimonies and urgent appeals were heard. Indeed, it was a time of seeking the Lord. A depth of feeling and interest pervaded the whole service. May God bless the efforts of the tried, faithful, and united church here.

W. S. CAMPBELL.

Lowell, March 4th.

[This note has been mislaid. It should have appeared several weeks ago.—M.]

☞ Love is the shadow of the morning, which decreases as the day advances. Friendship is the shadow of the evening, which strengthens with the setting sun of life.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 23, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—G.

"Covetous."

When the apostle was describing the people in "the last days," he says they will be "COVETOUS." As all things indicate that we are truly in "the last days" of the present dispensation, the time has come when *covetousness* must be a prominent characteristic in the lives of men. That it is so, no one will pretend to deny. People are as well satisfied of this fact as that the North and South are at war with each other. Covetousness results from the love of money, which "is the root of all evil." Again we read that covetousness "is idolatry," and that "idolaters . . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death." The present generation, as all must know, is one noted for covetousness; Hence this sign of the end is before us. If this wicked propensity were confined to men who make no profession of religion, there would be less cause for mourning; but how different when we are compelled to admit that a large proportion of professors of religion are filled with this evil. Yet, if it were not so, we should not have reason to expect the immediate coming of Christ.

A distinguished English preacher and writer, when speaking of the state of the churches in England, says:—"The love of money is now the only passion that is left." And he very correctly remarks:—"If we look from the Old World to the New, we shall find Protestantism in the same position." Here are the two leading nations in Christendom, noted for their covetousness, not only among business men of the world, but among professors of religion. Truly such is a Laodicean state. They boast of their riches, their elegant meeting houses; but it cannot be said that there the poor have the gospel preached to them.

Says Robert Atkins, a noted and devoted minister of Liverpool, England:—"I must take my leave, for the present, of the rich churches, the churches who are possessed of goods, the churches that love not his [Christ's] appearing, the churches that scoffingly cry out, 'where is the promise of his coming?' the anti-christian, apostate, Gentile churches, who are fitting themselves for the fire with which God will shortly plead with them."

The foregoing is truly a sad picture, but as true as sad. And what is still worse, this spirit of covetousness is continually increasing, with no prospect of a change. As bodies, it is evident that they have passed by the point of reformation; consequently, the time has come for "the pure in heart" to "turn away" from such, as instructed by the apostle. Although a painful step to take, we see no other alternative left. If christians conform to the worldly and covetous spirit that now rules most of the popular ecclesiastical bodies of the day, they will certainly lose their sweet peace of mind, the witness that they are the children of God, besides neutralizing all their influence for good upon others. This is just what Satan desires. Let us do all we can to break up his purposes.

So far as the sign of covetousness is concerned, which should characterize "the last days," we see no reason why the coming of the Lord should be delayed another day in order that it may be accomplished.—G.

Spiritualism.

We purpose to keep our readers posted in relation to the progress of Spiritualism as far as is practicable; as we have means of information, which, perhaps, but few of them enjoy. We are aware that some think we give it too great importance; but did such know a tithe of what is before us on this subject, they would think we were quite moderate in our zeal in this matter. The half has not yet been told. We are fully satisfied that its future work will prove it to be the greatest opponent to christianity with which it has ever had to contend. It is the whirlpool that swallows up and ruins everything that is good; like the Upas tree, it infuses a deadly poison into all that come within its influence.

Satan has arranged it in varied forms and manifestations, so as to seduce all classes of mind, from the most ideal Swedenborgian, to the lowest form of hero-worship among the heathen. None but the highly imaginative can get any idea of the former—Swedenborgianism—and Satan knew well that these would not be satisfied with the lower manifestations, such as the moving of chairs and tables; neither would they be willing to renounce the Bible altogether; hence he has framed a system of *spiritualizing* the word of the Lord, which takes it entirely out of the hands of common people, among whom most of the children of the Lord are found; and at the same time turns it into a system of fables; so that its power over the human heart is neutralized, and the Scriptures are made to teach every thing but the truth. So long as the great adversary can keep them in this mazy labyrinth of *ideal* Spiritualism, he is sure of preventing them from seeing the glorious light of gospel truth. He spares no effort to establish in their minds an abhorrence of the *literal*, and the *material*, on the ground that it is *gross*, and unrefined; and by so doing, keeps them in the school of mysticism, "ever learning and never able to come to the knowledge of the truth." Instead of being entertained by those who preach the simple word of the Lord, they think it too common place, turn away in disgust to listen to the teachings of those who can revel with eloquent strains in the airy regions of ideal fancy, till the plain truth of the Bible is entirely hidden from their view.—G.

Organization of Spiritualists.

On account of the secret, underground working of spiritualists, many are deluded into the belief that they are losing influence; but we are satisfied from incontrovertible *facts*, that they were never gaining ground faster than at the present time. Their victory is already so complete, that scarcely any one opposes their onward march. Many do not resist it, because they think it quite harmless. To them it *looks* "like a lamb," and they wonder why we should say so much about it. Such should remember that it *speaks "as a dragon."* Its doctrines are nearly the same as were those of the old Pagan Dragon, that supported hero-worship, and fought against the truth of the Bible.

In order that they may carry out their purposes more fully, they propose a political organization, which, we have reason to believe will be the next change in the government of this world, and the *last* before the coming of Christ. We expect its commencement at the close of the present war in the States. It is not probable that the new government will be known as one under the direction of the spirits and Spiritualists; yet they will arrange and work the wires. No doubt it will be the most popular political movement ever known, and the most extensive. Their motto will be, "PRINCIPLES NOT MEN"—"equal rights, and free speech"—"down with aristocrats, slavery, and all oppressors."

In the *Banner of light*, Jan. 4th, '62, says Edward B. Freeland, when speaking of the past developments:—

"This infantile stage of spiritualism is, however, at its close. The conviction is ripening in the minds of Spiritualists, that the inward preparation is already sufficiently advanced to demand an outward expression. It is also beginning to be perceived that the higher and grander results of Spiritualism can be achieved only by the methods of practical organization and combination."

This new movement will be managed with all the skill and cunning of which demons are master.

Now is the time for every friend of Jesus to separate himself from the corrupt institutions of this world, and prepare to meet his Redeemer at "the marriage supper of the Lamb."—G.

"Played Out."

There is much truth in the following remarks, taken from the *Catholic Telegraph*:—

"Protestantism is fast becoming like Know-Nothingism and Abolitionism—almost played out. Very few men believe in the loose, illogical system; in fact, there is nothing to believe. An indescribable jumble of contradictory creeds, containing no sound aliment for mind or heart, is offered to the applicant for conversion, and he takes his choice. . . . Is it any wonder that thoughtful men are becoming discontented with such a state of things?"

There is nothing to gain by concealing and denying the fact, that the present system of Protestantism is nearly "played out." The mass of its supporters are living such unchristian lives, that men are becoming infidels by the thousand, where twenty years ago not ten could be found, and the increase of sceptics is multiplying in a most alarming ratio. How like the days of Noah and Lot! "Worse and worse" is the order from this time to the end. Christian soldiers, be sure and keep clothed with "the whole armor of God, that ye may be able to stand against the wiles of the devil.—G.

Try Company.

We are delighted with the prosperity of the TRY COMPANY. Those children who join and keep *our pledge* will *never* be sorry. We say "OUR PLEDGE" because, dear children, we have put our name down with yours. We love to be in such company. Let every one of the youth who read the Crisis unite with us. Come, let us break off every bad habit, turn from all that is sinful, and do all we can to please the Lord, so as to be ready to meet him when he comes.—G.

Reign of Terror.

Present aspects in political matters indicate that a "reign of terror" is rapidly advancing on both continents. It is said the crowned heads of Europe are beginning to shiver before its approach. A close observer says:—"Let no one be surprised if before the end of the present year all Europe should be in one universal blaze." Thank the Lord these things are no source of terror to the *christian*. No dark clouds bedim his peaceful horizon. He lifts up his head and rejoices, knowing that his redemption draweth nigh.—G.

Sunday Battles.

It is a noted fact, that most of the battles are fought on Sunday. The terrible fight at Pittsburg Landing, Tenn., commenced Sunday morning, April 6th, and lasted all day. On the evening of the same day, Island No. 10, in the Mississippi surrendered; the battle of Bull Run was on Sunday, July 21st, '62; Sunday, Jan. 19th, '62, battle of Mill Spring, Ky.; Sunday, Feb. 16th, Fort Donelson surrendered; Sunday, Feb. 23d, Gen. Nelson entered Nashville, Tenn.; Sunday, March 2nd, the Dupont expedition took possession of Brunswick, Ga.; Sunday, March 9th, battle between the Merrimac and Monitor, in Hampton Roads; Sunday, March 23d, battle of Winchester; and besides all these, a large number of skirmishes and military movements have taken place on Sunday. This day seems to be the favorite one for bloody deeds among the enemies of Christ.

G.

"Free Market."

An extract from the Mobile [Ala.] *Tribune*, shows that there is great scarcity of food in that section; so much so that the people have been obliged to establish a FREE MARKET to supply the hungry multitudes. The Mayor says:—"Gaunt hunger and want are enemies to be fought and conquered as well as the armed soldiers of Lincoln." About eighteen hundred people are fed from the "free market."—G.

Pittsburg Landing.

Pittsburg Landing, where the late bloody battle of April 6th and 7th was fought, is in Tenn., on the west side of the Tennessee river, nearly opposite Savannah. Taking an air line, it is about one hundred and twenty miles south-west from Nashville, about a dozen miles west of Purdy, and twenty-five north-east from Corinth. It is a small place in the midst of a wild country.—G.

PARTICULAR NOTICE.—Persons who would have their business attended to with dispatch, must give us the name of *both*, their POST OFFICE, and STATE.—M.

New Phases of Spiritualism.

The following extracts, taken from an "Address to the Church Militant," show something of the range of thought and cunning subtlety of those given over to this monstrous delusion. Who would have believed that Spiritualists would have sought to further their cause by endeavoring to incorporate with their notions the sublime doctrines of the Second Advent and the regenerate earth! Let unwary souls look well to their steps lest they fall into this snare of the devil. We are reminded of that power that "shall speak as a lamb."—M.

"When this Old Earth, *Redeemed*, will spontaneously produce
All fruits which are necessary for man's temporal use—
When *Regenerated* man no more for *vile* meats will lust,
And the now flesh-eating serpent shall feed upon dust.
Then *Regenerated* man will do as he would be done by,
And no harmless beast by his hand will then die;
As all *lust* to *flesh*—which from sin hath arisen—
Must vanish when the tempter is shut in his prison!
It is lamentable, indeed, that one soul should despise
The Messages from Heaven the many good spirits bring,
Thus continuing in league with the Old Father of lies,
In spurning the Love of our *soon* Coming KING!"

"A Shower of Brimstone."

Our correspondent, N. M. H., (author of "Hospital Rambles,") writes of a shower of brimstone in Illinois, covering an area of perhaps twelve or more miles square, which fell during a late violent rain. The fact was noticed by many persons, and seems to excite considerable attention, many not knowing how to account for the phenomenon. It is probable that the clouds which here discharged their contents, were surcharged with this element while passing over the crater of a burning volcano, and, lifted into a higher current of air, did not descend so as to be dissipated until they reached the prairies of Illinois.—M.

A DARK PROSPECT FOR ROME.—The following important item of news just now from Europe, is precisely such as the students of prophecy have expected for many years. Let us "lift up our heads and look up."—M.

Garibaldi's Address to the Italian Priesthood.—The following, which appears in the Turin press, is plain enough to be read running by the priests of Italy:

"*Genoa*, March 12. I shall not speak of faults. When I speak to crowds I quote from them these words of the gospel, 'let him who is without sin cast the first stone.' Harmony, therefore, between us if you wish it, but act well; hitherto you have acted ill. You have made Rome a den of wild beasts thirsting for the destruction of Italy. I am unhappily convinced that you cannot save the cardinals from perdition, but do it if you can. Moreover, cry to the four winds of heaven that you will have no companionship with the wicked, that you are Italians, that you will at least imitate the priesthood of Hungary, of Poland, of Greece, of China, of the savages of America, where the priest does not deny his fellow citizens, but combats together with them for the independence of their country. Let the Italian priest launch forth from the pulpit the sacred words of the redemption of the country, and of the damnation in hell of the Vatican. He will then have in the first place, the entire approbation of his own conscience, and secondly, the approbation and gratitude of millions of men. Revive the ancient christianity which proclaims self-denial, mutual forgiveness, and the holy doctrine of the equality of men. It is on these conditions that we can receive you as brethren. GARIBALDI."

☞ While reading the following, let it be remembered that it is written the nations "shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—M.

"We understand that several of the Bishops of the United States contemplate visiting Rome, in order to assist at the Canonization of the Japanese Martyrs. The French Government has prohibited the Bishops of the Empire from approaching the shrine of the Apostles, and that of Victor Emanuel intends to imitate the tyrannical example. But the concourse of Prelates from other parts of the world will fill up the void thus created, whilst a new argument for the necessity of absolute temporal independence of the Holy See to protect the exercise of its spiritual power is furnished by the very prohibitions in question. The Governments that prevent Bishops from visiting the head of the Church, would have no scruples in placing the Supreme Pontiff under restraint, could they do so with a semblance of legality."—From *The Catholic.*

THE EMPHATIC DIAGLOTT: containing the original Greek Text of the New Testament, according to the recension of Dr. J. J. Griesbach, with an interlineary translation, in which every Greek word is literally and grammatically construed as it stands in the book: a new Emphatic Version, based on the literal translation, the labors of the most eminent Biblical critics and translators, and the various readings of the Vatican Manuscript, (No. 1209 in the Vatican library); together with philological and exegetical foot notes, and a choice selection of references; to which is affixed an alphabetical appendix, containing all the geographical and proper names occurring in the New Testament, with difficult Greek words and phases critically examined. The whole forming a complete guide to the correct reading and study of the books of the New Covenant.

Nos. 17 and 18 are received. The publisher has been ill, but assures his patrons that he will proceed as fast as his health will permit, and that the numbers will be duly mailed as soon as ready. We look upon this as an enterprise of great importance to the Biblical scholar, and shall be glad to see it completed. The translator has now got as far as the book of Galatians.—M.

Biographical Sketches.—No. 4.

REV. JOHN CUMMING, D.D., F.R.S.E.

But we must not take leave of our transatlantic friends without noticing one more of the champions of this cause:—one who has contributed so largely to stir up the minds of all Christendom to the subject of the soon coming of the Lord,—the Rev. JOHN CUMMING, D. D., minister of the Scottish National Church, Crown Court, Covent Garden, London. A man justly styled "the most prolific author of the age." Whose works on the prophecies are eagerly sought and read alike by clergymen and laymen of all the evangelical churches of the whole Christian world. Dr. Cumming has recently published a couple of volumes—"The Great Tribulation"—which have perhaps excited as much or more attention than have all his other productions, since in them he has not disguised his convictions relative to the ending of the prophetic periods; which, after a number of years study, he believes, and honestly and fearlessly gives it as his opinion, will end in the vicinity of 1867–8. Probably we could not better serve the desire of the reader, than to give the subjoined extract from "A Pen and Ink Sketch, by John Ross Dix," published a few years since by J. P. Jewett and company in a volume of Dr. Cumming's works, but which few of our readers may have ever seen.—M.

"It is the morning of the Sabbath. From scores of church towers sound forth the 'church-going bells,' and we, with thousands of others, hurry along the streets towards one of the many hundred places of worship, which deck, like oases, the great moral metropolitan desert. Leaving the Strand on our right, we enter Covent Garden—its market place now silent, and almost forsaken; and, crossing that far-famed locality, we cross Bow-street, pass under the colonnade of the theatre, and, when half-way through it, step over the narrow strip of road-way, and enter Crown-court. A stranger might pass the entrance to this obscure thoroughfare a hundred times, and never suspect that a building of any magnitude was within a dozen yards of him; but, were he to lift his eyes, he might perceive, overhead, an inscription informing him that *there* was situated Crown-court Church.

We enter the court, and the Scotch church is on our left hand. As a building it has few claims to architectural consideration, being of no particular order, but rather of all the orders so blended that the distinctive features of no one can be made out. The gallery stairs are outside the front, presenting rather a curious appearance; but limited space, we presume, occasioned the unsightly arrangement. However that might be, we must not stay to speculate upon it; hundreds upon hundreds are passing up those stairs, and squeezing into the side doors; and 'the cry is, still they come.' Carriage after carriage is setting down its freight of fashion; cab after cab drives up, from which gentlemen hurriedly leap, and make their way to the doors of the edifice, and an unbroken stream of pedestrians flows in from either end of Crown-court. Watch for a moment the countenances of the church-goers; there is much curiosity and anxiety depicted upon them as might be witnessed in the faces of the impatient multitude who throng the doors of old Drury on the first night of a new piece. And well may such interest be evinced; for this morning one of the most renowned preachers of the day is to preach on an all-absorbing topic. Cardinal Wiseman has sounded forth his trumpet note of Romish defiance, and now the Protestant champion is about to enter the lists.

We are at length in the Scotch church. It is a large, oblong building; a gallery deep and commodious round one of the long and two of the short sides—the pulpit being placed in the centre of the other long side. The only national emblems to be seen are the thistle-shaped ground-glass shades of the gas-lights, and a thistle or two in the painted glass windows. In all other respects the place resembles an English dissenting chapel.

How densely the church is crowded—and how aristocratic appears the congregation! We are prepared for the 'quality,' by the glimpse we just now had outside of luxurious-looking carriages, with strawberry-leaved coronets on their panels. Let us, before we speak of the minister, glance for a moment at his congregation; for, sitting quietly in some of the pews, are men of mark.

Near the pulpit, on its left side, and in a secluded place under the gallery, sit a gentleman and lady, with two little children. The gentleman is of diminutive stature; his head is large, and thinly covered with dark-brown hair, which carelessly sweeps across his capacious forehead. His eyes are keen and cold, the nose longish and slightly turned up at its point, the mouth thin-lipped and compressed. Two apologies for whiskers appear just below the prominent cheek-bones. As a whole, the countenance is indicative of intellectual acquirements; but it wants energy of expression, or rather the expression of energy. There is something of insignificance about it. But its owner is no insignificant personage; for the little man who sits so quietly in that shaded pew is the Prime Minister of England, Lord John Russell, and those who sit beside him are his wife and children.

Not far from the premier is to be observed a gentleman tall and robust-looking. His face is florid and plump. He resembles a well-to-do country gentleman, rather than a member of the titled aristocracy. Nevertheless he is a lord. It is Lord Ducie, an amiable nobleman enough, we believe, but who is not likely to rival Brougham. He is a regular attendant on Dr. Cumming's ministry. We might point out many other noticeable people, but that would be traveling out of the record, perhaps; and, indeed, by the spontaneous rising of the congregation, and the sudden bursting forth of harmonious voices, we are reminded that the service has commenced.

'Beautiful exceedingly' is the singing at the Scotch church. There is no organ; but it is evident that the choir requires not the aid of that king of musical instruments. Never have we heard better congregational singing than at Dr. Cumming's; all may easily join in it, and indeed all present did,—at least so it seemed to us. Clear and distinct in its silvery sweetness was one female voice, which reminded us of that of Jenny Lind; and we have since heard that the lady to whom it belongs is generally known as the nightingale of of Crown-court Church. . . .

The psalm of praise and thankfulness has ceased; the congregation are seated, and the minister of the place ascends the stairs which lead to the pulpit. He is the observed of all observers. Every eye is fixed upon him; but, on his assuming the attitude of prayer, each head is bowed, reverence banishes curiosity, and a deep, solemn hush pervades the place.

The prayer commences. It is an extemporaneous one, and, as all prayers should be, it is deeply fervent and devotional. We have, before now, been absolutely disgusted with some exercises of this kind; for there are ministers whom we could name who have a vile habit of talking *at* God, instead of praying *to* him. They exhibit a familiarity when addressing the Deity which illustrates the fact that

'Fools rush in where angels fear to tread,'

and which painfully affects many who hear them. John Foster, one of the profoundest thinkers of the age, pointedly refers to this practice, and severely reprobates it, in his essay 'On the Aversion of Men of Taste to Evangelical Religion.' Dr. Cumming's prayer was a model of its kind; there were no tiresome repetitions, no daring approaches to the Divine presence, no presumptuous requests. All was solemnity, humility and devotion, and the fervent aspirations of the creature to its Creator.

The prayer is ended. Another hymn has been sung, and the preacher rises to commence his discourse. But before he does so let us occupy a moment or two in sketching his portrait, faithfully as may be with pen and ink, as he now stands in the sacred desk.

(To be continued.)

DEER ISLAND.—It was our privilege to spend Sunday last on Deer Island, and speak to a large congregation—consisting of about seven hundred people—of Jesus and the resurrection. It is where our city has located its Reform School and House of Industry. Mr. and Mrs. Payson, the Superintendent and Matron of the Institution, have our thanks for the politeness of their invitation.—M.

For the Crisis.

The Christian Publication Society.

A word of explanation is proper regarding the previous silence on this subject. Our friends have responded nobly to the call for funds, and nearly the whole $500 called for has been raised, thus showing that there is money enough for the good work, when there is a way to use it properly. It was not desired to limit the amount to be raised to $500; any amount can be used; and none need withhold their offerings on that account. Orders are already issued for printing tracts and pamphlets, which will consume most of the money pledged and paid. These publications will be sold at reduced prices, or distributed freely and judiciously. We hoped to have had ere this a new tract on "The Signs of the Times" ready for issue, but only one tract was sent in response to the call of the committee, and that was not adapted to the object in view. Of course the Editorial Committee would not *themselves* write tracts competing for a premium which they were to adjudge; and so, while waiting for others, they did nothing themselves. The delay will not continue long, I think; and if the preaching brethren at large, who wish tracts to scatter, cannot make an effort to write them, when they can be published without expense to themselves, then others will have to do what they can.

Already quantities of tracts have been sent West and South to the hospitals for the soldiers, besides the quantities that I have continued to send from my own resources with the aid of friends as usual in various directions. Our stock is now nearly exhausted, and new editions of tracts, books and pamphlets will be issued as soon as possible. My own removal to Boston has delayed the proceedings somewhat, but the delay will, I trust, give place to increased activity. Probably early in May, not far from thirty thousand pamphlets and tracts will be in the hands of the Christian Publication Society ready for distribution. These publications are to be *sold*, as far as possible, at lower prices than ever before, and also to be sent out in the hands of faithful men, who will circulate them carefully, and pay what they can get for them into the treasury of the Publication Society again.

Now let all who wish to aid send in their mites; and let those who wish for tracts and books, be prepared to send in their *orders* as soon as the tracts are ready. All orders for the issues of the Society should be directed to MILES GRANT, Boston, Mass. Orders intended for *me*, should be addressed to me at Boston, Mass. I trust that our work will not be long; let us be diligent till it is done. It is too late to spend our time in idleness, in mere complimentary labors and words. The age demands *work!* Let us gird ourselves to engage in it. It is too late to tear down truth, and too late to build up sectarian feelings upon its ruins. Now God calls for men who shall rally at the mention of Jesus' name, and be joyful and faithful in the hope of his return. Let us in that day be found ready to hail our Master with gladness, and enter into the joy of our Lord. Pray for us, that the word of God may have free course and be glorified.

Your Bro. in Christ,

H. L. HASTINGS, President of the Christian Publication Society.

Boston, Mass., March 9th, '62.

EXTRACT FROM LUTHER, *by L. Reimer.*—2 Pet. 3: 13, "*New heaven and new earth.*" "God has promised through the prophets hither and thither, to create a new heaven and new earth."—Isa. 65, etc. "Lo, I will make a new heaven and earth," etc.; also Isa. 30, etc.: "The light of the moon shall be as the light of the sun," etc. And Christ says, Matt. 13, etc., "The righteous shall shine as the sun," etc. How these will be we do not know, except that which God tells us, namely, that there shall be such heaven and earth, wherein there is no sin, but dwelleth righteousness and God's children. As also St. Paul says, Rom. 8, etc., "There shall be nothing but love and joy and peace," etc. How do people trouble themselves to know whether the happy souls will fly about in heaven or on earth. The text here says, "They shall *dwell on the earth*"; so that heaven and earth shall be a new Paradise, wherein God will dwell, etc.

Book Notices.

"HUMAN DESTINY. A Critique on Universalism. By C. F. Hudson. An elaborate but very condensed argument, carefully logical in form, for the doctrine of the final annihilation of the wicked, directed chiefly against the Universalists and Restorationists. It contains much matter of interest to those thinkers—more numerous than is commonly supposed—who from time to time consider this phase of the infinitely vast, weighty, and oppressive question of Hereafter."—*N. Y. Independent*, April 3d, 1862.

The above candid notice I copy from the *Independent.* The price of the book is 44 cents. Let it be widely circulated. For sale at this office and by H. L. Hastings, Boston, Mass.

"THESSALONICA; OR, THE MODEL CHURCH." —It is a well written work. It contains much instruction, and abounds with good sober truth.—*Millennial Harbinger.*

For sale at the Crisis office. Paper covers, 38 cents.

Correspondence.

From J. Blain.

Bro. Grant:—I find it necessary again to remind brethren through the Crisis that I am much in need of what is due me for books they have sold. I am getting out new editions of my works, and though I have accounts due me in every state from Iowa to Maine, and C. W., I cannot meet my payments as heretofore, having received a mere fraction of what is due me for the past year. The war and other causes have kept me at home for eight months the past year, and but few books are called for; so I feel the need of making an earnest request for help. I want to go to Illinois and Wisconsin and spend the season if I can obtain means to pay for works to take with me. Shall be at home till the middle of May, and trust brethren East and West will heed this call before that time. Much is due in small amounts of one to three dollars, which I hope will not be forgotten. At least $200 are due in such amounts, which would be quite an item to me.

Buffalo, N. Y., April 18, '62.

From S. C. Wellcome.

Dear Brethren and Sisters:—While reading some of the soul-stirring epistles in the Crisis, I have thought there were some that would like to read a line from a pilgrim in the far West. For the past six years I have been suffering from disease of the heart, and many times have felt that my work was done; and then again by the goodness of God I would be able to perform a little labor, and be tolerably free from pain. But for the last two months I have been confined to my bed most of the time; and when I read of good old Dr. Smith's death, with whom I once enjoyed precious seasons in prayer meetings and social conversation, I thought that I too must soon bid farewell to the scenes of earth, and felt willing to lay down and rest a little while until Jesus should come to take his children home; yet for many years it has been my desire, if God's will, to stand upon the earth in that glorious day, and I believe there are those on the earth who will have that glorious privilege: but whether I live or sleep I expect to see Jesus in the morning in all his beauty, and be made like him. It is this hope that cheers my heart and sustains me through all my trials. I have peace in believing, and joy in the Holy Ghost. I can say with the Psalmist, He makes all my bed in sickness. O how sweet to rest by faith on the bosom of the blessed Jesus! to feel the blessed assurance that he is ours and we are his, purchased by his precious blood! O! I love to dwell upon the love of God, and to enjoy it in my soul, and by the grace of God I will try and live a life of faith, and encourage all I can to enjoy a present and full salvation. I may rest in a little while, but I hope to meet you all in the Kingdom. May God bless you all, is the prayer of your unworthy brother in Christ.

Garden City, Minn.

From A. T. F.

Mr. Editor:—In glancing over the columns of your most worthy paper, I noticed a short letter, entitled, "An appeal to backsliders"; and ere I was aware of it I was deeply immersed in its perusal. It seemed that every word was written for my especial reading. Long ago, when I was a very young girl, I professed religion under the preaching of Elder Bragg; but I left home and mingled in the society of the worldly, and in a little while forgot I had ever known a better life. I forsook the house of God, and joined myself to that crowd that go in the broad road. I drank deep draughts of worldly pleasure, and yet in my gayest moments there was an aching void in my heart, a restless longing after something better, more worthy of the end to which I was created; and times without number was I tempted to forsake the vanities of this world and flee to the only refuge for sinners; but each time some new pleasure presented itself to lure me from my newly-formed resolution. And so years have passed, and I have held myself aloof from the society of christians, and hardened my heart to that still small voice that was pleading so earnestly for admittance, until it seemed my heart was turned to stone. But of late I have had opportunity to reflect more calmly. I have read much, and thought deeply. I have prayed until it seemed the heavens were brass, or the Spirit had ceased to strive with me; and when my attention was arrested by the title before mentioned I concluded to respond to it.

The authoress asks, "Do you not now and then have a desire for something more lasting than earthly pleasures?" and she thinks were we to speak the sentiments of our hearts we should say, Yes. It is not now and then that we long for higher joys; but a continual longing to be lifted up and enfolded in the embrace of the Savior; to be gathered back into the fold; to feel his protecting care and love; to feel that we are wholly and truly his. It is truly hard to break the chains that Satan has thrown around us; but I am willing to undergo the struggle, if I by any means may obtain salvation. I am living an aimless, useless life, neither benefitting myself or my fellow creatures; and religion is just what I need to help me to live a useful life, and inherit life eternal when the earth shall bloom anew in Eden beauty. For that end pray for me, pray that I may live a better life here, and have abundant entrance into God's everlasting kingdom.

South Reading, Mass.

Obituary Notices.

In compliance with the dying request of a dear loved one, I mournfully record the death of Lucian Jerome, son of Lucian and Julia French, who died of diphtheria in Sangerville, Me., Dec. 29th, 1861, aged twenty-three years.

Alas! how suddenly are blooming hopes cut off and the cup of happiness dashed away just as the eager hand is extended to grasp it. Only a few days previous to his death Lucian was full of life and hope, enjoying the respect and esteem of a large circle of acquaintance, with a fair prospect of becoming a prominent and useful member of society. As a classmate and teacher, he was beloved and successful. But in an unexpected moment he was met by the destroyer, and in spite of every claim, was borne to the land of the enemy, where so many precious jewels are deposited, there to mingle with the dust until He who has promised that *our children shall come again*, shall be the plague of death and the destruction of the grave. It may not be expedient to reiterate the past; suffice it to say, as death made his stealthy appearance, he fled again for refuge, and found a ready and rich supply of dying love, which in other days he had not been ashamed to confess by being buried with Christ in baptism. He regretted his unfaithfulness, and with humble contrition confessed his backslidings, faithfully warning and exhorting all around him to seek an immediate preparation to meet the Lord. He wished his love remembered to his scholars, whom he had left a few nights before to visit a sick sister at home, with the expectation of returning in the morning to his post of duty as teacher; and to all, with the admonition to prepare to meet him soon. Thus rejoicing in the blessed hope of life through Christ, he passed calmly and triumphantly away.

In just one week the bitter cup was again drained to the very dregs by the afflicted parents. Dear Emily, the lovely daughter and sister, was likewise captured by a cruel enemy, to be held in his icy chains till He who has tasted death for every man shall bring down the keys of hades. Then will the loved one come forth a fadeless gem in the crown of Him who is Lord of all. Emily died in peace, like a precious lamb tenderly folded in the arms of the Good Shepherd. The lovely twain are laid away, side by side, quietly waiting to be called forth.

On account of sickness in the family, their funeral services were not attended until the 9th of February, when, according to the request of dear Lucian, Eld. J. Billings addressed a crowded house of friends and acquaintance from Hosea 13: 14,—"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes." As we were living at the time in S., we had the privilege of being present to receive a share in the consolation administered on that mournful occasion. Never can the scene be forgotten in the neighborhood. The next day our dear Lizzie was consigned to the grave, and some of the kind young men who served as bearers, had served as such four days in succession for the same neighborhood. A sackcloth of sorrow hangs over the place, while the wail of the bereaved is heard on every hand. I anxiously ask, "Watchman! tell us, does the morning of fair Zion seem to dawn?"

Lydia Damman.

Died, in Blandford, Mass., March 14th, 1862, Sister Susan A., wife of Thomas Harrington, aged twenty-six years.

Her disease was diphtheria. About three weeks previous to her death she was administering aid and comfort to Sister Orin Phelps and children, who, with three of her children, are sleeping in the cold valley of death, having all died with that terrible disease, diphtheria, within four weeks time. While with them Sister H. took the disease which occasioned her death, after an illness of three weeks. She was not considered particularly dangerous until the day previous to her death. When informed of her danger, she calmly replied that it did not seem as though the work for her to do for the Lord was all done, but if it was she was prepared to die. She then very calmly distributed some articles of apparel among her sisters, and selected her text from which she wished her funeral discourse preached, which was from 1 Thess. 4: 18. As death approached, she met it with the fortitude of a true follower of Jesus. It is useless for us to speak eulogizingly of her, as all who knew Sister Harrington feel assured that she was a christian, and delighted in administering to the wants of the poor and afflicted. Bro. Harrington needs the prayers and sympathy of God's children to enable him to bear up under this stroke. He is left with two little boys, one aged four and the other seven. Her funeral was attended by the writer. While disease, war and peril are spreading abroad, may we not truly feel, "Blessed are the dead who die in the Lord."

Wm. A. Fenn.

Died, in Conway, N. H., March 9th, of diphtheria, Clara C. Colby, aged seven years and ten months.

March 12th, Charles H. Colby, aged six years and four days.

March 18th, Lenora E. Colby, aged four years and four months.

March 27th, Philander M. Colby, aged two years and eight months.

April 4th, Hiram E. L. Colby, aged one year and two months.

Thus in twenty-six days all the children of Bro. Charles H. and Emily Colby fell victims to the enemy, and were laid in the grave to wait the morn of the resurrection; when with "Rachel's" they will come from the land of the enemy, and be brought to their own borders. May this sad and sudden bereavement, deeply afflictive as it must be, be overruled for the good of the parents in their loneliness and sorrow. Nothing can be so comforting as the "blessed hope," which is their only hope, that He that hath the keys of death and hades will soon come, open the graves, and summon all to judgment, when reward will be given according to deeds done in the body. Therefore, dear Bro. and Sr., be comforted with the soon coming One to to resuscitate and give life eternal to all who sleep in Jesus.

L. Boutell.

Died, from a wound received in the battle at Newburn, March 19th, 1862, Wm. C., second son of Alden and Hannah Soule.

He died in the Hospital, near the place of engagement. Funeral discourse preached by the writer in East Otis, Mass., April 6th. Text, Rev. 20: 12.

Wm. A. Fenn.

DOMESTIC NEWS.

The War.—Gen. McClellan, some time since, gave his opinion that this would probably be a short war—desperate, perhaps, but not of long continuance. He has chosen to go to Richmond by way of the region between the James and York rivers. Of course, he finds Yorktown in his way—a place that, according to all report, is more strongly fortified—more capable of protracted defence, than Manassas Junction. With the Merrimac commanding the James river, his operations against the rebel position are seriously obstructed. The monster must be sunk or the siege may continue for a long period.

If in the conflict which we suppose, is about to take place, the Merrimac should have the better and then be able to sweep the Roads, would not Gen. McClellan's army be in a bad predicament?

All the reports indicate that the rebels are concentrating most of their available force at Yorktown, and that our troops now on the Rappahannock may advance towards Richmond. They will probably be opposed at every step by a force inferior indeed, but able to offer a serious opposition.

Perhaps it is expected that Yorktown will be evacuated when Gen. McDowell shall be able to approach near Richmond. But this may not be the case for several weeks, if the rebels destroy roads and bridges and obstruct the route as far as possible.—*Republican Standard.*

Fortress Monroe, April 14. A flag of truce from Craney Island brought Norfolk papers, which were taken to headquarters, and every effort made to keep the good news of the fall of Fort Pulaski from the representatives of the Press. The Baltimore American, however, succeeded in gleaning the following:

Corporal Law of the Pulaski Guards, who left Fort Fort Thunderbolt after the Pulaski's flag was hauled down, brings intelligence of the event. The surrender was unconditional. Seven large breaches were made in the south wall by the Federal battery of light Parott guns at King's Landing. All the barbette guns on that side were dismounted; also three casemates, leaving only one gun bearing on that point. Three balls entered the magazine, and a clean breach was made in it. The conical balls of the Parott guns went through the walls at nearly every fire.

Col. Olmstead telegraphed on the previous evening that no human being could stand upon the ramparts a single moment, and that thousands of large shells had exploded within the fort.

The Republican gives no particulars as to the number of men and officers in the Fort at the time of its surrender.

Chicago, April 19. A special dispatch from Cairo says when Gen. Mitchell reached Decatur, he took possession of the telegraph office and cut the wires, leaving Decatur and Corinth only in communication.

Beauregard sent a message to Jeff. Davis demanding reinforcements for Corinth, declaring otherwise he could not hold the position. Gen. Mitchell promised the reinforcements. Important movements have taken place, the particulars of which we are not allowed to publish at present. At the latest dates the two armies at Pittsburg were nearing each other slowly.

Gen. Mitchell is now at Julia, Miss., having burned the bridges across the Tennessee river at Decatur and Florence.

Recent intelligence from Corinth confirms the reports concerning the magnitude of the enemy's force. Reinforcements for Beauregard were arriving at an unexampled rate. He has now 10,000 men, and is fortifying Corinth, building intrenchments and constructing an abattis. The rebels entertain no doubt of success.

The rebel army has its headquarters at the foot of Pea Ridge, extending two miles from Corinth. The advanced Federal forces are eight miles from Pittsburg, leaving only two miles between the opposing armies. A battle may be fought at any moment. We have the strongest assurances that our army is ready for the encounter.

Pittsburg Landing, April 14. A force of 5000 men, on five transports, left here Saturday night, accompanied by the gunboats Tyler and Lexington, and proceeded up the Tennessee river to a point near Eastport, Miss., landed, and proceeding to Bear creek bridge, destroyed the two bridges on the Mobile and Ohio Railroad. A force of 150 rebel cavalry were there, who, after having four killed, retreated. The expedition returned on Sunday night without loosing a man. This cuts off all communication of the main rebel body at Corinth with Alabama and the rest of rebeldom, except New Orleans.

A flag of truce arrived at the outposts yesterday with a son of Gov. Johnson of Kentucky, asking for his father.

New York, April 20. Four companies of the 8th Connecticut regiment had a skirmish on the 12th with a force of 150 rebels, who made a sortie from Fort Macon and drove in our packets. After a sharp engagement the rebels were driven back to Fort Macon. Captain Schaeffer and one private of Company H were severely wounded. The rebels took four of their men into the fort, one of whom was supposed to be dead. During the engagement Fort Macon fired seventy shots at the engaging forces.

The building of fortifications is still going on, and great preparations are making for bombarding Fort Macon. Operations will be opened on the 21st with mortars and siege guns.

The New Orleans correspondent of the Memphis Appeal says that the Confederate Government is now constructing in New Orleans thirteen large iron-clad gunboats, one of which is intended for sea service and the rest for sea service and the river. The largest is built by Murray, and is armed with thirty guns. The projector is confident that with it alone he will be able to drive the Lincoln fleet from the Mississippi. They are cased with railroad iron, and are considered invulnerable.

New York, April 21. The Herald's letter from Nashville gives the following telegram intercepted by Gen. Mitchell:

Corinth, April 9.

To Gen. S. Cooper, Richmond, Va.:

"All present probabilities are that whenever the enemy move on this position he will do so with an overwhelming force of not less than 85,000 effectives. Van Dorn may possibly join us in a few days with about 15,000 more. Can we not be reinforced from Pemberton's army? If defeated here we lose the Mississippi valley, and probably our cause; whereas we could even afford to lose for a while at Charleston and Savannah; for the purpose of defeating Buell's army, which would not only insure us the valley of the Mississippi, but our independence."

G. T. Beauregard.

ADVANCE OF GENERAL BANKS.

Camp, near Sparta, April 20. Everything is quiet in front. Yesterday cavalry reconnoissances penetrated the valley several miles toward Harrisonburg. They report large quantities of forage and provisions there. Deserters report Jackson's advance at McGougheystown, east of Harrisonburg, and still retreating.

Ashby's command still forms the rear guard.

Signal officers report that the enemy's cavalry was in sight yesterday afternoon.

Deserters believe that Jackson means to cross the Blue Ridge and reach Gordonsville. Others think he intends to make a detour North in the valley of the South Fork of the Shenandoah, and attack our left flank.

Heavy Freshets are reported in the Connecticut, Merrimac, and other rivers throughout the north, in many instances doing serious damage. The *Manchester Mirror* says:—

"There were two feet of consolidated snow in this region on an average, Tuesday morning of last week, and on Friday, by the intermediate power of the sun alone, it was completely melted, the roads dried and the fields fitted for the plow. The sward is as green as it had been under a vernal sun for a month."

Montreal, April 21. There are heavy freshets throughout Lower Canada. Many villages are flooded, causing great destruction of property. The locks and dams near Ottawa City are in danger. Western trains have been interrupted for the last three days. The road is washed out near Cornwall. It will be repaired to-day.

Pure Sorghum Seed.—It is opportune, in the present scarcity of pure seed, to know that small quantities may be had, by applying by mail to Mr. I. W. Briggs, Macedon, Wayne Co., N. Y. His supply is a portion of a large and perfectly matured crop, harvested from a field of one hundred acres, on the plantation of Hon. R. Peters of Atlanta, Georgia. Samples, near an ounce in weight, will be put up in paper bags, with printed directions for cultivation. Applicants need only send their address plainly written on an envelope, with a one cent stamp on the right upper corner. In planting sugar cane seed, care should be taken not to have Doura corn, Broom corn, Guinea corn, or any other of the Sorghum family near enough to hybridize. Want of this care has filled the country with impure seed.

To Remove Ink from Linen.—Dilute muriatic acid one half with soft water, wet the stain with warm soft water, and then apply the acid with a feather to the stain till it is thoroughly wet, rinse out quickly in warm suds; repeat the operation two or three times, and the stain will have disappeared.

For the Crisis.

Campmeeting.

As some of our brethren think a Campmeeting further east than Wilbraham would serve many better in these hard times, Bro. Munger proposes the first Monday in June for this meeting, and I think very favorably of the time. New Market Junction, N. H., is the place, if we can get it. What say brethren? Is there any objection?

L. Boutell.

Married.

In Boston, April 16th, by P. B. Morgan, H. D. Law and Harriet E. Parker, all of Boston.

At Strawberry Point, Iowa, March 30, 1862, by Eld. P. S. W. Deyo, Mr. O. A. Preston and Miss Emma Jane Allen, all of Strawberry Point.

Notices, &c.

Particular Notice.

As I have removed my residence from Providence, R. I., I would request that all letters, orders or remittances designed for me, should be directed thus:—H. L. Hastings, "Crisis Box," Boston, Mass.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to Feb. 10th, 1862, $433 69.

I. S. Arnold	$ 1.00
A. C. Haley	2.00
R. G.	36
S. R. Gilman	1.00
J. Douglass	5.00
R. G. Gladstone	1.00
H. A. Grout	1.00
P. E. Armstrong	1.00
S. S. Brown	3.00
A. Logan	1.00
S. H. Bowman	1.00
D. Vesey	25
F. A. Ketchum	1.00
A Friend	2.50
W. B. Keyler	22
J. Douglass	4.00
M. Merrouse	1.00
J. Brown	1.00
E. Watson	1.00
Church in Woodstock, N. B.	2.00
C. Stratton	1.00
E. Phelps	1.00
M. J. Smith	1.00
Joseph Gregory	60
W. Tindale	1.00
F. Burr	17
H. B. Eaton	1.00
B. R. Fellows	2.00
S. Tucker	1.00
J. Stockwell	50
G. H. White	1.00
S. R. Pierce	1.00
S. Taylor	1.00
A Friend	1.00
N. M. Clark	1.00
L. A. Hall	1.00
Sam'l Ayres	10.00
Sarah A. Ayres	10.00
Mrs. N. Tuttle	25

Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite.

H. L. Hastings, Pres. C. P. S.

Notice.—The Tract Fund.

Tracts of the old approved sorts are soon to be manufactured in large quantities for the Christian Publication Society. Churches or individuals who have contributed to the $500 Tract Fund, can have a portion of their donations returned to them in tracts, if they wish; and they can have the tracts printed with a notice of their *place of worship on each one*, at a small cost, (say 50 cts.), provided they wish for not less than five hundred copies of any one tract, and will send *me* immediate directions about it. The price of tracts to contributors will be about 1800 pages for $1 00.

As the $500 Fund is now made up, subscribers who have not paid will remit their subscriptions to Miles Grant, Boston, Mass., as soon as convenient. Persons still wishing to contribute can do likewise, for "yet there is room."

H. L. Hastings, President.

Boston, April 21st, '62.

Special Book Notice.

Now ready, "Thrilling and Instructive Developments," by Ed. (late Abbe) M. B. Czechowski. Price $1 00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Notice.

The "Voice of the Prophets," No. 2, will not be published till some time in May, on my return from Canada West.

J. V. Himes.

Notice.

According to adjournment, the next sitting of the Eastern N. Y. and Western Mass. and Conn. Second Advent Conference will be at North Adams, Mass., commencing (by preaching) Thursday evening, May 8th, 1862.

N. B. We wish that the churches wishing the conference to be held with them in Aug. would send an invitation through their delegate or by letter.

Geo. L. Teeple, Sec. of Conf.

Western Grove Meetings.

Spring is approaching, and the season for holding grove meetings will soon be here. My arrangements for this enterprise will be made sometime in advance. All who are desirous of my services in this enterprise will please remember that they must correspond with me in season. Don't expect that I can comply with a tithe of the calls, for want of time, but will try to arrange for the interest of the cause.

W. Sheldon.

Merrimack, Sauk Co., Wisconsin.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'Culloch, Sec. of Conference.

Notice.

Preaching brethren desirous of visiting us, will please consult the committee before sending their appointments.

Wm. Leather.
John Wiley.

South Reading, April 21st.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Boston, (Lowell Street Chapel) Sunday ... April 27th
H. L. Hastings.

Concord, N. H. ... April 27th to May 5th
M. Grant.

APPOINTMENTS FOR PLYMOUTH, MASS.
O. Clapp ... May 4th
J. M. Mohlig ... May 18th

Lowell, Mass. ... Sundays, May 11th and 18th
Judson Austin.

South Reading ... April 27th
W. S. Campbell.

Hollis, Me. ... Sunday, April 27th
A. P. Hyde.

Southbridge, Mass., at the Westville School-house, April 27th.
Geo. A. Streeter.

Manchester, N. H. ... Sunday, April 27th
C. C. Stevens.

N. Yarmouth ... April 24th and 25th
Hollis ... Sunday, April 27th
Will remain here as long as the Lord may direct.
F. H. Burbank.

Albany, N. Y. ... Sunday, April 27th
J. V. Himes.

There will be a meeting at Bro. Morgan's, Central Street, every Sabbath till further notice. Preachers feeling an interest, and desiring to aid us, will correspond with S. F. Otis.
Springfield, Mass., April 21st, '62.

Providence, (New Market Hall) ... April 27th
Central Coventry ... April 28th
E. Bellows.

South Norfolk, Ct., (where Bro. Tibbals may appoint,) Friday evening, April 25th.
Sandisfield, Mass. ... Sunday, April 27th
Cold Spring ... Tuesday evening, April 29th
Bancroft ... evening, April 30th
and over the following Sunday.
Dalton (at Bro. Cady's) Tuesday evening, May 6th
Be at the Conference, North Adams, May 8th to 12th
Geo. L. Teeple.

Samuel S. Brazee will preach at the funeral of the wife, son and daughter of Bro. Orin Phelps, in East Otis, Sunday, May 4th, at 1 o'clock, P. M.

Gilead, Me. ... April 25th
and over Sunday. G. W. Oakes.

Portsmouth, N. H. ... Sunday, April 27th
J. S. White.

East Boston ... Sunday, April 27th
L. Boutell.

Plainville ... Sunday, April 27th
I think of going to Vermont in May, and if the brethren will inform me in season I will give them a call. Hiram Munger.

APPOINTMENT FOR SANDISFIELD, MASS.
Geo. L. Teeple ... April 27th

Plainfield Pond ... April 24th and 25th
Savoy ... Sunday, April 27th
Griswoldville ... May 1st, 2d, 3d and 4th
J. K. Bellows.

Worcester ... Sunday, April 27th
S. W. Bishop.

Goshen, Mass. ... Sunday, April 27th
Savoy ... April 30th
and over Sunday. C. Goodrich.

Business Department.

Cash Receipts.

The *figures* following the names show the whole number to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

S E Teeple 364, J Nichols 354, A C Knowlton 222, J Q Brown 365, S Barton 364, W J Burrell 368, J M Noyes 338, J P Brock 364, T M Girard 368, C Stone 358, E I Pray 363, Dr. Decker, two papers, 351, S L Gordon 364, A Carter 366, C V Bessenger 360, H D Law 390, L S Moses 364, A Churchill 366, C M Chapman 368, J D Merriam 370, M Alderman 364, M M Rice 368, S Lamprey 368, A Thatcher 363,—$1.00 each.

W Snow 371, A Nichols 353, S G Edgerly 357, J Emery 340, G R Tyzzer 374, J Black 376, C B Keatch 394, Mrs. A Stewart 307, S T Johnson 390, J K Cobb 390, J Harraign 338, J G Baker 343, W Ashman 394, G S McLaurin 394, O P Allen 338, L Pierce 368, W O Hough 382, B Scoville 301, L R Barber 382, Mrs. T E Clough 390,—$2.00 each.

G W Oakes 343, 50 cts; T Ames 356, 50 cts; E Dexter, five copies, 364, $4.50; M W Chapman 393, $2.50; A W Mace 338, $2.50; G L Raymond 366, $5.00.

BOOKS AND TRACTS.

C. H. Leverton $100, A C Knowlton 12 cts, N W Chapman 50 cts, J P Brock 21 cts, P & W Deyo $1.84, S L Gordon 9 cts.

Letters Received.

J. K. Bellows, Amy, H. B. Hyde, Edwin Burnham, Timothy Wheeler, J. C. Day, O. P. Allen, A. P. Wood, G. L. Raymond.

To Correspondents.

A. H. Weaver, the money was received.

J. B. Richardson, $1.00 was received from you March 20th, paying to 338

W. B. Whitaker, the money was not received, but we will send the paper.

J. Wheeler is credited on Tract Fund $1.00, received Feb. 25th.

E. A. Walker, you are debtor 27 cts.

F. H. Berick's P. O. address is Boston, Mass.

Eld. Wm. Sheldon's P. O. address is Merrimack, Sauk Co., Wisconsin.

Eld. J. Hemenway's P. O. address is Dover, Me.

Geo. L. Teeple's P. O. address is Bethlehem, Ct.

NOTES TO CORRESPONDENTS.

H. V. R.—Both your letters are received. The Englishman's Hebrew Concordance is published in London, in 2 vols. 8vo. The price to import it is about $22. It cannot be got much if any cheaper than that. The postage on it would be, I presume, one dollar more. I am hoping to make an arrangement soon with the author to obtain some copies at a cheaper rate. If I succeed, which is uncertain, I will let you know and remember you. The book is one which all should have. The Englishman's Greek Concordance costs only $4. I can supply that at any time; it is invaluable as an aid in the study of the New Testament.

H. G. M.—The tracts, etc., sent you, are all paid for from the Tract Fund. You owe me nothing; thank the Lord for the tracts. If they have done good to the hundreds so eager to get them, the praise is His. If you can collect any money for them, send it and get more tracts. If you cannot send money, you can have tracts without. The Publication Society will soon have a host of tracts to sell or give away, and I shall soon have a full assortment for the same purpose. So if you want tracts, send for what you wish, and pay for what you can, and we will give the rest.

W. S.—Send in your orders. We will send you tracts free, or for pay, as many as you will need for your meetings. Books can go in the box, and you can raise funds there to pay freight. Give particular directions how and where to send them from Boston. The other matter is under consideration.

C. L. P.—You shall be remembered in the distribution of publications when they are ready.

March 10th, 1862. H. L. Hastings.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

German Tracts, by Bro. L. Reimer.

No. 1. "The state of the dead between death and resurrection." Single copy 5 cts., 50 cts. per doz., $3.00 per hundred.

No. 2. "The resurrection of the dead (just and unjust.") Single 4 cts., 36 cts. per doz., $2.00 per hundred.

No. 3. "The personal coming of Jesus Christ, as the only time of our redemption." Single copy 5 cts., 50 cts. per doz., $3.00 per hundred.

These are just the tracts to scatter among the German population.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $3.00 per hundred. 5 cents single, or 6 cts. with post.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each, postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single, 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

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The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cts; postage 10 cts.

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The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 3 cts. Postage 1 cent. $2.00 per 100.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Genesee, N. Y. Price $1., postage paid.

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200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

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The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

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The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

Most of H. L. Hastings' publications can be obtained of N. Branch, Jr., Moline, Ill., who keeps a supply for the accommodation of Western friends.

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Man in Death, by Bishop Law, D. D. [illegible]
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[illegible] GEORGE W. YOUNG, [illegible]

H. L. HASTINGS, PROVIDENCE, R. I.

[illegible] of the Crisis:—Please insert the following poem. It is very expressive of the deep emotions of the believer, when the trials of this long and difficult pilgrimage become intense. Such have come to be the trials of many in this solemn time. I truly feel the force of this language.

Respectfully, P. D. CAMPBELL.

The Inner Calm.

BY HORATIUS BONAR, D. D.

Calm me, my God, and keep me calm
 While these hot breezes blow,
Be like the night dews' cooling balm
 Upon earth's fevered brow.

Calm me, my God, and keep me calm,
 Soft resting on thy breast;
Soothe me with holy hymn and psalm,
 And bid my spirit rest.

Calm me, my God, and keep me calm,
 Let thine outstretching wing
Be like the shade of Elim's palm
 Beside her desert spring.

Yes, keep me calm, though loud and rude
 The sounds my ear that greet—
Calm in the closet's solitude,
 Calm in the bustling street:

Calm in the hour of buoyant health,
 Calm in my hour of pain,
Calm in my poverty or wealth,
 Calm in my loss or gain.

Calm in the sufferance of wrong,
 Like him who bore my shame;
Calm 'mid the threatening, taunting throng,
 Who hate thy holy name.

Calm when the great world's news with power
 My listening spirit stir:
Let not the tidings of the hour
 E'er find too fond an ear:

Calm as the ray of sun or star
 Which storms assail in vain,
Moving unruffled through earth's war,
 The eternal calm to gain.

For the Crisis.

Report of the R. I. Quarterly Conference.

DANIELSONVILLE, Mar. 26th, 1862.

Wednesday, Mar. 26th, Conference met at 2 P. M. The afternoon was spent in social worship—a goodly number of preachers, delegates and others present. The Lord met with us. In the evening Bro. Chas. Goodrich preached from Acts 2: 37, "Men and brethren, what shall we do?" Lost men were clearly shown the way of life and salvation. Before preaching we were cheered by very many ready and pointed testimonies from young converts and old veterans of the cross.

Thursday, 27th, Conference met at 9 o'clock A. M., Bro. P. C. Rodman in the Chair. Prayer was offered by Bro. J. D. Brown. Report of last conference read, corrected and adopted. The Treasurer reported 11,200 pp. of tracts bought for free distribution since last conference, and a balance of cash on hand—$6,83. Preaching brethren present were invited to join us in our exercises. Bro. J. D. Brown reported Providence church. No conversions. Love one towards another continues even amid trials. Not quite enough missionary spirit. Visited occasionally by some who like controversy. Social meetings exceedingly refreshing. Bro. V. P. Simmons reported Danielsonville church. Thirty had expressed a desire to become christians. Twenty had taken a decided stand for Christ. Many backsliders have been reclaimed; twelve have been baptized, and others are about to go forward. Ten have received the right hand of fellowship. One very devoted and active member has been received into fellowship from the Methodist church. Wives who have for a long time prayed for their husbands have seen them converted to God. Those who are with us in labor and sympathy number about one hundred. Much religious feeling still exists in the community. Bro. Wm. Stone confirmed Bro. Simmons' report; felt thankful for God's blessings upon us which he had showed; spake with much feeling of the patient labors of their pastor. He had sown the seed—had called in help to gather the harvest—had prepared the timber, and Bro. Grant, under God's blessing, was aiding him in erecting a large house—was sorry he felt it duty to leave. We are and have been a united people in doctrine and in the support of our pastor. Bro. Babcock reported River Point Church. Interest rather low. Bro. Pardon Peckham reported Central Mills church, Coventry, R. I. Church small but well united. Social meetings neglected too much the past winter, owing partly to bad weather and traveling, but mostly to a lack of interest; the church loved strong meat; had but little preaching; hoped preachers would come. Bro. Carey reported East Killingly, Ct., church. Numbers few, but meetings quite interesting. His companion had embraced Christ of late—he thanked God. They were poor, yet had something for God's servants whom he desired to come and help them. Dr. Huntington reported the church in Abington, Ct. Had nothing very encouraging. He thought the state of the country accounted in part fot lack of interest. They were small and poor. Two had been baptized since he last met in conference. Bro. Brackett added that although they held some different sentiments they were united and loved one another. Maintained two social meetings every week. God was with them. Interest increasing. Their Congregational neighbors came in occasionally, and confessed the Spirit of God was there.

Bro. J. D. Brown introduced an extract from an eloquent advocate of war, showing how utterly recoopilable was war with Christianity. Bro. E. Bellows introduced the apostle's representation of the last days, James 5. Remarks were then made upon the duty of christians at this crisis by Brn. Brown, Carpenter, Peckham, Bellows, and others, adding much to the interest of the meeting. The Clerk reported Putnam, Ct. A few noble-hearted souls are striving together for the gospel in that place. He had been there five times, and had been much blessed. Several in Baptist church were much interested. Preaching brethren are invited to make appointments for this place when about to pass that way. Adjourned till to-morrow, 9 o'clock A. M. 2 P. M.. We listened with much interest to a very timely and refreshing discourse from our aged Bro. Dr. Huntington, founded upon Matt. 8: 4. We were *fed*. The discourse was followed by testimonies which inspired our hearts with love and confidence toward God, and tuned our lips with loudest praise, while our souls were filled with unspeakable joy. 6 45 P. M. A love feast for forty-five minutes, made rich by brief, heartfelt utterances, from fresh volunteers in the army of the cross. Bro. J. D. Brown then made an affectionate and impressive appeal to perishing men, founded upon Luke 8: 18,—"Take heed therefore how ye hear." Solemn and soul-stirring exhortations were then made by Brn. E. Bellows and H. L. Hastings. God's Spirit rested mightily upon the people.

Friday, Mar. 28th. Conference met at 9 A. M. Bro. Chas. Goodrich opened the exercises with prayer. He then by request reported his labors. Had labored in several States, seen souls converted, backsliders reclaimed. Had seen on the whole a good year. New fields were opening continually. Good had been done in Sharon, Ct. Southington, Ct., had taken a new start since Brn. Hastings and Rodman labored there. Some there had taken a decided stand for peace; had lost or refused employment in consequence; but God had opened for several of them more profitable and honorable employment than making implements of human slaughter. In Plainville, Ct., a good interest has sprung up from the labors of Brn. Grant, Hastings, and Munger. Souls have been converted of late under Bro. Munger's labors in the Methodist house. At Collinsville a few are holding on. The church in Winsted are now united in the work of God and of course are blessed. Bro. E. Bellows reported his labors. Quite an interest in Willington, Ct. Church had begun to see the necessity of gospel order. He spoke of the duty of ordaining Elders in every church, and standing by them in the time of trial. There is a prospect of good in the region of Willington. Bro. O. Hopkins said he had not labored much on account of sickness. Labor had been blessed in Gloucester, R. I. A small church had been raised up that were decided to go on. A door had opened in East Woodstock, Ct. Two sisters who live there had made many friends by scattering tracts among the people and lending the Crisis; had obtained a hall; people wanted to hear. He had enjoyed preaching to them; meant to go out more now that God had given him better health. Bro. M. R. Phetteplace reported the Foster church by letter. They were in a state of Spirituality. He himself was afflicted with poor health—was not able to ride so far as to the conference.

Bro. P. C. Rodman reported his labors. Never knew such an interest to hear the truth as now. Had been out in weakness and fear, but God had been with him in power. God had brought him through many apparent difficulties. He had fared better than his Master. Had visited Winsted, Ct., where they were in the best condition since '54. At Ware House Point, found them disheartened; gave them "milk" and they seemed strengthened. At South Windsor they came from three to four miles to hear the word. At Collinsville the Devil had rolled many of them in the mud and made them look bad; a few have escaped him. At Bakerville had a blessed time with a few. At Pleasant Valley the enemy was not entirely out of employment. Had visited also Northfield, Litchfield, New Britain, Southington and Willington; was blessed in all those places. In R. I. he had labored in Warwick Plains, amid no general interest,—at Carolina Mills, where the church was in good working order. In Westerly backsliders had been reclaimed, and prayer meetings revived. In New London and several other places which he had visited there was an interest to hear, and the word of the Lord had not yet lost its *edge*. The more he worked, the more burden for souls he felt. He meant to be in the Kingdom. Bro. Rodman's report was full of interest and deep feeling. We wept and rejoiced together as we listened to God's dealings with him. May the Lord continue to bless him. Bro. Goodrich commended the missionary spirit of Winsted. They go out in loads to distant places to hold prayer meetings; had been as far as 20 miles. Hoped it would be imitated. "Retribution" was doing a good work in Western Ct.

The Clerk reported his connection with church in D. Had been with it in trial; he now saw it in strength and triumph. Now that it was strong, duty seemed to call him away from it. It might be his calling to be with churches in their trials; he expected them in the future, but was assured of God's blessing. Several stirring and cheering testimonies were given in by God's children, after which the conference adjourned to meet at River Point June 25th, 1862. 2 P. M. Bro. P. C. Rodman preached unto us *Jesus*, from 2 Cor. 4, 5. As we listened we were inspired to sing,

"I love thee, my Savior,
I love thee, my God."

The social interview which followed will not soon be forgotten. The place was "Bethel" to us all. At 7 P. M. Bro. V. P. Simmons was ordained to the ministry of the gospel of Jesus Christ. Ordaining prayer by Bro. E. Bellows. Charge by H. F. Carpenter. Brn. Goodrich and Rodman participated in the exercises. Bro. Bellows then preached an impressive discourse upon the Resurrection.

Thus closed one of the best conferences we ever attended. May the spirit of *this* attend the *next*, and we who shared *this* share *that* also with many more whom we trust will come.

H. F. CARPENTER, Sec'y.

Correspondence.

From Bro. S. Hale.

BRO. GRANT:—I have long felt a desire to say a few words through the Crisis and Second Advent Messenger to the scattered flock who are looking for and loving the appearing of our Lord Jesus Christ; "whom not having seen we love, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." It is then, brethren, we shall receive the end of our faith, even the salvation of our souls. "It doth not yet appear what we shall be," saith the beloved John. We are now in the pilgrim's garb. We are strangers here. We are in an enemy's country, the inhabitants of which wonder what it is that we are seeking for—how it is that we endure under such adverse circumstances. It is enough for us to know that we are in the King's highway, the way that is cast up for the ransomed of the Lord. This is the highway of holiness. Do we not know that none but the willing and obedient can travel in this way? Our language must be the pure language of Canaan. This we shall find will be in perfect harmony with the last will and testament of our heavenly Father as revealed unto us by his Son Jesus Christ—the Prince of Peace—the Captain of our salvation—the author and finisher of our faith. Do we not find among those who are wedded to this world a decided apathy to these great and glorious truths we hold so dear? It is by the exercise of that faith that works by love, that purifies the heart, that overcomes the world, that gives us courage, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. It is designed by the great Head of the church that these things should so be.

It doth not yet appear. One word in this expression (yet) does not exclude us from the fact that we may not know what we are to be, what we are to receive for this our hope. "But hope that is seen is not hope; for what a man seeth what doth he yet hope for? But if we hope for that we see not, then shall we with patience wait for *it*." And this (it) is what will appear to our vision when He who is our life shall appear—then shall we be like him and see him as he is." What manner of persons ought we to be in all our conversation? If we shall be like him then (when he doth appear,) shall we not seek with all our hearts to be like him as we pass through the dark valley of the shadow of death, fearing no evil? "Perfect love casteth out fear." How may we obtain perfect love? Peter was instruted to tell us—Through the sanctification of the Spirit unto obedience and the sprinkling of the blood of Christ. It is on these three great living principles that God's *election* and *foreknowledge* is based, and just so sure as we are saved, it will be by our complete and perfect conformity to his will and purpose. This is the highway of holiness that is cast up for the ransomed of the Lord to walk in.

In this narrow way we'll watch and pray,
Lest we into temptation stray.

Do I speak the sentiments of those who love our Lord Jesus Christ in sincerity and in truth? Shall we not pray to our heavenly Father to energize every faculty of our nature in this great work? It seems to me this should be, for we are living in perilous times. And we should remember that we are not our own, we are bought with a price, even the precious blood of Jesus. Hence we should labor for that meat that endureth unto everlasting life. O be faithful, brethren, and in a little from this the Prince of peace, the King of glory, will come.

Troy, N. Y.

From Sr. H. Humphreyville.

BRO. GRANT:—The Lord has been manifesting his love to me in a more special manner for the past two years in laying his chastening hand upon me. I have been confined to my bed mostly, and more than one quarter of that time I have not been so as to bear my weight on my feet; but while I think I can see his kind hand in all his dealings with me, I try by his grace to bring my own will in subjection to his, and lie passive in his hand. Pray for me that my faith fail not. I have learned how to sympathize with those who have long suffered from disease incident to these mortal bodies. Oh! that grace and peace may be multiplied unto them. I feel to praise God for what he has done for me and my family. I look back with interest to the time we were "begotten again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and unfading, preserved in the heavens for us who by the power of God are guided through faith to the salvation prepared, to be revealed in the last time." (Macknight.) Concerning which salvation the prophets inquired and searched diligently. On account of which we who are poor invalids may rejoice and be exceeding glad, though now for a little while in these last days of peril and trial it may seem needful that we suffer afflictions, that our faith may be tried; yet we have the promise of our heavenly Father, who is "too wise to err, and too good to be unkind," that all things shall work together for good to them that love God. Yet I fear that some have become invalids for want of being properly exercised unto godliness. I often think of a remark Sister Mathewson made in a love feast, just after we embraced the Advent faith. When she ought to be a mother in Israel, she found she was but a babe in Christ. She had come to the decision that she would remain so no longer. I often feel to inquire, where are the fathers and mothers in Israel, who are ready to take the young, the weak, the tried, the tempted ones by the hand, and speak a word of encouragement to them? Oh, that each one might feel the weight of the responsibility that rests on them. And if those in health could realize the privileges they enjoy, and improve the little time that remains, I think there would be a coming up to the help of the Lord.

We have meetings here in our house occasionally, which prove great blessings to me. I would hardly doubt that I had passed from death unto life, if I had no other evidence only the love I feel towards those that are living and those that are sleeping, which I have seen, and with those I have never seen, I expect to be gathered, when Jesus comes, where there will be no more sickness, and where his soft hand will wipe all tears from every eye. I can say from a full heart—Come! oh, my Savior, Come!

Northfield, Ct.

From Bro. George Moyer.

BRO. GRANT:—I left home, La Porte Co., Ind., Friday before the second Sunday in February, for Earlville, Ill., where there are a few brethren striving to let their light shine. The meeting-house which our brethren have the privilege of occupying half of the time, being then occupied by the Methodists in holding a protracted meeting, I concluded to push on to Amboy, a distance of twenty-five miles, where I arrived Saturday evening, and found Brn. McCullock and Clark holding a protracted meeting of some considerable interest. I preached for them a few times, remaining over Sunday and part of the following week. The meetings increased in interest; a few started for the kingdom of God, and quite a number more were also under conviction that it was their duty to obey the gospel.

Thursday, Feb. 13th, in company with Bro. S. Clark, I left Amboy for Millroy, Knox Co., Ill., where Brn. Clark and McCullock had a short time previous held a meeting. This is a new field, and one where the people manifested a willingness to hear. We held a meeting of eight days, and baptized eight intelligent believers into the Christ, who, with those that had been previously baptized, make now about twenty firm and intelligent believers in the glad tidings concerning the kingdom of God. We organized a church in accordance with the Bible, expecting on our return to see quite a number more added to their numbers. Many are ready to say the Bible is a new book to them, and sorely regret that they were kept in the dark so long; while others confess that nothing short of the truth of the Bible could ever have reached them. Many are inquiring for tracts and books. There is great anxiety on the part of some to read. There is a great want of tracts on life and death, for as a general thing people wish to know the truth with reference to this subject first, and tracts treating upon these topics are great help. Cannot Bro. Hastings' Tract Society afford to send us a few, that is, some small tracts on life and death? If so, send them to J. C. Show, Watага, Knox Co., Ill., or to Homer King, Galva, Knox Co., Ill.

On the close of our meeting at Millroy, Bro. Clark, in company with Bro. Homer King, a young man just beginning the work of preaching, started in one direction, and myself in another, laboring in different localities in the neighboring vicinities. But at present, March 10th, we are holding meetings in Henderson, one of the oldest villages in this (Knox) county. There is a small church here, and they are looking for the coming of the Just One. The prospect is good for an increase in their numbers; but of this hereafter. May the blessing of God attend our labors.

From T. W. Smith.

BRO. GRANT:—The Lord has remembered us in much mercy. We have been made to rejoice in seeing the ungodly forsake his wickedness and obey the gospel, and sectarianism gradually receding. I spoke of the opposition that I encountered at the first here; but, praise the Lord, we have seen the children of some of those people come and join us in defence of the truth; their parents also repenting of their evil ways and acknowledging their faults. I see among my hearers now many who reviled and bitterly persecuted us. Last week the good Lord remembered his servants, and strengthened us by adding six noble souls to the church. We now number eighteen strong, earnest, faithful souls. I think before this week passes away we may be rewarded by a number more. The society has chosen your unworthy brother as their under shepherd. The church is now fully organized, having the proper officers, and meeting regularly once a month to partake of the Lord's Supper. The church is known as Mount Zion Christian Church. Mt. Zion is merely a local name. I am preaching constantly. The Lord has enabled me to speak about forty-seven times since I have been here.

I wish to correct a mistake that a good brother out here seems to be laboring under, namely, that our dear Sister Henry is the only Advent preacher in Southern Illinois. If the brother means that none other preaches the sentiments advocated by the Crisis than our sister, he is greatly mistaken, for we have labored faithfully in defence of these truths. But if he means she is the only one that is known as an Adventist, he may be correct, for I, for one, reject the name as a denominational or party name, as strongly as I do Methodist or Calvinist, or any other human cognomen. To me there is no name as expressive, as beautiful, and as scriptural as "Christian." I want the brethren to understand that, while I preach what may be called the Advent faith, I cannot take any name but Christ. I hope our brethren will see that, by clinging to this name, they are helping to widen the breach now existing in the church, caused by party names. Let us be one. Brethren, pray for us.

Vandalia, Ill., Feb. 23d.

A more recent letter (March 5th) from Bro. S., mentions the conversion of three souls, and the baptism of a young man, once a bitter opposer. The church, he states, contains twenty-four members. Feb. 28th, Bro. S. was ordained to the work of the ministry, and for the present acts as pastor over the church in the place from which he writes.—O.

For the Crisis.

Don't neglect the Children.—No. 2.

From the Latin preposition *e*, from, or out of, and *duco*, to lead, comes our English word *education*; and it is very comprehensive in its meaning, implying an inductive process from what is merely instinctive to the higher endowments of physical, intellectual, moral and religious growth. To the little child, that at birth is apparently the most feeble and dependent of the animated creation, the acquisition of knowledge is not intuitive. Hence, to lead forth its tender and susceptible mind from the mystical shades and the illusive wonders which surround it on every hand; to properly develope all its incipient and growing powers, demands our earliest and most unwearied attention. And however various the opinions entertained by different persons respecting the most available methods of unfolding the growing capacities of the youthful mind, certain it is, no ordinary circumstances in life should exempt any parent or guardian from the performance of this arduous duty.

During the dark ages, amid the reign of papal power and superstition, no common-school instruction was devised for the intellectual, rational and religious education of the young, if we except that of the followers of the illustrious Peter Waldo, "of whom the world was not worthy." It is conceded that a system of instruction was in use among that oppressed and despised, but pious and devoted people, which would have done credit to later ages, and which shone as a light in a dark place. But it was not until the time of the Reformation that anything like general information began to be diffused among the masses. No sooner had the reading of the sacred Scriptures become common among the people, than a desire was promoted for mental, moral and religious instruction; and for ages prior to this period, morally speaking, "darkness had covered the land and gross darkness the people." And this principle has ever held true in all subsequent times, namely, that wherever the pure, unsophisticated, and unmystified doctrines and precepts of the Bible have been most faithfully read, preached and understood among the people, we find the most actual and elevated standard of freedom in a social, civil, intellectual and religious point of view. And it is here we find the doors of the Sabbath School thrown open every week by those taught of God for the reception of the children, that they may learn from the sacred pages the principles of that "godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come." Here, too, we find the bright and verdant spots in earth's moral desert, where a host of patriarchs, prophets, apostles, confessors and martyrs have held their post through all the tribulations of this life. They now repose in Jesus, awaiting the dawn of a millennial morning. Of what vital importance, then, that the children and youth of our land be early taught the truths and principles of that holy book which has proved an unfailing passport to those bright examples whose lives and virtues furnish the most exalted standard for emulation.

To elicit attention and promote an impulse among the brethren in favor of Sabbath School instruction, is the object of the foregoing remarks. Let us do what we can before the sunset of this dispensation.

W. A. MANNING.

East Stoneham, March, 1862.

NEVER MURMUR AT GOD'S PROVIDENCE.—A merchant was one day returning from market. He was on horseback, and behind him was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this he was vexed, and murmured because God had given him such bad weather for his journey. He soon reached the borders of a thick forest. What was his terror on beholding on one side of the road a robber, with levelled gun, aiming at him, and attempting to fire! But the powder being wet by the rain, the gun did not go off, and the merchant giving spurs to his horse, fortunately had time to escape. As soon as he found himself safe he said to himself, "How wrong was I not to endure the rain patiently as sent by Providence! If the weather had been dry and fair I should not, probably, have been alive at this hour, and my little children would have expected my return in vain. The rain which caused me to murmur came at a fortunate moment to save my life and preserve my property."

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

We, the undersigned, hereby pledge ourselves to abstain from tea, coffee, tobacco, and all intoxicating drinks as a beverage.—

Elbridge J. Wood,	Alfred F. Shearer,
Abel B. Calkins,	Leroy M. Bisbo,
Ann F. Poole,	Alice A. Calkins,

Luella C. Davis.

The above signers all attend the children's prayer meeting, and take part in the exercises, and I trust are striving to be christians.

E. F. B.

NAMES TO PLEDGE.—Nathan Morse, Union, Ct.; Chas. M. Deyo, Iowa; Saracett Barker, Maria Cunningham, Susie E. Cunningham, Newton Upper Falls; Chas. L. Stone, Moreau; Angelette L. Nichols, 12 years, Sarah D. Nichols, 11 years, Francis O. Nichols, 7 years, Exeter, N. H.; Martha E. Wheeler, Hawley, Mass.; Harriet Douglas, West Troy; Mary E. Hastings, Hebron, N. Y.; Henriette L. Appleton, Dover, Mass.

The *Questions* have been rightly answered by the most of the above.—O.

Letter from Albany.

BRO. GRANT:—We, the undersigned, having resolved to abstain altogether from tea, coffee, tobacco, and all intoxicating drinks as a beverage, desire to become members of your Try Company. Bennie is but a little fellow, not three years old, and of course cannot understand much about it, although he says, "I join the Try Company," yet we will ever be watchful to guard him from every appearance of evil. We will all be free from temptation at home, as father and mother no longer drink tea or coffee. In giving them up they have got rid of all bad feelings in their head, and besides, are going to save the money they used to spend for tea, coffee, and sugar, to take them to camp-meeting next fall. Sr. Robertson tells us it is best not to drink at all while eating, so, belonging to the Try Company, we adopt this plan. We get up bright and early mornings, and walk out with Sr. Robertson, and are a healthy, happy family. Mother keeps unleavened Graham cakes in the stone jar now instead of doughnuts. We love them very much, and know they are healthy.

We want to be an unbroken family in the kingdom, and are trying hard to get there. We cannot understand doctrines much, but the Bible tells little children to obey their parents, to love one another, and to love Jesus. This we can understand, and pray to God for new hearts, and the Holy Spirit to help us do it. We have heard of a bright little company Bro. Rufus Wendell had at the campmeeting last fall, and would love to join it next if we could. We know we cannot be there, but would like to meet all these children, and many others, in the kingdom. Children, let us all be a Try Company for the kingdom.

ISAAC L. ALLEN, Jr., 12 yrs. DAVID G. ALLEN, 10 yrs. EVA JANE ALLEN, 8 yrs. NELLIE M. ALLEN, 6 yrs. BENNIE ALLEN, two and a half years.

FROM MARTIN L. HOWARD.

Bro. Grant:—I wish to invite all the members of the Try Company, who do not love the Savior, to give their hearts to him. Jesus said,—"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." I am glad he ever spake those words. I have found peace in believing on him. Come, dear children, let us love the Lord, and when Jesus comes he will save us in his kingdom.

I will answer some of the questions asked by the Try Company. You will find the answer to the second question in 2 Kings 20: 1. Fourth question in 1 Chron. 13: 9, 10. The fifth question in Deut. 34: 5, 6. The next is in Acts 9: 17. Please read Matt. 3: 13–17. That will tell you who baptized Jesus. You will find the answer to the enigma, composed by Emily, in Luke 14: 17,—"Come, for all things are now ready."

Where did Aaron die, and how long did the congregation mourn for him?

MARTIN L. HOWARD.

FROM MARGARET [illegible].

Bro. Grant:—I am a little girl fourteen years old. I am much pleased with the Try Company, and wish to become a member. I use no tea nor coffee, and I like the Crisis very much. I think it is the best paper in the world. I hope it will teach the members of the Try Company to seek Jesus.

[You answered questions correctly.—O.]

QUESTIONS.

1. Who was Josiah's mother? 2. Who was let down in a basket by a wall? 3. Who foretold Ahaziah's death?

SARACETT BARKER.

1. What three things are unsearchable? 2. Who was eaten of dogs?

MARY E. HASTINGS.

When is the harvest, and what will take place at the harvest?

HENRIETTE L. APPLETON.

1. What was Jacob's vow? 2. Who hid the two spies? 3. Who baptized the Eunuch?

NATHAN MORSE.

1. Who was the first king over Israel, and who anointed him? 2. Who was healed of leprosy by Elisha, and who did the leprosy cleave unto? 3. What was the number of the children of Israel when Moses numbered them? 4. What king was eight years old when he began to [illegible]?

I have not seen the Crisis much of late, and have not been much interested in it until recently we borrowed one. Some of the children around here have a prayer meeting by themselves, and we have a very good one. I would like to join the Try Company. I have got six subscribers to the Pledge.

ELDRIDGE J. WOOD, aged 12 years.

Palmer Depot, Mass.

ANSWERS.

Dear Editor:—The answers of Martin L. Howard's questions:—The first is found in 2 Sam. 21: 20, and also 1 Chron. 20: 6. The second is found in 2 Sam. 29: 9. The answer of Emily J. Howard's question, "Who led the children of Israel into the promised land?" Joshua. Please read the first four chapters of Joshua.

Will some of the Try Company answer these questions? 1. Why was Esau rejected and Jacob blessed? 2. Who was crucified with his head downward? 3. Who will have their part in the lake which burneth with fire and brimstone? 4. How old was Jesus when he was crucified? 5. When will the saints have their reward? 6. What will their reward be? 7. Who will have part in the first resurrection? 8. How many resurrections are there? 9. How long time between the resurrections? 10. What is the meaning of the word YAVEH?

SUSIE E. CUNNINGHAM.

Newton Upper Falls, Mass.

BRO. GRANT:—Will you please to harmonize the 26th chapter of Matt. and the 64th verse with the 20th chapter of Rev. 5th verse? Will you please to explain Proverbs 23: 2?

ENIGMA.—NO. 4.

I am composed of twenty-five letters.

My 14, 2, 10, 17, 23, 16, is the name of a prophet.

My 6, 10, 5, 15, 21, 18, was one of the wise men of Babylon.

My 4, 13, 1, 15, is a river spoken of in the book of Daniel.

My 1, 20, 23, 9, was a king of Israel.

My 8, 10, 17, 11, 20, is what we are commanded to have.

My 3, 16, 7, is the name of a plan mentioned in the book of Nehemiah.

My 12, 15, 19, 4, 2, was the name of a bishop.

My 22, 15, 24, 25, is what was promised to Abraham.

My whole was written by Jeremiah, and is now being heard.

S. O. PARKER.

Enfield, Conn.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 344. BOSTON, WEDNESDAY, APRIL 30, 1862. VOL. XV. NO. 7.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Thoughts at the Communion Table.

AIR.—*Page 123 Christian Lyre.*

Lord, we meet our hearts to cheer
With thoughts of morning light,
Casting off our every fear,
Our sky becometh bright.
Tears of love bedew each eye,
And notes of sadness thrill,
As we look to Thee and cry,
The Master's absent still!

Ah! we see a vacant seat,
Though many throng the board;
Still our number's not complete,
For One is not restored;
And within our midst, we find
A place none else can fill;
Blessed Jesus, sad our mind,
For thou art absent still.

While we speak, and while we sing,
We miss thy charming voice;
Come, our Savior! come, our King!
And bid our hearts rejoice.
Spread thy table far and wide
Upon the better shore;
Bid the hungry, thirsty bride,
Eat and bewail no more.

We will strive with feeble might
To serve thee while we roam,
Cheer us in time's dreary night
With visions of our home.
Sigh we for that joyful day,
As bright as many suns,
When the Lord, in heaven's array,
Shall "serve" his ransomed ones.

M. MATTHEWS.

For the Crisis.

It Hasteth!

Do we, amid the business, the pleasure, and the scheming of this degenerate age, comprehend our true position as christians? Do we know that we are now amid the scenes that are swiftly winding up the present dispensation? Do we comprehend that the kingdom of God is *at hand*? Do we know that the Judge standeth before the door? Do we *feel* that soon we must see his face in gladness or in woe? Are we drunken with the golden cup? Do we sleep and not as children of the night and of darkness? Are we about our business, or our pleasure, secure as the Sodomites on the morning of their overthrow? Have we settled down like the antediluvians, careless of the warning, and presuming upon the long suffering of God? Do we forget that "judgment now of a long time lingereth not, and damnation slumbereth not?"

Have we fallen from the grandeur of the christian's mission? Have we left the seeking of the lost for paltry disputations, for personal controversies, for hollow compliments, and heartless smooth speaking? Have we got so sure that God will never call us to account, that we can make compromises with error and worldliness in the spirit of mere carnal policy? Are all the old anchor-hopes of the church mere whims? Are the foundations but of sand? Do we need to return to the feeding of milk again? Must we teach again to those, who for the time ought themselves to be teachers, what be the principles of the doctrine of Christ? Must we again lay the foundation,—repentance from dead works, faith towards God, the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgment? Must we see all these cast aside, and yet receive those that do it, and bid them God speed, no matter what doctrine they bring? Will it be profitable? Will it pay? Can we make ourselves friends in this way, and prosper in the work and sight of God? Or shall we find our schemes trampled in the dust by the footsteps of providence, and learn that God would have us open, honest, guiltless and sincere?

Do we need alarms to work virtue in us? Cannot we be christians, except when we are sure of our reward or doom at some certain day or date? Or have we principle enough to do right at whatever hazard, and leave the event with God? Can we not stand for God and the right, even though we stand alone? Can we not stand unmoved, even though mocked by foes, backbitten by hypocrites, and sneered at by lukewarm friends? Can we not endure hardness as good soldiers? Can we not rejoice in honest poverty, and even in privation and toil, for the sake of Jesus Christ? Have we forgotten the fountain of sympathy, the source of blessing? Do we know the deep love that dwells in Jesus' brother-heart? Can we not cast our care on him, and leave our foes to spit their fury to the winds? Ah! there is a hiding place for the poor and the oppressed; and when the blast of the terrible ones is as a storm, then God shelters them like a protecting wall. Do we know the secret refuges where Jesus keeps his little ones? Have we learned that the name of the Lord is a strong tower, and that the righteous runneth into it and is safe? Have we ever, when pursued by the violence of foes and the strife of tongues, felt that God came forth to deliver us, and bring us in? Have we ever felt ourselves led by him through the dark labyrinths and the narrow passages, through the straight places and the dungeon-like doors, until at length he had brought us where no foe could find or harm us, and from the turrets and battlements of his strength, bade us to look forth with uplifted heads upon the impotent rage of our enemies beneath?

Do we know where our strength is? Do we know that though we are alone with God, we have more than a majority? Do we often ask ourselves the question, "Who is he that shall harm you if ye be followers of that which is GOOD? Are we sure that they that are for us are more than they that are against us? or do we need to hire or coax all the hosts of Amelek, Egypt and Babylon into our ranks, in order to strengthen our hands? Is *quantity* so much more important than *quality*? Do we know that the day is coming when numbers will not count? Do we understand that before the great white throne no policy, hypocrisy, or subterfuge can avail? Are we aware that majorities there are nothing? that sounding trumpets are there but sounding brass? that every act and word and thought must there be weighed?

"There shall sit the Judge unerring,
No just sentence then deferring."

Do we comprehend that that scene and that day are at hand? Do we hear the distant thunder which portends the coming storm? Do we mark the dire abominations that abuse and wear out the long suffering of God? Do we hear the low mutterings which herald on the earthquake's tramp? Do we know that ten thousand voices of providence and prophecy unite to cry, "The GREAT DAY of the LORD is NEAR; it is NEAR, IT HASTETH GREATLY, even the voice of the day of the Lord; the mighty man shall cry there bitterly"?

It hasteth! Are we ready for that day? It hasteth! Is our work done? It hasteth! Are our treasures and possessions safe from its fires? It hasteth! Are our lamps trimmed and burning? It hasteth! Are we doing all that we can, according to the working that worketh in us mightily, to prepare ourselves and others for its solemn grandeurs?

Men of God, awake! The day of God cometh. It hasteth. Let us be ready. Wanderer from God, the judgment storm bursts on the world, and you are far from the fold, on the dark mountains, stumbling in your way. Lost sheep, lo! in earth's dim twilight Jesus the good Shepherd goes *once more* to seek YOU, and bring you home. Will you come? Shall he find you? Shall he bring you home rejoicing, or will you stay till there gathers on your pathway the blackness of eternal night, and till you are lost forever? Shall heaven rejoice over your return, or shall Jesus weeping say: "How *oft* would I have GATHERED you, BUT YE WOULD NOT"?

Man of the world, sinner in darkness and in folly, the day of the Lord cometh! This word must be sounded in your ears. This gospel must be preached in all the world, for a witness unto all nations; then shall the end come. I know you not, I may never see your face. But to-day I bear you this witness. I tell you these things. The kingdom of God is at hand,—it cometh! and Christ shall judge the quick and the dead at his appearing and at his kingdom. I testify this fact to you. God will judge you, will judge me. Pass where you may, you have been warned. To-day I serve this summons upon you. Meet me in the presence of the Lord in peace! Meet me at the right hand of the Judge. Meet me among those who wash their robes in the blood of the Lamb. Will you meet me among the saved in that day? If not, then I bear you witness of the judgment to come, the lake of fire, the second death. May God save you ere that day, and bring us to his kingdom in peace. Amen.

H. L. HASTINGS.

Boston, Mass., April 23, 1862.

PRAYER.—Bowed knees and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living God, will do it, anywhere, or in any place, at any time.—*Dr. Cumming.*

Anger may glance into the breast of a wise man, but rests only in the bosom of fools.

For the Crisis.

The Opening of the Seventh Seal.

NUMBER SEVEN.—*Concluded.*

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."—Rev. 8: 1.

Nothing has thus far been said on Popery, or the little horn of Dan. 7; but all commentators agree that the fifth trumpet gives the rise of Mohammedism, or the little horn of Dan. 8; and the sixth trumpet gives the rise of the Ottoman empire, or the Turkish power, which also carried the Mohammedan religion with their armies. The Mohammedan, therefore, is one of the Gentile powers which shall tread the holy city under foot forty-two months, or 1260 years; and this is the same power of which Daniel is speaking 12: 7. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished": for he had spoken of the Papacy in connection with the Roman power in the previous chapter; "and at the time of the end" of that power as a universal monarchy, verse 40, "the king of the south shall push at him":—Mohammed with his armies of Saracens or Arabians; and the king of the north, or the Turks, follow, and utterly subvert the eastern empire, which had now become one of the two horns of the Papacy. Rev. 13: 11,—"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." By the two horns as a lamb must be meant the eastern and western divisions of the Roman empire which were given to the Pope who ruled by authority professedly derived from Christ the Lamb. But the Revelator did not touch upon Popery, or the pale horse, until he had finished the vision of Mohammedism, or the black horse. The two witnesses prophesied in sackcloth during the reign of both these powers; "And when they shall have finished their testimony, (in sackcloth,) the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." 11: 7. This beast has its origin in the bottomless pit from whence Mohammedism arose, 9: 1, 2, a religion utterly destitute of any foundation in truth; and hence the bottomless pit may represent the origin of any similar system, and will emphatically apply to Atheism, or Polytheism. The secular Roman empire is represented as a beast rising out of the sea, 13: 1, and Dan. 7: 2, 3; Papal Rome, as a beast coming up out of the earth, having two horns like a lamb, verse 11; and as a little horn coming up among the ten, Dan. 7: 8, in which was a mouth speaking great things. To the secular Roman beast was given a mouth speaking great things and blasphemies, verse 5, in addition to the mouth as of a lion which the beast previously had, verse 2. This additional mouth, I think, was Popery engrafted into the secular Roman empire; and hence the forty-two months of his continuance, or making war (margin), refer to the Papacy, which, conjointly with Mohammedism tread the holy city under foot, it being sometimes under the dominion of one, sometimes under the other; these two being rival powers striving for the mastery of Jerusalem and the holy land, as the long and bloody Crusades will testify.

When secular Rome constituted the Pope "universal bishop," over both its eastern and western divisions, he, or Popery, became a beast coming up out of the Roman earth, having two horns like a lamb. Some have supposed the two horns to represent both his civil and ecclesiastical power; but both horns were like a lamb, and therefore cannot represent different things: but they may represent two divisions of the same government, just as the ten horns represent ten divisions of the Roman government, or rule over so many States or kingdoms. Rev. 17: 12, 13. This beast of Rev. 17, I think, is the old Roman polytheistical beast revived under the name of Atheism; for the belief in a plurality of gods is equivalent to a belief in no God. Both originate in a bottomless pit. "The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition," verse 8. This is the same beast that kills the two witnesses. This vision represents the "judgment," not the reign of the woman, "MYSTERY, BABYLON THE GREAT," verses 1–5. The ten horns of this beast are not her supporters, but her destroyers, verse 16. Hence this vision represents scenes which have transpired, and are now passing before our eyes. Spiritualism is but a more refined term for Atheism, and multitudes are being drawn into its awful vortex. To deny the Word of God, is virtually to deny the being of a God. Any religious system not founded upon the Word, has its origin in the bottomless pit, and must go into perdition.

No civil government on earth has the Word of God for its basis. All are maintained by the sword; and "he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints."—Rev. 13: 10. The kingdom of the saints is here contrasted with the kingdoms of this world which kill with the sword. If they also kill with the sword, then they must in like manner be killed with the sword, and hence their kingdom perish. The two witnesses cannot mean the saints, or the true church, as many suppose; for the united body of believers is always spoken of as a unit. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ." Rom. 12: 4, 5. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. 12: 13. Hence the two witnesses cannot mean the Jewish church, and the church gathered from the Gentiles under the Christian dispensation. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition . . for to make in himself of twain one new man, so making peace."—Eph. 2: 14. 15. "Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17: 20, 21. This is sufficient to establish the unity of believers, and hence they cannot be represented as two witnesses. Again, "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy (in sackcloth—the famine foretold by Amos 8: 11–13): and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will."—Rev. 11: 5, 6. Such power the Christian church has never had. Indeed they were expressly forbidden to exercise such power, had it been given them. Luke 9: 54, 55,—"Lord, wilt thou that we command fire to come down from heaven, and consume them even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

Having thus proved from the Word of God who the two witnesses are not, I will now endeavor to prove from the same Word who they are. My witness is one who testifies for me against my adversary. Christ said to the unbelieving Jews, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5: 39. These were the Jewish scriptures which testified for Christ against the unbelief of that nation, in which Christ says in the previous verses, "The Father himself hath borne witness of me, and ye have not his word abiding in you." "When Moses had made an end of writing the words of this law in a book, until they were finished, . . . [he] commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31: 24–26. Compare this with Rev. 11: 19, which follows the ascension of the witnesses. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament," or covenant; evidently referring to the ark in which the book of the law was deposited. This seems to explain that the book of the law was a witness against the unbelieving Jews. Christ, foretelling the end of all nations, says, "This gospel of the kingdom shall be preached in all the world for a witness unto, [or against,] all nations; and then shall the end come."—Matt. 24: 14. The gospel would soon have ceased to be preached had it not been written; hence the written gospel is the witness against all nations to whom it is sent, as the book of the law was against the Jews to whom it was given. Compare Rev. 11: 5,—"If any man will hurt them, he must in this manner be killed," with what Christ says of his own written book of Revelation, 22: 18, 19,—"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life (or from the tree of life, margin), and out of the holy city, and from the things that are written in this book." What is here said of the book of Revelation is doubtless true of all scripture which is given by inspiration; and hence if any man will hurt them, the Scriptures, by adding to or taking from them, he must be killed in the manner described at the close of this holy book.

Thus I have endeavored to prove, from the Word alone, that the Law and the Gospel are the two witnesses. They are killed after the sounding of the sixth trumpet, and before the sounding of the seventh. Nothing in the history of the past with which I am acquainted seems to be so exact a fulfillment of the prediction as the destruction of the Bible by infidel France during the short reign of Atheism. Says the historian, "In 1793, the decree passed the French Assembly suppressing the Bible. Just three years after, a resolution was introduced into the Assembly, going to supersede the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up, and passed without a dissenting vote." Thus in just three years and a half, corresponding to the "three days and a half," after the witnesses were killed by the decree under which the Bibles were gathered and burned, they again stood upon their feet; and their extensive circulation since in nearly all languages, and the high estimation in which they are held by the Lord's believing people, explains the figure, "And they ascended up to heaven in a cloud."

In this exposition of the seven seals, I have attached more importance to them than has commonly been done by writers upon the Bible. In the examination of Scripture testimony, my own mind has been enlightened; and if the result shall be the same to my readers, then I have not labored in vain.

J. C. ROGERS.

Grand Rapids, Mich.

"All is Well."

"While o'er life's wide and darkling plain,
Unheeding as we roam,
Through many a path of joy and pain
God leads his children home;
And though sometimes, while in prospect viewed,
The winding way seems dark and rude;
Ah! who the backward scene hath scanned,
But blessed the Father's guiding hand."

The Coming Kingdom.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."—Rev. 11: 15

This is a great event—no less than the final triumph of Christ; the end of the kingdoms of this world, and the introduction of the glorious kingdom of the Savior; the overturning of the power and the dominion of human apostasy, and the transfer of the royalty and the diadem of the earth to Him whose right it is to reign, and of whose dominion there shall be no end.

The relations of this great event to the future destiny of man, and to all our present efforts to spread throughout the world the knowledge of the gospel by which he is to be saved, are immediately apparent. To a consideration of some great facts and principles connected with it, I shall devote the present address:

1. The kingdoms of this world shall become the kingdom of our Lord and of his Christ. They are not so now. They are not only not identical, they are completely separate and opposed. They have no other relations than those which are possible between opposing elements commingling upon the same area of manifestation; occasionally, severally conquering, and severally overcome; and awaiting, in this changing process of development, the final adjudication of their contest, and the conclusive settlement of the victory.

The governments or kingdoms of this world are but the organized dominion of human apostasy from God. They have ruled under the four distinct aspects of Paganism, Mohammedanism, Popery, and Infidelity; but always in opposition to our Lord and his Christ. The will and the word of God have never yet been adopted by men as the rule of earthly authority. Noah looked upon the world as corrupt before God. Abraham, Moses, and Daniel beheld it, in their successive ages, as still wholly apostate. Seven hundred years after the last of these, St. John declared it was everywhere still lying in the wicked one. Eighteen hundred years later, we survey a field vastly more extended, but maintaining the same universal characteristics; and we are, in our turn, compelled to proclaim that the governments of this world are still everywhere apostate from God and his Christ.

His word is, indeed, more or less tolerated as the possession of individuals, as his providence restrains and overrules the hostility of men. His glorious revelation of redeeming love, so dear and precious to the hearts of his chosen people, is suffered in more or less public profession; is sometimes, indeed, protected, in its civil aspect as the chosen and valued property and right of individual men. But not one nation, as a nation, professes to reverence the authority of the Lord of hosts. And one or another of the shapes of human apostasy already mentioned, is everywhere still the garb and symbol, the rule and type of the government of men.

We easily trace the origin and course of human apostasy, as God has himself described it to us. Its combination of individuals, its organization as a combination, make up a painful part of the historic record of the Scripture. Near three thousand years before the Savior's coming, was the first earthly kingdom established. Three other great empires have since succeeded it, occupying the same theatre, ruling on the same field, and marked by the same characteristics. The rebellion against God which organized its dominion on the plain of Shinar, has filled the veins of human ambition, stimulated the lusts of human conquest, and sounded the triumphant shout, "We are the people;" "who is Jehovah, that we should serve him?" in every succeeding generation, and on every successively cultivated soil, to our day. Britain and America, as nations, no more really adopt the Divine authority as the rule of Government, than did Babylon or Persia. The production of God's revealed word as the rule to be adopted for the government of men; the reverent assertion that his law should be the only line of human dominion; the position assumed that human society should be organized and governed for the purpose of spreading his truth, and giving knowledge of his salvation, was far less scorned when Jonah proclaimed its principle in Nineveh, or when Daniel announced its authority in Babylon, than it would be now in the Parliament of Great Britain, or in the Congress of the U. S.

The apostasy of man then ruled upon the plea of open idolatry, with all its earnestness, if with all its crimes. The same apostasy now rules on the more offensive and scornful ground of absolute infidelity, professedly ignoring all religions; conceding that one God, or a hundred gods, must be acknowledged and protected alike, if men shall so please; avowing that the present world is its whole lawful object, and human government has no end beyond the protection of man while he is in it, and in the enjoyment of the material benefits which it presents. Thus God, in his authority, is banished from his own earth, and the kingdoms of this world are, in their absolute profession, not the kingdom of our Lord, and of his Christ.

From the midst of this apostasy of man, God selected a line of grace, a family for himself, a people over whom he would rule, and by whom he would have his authority acknowledged and his name glorified. We may trace this line of grace from Adam downwards. Like a silver stream meandering in stillness through the plains of earth, often concealed by the showy verdure along its banks, and yet marked by the very verdure which itself has created, it springs even from the gate of a Paradise lost, where cherubim were stationed, the symbol of a reconciled and reconciling God. It wanders, and grows as it wanders. Yet in all the early ages of its course, this fifth stream, if I may call it so, seems comparatively small, when contrasted with the four heads of human rebellion, into which the river of original Eden has been divided. Countless millions make up the apostasy from God. The Savior's flock is still a little one in the earth. This selected demonstration of the Divine government among men is clearly marked as we come down to Noah, to Abraham, to Moses, to the time of the Savior's advent in the flesh. Its subjects are the sons of God, the people of God, the election of grace, the Church, the assembly of the living God. To them the promises were given, the revelations were made, the prophecies were uttered. And among them, in its various appointed methods of manifestation, the Divine presence was established and maintained. They were God's property, and God's people, in the midst of an unbelieving world. From Jacob's time, this line of grace was in his family peculiarly, perhaps alone. Whatever there was of true religion, of the knowledge of God, on the earth, was found among them. As a nation, they were organized professedly on Divine authority. Every nation outside of Israel was but a part of the organized apostasy from God. And though all Israel were not of the true Israel, yet among them was the covenant of God, the adoption of his children, the giving of his promises, and the remnant according to the election of grace. In the very organizing of Israel as a people, God had said to them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people; . . . and ye shall be unto me a kingdom of priests, and a holy nation." They were constituted the kingdom of one Lord and of his Christ, abiding for centuries in the earth—a visible kingdom, a manifest kingdom, separate from the kingdoms of this world, and opposed to them in all the principles of their organization, and in the source and the whole arrangement of the authority by which they were governed. They stood in the earth, the witness for God—they only chosen from all the nations of the earth, to know his will, and to receive his law. The Lord their God was their King.

II. Thus have we the two subjective parts of the great contrast before us, and we may trace their separate but parallel course.

"The kingdoms of this world," in the triumphant annunciation of the Apocalypse before us, is a technical expression. It describes the actual dynasties of human government, the powers of the present world; but it describes them in a special relation to previous Scriptural testimony. It is the proclamation of the actual fulfillment of a divine prediction long before recorded for the encouragement and hope of the church of God. The prophet Daniel was appointed to record this complete history of the governments of this outer world, in the seventh century before the Savior's advent. He interpreted the great symbol of the metalic image, which Mede calls "the Great Almanac," and Faber "the Sacred Calendar" of prophecy, as a divine history of four successive kingdoms which were to arise in this world of apostasy, to constitute the whole course of its government, and the grand outline which its passing ages should fill up as they proceeded. The fourth of these kingdoms should close its individual history in a series of divisions which should never again coalesce in one empire under an earthly head. "But in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; a kingdom which shall not be left to other people; but shall break in pieces and consume all these kingdoms, and shall stand forever."

Fifty years later, the same great facts in the history of the world were revealed to the same prophet under another and very different shape of illustration. In the first exhibition, the four successive kingdoms of this world were displayed as the parts of an image in human form, "whose brightness was excellent, and the form thereof was terrible." Its head of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet part of iron and part of clay, were declared to be the illustrations and symbols of these four successive monarchies, as they should arise and manifest themselves in their appointed place, and then pass in their turn away. In the second view of the same facts, these four monarchies were represented as four wild beasts of different form and character, coming up from the stormy sea, accomplishing their designated mission upon the earth, and each, in his turn, destroying the one which had preceded him; the last one destroyed by a new and divine kingdom which should succeed to the ruler of which should be given "dominion and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed."

These four monarchies were to make up the history of man's apostasy. Their succession should include the whole course of earthly government. They should succeed each other upon the same field of manifestation, each absorbing into itself all that had preceded it. They should thus succeed in connection with each other, joined as the separate but connected links of a majestic chain, and depending upon this connection for the transmission and inheritance of the power and dominion which they exercised; and these *four* are the kingdoms of this world, whose dominion is to be superseded and absorbed at last by the kingdom of our Lord and his Christ.

Four such empires of human origin, ruling in apostasy from God, and in rebellion against God, have thus, in a perfect and precise parallel with the prophecy, made up the history of the government of men. They have successively controlled the whole historic world: connected with each other; absorbing each other; transferring the people, the lands, and the dominion of earth from one dynasty to another, [illegible] succession of masters, who have, each in their turn, fulfilled their appointed course, and left the field to the appointed successor to themselves. The fourth empire, in its final divided state, still remains, comprising the present actual condition of civilized men, and waiting for the sounding of that trumpet which shall proclaim with a heavenly voice, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." [illegible] under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." [illegible] ever; and of his kingdom there shall be no end.

Sixteen hundred years before the [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 344. BOSTON, WEDNESDAY, APRIL 30, 1862. VOL. XV. NO. 7.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Thoughts at the Communion Table.

AIR—*Page 122 Christian Lyre.*

Lord, we meet our hearts to cheer
With thoughts of morning light,
Casting off our every fear,
Our sky becometh bright.
Tears of love bedew each eye,
And notes of sadness thrill,
As we look to Thee and cry,
The Master's absent still!

Ah! we see a vacant seat,
Though many throng the board;
Still our number's not complete,
For One is not restored;
And within our midst, we find
A place none else can fill;
Blessed Jesus, sad our mind,
For thou art absent still.

While we speak, and while we sing,
We miss thy charming voice;
Come, our Savior! come, our King!
And bid our hearts rejoice.
Spread thy table far and wide
Upon the better shore;
Bid the hungry, thirsty bride,
Eat and bewail no more.

We will strive with feeble might
To serve thee while we roam,
Cheer us in time's dreary night
With visions of our home.
Sigh we for that joyful day,
As bright as many suns,
When the Lord, in heaven's array,
Shall "serve" his ransomed ones.

M. MATTHEWS.

For the Crisis.

It Hasteth!

Do we, amid the business, the pleasure, and the scheming of this degenerate age, comprehend our true position as christians? Do we know that we are now amid the scenes that are swiftly winding up the present dispensation? Do we comprehend that the kingdom of God is *at* HAND? Do we know that the Judge standeth before the door? Do we *feel* that soon we must see his face in gladness or in woe? Are *we* drunken with the golden cup? Do we sleep and riot as children of the night and of darkness? Are we about our business, or our pleasure, secure as the Sodomites on the morning of their overthrow? Have we settled down like the antediluvians, careless of the warning, and presuming upon the long suffering of God? Do we forget that "judgment now of a long time lingereth not, and damnation slumbereth not?"

Have we fallen from the grandeur of the christian's mission? Have we left the seeking of the lost for paltry disputations, for personal controversies, for hollow compliments, and heartless smooth speaking? Have we got so sure that God will never call *us* to account, that we can make compromises with error and worldliness in the spirit of mere carnal policy? Are all the old anchor-hopes of the church mere whims? Are the foundations but of sand? Do we need to return to the feeding of milk again? Must we teach again to those, who for the time ought themselves to be teachers, what be the principles of the doctrine of Christ? Must we again lay the foundation,—repentance from dead works, faith towards God, the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgment? Must we see all these cast aside, and yet receive those that do it, and bid them God speed, no matter what doctrine they bring? Will it be profitable? Will it pay? Can we make ourselves friends in this way, and prosper in the work and sight of God? Or shall we find our schemes trampled in the dust by the footsteps of providence, and learn that God would have us open, honest, guiltless and sincere?

Do we need alarms to work virtue in us? Cannot we be christians, except when we are sure of our reward or doom at some certain day or date? Or have we principle enough to do right at whatever hazard, and leave the event with God? Can we not stand for God and the right, even though we stand alone? Can we not stand unmoved, even though mocked by foes, backbitten by hypocrites, and sneered at by lukewarm friends? Can we not endure hardness as good soldiers? Can we not rejoice in honest poverty, and even in privation and toil, for the sake of Jesus Christ? Have we forgotten the fountain of sympathy, the source of blessing? Do we know the deep love that dwells in Jesus' brother-heart? Can we not cast our care on him, and leave our foes to spit their fury to the winds? Ah! there is a hiding place for the poor and the oppressed; and when the blast of the terrible ones is as a storm, then God shelters them like a protecting wall. Do we know the secret refuges where Jesus keeps his little ones? Have we learned that the name of the Lord is a strong tower, and that the righteous runneth into it and is safe? Have we ever, when pursued by the violence of foes and the strife of tongues, felt that God came forth to deliver us, and bring us in? Have we ever felt ourselves led by him through the dark labyrinths and the narrow passages, through the straight places and the dungeon-like doors, until at length he had brought us where no foe could find or harm us, and from the turrets and battlements of his strength, bade us to look forth with uplifted heads upon the impotent rage of our enemies beneath?

Do we know where our strength is? Do we know that though we are alone with God, we have more than a majority? Do we often ask ourselves the question, "Who is he that shall harm you if ye be followers of that which is GOOD? Are we sure that they that are for us are more than they that are against us? or do we need to hire or coax all the hosts of Amelek, Egypt and Babylon into our ranks, in order to strengthen our hands? Is *quantity* so much more important than *quality?* Do we know that the day is coming when numbers will not count? Do we understand that before the great white throne no policy, hypocrisy, or subterfuge can avail? Are we aware that majorities there are nothing? that sounding trumpets are there but sounding brass? that every act and word and thought must there be weighed?

"There shall sit the Judge unerring,
No just sentence then deferring."

Do we comprehend that that scene and that day are at hand? Do we hear the distant thunder which portends the coming storm? Do we mark the dire abominations that abuse and wear out the long suffering of God? Do we hear the low mutterings which herald on the earthquake's tramp? Do we know that ten thousand voices of providence and prophecy unite to cry, "The GREAT DAY of the LORD is NEAR; it is NEAR, IT HASTETH GREATLY, even the voice of the day of the Lord; the mighty man shall cry there bitterly"?

It hasteth! Are we ready for that day? It hasteth! Is our work done? It hasteth! Are our treasures and possessions safe from its fires? It hasteth! Are our lamps trimmed and burning? It hasteth! Are we doing all that *we* can, according to the working that worketh in us mightily, to prepare ourselves and others for its solemn grandeurs?

Men of God, awake! The day of God cometh. It hasteth. Let us be ready. Wanderer from God, the judgment storm bursts on the world, and you are far from the fold, on the dark mountains, stumbling in your way. Lost sheep, lo! in earth's dim twilight Jesus the good Shepherd goes *once more* to seek YOU, and bring you home. Will you come? Shall he find you? Shall he bring you home rejoicing, or will you stay till there gathers on your pathway the blackness of eternal night, and till you are lost forever? Shall heaven rejoice over your return, or shall Jesus weeping say: "How *oft* would I have GATHERED you, BUT YE WOULD NOT"?

Man of the world, sinner in darkness and in folly, the day of the Lord cometh! This word must be sounded in your ears. This gospel must be preached in all the world, for a witness unto all nations; then shall the end come. I know you not, I may never see your face. But to-day I bear you this witness. I tell you these things. The kingdom of God is at hand,—it cometh! and Christ shall judge the quick and the dead at his appearing and at his kingdom. I testify this fact to you. God will judge you, will judge me. Pass where you may, you have been warned. To-day I serve this summons upon you. Meet me in the presence of the Lord in peace! Meet me at the right hand of the Judge. Meet me among those who wash their robes in the blood of the Lamb. Will you meet me among the saved in that day? If not, then I bear you witness of the judgment to come, the lake of fire, the second death. May God save you ere that day, and bring us to his kingdom in peace. Amen.

H. L. HASTINGS.

Boston, Mass., April 23, 1862.

PRAYER.—Bowed knees and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living God, will do it, anywhere, or in any place, at any time.—*Dr. Cumming.*

Anger may glance into the breast of a wise man, but rests only in the bosom of fools.

For the Crisis.

The Opening of the Seventh Seal.

NUMBER SEVEN.—*Concluded.*

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."—Rev. 8: 1.

Nothing has thus far been said on Popery, or the little horn of Dan. 7; but all commentators agree that the fifth trumpet gives the rise of Mohammedism, or the little horn of Dan. 8; and the sixth trumpet gives the rise of the Ottoman empire, or the Turkish power, which also carried the Mohammedan religion with their armies. The Mohammedan, therefore, is one of the Gentile powers which shall tread the holy city under foot forty-two months, or 1260 years; and this is the same power of which Daniel is speaking 12: 7. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished": for he had spoken of the Papacy in connection with the Roman power in the previous chapter; "and at the time of the end" of that power as a universal monarchy, verse 40, "the king of the south shall push at him":—Mohammed with his armies of Saracens or Arabians; and the king of the north, or the Turks, follow, and utterly subvert the eastern empire, which had now become one of the two horns of the Papacy. Rev. 13: 11,—"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." By the two horns as a lamb must be meant the eastern and western divisions of the Roman empire which were given to the Pope who ruled by authority professedly derived from Christ the Lamb. But the Revelator did not touch upon Popery, or the pale horse, until he had finished the vision of Mohammedism, or the black horse. The two witnesses prophesied in sackcloth during the reign of both these powers; "And when they shall have finished their testimony, (in sackcloth,) the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." 11: 7. This beast has its origin in the bottomless pit from whence Mohammedism arose, 9: 1, 2, a religion utterly destitute of any foundation in truth; and hence the bottomless pit may represent the origin of any similar system, and will emphatically apply to Atheism, or Polytheism. The secular Roman empire is represented as a beast rising out of the sea, 13: 1, and Dan. 7: 2, 3; Papal Rome, as a beast coming up out of the earth, having two horns like a lamb, verse 11; and as a little horn coming up among the ten, Dan. 7: 8, in which was a mouth speaking great things. To the secular Roman beast was given a mouth speaking great things and blasphemies, verse 5, in addition to the mouth as of a lion which the beast previously had, verse 2. This additional mouth, I think, was Popery engrafted into the secular Roman empire; and hence the forty-two months of his continuance, or making war (margin), refer to the Papacy, which, conjointly with Mohammedism tread the holy city under foot, it being sometimes under the dominion of one, sometimes under the other; these two being rival powers striving for the mastery of Jerusalem and the holy land, as the long and bloody Crusades will testify.

When secular Rome constituted the Pope "universal bishop," over both its eastern and western divisions, he, or Popery, became a beast coming up out of the Roman earth, having two horns like a lamb. Some have supposed the two horns to represent both his civil and ecclesiastical power; but both horns were like a lamb, and therefore cannot represent different things: but they may represent two divisions of the same government, just as the ten horns represent ten divisions of the Roman government, or rule over so many States or kingdoms. Rev. 17: 12, 18. This beast of Rev. 17, I think, is the old Roman polytheistical beast revived under the name of Atheism; for the belief in a plurality of gods is equivalent to a belief in no God. Both originate in a bottomless pit. "The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition," verse 8. This is the same beast that kills the two witnesses. This vision represents the "judgment," not the reign of the woman, "MYSTERY, BABYLON THE GREAT," verses 1–5. The ten horns of this beast are not her supporters, but her destroyers, verse 16. Hence this vision represents scenes which have transpired, and are now passing before our eyes. Spiritualism is but a more refined term for Atheism, and multitudes are being drawn into its awful vortex. To deny the Word of God, is virtually to deny the being of a God. Any religious system not founded upon the Word, has its origin in the bottomless pit, and must go into perdition.

No civil government on earth has the Word of God for its basis. All are maintained by the sword; and "he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints."—Rev. 13: 10. The kingdom of the saints is here contrasted with the kingdoms of this world which kill with the sword. If they also kill with the sword, then they must in like manner be killed with the sword, and hence their kingdom perish. The two witnesses cannot mean the saints, or the true church, as many suppose; for the united body of believers is always spoken of as a unit. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ." Rom. 12: 4, 5. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. 12: 13. Hence the two witnesses cannot mean the Jewish church, and the church gathered from the Gentiles under the Christian dispensation. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition . . for to make in himself of twain one new man, so making peace."—Eph. 2: 14, 15. "Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17: 20, 21. This is sufficient to establish the unity of believers, and hence they cannot be represented as two witnesses. Again, "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy (in sackcloth—the famine foretold by Amos 8: 11–13): and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will."—Rev. 11: 5, 6. Such power the Christian church has never had. Indeed they were expressly forbidden to exercise such power, had it been given them. Luke 9: 54, 55,—"Lord, wilt thou that we command fire to come down from heaven, and consume them even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

Having thus proved from the Word of God who the two witnesses are not, I will now endeavor to prove from the same Word who they are. My witness is one who testifies for me against my adversary. Christ said to the unbelieving Jews, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5: 39. These were the Jewish scriptures which testified for Christ against the unbelief of that nation, in which Christ says in the previous verses, "The Father himself hath borne witness of me, and ye have not his word abiding in you." "When Moses had made an end of writing the words of this law in a book, until they were finished, . . [he] commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31: 24–26. Compare this with Rev. 11: 19, which follows the ascension of the witnesses. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament," or covenant; evidently referring to the ark in which the book of the law was deposited. This seems to explain that the book of the law was a witness against the unbelieving Jews. Christ, foretelling the end of all nations, says, "This gospel of the kingdom shall be preached in all the world for a witness unto, [or against,] all nations; and then shall the end come."—Matt. 24: 14. The gospel would soon have ceased to be preached had it not been written; hence the written gospel is the witness against all nations to whom it is sent, as the book of the law was against the Jews to whom it was given. Compare Rev. 11: 5,—"If any man will hurt them, he must in this manner be killed," with what Christ says of his own written book of Revelation, 22: 18, 19,—"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life (or from the tree of life, margin), and out of the holy city, and from the things that are written in this book." What is here said of the book of Revelation is doubtless true of all scripture which is given by inspiration; and hence if any man will hurt them, the Scriptures, by adding to or taking from them, he must be killed in the manner described at the close of this holy book.

Thus I have endeavored to prove, from the Word alone, that the Law and the Gospel are the two witnesses. They are killed after the sounding of the sixth trumpet, and before the sounding of the seventh. Nothing in the history of the past with which I am acquainted seems to be so exact a fulfillment of the prediction as the destruction of the Bible by infidel France during the short reign of Atheism. Says the historian, "In 1793, the decree passed the French Assembly suppressing the Bible. Just three years after, a resolution was introduced into the Assembly, going to supersede the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up, and passed without a dissenting vote." Thus in just three years and a half, corresponding to the "three days and a half," after the witnesses were killed by the decree under which the Bibles were gathered and burned, they again stood upon their feet; and their extensive circulation since in nearly all languages, and the high estimation in which they are held by the Lord's believing people, explains the figure, "And they ascended up to heaven in a cloud."

In this exposition of the seven seals, I have attached more importance to them than has commonly been done by writers upon the Bible. In the examination of Scripture testimony, my own mind has been enlightened; and if the result shall be the same to my readers, then I have not labored in vain.

J. C. ROGERS.

Grand Rapids, Mich.

"All is Well."

"While o'er life's wide and darkling plain,
Unheeding as we roam,
Through many a path of joy and pain
God leads his children home;
And though sometimes, while in prospect viewed,
The winding way seems dark and rude,
Ah! who the backward scene hath scanned,
But blessed the Father's guiding hand."

The Coming Kingdom.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."—REV. 11: 15.

This is a great event—no less than the final triumph of Christ; the end of the kingdoms of this world, and the introduction of the glorious kingdom of the Savior; the overturning of the power and the dominion of human apostasy, and the transfer of the royalty and the diadem of the earth to Him whose right it is to reign, and of whose dominion there shall be no end.

The relations of this great event to the future destiny of man, and to all our present efforts to spread throughout the world the knowledge of the gospel by which he is to be saved, are immediately apparent. To a consideration of some great facts and principles connected with it, I shall devote the present address:

1. The kingdoms of this world shall become the kingdom of our Lord and of his Christ. They are not so now. They are not only not identical, they are completely separate and opposed. They have no other relations than those which are possible between opposing elements commingling upon the same area of manifestation; occasionally, severally conquering, and severally overcome; and awaiting, in this changing process of development, the final adjudication of their contest, and the conclusive settlement of the victory.

The governments or kingdoms of this world are but the organized dominion of human apostasy from God. They have ruled under the four distinct aspects of Paganism, Mohammedanism, Popery, and Infidelity; but always in opposition to our Lord and his Christ. The will and the word of God have never yet been adopted by men as the rule of earthly authority. Noah looked upon the world as corrupt before God. Abraham, Moses, and Daniel beheld it, in their successive ages, as still wholly apostate. Seven hundred years after the last of these, St. John declared it was everywhere still lying in the wicked one. Eighteen hundred years later, we survey a field vastly more extended, but maintaining the same universal characteristics; and we are, in our turn, compelled to proclaim that the governments of this world are still everywhere apostate from God and his Christ.

His word is, indeed, more or less tolerated as the possession of individuals, as his providence restrains and overrules the hostility of men. His glorious revelation of redeeming love, so dear and precious to the hearts of his chosen people, is suffered in more or less public profession; is sometimes, indeed, protected, in its civil aspect as the chosen and valued property and right of individual men. But not one nation, as a nation, professes to reverence the authority of the Lord of hosts. And one or another of the shapes of human apostasy already mentioned, is everywhere still the garb and symbol, the rule and type of the government of men.

We easily trace the origin and course of human apostasy, as God has himself described it to us. Its combination of individuals, its organization as a combination, make up a painful part of the historic record of the Scripture. Near three thousand years before the Savior's coming, was the first earthly kingdom established. Three other great empires have since succeeded it, occupying the same theatre, ruling on the same field, and marked by the same characteristics. The rebellion against God which organized its dominion on the plain of Shinar, has filled the veins of human ambition, stimulated the lusts of human conquest, and sounded the triumphant shout, "We are the people;" "who is Jehovah, that we should serve him?" in every succeeding generation, and on every successively cultivated soil, to our day. Britain and America, as nations, no more really adopt the Divine authority as the rule of Government, than did Babylon or Persia. The production of God's revealed word as the rule to be adopted for the government of men; the reverent assertion that his law should be the only line of human dominion; the position assumed that human society should be organized and governed for the purpose of spreading his truth, and giving knowledge of his salvation, was far less scorned when Jonah proclaimed its principle in Nineveh, or when Daniel announced its authority in Babylon, than it would be now in the Parliament of Great Britain, or in the Congress of the U. S.

The apostasy of man then ruled upon the plea of open idolatry, with all its earnestness, if with all its crimes. The same apostasy now rules on the more offensive and scornful ground of absolute infidelity, professedly ignoring all religions; conceding that one God, or a hundred gods, must be acknowledged and protected alike, if men shall so please; avowing that the present world is its whole lawful object, and human government has no end beyond the protection of man while he is in it, and in the enjoyment of the material benefits which it presents. Thus God, in his authority, is banished from his own earth, and the kingdoms of this world are, in their absolute profession, not the kingdom of our Lord, and of his Christ.

From the midst of this apostasy of man, God selected a line of grace, a family for himself, a people over whom he would rule, and by whom he would have his authority acknowledged and his name glorified. We may trace this line of grace from Adam downwards. Like a silver stream meandering in stillness through the plains of earth, often concealed by the showy verdure along its banks, and yet marked by the very verdure which itself has created, it springs even from the gate of a Paradise lost, where cherubim were stationed, the symbol of a reconciled and reconciling God. It wanders, and grows as it wanders. Yet in all the early ages of its course, this fifth stream, if I may call it so, seems comparatively small, when contrasted with the four heads of human rebellion, into which the river of original Eden has been divided. Countless millions make up the apostasy from God. The Savior's flock is still a little one in the earth. This selected demonstration of the Divine government among men is clearly marked as we come down to Noah, to Abraham, to Moses, to the time of the Savior's advent in the flesh. Its subjects are the sons of God, the people of God, the election of grace, the Church, the assembly of the living God. To them the promises were given, the revelations were made, the prophecies were uttered. And among them, in its various appointed methods of manifestation, the Divine presence was established and maintained. They were God's property, and God's people, in the midst of an unbelieving world. From Jacob's time, this line of grace was in his family peculiarly, perhaps alone. Whatever there was of true religion, of the knowledge of God, on the earth, was found among them. As a nation, they were organized professedly on Divine authority. Every nation outside of Israel was but a part of the organized apostasy from God. And though all Israel were not of the true Israel, yet among them was the covenant of God, the adoption of his children, the giving of his promises, and the remnant according to the election of grace. In the very organizing of Israel as a people, God had said to them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people; . . . and ye shall be unto me a kingdom of priests, and a holy nation." They were constituted the kingdom of one Lord and of his Christ, abiding for centuries in the earth—a visible kingdom, a manifest kingdom, separate from the kingdoms of this world, and opposed to them in all the principles of their organization, and in the source and the whole arrangement of the authority by which they were governed. They stood in the earth, the witness for God—they only chosen from all the nations of the earth, to know his will, and to receive his law. The Lord their God was their King.

II. Thus have we the two subjective parts of the great contrast before us, and we may trace their separate but parallel course.

"The kingdoms of this world," in the triumphant annunciation of the Apocalypse before us, is a technical expression. It describes the actual dynasties of human government, the powers of the present world; but it describes them in a special relation to previous Scriptural testimony. It is the proclamation of the actual fulfillment of a divine prediction long before recorded for the encouragement and hope of the church of God. The prophet Daniel was appointed to record this complete history of the governments of this outer world, in the seventh century before the Savior's advent. He interpreted the great symbol of the metalic image, which Mede calls "the Great Almanac," and Faber "the Sacred Calendar" of prophecy, as a divine history of four successive kingdoms which were to arise in this world of apostasy, to constitute the whole course of its government, and the grand outline which its passing ages should fill up as they proceeded. The fourth of these kingdoms should close its individual history in a series of divisions which should never again coalesce in one empire under an earthly head. "But in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; a kingdom which shall not be left to other people; but shall break in pieces and consume all these kingdoms, and shall stand forever."

Fifty years later, the same great facts in the history of the world were revealed to the same prophet under another and very different shape of illustration. In the first exhibition, the four successive kingdoms of this world were displayed as the parts of an image in human form, "whose brightness was excellent, and the form thereof was terrible." Its head of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet part of iron and part of clay, were declared to be the illustrations and symbols of these four successive monarchies, as they should arise and manifest themselves in their appointed place, and then pass in their turn away. In the second view of the same facts, these four monarchies were represented as four wild beasts of different form and character, coming up from the stormy sea, accomplishing their designated mission upon the earth, and each, in his turn, destroying the one which had preceded him; the last one destroyed by a new and divine kingdom which should succeed to the ruler of which should be given "dominion and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed."

These four monarchies were to make up the history of man's apostasy. Their succession should include the whole course of earthly government. They should succeed each other upon the same field of manifestation, each absorbing into itself all that had preceded it. They should thus succeed in connection with each other, joined as the separate but connected links of a majestic chain, and depending upon this connection for the transmission and inheritance of the power and dominion which they exercised; and these *four* are the kingdoms of this world, whose dominion is to be superseded and absorbed at last by the kingdom of our Lord and his Christ.

Four such empires of human origin, ruling in apostasy from God, and in rebellion against God, have thus, in a perfect and precise parallel with the prophecy, made up the history of the government of men. They have successively controlled the whole historic world; connected with each other; absorbing each other; transferring the people, the lands, and the dominion of earth from one dynasty to another, in a succession of masters, who have, each in their turn, fulfilled their appointed course, and left the field to the appointed [illegible] to themselves. The fourth empire, in its final divided state, still remains, comprising the present actual condition of civilized men, and waiting for the sounding of that trumpet which shall proclaim with a heavenly voice, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." And we wait, until, having received his kingdom, he shall return to reign for ever; and of his kingdom there shall be no end.

Sixteen hundred years before the [illegible]

of Daniel, the first great empire of man's apostasy arose, which culminated as the "head of gold" in Nebuchadnezzar. During Daniel's life, Cyrus overthrew this first kingdom, and established the second, the Persian, "the breast of silver," in its place. Within three hundred years afterwards, Alexander took the city of Babylon, overthrew the Persian empire, and set up the Grecian, "the thighs of brass," over the same nations, and upon the same field. In three hundred years more, Augustus established, as "the legs of iron," the empire of Rome, which grasped within its bounds all the territories and all the nations that had known and yielded to the previous dominions. These have made the four kingdoms of this world. A fifth, to reconstruct and combine again the divided elements of the last, and eventually set up a universal earthly throne, has been the bait of ambition to many of the mighty ones of earth since. But there the completed record still remains, and the fifth monarchy is yet to be revealed.

This appointed succession made up the prophetic almanac of Scripture, and this succession human testimony has remarkably confirmed. The famous astronomer Ptolemy, who lived one hundred and forty years after Christ, seven hundred and forty-five years after Daniel, constructed a chronology of the reigns before his time; and his continuous arrangement is the same as Daniel's. He describes a succession of four great monarchies as reigning over the same empire, making the Persian Cyrus the immediate successor of Belshazzar, the Grecian Alexander the successor of Darius, the Roman Augustus the successor of Cleopatra, as in the same line, and in a continuous dominion, with no reference to their previous government in their separate States. It is an unbroken line from Nebuchadnezzar to Augustus Cæsar. This, Daniel said, should be the fact of human history. This, Ptolemy says, had been the fact, as recorded in his day. The prophet and the astronomer combine to give the history of an unbroken imperial rule under four successive dynasties, as the history of the government of man.

(Concluded next week.)

For the Crisis.

"Prove all things."

"And the foolish said unto the wise, Give us of your oil, for our lamps are gone out."—Matt. 25 : 8.

We have, from the pen of the Apostle, that "Scripture is given by inspiration of God."—2 Tim. 3 : 16. David says, "Thy word is a *lamp* unto my feet, and a light unto my path."—Ps. 119 : 105. Now if the Word is the lamp, and the light it now gives was first produced by the Holy Spirit, is it not the Holy Spirit that must feed it and keep it burning? Then those virgins that lacked oil are those that once had the Spirit of the Lord, but have grieved it away by their unbelief, or by some other means, and when it is all too late, seek to regain it. Now God has declared that "according to the days of thy coming out of the land of Egypt will I show marvellous things."—Micah 7 : 14. How was it there? Did not the magicians' rods imitate those miracles done by Aaron's rod, by turning into blood the waters, and by producing frogs, flies, lice, etc.? What was the effect? Did it not harden the heart of Pharaoh, by causing him to disbelieve that God had spoken to Moses; because these same things could be done by others? Exodus 7. Has the enemy lost any of his subtlety in these last days? And when God is clothing his chosen ones with the spirit and power of Elijah, shall we look for the enemy in the background? Will he not accomplish strange things in imitation of the "diversities of operations" of the Spirit of God, causing many to stumble? Dear Bros. and Srs., I beseech of you, do not attribute to Beelzebub those things which are done by the power of God. You certainly have a right to "prove all things," and to cast away all that is not in harmony with the inspired Word; but in so doing be careful that roots of bitterness do not spring up and push you off the track, by causing you to class all these things together, rejecting the whole, and you finally be found, with lamps to be sure, but no oil, when the Bridegroom comes.

LAURA ANN WHEELER.

Hawley, Mass.

For the Crisis.

Inquiry.

Please inform me whether you have any subscribers to the Crisis in the counties of Washington, Fondulac, or Ozaukee, of this State, beside myself. Such information would help me *very* much in hunting up the scattered flock. Yours in the *gospel* hope. W. WENDELL.

Beltsville, Washington Co., Wis.

We believe there are several, who it is hoped will communicate with Elder Wendell.—M.

"THESSALONICA; OR, THE MODEL CHURCH."—The wife of a preacher writes:

"I want to thank you for 'Thessolonica.' Mr. B. received it at D——, and read it through before laying it down. He says it is one of the best works he ever saw, and he continues to read it, sometimes to others and sometimes to me when I am busy. I am anticipating a rich treat, but . . . I have only had time to read here and there an eloquent extract at H.'s special request."

For sale at the Crisis office. Paper covers, 38 cents.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 30, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—C.

Diary Notes.

Thursday, April 3d, we commenced meeting in Plainville, Ct. This is a pleasant village, situated at the junction of the Providence and Fishkill R. R. with the one from New Haven to Northampton. Another R. R. leads from P. to Collinsville. For a few years, Bro. and Sr. Geo. Morgan have resided in this place, and have kept a light burning to cheer the pilgrims who who might pass that way on their journey to the better land. Recently, the Lord has been doing a good work in P., and Bro. Morgan has now several noble souls to sympathize with him, who have just embraced the blessed hope of the gospel. We have rarely seen a company of christians who were in a better condition than those in Plainville. Several of them have been members of other churches. The change produced in their feelings when they saw and embraced the new light from the Bible, was nearly equal to the one at their conversion.

Like others who have their eyes opened to see the "blessed hope," they wonder how they could have been so blinded as not to have seen it before. They feel like prisoners let out of a dark dungeon, and are now rejoicing in the light, resolved, in the strength of the Lord, to be imprisoned no more in the darkness and gloom caused by believing the theological fables of these last days.

Our meetings increased in interest to their close, on April 6th, when two more were buried with Christ in baptism. In the evening of the Lord's day, we had an interesting time in commemorating the sufferings and death of our Savior, while surrounding the table of the Lord. We have since heard from them, and learn that new ones are becoming interested and taking a part in the meetings, and that all are pressing forward for the prize at the end of the christian race.

Tuesday evening, April 8th, we had a meeting in West Winsted, where we formerly lived. There is a good company in this place, who are determined, by the help of the Lord, to be heirs of the coming kingdom. Their hearts are fixed; they have counted the cost, and are willing to pay the price.

Wednesday evening, 9th, we commenced meetings in Bristol Ct., and continued till the 16th. The company of christian pilgrims in this place, who love the appearing of Jesus, has been greatly reduced by removals and death since we were here in 1857; but there is a goodly number of faithful ones left, who stand firmly for the right, and are shining lights in the vineyard of the Lord.

Lord's day, 13th, several came in from other towns, and we had a heavenly season in our love-feast, and other exercises of the day. Some of those who have been long in the service of the Lord, remarked that they had not been in so good a meeting for years. The Spirit of the Lord was truly with us to administer sweet comfort to the weary saints, who have been warring against the wiles of Satan. The day will be remembered with delight by those who shared in its holy joys.

While in B., we called on Bro. Ralph Williams, who is very feeble. His friends, as well as himself, entertain strong fears that he may never be any better. It has been some time since he has been able to preach, and he is now confined to his house, and suffering much pain.

On our return home, we spent Lord's day, April 20th, at Danielsonville, where we found the church in a healthy state, but mourning over the departure of our dear brother H. F. Carpenter, who has just moved to Poultney, Vt., to be the pastor of the church in that place. The consistent christian life of Bro. C. and his sound preaching, have produced very happy results in D. Many can thank the Lord he ever came there, and are resolved to meet him in the coming kingdom.

Bro. D. A. Jones, a skillful dentist, who formerly resided here, has returned again to make a home in D. For the last year he has been traveling as evangelist in Maine, where his labors have been highly appreciated and blessed; but on account of sickness in his family, he felt it duty to return to Ct., where we trust he will continue to sound an alarm to a sinful world. He is a faithful and consistent christian. It was through his influence that meetings were first held in this place.

In compliance with the request of many friends in D. and vicinity, he intends to devote a portion of his spare time to the dental profession. Those who wish good work of this kind will do well to give him a call.

YOUR NAME.—What of it? Please put it at the end of your articles. Let the people see one paper in which *all* the writers have the moral courage to sign their full names. It will add new interest to our paper.—C.

To Sister J. N.

DEAR SISTER:—In compliance with your request for "a few words of advice and consolation through the Crisis," we would say, that anything we can do to assist you in securing eternal life will be performed most cheerfully. You say your "mind has been shrouded in darkness for months. I am filled with fear and horrible forebodings, and tempted on every side." You also remark that your "heart's desire and *daily* prayer to God is, that he would cleanse you from *all unrighteousness*."

The first thing we would advise is to look over the past, and ask the Lord to show you where you have done wrong; and if you discover any unholy deeds, or where you was actuated by wrong motives, or manifested wrong feelings towards any one, confess and forsake them at *once*, and then look to the Lord for *pardon*, who will delight to forgive. Instead of asking him to "cleanse you from all unrighteousness," as the *first* work, remember we must "confess our sins" and forsake them, before we can be forgiven. The apostle says:—"Let us cleanse *ourselves* from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."—1 Cor. 7 : 1. Again, James says:—"Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." Instead of waiting for the *Lord* to humble us, as he did Pharaoh, and the Jews, the apostle says:—"Humble *yourselves* in the sight of the Lord, and he shall lift you up."—James 4 : 8. 10. Again:—"Every man that hath this hope in him, purifieth *himself*, even as he is pure."—1 John 3 : 3. These scriptures show that it is *our* work to *reform*, and then the Lord will forgive.

Dear Sister, it may be you have been impatient, or allowed a feeling of "variance" towards some one; or, on the contrary, have been indulging in light and trifling conversation, or spending your spare moments in reading novels, and thus neglected the Bible; or indulged in evil imaginations, which are an "abomination" in the sight of the Lord; or, you may have spoken evil of some one, and thus grieved the Spirit of the Lord. Make a *thorough* examination of the past, asking the Lord to show you what you have done, said, or thought, that was not right; and when he shows it to you, as he most certainly will if you come to him in sincerity, confess and forsake it at *once*, and pardon is *sure*.

But suppose you do not see any thing that you have *done* that is particularly wrong; then look again, and see if you have not *neglected* some duty. Many get into darkness in consequence of not doing any thing in the vineyard of the Lord. It is only the *working class* that are approved of God. We mistrust that your difficulty lies in this direction; if so, improve the first opportunity to *do* something for Jesus, by visiting the poor, the sick, and exhorting the careless to reform; and be assured you will be comforted, and the bright witness will return. When we cease laboring for the Lord, we wither like branches cut off from trees. We are living in times when every christian should be very actively engaged in efforts to arouse a sleeping world and church, exhorting them to prepare for the coming of Christ.

Dear Sister, if you will enter into this work according to your ability, God will bless you most gloriously, and fill you with peace and joy that passeth all understanding. This day give up all to Jesus for ever, and then he is yours and you are his eternally. Do not hesitate. Let it be done *now*. Will you consent? If so, Jesus will embrace you most affectionately, and angels will rejoice at the sight.—C.

DRYING UP.—The affairs of Pope Pius IX. are in a sad condition, and continually growing worse, with no prospect that they will ever be any better. The future must look dark to him. The streams of prosperity are "drying up" that once flowed so freely into Rome. Perhaps we may more properly say they are already *dried up*. The following item shows which way the wind blows:—C.

"It is said that the Pope's government is destroying a great mass of secret documents. Imagine the interesting materials which will be lost, and consider what such a transaction indicates. Careful old ladies clean up before moving."

The War.

April 12th, 1861, Fort Sumter was attacked by the Southern Confederation, which opened the active warfare. The year since then has been a bloody one for our nation, but the coming one bids fair to be much more so. It is evident that the South had but a faint idea of what was before them, having formed a very erroneous idea of the strength of the North. The war spirit is now so high that there is no hope of any compromise. "Liberty or death" is the watchword on both sides. The struggle is one of terrible aspects and consequences to our entire country.

The following is an extract from a private letter, dated Macon City, Mo., April 5th, and shows the state of feeling in that section:—C.

"The traitors have already recommenced their atrocities upon Union men. They are shooting them down on all sides. Six were shot up near Edina last week. I was acquainted with some of them. One was a school-fellow named Norcross, and your city was his native place. He was one of the finest men Knox county could produce. Not only at Edina, but in all sections of the country the traitors are committing the same inhuman deeds. There is certainly something wrong with the Government, for we can do nothing with the traitors. Our officers allow us only to take prisoners and bring them to headquarters, where they take the oath of allegiance and are let go again. That only makes things worse, for they go home and act worse than before we took them. My motto is, shoot them down where they are found. The Union men of this country will take the thing into their own hands before long, and then will commence the war of extermination. From present appearances, I think the secesh programme will be to raise an insurrection on some certain night, and kill all they can lay their hands on before the troops can interfere."

"Prepare War."

There has been no period in the world's history when there were such great preparations for war among all nations as at the present time; and still the work is increasing, with no prospect of abatement or peace. It is evident that the worst is yet to come. When the war clouds begin to pour down their fury on the Old World, we may expect to understand what is meant by angry nations. By exerting every nerve, they will only be prepared for the terrible onset; and even then, they will need to adopt the proclamation of Gov. Shorter, of Alabama, issued March 1st, 1862, in which he says:—C.

"Let every man do something towards arming our troops, if he cannot go to the battle field. Turn your shops into laboratories for the manufacture of arms and munitions of war. Send me thousands of shot guns and rifles, bowie knives and pikes . . . Let the entire resources and energies of the people be devoted to the one great purpose of war—war, stern and unrelenting—war to the knife."

A VALUABLE WORK.—Dr. Andrew Stone, of the Troy Lung and Hygienic Institute, has issued a tract showing the cause of the premature decay of American youth, which *ought to be in the hands of every young person in America*. Every parent should see that their children have a copy of this work. Price five cents, postage one cent. For sale at the Crisis office, and by Dr. A. Stone, 96 Fifth street, Troy, N. Y. When you order it, you call it "Dr. Stone's work."—C.

ATLANTIC TELEGRAPH.—There is a strong probability that the eastern and western continents will soon be connected by telegraphic wires. The English and Americans have been negotiating together on the subject, and it is said they have come to satisfactory conclusions, and intend to carry the matter to a successful termination.—C.

Our "Slanderous" Statement Corrected.

In our notice of the late conference of Second Adventists in this city, we remarked, "Eld. Storrs preached on his peculiar views concerning the wicked dead, who, with their offspring, he thinks will not be included in the resurrection." All this was made in good faith; but what was our surprise upon learning that our statement *concerning the infants of unbelievers* was a "slanderous statement,"—"an unjustifiable attempt to heap reproach" on a venerable minister of the gospel.

Had these charges come from some "violent priestly" bigot, we should have deemed them worthy of no more than the briefest correction. But coming from one for whom personally we never had any other than the most profound feeling of respect, we feel it our pleasure to give this full notice of the facts, as well as to say to our readers that our statement was evidently a mistaken one. We are now told that at the time referred to, Eld. Storrs informed the congregation that, "As an *opinion* he held that the children of believers would share with their parents in the future life and glory. As to the children of unbelievers, he expressed no opinion, but left them to the disposal of the wisdom of God."

But a word to our readers as an apology for what on our part was so gross a mistake; and as an assurance to all that it is no part of our policy to either "heap reproach on" or "slander" anybody.

1st. We were not present when the aforesaid "opinion" was expressed; but received some account of it from honest brethren, who evidently considered the "opinion" to be stated in such form, that (unjustifiably of course) they took it for granted Eld. S. did not believe the infants of unbelievers would be raised from the dead, and so reported it to us.

2nd. We have been made quite sensible, both by report and letter, of the effort of some holding Eld. S.'s general views, to prove from the Scriptures that the deceased infants of believing parents would have part in "the future life." Claiming to be pre-eminently "a Bible people," we supposed we were justified in understanding them to believe that the offspring of the wicked would not be included in the resurrection, inasmuch as it is claimed by these preachers that *there is no Scripture supporting such a faith*.

3d. But more than all this, our idea of it might be inferred from the statement made in the *Bible Examiner* in regard to this point some years since by Eld. S., while referring to a writer who denied the resurrection of the wicked. At all events, we never dreamed, and do not yet believe, the author intended "an unjustifiable attempt to heap reproach" or "slander" on his opponent. We quote *verbatim et literatim*.

Elder Storrs says:—

"We have no intention of spending our time for a year and a half in discussing so fruitless a topic, and one which we are clearly satisfied is *opposed both to the spirit and the letter of the Bible*. If any man can give us as plain a text that men are immortal by creation as we have that—'ALL that are in the graves***SHALL COME FORTH,***they that have done good***AND *they that have* DONE EVIL,' then we will confess our error in ever having preached or printed the 'Six Sermons.' Here we leave the topic of the non-resurrection of wicked men, and little children; for, the theory we oppose denies the resurrection of *infants, except* POSSIBLY *the infants of believers*. According to it, there is a bare *possibility*—nothing more—that our sleeping children 'shall come again from the land of the enemy;' and it is quite *uncertain* whether, to them, *Jesus is 'the resurrection and the life.'*

The method of interpreting scripture on which this theory depends unsettles all faith in the Bible, and saps the foundation of Christianity. Prophetic scripture is made, by it, to speak of events past at the time. Because the Prophets speak as if God had *already done* what he will finally do, it is inferred there shall be no resurrection of the wicked. For example, the Psalmist says—'*Thou hast* destroyed all them that go astray from thee'—W. says, 'there is no intimation of a resurrection*** for the characters are utterly consumed and *destroyed*.'

The question here all turns on *time*. *When* are 'all that go astray destroyed?' If he is correct in his theory, David lived in a *happy time*; all the wicked *had been* destroyed—not one was *then* left; for David says—'Thou HAST' done it;—not, thou *wilt* do it. Thus the truth of God is turned into a fable, and christianity is a falsehood. Do you ask how so? We answer—Several centuries before the birth of Jesus of Nazareth, Isaiah said, 'Unto us a child is born ***the government shall be upon his shoulder,' &c. Now, says the Jew, 'It is plain the Messiah was born long before Jesus of Nazareth; Jesus cannot therefore be the Messiah of God.' Again, the same prophet said of Messiah, seven hundred years before the birth of Jesus, 'He is despised*** we DID esteem him smitten of God***with his stripes we ARE healed***the Lord HATH LAID on him the iniquity of us all***he WAS oppressed,' &c. Hence, it is as plain a matter of fact, to a Jew, that Jesus cannot be the Messiah, as it is to the author of '*Anastasis*' that the wicked will have no resurrection from such *texts* as that in which David said—'Thou *hast* destroyed all them that go astray from thee.' And we think the argument of the Jew is as well founded and as forcible as that of him who contends there is no resurrection of the wicked because their future and final destruction is spoken of as already past. To us it seems clear that 'blindness in part has happened to' the authors of such interpretations. 'God calls things that be not as though they were' on account of the certainty of the accomplishment of his purposes; thus he said—'I have made thee a father of many nations,' when as yet he had no child. This principle understood and applied subverts all the fine spun theory of no-resurrection of the wicked, and shows that what is spoken on the subject of their being destroyed, and not rising, in the various texts relied upon, to support the Pharisaic doctrine of the non-resurrection of the wicked, relate to their final destruction *after* the 'judgment of the great day,' unto which the wicked are 'RESERVED;' when, as Job says—'The wicked SHALL BE BROUGHT FORTH *to the day of wrath*;' and he affirms, they are 'RESERVED *unto* THE DAY OF DESTRUCTION;' Job 21 : 30; and Jesus Christ says, they '*shall come forth from the graves*' to condemnation or 'damnation;' after which, the testimony of John the apostle is, they shall be 'cast into the lake of fire;' surely that is '*the day* of destruction.' Let men beware of deluding their souls with the vain fancy that they will lie in their graves in a state of insensibility to the judgment and the awful execution of the sentence that is to follow: vain hope: *strong delusion*.

We have called the doctrine of the non-resurrection of the wicked '*a Pharasaic doctrine*.' Our authority for this assertion is Josephus and the 'Cyclopedia of Biblical Literature, by John Kitto, D. D., F. S. A.,' an English work of great research. The Pharisees maintained that those who had 'lived virtuously,' and they 'ONLY, have power to *revive and live again*.' This fact is worthy of serious attention, as the advocates of the non-resurrection of the wicked, who have recently come up, try hard not only to destroy the force of Christ's words, John 5 : 28, 29, but to make Paul's words, Acts 24 : 14, to mean, only, that the Pharisees *allowed* there would be a resurrection of the just and unjust, while the apostle did not. The truth is, the Pharisees 'allowed' there would 'be a resurrection of the dead,' but *denied* that it embraced the '*unjust*.' Paul affirms his *expectation*—for that is all the Greek word *elpida*, translated *hope* in this text, necessarily means—'that there shall be a resurrection of the dead BOTH of the just AND *of the unjust*;' thus agreeing with the testimony of Jesus, that '*all* in the graves shall come forth—good and evil;' and the 'two witnesses' strike down the Pharisaic doctrine of the just *only* being raised from the dead.

We have said much more than we intended when we commenced this notice; and we have done so, that all might understand that we have no fear to meet all that can be said however *subtle* the argument may be managed. A Jew called on us, not long since, to prove to us from the scriptures that it was impossible that Jesus could be the Messiah; and his argument was full as strong as the argument by which it is attempted to establish a limited resurrection; and, as we have before remarked, they both have *one principle* in interpreting the scriptures."—*Bible Examiner*, Vol. V, pp. 43-44.

But our readers will pardon us for occupying so much space in correcting our former blunder. We are assured Elder S. will accept our *disavowal of intention* to slander him, and we shall not refer to the subject again; judging from the spirit of some, we already suspect it has the controversial upas within it. Our policy has been a peaceful one; and judging from our constantly increasing subscription list, we have yet to learn that it is not acceptable to our general readers.—M.

"THRILLING AND INSTRUCTIVE DEVELOPMENTS. An experience of fifteen years as Roman Catholic clergyman and priest. By M. B. Czechowski, Minister of the Gospel. 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.' Isa. 5 : 20. Boston: Edited by John F. Cotton, and published for the Author. 1862." Price $1.00, postage paid.

This is a duodecimo volume of 286 pages, got up in Rand & Avery's best style. From a hasty perusal of the work, we fully believe it is what it purports to be—"*thrilling and instructive*." A work better calculated to throw light on the present character and inner life of the Romish world than any work of its size we have ever seen. This, together with the evident sincerity and christian character of its author, we doubt not will insure it large sales and a general reading. To be had of the author, or of J. F. Cotton, Box 1079, Boston.—M.

ELDER J. V. HIMES called upon us Tuesday morning, on his return from Western New York and Canada West, where he has been on a lecturing tour. We are glad to see him in such good health and spirits. He informs us that he has not had a sick day since he left "Our Home" in Dansville last August, notwithstanding he has labored more abundantly than in former times. He has had a prosperous tour, and seen many conversions, and also the waking up of large numbers of professors anew to the Advent faith and hope. He will preach in the Advent Chapel in Hudson Street a few Sabbaths, and on week day evenings in the vicinity, where invited.—M.

☞ Interesting baptismal services were held with the Chapman Hall congregation Sunday last, when four believers were baptized by F. H. Berick.—M.

Biographical Sketches.—No. 4.

REV. JOHN CUMMING, D.D., F.R.S.E.

(Concluded.)

"The preacher is of the middle heighth, perhaps rather above it; but, attired as he is in clerical robes, one is apt to be deceived in such a matter, which, after all, is not of any great importance, if we agree with Dr. Watts, that the 'mind is the standard of the man.' Dr. Cumming's face is a remarkably fine one. A glance at it might convince any ordinary observer that it belongs to one whose mind is not of the common stamp. Look at that high, broad forehead, across which dark, very dark hair sweeps, revealing the ample temples, and behind that barrier of bone you will feel assured is a brain of uncommon capacity. We are no great believers in the speculations of phrenology, and regard, without exception, those wiseacres who parcel out the brain-field as they would a potato-patch, as sumphs; but we know that in a well-formed and capacious cranium may generally be found the true mental coin, which rings as well as shines. Such a head has Dr. Cumming, and sterling is the golden store which is coined in the cerebral mint. Two eyebrows, large, well-arched and black, overshadow a pair of dark eyes, of a serious and fearless expression. The nose is slightly aquiline, but not large, and on it perpetually rests a pair of spectacles, from which we may infer that much study has somewhat impaired his visual organs, however much it may have sharpened his critical perceptions. Some one has said, and I think with truth, that the mouth is a far more expressive feature than the eyes. In Dr. Cumming's case such is the fact: the upper lip is thin, but well shaped, the lower one somewhat fuller than its fellow. This feature is very expressive; at times a half-smile plays upon and around it, but it generally has a tinge of melancholy about it, and in repose it is indicative of deep thought. The complexion of the countenance is dark, and large black whiskers form the lateral boundaries of the face. Such is the personal appearance, so far as we can convey an idea of it, of the celebrated pastor of the Crown-court Scotch Church.

Opening a little Bible which he holds with both hands, Dr. Cumming commences his discourse by reading from it his text. Very clear and musical is his voice. Although by no means loud, it can be heard with the utmost distinctness in the most distant part of the church, and consequently, as there is no shuffling and leaning forward to catch the sounds, the most perfect stillness reigns. Without a single preliminary 'hem,' or a moment's pause for the purpose of collecting his ideas, he at once commences the elucidation of his theme; and before he has uttered half a dozen sentences it is evident enough that all his matter has been carefully arranged beforehand. There is not the slightest hesitation; his words and ideas flow like a clear, continuous stream, and they are as transparent too. The eloquence of some ministers resembles the course of a mountain torrent; now with difficulty threading narrow ravines; now expanding in a calm, lake-like expanse, reflecting the loveliness of the skies; anon rushing and roaring over precipices and rocky barriers; and then dancing in sunlight through verdurous glades, and mossy-winding ways. Such orators startle by similes, attract by antitheses, and charm by variety. Not such is the character of Dr. Cumming's oratory. From the moment he commences his discourse, until the concluding sentence passes his lips, the current of his eloquence flows on calmly and untroubled. There are no passionate outbursts, no succeeding passages of pathos; little to dazzle, less to startle, nothing to bewilder,—all is clear, calm and convincing. With his little Bible in his hand, or more frequently in both hands, as we before intimated, he generally commences by plunging at once into his subject, not by making any lengthened introductory remarks. His voice, which but slightly informs us of his northern origin, is remarkably pleasant, and indeed musical. Seldom does it rise or sink above or below the key in which he commences his discourse; yet, as might be expected by strangers, the effect is not monotonous, for every sentence is admirably balanced, each period carefully rounded, and almost every tone is admirably modulated. When hearing Dr. Cumming, one is reminded of the description of 'Silver-tongued Smith,' one of the celebrated preachers of Queen Elizabeth's time. But, though the subject of our sketch is truly 'silver-tongued,' the solemnity, at times almost the severity of his manner, preserves him from anything like tameness. Perhaps there is not a firmer or more fearless preacher than the doctor; a fact which has been proved over and over again of late, as his Romish antagonists have found, to their cost. Dr. Cumming's manner in the pulpit is pleasing. He seldom uses any other action than a gentle waving of the hand, or the turning from one part of his congregation to the other. He is no cushion-thumper, and depends for effect more upon what he says than on the graces of action. Not that he is ungraceful at all—far from that; what we mean is, that he is, in this respect, directly the opposite of those pulpit-fops who flourish their bordered pieces of inspiration-lawn in the pulpit, and throw themselves into such attitudes as compels one to believe that the looking-glass is almost as essential a preparation for the pulpit as the Bible itself.

Often have we heard Dr. Cumming, but never without having noticed that he referred either to the Apocalyptic mysteries or to Papacy. These are his two great topics. His "Sketches" on the former subject must be familiar to every reader of scriptural literature, and therefore it will be needless for me to add anything on this point, further than that by many able persons it is considered Dr. Cumming is mistaken in many of the predictions which he utters; and that his great abilities are wasted on mysteries which, after all, are unfathomable by mortal mind. With respect to the Roman Catholic Church, he has long been known as one of its most vigorous, consistent, and uncompromising foes. As a controversialist, he is truly great. No man can dissect Popery so fearlessly, so mercilessly, as can he. There is not a web of sophistry, however artfully woven, which he cannot disentangle; and his profound learning, great sagacity, and extensive acquaintance with his subject, render him the most dangerous enemy that Cardinal Wiseman has in these realms. We doubt not that his newly-fledged Eminence would rather encounter the whole bench of bishops, than the distinguished and bold polemic of Crown-court. Indeed the doctor has actually bearded the lion of Popery in his den; for to his dingy palace in Golden-square he repaired, and there signally discomfited the emissary from the Vatican on his own ground. His lectures, delivered a short time since at the Hanover-square Rooms, on 'The Teaching of Cardinal Wiseman,' were masterpieces of argument; and they were listened to by as splendid an auditory as ever assembled in London,—men who are arbiters of taste and masters of opinion,—with the most profound satisfaction. To crown his pulpit triumphs, he has preached before the Queen, at Balmoral; and his sermon on that occasion, entitled 'Salvation,' is now circulated by scores of thousands throughout the length and breadth of the kingdom.

Dr. Cumming is a very voluminous author, but we cannot in this place more than generally allude to his writings. His style as a writer resembles that of his oral productions. The sale of his works is prodigious, and is productive of large sums; so that, with the salary derived from his rich congregation, and the profits of his literary productions, his income must be large; and he deserves it.

We have thus endeavored to convey to our readers, as graphically as may be, some idea of Dr. Cumming, both as regards his personal appearance, his manner, and his matter. At the present time he is the great pulpit 'lion of London,' just as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, erratic founder of the sect who believe in the 'unknown tongues.' There could not by possibility be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illumining our pathway with its steady ray. Long may it be ere it shall be said of the eloquent subject of the present article, 'He is to be gone!' for the church cannot spare him yet. Undazzled by popularity, unsullied

fected by the breath of popular applause, he steadily pursues the duties of his calling; feeling, as we too feel, that a great work is before him. His humility is as genuine as is his piety. Scotland may well be proud of such a son. Hitherto his career has been a splendid one, but suddenly a new field for his exertions has appeared; he has boldly entered upon it, with an ardor which may be termed the chivalry of Protestantism; and on it, perhaps, his greatest triumphs have yet to be achieved."

Please Notice.

Any brethren knowing who would like to take as their own a fine, intelligent, good boy of seven or eight years of age, will confer a special favor by communicating with me immediately at this office; stating conditions, etc. It was the special desire of his deceased christian father—whom we greatly lament—that he should be reared and educated in "the faith once delivered to the saints." P. B. MORGAN.

PARTICULAR NOTICE.—Persons who would have their business attended to with dispatch, must give us the name of *both*, their POST OFFICE, and STATE.—M.

For the Crisis.

The Boston Conference and its Results.

Our meeting, as has been noticed already, came off according to appointment. It commenced Wednesday afternoon, as per notice, and held day and evening over the Sabbath. We had a good number in from abroad, whose presence, together with their preaching, exhortations, songs and prayers, gave life and interest to our meeting. The brethren, to whose lot it fell to preach, were Brn. Wendell, W. Pratt, Curry, Storrs, Hastings, Flagg, Boutell, Britton and Berick. In addition to the foregoing, there were upwards of twenty more, most of whom took some part in the services.

It is difficult to state as to the real merit of the various discourses. Different persons judge differently as to the goodness, excellence, or importance of various subjects. What appears of prime importance to one, may be regarded as of only secondary importance to another; and what is new, and hence exceedingly interesting to one, may be, and often is, stale or vapid to another. Some persons take great interest in listening to a discussion of a subject, of the erroneousness of which they are fully convinced; while others, from conscientious feelings, want of interest, or active prejudices, utterly refuse to listen to anything of the kind. Now nothing that can be said can change this state of things. In all these matters, persons must "live and learn." But what we most need is a christian liberality, that shall not degenerate into looseness on the one hand, nor become over-sensitive on the other.

The general character of the preaching was good. The subjects discussed were, prayer; the present time and its duties; the inheritance, and its blessedness; the probable time of "setting up the abomination," and the consequent end of the prophetic periods; the resurrection of the dead and the final doom of the wicked.

On Saturday afternoon, H. L. Hastings presented an argument on the resurrection, tending to show that the resurrection of the dead, as taught in the Scriptures, involved the *re-living* of both the righteous and wicked dead. This discourse was listened to with marked attention. Geo. Storrs preached on the subject of life only through Christ, endeavoring to show, among other things, that the resurrection of the dead does not involve the *re-living* of the wicked dead; but that *re-living* is only affirmed of the righteous.

It was feared by some, that the discussion of this subject would be detrimental to our cause; but this, I am happy to say, has not been the case. I have waited purposely until now, without saying anything in the Crisis as to the conference, so that a true statement might be made as to this matter.

Now as to myself, I can say, I have received no injury from the agitation of this question. *I do not believe with Bro. Storrs as to the non-living of the wicked dead*; but I must say, I was glad of the opportunity of listening to his discourses, so that I might, in my arguments against the view he entertains, combat the *real* and not some imaginary points.

As to the church worshiping at Chapman Hall, I may say, the conviction and testimony of some of the leading brethren with whom I have conversed is, that the church was never in a more prosperous condition than now. There is a growing interest, and constant accessions to our numbers. Many persons who, heretofore, have not been in the habit of attending meeting at the Hall, are now becoming interested. This increasing interest is, in part, owing to our conference. I do not know as any person was *converted* to a belief of the non-living of the wicked dead, though the agitation of that question excited investigation. We do not sympathize with the feeling that seeks to stifle investigation upon any topic; provided it be conducted at a proper time, and in a proper manner. Is it not too late in the day to attempt to *throttle* the spirit of inquiry? To do this were to imitate the examples of Eck, Cajetan, and a host of others, who sought to crush the spirit of religious liberty during the times of Luther. Would it not be far better for us to arm ourselves with arguments, court investigation, expose error, and thus give success to truth? The enemies of Luther resorted to personal reflections, misrepresentations, and persecution of the worst type. But this should not be the case with the friends of truth. Truth, though crushed to earth, is sure to rise. The glory of truth consists in the fact that it is, in itself, a *living principle*; it rests upon its own basis; its character is the same in every age; and however opposed, is sure to triumph in the end. Illustrations are not wanting to show the truth of this. Go back a few years to the time when the questions were first mooted that men, when they die, do not immediately go to heaven or a state of reward, but that death is a state of inactivity; and that future punishment consists not in eternal torture, but in *extinction of being*. What a hue and cry was raised about this new doctrine! It was branded with the names of blasphemy, heresy, infidelity. The advocates of these new views were placed upon a level with the "French Infidels," Universalists, etc. Those who were so unfortunate as to entertain or believe these doctrines were brought before ecclesiastical courts, mock tribunals, and ultimately turned out of the church. And then, as if this were not enough, they were defamed, slandered, turned out of employment; and, in in many cases, held up to ridicule. But the truth made headway notwithstanding the opposition. Now shall we go and do likewise? Nay, verily; God being our helper, we will "prove all things; hold fast that which is good." We will do this even to the loss of friends and comfort. We prefer liberty—*true liberty*—with the "cold shoulder," rather than the most respectful bondage. The true standard of fellowship and christian sympathy shall be *christian character*, now and forever.

F. H. BERICK.

Obituary Notices.

Died, in Worcester, March 17th, of diphtheria, FITCH EDWARD, son of Dr. H. W. and L. M. Buxton, aged fifteen years, nine months and twenty-four days.

Eddy, as he was more commonly called, was remarkable for the frankness of his manners and the cheerfulness and affability of his disposition. He had a smile for every one, irrespective of their circumstances or condition, and his winning deportment secured for him the affetions of many, both young and old. Although he never had made a public profession of religion, yet it is very evident from letters written to his friends, which have come to light since his death, that he bestowed much thought upon the subject, and even indulged a hope in the pardoning love of God. His last composition to be read to his teacher was written the same day he was taken sick, which was just one week to the time of his burial, and with this heading,—Death Compostiion,—in which he set forth in a touching manner the brevity and uncertainty of life, and the importance of living righteous and godly lives so as to be ready for the summons at any moment. When prostrated by sickness, and being apprised that he could not survive but a short time, he called his parents and family connections to him, and talked to them one by one; after which he said, "Now let us all kneel down and pray, and I will pray first." He then poured out his soul to God in fervent prayer, invoking the divine blessing upon all his friends and family connections, and last of all in his own behalf, committing the keeping of his soul to God, who judgeth righteously. From this time he gradually sunk away until the morning of the 17th, when he closed his eyes to all earthly scenes, and quietly fell asleep in Jesus, to await the summons of the archangel's voice to come forth to the resurrection of life, and share the blessings of immortality. Thus has passed away one around whom clustered the fondest hopes of tender parents, and to whom clung the kindred affections of one only brother and sister. May God sanctify this bereavement to their good while they sorrow, but not as others who have no hope. The funeral was attended by the writer. A. ROSS.

Died, in South Groton, Mass., April 20, of consumption, Sister SAWYER, wife of John Sawyer, aged fifty-five.

Bro. and Sr. Sawyer formerly lived in Clinton, Mass., and their house has ever been a home for the weary pilgrim while on business of love and mercy. They have been strongly devoted to the faith of the gospel; consequently they loved the appearing of Christ, and were looking for his coming to awaken the sleeping dead, and give eternal life to all who are entitled to it "by patient continuance in well doing." Sister Sawyer had been a consistent, worthy disciple of Jesus for many years, and died as she lived, full of hope that soon the Life-giver would appear, and the grave yield her precious jewels, when all the good would get a crown of glory that would never fade away.

She has left a husband and only daughter to mourn their great loss, and while afflicted with this sad bereavement, may they remember her words of advice, encouragement and consolation; then look to Jesus and his precious word for comfort. The funeral was attended by the writer. She was carried to Clinton, and deposited in hades till the trump of God in a moment shall arouse the dead; when she will awake shouting, "O death, where is thy sting? O grave, where is thy victory?" L. BOUTELL.

Fell asleep in Jesus, March 11th, 1862, of inflammatory fever, Sister MARY, wife of Bro. Henry Low, of Clinton, Mass., aged fifty-nine years.

Sister Low died in hope that she should soon be quickened into life by the voice of the Son of God, at his coming. She has left a large family and numerous friends to mourn her loss; but Bro. Low does not mourn as them who have no hope; for he believes "Jesus died and rose again," and that "them also which sleep in Jesus will God bring with him." Bro A. Ross preached a very able and comforting discourse upon the occasion, from John 11: 25,—"Jesus said unto her, I am the resurrection and the life."

JOHN U. DAY.

So. Lancaster, April 13th, 1862.

ADELAIDE, daughter of EDWIN and ELIZABETH PHELPS, of Westfield West-Farms, fell asleep at her father's house, April 15th, 1862, aged eighteen years.

Although she had never before openly confessed herself a follower of the Lord, yet while wasting away beneath the insidious power of consumption, she left her friends a most cheering evidence that her trust was in the Savior and in his blood. The night before her death she called her parents and rejoiced with them in God the Savior, and in the morning fell asleep without a struggle or a sigh. It was my privilege to proclaim to the throngs that gathered to lament her loss, the great and glorious comfort that the gospel of life and salvation affords. May the parents, and brother and sisters, and friends who survive her know the full power of this consolation here, and at last meet their loved and gentle Addie in the deathless land.

H. L. HASTINGS.

Boston, April 19, 1862.

Died, in Vienna, Feb. 28, 1862, of measles, ELLA, youngest daughter of Bro. H. B. and Sr. Angeline Seavey, aged one year and six months.

The subject of this notice was one of that class of children whose mind showed signs of early maturity. Her nature was very sensitive, with an affectionate disposition, making her almost the idol of the family. At an unexpected hour cruel disease seized her. Medical aid was early procured, but to no effect, and they were compelled to see her glide out of their hands. She has gone to sleep a little while in the grave till Jesus comes to make her live eternally free from suffering. The writer had the privilege of speaking words of comfort to the family and friends from the words of the prophet Jeremiah 31: 16, 17.

"One we fondly cherished sleepeth,
Rudely from our bosom torn,
Now the grave our treasure keepeth
Till the resurrection morn.

Cheering is the promise given,
'Thy loved one shall live again;'
And the tomb shall soon be riven
Where her lovely form has lain.

With what gladness we'll behold her
Waking in immortal bloom,
Our arms once more enfold her,
In our bright, eternal home."

E. M. HAGGETT.

FOREIGN NEWS.

By the arrival of the Steamship Persia, we have news from Liverpool to April 12th, Queenstown April 13th.

The news is unimportant.

The English journals argue that the late gunnery experiments fully prove that the science of attack has again fairly surpassed the science of defense.

The difficulties of the Mexican question claim some attention. It is said in Paris that Count Walewski will make a special mission to England on the subject, owing to the differences between France and England.

The question of iron-clad ships and floating batteries continues to occupy the attention of the government. The shipwrights have all been transferred from the wooden to the iron vessels in the course of construction.

Continental news was unimportant. Some students had attempted a demonstration in the Warsaw cathedral, but failed.

PARIS, April 11. It is rumored that the relations between England, France and Spain, relative to Mexico are satisfactory. Spain maintains the premises of the convention. It is reported that France wishes to march against Mexico.

CONSTANTINOPLE, April 10. In consequence of the incessant hostilities carried on by Montenegro, the Porte has informed the great powers that it has sent orders to Omar Pacha to address an ultimatum to Prince Montenegro demanding the immediate release of the prisoners, and a formal engagement on the part of the Prince to henceforth prevent invasions of the Turkish territory. The report of an approaching modification in the ministry is entirely unfounded.

Garibaldi arrived at Parta, where he was received with much enthusiasm.

The Italian Ministry have ordered an increase in iron-plated ships.

The question of brigandage and the ex-king of Naples from Rome is debated in the Italian Chambers. Ratazzi says the accounts of brigandage are exaggerated, and that no additional force was necessary. The Italian Minister persisted in pointing out that the presence of Francis II. at Rome is the source of the disorders, and he believed that Napoleon also shares the conviction, and perceives the necessity of providing against its continuance, but the difficulties cannot all be vanquished at a single blow.

A Paris correspondent of the New York Post says:

"France has now by far the most powerful navy, since naval power now dates from iron, and not from oak. She owns a great number of iron-plated ships, superior in construction to the English.

Queen Victoria has offered to give up Buckingham Palace to the Emperor of the French during his visit to see the International Exhibition, and the Emperor will occupy it for ten days or a fortnight during the season.

GREAT BRITAIN.

A deputation from the British and Foreign Anti-Slavery Society waited upon Mr. Adams, the American Minister, on the 16th, and presented an address, in which the hope is expressed that the restoration of the Union would be founded upon the abolition of the true cause of the strife. The reply of Mr. Adams is described as having been very satisfactory to the deputation.

FRANCE.

Prince De Joinville is about to publish a pamphlet on iron-plated frigates. His work, it is said, will present the subject under new aspects. He does not admit the invulnerability of the new vessels.

SPAIN.

It is asserted that the Spanish Government is taking steps to restore its credit, and had commissioned two leading firms in London to put the whole of its funds on a basis satisfactory to British capitalists.

GREECE.

A message had reached the Government of Greece announcing that the garrison at Nauplia was breaking up, and that a large number of the insurgents, officers and soldiers, had surrendered.

POLAND.

Twelve persons engaged in the late disturbances in the Warsaw Cathedral had been condemned to military service.

TURKEY.

There had been an obstinate fight between the Turks and Montenegrins near Nakrich, in which the latter were repulsed with considerable loss on both sides.

LATEST.

It is strongly rumored that England has lately made a diplomatic recommendation to France in favor of the withdrawal of the French troops from Rome.

The question of armor-plated ships and floating batteries continued to be the prominent topic.

Encouraging advices as to cotton growing in Jamaica and Peru had reached England.

DOMESTIC NEWS.

CAPTURE OF NEW ORLEANS.

FORTRESS MONROE, April 27.

To Hon. E. M. Stanton, Secretary of War:

A fugitive black, just arrived from Portsmouth, brings the Petersburg Express of yesterday, which contains the following dispatch:

"Mobile, April 25. The enemy passed Fort Jackson at four o'clock yesterday morning. When the news reached New Orleans the excitement was boundless. Martial law was put in force and business was completely suspended. All the cotton and steamboats excepting such as were necessary to transport corn, ammunition, &c., were destroyed. At one o'clock today the operator bade us good-bye, saying that the enemy had appeared before the city. This is the last we know regarding the fall. Will send particulars as soon as they can be had.

The negro bringing the above, reports that the rebels have two iron-clad steamers nearly completed, and that it is believed the Merrimac will come out to-morrow.

(Signed) JOHN E. WOOL."

Washington, April 27. The news from New Orleans, which has come through several rebel sources, is deemed here to be of the utmost importance. What Old England failed to do with all her power has been handsomely accomplished by New England. The manner in which the success at Forts Jackson and St. Philip was followed up is highly commended. In thirty hours our brave men consummated their victory and appeared before the great city of the southwest to receive its submission. This is but a foretaste of Southwestern operations. No mention is made by the rebel papers of their iron-clad turtles and rams, that were to annihilate the Yankee fleet, which leads to a suspicion that the common estimate of the rebel motive power from their own misrepresentations has been a mistake. It is pretty clear that on this occasion they could not stop to conceal the truth.

The news of the fall of New Orleans excites general joy.

Col. Wheelock late in command of the Massachusetts 7th regiment, died here yesterday.

Near Yorktown, April 25th. It is still raining, making the roads next to impassable.

The rebels opened a battery at Yorktown this morning on three canal boats while passing into Wormley's Creek.

To HON. E. M. STANTON, Sec'y of War:

"Early this morning an advanced lunette of the rebels on this side of the Warwick, near its bend, was carried by assault by Co. H, 1st Massachusetts regiment. The work had a ditch six feet deep with a strong parapet, and was manned by two companies of infantry—no artillery. Our men moved over open soft ground some six hundred yards, received the fire of the rebels at fifty yards, did not return it, but rushed over the ditch and parapet in the most gallant manner.

The rebels broke and ran as soon as they saw that our men intended to cross the parapet. Our loss was three killed and one mortally wounded. We took fourteen prisoners and destroyed the work sufficiently to render it useless, and retired. The operation was conducted by Gen. C. Grover, who managed the affair most handsomely. Nothing could have been better than the conduct of the men under fire. The supports, who were also under artillery of other works, were companies of the 1st and 11th Massachusetts. In spite of the rain our work progresses well.

G. B. McCLELLAN, Major General."

HEADQUARTERS OF THE DEPARTMENT OF THE RAPPAHANNOCK, April 27, 1862.

Hon. E. M. Stanton, Secretary of War.

I have just returned from the camp opposite Fredricksburg. I was told the Richmond Examiner of the 26th has been received in town, announcing as follows:

"New Orleans taken! Great destruction of property, cotton and steamboats. Steamboats enough saved to take away the ammunition. Great consternation of the inhabitants."

(Signed) IRVING McDOWELL, Major General.

Fortress Monroe, April 28. *To Hon. E. M. Stanton, Secretary of War.* The news of the occupation of New Orleans by our forces is confirmed to-day. No further news.

(Signed) JOHN E. WOOL, Major Gen.

DAMAGE BY THE FRESHETS.—The flood at Northampton submerged, to a greater or less extent, thirty-five houses, and caused damage to the amount of about $7000. At that point it was the highest flood ever known, and the dyke there failed from not being built high enough.

The flood in Hartford has caused that kind and extent of damage that cannot well be estimated in dollars and cents, but the total injury can scarcely fall short of $50,000.

For the Crisis.

Campmeeting.

As some of our brethren think a Campmeeting further east than Wilbraham would serve many better in these hard times, Bro. Munger proposes the first Monday in June for this meeting, and I think very favorably of the time. New Market Junction, N. H., is the place, if we can get it. What say brethren? Is there any objection? L. BOUTELL.

Notices, &c.

The Crisis for the Soldiers.

We will send a FEW copies of the Crisis FREE to soldiers in camp, if it is desired, and ordered by them, or by their friends. Any persons wishing to send the Crisis to their friends in the army, can have it sent for *half price*, or 50 cts. for six months, or $1.00 per year. Send orders to Miles Grant, Boston, Mass., and keep him notified of all changes in location, etc.

H. L. HASTINGS, Pres. C. P. S.

Notice.

The subscriber having removed to Indianapolis, Ind., for the purpose of being centrally situated to the different parts of the State, in order that he may the better do the work assigned him by the Indiana Conference as "State Evangelist," desires all letters and papers addressed to him there.

W. P. SHOCKEY.

Notice.

I have removed to Vernon, Vt., and shall preach to the Advent Church in this place half of the time the coming season. Those who write me, will please address me at this place. GEORGE CHAMPLIN.

Notice.

According to adjournment, the next sitting of the Eastern N. Y. and Western Mass. and Conn. Second Advent Conference will be at North Adams, Mass., commencing (by preaching) Thursday evening, May 8th, 1862.

N. B. We wish that the churches wishing the conference to be held with them, in Aug. would send an invitation through their delegate or by letter. GEO. L. TEEPLE, Sec. of Conf.

Particular Notice.

As I have removed my residence from Providence, R. I., I would request that all letters, orders or remittances designed for me, should be directed thus:—H. L. HASTINGS, "Crisis Box," Boston, Mass.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to Feb. 10th, 1862, $433.89.

J. S. Arnold	$ 1.00
A. C. Haley	2.00
R. G.	36
S. B. Gilman	1.00
J. Douglas	5.00
R. G. Gladstone	1.00
H. A. Grout	1.00
P. E. Armstrong	1.00
S. S. S. Brown	2.00
A. Logan	1.00
S. H. Bowman	1.00
D. Veazey	25
F. A. Ketchum	1.00
A Friend	3.50
W. B. Keyler	.22
J. Douglas	5.00
M. M rebon-e	1.00
J. Brown	1.00
E. Watson	1.00
Church in Woodstock, N. B.	2.00
C. Stratton	1.00
E. Phelps	3.00
M. J. Smith	1.00
Joseph Gregory	60
W. Tindale	1.00
F. Burr	17
H. H. Eaton	1.00
B. R. Fellows	2.00
S. Tucker	1.00
J. Stockwell	50
G. H. White	1.00
S. R. Pierce	1.00
D. Taylor	1.00
A Friend	1.00
N. M. Clark	1.00
L. A. Hall	1.00
Sam'l. Ayres	10.00
Sarah A. Ayres	10.00
Mrs. N. Tuttle	25

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

Notice.—The Tract Fund.

Tracts of the old approved sorts are soon to be manufactured in large quantities for the Christian Publication Society. Churches or individuals who have contributed to the $500 Tract Fund, can have a portion of their donations returned to them in tracts, if they wish; and they can have the tracts printed with a notice of their *place of worship on each one*, at a small cost, (say 50 cts.), provided they wish for not less than five hundred copies of any one tract, and will send *me* immediate directions about it. The price of tracts to contributors will be about 1800 pages for $1.00.

As the $500 Fund is now made up, subscribers who have not paid will remit their subscriptions to MILES GRANT, Boston, Mass., as soon as convenient. Persons still wishing to contribute can do likewise, for "yet there is room." H. L. HASTINGS, President.

Boston, April 21st, '62.

Special Book Notice.

Now ready, "THRILLING AND INSTRUCTIVE DEVELOPMENTS," by Eld. (late Abbe) M. B. Czechowski. Price $1.00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'CULLOCK, Sec. of Conference.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Boston, (Lowell Street Chapel) Sunday .... May 4th
H. L. HASTINGS.

Boston, Chapman (Large) Hall .... Sunday, May 4th
J. S. WHITE.

Newark, N. J .... Sunday, May 4th
F. H. BERICK.

East Boston, Mass .... Sunday, May 4th
Clinton, Mass., (Burdett's Hall) Sunday, May 11th
Vernon, Vt .... Sundays, May 18th and 25th
L. BOUTELL.

Manchester, N. H .... Sunday, May 4th
Goffstown .... Evenings, May 6th, 7th and 8th, as Bro. Sollpaugh may arrange. Will Bro. B. P. Manning meet me?
No kett .... Sunday, May 11th
Exeter, N. H .... Sunday, May 25th
Haverhill .... Evenings, May 27th and 28th, as Bro. R. P. Fogg may arrange.
Lawrence .... Evening, May 24th
Lynn .... Sunday, June 1st
S. W. BISHOP.

P. S. If any of these appointments interfere with previous arrangements, brethren will please notify me by letter immediately directed to Warner, N. H. S. W. B.

Moultonborough Neck .... May 4th
Concord .... May 11th
Meredith Village .... May 18th
West Deerfield .... May 25th
Exeter .... June 1st
I hope to see a good gathering to these meetings of those that are interested in the truth and its advancement. J. G. SMITH.

Kennebunk .... Sunday, May 18th
Portland .... Sundays, May 25th and June 1st
EDWIN BURNHAM.

South Windsor, Ct. .... Sunday, May 4th
S. P. BABCOCK.

Danielsonville, Ct. .... Sunday, May 4th
Springfield, Mass .... Sunday, May 11th
H. PRATT.

Yarmouth, Me. .... Sunday, May 25th
ELI. TRUE JORDAN.

APPOINTMENTS FOR PLYMOUTH, MASS.
O. Clapp .... May 4th
J. M. Mohlig .... May 18th

Lowell, Mass. .... Sundays, May 11th and 18th
JUDSON AUSTIN.

☞ There will be a meeting at Bro. Morgan's, Central Street, every Sabbath till further notice. Preachers feeling an interest, and desiring to aid us, will correspond with S. F. OTIS.
Springfield, Mass., April 21st, '62.

Dalton (at Bro. Cady's) Tuesday evening, May 6th
Be at the Conference, North Adams, May 8th to 12th
GEO. L. TEEPLE.

Samuel S. Brazee will preach at the funeral of the wife, son and daughter of Bro. Orin Phelps, in East Otis, Sunday, May 4th, at 1 o'clock, P. M.

Griswoldville .... May 1st, 2d, 3d and 4th
J. K. BELLOWS.

Business Department.

Letters Received.

I. K. Lombard, Ella M. Pond, J. Noyes, Bertha, Lizzie A. Reed, Eld. J. Parry, Carrie, G. W. Hurd, T. W. Smith, D. H. Newton.

To Correspondents.

To BRO. MUNGER.—Bro. G. Bemis, Windham, Vt., wishes Bro. M. to hold some meetings in that place, also in Houghtonville and Chester.

Bro. Ashur Chase, Hollyville, Page Co., Iowa, is desirous to have preachers call on him if they come near, and preach the word of life.

W. W. Wheeler, your paper has been sent to Wauregan, Ct.

F. Devinney, we have now cred. Mrs. L. Mathews 50 cts., paying to 338.

Mary Chistenson, Kennebunk, Me., the dollar was received, paying to 364.

Thos. Yoates, we have none bound, but hope to have in a few weeks.

J. B. Baker, all right.

S. Hale, we have now cred. J. R. Hyde to 389.

Stephen Hitchcock's P. O. address is Lapeer, Cortland Co., N. Y.

Wm. Sutherland's P. O. address is Newport, N. H.

☞ Will Bro. Charles Stone communicate his P. O. address to A. W. Durkee, Lake City, Wabashaw Co., Minn.?

Eld. J. Hemenway's P. O. address is Dover, Me.

F. H. Berick's P. O. address is Boston, Mass.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

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H. L. HASTINGS.

For the Crisis.

Be Faithful.

When brilliant hopes cease to inspire,
And disappointment clouds my sky;
When quenched is every fond desire
By cold, chilling anxiety;
Up to thy throne, thy heavenly throne,
On faith's pinions I'll rise,
For strength to endure the countless ills,
Until victory ends the strife.

For there, all clad in glory bright,
My loving Savior stands;
While angelic hosts in glorious light
Obey his great commands.
The trouble feared is all dispersed,
And hushed become every fear;
A holy calm creeps o'er me now,
A consoling voice I hear.

Come! all ye disheartened, weary ones,
Ye sin-burdened, come;
I'll bring relief from all these toils,
I'll soon take the pilgrims home.
Oh! christian, fall not by the way,
This state abounds in ill;
But faithfully work all through the day,
In performing Jesus' will.

This transient state will soon be past,
Its conflicts all be o'er;
For oh! the present howling blast
But hastens to that shore.
There we with spotless ones in love,
Can sweet hosannas sing,
The glories of redeeming grace,
The praises of our King.

JANE D. ROBERTS.

For the Crisis.

Live for Something.—No. 1.

For what purpose do I live? is a question that every one ought to ask themselves daily; and for what purpose I ought to live should be daily kept in view. To say there is no distinct purpose for which life was given, is equivalent to saying, I know of no reason why I do or should live, and certainly such an one could not well object if called upon to part with life; for if there is no reason why one should live, there evidently must be good reason for him to die. This is plain from the fact that whoever cannot and does not see that life was given with reference to a purpose, is not worthy of life. That this is a true principle and a right conclusion no one can very well doubt, if they only take into consideration man's nature and the relation he sustains to his Maker. It is upon this principle that the judgments and decisions of the last day are rendered. That long-delayed penalty, "The wages of sin is death," will then be executed upon those who are unworthy of life,—that is, those who have practically known no reason for having lived, by virtue of not seeing any purpose for which life was given; therefore saying and doing those things that make them worthy of death.

The fact that there is a fitness for either life or death, and that this fitness depends upon our practically knowing the true ends of life, makes it plain that there is a distinct and divine purpose for which human life and existence was given; and moreover, that it is necessary to recognize and constantly to keep in view this purpose, in order to answer these ends. It becomes then of great importance to every one to know why he lives, and for what purpose. It will not do to guess at this, nor to be mistaken; if accuracy of knowledge is demanded anywhere, it is upon this one point; for in proportion to our practical knowledge of this purpose will we be in the same proportion morally and intellectually fitted to meet the ends of life. No one should carelessly neglect this subject, for none can be more pleasing, useful, and really profitable. The good man's destiny is great and glorious. It involves all that an infinitely wise and good being could desire for man's eternal bliss. To meditate upon such a subject is to transport the mind from the transitory scenes of earth to the unfading beauties of paradise to come, and there to feast upon the blessedness of an endless life. O! the thought that we may soon be there, is itself enough to lift one from earth to heaven, and fill the soul with rapture and delight.

The true end of life is the glory of God, which consists in a life wholly devoted to him, to be influenced by no other motive than strict conformity to what God requires. By living and walking thus in obedience, man is thus morally and intellectually educated, or, in other words, fitted to enter upon an endless life, free from care, anxiety and trouble, so common to a state of imperfection, sin and death. Man is now under a system of moral training preparatory to future glory. This system God has been pleased to reveal in his word, plainly written down, that man may the better know what his Maker requires. He who obeys these requirements, lives with reference to, and will finally enjoy the glory of God or the perfection of his work. This is evident from the language of Paul in Rom. 3: 23,—"For all have sinned and come short of the glory of God." What is sin? The transgression of the law, or disobedience. As then by sin or disobedience we come short, so by righteousness and obedience may we attain to that glory. It is evident, therefore, that living to the glory of God consists in strict obedience to his commands; hence the admonition of Paul,—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31. In Col. 3: 17, we are informed how we may do this,—"And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

A man fills up his days with words and deeds. By them his character is formed; and others also determine his real state for good or for evil; and by them will God judge him in the last day, who will render to every man according to his deeds. Rom. 2: 6. To be right in word or deed is to be wholly devoted to God and sanctified by his truth. A man who would live to the glory of God must be right in word and deed; consequently his influence and character will be right. Peter informs us how this may be done. "If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ." 1 Peter 4: 11. Again, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—1 Pet. 3: 10. Purity of heart makes purity of speech; and purity of both never bears the fruit of corrupt and wicked deeds; consequently he that speaketh from a pure heart, according to the oracles of God, will truly live to glorify his Maker.

Directly opposite to this glory of God is the glory of Satan, which consists mostly in being the opposite of all good. It is this that makes the true believer bear his cross, or in other words suffer reproach for Christ. It is this also that tries his faith, and tempts him to gratify fleshly lusts, and live after the manner of the world. To live to the glory of Satan is to do all things to the satisfaction of the fleshly man; to gratify the carnal mind. His first lesson in Eden taught to Adam and Eve, was to gratify a carnal desire, whereby they come short of the glory of God. The glory of Satan is the glory of this world, from which were the righteous taken it would leave it as hell; yet, alas! how many live after the world. But how vastly great is the difference between the glory of God and that of Satan. The one is endless life and glory, the other everlasting shame and death. "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. 8: 13. This is the contrast between the two. "Choose ye this day whom ye will serve." O! how important that choice be made speedily.

The glory of God being directly opposite to that of the world, it makes it obligatory upon man, if he would live to the glory of God, to renounce the world. Worldly principles make worldly characters. Satanic principles inspire a satanic disposition. So likewise do the principles of Christ beget the mind of Christ. Hence here comes the cross—the trial. All that live to the glory of God must obey his word; they must govern themselves by its principles. No man can ever be saved without cultivating a disposition of mind in harmony with those principles. It is useless to look for a physical change at the resurrection, without having first undergone a moral and intellectual renovation. A man must be a new creature in Christ, and put on the new man, which is renewed in knowledge, after the image of Him that created him (Col. 3: 10), before he can be made new from the dead. God will never give a pure and incorruptible body to an impure and corrupt mind. To know this disposition of mind, it is necessary to be governed by pure and holy principles, which are not of the world and Satan, but of God. True religion consists in one's believing and willingly living up to the teachings of God, i. e., adopting those heavenly principles of goodness, love and mercy, as set forth in those teachings, developing a character that exhibits those principles in the strongest light. By virtue of this the mind is educated and prepared for that higher and truly perfect state.

It may be said that it will require time for such a work. True. What some mistake for religion may be gotten in one night at a revival meeting; but a good christian character can hardly be acquired so soon; it is the work of a lifetime, and none can begin too soon. It is a progressive work, and he who at conversion is but a babe in Christ, may in course of time become a full grown man. It requires time to subdue the corrupt and wicked passions of the human heart. Though the old man is crucified, yet it requires time for him to expire and become fully dead. It is for this reason that man is now on probation,—that he may, by virtue of being brought under a system of moral training, be made perfect and completely fitted for the Kingdom of God. How important, therefore, that every one should know for what purpose he is living, that he may enter immediately upon the work of cultivating himself and preparing to meet this great end of life.

A good man is good by being governed by good principles and acting from pure motives. Hence the necessity of guarding against deception, lest corrupt principles be adopted in the place of good ones, and wrong instead of right motives. No matter how sincerely wrong may be mistaken for right, it can never make the wrong right. So likewise it is with truth and error; error ever so sincerely mistaken for truth, can never do anybody the least good. It is truth that is wanted, and truth alone; hence it becomes very necessary, in believing the truth of God, to be sure that it is such, and not the doctrines of men. "Sanctify them through thy truth; thy word is truth," said Jesus. John 17: 17. The erroneous teachings and doctrines of men cannot perform this work; therefore the necessity of believing *the* truth which is the word of God; anything short of it must fail to accomplish the work. The *gospel* is said to be the "power of God unto salvation to every one that believeth." Rom 1: 16. If so, the doctrines of men cannot save any one, for it is the power of *God*, not of man, that saves.

It therefore becomes of the greatest importance to know for a certainty whether what men believe is the truth of God or the word of man. It is under the truth of God that we are to develope a character. It is by the principles and motives of his word that we are governed, educated, and prepared for the everlasting Kingdom. Thereby it becomes to all true believers the moral power of God unto salvation. To live to the glory of God is to be saved by the gospel. O! what a glorious privilege, to be saved from sin and death, and receive immortal life,—life that knows no ending! Let us live for that life.

Wataga, Ill. GEO. MOYER.

For the Crisis.

Sprees on Sprees.

Every thing goes by sprees, fits, and jerks, feastings and carousings. "On with the dance!" Is the church in debt, the parsonage? Does the pulpit need a cushion, the floor a carpet? Is the minister's salary falling into the rears? Is the Sabbath-school library to be replenished, or an outfit for a missionary? What now? A spree, a feast, a frolic, a strawberry-festival, a pic-nic, a soiree, or fancy-fair, a real smash-down business! Gospel is out of the question. Faith, that works by love and purifies the heart, is laid aside totally for the time being. Piety, the religion of Jesus, pure, undefiled, bleeds at every pore! Christ is dishonored, wounded in the house of his friends. Satan rejoices! So it goes all right!

"Such charming scenes subdue the heart,
Make misses free with gold to part,
To help our church extension;
When on the merits of the cause
They would not give two wheaten straws
To save it from declension!

But money must be made, you know,
To keep up pageantry and show,
Or get the gospel preached;
So any means that brings good ends
May now be used by Jesus' friends,
Most sure where money's reached.

And if there should be any wrong
In fairs, and feasts, and mirthful song,
The cause of Christ to aid:
Why then protracted meetings hold,
Convict all sinner's, young and old,
Till full atonement's made."

D. F. NEWTON, Ed. *Golden Rule*, N. Y.

For the Crisis.

"Immortality" and "Eternal Life."

Is immortality eternal life? And is eternal life immortality? Some answer affirmatively, and others negatively. They are so nearly related, that the one cannot be possessed without possessing the other; yet they are not strictly synonymous. Immortality is the *basis* of eternal life, while eternal life is the *result* of immortality; so it is impossible to live eternally without being immortal, and impossible to be immortal without living eternally. Christians are said to possess eternal life in the present tense by *faith*, or by *promise*, but not in *reality* till the Life-giver comes. "God hath given to us eternal life, and *this life is in his Son*." "This is the *promise* which he hath *promised* us, even eternal life." "In the world to come eternal life." We have a claim upon it in this life, while we are in Christ, and shall hereafter possess it in reality. W. SHELDON.

For the Crisis.

Wisdom.

The definition of the word "wisdom" is, "Knowledge and judgment conducted by discretion." So we read in Matt. 11: 19, "Wisdom is justified by her children"; and the language thus used was by Jesus, about whom various things were said, and certain grave charges made. Some said of John the Baptist, "He hath a devil"; and of Jesus; "Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners," and other language of like character; and, as was his custom, he did not undertake to refute the several charges, but simply said, "Wisdom is justified of her children." "Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandize of it is better than the merchandise of silver, and the gain thereof than fine gold." There are two kinds of wisdom, one from beneath, the other from above; one is of God, the other of the evil one. The antagonism that exists between these is ceaseless; there is a continual jar, a disputed and unsettled question; what the one affirms the other denies, and so it will continue until He who is the embodiment of the divine wisdom shall appear as the great Arbitrator; then, and not till then, can the question be definitely and forever settled. I propose then to ask and scripturally answer two questions.

First, "Who can understand his errors?" or, "Wherewithal shall a young man cleanse his way?"

Second, *Knowing* his errors, what is his next step?

It needs not that I should show mankind to be erring and sinful creatures; his history past and present bear the fullest proof of this, for true it is that from the cradle to the grave (with few rare exceptions) a man's life is one of continued mishap and it is not strange it should be so, for he is but a creature of a day, and "wherein is he to be accounted of?" The Scriptures show plainly that with reference to wisdom pertaining to a future, man is naturally totally ignorant, and this is exhibited in the history of the world. See, for instance, how grave philosophers have wearied themselves in the vain endeavor to determine whether there was one or many gods; whether the soul was infused or begotten; whether it was mortal or immortal; whether a part of God or of distinct creation; and so on to the end of the chapter.

In the writings of men we hear much of the "dignity of human nature," of his great capacity for knowledge, and of his Godlike nature, being immortal; and all this looks very pretty in print, and sounds very pleasing from the pulpit; and were it not that this is untrue, and the daily intercourse with the world proving it so, *we* might be rowing in the same boat, and believing the same nonsense. I say *nonsense*, because such it is, for there is not a sense we have which offers the shadow of a proof that we are, or have the principle of natural immortality within us. This assumption of presumptuous man shows whose wisdom he has; it not being of God, necessarily is of the Devil. Proof is found in Gen. 3: 4,—"Ye shall not surely die"; and this story has been repeated from father to son four thousand years before Christ, and one thousand eight hundred and sixty-two since, and the many believe it, and only a comparatively few question and from divine wisdom disprove the Devil's lie.

Who then can understand his errors? I answer, *none* who are unenlightened by God's wisdom. I answer, *none* who have a wisdom and a righteousness of their own. It is man's highest wisdom to have it first hand and from God, and he had better do as Job counselled his "miserable comforters,"—"O that ye would altogether hold your peace! and it should be your wisdom. Shall not his excellency make you afraid? and his dread fall upon you?" In order, then, to understand our errors and erring nature, it will not answer to compare ourselves by ourselves, for "the heart is deceitful above all things and desperately wicked; who can know it?" God has condescended to, as it were, come down to man, and has given him "line upon line, precept upon precept, here a little and there a little"; and in the early ages of the world gave his instructions through a Moses, a David, a Solomon, the prophets, his Son, and apostles; and by careful, I care not how strict a search through the writings of these, THEREIN can man gain understanding and wisdom; he there discovers his nakedness and entire helplessness; his brutish (*not* Godlike) nature; he there discovers that "man being in honor and understandeth not, is (in the state of death) like the beasts that perish"; that death feeds upon him and devours him; that unless a power outside and above delivers him, he must inevitably perish. Now this is not a pleasant reflection, yet it is that which comes from believing *the truth* on this subject, and it is *true* wisdom to believe God, and it is not presumption; nor is it want of charity to boldly affirm, however egotistical it may appear, that that person, whether high or low, rich or poor, learned or unlearned, is out of the way, and therefore cannot understand his errors, who states matters of a contrary character. God's truth is yea and amen; that which is of men is yea, yea, and nay, nay. God has but *one* way of interpreting his words, and that by his prophets, and Son, and apostles of Jesus. Men have as many ways as pleases them, and each sect its mode of interpreting; this is seen by reading the various creeds of so-called Christendom. No creed but the Bible, no faith but that therein found,—this is the cry of the true Protestant.

We cannot fail to see that it is man's wisdom to have God's wisdom, for this is of the true stamp, and beyond it we cannot go and please him. The question then, *providing* a man has come to the understanding of his errors, as to what is his next step, is answered in this: APPROPRIATE the wisdom you have attained, and under no circumstances allow the devil to come in and root up the good seed; for if you will rightly nourish this tender plant, it will yield an abundant supply of satisfaction and comfort; do not allow the cares of the world to choke as would a noxious weed; nor the deceitfulness of riches, and the lusts of other things entering in, choke the word; but do the will of Him who has enlightened your dark understanding, and walk in his light, and keep walking, and soon the Light of lights shall arise with healing in his beams; and though you suffer all things now for his sake, be exceeding glad, and do not lament, but rejoice, for great shall be your reward in the times to come. He is faithful that hath promised.

In closing these remarks, I do not know that I can do better than quote the language of James, as recorded in 3d chapter, 13th to 18th inclusive: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." The truth of God will make all free who will be free, and those it makes free are free indeed. May God add his blessing.

New York. O. W. T.

For the Crisis.

The Evening Shrine.

When silent twilight throws a crimson shroud
O'er hill and dale and mead and fleeting cloud;
When hushed to calm repose the songster's lay,
The strife, confusion, hurried clamor of the day;
I love to steal from earth's encumbrance free,
Where none can hear my prayer, my form can see,
Mid evening's solitude, my God, but thee.

Thy mansion, oh, how high, how holy, pure!
Thou art, O God, still dwelling there secure
Upon thy gorgeous throne. The centre still
Thou art of all created works. Thy will
Omnipotent controlest every sphere.
Thou art the centre orb;—but still art here
To hear the feeble cry I almost fear
To raise to such a Being, full of light,
And wisdom deep, past finding out, and might
That man can never comprehend; and love
As deep as fields of space above.

Remember me, O God, within thy book
Of life; I would not care on earth to brook
The approbation and the smiles of men;
But when thou comest in thy kingdom, then
Remember me among that ransomed throng,
To pour in strains sublime the victor's song
In everlasting anthems, high and free,
As glad we float o'er life's immortal sea,
In songs of richest praise, my God, to thee.

Scituate, R. I. M. R. PRETTYPLACE.

Heavenly Joys.

BRO. GRANT:—I cut the within from the *Gospel Banner*. N. F. NASON.
North Searsport, Me., Mar. 20, '62.

"HOPKINS ON HEAVEN'S JOYS.—Is not this language—found in Park's Memoir of Hopkins, pp. 201-2:—'The smoke of their torment shall ascend up in the sight of the blessed forever and ever, and serve, as a most clear glass always before their eyes, to give them a bright and most affecting view. This display of the divine character will be most entertaining to all who love God, will give them the highest and most ineffable pleasure. *Should the fire of this eternal punishment cease, it would in a great measure obscure the light of heaven*, and put an end to a great part of the happiness and glory of the blessed.'"

For the Crisis.

Hold Fast.

If there ever was a time when those who are looking for the return of Jesus should hold fast, it is now. We are in "perilous times" indeed. The waves run high, the sea is rough, and the storm is violent; but the ship is soon coming into port with all her crew, who obey the orders of the Captain of our salvation, who is able to land the weary saints on the happy shore of Canaan. I am glad we are almost home. The people of the Lord will soon be where "the wicked cease from troubling," and the weary will be at rest. Then hold on to the Lord, by abiding in him; by having Jesus formed in us the hope of glory; by having the witness of the Spirit that our ways please the Lord. Then when he comes to make up his jewels, we shall be saved from the storm which soon is to sweep away the refuge of lies.

I like the Crisis much. I cannot do without it. I prize it next to the Bible. Its doctrine is found in the word of the Lord which abides forever. Yours looking for the return of Jesus.

AUGUSTUS S. KELLEY.
Great Falls, N. H.

For the Crisis.

What shall be done?

DEAR BRO. GRANT:—I begin now to realise some of the vexations attendant on the missionary life in a new field. I am cheerful in my labors here, and contentedly I go from appointment to appointment in the immediate neighborhood; but when I hear the Macedonian cry, "Come over and help us," from brethren in adjacent counties; and when I realise that I am powerless, in consequence of poverty, and cannot heed these cries, I am saddened and sick at heart. O my brethren, had I the wings of an angel I would fly to your rescue and share your toils and dangers. I know that the Master will come, and find thousands unprepared, and why? because they have not heard the cry, "Behold he cometh!" I once felt what it was to be in Paul's situation when he exclaimed, "Woe is me if I preach not the gospel." But can a man be required to accomplish more than circumstances permit? Is not the maxim true, that "he that does the best his circumstance allows does well, acts nobly; angels could do no more"?

But this is not answering the question, "What shall be done?" and to answer it satisfactorily may be beyond my power. I will at this time merely offer a few suggestions.

1st. I would recommend a stronger and healthier missionary spirit among our brethren.

2nd. That some of the brethren who send appointments for once a week, all the year round, and others, should come here, where they can exercise their talents with more zest; and where they can preach every day and evening, and three times on Sunday.

3d. That the entire church should pray to God to send more laborers, and to open the way for those who are in the field, and to follow the latter by material aid.

4th. That every one who reads this will send all the money they can spare to the "tract fund," that we poor preachers can have tracts to send to places where we cannot yet visit, and thus open the way, and to scatter where we do go.

Your brother in Christ, T. W. SMITH.
Vandalia, Fayette Co., Ill.

Prediction of the Emperor Nicholas in 1849.

The Indianapolis Journal gives the following extract from a lecture given by Hon. H. W. Ellsworth, formerly of this city, late Minister to Sweden, being the language of the Emperor of Russia used in an interview with the lecturer:

"Sir," said the Emperor Nicholas, in a memorable diplomatic interview between him and your speaker, during those recent revolutions that struck down Hungary, remodeled France, and broke the bond of union between Denmark and revolted Duchies, causing nearly every monarch to tremble for his throne—"Sir, I view calmly all this agitation. Russia is untouched, and will not mingle with it. Her hour has not yet come, though her destiny cannot be long delayed! She will soon be involved in a protracted contest in which England and France will be her opponents; those nations, so long and so naturally hostile to each other will be arrayed in unison against her!"

"And what, your Majesty, will be the result of this great contest?"

"Favorable, beyond doubt, to Russia. I shall rise superior to all reverses, and protract the contest till I weary out my enemies. But there is another war looming in the distance—a struggle between constitutional and unrestricted monarchy, in which nearly all Europe will stand opposed to Russia while Turkey, her natural enemy, with Persia and Asia, will be fighting at her side."

"And how is to result this second conflict?"

"Still favorable to Russia, though it will be bloody and protracted. But a third and still mightier contest is approaching, in which the world will be involved—a struggle between what is called tyranny, in any form, and freedom. Into this struggle your nation will be forced from its present policy, and compelled to take a leading part. It will be a struggle such as history never has recorded."—*Advent Herald*.

The Lamp.

In this time of doubting and scepticism,—doubting that which is true, and believing that which is false,—of what infinite value is the chart, the record of God's holy word, which he has given to his weary, way-worn pilgrims, journeying to the promised land. Without it, how dark the way; with it how light. Ps. 119: 105,—"Thy word is a lamp unto my feet, and a light unto my path." Then let us cleave to his word, and try to understand it as it is, and it will all harmonize, and become one perfect chain from Genesis to Revelation,—no jarring note, no discordant sound will ever mar the harmony of heaven's high and holy law. God's Spirit and his word agree. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20. A. M. G. D.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul*.

For the Crisis.

Tea.

In looking over the Crisis my eye rested on a little piece headed, "The Try Company." My mind has since dwelt much on the subject of trying. Now I believe there can be much accomplished by trying. By putting forth an effort we can overcome many obstacles in our pathway. By trying, we can forsake our own besetting sins, break off our useless habits, and when we get right ourselves we shall then be prepared to reprove the faults of others.

When a very small child, I was allowed to drink tea. I drank it three times a day, sometimes oftener. I became very nervous and could not sleep nights, but still could not be convinced that tea was the cause of it. I lived on in this way for several months, thinking tea could not hurt me. I came to the conclusion I would abstain from tea drinking awhile, and while I was testing it, Brother and Sister Brewer called on us and staid over night. They drank neither tea nor sale coffee. I thought if they could live without it I could. Their visit did my heart good. I felt so comforted and cheered by their visit that I forgot my tea and have drank none since. I found by a little trying that I could overcome a strong habit. Now who will try with me in the total abstinence from tea? I believe it to be injurious to the nervous system. I will try to have on the wedding garment, and patiently wait till the King comes in his beauty, and receive to myself a crown of glory.

AMARET M. BEACH.
Pleasant Valley, Ct.

The Secret Out.

A very imprudent physician has done his brethren a great injury by thoughtlessly divulging one of the most valuable secrets of the profession, while riding up to Union Square in the Fourth Avenue cars yesterday. "How is practice now? you must be making a great deal of money, for every third person seems to be ailing?" "True there is much serious sickness, but I get no practice. Secession has made the times so hard, that people cure themselves by eating nothing."

There are a few bodily ailments which are aggravated, and in some cases rendered incurable by insufficient diet; but with the exception of Diphtheria and a few others, nine out of ten of all ordinary ailments are controlled, are arrested, are permanently cured by a wise diminution of the amount of food eaten. This is particularly the case when there is no decided ailment, but a general feeling of discomfort or of unwellness. In all actively inflammatory maladies, where there is acute pain, [illegible] day where, total abstinence from all substantial food, from every thing liquid or solid, except hot teas, is the sheet-anchor of safety, when not extended beyond thirty-six hours. No one should venture on a longer abstinence on any occasion without the advice of a physician.

All pain is caused by over-distended blood-vessels pressing against some nerve. Hence the quickest way of relieving any ordinary pain is to diminish the amount of blood in the vessels of the part by bleeding. But there is a safer, a better and a more enduring relief in cutting off the supply of blood; and as blood is made out of the food we eat, it must be apparent, that if on the feeling of pain or discomfort, we cease eating absolutely, that pain must begin to diminish within six hours, that being the time required for converting food into blood, and if no more food is eaten, no more blood can be made; while the amount in the system is diminished at the rate of two or more pounds in every twenty-four hours of invalidism, there must be relief. But let it be remembered that while this diminution goes on in a state of rest by means of the perspiration, sensible and insensible, as well as by all the involuntary motions of the system, and the friction of the blood along its vessels, it is an important fact that every crook of the finger, every wink of the eye, every thought of the mind, is at the expense of the consumption of a greater or less number of particles of the body; so that, in every succeeding moment, the body weighs less than it did the preceding moment; this diminution takes place in the amount of the circulating fluids directly. If then the slightest motion diminishes the amount of blood, and it is the excess of blood in a part that causes pain, the next best means of diminishing pain, after cutting off the supply of food, is exercise. Hence the more a man exercises short of actual fatigue, the better he will feel, the sooner and more effectually will he be relieved. Many a time a man has felt uncomfortable, sometimes very decidedly so, but upon taking a walk or ride, or engaging in some interesting work, he expresses himself as having been greatly relieved. Let then this thought impress itself on the mind, that in the common every day ailments of life we must look for the cause in an excess of blood and other fluids in the body, and that whatever diminishes the excess is curative. The methods of this diminution are worth remembering. 1. Abstinence from food. 2. Perspiration, whether induced by covering up in bed and drinking hot teas, or by muscular exercise. 3. Vomiting. 4. Bleeding. 5. Counter-irritation, as by friction with the hand or a mustard-plaster. Of these we recommend only abstinence, perspiration, exercise, friction. But let it be remembered that when exercise evidently increases the discomfort or the pain, or when it induces a positive feeling of weariness, it is contra-indicated, and quiet of mind and repose of body should be sedulously cultivated. And under all circumstances let it be remembered that however beneficial exercise may be in any given case, the very moment it becomes a felt fatigue, that moment it becomes a positive injury, if persisted in.—*Hall's Journal of Health*.

For the Crisis.

Erysipelas.

BRO. GRANT:—I saw a request in the Crisis, if any one knew any thing useful for the health department, to forward it. I know what has proved a sure cure in every case that I have seen tried (which has been many, and some so bad that their physicians could not cure them), for a kind of erysipelas vulgarly called "the shingles." It is a breaking out (on the side generally) with smarting pain like a burn. The remedy is linseed oil, applied outwardly.

MARY MAYEW.

THE DEFENSE OF THE BEARD.—There are more solid inducements for wearing the beard than the mere personal appearance and the cultivation of such an aid to the every day diplomacy of life. Nature, combining as she never fails to do, the useful with the ornamental, provides us with a far better respirator than science could ever make. The hair of the moustache not only absorbs the moisture and miasma of fogs, but it strains the air from dust. It acts also in a scientific manner, by taking heat from the warm breath as it leaves the chest, and supplying it to the cold air taken in. It is not only a respirator, but with the beard entire we are provided with a comforter as well. The remarkable thing is, too, that the beard, like hair of the head, protects against the heat of the sun; it acts as a thatch does to the ice house.

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AND
Second Advent Messenger.

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Payable in Advance.

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A single copy three months	.50
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Papers for subscribers in CANADA and the BRITISH PROVINCES must be PREPAID in Boston, 26 cents per year, in addition to the subscription price. Hence one dollar will pay for 23 papers, or $2.25 for one year.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 345. BOSTON, WEDNESDAY, MAY 7, 1862. VOL. XV. NO. 8.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

My Savior.

Blessed Jesus, life divine,
Thou art precious, thou art mine—
Thou art holy, thou art good,
Thou, beloved Son of God!

Thou, the life, the light of men,
Holy, heavenly, all divine!
Thou of all my joys the sum,
May thy kingdom soon be come.

Time is flying—days go past,
Like the weaver's shuttle fast,
Leaving ever one the less
To prepare for endless bliss.

Then, my brother, sister, friend,
Shall we loiter? Shall we spend
Precious moments such as these
In our carnal, worldly ease?

Can we let such moments fly,
And forget that we must die,
Or not remember Christ may come
To take his ransomed people home?

Up and doing, brother, friend,
And no longer idly spend
Precious moments such as these
In your carnal, worldly ease.

South Wilbraham. D. D. CHAFFEE.

For the Crisis.

Bible Test of Christianity.

"Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple."

Peter said, "Lo, we have left all, and followed thee." Have you also done this? "And he that taketh not his cross, and followeth after me, is not worthy of me." Are you thus doing? "Except ye be converted, and become as little children, ye shall not enter into the kingdom of God." Christian professor, are you humble, childlike, obedient unto Christ in all things, observing all of his commands? "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Be ye doers of the word, and not hearers only, deceiving your own selves." Are you a doer of God's word, or hearer only? Christ says, "MANY shall say in that day, Lord, Lord," to whom he will say, "I never knew you,"—"depart from me ye cursed." Shall you be of that numerous class? "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men as every man had need." Reader, these are the *Bible* tests of christianity, of discipleship, with many other texts of like character in unison with the above. Now rest assured it is not by creeds, or theories of man's devising, but by God's word we are to be tried and judged at the last day. Like the apostles, martyrs, and holy men of old, even all who consecrated everything on the altar of Christ, can you say "I have (also) kept the faith; I have (also) finished my course; henceforth there is laid up for me a crown of righteousness which the Lord shall give me at that day"? Your theory of faith may be very plausible, but have you kept the faith, and observed all things whatsoever Christ has commanded? If not, then will you not be accounted as an unprofitable servant, who knew his Lord's will but did it not?

Again. "But the meek shall inherit the earth, and delight themselves in the abundance of peace." "Blessed are the meek; for they shall inherit the earth." Are you included in this class, possessing its spirit and characteristics? "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering." "With all lowliness and meekness, with long suffering, forbearing one another in love." "For the Lord taketh pleasure in his people; he will beautify the meek with salvation." Are you in this sense numbered with God's people? Furthermore, "God hath purposed to stain the pride of all glory, and to bring into contempt all the honorable of the earth." "Pride goeth before destruction, and a haughty spirit before a fall." "God resisteth the proud, but giveth grace unto the humble." Does Christendom of the present day represent the former? (not a part, but) "every one that is proud in heart is an abomination to the Lord." Also, "The Lord will destroy the house of the proud." If this [illegible]

corporations of the present day? When Christ has also declared, "Woe unto you that are rich!" "Woe unto you that are full!" and also recorded, "I will cause the arrogancy of the proud to cease"; "which say, Stand by thyself, come not near to me, for I am holier than thou"; and especially those who are closely allied with earthly governments, which are to be dashed to pieces like a potter's vessel at Christ's coming; who has also declared, "But I have chosen you out of the world." These ecclesiastical bodies, who are so strongly in sympathy with the world, are they not virtually doing away with the distinction set forth by Christ between the church and the world, and embroiled in the perils of the last days? and also strikingly represent the Laodicean church, as rich in goods, having need of nothing,—while festivals, lectures, concerts, and excursions are the order of the day? And instead of taking heed, as Christ commanded, by prayer and watchfulness, are they not fully committed in sanctioning even war and bloodshed to sustain corrupt earthly governments, when Christ has plainly declared, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." "Vengeance belongeth unto me; I will recompense, saith the Lord." "Whosoever therefore will be a friend of the world, is the enemy of God." Professing christian, have you obeyed Christ in all these things? "All the proud shall be stubble." "And they shall gather out of his kingdom all things that offend, and them which do iniquity."

Again. "Covetousness is idolatry." Be not deceived; no idolaters, nor extortioners, nor covetous, shall enter the kingdom of God. "Take heed, and beware of covetousness." "Ye cannot serve God and mammon." "Let your conversation be without covetousness." "This know, also, that in the last days perilous times shall come, men shall be lovers of their own selves, covetous, boasters, proud, . . . without natural affection, lovers of pleasure more than lovers of God." "Having the form of godliness, but denying the power thereof: from such turn away." Christian professor, are you exempt from all these charges? The day of trial is near. Alas! what difference can be perceived between the mass of professing christians of these last times and the world at large? Are not the former as eager to secure its wealth, and honors, and pleasures, as the latter class? Though Christ has plainly stated, "Lay not up for yourselves treasures upon earth." Also, "Love not the world; if any man love the world, the love of the Father is not in him." "Wherefore come out from among them, and be ye separate, saith the Lord." In view of which, shall we not exclaim, "Who then is that faithful and wise steward?" Are *you*, christian professor? If not, then will you not now take heed to all these commands of Christ, and be a "doer of the word?" "Sell that ye have, and give alms." "Let your loins be girded about, and your lights burning." "And ye like unto men that wait for their Lord." "Blessed is that servant whom his Lord when he cometh shall find so doing." Will you be found so doing? or shall you be of that class who will have their portion with unbelievers? Remember the promise is only to those who shall be found doing God's will. "When the Son of man cometh, shall he find faith on the earth?" Does not this imply that but few will be found faithful, while all the earth is corrupt before God? Even as it was in the days of Noah and Lot, will it not thus also be, "when they shall say to the rocks and mountains, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" Who shall be able but those to whom this will apply—"Blessed are they that do his commandments"? Shall you be found so doing? S. L. MANLY.

Newark, N. J.

For the Crisis.

Suppose he Should?

A brother in the far West, who has read my articles on Human and Divine Governments, and liked them, yet not seeing all the way through, writes to me, asking, "Suppose a president, or a king, should get converted to Christ, should he resign his office?" Several have asked the same question, and I propose to answer it through the Crisis, by permission. I reply, yes, I see no other course such an one could pursue and follow Christ. Let him resign, and leave the office to the next in command, and so on. Is this too much of a stoop? Is it too great a cross? Ah! we have not seen it a thing. Pilate, only a Roman governor, refused to yield for fear of this cross, when convinced of [illegible] (Acts 26), and would doubtless have become a christian had it not been that the cross of leaving his throne for such a cause seemed too much. Saul of Tarsus was under authority to arrest and imprison, papers legally made out; but when he concluded to follow Christ, he abandoned his office and preached Christ. Perhaps some petty offices may be filled by the christian without forfeiting Christ. We do not attempt to decide on this point, but suggest that it has always been one of the devil's traps to allure from Christ, and it is safe to let it alone entirely. But in the case of those offices which bind their occupants to "avenge," to forbid bread, clothing and comfort to enemies, to harass, imprison, and kill, the light of the gospel covenant and its precepts are too plain to be evaded, or covered up. All such work is to be done in this mortal, wicked state. But it is intended entirely to be the work of Cæsar's household. These are among Cæsar's rights, if in fact he has any rights. Therefore "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Yet some one may quote Paul's instruction in 1 Cor. 7:—"Let every man abide in the same calling wherein he was called." Whoever will carefully read this chapter, can readily see that no reference is had to the subject we are treating upon. Those who try to play the christian emperor, king, or president, have the notorious Constantine the Great as their only prototype, though many of them may may be much better men than he was." What is the chaff to the wheat?" I do not here attempt the proofs of this position, as I gave them at length in my former articles.

I. C. WELLCOME.

Richmond, Me., April 11, 1862.

For the Crisis.

"Be ye not called Rabbi."

The words come rolling down to us through the aisles of ages, and ring through our hearts with the silvery chimes of truth. O that they could move the pulses of the world as they did those of the lowly fishermen who heard them in all their stirring music, fresh from the hallowed lips of the Son of God! But between that ancient sacred hour and the present, floats many a dim veil of antiquity, many a crimson curtain of war, many a deep mask of priestcraft, and many a dark cloak of superstition. The antichrist has arisen and crimsoned the sands of earth with the blood of martyrs slain; the great throbbing heart of humanity has been bound by the iron chains of popery, and the grandeur of human intellect and the God-given right of free investigation have been proscribed by the narrow bounds of priestly tyranny. Men have arrogated to themselves titles which belong only to Jehovah. The Pope of Rome, in his blasphemy, has styled himself "Most Holy Lord God the Pope"; and the petty priests who crouch at his feet command the title of "Reverend," regardless of the fact that inspiration applies it to Omnipotence *only*. Not only do the Papal See and his weak devotees thus exhibit the traits of the Antichrist, but the taint has floated down the stream of Protestantism; and poor frail man, ever ready to aggrandize himself, claims the title of "Rev." Hence the world is flooded with those who "love the uppermost rooms at the feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

O that the professed ministers of Christ could content themselves to *wait* for their honors until they hear the welcome applaudit, "Well done, thou good and faithful servant"! Surely mankind is more in danger of arrogance than of an excess of that charity which "vaunteth not itself, and is not puffed up." It is true that Paul sought to magnify the work of the ministry, and would that every minister would seek to magnify the work as he did. He did not strive to do it by *exalting himself*; he did not wear the appellation of "*Rev. Paul*"; but magnified the work by expounding a pure gospel, by "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ"; and in the humility of his soul exclaims, "For though I preach the gospel, I have nothing to glory of." The Psalmist, the sweet singer of Israel, when contemplating the grandeur of Omnipotence, exclaims, "Holy and reverend is his name." But the force of this text is sometimes evaded by arguing that it would also prove that *no man should be holy*. But this is taking an adjective from a *name* and applying it to a *person*. The text does not apply to character, but to a *name*. And though we are commanded to be holy, there is a curse pronounced upon those who *assume* holiness, and "*appear* righteous unto men," etc. The Son of God, the embodiment of purity, refused to be called "good." How then shall sinful man assume a title which is only applied to the Eternal? "And he said unto him, Why callest thou me good? there is *none* good but *one*, that is God." And were the ministers of the nineteenth century enough like Him whom they profess to follow, they would, when addressed as "Rev.," reply, "Why callest thou me reverend? there is none reverend but *one*, that is God."

Let us then rejoice in the simplicity of God's word,—"Neither let me give flattering titles unto men; for I know not to give flattering titles; in so doing my Maker would soon take me away."—Job 32: 21, 22. We must seek humility now, that that we may be honored in the kingdom. "For it is better that it be said unto thee, Come up higher, than that thou shouldst be put lower in the presence of the prince." Let us then shun the highways of earthly glory, and the dazzling brightness of worldly honors, and walk in the green vale of humility, remembering that "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Harvard, Ill. LIZZIE A. REED.

For the Crisis.

"Fruit of the Spirit."

The irreversible declaration of inspiration is, "If any man have not the Spirit of Christ, he is none of his." Our mortal bodies are to be quickened into immortal life, only upon one condition, namely, the present indwelling of the Divine Spirit. Now if we are in possession of this important element, the fact will be obvious to ourselves, and to others; for we shall have the "fruit of the Spirit," which is,—First, "Love," Divine love, "Love Divine, all love excelling." Secondly, "Joy," unearthly joy, akin to angelic joy. Thirdly, "Peace," sweet heaven-born peace. Fourthly, "Long-suffering," or a spirit of patience under trials. Fifthly, "Gentleness," which will not permit us to retaliate when reviled. Sixthly, "Goodness," that will not render evil for evil. Seventhly, "Faith," by which we are "sanctified," "justified," and "purified." Eighthly, "Meekness," a spirit of self abasement. Ninthly, "Temperance," or self-control; a proper control over our various propensities, keeping ourselves in due subjection to the Divine will. These constitute the "fruit of the Spirit"; and wherever the Spirit has full possession of the heart, these traits of character will be clearly discernible. Do they characterize us? W. SHELDON.

The Coming Kingdom.

(Concluded.)

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."—Rev. 11: 15.

A very remarkable modern testimony brings the record much further down. Le Sage, the friend of Napoleon, while with him in St. Helena, drew up, for their mutual employment, a series of charts of history. He delineated the empires of this world, and their subdivisions, on his charts, by separate colors. But with no consciousness of the value of his testimony, like Daniel, he divides the history of the world into four empires, and marks them by the same successive names. The Greek he divides into four, and then into two parts; the Roman into two, and then into ten. Neither Ptolemy nor Le Sage probably knew or thought of Daniel. Yet they have followed with the record of historic testimony—the one seven hundred and forty-five years, and the other two thousand four hundred and fifty years, after him—precisely in the track of his prophetic statement. Daniel said to his royal master in Babylon, there are to be four successive kingdoms of this world. Le Sage, two thousand four hundred and fifty years after, said to his royal master in St. Helena, who had vainly attempted to recombine a fifth, there have been but four great empires of the earth successively ruling: and he traces the line from Nebuchadnezzar to Napoleon.

These are "the kingdoms of this world." They have made one unbroken line of succession, in complete identity; so that Rome is properly called Babylon, as inheriting the same dominion of apostasy, in a different age. The empire is one running through different languages. The empire of Rome commenced with Babylon. The empire of Babylon concludes and is completed by Rome. And, therefore, when St. John calls Rome "Babylon the great, the mother of harlots and abominations of the earth," it is not in a merely figurative, but in a real application of the epithet. Babylon was the origin of this idolatrous and infidel apostasy in human government, to which Rome has succeeded, and which Rome perpetuates.

A remarkable fact in this connection, is the complete adoption by the Pope of the royal dress of the ancient kings of Babylon, worn nowhere else upon the earth. Strabo and Herodotus both describe the ancient garb. The ring upon the finger, the slipper on the foot, the toe of which tributary kings bowed down to kiss; the white tunic or cassock, hanging down to the feet; the large white cloak upon the shoulders; the high, round cap, with pendant fillets, which it was death for any other to wear; the attendants clothed in scarlet, with chains of gold about the neck. Who that has ever seen this self-styled universal monarch on his public festivals, has not beheld the description exactly, like Nebuchadnezzar raised again from the dead. His tiara, the inimitable cap of royalty in Babylon; his long, white tunic; his white satin cloak, embroidered with golden stars: his cardinals preceding, clothed from head to foot in scarlet, with their massive chains of gold; himself borne on the shoulders of men clothed in scarlet, beneath a scarlet canopy, with attendants in scarlet, waving fans of peacocks' feathers in their hands—who that has intelligently seen this, has not been struck with this amazing assumption of identity? Yes, Rome is Babylon, and the fourth kingdom of the world, in its divided and mingled state, claims and bears a complete identity with the first.

Thus the testimony of history describes this final empire of this world. It stood, as the perfected image, with its feet upon Western Europe; but it included the whole limits of all previous dominion, from the Atlantic to the Indies, and from the Danube to the African desert. And the head of gold, the breast of silver, the trunk of brass, were all incorporated with the legs of iron, on which they finally stood, the perfected type of man's apostasy. The historical characteristics of these four successive kingdoms are most peculiar, and are significantly described. The magnificence of Babylon, as the head of gold; the scarcely inferior wealth and splendor of Persia, as the breast and arms of silver, have been the perfected illustrations of the mere dominion of sensual indulgence, from the time of their actual history to the present. But the mere forms of sensuality are not adapted to make a permanent impression upon human history, even in their power of reproduction of themselves. The empire of mere vice must perish in its own corruption. But when Alexander set up his vast Grecian empire, as the trunk of brass, the brilliancy of the illustration could not be confined to his own victorious career, or even to the power of the empire which he established. This third kingdom gave to man an universal and undying language. It perpetuated the earliest monuments of literature, philosophy, and the arts. The great Stagyrite who was the tutor of Alexander, and of whom be said that if from his father he had derived his life, from him, as his second father, he had derived the art of living well, remains to this day the tutor of Europe, in multitudes of its schools. Dr. Arnold commemorates him with perpetual delight, as "the dear old Stagyrite," as if he were the very source of scholastic inspiration. Greece has made an ineffaceable impression on the history of man—an impression as brilliant and abiding as the metal which was selected to represent it. To the lessons which it has taught in many departments of human learning, posterity has added nothing. The models of poetry and painting, of statuary and architecture—nay, even of the construction and utterance of the language of mind, are all still there; while the fundamental principles of philosophy, and the beautiful structure and regimen of language, still acknowledge their origin to be there also. Succeeding literature and beautiful art have done but little, save to study and to try to copy what this brilliant empire gave to man. The language which gave wings of beauty to the speculations of Plato, and towered in the majestic orations of Demosthenes, and glowed in the fire of the great tragedians, was also caught up to heaven, to convey, through the teaching of the Holy Ghost, those wonderful themes of divine redemption, which, without him, it was impossible for man to utter. It can never become obsolete on earth, while man remains to read the living word. It can never be forgotten in heaven, while saints survive to glorify the riches of atoning love. And Greece remains, and must remain still a living empire in the world.

Severe, warlike, pitiless, enduring Rome made up the iron legs on which this brilliant trunk was to stand. Its government inflexible; its discipline unyielding; its very weapons all of iron; its yoke of bondage iron; its heart of iron, knowing no pity; shedding blood like water; dragging captive kings in chains, then publicly whipping and killing them as the pastime of a banquet; its women shouting in triumph over men murdering each other by hundreds, as the sport of the theatre; its thousands of battles, and its millions of slaughtered victims; its very lusts and pleasures steeped in cruelty—how could all this be more truly described? It overthrew, it consolidated, it [illegible] all the nations whom it subdued; and made the one privilege of citizenship of Rome to be the single coveted distinction of the world. On all these characterizing facts I need not dwell. But Rome has also sent down the impression of her severity and her iron rule upon the nations whom she has propagated as the living parts of herself. As Greece gave brilliant art to civilized men, so Rome has given to them enduring iron law. Her statutes and pandects and commentaries remain the standard and foundation of human law, to all the nations who either remain in her seats or have originated from her divisions. The laws of her Twelve Tables; the names of her great codifiers and expounders—her Justinians, Ulpians, and Salvians—are as familiar to the student of the great science of law, in this nineteenth century, and with almost as much authority, as a thousand years ago. And that immense empire, four thousand miles in length from east to west, and two thousand miles in width from north to south, over which Augustus ruled, and which Trajan finally consolidated, abides the fourth and last kingdom of the apostasy of this world. And the prophetic description of the discriminating characteristics of these kingdoms of this world, historic testimony has completely confirmed through all succeeding ages since. The two grand divisions of this last empire into Eastern and Western; the internal distinction of its elements of power into a civil and an ecclesiastical dominion, combined like iron and clay, but never united; mingled, but always separate, have been facts of history, upon the details of which I need not dwell

But when we descend to the modern history of this last empire, the prophetic description maintains an accuracy, the demonstration of which never fails. "Whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; there shall be in it of the strength of the iron, and the kingdom shall be partly strong and partly broken; and they shall not cleave one to another, even as the iron is not mixed with the clay." Beyond the Danube and the Rhine, were spread out the vast Asiatic tribes, whose incursions upon the Roman Empire, and settlement within its territories, have made the foundation of the history of modern Europe. Ten different nations from this northern region, speaking kindred dialects, crossed these bounding rivers, established themselves on the whole southern and western territory, and became the progenitors of the present nations of Europe. They were idolaters and savages. But as an unprecedented fact in history, though so clearly delineated before in the divine prophetic records, they became absorbed in the characteristics of the people whom they conquered. Every previous subjugation had given new laws, religion, and customs to the vanquished. These conquering nations adopted the religion and the laws which marked the people whom they subdued. Within a single century, they had become professedly christian; and with the laws, the language, and Religion of Rome, they made themselves parts of the Latin Empire and the Latin Church already existing. The prescribed internal division of the elements of power they also perpetuated. The iron and the clay were still mingled, but always separate. The priestly power they established with a faith and cruelty which exceeded all the precedents they found. The temporal power they exalted with an unquestioned control. Partly strong and partly broken, they remained, and they still remain the nations of Europe, the constituents of the Roman Empire, and generally the members and the managers of the Roman Church. Some of their original kingdoms abide to this day. Some have been crushed and conquered, and their dominions transferred to other hands. In some, the iron has resisted the clay more completely, as in France. In others, the clay has predominated over the iron, as in Spain. But thus these divided kingdoms have stood—tottering amidst revolutions; guarding themselves against assaults and overthrows; agitated sometimes in storms that have threatened complete destruction, and then subsiding to the bounds of their former settlements, like the ocean rocking itself to rest when the gale has passed—to prove the power and to confirm the faithfulness of God. Their children and representatives have spread abroad almost to fill the globe. These ten kingdoms have peopled continents unknown to history at the time of their parentage and their establishment, acknowledging their dependence in every court of law, in all the forms and systems of legislation and government, in every department of literature and science, and in the languages and habits which make the vehicles [illegible] modern discovery which have given it strength and energy—rapidity of communication, and intensity of influence and purpose; the union and mutual dependence, which commercial relations, and separate advancing national strength for mutual assault and defence, have made so indispensable to these wide-spread nationalities; the unprecedented advance of general knowledge, popular elevation, and facility of communication with each other—can justly be considered by us only as preparing the way for the great finishing developments of the purposes of God, as he has himself described them. And while all human appearances on this vast field warn the discriminating mind of the earthly statesman of the approach of changes and convulsions in the affairs of men, more important, and productive of vaster consequences than any political transformation which man has ever before seen, the word of God lays out before the christian mind, as the object of certain hope, the greatest of all possible revolutions, when the kingdoms of this world shall become the kingdom of our Lord and of his Christ; when, in the days of these kings, the God of heaven shall set up a kingdom which shall never be destroyed, and he shall reign forever and ever.

Of these kingdoms of this world, one pervading principle, like the life of an individual being, has been unceasingly manifest. They have been the successions of an apostate government on the earth; ruling in opposition to the word of God, in every age and in every land. The principle on which they have rested, is the single one of absolute sovereignty in man over man. The varying forms of this sovereignty have been but incidents in their career. The ambition, the glory, and the wealth of man have been the guiding power of their march to conquest; hesitating at no expedients because they were criminal; asking for no other reason for any conceivable violence or crime, but human glory and national or individual exaltation. Establishing idolatry, glorying in infidelity, reverencing any thing and everything but the Divine word, the governments of men have reigned upon the earth till our day—the most enlightened of them all—one compelling its own subjects and officers to sustain and reverence the most hateful and polluted idol-worship of India, and forcing for its own wealth the shocking cruelties of the opium trade upon the timorous but remonstrating millions of China; the other reigning under a constitution which is declared at the same time to have no cognizance of the God of Heaven, and to render lawful and protected the cruelties and enormities of the slave-trade; both of them living upon the gains of licensed drunkenness, and refusing to protect even their own subjects against its power. While these things are done in the green tree, it is not worth our while to inquire what is done in the dry. If apostasy from the word of God marks the governments of Britain and America in these divisions of the last kingdom of man, the kingdoms of this world can plead no immunity from the charge in any other portion of the field of human empire. And these are the kingdoms of this world, described by God himself to Daniel, before their history began; and to John, in the conclusion of that history, by the bringing in the assurance of a better hope, and restoring the dominion of the Most High among the children of men.

For the Crisis.

Translations.

I take the following from one of my old manuscripts, viz., "Gen. 49: 10;—The sceptre shall not be taken away from Judah, nor a ruler from his thigh, till He come that is to be sent, and he shall be the expectation of nations." "Dan. 9: 24;—Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the saint of saints may be anointed. Know thou therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ the prince, there shall be seven weeks and sixty-two weeks." "Matt. 11: 21;—They would long ago have done penance in sackcloth and ashes." "St. Gregory Nazianzen relates, that the diet of St. Peter was a small quantity of unsavory and bitter [illegible] called lupines, and sometimes of herbs, though on certain occasions he ate of what was set before him. St. Epiphanius says that St. James the great practised the most severe austerities, abstaining [illegible] flesh or fish, at different times. [illegible] St. John did not eat flesh at all. [illegible]

☞ Apply this [illegible]

For the Crisis.

A Letter.

Dear Bro.—Yours bearing date of the 24th is just received, and in return I thank you for such a *catholic* epistle. It truly breathes the spirit of the new covenant ordained of God and ratified by the precious blood of Immanuel, the Lamb of God that taketh away the sin of the world.

After I parted from you in Bristol I went to Watertown, and delivered four lectures in the Citizens' Hall. But having to drive four miles to and from the above place every night, and the house not being properly warmed, and considering the price demanded too high, I closed them to a very intelligent and deeply interested congregation on the evening of the 14th; and visited and endeavored to break the bread of life to the scattered flock at different places since that time until Monday the 24th, when we reached home in the midst of a pelting storm, having drove about twenty-six miles in a sleigh. Weary, worn and wet by the rain, home, after an absence of some weeks, did seem truly delightful.

Well, dear Bro. H., I sympathize with you in your very feeble state of health, for I have felt for many long years the working of the seeds of mortality in mine own poor, feeble body, and like yourself I find a sweet foretaste in antedating the glories of the bright, eternal future. O! what a serene and immortal state awaits thee, dear saint, at the return of our Elder Brother; and then the sweet consciousness of the fact by faith drawn from the living oracles of the God of Jeshurun, that there is an absolute necessity in the present exhausted condition of the prophetic programme, that the day when sin and all its dire effects shall be eternally annihilated is just about to dawn upon us. Thrice blessed, bliss-inspiring hope! That body of thine that has for fifteen long years been gradually wasting away, shall in a moment, in the twinkling of an eye, be changed like unto our great living Head's glorious body! And then to be forever with the Lord, to participate in that glory that shall fill the earth as the waters do the unfathomable deep.

> When all the ship's company meet, who lived for our Savior on earth,
> With shouting each other they greet, and triumph o'er sorrow and death
> Their sufferings have come to an end, the mortal affliction is past;
> The age in the kingdom they spend, forever and ever shall last.

Blessed consummation of our long fondly cherished hope. Next to being forever with the Lord and like him, the most transcendant anticipation that sometimes ravishes my entire being, and makes my heart-strings groan and sigh for immortality, is the *re-union* of the saints in the indissoluble bands of eternal brotherhood, in one perpetual now, with all the just made perfect; where

> "No groans shall mingle with the songs
> That warble from immortal tongues."

You speak of the love of Jesus. On that theme I am lost in wonder, and often with silent adoration while pondering on its vast, immeasurable depths, would fain do as Aaron did when Moses spake to him in the third verse of the tenth chapter of Leviticus. Dear pilgrim Bro., the unending cycles of the immortal state can never fathom the depth, height, length and breadth of the incomprehensible love of Jesus. One sings—

> "Were the whole realm of nature mine,
> It were a present far too small!
> Love so amazing, so divine,
> Demands my life, my love, my all."

He shall have them. Worthy the Lamb that was slain! Beloved, dost thou suffer pain? "And there shall be no pain." Does poverty press thee sometimes? The saints shall possess the kingdom. Are thy friends few? A great multitude that no man can number shall be thy kindred. Art thou often weary in this world of unrest? There remaineth a rest for the people of God. Dost thou often weep o'er suffering humanity? There no object can ever inspire sorrow. Dost thou often find relief for thy griefs in weeping? There all tears shall be wiped away. Does the night of weeping often seem dark and dreary? "And there shall be no night there." The Lord God giveth them light, and they shall reign forever and ever. Amen. Of the love of Jesus we at the best know comparatively little in the present state, although we do often enjoy much, and feel a godly awe that dares not move, a solemn, silent heaven of love; yet it will require glorified humanity, it seems to me, amid the unfoldings of the immortal state, in order to begin to see the love of God in Christ Jesus to a lost and ruined world. Dear Hiram, we must be there.

O! what a precious season we enjoyed this morning in our united family devotion (for we unite every morning and evening when we are at home with Bro. and Sister Pease, who live in the adjoining part of the house). We read the last chapter of Luke, and we enjoyed some of the *heavenly heart-burn* expressed in the 32d verse. Praise the Lord, O my soul!

We are now, it seems to me, amid the perils of the last days; and it may be that our heavenly Father will intensify our trials, to purify and purge us, that we may be found amid the Bride, the Lamb's wife, who hath made herself ready, who hath washed her robes and made them white in the blood of the Lamb. O Lord! in mercy help! help by faith to sink into the life-cleansing fountain, shall be my prayer, until I fall asleep in Jesus, or be changed at his glorious appearing. Pray for me when at the throne of heavenly grace, and please remember me to the brethren who have kindly invited me to come and preach the word of life to them.

> "Soon will the mortal strife be o'er
> Of sublunary care,
> And life's dull vanity no more
> This anxious breast ensnare."

Thy Bro. in Christ, waiting for redemption at the appearing of Jesus.

S. S. Brewer.

South Glastenbury, Conn.

[The above is published by request of Bro. Twing, to whom it was originally addressed.—Ed.]

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, May 7, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

"Boasters."

Paul tells us "that in the last days . . . men shall be . . . *boasters*." We think no one can fail to notice this particular trait of character, so marked in the men of our day. Please take up a newspaper and read the advertisements, if you have any doubt in the matter. Observe the handbills posted in the streets of our cities and villages. Almost every one is characterized by a boasting spirit. They are all "Excelsior." Each one is the *best*—nothing else equal to it. If a man can afford to pay out from one to fifty thousand dollars for boasting advertisements, he is pretty sure to make a fortune. These boasting notices are the chief support of most of the newspapers of the day. Immense sums are also paid to the daily and weekly papers of our country for *editorial puffs*, in addition to regular advertisements.

Each salesman tells you his goods are "the cheapest and best," while his neighbor's are hardly worth taking as a gift. If you want a "*genuine*" article, you must buy at his store. It seems as though our race had nearly turned *boasters*, each trying to excel his neighbor.

It should be observed that this system of boasting by means of advertisements is of modern date; and has now become so conspicuous, that it would seem we need not wait another day for its accomplishment, in order to have it fulfilled before the coming of Christ; yet, we may expect to see this boasting spirit increase to the end of this dispensation.

The picture would not be so dark as now, if this antichristian boasting spirit was confined to the world; but alas! the professed church of Christ is fast partaking of the same disposition. We think the prophecy shows that this spirit will characterize the popular religion of "the last days." The proof is abundant that such is the fact at the present time. All the signs seem to be converging to one grand focal point, but a short distance in the future. Our work is almost done. Let the remainder be *well done*.—o.

Infidelity.

Infidelity was never marching through our land with so bold a front, and with so great success as at the present time. It has assumed new and very successful modes of attack, and its friends feel confident of final triumph. These are dark times for this wicked world; but the Lord is the hope of his people, and they have nothing to fear so long as they trust in him. Men are turning by the thousand from the Bible to fables. But few stand with firmness in opposition to the swelling tide of skepticism. One after another yields to the mighty current; and we may well be alarmed at the state of things. Now is the time to gird on the christian armor, and fight the good fight of faith.

The following from the *Bible Times* shows the true state of things:—

"The Bible just now is assailed by a most remarkable multiplicity of enemies. Anti-theism, denying God; deism, dreaming of God; and polytheism, analyzing God; are all, with nearly equal inveteracy, still as ever opposed to the revelation of God. But, besides these ancient and gigantic hostilities, innumerable inferior and yet arrogant and artful agencies of infidelities are constantly at work around us insidiously sapping the foundation of our highest and noblest hopes."—o.

Wasting Away.

It is now very evident that the power of the Pope is wasting rapidly, and must soon come to an end. There appears to be no chance to continue it much longer. This fact is admitted by the Catholics themselves. Many think Pius IX is the last Pope. His health is now poor, and it is thought his life must soon close. The waters which have strengthened the mystical Babylon are nearly dried up, and her overthrow is at hand.

A correspondent of the London *Daily News*, writing from Malta, Feb. 8th, says:—

"There is to-day handed about Malta a very long and well written protest to the Pope, printed at Naples, and signed by about sixty thousand of the Roman Catholic priests. Several chapters have affixed their official seal to it, and it looks very like Protestantism, but they call it pure Roman Catholicism. It urges the Pope to abandon his temporal power, to restore the church to its primitive state, and to remember that a great majority of his clergy are from his people."—o.

"We'll face the Storm."

There is a kind of luxury in facing the storm, bearing reproach, suffering privation, and denying self, for an object so noble as that of christianity, and a friend so dear as Jesus. The minister of Christ is often saddened to see the want of these noble attributes that once characterized the followers of the Lord. Be the weather what it may, it is expected the preacher will be there; while many of the professed disciples of the Savior only get out to meeting in fair weather, when they are tired of staying at home; leaving the preacher at other times to address empty slips. Did they know the sorrow they thus cause him, we think their seats would seldom be vacant; but they would manifest more of the spirit exhibited in the following incident in the ministerial life of Dr. Baker:—o.

"Whilst living at Germantown, thirty odd years ago, I was to have preached one Sabbath morning at Barren Hill, seven or eight miles distant. On awaking in the morning the rain was descending in torrents, and the wind blowing a perfect hurricane. I debated with myself whether I ought to go. I concluded to go. Having taken breakfast and ordered my horse and gig, I started for Barren Hill. But lo! I had not proceeded more than a quarter of a mile, when, in spite of the leather top and apron, I was drenched to the skin. Crossing the hillsides the storm threatened to overturn my vehicle, and my poor horse trembled. Still I went forward. By the time of my arrival at the church there was not a dry thread upon me, and I could not have been more saturated with water had I been dipped in the Delaware. And now, on my arrival, how many people do you suppose I found at the church?

We began with the Abraham number, 'fifty.

'Entirely too high,' exclaimed the doctor.

'Forty-five,' was the next conjecture, which elicited the same response.

'Forty,' was the next number stated, with the same result.

'Thirty,' said we next, still keeping in view father Abraham's descending scale; but still the doctor said, 'Too high! too high!'

'Twenty,' was next given as the probable number, and then 'ten,' when we gave up.

'I will tell you,' said the doctor, at length, in his own emphatic way, 'how many people came through that storm to hear me preach; *not one*, sir, not one! not one! Even the sexton himself, who lived immediately opposite, had not ventured to cross the street.'

'And how did you feel, doctor,' asked we, 'on finding that your self-sacrificing labors had met with such a poor return?'

'Never happier and more contented in my life,' was the noble reply, 'for I felt that if all the world that day had neglected their duty, I had not neglected mine.'"

The World's Fair.

According to appointment, the World's Fair in London was to open on Thursday, May 1st. It is thought that this exhibition will greatly surpass the one in 1851. When the first was held, many thought it would help in uniting the nations and prevent future wars: but instead of this, a writer in the London *News* says that Emperor Nicholas thought "the time to strike for Constantinople would be a time like that, when all probable opponents were disarming in a fool's paradise of fraternity. Certain it is that peace among the nations, which was the great text of the exhibition, derived but little strength or advantage from its teaching. It almost seemed to be the close rather than the inauguration of an era of good will among mankind; and its doors were scarcely shut against the multitude, and its marvellous products restored to their owners or creators, when war reasserted its predominance as one of the normal conditions of European politics. . . . And, from that day to this, such have been the fears and the necessities of the world that art, science, and mechanical ingenuity have been devoted with greater zeal and perseverance to the construction of implements of warlike attack and defence than to the improvement of the peaceful machinery that increases the wealth of nations. War has been so much the rule and peace so greatly the exception in Europe as well as in America, that the preacher delivers but a trite sermon who merely reminds us of the fact that, notwithstanding all our vain glorious boasting of our 'progress,' we are not so much wiser than our forefathers as we are fain to be reputed."

Judging from the past, the present World's Fair is no omen of future good to Europe or the rest of the world. All such efforts to introduce a reign of peace, we think will result in a failure.—o.

The real Savior.—At the late Spiritual Convention, held March 7th, 8th and 9th, in Binghampton, N. Y., the following resolution was presented:—

"*Resolved*, That *true* Spiritualism is the offspring of progress, the friend of science, and the *real* 'Savior of the world.'"

This Savior leads men to deny the Bible, the resurrection of Christ and the rest of the dead, his second coming, and the entire plan of salvation as laid down in the Scriptures of truth; but notwithstanding all this amount of error taught by the demons, millions prefer their teaching to the truth of the Lord; hence, as Paul says, "They . . . believe a lie," and have "pleasure in unrighteousness." Those who expect salvation through Spiritualism are as sure of it as a man left in mid ocean would be of swimming ashore.—o.

Passover Bread.—It is said the Jews in New York ordered eighteen hundred barrels of flour to make their passover bread this spring. It is of the best quality, and furnished by Hecker and Brothers. This amount of flour, for that special purpose, indicates a large number of Jews for only one American city.—o.

War Chaplains.

It has been a mystery to us how any one, who loves Jesus, and enjoys the christian religion, can enlist in the army to assist in killing his fellow men; but we are still more astonished that *ministers of the gospel*, whose work is to lead men to Christ, should join the army to pray for success in the destruction of the human race, believing at the same time, that those killed on the side of the enemy, saying nothing about those of their own regiments, are cut off for ever from all opportunities to reform, and sent to eternal torment! We can see no correspondence between the spirit of such ministers and that of Christ, who taught his disciples to *love* their enemies.

The following, from the N. Y. *Atlas*, is worthy of a second reading:—

"The number of chaplains officially reported is four hundred and twenty-two, ninety-seven of whom belong to the New York regiments. The chaplains cost the government more than a million of dollars a year, and we mean no disrespect to the clergy, when we say we do not believe they have saved a life or a soul since the rebellion commenced. War and religion are not exactly compatible."

Four hundred and twenty-two ministers in the army!! Said the one who called them to be his servants in preaching the gospel of peace, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Their present position seems to prove one of two things,—either that Christ's kingdom *is* "of this world"; or, else, that they are not his servants.—o.

A Prophecy.

A few days since, while passing through Hartford, Ct., we called on Bro. Stillman, who informed us of an interesting writing on a box in the Talcott mansion. As our curiosity was little excited, we sought an opportunity to examine the writing; and by the kindness of a friend, who is an acquaintance of the family, were introduced to the lady of the house, who very kindly showed us the box and the writing. The box is very ancient, and a nice piece of workmanship, made probably in the East Indies. It has several apartments, separated from each other by sliding divisions. On the back side of one of these we found the following, in the old-fashioned style of writing, scarcely legible:—

"In July 14th, 1866, America's fate is fixed.—Hezekiah Wyllys.

July 14th, Anno Domini 1766.

O! Posteri! Posteri! cavete vos in Anno 1866.—Propheticus est."

The following is the English of the Latin:—O! Posterity! Posterity! be on your guard in the year 1866. This is prophetical.—o.

Well Done.

The New York *Post* speaks of a man in middle life, who left off smoking twenty-five years ago, and put in the bank what he would have paid for two or three cigars a day, and now finds it has amounted to $2590.

Besides all this financial profit, the physical benefit derived is of still greater value. The amount of money squandered for tobacco at the present day is almost incredible. It is said more money is paid for *cigars* alone in New York than for bread. This is *too bad*, when we consider the fact that all this money is paid for that which is a *positive* injury to those who use it. Who can do it to the glory of God?—o.

Popular Preaching.—The following extract from a letter of a lady to her son at college gives quite a correct idea of the popular preaching of the day; and shows very clearly, that we have come to the time when sermons are delivered to suit "itching ears;" as Paul tells us would be the case in the last days. The lady says:

"Dr. M. is giving a series of sermons on the different kinds of wood used in building Solomon's Temple. They are very interesting, and he has such a flow of beautiful words, and such wavy gestures, and he looks so gentlemanly, that I have no doubt he does a great deal of good. The church is always full.—o.

A Thrilling Narrative, by M. B. Czechowski, who was fifteen years a Roman Catholic clergyman and priest. Edited by J. F. Cotton.

We have just received a copy of this very interesting and elegantly written work by a most eminent scholar, giving startling facts relative to the practices of the "woman" on "the seven hills," and her cruel treatment of the children of the Lord.

Price 87 cts. postage paid. Address J. F. Cotton, box 1079, Boston, Mass.—o.

"He chewed tobacco."—We clipped the following from the *Windham County Transcript*, published in Danielsonville, Ct.:—

"Last Friday, April 11th, the New England Methodist Conference, sitting at Westfield, was brought to a stand in the case of a person asking admission to their connection, on the objection that he *chewed tobacco!!* During the discussion raised, a large majority were opposed to receiving any new member using tobacco; and so the case was laid over."—o.

☞ Thanks to B. and P. M. S. Tripp, of Searsport, Me., for the excellent picture of the International Exhibition Building, at London.—o.

Particular Notice.—Persons who would have their business attended to with dispatch, must give us the name of *both*, their Post Office, and State.—m.

Biographical Sketches.—No. 5.

REV. WILLIAM MILLER.

William Miller was born in the town of Pittsfield, Mass., Feb. 15th, 1782, and was the eldest of sixteen children. When four years old his parents removed to Hampton, N. Y., a few miles east of Whitehall, at the head of Lake Champlain, where the subject of our sketch was reared, and where he died. We find nothing occurring in his life that gave special indication of superior talents until his entering upon the ministry, when immediately, and evidently unexpectedly to himself, he began to attract the attention of people far and near.

In his early youth he failed to enjoy many of the advantages usually deemed necessary to give culture and polish to the man; but notwithstanding, the opportunities afforded gave ample evidence of a capacious and ardent mental calibre. He not only made good progress in his ordinary studies, but early gave demonstration of ability in prose and poetic composition; as also of that taste that ultimately made him such a master in Civil and Ecclesiastical History. Upon coming to act the part of a man, we find him appointed to several important offices of trust and profit, illustrative of the confidence reposed in him. But during these early years he had fallen in company with several men of eminence, from whom he had imbibed deistical sentiments, which had finally become confirmed by the writings of the most popular authors of the Infidel school

In 1810, we find him entering upon military life; and in 1814 he received commission as Captain under President Madison, and was ordered without delay to Plattsburgh, N. Y. It is said by his biographer that Captain Miller's was a station of great importance, and few men acted their part better than he. A few items of his military life may not be out of place in this sketch. In a letter in which he has occasion to speak of army discipline, we find him speaking of what was called *picketing*:—"First, a gallows is raised, about ten feet high, then their arms are extended and fastened above by ropes; then a picket drove into the earth, on which they are to stand until they receive sufficient punishment; and we seldom have to punish them the second time. I had one on the picket to-day for threatening to shoot one of my sergeants, and swearing he would not obey any officer except the Captain. This in an army is a great crime, therefore I could do no less than to make a public example. When he was first put up he was very turbulent, and hoped he might die if he repented of what he said; but, after standing one hour, he became as penitent as a lamb, and prayed and begged to be released. 'O dear, Captain,' said he, 'do take me down—I shall die! I will never commit another crime. For heaven's sake, release me!' I took him down, as you may well believe; and it wrung tears from my eyes to see how thankful the poor fellow was." In the same letter he says, "The British are within ten miles of this place, and we expect a battle to-morrow. . . . They are ten or eleven thousand strong, and we are only fifteen hundred; but every man is determined to do his duty."

Writing from Fort Scott, Sept. 12th, 1814, we find him saying—"Yesterday was a day of great joy. We have conquered! we have drove them! About 9 o'clock A. M., yesterday, the British fleet fired a salute as they passed Cumberland-head; it was a token for a general engagement. About twenty minutes after they hove in sight. How majestic, how noble, our fleet lay in Plattsburgh Bay, and, like a saucy Yankee, paid no attention to their royal salute! The British fleet still bearing down upon us, bold as a lion, in a moment we were all prepared for action. The British had thrown up a number of batteries on all sides of us. The next minute the cannon began playing—spitting their fire in every quarter. What a scene! All was dreadful!—nothing but roaring and groaning for about six or eight hours. I cannot describe to you our situation. The fort I was in was exposed to every shot. Bombs, rockets and shrapnel shells fell thick as hailstones. Three of my men were wounded, and one killed. . . In one hour and forty-five minutes the enemy's fleet was conquered. My God! what a slaughter on all sides! Out of 300 on board of one ship, 24 only remained unhurt. * * * A naval and land engagement, within the compass of a mile or two, and fifteen or twenty thousand engaged at one and the same time, is superior to anything my eyes ever beheld before. How grand, how noble, and yet how awful! The roaring of cannon, the bursting of bombs, the whizzing of balls, the popping of small arms, the cracking of timbers, the shrieks of the dying, the groans of the wounded, the commands of the officers, the swearing of soldiers, the smoke, the fire,—everything conspires to make the scene of a battle both awful and grand! The fort I was in was on the bank of the lake, and in plain view of everything that passed."

Mr. Miller at one time had a conversation with Judge Stanley, by which he became sensible of the fact that, with deism, there was no hope of a future life—a fact most abhorrent to his natural feeling, and upon which he was led to meditate deeply during the scenes of death witnessed in the battle of Plattsburgh. In a letter to his wife dated at Plattsburgh, he says:—"But a short time, and, like Spencer, I shall be no more. It is a solemn thought. Yet, could I be sure of one other life, there would be nothing terrific; but to go out like an extinguished taper, is insupportable—the thought is doleful. No! rather let me cling to that hope which warrants a never-ending existence—a future spring, where troubles shall cease, and tears find no conveyance," etc. On one occasion his biographer relates that he was deeply affected by discovering one of his officers—a Sergeant Willey—was in the habit of maintaining a prayer-meeting, in the midst of the prevailing ungodliness of camp-life.

Upon the army being disbanded, Mr. Miller found himself with leisure, and a disposition to meditate upon divine things. We find him now dissatisfied with deism, and yet disposed to reject the Bible; when chancing one day to hear a sermon from Zech. 2: 4,—"Run! speak to this young man!" he suddenly found himself under a train of thought which ultimated in bringing him to the foot of the cross. On the Lord's day following, he undertook to read a sermon, by the request of a deacon, to a small congregation in the absence of a preacher, as he had sometimes done before; when his feelings were quite overpowered, and he obliged to take his seat. In this, as may be supposed, the congregation deeply sympathized with him. He says:—"Suddenly the character of a Savior was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast myself into the arms and trust in the mercy of such an One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found I could get no evidence of such a Savior, or even of a future state. I felt that to believe in such a Savior without evidence would be visionary in the extreme. I saw the Bible did bring to view just such a Savior as I needed: and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Savior became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory, and marvelled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of my soul. I lost all taste for other reading, and applied my heart to get wisdom from God."—m.

(To be continued.)

The Pope's Temporal Power.

For a number of years past the students of prophecy have insisted upon it, that the Papal Hierarchy and the Eternal city must together go down, like a great millstone cast with violence into the Sea. This opinion however has been but "speculation" in the estimation of the unthinking mass. We recently published a statement of Garibaldi's, showing the deep-seated hatred felt in the Italian breast toward the Papacy. Yet of this it may be said, it is not remarkable that such should be the feeling among rash and aspiring men of Italy: but we insist upon it that such is the popular feeling of vast multitudes all over Europe. In proof of our statement we have now to lay before our readers the following statement from the pen of Dr. O. A. Brownson, Editor of the Catholic *Review*, and, as a Catholic, second only in the American estimate to Archbishop Hughes. In writing to the *C. Herald and Visitor* he says:—m.

"Besides, I have never opposed the temporal sovereignty of the Pope in his Ecclesiastical States, nor urged its surrender, save on the hypothesis that *it is already virtually gone*, and cannot be effectively sustained. Its loss, when I wrote, I looked upon as an accomplished fact, or likely to be so, in a near future. Assuming this, I suggested, argued, if you will, that the voluntary surrender, by the Holy Father, of his temporal principality, on the best terms then practicable, would contribute more to the political and social interests of the Peninsula, and to the interests of Catholicity, both in Italy and elsewhere, than a prolonged and unavailing struggle to maintain it against the almost universal popular sentiment."

Interesting Devotions.

The following from "The Catholic" will afford to many readers an interesting illustration of American Catholics' idea of the "efficacy of prayer in protecting and furthering the good of both ecclesiastical and civil society." And yet some Protestants affirm the Papal economy produces some fine christians. If this be so, we are sure it is not done by displacing the only "Mediator between God and man," and placing in His stead the myth of the blessed, but dead virgin.—m.

"The beautiful devotion of the month of May commences this week. If at all times the faithful Christian should implore the aid of the Mother of God, at this eventful period when so many important interests both in Church and State are to be decided, we should turn to Mary with more than usual fervor, imploring of her to continue to protect and defend the Sovereign Pontiff, to interpose her prayers in favor of the Bishops who are soon to be gathered around the Chair of the Chief Pastor, and to obtain for our country the termination of the present strife between brothers, and the return of a permanent peace."

The following is from the Pope's late Allocution, delivered by himself in Minerva Church:—

"May the most Holy Virgin, under whose all-powerful auspices we have been kept safe and sound up to this hour, deign to continue to us her protection; and may she inspire us with a perfect resignation to the Divine will."

A New German Tract.

Die Personliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. pp. 22.

This is a new tract from the pen of our dear friend and brother in the Lord, Louis Reimer of Philadelphia. The English of the title, if I read it rightly, is—"*The Personal Return of Jesus Christ as the only time of our Redemption.*" I have submitted this tract to the judgment of a brother who is a German by birth, and who is also a gentleman of culture and a professor of languages in a New England University. He writes me as follows:—

"Your favor of the 24th inst. was received, and also a German tract on the personal coming of Christ, as the only period and hope of our redemption, for which I thank you, as well as for the one you sent me some time ago on the intermediate state of the dead. . . . I have, according to your request, and, as far as practicable, read over said German tracts critically and with care, and I am pleased to be able to add that I am delighted with them. I rejoice that you have found a friend *so well qualified* for the performance of the task. May the Lord preserve, bless and strengthen him! The language of said tracts is in perfectly pure German, capable of instructing, edifying and pleasing the best educated inquirer after truth, while at the same time it is within the comprehension of the mass of the people, for its style is natural, good and easy. The mechanical execution is remarkably correct. The doctrines of the tracts are sound, and agree with my own understanding and hearty apprehension of those important and glorious truths, though on some minor points I may differ a little." . . . etc. etc.

With so hearty a commendation from so respectable a source, I do not regret that I sent word to Bro. Reimer to stereotype this last tract at my expense, and have sent him the money to pay for it. He has these tracts on hand now. Who will order them, or send him means to go on still further with the work? We have hundreds of thousands of Germans in our land drifting into infidelity. Shall we not do something to save them? Send your money to Louis Reimer, 722 Chestnut Street, Philadelphia, Pa. See notice, with prices, in another column.

I contemplate having other tracts issued in German soon. Probably "Plain Truths," the new enlarged edition, may soon be translated, if the Lord will. Of course it is not likely that these tracts will pay the expense of publishing; but still I think I shall try it a little, and trust that God will provide all needful means. Let us do what we can, not only for our own friends, but for "the stranger within our gates." Persons unable to purchase them can have German tracts *free* from the Publication Society, by sending to Miles Grant, Boston, Mass. Let every man supply his German neighbors, and let every man who can read German (High Dutch) have a chance to hear about redemption at the appearing of Christ. This German tract will be one of my regular issues, and can be furnished in any quantities and at any time by the author or by me. H. L. Hastings.

Boston, Mass., April 30, '62.

Correspondence.

From Bro. P. Tandy.

Bro. Grant:—I am yet a prisoner of hope, and not of despair. Am on the battle ground, with the whole armor on, ready to fight the battles of the Lord. Am not only a "volunteer for glory," but am ready to take the front rank; and I do earnestly pray that I may "endure hardness as a good soldier of Jesus Christ." I do sincerely believe that the "signs of the times" and the fulfillment of prophecy do emphatically indicate the near second coming of Prince Emanuel, to establish his everlasting kingdom on the earth, "under the whole heavens." "Blessed is that servant whom his Lord, when he cometh, shall find so doing," faithfully watching! Pray for me, all you that can, that I may be one of the inheritors with you of that thrice glorious and blessed kingdom which King Jesus is about to set up *here*, for the everlasting abode of his dear saints. May God bless his people, purify them, and make them white, for

> "Those holy gates forever bar
> Pollution, sin and shame;
> None can obtain admittance there
> But followers of the Lamb."

It seems that the Lord is on the giving hand, and that mercy's door is not quite closed yet. In the town of Newport, N. H., where Bro. Wm. Sutherland and others have been laboring for God, the Lord has been pleased to pour out his Holy Spirit in a wonderful manner; and as the fruit of their faithful labors, twelve have been baptized, and a little church has been formed there. But I have some more good news

to tell you. At the earnest solicitation of some of God's children, Brn. Sutherland and Cotton came into the north part of my native town (Goshen, N. H.), and commenced holding meetings in a school-house. The Lord was pleased to bless the word spoken by his faithful servants, and poured out his Holy Spirit even there in the "highways and hedges." Sinners were led to cry to God for mercy, and backsliders returned to their "Father's house, where there is bread enough and to spare." We had the joyous satisfaction last Sabbath (the 30th of March), of seeing Bro. Sutherland bury eleven willing converts in the liquid grave, in imitation of Christ's command. It was a solemn and interesting scene. The work is still progressing. Bro. S. now leaves for the present, and returns home to Conn. May God bless him wherever he may go, and make him an instrument in his hands of much lasting good to the sinner and to the church.

From A. D. Wood.

Bro. Grant:—There are a few in this place earnestly contending for the faith once delivered to the saints, striving to enter into the strait gate. Of late we have been making renewed efforts for the advancement of God's cause. Although we are peculiarly situated, not having any brethren to assist in our meetings, we determined to move forward in the strength of God, and he has blessed us abundantly. Some three weeks ago we started a public prayer-meeting. We felt weak, but God has been our strength. Praise his name! Our place of worship has been filled, sinners feel, some have been converted, others have said, We would see Jesus. God has stirred his children to feel earnestly for perishing sinners, and in answer to prayer they feel their need of Christ. The Sisters have to lead and sustain the meetings; but God is as willing to bless the efforts of the weak as the strong, if we trust in him. In Christ we are neither male nor female, but all one. Perhaps other places may be so situated. If there are, dear sisters, I would say, Move forward; in Jesus' name and strength you can do all things. We feel in our hearts to say, Here I am, Lord, send me. Any thing that God has for me to do, I am willing to do it. O that I may be the means of doing some good! I desire no greater honors bestowed on me than to have the approbation of my Master. Time is short. Has this so often sounded in our ears that it has become to us like an idle tale? I fear it has to many; nevertheless it is so; it is flying rapidly; no time to be idlers in God's vineyard now. Let us not sleep as do others. Tarry not in all the plain; escape for our life; dark clouds are gathering around, mantling earth with a frown, and wide spreads the thickening gloom. Be faithful. The warfare is almost ended. I hope God's watchmen will preach the word. Theory, as Bro. Sheldon says, will starve a church. We have felt its baneful effects. Yours looking for immortality when Jesus comes.

Surry, Me.

From Bro. Wm. Sheldon.

Bro. Grant:—It is a rare thing that I get a chance of late to listen to the preaching of the reputed orthodox, as my time is so constantly employed in preaching; but twice or thrice during the past winter I have listened to sermons which were rather more amusing than instructive. Upon one occasion the minister informed us that God had "neither hands or feet, or form, or shape"; but within five minutes he referred to Adam and Eve in the garden, and asserted that "God took Adam by the right hand, and Eve by the left hand, and led them around the garden." In the same sermon, he three times stated that Jericho was overthrown by the blowing of "tin horns"; from which we may infer that the ancient sheep were "tin horns"! Another one took for his text, Zech. 3: 9,—"Upon one stone shall be seven eyes." Ignoring the fact that the stone was a literal stone upon which seven literal eyes were engraven, as a symbol of something else, he plunged at once into the position that the stone spoken of was Christ, and that seven eyes were upon Christ, in the sense of *looking at him*. He attempted to enlighten us upon the matter as follows: 1. The eye of God was upon him, or looking at him. 2. The eye of the prophets was upon him. 3. The eye of the angels was upon him. 4. The eye of the devil was upon him. 5. The eye of the believer was upon him. 6. The eye of the sinner was upon him. 7. The eye of all the world was upon him. This is a sample of our western "orthodox gospel." After listening occasionally to such a mixture of ignorance and blind zeal, I feel like letting my feeble light shine to the best advantage.

Merrimack, Sauk Co., Wis.

From J. Blain.

Bro. Grant:—I wish to say to Brn. in Ill., that, "the Lord willing," I shall be at the Conference in Amboy, May 28th, and have with me a good supply of most of our works—such as those by Brn. Grant, Hastings, Hudson, Grew, my own, and others—also tracts from the Tract Society.

As it is my purpose to spend four or five months west, mostly in Illinois and Wisconsin, brethren in the region of the conference, or west of there, wishing me to visit them, can write me at Amboy, before the meeting closes. I wish Bro. McCulloch would say through the Crisis, or to me, by what R. R. we are to get from Chicago, and where to stop.

Buffalo, May 1, '62.

For the Crisis.

"Retribution."

Dear Bro. Grant:—I feel it a duty that I owe my heavenly Father, and to the dear brethren and sisters scattered abroad, to write a few lines concerning Bro. H. L. Hastings' work on "Retribution." It is the best and the greatest argument that ever I saw, or read in my life, concerning the resurrection of the just and unjust. I would say to the brethren sisters and friends, though you may have read all other books, don't fail to read "Retribution." Liberty Wetherbee.

Amherst, Mar. 14, '62.

Obituary Notices.

Died, in Hillsburgh, N S, April 4th, 1862, of consumption, Elizabeth Ann, wife of Joseph C Rice, aged 26 years

Bro. Grant.—It becomes my painful duty to record the death of my little daughter, Florence Eliza, who quietly fell asleep Tuesday, March 18th, at four o'clock, P M., after an illness of about five days with diphtheria, which she bore very patiently. The Tuesday previous I had left her in a better state of health than either her father or mother. And so lively and cheerful was she, even during her sickness, that her danger was not realized soon enough for a word to reach me, that I might once more see her alive. Truly this is the saddest bereavement I have ever sustained, and so heavy is the [redacted] passing out on the back side, killing him instantly. Charles Bemis.

FOREIGN NEWS.

By the arrival of the Hammonia, we have news from Southampton to the 23d ult.

The Admiralty has ordered all the wooden corvettes, sloops and gunboats to be iron plated and converted into powerful floating Armstrong batteries. The work is to be commenced immediately. The "Royal Sovereign" is in the course of conversion to a cupola battery, and will have a beak below the water line, acting as a powerful ram.

The Crown Prince of Prussia will be present at the opening of the Exhibition.

FRANCE.

The Marine Minister has been ordered to hasten the construction of iron-plated batteries in the dock-yards.

GREECE.

Twelve hundred and thirty Royal troops entered the Nauplia Fortress on the 20th. Order is re-established.

BAVARIA.

The betrothal is announced of the Grand Duke Ferdinand to the sister of Francis Second.

ITALY.

Bishop Fano has been arrested by order of the King's Procureur.

Gen. Goyon has ordered the brigand chief Centrellos' arrest, and also seized 100,000 cartouche boxes and 400 brigand uniforms.

Garibaldi is actively forming rifle clubs.

The clergy at Lecco sent an address bearing 700 signatures to the Pope, praying him to renounce temporal power and bless Italy.

The French and English squadrons have been ordered to escort the King of Italy from Genoa to Naples.

CHINA.

It is rumored that the rebels intend to attack Foochow-foo.

HORZEGOVINA.

Eight thousand Montenegrins and three thousand insurgents attacked the Turks near Nikaich. The insurgents were repulsed eight times. The Montenegrins retreated, leaving six hundred dead on the field, and carrying away many killed and wounded. Three hundred and fifty-three Turks were killed, besides many wounded.

DOMESTIC NEWS.

Capture of Fort Macon.

Beaufort, April 26. The Federal batteries opened yesterday morning upon Fort Macon, and after a severe bombardment of ten hours the rebels were compelled to ask for terms. They surrendered this morning, and were released on their parole of honor.

The fort was badly damaged by the fire of our batteries. The trophies consist of fifty pieces of artillery, five hundred muskets, and much other property. One Federal and seven rebel soldiers were killed during the fight. No New England troops were injured.

Cairo, Ill., May 4. Intelligence from the army before Corinth, up to last evening, has been received. Gen. Halleck has moved his headquarters twelve miles toward the front. Our advance was within two miles of the enemy's outer works. The entire column is still pressing forward.

Skirmishes between the advance and the rebels are of daily occurrence.

On Thursday, four hundred Germans from a Louisiana regiment, who had been sent out from the rebel camp on outpost duty, came into our lines in a body, with white flags on their guns, and gave themselves up as deserters.

Deserters confirm the report that Beauregard is being reinforced from all parts of the Gulf States by merchants and business men.

Rebel Evacuation of Yorktown.

Washington, May 4—12 30 P. M. The following report has just been received from Fortress Monroe:

"Yorktown was evacuated last night. Our troops now occupy the enemy's works. The enemy left a large amount of camp equipage and guns which they could not destroy for fear of being seen."

Headquarters Army of the Potomac, May 4th, 9 o'clock, A. M.

To Hon. E. M. Stanton, Secretary of War:

We have the ramparts, guns, ammunition, camp equipage, &c. We hold the entire line of his works, which the engineers report as being very strong. I have thrown all my cavalry and horse artillery in pursuit, supported by infantry. I move Franklin's division and as much more as I can transport by water up to West Point to-day. No time shall be lost. The gunboats have gone up York river. I omitted to state that Gloucester is also in our possession. I shall push the enemy to the wall.

(Signed) G. B. McClellan, Major General

Headquarters Army of the Potomac, May 4—10 A. M.

[From the Army Correspondent of the Associated Press.] This morning at five o'clock your correspondent entered the enemy's works, which the rear of their army deserted four hours before. Everything was found to be in utter confusion, as though they left in great haste. Between forty and fifty pieces of heavy artillery have been left on their works, after being spiked, together with a large amount of ammunition, medical stores, camp equipage and private property of their officers. A negro who was left in the town states that the rebels threw a large amount of ordnance stores into the river to prevent its falling into our hands.

Several deserters have succeeded in running into our lines. One of them, a very intelligent man, originally from New York, who has been connected with the rebel ordnance department ever since the works at Yorktown have been constructed, states that the rebels evacuated owing to the near approach of our parallels covering the immense siege works of our men, that they feared the success of the Union gunboats in the York and James rivers, by means of which their communication with the outer world would be cut off. The order to evacuate was given by Gen. Johnston, on Thursday, to commence the following morning, which was accordingly done.

Gen. Magruder was said to have most strenuously opposed the order, saying that if they could not whip the Federals here, there was no other place in Virginia where they could, that he swore in the presence of his men, who vociferously cheered him, losing complete control of himself.

Gen. Robert E. Lee, the rebel Commander-in-Chief, arrived at Yorktown on Wednesday and immediately examined the works of Gen. McClellan, when he is supposed to have recommended the abandonment of the rebel works, deeming them untenable.

The deserters all agree in stating that their troops were very much demoralized and disheartened when the order to evacuate was made public, as they all anticipated having an engagement at that point. They also agree that the rebels had 100,000 men on the peninsular, together with 400 pieces of field artillery.

From the best information received they have fallen back to Chickahominy Creek, beyond Williamsburg, where it is expected they will make a stand.

Immediately on the fact of the evacuation becoming known the troops were ordered under arms and are now in motion from the right and left wings of the army. A large force, under command of Gen. Stoneman, consisting of cavalry, artillery and infantry, are in the advance, and will probably come up with the rear of the enemy before night, if they remain near Williamsburg.

The gunboats have passed above Yorktown and are now shelling the shore on the way up. Following them is a large steamer and other vessels loaded with troops, who will effect a landing.

Magruder swore he was not afraid of McClellan if Lee was, and that if he could not successfully fight him here he could no where.

Only one man was left in Yorktown and he was a negro.

Gen. Jameson and Col. Samuel Black were the first to enter the enemy's main works. The only casuality that occurred was the killing of two men and wounding of three by the explosion of a concealed shell within the enemy's works.

LATER.

An official report just made to headquarters shows that the enemy left seventy-one guns on the works.

At Gloucester Point the guns and ordnance stores were also left.

Another deserter has just come in, and reports that Jeff. Davis came with Lee on Wednesday last, and after a consultation with the most prominent officers, all agreed to the evacuation except Magruder.

Inside the fortifications and along the Williamsburg road, on which they are retreating, they have buried torpedoes and percussion shells, which are occasionally exploding and injuring persons. Gen. Joseph Johnson's baggage has just been captured.

Fortress Monroe, May 4. The Merrimac made her appearance beyond Sewall's Point at one o'clock to-day. She stopped off the Point, and up to this hour has not changed her location. She is not attended by any other gunboat as usual. It is supposed that it is not her intention to visit us to-day. The Monitor and other vessels of the naval fleet are all in readiness for action on short notice, and are hoping she will come down. The supposed design of the enemy is to endeavor to prevent any expedition up James river to cut off the retreat from Yorktown.

Three deserters arrived here this morning in a rebel schooner. They report the evacuation of Mulberry Island and Jamestown early Tuesday morning.

Kansas City, May 3. The Santa Fe mail has arrived.

Another battle has taken place between Gen. Canby and the Texans at Povollo, on the Rio Grande, where the latter had fortified themselves. The enemy were defeated. Our loss was twenty-five killed and wounded. The enemy's loss is not ascertained.

Washington, May 4. The following two important circulars have been addressed to the Foreign Ministers, announcing the reopening of communication with Southern localities reconquered from the insurgents.

Department of State, Washington, May 2, '62.

Sir: I have the honor to state for your information that the mails are now allowed to pass to and from New Orleans and other places which, having heretofore been seized by insurgent forces, are now reoccupied by the land and naval forces of the United States. It is proper, however, to add that a military surveillance is maintained over such mails as far as the Government finds it necessary for the public safety.

I am, sir, your obedient servant,
Wm. H. Seward.

Notices, &c.

To Brethren indebted for Tracts.

I have said nothing to you for a good while. I am now almost entirely out of tracts. I want to publish more—also books. I do not intend to get in debt, but pay as I go. I am hoping immediately to make important changes in my business, so as to furnish more books for less money than heretofore. Now all who owe for books will confer a favor by paying up what they owe if they can, or if they are *unable* to do that, let me know the fact. All the books I have sent you have cost *me* the money, and I wish to send out more when I can. Those who wish for books or tracts can send their orders as usual. They are free to the poor. Let us hear from you. Direct to H. L. Hastings, Boston, Mass.

P. S. Persons indebted to the Crisis office for books, should send the pay to Bro. Grant as soon as they can conveniently. H. L. H.

Notice.—The Tract Fund.

Tracts of the old approved sorts are soon to be manufactured in large quantities for the Christian Publication Society. Churches or individuals who have contributed to the $500 Tract Fund, can have a portion of their donations returned to them in tracts, if they wish, and they can have the tracts printed with a notice of their *place of worship on each one*, at a small cost, (say 50 cts), provided they wish for not less than five hundred copies of any one tract, and will send *me* immediate directions about it. The price of tracts to contributors will be about 1800 pages for $1 00.

As the $500 Fund is now made up, subscribers who have not paid will remit their subscriptions to Miles Grant, Boston, Mass., as soon as convenient. Persons still wishing to contribute can do likewise, for "yet there is room." H. L. Hastings, President.

Boston, April 21st, '62.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to May 1st, 1862, $505 74.

W C Keve ... $2 00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres C. P. S.

The Crisis for the Soldiers.

We will send a few copies of the Crisis free to soldiers in camp, if it is desired, and ordered by them, or by their friends. Any persons wishing to send the Crisis to their friends in the army, can have it sent for *half price*, or 50 cts. for six months, or $1.00 per year. Send orders to Miles Grant, Boston, Mass., and keep him notified of all changes in location, etc.

H. L. Hastings, Pres. C. P. S.

Notice.

There will be a quarterly conference at Cumberland, Me., commencing Thursday evening, May 29th, at 7 1-2 o'clock, and continue over the following Sunday. The meeting will be held in the school-house, near Mr. Poland's store, about two miles from Yarmouth village. The brethren and friends in both places will do all they can to entertain those who may attend the meeting. Come, brethren, sisters and friends, to this meeting, and labor in unison and in faith, for the salvation of others as well as for yourselves. Every preacher in the western part of the State should be there sure. In behalf of the cause,

R. R. York.

Yarmouth, Me., May 1st, '62.

Notice.

New England Mission Tent. This tent is now in my possession. Those wishing to have tent meetings must give me timely notice, as I wish to put it into good use, and make it pay for itself. Eld. Peter W. Deyo.

Strawberry Point, Iowa.

Special Book Notice.

Now ready, "Thrilling and Instructive Developments," by Eld. (late Abbe) M. B. Czechowski. Price $1 00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

The subscriber having removed to Indianapolis, Ind., for the purpose of being centrally situated to the different parts of the State, in order that he may the better do the work assigned him by the Indiana Conference as "State Evangelist," desires all letters and papers addressed to him there.

W. P. Shockey.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'Culloch, Sec. of Conference.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Boston, (Lowell Street Chapel) Sunday... May 11th
EDWIN BURNHAM.

Concord, N. H., evenings of May 8th, 9th, 10th, and and over the following Sabbath.
M. GRANT.

Lyon, Usher Hall, on the time of the Second Advent, May 9th. J. V. HIMES.

Morris, Ct., at Bro. David Hall's, Sunday, May 18th
Sandisfield, Mass.... Sunday, May 25th
Wrightville, Ct.... Sunday, June 1st
GEO. L. TEEPLE.

South Reading, Mass.... May 11th,
CHARLES E. PIPER.

Portland .... Sunday, May 11th
O. R. FASSETT.

Waterloo School-house, N. H., Friday evening, 7 1-2 o'clock, May 9th.
Danbury, in the Baptist Meeting house, May 11th
Conference at Northwood Narrows, Saturday, 2 o'clock, May 17th, and over the following Sabbath.
Kelley School-house, Gilmanton ... May 25th.
T. M. PREBLE.

Plainfield Pond, Mass. ... May 14th
" " " Bro Healy's ... May 15th
Goshen ... May 18th
Bancroft ... May 25th
Wells Forge ... June 1st
New York, 24th street ... May 11th
J. K. BELLOWS.

APPOINTMENTS FOR MELVIN VILLAGE, N H
Monthly conference the 1st Saturday of each month, at 2 o'clock P. M. I expect to meet with the brethren on each following Sunday.
T. W. PIPER.

Plymouth, Mass. ... Sunday, May 11th
JOHN McCANDIS.

Island Home Hall, corner of Lewis and Decatur Streets, East Boston ... May 11th
J. W. BRITTON.

Hyde Park ... Sunday, May 11th
Concord, N. H. ... Friday evening, May 16th
Meredith Village, N. H., Saturday and Sunday, May 17th and 18th
H. L. HASTINGS.

Hartford ... Sunday, May 11th
Boston (Lowell Street Chapel) Sundays, May 18th and 25th
The three first Sabbaths in June not engaged.
H. MUNGER.

Grove Meeting Appointments.

1. I intend to be at the Amboy (Ill.) conference May 28th.

2. Am to hold a four days discussion with a Methodist minister, on the immortality of the soul and doom of the wicked, in a grove near Centerville, (Milroy P. O.) Victor Township, Kenoz Co., Ill., beginning June 4th. Those who come from abroad may inquire for Ambrose King. (Will Bro. King meet me at the conference?) A grove meeting will be held on the ground after the discussion is over.
W. SHELDON.

Clinton, Mass., (Burdett's Hall) Sunday, May 11th
Vernon, Vt ... Sundays, May 18th and 25th
L. BOUTELL.

Hooksett ... Sunday, May 11th
Exeter, N. H. ... Sunday, May 25th
Haverhill ... Evenings, May 27th and 28th, as Bro. R. P. Fogg may arrange
Lawrence ... Evening, May 24th
Lynn ... Sunday, June 1st
S. W. BISHOP.

P. S. If any of these appointments interfere with previous arrangements, brethren will please notify me by letter immediately directed to Warner, N. H. S. W. B.

Concord ... May 11th
Meredith Village ... May 16th
West Deerfield ... May 25th
Exeter ... June 1st
I hope to see a good gathering to these meetings of those that are interested in the truth and its advancement. J. G. SMITH.

Kennebunk ... Sunday, May 18th
Portland ... Sunday, May 25th and June 1st
EDWIN BURNHAM.

Springfield, Mass. ... Sunday, May 11th
H. PRATT.

Yarmouth, Me. ... Sunday, May 25th
ELD. TRUE JORDAN.

APPOINTMENT FOR PLYMOUTH, MASS.
J. M. Mublig ... May 18th

Lowell, Mass. ... Sundays, May 11th and 18th
JUDSON AUSTIN.

☞ There will be a meeting at Bro. Morgan's, Central Street, every Sabbath till further notice. Preachers feeling an interest, and desiring to aid us, will correspond with S. F. OTIS.

Springfield, Mass., April 21st, '62.

Business Department.

Letters Received.

J. Blain, A. C. Judson, C. Westcott, M. H. P., E. L. Scott, J. A. Trowbridge, Wm. Sweet, L. Howell, F. S. Smith, A. L. G., R. Mathewson, A. E. Bennett, D. Bradley, C. W. Baker, N. M. Henry.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Lydia L. Sanborn 366, H Babbitt 371, D Coggswell 324, J Kimball 371, A Bickerstaff 371, Mrs. M Schroeder 371, C Rawson 370, R Devereux 364, J Emerson 371, G H Libby 371, W Tuttle 338, B Tuttle 338, J B Whiteman 342, Wm. Whitford 360, A S McEwen 369, I Green 372, S F Hubbard 369, A H Saltmarsh 335, B H Couch 328, R Merrill 369, Wm. Shaw 364, Capt. Danl. Tripp 364, E Tripp 326,—$1.00 each.

Wm C Reve 369, J D Hancock 397, Zina E Harris 397, J P Leavitt 364, W P Knightly 378, Wm. Collins 324, A McCurdy 387, E G Osgood 312, G C Smith 309, Danl. Smith 386, Alfred Smith 358, E Tibbetts 398, J M Worthing 390, J T Kimball 354, P C Walker 352, J K Smith 338, A Bissell 375, J C Lambert 328,—$2.00 each.

S B Davis 340, 85 cts; H Marden, 2nd, 326, $3; C H Dogle 354, $4; H Bailey 376; A E Babcock 364, 63 cts; L M Cooburn 364, 2.00; H Beston 370, 44 cts; Mary Forster 326, 50 cts; C W Sargent 333, $3.00; E B Edmunds 325, $3.00.

To Correspondents.

Maria Allen, West Salem.—It will be necessary you give us the name of your State, as without it we do not find your name on our books. Again we respectfully request correspondents to send the name of their States with that of their Post Offices.

Mary E. Stocking, we have your order, and are waiting for Bro. Hastings to get some of the Thessalonica and Retribution bound, which we expect before long, and will then remember you.

H. Bailey, we are shortly to have a new lot of tracts, and will then fill your order.

Eld. G. Alkin, P. B. Morgan's tract on "Reasons for believing the Second Advent at hand," has been unexpectedly delayed, but will probably be ready soon.

D. T. Taylor's P. O. address is Castleton, Vt.

Henry F. Carpenter's P. O. address is Poultney, Vt.

Lydia M. Collins' P. O. address is Russel, St. Lawrence Co., N. Y.

S. S. Brazee's P. O. address is Otis, Mass.

NOTES TO MY CORRESPONDENTS.

O. T. H.—I hope to visit Western New York and Pennsylvania early this summer, as you suggest, but cannot tell just when. I must first issue a lot of books, and some fifty or sixty thousand tracts for myself and the Publication Society before I can go anywhere very well. Pray about it, and let me hear from you again.

E. H. St. Clair, Mich.—I do not know as it will be possible for me to get as far west as Michigan this season. I will see what I can do. Pray about it. Perhaps the money that it would cost to come would do more good if laid out for such tracts as those I gave you when I rode with you that evening from meeting, which you say "broke" your "sectarian goggles" through which you "had been reading the Bible all the while." I think $30 worth of good tracts well distributed would pave the way for preaching and make that more effectual. In that way others might get "the Bible right end up before" them, "and then commence at the beginning instead of the end, and read it as God has intended that it should be read."

C. B.—I can get the books you wish if you will send money, direct how they shall be forwarded, and wait till they can be found.

F——. Be of good cheer. Read Col 1: 9-11, 21-23; 2 Thess. 1: 4; 2 Tim. 2: 12, 19; 2 Tim. 3: 14; Titus 2: 1-6; Heb 10: 25, 32, 33; James 1: 2-6, 12; 1 Pet. 4: 12-16, 19; 2 Pet. 1: 5-11; 1 Cor. 7: 16; Rom. 12: 12, 17, 18; Rom. 8: 31-39.

May 1st. H. L. HASTINGS.

Special Book List.

One copy Hebrew Bible, $2 00.

One copy Tyndale's Translation of the New Testament, with various readings from Matthew's, Cranmer's, the Genevan and the Bishop's Bibles, $2 00.

One copy Wakefield's translation of the New Testament, $1 50.

One copy Lowth's translation of Isaiah, $1 25.

Herodotus' Ancient History, the oldest in the world, $1 00.

Newton on the Prophecies, $1 00.

One copy S—'s Greek and Latin Lexicon, 2 vols., 8vo., $3 00.

R. C. Trench's Bible Revision, with correction of our translation, 60 cts.

Turner's Jewish Rabbies,—their lives, and their exposition of the prophecies of the Messiah, 60 cts.

One copy Boyer's Critical Concordance on the New Testament, 8vo. $1 00.

One copy the same, best edition 4to., $1.75.

Prof. Bush's Herodotus, 1 vol., 75 cts.

Horne's Introduction, vol. 1, 4to, the other volume gone. $1 25.

One copy Whitaker's Arianism, $1 00.

One copy Owen's Notes on the Gospels, three volumes, $3 00.

H. H. Dobney on Future Punishment, entire, 75 cts., only a few copies, no more to be printed, as part of the plates have been destroyed.

The Great Controversy and Reasons for my Hope, by H. L. H., bound together, 75 cts.

Fables of Infidelity and Facts of Faith, 75 cts.

Graham's Hand Book of Phonography, the best work of the kind. $1 25, postage paid.

One copy Dr. Cumming's on Daniel 75 cts.

One copy The two later Visions of Daniel historically explained, by T. R. Birks, $1.25.

Cotton Mather's Magnalia. Ecclesiastical History of New England, 2 vols., 8vo. (price $5 00) for $4.

One copy Belsham's Translation and Exposition of Paul's Epistles, $4 00.

Postage about one third additional.

Address H. L. HASTINGS or MILES GRANT, Boston, Mass.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more, books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

German Tracts, by Bro. L. Reimer.

No. 1. "The state of the dead between death and resurrection." Single copy 5 cts., 50 cts. per doz., $3.00 per hundred.

No. 2. "The resurrection of the dead (just and unjust.)" Single 4 cts., 36 cts. per doz., $2.00 per hundred.

No. 3. "The personal coming of Jesus Christ, as the only time of our redemption." Single copy 5 cts., 50 cts. per doz., $3.00 per hundred.

These are just the tracts to scatter among the German population.

Analogy of the First and Second Advents. General apostacy of the church or christendom demonstrated—her affinity with the world manifest—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $4.00 per hundred. 5 cents single, or 4 cts. with post.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each, postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1 00.

Discussion of Spiritualism and Immortality, between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

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☞ [illegible] GEORGE W. YOUNG, [illegible]

For the Crisis.

The Old Home.

LINES TO J. AND C. C.

How sacred are those memories, as from the heart they come!
We love to think and ponder on the old, old home;
Our infancy was sheltered there from every stormy blast,
'Twas childhood's brief elysium—how happily 'twas passed!
The vision yet is vivid, 'tis like some hallowed dome,—
I love, I love to ponder on the old, old home.

A father, then so proudly of children light and gay,
And mother's soft eye beaming, 't was health, 't was joy and play;
Our festivals too were sacred, and gifts so highly prized,—
The blended vesper hymn, how long its accents rise!
Before the youthful memory—a taste of joys to come—
How can we cease to ponder on the old, old home!

But time is like a wreath of variegated flowers,
He's taken from our number—the turn may soon be ours;
But memories, loved memories, shall close entwine each heart,
Until time and change in concert shall tear the wreath apart.
So faith looks up with joyful eye until the King shall come
And gather all the lovely flowers to their new Eden home.

Unlike the old, the new shall stand for aye in living green;
No parting there, for all shall then before the King be seen;
No furrowed brow, no locks of gray, or pain to cause a groan—
The family all immortal, dwell round the Father's throne.
To be a member of that band, to meet in the world to come,
We'll learn to love and ponder well on our new Eden home. CARRIE.

Viroqua, Wis., April 15th, 1862.

For the Crisis.

What are we doing?

While looking around upon the professed church of God, and mingling with them in the various associations of life, I have often been led to ask myself the question, Are we as a people sincere in what we profess to believe? We profess to believe that the world lies in wickedness, exposed to death; that all around us there are those that, should they be suddenly called to die, have no hope beyond the dismal grave, and many of them are our dearest friends. And we also profess to believe that we have escaped from this dangerous situation ourselves, through faith in Christ, and are adopted sons and daughters of God, thereby becoming heirs to an inheritance incorruptible, undefiled, and that fadeth not away. Now I ask, if we are sincere what is expected of us? what shall we do? Shall we sit and fold our arms and say that we can do nothing to save our perishing friends as they rush blindly on to eternal ruin? Should we do this if we had escaped from a burning building in which were many of our dear friends? or should we at the risk of our own lives make every possible exertion to save them? Methinks there are none so cold-hearted and so unfeeling but what would rush into the very midst of danger to rescue friends or even enemies from the burning flames, even though they might be called excited, or crazy. But is it so with us? Have we done all we could to save sinners? O my brethren and sisters! let us examine ourselves on this point. Have we not often shrunk from duty?

If we look back to the time when light first beamed into our hearts, and the joys of salvation were felt by us, we shall remember that the Spirit said, Go tell what God has done; then with what joy we told the glad news of a Savior's pardoning love; though it was often done in weakness, yet the Spirit sent it home to the heart of some poor sinner, and he was led to Christ. Did we not seek out the lost and take them by the hand and beseech them to flee to Christ for salvation? Did we not love the little prayer meeting, where we could tell what God had done for us, and encourage each other on our way, and unite in praying to God for the salvation of lost men around us? But, alas! some trial of faith came, by which we should have been made stronger had we stood the test, but our faith gave way, and we became weak. We looked away from God, and began to look upon our little talents, our unworthiness, our little influence, forgetting that the strength of God is made perfect in weakness. We began to neglect duty, prayed but little in secret, so that it was a burden to go to prayer meeting, and if we went we were ashamed to say anything because we could not speak as others did; and finally the devil told us there was no use in making so much fuss about religion, and no need of separating ourselves so much from the world; they would call us odd, and we could not have any influence over them unless we would join with them in some things, and that when we met with friends we had better say nothing about religion, it would not suit them, etc. And thus step by step have we been led on by the enemy of our souls, until we have lost the life and power of religion, and have nothing but the form left, cold, selfish and stupid, professing to love God and to love his appearing, and yet ashamed to speak of it. Truly have we not reason to question our own sincerity in our professions while this is the case with us? Alas! how many are thus living. We find them almost everywhere through the land. Ask them if they enjoy religion, they will tell you they do not enjoy what they would like to. Ask them if they love the appearing of Jesus, and if they happen to be Adventists you will touch a tender spot, and they will tell you they do, and they would go miles to hear the doctrine preached. But question them a little further, and you will find they take no interest in the salvation of sinners. They will tell you they do not attend the prayer meetings, the roads are sometimes bad, and then they work so hard they do not feel like going out nights, and on the Sabbath they want to rest, and they feel better at home with their families, and they do not see why any one cannot pray just as well at home as at meeting. Then ask them if they pray in their families, and they will have to tell you that they do not now, they have so much hired help and large families, etc., that they cannot find time, and they do not know but what it is just as well to pray in secret, but should you venture to question further and ask if they pray in secret, what think you would be the answer?

I tremble when I think of these things and realize that the majority of professors are thus living; and when I see the responsibility that rests upon us who are to be lights to the world, I am led to cry mightily to God that he would sanctify his people,—that he would give them more life and power, and send conviction to the hearts of the lukewarm, that they might see their awful danger. O! that we had the zeal of Jeremiah, that we might be constrained to cry out with him, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."—Jer. 9: 1. We have no time to lose; souls are perishing, and the coming of the Lord draweth nigh. We cannot all preach, but we can use our talents some way. Our every day life should tell to the world that we are fleeing for life and will beckon them to follow. O for the sanctifying power of God to rest upon us! And I pray God that ministers and people through the church of God may have their tongues touched with a live coal from off God's altar, that they may speak forth words that burn, that shall reach the hearts of the ungodly, and lead them to Christ. Brethren, let us pray for apostolic faith and power. S. C. WELLCOME.

For the Crisis.

Gen. 3: 22.

"And the Lord God said, Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live forever," etc.

From this language, and from what precedes and follows it, I learn that man had already eaten the fruit of a certain tree, and by eating he had obtained the knowledge of good and evil. But it is the effect of eating of the other tree to which I would invite attention, to wit, the tree of life. God says, "Lest he put forth his hand and take *also* of the tree of life, and eat and live forever." It seems to me it would not take a very *strong* man to draw the inference that God does not design man should live forever, at least in the state of transgression in which he then was. Now the question is, does "live" mean *live*? does it mean *to exist*? that is, when God promises life to the righteous he means much more than existence. Suppose we grant that he does; does he not mean existence as *the more* of which you speak? Is not existence at least embraced in the promise?

But let us look at the term *live* in the text. I am inclined to think it does not, in this place at least, embrace a great amount of happiness, for it will be observed that man had already violated the command, that he was now a sinner, that he was already in what some call a state of *spiritual death*: surely then *live* cannot mean here a state of bliss. Now, my friend, do you believe man will live forever in a state of sin? Is he to live independent of God, or will God's effort in driving man from the tree of life be of no account? or has he changed his designs in reference to the sinner? My idea is that God designed that all opposed to him should die, and that he has not changed his intentions. My advice is, be reconciled to God.

A. G. HUDSON.

For the Crisis.

Submission.

It is a great thing to learn the lesson of submission; to truly learn how to be reconciled to the divine will. It is alone obtained in the school of adversity. Prosperity is too apt to flatter our pride, or build us up on the strength of our own sufficiency, so that when the adverse winds begin to blow, and the pitiless storm beats down the flowers of vanity that have sprung up in our path, 'tis then that we begin to discover our own insignificance, and learn to bow in humble attitude before Him who afflicts not willingly but for our good. Afflictions are ofttimes grievous to be borne, they fall with such crushing weight on the weary soul. They come, too, with such a suddenness that they almost crush the life from out the heart; but to the humble, trustful, confiding child of God they are not without their good results in the end. They often serve to wean the heart from the love of the world, by the removal of a companion or friend dearer to us than life, thus teaching us how dependent we are upon the favor of God for the least amount of happiness we enjoy here.

Ah! it is a sad experience by which we are sometimes humbled into submission. In a moment as it were, the strongest ties that bind us to earth are severed, and cheerless and alone we are left to drift on the stormy billows of sorrow, till in our heart's desolation we are led to implore the generous aid of the ever ready pilot to conduct our tempest-tossed bark to the harbor of submissive repose. The lessons of affliction are solemn warnings to us not to trust in our own strength; they are sent to teach us humility and draw us nearer to God. Blest indeed is that soul, that through tears and shadows and dark clouds can discern a Father's directing hand, and trustingly leave all to his care. It may be hard to yield thus, when the natural heart would be ready to murmur; but it is well to do so, and confide all in Him who has promised not to afflict us more than we are able to bear. O. P. ALLEN.

Palmer, Mass.

For the Crisis.

Bible vs. Theology.

The following lines are intended as a sequel to an unfinished piece in the "Wayside Gleanings," page 151, entitled, "A Controversy between a Theological Student and a Bible Student." Those who have the book, may possibly be interested in the sequel to an unfinished subject; which claims no title to originality of thought or diction, being, as our Advent brothers know, a matter of every day experience in our intercourse with the popular professors of "Orthodoxy," not only with *students*, but also with *teachers* and *D.D.'s*.

(Continued from page 159 of "Wayside Gleanings.")

BIBLE STUDENT.

Even judgment is tempered with mercy and grace,
In the dealings of God, with our sin-ruined race.
In "the unending woes of the lost" that you claim,
Why you bring a dishonor on God's holy name.
But a tyrant so cruel, sure earth never trod;
Can I love such a being, and call him *my* God?
If the justice and judgment of God he defy,
Then, unworthy of life, the sinner must die.

THEOLOGICAL STUDENT.

Stop a moment, my friend, and recover your breath,
Then tell me, I pray, what's the meaning of death?
You will find, by consulting the books of the wise,
That sinners are doomed to the "death that ne'er dies;"
In anguish and torment unuttered they lie,
Still longing for death, but yet never to die.
That God in his wrath is still present below,
To increase to the utmost their torment and woe.
Dark waves of damnation forever shall roll,
As the knell of eternity strikes on the soul.

B. S. The wisdom of man is fertile, I know,
In inventing and practising weapons of woe.
They give reins to their fancy, their reason they tax;
A poor substitute this for Scripture and facts.
If the death that ne'er dies is the lost sinner's doom,
Then the life that ne'er lives may prove the saint's tomb.
Which of the two I should choose I wot not;
For my part, I'm seeking a far better lot.
A poor return this for the pain and the strife,
To die without death, or to live without life!

T. S. Your doctrine, I think, is the infidel's creed;
To the sin and the danger how few will take heed.
For myself, I would say, I should never repent
If death was the whole that the penalty meant.
The floodgates of transgression will wide open fly,
"Let us all eat and drink, for to-morrow we die."

B. S. There's two sorts of religion, of fear and of love:
One comes from below, and the other above.
By what you have said, you have plainly confessed
That the *first* sort of piety suits you the best.
To admire your choice, I can't say I do,
Till counterfeit coin is as good as the true;
Should Christ to his temple speedily come,
Those only who love him will welcome him home.

T. S. What new crotchet now have you got in your head?
The soon coming of Christ to awaken the dead!
Theology teaches all those who are wise,
That Christ comes every time a righteous man dies;
His reign is a *spiritual* reign in the heart,
Without any gross or material part.
Thousands of ages have yet to pass by
Before his appearance is seen in the sky.
There'll be no more war, contagion, or dearth,
And the orthodox faith will cover the earth.
The good time is coming, then why should we fear?
Our long loved for millennium soon will be here.

B. S. No artist ever painted a likeness more true
Than the one the apostle has given of you:
"Where is the promise, on which you rely,
Of Christ's speedy return from his glory on high?
All things here below still remain as they were,
Why then yield to sorrow, or sink in despair?"
If any one should doubt that the Bible is true,
We have only to point to such scoffers as you.
Your fables of death and Christ's throne in the heart,
Of Scripture perversions are only a part.
Your castles are all of them built in the air,
And when they fall down will be hard to repair.
While human traditions are founded on sand,
On the firm rock of ages the Bible will stand;
And Christ, when he comes in his glory to reign,
All those who oppose him will surely be slain.
Why reason with such? They must reap as they've sown,
They are joined to their *idols*, we let them alone.

For the Crisis.

My Experience.

BRO. GRANT:—I wish to give briefly my christian experience, hoping that it may benefit some one. I also feel it my duty on account of the position which I occupy, as in part it will be a confession, which I feel is due to my brethren among whom I may chance to labor. I also feel it a duty to myself, in order to correct an impression that some designing persons have thrown out in regard to my present position, which has a tendency to injure my influence for good. I know that I am trying to do my Master's will, and that I love him with all my heart.

To begin from my earliest recollection, I remember to have felt the strivings of God's Spirit, and my impressions were often very serious; yet I never made a public confession of my feelings until 1851, when I became a member of the Pynchon St. Church in Springfield (Methodist). My feelings at that time were deep and earnest, and I felt a strong desire to serve God with all my heart. I believe now if I had understood the word of God as I ought at that time, I should have remained firm in the truth; but, as I had it not, I could not remain in it. In the following winter I took part in a discussion at West Granby, Ct., at which time the following question was discussed: "Do the souls of men live in a state of consciousness after death?" After a thorough investigation of this question (unaided however by the word of God), I became fully convinced that man is not possessed of immortality, and as I had erroneous views of the teachings of the Bible on that subject, I was led to reject it (the Bible) altogether, and for two years was laboring under the hallucination of death being an eternal sleep; during which time I was miserable, not being satisfied with myself, any body or any thing. May the Lord deliver me from ever knowing another two years of such experience. Dear reader, this is the cruel effect of false teaching. Well hath Isaiah said, "The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously." Thank God for the truth!

"Blessed Bible! how I love thee."

In 1854 I heard the blessed gospel of our Savior's second advent, also its kindred truths; and when I first saw that in the resurrection this mortal must put on immortality, it caused my heart to rejoice. When I first saw these blessed truths, I felt it my duty to publish them to a dying world, which impression I steadily resisted, notwithstanding the importunity of many friends; sometimes doing a part of my duty by going into the vineyard of the Lord for a little while, and I felt greatly blest in so doing. When I went out among the children and tried to feed some of God's little ones, I felt that I was doing my duty, and my joy was almost full. Then the enemy would say, "You have no talent for preaching, and if you had you can get nothing in that way, and your family will suffer for the necessaries of life." My companion also made many objections, which seemed to us at the time very plausible. After giving ground to the devil, as I verily believe, I would lose my joy and become cold and backslidden in heart. Then again the impression would come with great force, You must obey or be lost. Yet I resisted the teachings of the Spirit for more than five years, sometimes trying one thing and then another, thinking, as soon as I could get money enough together to go to preaching independent of anybody, I would obey God and go to work for him. But I was completely baffled in all my plans; they would seem to work well for a time, but in the height of apparent prosperity I would lose everything; my affairs seemed to be completely beyond human control. Finally I went to peddling dry goods at good wages, and as I thought with every prospect of success; but here, as in all previous cases, I could not succeed, but on the contrary it came near proving my eternal destruction. Here I became so completely backslidden that it seems to me now as though the adversary had almost overcome all the good that God's Spirit had ever wrought in me. But, thank God, I never entirely lost sight of the hope of the gospel of Christ.

I shall ever cherish feelings of gratitude and love for Bro. Williams, of Canaan, Ct., for a kindly warning that checked me in my mad career; and from this time forward I resolved to do my whole duty, determined to work for God wherever he might call me. I asked God to forgive all my heart-wanderings, which I feel that he has done. I also confessed my faults to my brethren on several occasions, but still feel it is not public enough on account of the position which I now occupy. I therefore ask my brethren and sisters in this public manner to forgive me for the deep wrong that I have done them. I am fully satisfied that God has forgiven me, and feel blest in trying to do his will. I feel that God has blest my labors in answer to prayer. Thanks be to his holy name, his ear is ever open to the cry of his children. I would like to give some particulars of my course and God's dealings with me of late, but I feel that my article has become tedious already.

I will close by simply adding that my companion and myself have entered into the service of God with full purpose of heart, and we find our Father is a good paymaster, "more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children." He also is true to fulfill his promises of temporal good. We find fathers and mothers, brothers and sisters, houses and lands. Truly, if we seek first the kingdom of God, all else needful will be added. We find this promise fully verified. It is good to serve him. We find much persecution also, which we expect; for we know that he that will live godly in Christ Jesus must suffer persecution; but we rejoice in hope of the reward set before us. Let us rejoice that our King is soon coming to gather his ransomed ones home.

WM. J. HALE.

THE ILLS OF LIFE.—There are three modes of bearing the ills of life; by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual, for it is religion alone that can teach us to bear them with resignation.

☞ Reading without reflection will never make a man wise.

For the Crisis.

Don't neglect the Children.—No. 3.

Were the great truths of religion matters of doubtful disputation, or were the exercise of virtue a thing of moral indifference, then might we leave our children to their own chosen way; but we need no arguments besides those which reason and the Bible afford us, to convince every candid mind that there is in children an innate propensity to depart from every principle of that moral rectitude which is due from the creature to the Creator. Hence, the seeds of depravity already sown, early germinate, and if not counteracted by moral culture, soon gain the ascendancy, and the garden of the heart becomes overgrown with thorns, thistles, and noxious weeds. There seems to be a growing tendency of late years among parents to exempt themselves from the duty which the parental relation most certainly involves; nor is there that adherence to the meek simplicity of the Bible which was characteristic of its early instructors. This departure from the plain, ungarnished, and faithful preceptives of the inspired word, seems to have led to a correspondent omission on the part of parents, and parents too "professing godliness with good works."

God, in his all-wise providence, has constituted a natural subordination, entrusting one to the care of another; and especially so in relation to the child and its parent. But there are many instances in this degenerate age where parents seem to have lost sight of this relation, and but for the disparity of years, it were difficult to say which is the parent; hence, we find the children "disobedient to parents, unthankful, unholy, heady, high-minded, lovers of pleasures more than lovers of God." Now parents should be rulers of their own houses, exercising reasonable authority over those whom God has committed to their charge. And such parental authority has ever been sanctioned by Divine approval. Hence God says, speaking of Abraham, "I know him that he will command his children and his household after him,"—and it is immediately added, "and they shall keep the way of the Lord." Thus by commanding his children and his household after him, the pious believer may secure to them the keeping the way of the Lord, and this leads to eternal life.

Of what signal importance then it is that early parental care, with Sabbath and sanctuary privileges, be conferred upon the young, to the honor of God and the security of everlasting joys. W. A MANNING.

East Stoneham, Maine.

For the Crisis.

Failing in Business.

Why do men fail in business? Is it not for want of proper management and not paying their honest debts? There are other reasons, but these are the principal ones. Now I wish to ask if these rules will not apply to men negotiating for a kingdom and for eternal life in that kingdom? This will not apply to such as have this world's goods and some in abundance, while they profess much love and a strong desire to obtain the kingdom. I fear they are keeping back part of the price in withholding from the support of the cause, and thus will fail in that great day of final reckoning. The Word asks the question (1 John 3: 17,) "But whoso hath this world's good, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

One man said, when he was asked to give a little to a poor but worthy brother, "My Bible says, owe no man anything." Does he not owe that needy man? Will not such debts as these, and also withholding from the support of the preaching of the Word that would cheer the heart of the way-worn pilgrim, rise up in the day of judgment against such, when it is too late to counsel them? My dear brethren, let me exhort you to to see to it that you owe no man anything on that great reckoning day. While the servants of the Lord give you spiritual things, give them your temporal things, and let it not be said any longer that two or three of the poor brethren have to pay for the preaching of the word. Brethren, be faithful in the unrighteous mammon, that you may get the true riches. J. K. BELLOWS.

For the Crisis.

Parental Instruction.

The responsibility of the mother in relation to her children it is to be feared is seldom fully realized. The youthful mind is compared to a piece of white paper, upon which you can write just what you please. The few years in which the child receives all its instruction and impressions from the mother, often determines its destiny. The religious instruction it receives, whether scriptural or erroneous, takes deeper root in the mind than at any other period of its life. We see this in the development of the mind in after years. The father and mother are undoubted authority in their estimation for everything they have learned under the parental roof. If they could grow up unbiassed by the many unscriptural and erroneous doctrines with which many of their minds are burdened, they would show more common sense and scriptural theory than many do who have spent years in schools and colleges.

A little boy was talking with his mother about a sister who had died. He asked her this question—"How can she see? she has not got any eyes." The mother confessed she was puzzled to answer this and many other questions he often asked. There is some significance in this question, though it was asked by a child. Those who believe a person goes to heaven at death, and has the organs of speech, sight, hearing, etc., must believe it has a material body, (for Christ said, "A spirit hath not flesh and bones as ye see me have"), or deny the resurrection, or take the position that a body is prepared for the saint from death to the resurrection. Why not let the Scripture settle the question? "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

Parents ought never to forget that the young sprout will grow just about in the same direction which they give, and adopt the same principles and manners. Bring them up in the nurture and admonition of the Lord. D. N. SMITH.

Youth's Department.

Pledge
OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

NAMES TO PLEDGE.

Hattie A. Watson, Orinda A. Davis, Lucy E. Watson, Charles H. Davis, Northwood, N.H. Mary E. Thayer, Plainfield, Mass.

[redacted]

Uncle William's Charade.

DEAR CHILDREN:—I remember, when I was a boy, how much pleasure I took, around the winter fire, in hearing and telling riddles, and guessing out the meaning of enigmas, charades, rebusses, conundrums, etc. Almost all boys and girls love it, I think, as much as I did; and therefore I am glad that a corner of the Crisis is set apart, once a fortnight, for your especial amusement and benefit. From the earliest ages of the world, not only boys and girls, but men and women, have taken pleasure in propounding and solving dark and puzzling questions.

Three thousand years ago, you remember, when Samson made a feast to the men of Timnath, he gave them a riddle to guess, which was so hard for them that they could not expound it, although they tried seven days, while the feast lasted. And perhaps they would never have found it out if Samson's wife had not told them.

Now, children, I am going to give you a *charade* to expound. A charade, you know, is a riddle consisting of a word, or term, each syllable of which is also a word. The syllables, or parts, when put together, make what is called *the whole*. This one may not be so hard to guess as Samson's riddle was, but you can try and see how many of you can find it out during the twice seven days of the Crisis' feast of puzzles. If this pleases you, I may give you more another time.

CHARADE.

When a journey you go, you pass over my *first*;
My *second* you do when bestowing a favor;
My *whole* is a man, in the Scripture well versed,
And his name, if you look, you will find in this paper.

Boston, Mass. [Answer in two weeks.

A Child's First Letter.

SUMMIT, WIS., APRIL 8th, 1862.

DEAR BROTHER GRANT:—I AM A LITTLE GIRL EIGHT YEARS OLD. I LIKE TO READ THE CRISIS, AND ALWAYS LOOK TO SEE IF THERE IS ANYTHING FOR THE CHILDREN. WAS GLAD TO SEE BRO. SMITH HAD SOMETHING FOR US. I WOULD SAY WITH CELINA GILBERT, SHOULD DESIRE A SUNDAY SCHOOL PAPER, AND WILL GET AS MANY SUBSCRIBERS AS I CAN IN THIS PLACE. MY BROTHER GEORGE DEAN TURNER AND MYSELF WANT TO JOIN THE TRY COMPANY, AND TRY TO BE ALWAYS GOOD, AND LOVE THE SAVIOR MORE THAN ANYTHING IN THIS WORLD.

ELNA ALICE TURNER.

[The above came to us printed with a pencil in large capitals.—G.]

ANSWERS AND QUESTIONS.

ELD. GRANT:—I wish to answer a few questions in the Crisis of April 9th. Haman had ten sons hanged.—Esther 9: 14. Elisha caused iron to swim.—2 Kings 6: 6. God buried Moses in the valley.—Deut. 34: 6. Noah was Lamech's son.—Gen. 5: 30. Azubah was the mother of Jehoshaphat.—2 Chron. 20: 31.

I would like to ask a question. For what was Solomon distinguished?

I am eleven years old, and wish to enlist in the Try Company.

SEWELYN G. MARTIN.

1. What king built a temple of three rows of great stones and one of timber? 2. What prophet was destroyed by a lion, and why? 3. Did the sun ever go backwards? MATTIE E. COOK.

[Has answered the last questions.—ED.]

1. What treasures are reserved against the time of trouble, and the day of battle and war?

Answer to Willie Jones' Enigma,—"Suffer little children to come unto me."

HATTIE.

1. Who had his eyes put out and was imprisoned till the day of his death? and by what king was it done? 2. Who took bread and a bottle of wine, and a kid, and sent them to his son? WM. L. BARTON.

1. How long was the house of Israel burying Gog? 2. Who sent ten cheeses to a captain in an army? E. A. WILLIS.

[Answered questions rightly.—ED.]

ENIGMA.—NO. 5.

I am composed of thirty-eight letters.

My 14, 2, 23, 31, 27, 18, 7, 27, 8, is a noted man spoken of in Acts.

" 3, 15, 17, 28, 32, 22, 30, was a martyr recorded in the Bible.

" 36, 27, 37, 38, is a book of the Old Testament.

" 18, 26, 8, 21, 23, 19, is a city mentioned in Acts.

" 3, 10, 27, 6, is the name of a great persecutor mentioned in the Bible.

" 34, 7, 13, 15, 32 is a place spoken of in Kings.

" 16, 33, 23, 29, 24, is a king mentioned in the New Testament.

" 11, 29, 25, 4, was a preacher of righteousness.

" 25, 3, 5, a son of David.

" 12, 17, 35, 20, 1, is what we are all subject to.

" 9, 26, 36, 17, an ancient city mentioned in the Bible.

My whole is found in the book of Job.

MARIA CUNNINGHAM.

Newton Upper Falls, Mass.

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AND
Second Advent Messenger.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 346. BOSTON, WEDNESDAY, MAY 14, 1862. VOL. XV. NO. 9.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 187 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

EDITORIAL COMMITTEE:
H. L. HASTINGS, D. T. TAYLOR, H. F. CARPENTER.

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☞ THE CRISIS is devoted to the exposition of Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead, their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Lines.

Christian, nerve thee for the conflict,
Gird the gospel armor on;
Foes beset the pilgrim's pathway,
He must strive who wins the crown.
Arm thee then with faith and courage,
Ever bear the shield of love;
Shrink not, but march bravely onward,
In the strength of God above.

There's no time for careless sleeping,
He who wins must watch alway;
Satan, wakeful vigil keeping,
Waits to lead thy feet astray.
Prove thee then a valiant soldier,
Ever found at duty's post;
Trusting firmly in your Leader,
Work with zeal, whate'er the cost.

None are borne up to Mount Zion
On the gentle zephyr's wing;
'T is the faithful soldier findeth
Grace and favor with the King.
Each must boldly face the foeman,
Ere he sings the conqueror's song;
Each must bear truth's glorious standard,
Ere he waves the victor's palm.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

My Journal.

SKETCH OF EIGHT MONTHS.

March, 1862. My last No. was dated Aug. 12, 1861, in which I gave a brief account of my sickness and recovery in the Health Institution, or "*Our Home*," in Dansville, N. Y. Since that time I have enjoyed perfect health, so that I have not lost a single appointment; every day has been attended with health to my body and good cheer to my soul. Praise the Lord for his loving kindness and tender mercies to me, a sinner saved by grace. I have written much that the time has not come to publish; but the constant importunity of kind friends to hear from me again, induces me to give expression to a few thoughts that may be of some practical use to those who are looking for the speedy coming of Christ. In the last eight months I have endeavored to follow the leadings of Providence, and have divided my labors between the Advent church in Boston and the cause abroad, as duty seemed to indicate.

In August and September I visited and preached in Lowell, Mass., Portland, N. H., Portland and Yarmouth, Me. In the latter place I attended the Maine State Conference of Adventists, where I was received with christian kindness, and treated as one whose labors and sufferings in the Advent cause were worthy of their consideration. I was much cheered and comforted in beholding their unity and prosperity. May God continue his blessing to them. In October I visited Richmond and Whitefield, Me.; Lowell and Lawrence, Mass.; Waterbury and Cabot, Vt.; Champlain, Perry's Mills and Rouses Point, N. Y.; Rutland and Castleton, Vt.; Low Hampton, N. Y., and Poultney, Vt. In November, Worcester, Mass.; Hartford, Warehouse Point, Ct., and Springfield, Mass. December, Kingston, N. H., at the dedication of the Advent chapel, and lectures in East Kingston, N. H., and protracted meetings in Rutland and Poultney, Vt. Also Castleton, Vt., to attend funerals of Bro. J. Graham's three children, who died of diphtheria, already noticed.

January 1, 1862. Conference and protracted meeting of two weeks in Richford, Vt.; a glorious time, and many converted. Lowell and Lawrence, Mass., Feb.; Lowell, protracted meeting three full weeks; a glorious gathering of the people of God, and the church established in a new place of worship. New York city from Feb. 21st to March 9th, in a protracted effort with the church there with a view to build them up. Did what I could under the circumstances, in connection with Bro. I. T. Lovering, the preacher then in charge for this object. During my stay in the city, by request I went out to Newark, N. J., and spoke twice, and set things in order in the new Advent church. Bro. Geo. Libbey was set apart as an Elder in the church on Saturday, March 7th, and the organization of the church perfected. Their prospects are good. The Lord is with them.

March 11th preached in Dansville, N. Y., and visited "Our Home"; 12th, preached in Springwater, N. Y.; had a good season. Here met and had an interview with Eld. Saml. Chapman, who had been laboring here for some time with success. He received me with warm and cordial greetings. His health is good, looks young and vigorous, and is laboring with zeal. God is with him. He does not deal in elaborated milk and water on the importance or the time of Christ's coming and kingdom. Everywhere he leaves his mark for good, in the conversion of souls and the establishment of churches. God bless *Bro. Chapman*.

March 13th. Preached in Lewiston, N. Y. on the time of the Lord's coming. The eight months last past I have proclaimed "the gospel of the kingdom" to good audiences, and with various success in the above places. My full *Journal* of the state of things in all the above cities and towns, and the results of the presentation of the whole truth, would be too voluminous for publication at this time. It may suffice to say, that I have the happiness to know that many souls have been soundly converted to God; not only changed in their religious sympathies, but in moral and physical habits as to their manner of living—total abstinence from all intoxicating drinks and foods that excite the passions, which war against the soul; also abstinence from narcotics, so that they literally "eat and drink to the glory of God," bringing the "body into subjection," and keeping it pure, as a temple of the "Holy Spirit." It is my earnest desire that they will not be led away by the error of the wicked; but henceforth "glorify God in their body and spirit, which are his", and so be ready for the coming and kingdom of Christ. I have also had the pleasure of seeing many professors of religion, who were living in a state of lukewarmness, quickened into a new life by a change of their habits of living, both physically and spiritually. Oh! it has given me great joy to see so many sickly, weakly ones, rise to a state of moral health, and triumph over all the miseries of their former state.

Everywhere I have found the great doctrine of Adventism, *the time*, loosely held and lightly esteemed by many; only the few, among the mass, holding to the *definite* time. But in presenting the evidence that the *time* is taught in the Bible, and that it is, in the language of a learned divine, now understood by "the wisest of Scriptural expositions, and of the almost universal consent of those who study the Lord's testimonies with seriousness and discrimination, having concurred in the time of their fulfillment"* in or about the year 1867 and 8, many have turned their attention to the subject afresh, and find satisfactory reasons to look for the coming of Jesus about that time. It is a cheering fact that light is increasing; and while some are growing more dark under its influence, others are walking and rejoicing in it, so that in this respect, also, my labor has not been in vain in the Lord.

In this special department of the truth, the Adventists have yet a great work to perform. Our work is not done, although we have done well in giving a wide circulation to all the truth within our reach in former years; yet the vast increase of knowledge is not to be "hid under a bushel," nor to be perverted by those to whom it is unwelcome. If those who have been enlightened shall for any cause reject it, God in his infinite wisdom can raise up other and more effective instrumentalities. God's *will be done* in this matter of the "gospel of the kingdom," and the church and world will have a full and fair warning of the "time of their visitation." When God in his providence brought me into connection with Father Miller in 1839, I was but a child in the understanding of the prophetic word," and especially of the "times and seasons." I only understood the great commentators, and followed their views of the fulfillment of the prophecies relating to the Jews' return to Palestine, and the conversion of the world and Millenium in 1866. Father Miller threw me from this position, and I embraced his views. But in my conversation with him he said, "I believe I am right in my calculations, but still I may fail; of this I am certain, it will not go beyond *their* time of 1866. It is either my time or theirs. You (said he) are a young man, and may live to see it—I shall not." And he added, "be faithful, Bro. Himes, to the end."

The following extract of a letter, which I received from Father Miller, dated Oct. 12, 1841, and which I read to the Portland conference in that month, will corroborate the truth of the above difference of this *twenty-three years*.

THE TIME OF HIS COMING.

"On this part of our subject, many are willing to admit that it is near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about *twenty-three years*. The writer of this letter, in common with a large majority of those who believe in the time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been thrown upon them. Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers, than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy or notice from these babblers and complainers. Why is this so? you may inquire; for each class of these writers try to prove one important point in the theory, that is, *that the time is actually revealed in the Bible*; for this must first be established before either class of these expositors could be credited a moment by a well-balanced mind. And if this objection were all these men had against the 'Miller doctrine,' they would as soon complain of the believers in 1866, as of Miller, and others, who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the *time itself*; They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution; for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn, and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not possessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise; they will, as a matter of course, do all they can to keep their people ignorant, and cry out against excitements, even after they have been for years trying to excite their people to support the popular institutions of the day. No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and are examining this important subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a a tradition of men, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do all we can to get our ministers to look at his subject."

Were Father Miller now living to see and weigh the evidence of the calculation of 1867 and 8, he would be as happy as good old Simeon was in the first Advent, although he would not, like him, desire to die, but live to see his Savior come in his kingdom. Well, I intend to be "faithful to the end." Nothing shall stand in my way, or neutralize my labor or influence in this work by my consent or sufferance. I stand free in the truth, and shall proclaim it with all my might, expecting God's blessing to attend my efforts. I stand now, as always, on the great truths we proclaimed in the Albany Conference in April, 1845, seventeen years since, and mean to carry them all out (especially the following very important article on the *time* of the Advent) in good faith :—

"We hold that the second coming, or appearing of Christ, is indicated to be now emphatically nigh, even at the doors, (Matt. 24 : 33,) by the chronology of the prophetic periods, (Dan. 7 : 25, 8 : 14, 9. 24; 12. 7, 11, 12; Rev. 9 : 10, 15, 11. 2, 3, 12. 6, 14, 13 : 5,) the fulfillment of the prophecy, Dan. 2d, 7th, 8th, 9th, 11th and 12th; Rev. 9th, 11th, 12th, 13th, 14th and 17th,) and the signs of the times. (Matt. 24 : 29, Luke 21. 25, 26) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, (Luke 21 : 28; 1 Thess. 4 : 18,) and the last be warned to flee from the wrath to come, (2 Cor. 5 : 11,) before the Master of the house shall rise up and shut the door. (Luke 18 : 24, 25.)"

It will be seen that if "by the chronology of the prophetic periods" we are to understand or have the proof "indicated" that Christ is nigh, even at the doors, that we must have some understanding of these to "indicate" this fact. Their termination in 1843 will not "indicate" very distinctly! a *future* coming to be nigh!! It was only on the ground that we were living in the age when "many were running to and fro," and knowledge was increasing, that we could have said the prophetic periods would indicate the nearness of redemption; except we refer to them in so general a sense as to make them of no practical use. But light has increased, and we now understand these periods and signs, and preach them to both saints and sinners, that the first may rejoice, knowing that their redemption is nigh, and the last be warned to flee from the wrath to come, before the Master shall rise up and shut to the door (Luke 13 : 24, 25).

That this course of conduct should subject me to reproach, scorn, and misrepresentation is nothing strange nor unexpected; this was *threatened*, and has been very cleverly fulfilled. I have not thought proper to pay any attention to my accusers, although I have to meet their ungrateful conduct in many places. Of this I am sure, that no true Adventist will sanction such treatment of one that has a *clean record*, and is faithful to the cause for which he has toiled and suffered from the very first, without charge. Our Savior once said, "How can ye believe who receive honor one of another, and not that which cometh from God only." To lose the good opinion and confidence of those with whom we are associated, is one of the most trying things we have to meet in social and religious relations. Those who are associated with churches which oppose the Advent doctrine, and whose leading members hold the doctrine of the world's conversion, very rarely do their duty in an *aggressive* way; what they do is done *negatively*, and they defend themselves when attacked (as they will be when known to have tendencies to the Advent faith), on the points most popular, giving the least offence, and producing the least result. And many such oppose the agitation of the question in their churches, or even in the towns where they reside, and hence they do nothing themselves, and do not suffer others to do what they neglect or refuse to do. The good of those who are not favorable to the truth stands in the way. In Advent societies, where the preachers oppose the *definite time*, the same principle works on most of the members. It is unpleasant to come out in opposition to those we esteem; and in this way the evidence of the time is shut out just as it was formerly shut out of other churches. Now, as then, only the few independent thinkers stand up for free discussion and the whole truth. But this is one of the most difficult things to do, for in so doing a person loses *caste*, and is often bitterly assailed by his former associates, even though he becomes the better man in so doing. Hence most are slow to make any change in this direction.

We are slow to learn the lesson, "Cease ye from man," respecting religious opinions. Man at his best estate, even as a religious teacher, is altogether vanity as compared with Christ, yet, whatever is lovely in character, or brilliant in talent, gives an interest to his opinions, whether true or false. The only safety lies in following the word of God with our best judgment. An English divine of the 17th century* observes, "Where scripture speaks, or seems to speak, in consonance with the opinions of the system-mongers, well and good; where it does not, all sorts of *critical discipline* and *violence* are employed to break its refractory spirit, or bend it to compliance. The most forced and unnatural meaning of words, the most wildly conjectural emendations of the text, the most improbable reasonings, the most slender authorities, are all eagerly resorted to for this unhallowed purpose, and the Bible is made the most ridiculous book in the world, just to maintain the systems inviolate, and to render theologians *self-consistent*."

The celebrated and pious DR. OWEN observed to some one who taunted him with having changed his views upon one point: "He that can glory that in fourteen years he has not altered in his conception of some things, shall not have me for a rival." And MR. ORME remarks, in the life of this great man,—"Every change of religious sentiment is important to the person who makes it, and ought to be gone into with caution and deliberation. To be given to change is a great evil, and indicates a weak and unsettled mind. On the other hand, to be *afraid* of change, is frequently the result of indifference, or sinful apprehensions of consequences. It is the duty of every Christian to follow the leadings of the Spirit in the word of revelation, and to recollect that for his convictions he must be accountable at last." The eloquent SAURIN once said, "Let each of us say, when truth recognizes it, I have erred, I consecrate the remainder of my life to publish that *truth* which I have hitherto misunderstood, and which I opposed only because I had the misfortune to misunderstand it." The learned and devoted TOPLADY said, "I am resolved, in the strength of grace, to preach all the truths of the gospel, as far as I know them, and leave God to take care of the consequences."

It is a difficult thing for one to speak out on subjects that will be rejected by friends, and be likely to subject us to censure, and perhaps persecution. Many an honest mind has been kept in bondage by the fear of such results, and have for the want of courage been kept in darkness. But this should not be so. It would be more wise and safe to follow such distinguished men as Orton, Saurin, and Toplady. Believe and speak the truth, and leave consequences to God. And if a belief in the *time* of the Advent, or any other truth we believe to be revealed in and by the word of God, is likely to subject us to reproach, we are not by our course to "savor the things that be of men," but "of God." Many are convinced of the personal reign of Christ who do not believe, lest they share the fate of the Jews, who on believing in Christ at his first Advent, were "turned out of the synagogue." Others do not avow their faith in the *time* of his coming for the same reason. They have no moral courage to make the sacrifice.

I know how difficult it was, by personal experience, to give up the spiritual millennium and embrace the unpopular views of the personal coming of Christ. Also, to give up the popular notion of going to heaven at death, and embracing the true doctrine of the saints' inheritance—that they will inherit the New Earth forever as their home at the resurrection of the just. But my conviction becoming clear on these and other great truths, with the nearness of the consummation, I was by divine grace enabled to sacrifice all for the truth. And should any further light break on my mind on any important question, I hope, without the fear of man before my eyes, I will be able to act faithfully to God and the light he shall give me; so that I may follow the noble example of SAURIN, and consecrate the remainder of my days to publish that truth which I had hitherto misunderstood, and which I opposed only because I had the misfortune to misunderstand it.

In conclusion, I wish to assure the friends and supporters of the Advent cause everywhere, with whom I have stood for twenty years, that I stand firm and faithful on the old platform, and abide in the old ship, having confidence in her ability to bring us into port, without change of principles, policy, or name. We have the light, and have only to live up to it and let it shine. God is leading us, do not be afraid of his guidance. Knowledge is increasing; let us receive it and rejoice in it and be ready for the kingdom. I do not know what I may be left to do in the future; but at present I feel the love of Christ shed abroad in my heart, and have the witness that I am the Lord's. I am full of joy and peace, by day and night.

My health was never so good as at present; I feel young and jubilant, in the prospect of the kingdom soon to come. I preach twice a day with ease every week-day, and three times every Sabbath, often with a baptism, and the Lord's supper added. I feel refreshed by these labors, rather than broken down. As formerly, I eat two meals a day, plain and simple; take no medicine or stimulants of any kind. And the best of all is, *God is with me*. Blessed be his Holy Name! In about six years our work will be done, and then for the kingdom.

JOSHUA V. HIMES.

* Dr. Tyng's letter in the "Voice of the Prophets," Jan., 1862. Dr. T. has been a student of Prophecy for about forty years. [illegible]

* John Howe, D. D.

For the Crisis.

Trials.

"Every heart knoweth its own bitterness."

This remark was made to me by a dear brother in Christ a few days ago, and is still sounding in my ears. Before that I had thought, surely my lot is harder than any other, and was nearly discouraged striving to battle on alone. I often felt to murmur at my lot, and was tempted to think "all these things are against me." But God in his kindness did not utterly forsake me. He knew that trials were better for me than prosperity, and I want to feel thankful that I am "counted worthy to suffer for Christ's sake." I have thought much of the remark—"Every heart knoweth its own bitterness; and as thy day is, so shall thy strength be." I thank God that he still has disciples going about doing good. Here I was all alone; had not the privilege of meeting with the dear children in social meetings, and had often thought, "surely it is no use for me to try any longer to live a christian. I shall never be saved at this poor, dying rate." But God was watching over me with all a Father's love. He knew what I needed, and sent some of his dear chosen ones to encourage and sympathize with me. I never shall forget their parting advice. "Sister, keep looking to Jesus. He will help you." How much is comprehended in those few words! I *will* "look to Jesus," God being my helper. I know my Savior endured severer trials than I have ever yet passed through, and without a murmur. From Bethlehem's manger to Calvary's cross there was scarce one break in the clouds; these gathered more darkly around him, till they burst over his devoted head as he uttered his expiring cry. Yet throughout this pilgrimage of sorrow no murmuring accent ever escaped his lips. The most suffering of all suffering lives was one of uncomplaining submission—"Not *my* will, but *Thy* will be done," was the motto of this wondrous being.

When we are tried almost beyond endurance, tempted and buffeted on all sides, let us "look to Jesus," away from ourselves, and trust in him who is extending the arms of love and mercy. *All these things* will work for our good if we trust in him. May I be passive in thy hand, oh God! exulting in the assurance that all thy appointments are never arbitrary, but that there is a gracious "need be" in them all. Our God and our Father, who spared not Jesus from trials, temptations and *death*, will he spare us? Let this thought silence all repinings, and let us pray God to withhold nothing that is needful for our salvation. Praise the Lord for what he has done for me! I should delight to do something for languishing Zion; but as I am one of the lambs, and the weakest at that, I will try to be contented with my lot, and not murmur or repine.

If the eye of that dear brother who said "Sister, every heart knoweth its own bitterness, and as thy day is so shall thy strength be," should fall on this, I hope he will praise God with his whole heart and soul that he *providentially* called on the lonely pilgrim in the town of B——.

CARRIE.

For the Crisis.

Our Eden Home.

AIR—*The Irish Emigrant.*

We are voyagers here on life's troubled sea,
Amid sorrow and sighing we roam;
And we long to leave the unhallowed scenes,
And rest in our Eden home.
We are pressing on to the land of rest,
We shall soon reach the heavenly shore,
And roam through the realms of the pure and blest
With the glorified throng, evermore.

Here tears from the eye and sighs from the heart
Ever fill us with sorrow and gloom;
And we long for that clime where joys are full,
And the flowers of Eden bloom,
Where pearly streams flow, and sunbeams dance
O'er the silence of time's dark night,
And there's no more sorrow, nor pain, nor death,
For the Lamb is the glorious light.

Then pilgrims, press on, for we're almost home,
We shall soon see the city fair,
With its shining portals and streets of gold,
As it sweeps through the fields of air,
With rapturous delight we soon shall gaze
On its unfading beauty serene,
And eat the fruit from the tree of life,
And walk o'er those fields of green.

M. E. PHETTEPLACE.

Scituate, R. I.

For the Crisis.

Fireside Thoughts.

BRO. GRANT—How blessed the thought that, while passing through the mournful changes of this life, we have a Friend who can be touched with the feeling of our infirmities, whose heart pulsates with infinite sympathy for our race, and who knows how to succor us. His name is Jesus, and in him is every conceivable good. The way-worn pilgrim may go even to his mercy-seat, and pour out his burdened and grief-stricken heart, and *always* find him a Friend constant, untiring, and devoted. A friendship established upon the assimilation of the subjects of it to Christ, and sustained by a perfect christian integrity, is fraught with heavenly sweetness, and antedates the associations of the redeemed. He that has said, "I will never leave nor forsake thee," knows how to raise *true* friends to those who trust in him, when they are most needed, and I wish through the Crisis to express my gratitude to those who have so kindly ministered to me and mine through the dark and doleful scenes of the past winter.

Your letters have been to us like the dove bearing the olive leaf to the inmates of the ark. How often, when we have been almost ready to sink, have our breaking hearts been soothed and comforted by sweet words of sympathy from some dear brother or sister! Often as I have read your letters to my husband, have I seen tears of joy falling thick and fast down his pale and sunken cheeks, as he would exclaim, "O! how good the Lord is, he *will* provide; thank God for *friends*!" Your donations supplied his wants during his sickness, and when his eyes were closed in death, aided in conveying his lifeless form to the spot chosen by himself, above all others, as his resting place,—on the bank of the "noble Hudson." In the beautiful Sandy Hill Cemetery, beneath the waving shadows of the pines, where the murmuring sound of the distant waterfall seems to be singing a requiem to the silent dead, he waits for the clarion of Almighty God to bid the trembling earth cast out her dead.

Many a pilgrim who expected to live to see Jesus has been obliged to meet and yield to the conquering power of the king of terrors, and the question often arises in my mind, Who among our watchmen will be the next to follow? All are wasting away; much of the journey of life is past; we live to-day—to-morrow we die. Time consumes all temporal things, and takes away both blessings and evils. Every thing is changeable; it is compared to vapor and grass. Death frustrates all our schemes, and all of life's projects; it strips us of all honors, preferments and endowments; it decides our lot forever, terminating all our exertions for the good of others, works of benevolence, affection and sympathy, as well as our probation. O, then, let us all, ministers and people, gird the "armor" a little more closely about us, cease from strife and contentions about "questions to no profit"; and while thousands are rallying around the flag of our country, and manifest a willingness to face even the cannon's mouth for its rescue, let us rally around the standard of the "Prince of peace." Our leader will soon be "King of kings and Lord of lords"; he will be called Faithful and True; "in righteousness will he judge and make war." Then will every man give account of himself to God, and we shall find ourselves held individually responsible for the use we have made of all the ability God has given us, however small we have considered the gift; and we shall be responsible not only for the use we have made of our ability, but for the motive by which we have been actuated, whether we have been seeking to glorify our Master, or build up ourselves.

Our religious activities only please God when from their origin, history, and consequence, *self* is excluded and God is acknowledged. How necessary that we, who mean to live with Jesus in "the world to come," should search well our hearts, lest we find, when too late to make a change, that we have been serving ourselves instead of God. Let us search God's word carefully to find out the hope of the gospel, which is the moral safeguard of the church; for a just perception of its foundation imparts courage; a just recognition of its principles preserves from error; a just appreciation of its objects produces Christ-like purity, and bestows a power of endurance adequate to successfully compete with the many trials of life; having for its foundation the death and resurrection of Jesus, which is God's great moral nucleus around which is clustered every christian sympathy, in which is the most perfect memorial of divine benevolence, the brightest credence of truth's inspiration, the purity of disinterested affection; and the thrice-blessed consequences will be an immortalized church ransomed from the power of the grave, made "kings and priests unto our God," and reigning upon an earth filled with the glory of God. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters: and God shall *wipe away all tears from their eyes*."

We hail thee with delight, thou glorious morn, that shall give us our long looked for rest. No wonder the sound of "Alleluia" is echoed and re-echoed through earth's wide domain by the great multitude, when "the Lord God Omnipotent reigns." We rejoice at the prospect before us even while the dark billows of affliction are rolling over our heads. I thought, as I read Sister Damman's affecting letter in the last Crisis, mothers will not weep *there*. Our children "will come from the land of the enemy." My own precious boy, who sleeps in the sunny South, with my dear husband, whose dying testimony was, "We are right in our advent faith," and fell with his *armor on*, will be there. And oh, my God! however sorrowful may be the road I am called to travel in this life, *let me be there*! Brethren and sisters, let us *all* be there. Some of us have suffered and struggled long; but our sufferings are not worth mentioning. The conflict is most over, and the victory will soon be ours.

Poor sinner, my heart aches for you. You cannot go *there* in your sins. You are being warned of your danger continually. The gospel is calling after you in thunder tones. O believe; reform your life; obey and live. You have no time to lose. The last sands of Gentile times are running out. The harvest will soon be past, the summer ended, and your doom sealed forever.

LUCINDA S. HOWELL.

Sandy Hill, N. Y.

A CHRISTIAN'S CREDENTIALS.—What are they? Not the blossom of a fair profession, but the ripe and mellow fruit of God-like actions. Piety towards God, and an active charity towards all mankind, the twin personifications of vital, saving piety. Salvation is of grace, not of merit, not of words, lest any man should boast. But faith, without works, is dead; it is like an index without a book—like hands without a clock—like sails without a ship—like a tree with nothing but dry and withered branches. Professed disciple of Christ, to prove thy discipleship genuine, thou must surround thyself with widows whom thou hast comforted, with orphans whom thou hast succored, with the ignorant whom thou hast instructed, with the wanderer whom thou hast reclaimed, with the hungry whom thou hast fed, with the naked whom thou hast clothed, with the sick whom thou hast visited. These are thy trophies!

☞ You may talk of divine things as long as you please, but you [illegible] them; and if you feel them, you will [illegible] and practice them. Truth [illegible] produces obedience.

☞ The water that [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 346. BOSTON, WEDNESDAY, MAY 14, 1862. VOL. XV. NO. 9.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Lines.

Christian, nerve thee for the conflict,
Gird the gospel armor on;
Foes beset the pilgrim's pathway,
He must strive who wins the crown.
Arm thee then with faith and courage,
Ever bear the shield of love;
Shrink not, but march bravely onward,
In the strength of God above.

There's no time for careless sleeping,
He who wins must watch alway;
Satan, wakeful vigil keeping,
Waits to lead thy feet astray.
Prove thee then a valiant soldier,
Ever found at duty's post;
Trusting firmly in your Leader,
Work with zeal, whate'er the cost.

None are borne up to Mount Zion
On the gentle zephyr's wing;
'Tis the faithful soldier findeth
Grace and favor with the King.
Each must boldly face the foeman,
Ere he sings the conqueror's song;
Each must bear truth's glorious standard,
Ere he waves the victor's palm.

MRS. W. P. WENTWORTH.
La Fayette, N. Y.

For the Crisis.

My Journal.

SKETCH OF EIGHT MONTHS.

March, 1862. My last No. was dated Aug. 12, 1861, in which I gave a brief account of my sickness and recovery in the Health Institution, or "*Our Home*," in Dansville, N. Y. Since that time I have enjoyed perfect health, so that I have not lost a single appointment; every day has been attended with health to my body and good cheer to my soul. Praise the Lord for his loving kindness and tender mercies to me, a sinner saved by grace. I have written much that the time has not come to publish; but the constant importunity of kind friends to hear from me again, induces me to give expression to a few thoughts that may be of some practical use to those who are looking for the speedy coming of Christ. In the last eight months I have endeavored to follow the leadings of Providence, and have divided my labors between the Advent church in Boston and the cause abroad, as duty seemed to indicate.

In August and September I visited and preached in Lowell, Mass., Portland, N. H., Portland and Yarmouth, Me. In the latter place I attended the Maine State Conference of Adventists, where I was received with christian kindness, and treated as one whose labors and sufferings in the Advent cause were worthy of their consideration. I was much cheered and comforted in beholding their unity and prosperity. May God continue his blessing to them. In October I visited Richmond and Whitefield, Me.; Lowell and Lawrence, Mass.; Waterbury and Cabot, Vt.; Champlain, Perry's Mills and Rouses Point, N. Y.; Rutland and Castleton, Vt.; Low Hampton, N. Y., and Poultney, Vt. In November, Worcester, Mass.; Hartford, Warehouse Point, Ct., and Springfield, Mass. December, Kingston, N. H., at the dedication of the Advent chapel, and lectures in East Kingston, N. H., and protracted meetings in Rutland and Poultney, Vt. Also Castleton, Vt., to attend funerals of Bro. J. Graham's three children, who died of diphtheria, already noticed.

January 1, 1862. Conference and protracted meeting of two weeks in Richford, Vt.; a glorious time, and many converted. Lowell and Lawrence, Mass., Feb.; Lowell, protracted meeting three full weeks; a glorious gathering of the people of God, and the church established in a new place of worship. New York city from Feb. 21st to March 9th, in a protracted effort with the church there with a view to build them up. Did what I could under the circumstances, in connection with Bro. L. T. Lovering, the preacher then in charge for this object. During my stay in the city, by request I went out to Newark, N. J., and spoke twice, and set things in order in the new Advent church. Bro. Geo. Libbey was set apart as an Elder in the church on Saturday, March 7th, and the organization of the church perfected. Their prospects are good. The Lord is with them.

March 11th preached in Dansville, N. Y., and visited "Our Home"; 12th, preached in Springwater, N. Y.; had a good season. Here met and had an interview with Eld. Saml. Chapman, who had been laboring here for some time with success. He received me with warm and cordial greetings. His health is good, looks young and vigorous, and is laboring with zeal. God is with him. He does not deal in elaborated milk and water on the importance or the time of Christ's coming and kingdom. Everywhere he leaves his mark for good, in the conversion of souls and the establishment of churches. God bless *Bro. Chapman*.

March 13th. Preached in Lewiston, N. Y. on the time of the Lord's coming. The eight months last past I have proclaimed "the gospel of the kingdom" to good audiences, and with various success in the above places. My full *Journal* of the state of things in all the above cities and towns, and the results of the presentation of the whole truth, would be too voluminous for publication at this time. It may suffice to say, that I have the happiness to know that many souls have been soundly converted to God; not only changed in their religious sympathies, but in moral and physical habits as to their manner of living—total abstinence from all intoxicating drinks and foods that excite the passions, which war against the soul; also abstinence from narcotics, so that they literally "eat and drink to the glory of God," bringing the "body into subjection," and keeping it pure, as a temple of the "Holy Spirit." It is my earnest desire that they will not be led away by the error of the wicked; but henceforth "glorify God in their body and spirit, which are his"; and so be ready for the coming and kingdom of Christ. I have also had the pleasure of seeing many professors of religion, who were living in a state of lukewarmness, quickened into a new life by a change of their habits of living, both physically and spiritually. Oh! it has given me great joy to see so many sickly, weakly ones, rise to a state of moral health, and triumph over all the miseries of their former state.

Everywhere I have found the great doctrine of Adventism, *the time*, loosely held and lightly esteemed by many; only the few, among the mass, holding to the *definite* time. But in presenting the evidence that the *time* is taught in the Bible, and that it is, in the language of a learned divine, now understood by "the wisest of Scriptural expositions, and of the almost universal consent of those who study the Lord's testimonies with seriousness and discrimination, having concurred in the time of their fulfillment"* in or about the year 1867 and 8, many have turned their attention to the subject afresh, and find satisfactory reasons to look for the coming of Jesus about that time. It is a cheering fact that light is increasing; and while some are growing more dark under its influence, others are walking and rejoicing in it, so that in this respect, also, my labor has not been in vain in the Lord.

In this special department of the truth, the Adventists have yet a great work to perform. Our work is not done, although we have done well in giving a wide circulation to all the truth within our reach in former years; yet the vast increase of knowledge is not to be "hid under a bushel," nor to be perverted by those to whom it is unwelcome. If those who have been enlightened shall for any cause reject it, God in his infinite wisdom can raise up other and more effective instrumentalities. God's *will be done* in this matter of the "gospel of the kingdom," and the church and world will have a full and fair warning of the "time of their visitation." When God in his providence brought me into connection with Father Miller in 1839, I was but a child in the understanding of the prophetic word," and especially of the "times and seasons." I only understood the great commentators, and followed their views of the fulfillment of the prophecies relating to the Jews' return to Palestine, and the conversion of the world and Millennium in 1866. Father Miller threw me from this position, and I embraced his views. But in my conversation with him he said, "I believe I am right in my calculations, but still I may fail; of this I am certain, it will not go beyond *their* time of 1866. It is either my time or theirs. You (said he) are a young man, and may live to see it—I shall not." And he added, "be faithful, Bro. Himes, to the end."

The following extract of a letter, which I received from Father Miller, dated Oct. 12, 1841, and which I read to the Portland conference in that month, will corroborate the truth of the above difference of this *twenty-three years*.

THE TIME OF HIS COMING.

"On this part of our subject, many are willing to admit that it is near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about *twenty-three years*. The writer of this letter, in common with a large majority of those who believe in the time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been thrown upon them. Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers, than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy or notice from these babblers and complainers. Why is this so? you may inquire; for each class of those writers try to prove one important point in the theory, that is, *that the time is actually revealed in the Bible*; for this must first be established before either class of these expositors could be credited a moment by a well-balanced mind. And if this objection were all these men had against the 'Miller doctrine,' they would as soon complain of the believers in 1866, as of Miller, and others, who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the *time itself*; They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution; for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn, and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not possessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise; they will, as a matter of course, do all they can to keep their people ignorant, and cry out against excitements, even after they have been for years trying to excite their people to support the popular institutions of the day. No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and are examining this important subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a a tradition of men, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do all we can to get our ministers to look at his subject."

Were Father Miller now living to see and weigh the evidence of the calculation of 1867 and 8, he would be as happy as good old Simeon was in the first Advent, although he would not, like him, desire to die, but live to see his Savior come in his kingdom. Well, I intend to be "faithful to the end." Nothing shall stand in my way, or neutralize my labor or influence in this work by my consent or sufferance. I stand free in the truth, and shall proclaim it with all my might, expecting God's blessing to attend my efforts. I stand now, as always, on the great truths we proclaimed in the Albany Conference in April, 1845, seventeen years since, and mean to carry them all out (especially the following very important article on the *time* of the Advent) in good faith:—

"We hold that the second coming, or appearing of Christ, is indicated to be now emphatically nigh, even at the doors, (Matt. 24: 33,) by the chronology of the prophetic periods, (Dan. 7: 25; 8: 14; 9: 24; 12: 7, 11, 12; Rev. 9: 10, 15; 11: 2, 3; 12: 6, 14; 13: 5,) the fulfillment of the prophecy, Dan. 2d, 7th, 8th, 9th, 11th and 12th; Rev. 9th, 11th, 12th, 13th, 14th and 17th,) and the signs of the times. (Matt. 24: 29; Luke 21: 25, 26.) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, (Luke 21: 28; 1 Thess. 4: 18,) and the last be warned to flee from the wrath to come, (2 Cor. 5: 11,) before the Master of the house shall rise up and shut the door. (Luke 13: 24, 25.)"

It will be seen that if "by the chronology of the prophetic periods" we are to understand or have the proof "indicated" that Christ is nigh, even at the doors, that we must have some understanding of these to "indicate" this fact. Their termination in 1843 will not "indicate" very distinctly! a *future* coming to be nigh!! It was only on the ground that we were living in the age when "many were running to and fro," and knowledge was increasing, that we could have said the prophetic periods would indicate the nearness of redemption; except we refer to them in so general a sense as to make them of no practical use. But light has increased, and we now understand these periods and signs, and preach them to both saints and sinners, that the first may rejoice, knowing that their redemption is nigh, and the last be warned to flee from the wrath to come, before the Master shall rise up and shut to the door (Luke 13: 24, 25).

That this course of conduct should subject me to reproach, scorn, and misrepresentation is nothing strange nor unexpected; this was *threatened*, and has been very cleverly fulfilled. I have not thought proper to pay any attention to my accusers, although I have to meet their ungrateful conduct in many places. Of this I am sure, that no true Adventist will sanction such treatment of one that has a *clean record*, and is faithful to the cause for which he has toiled and suffered from the very first, without charge. Our Savior once said, "How can ye believe who receive honor one of another, and not that which cometh from God only." To lose the good opinion and confidence of those with whom we are associated, is one of the most trying things we have to meet in social and religious relations. Those who are associated with churches which oppose the Advent doctrine, and whose leading members hold the doctrine of the world's conversion, very rarely do their duty in an *aggressive* way; what they do is done *negatively*, and they defend themselves when attacked (as they will be when known to have tendencies to the Advent faith), on the points most popular, giving the least offence, and producing the least result. And many such oppose the agitation of the question in their churches, or even in the towns where they reside, and hence they do nothing themselves, and do not suffer others to do what they neglect or refuse to do. The good of those who are not favorable to the truth stands in the way. In Advent societies, where the preachers oppose the *definite time*, the same principle works on most of the members. It is unpleasant to come out in opposition to those we esteem; and in this way the evidence of the time is shut out just as it was formerly shut out of other churches. Now, as then, only the few independent thinkers stand up for free discussion and the whole truth. But this is one of the most difficult things to do, for in so doing a person loses *caste*, and is often bitterly assailed by his former associates, even though he becomes the better man in so doing. Hence most are slow to make any change in this direction.

We are slow to learn the lesson, "Cease ye from man," respecting religious opinions. Man at his best estate, even as a religious teacher, is altogether vanity as compared with Christ; yet, whatever is lovely in character, or brilliant in talent, gives an interest to his opinions, whether true or false. The only safety lies in following the word of God with our best judgment. An English divine of the 17th century* observes, "Where scripture speaks, or seems to speak, in consonance with the opinions of the system-mongers, well and good; where it does not, all sorts of *critical discipline* and *violence* are employed to break its refractory spirit, or bend it to compliance. The most forced and unnatural meaning of words, the most wildly conjectural emendations of the text, the most improbable reasonings, the most slender authorities, are all eagerly resorted to for this unhallowed purpose; and the Bible is made the most ridiculous book in the world, just to maintain the systems inviolate, and to render theologians *self-consistent*."

The celebrated and pious DR. OWEN observed to some one who taunted him with having changed his views upon one point: "He that can glory that in fourteen years he has not altered in his conception of some things, shall not have me for a rival." And MR. ORME remarks, in the life of this great man,—"Every change of religious sentiment is important to the person who makes it, and ought to be gone into with caution and deliberation. To be given to change is a great evil, and indicates a weak and unsettled mind. On the other hand, to be *afraid* of change, is frequently the result of indifference, or sinful apprehensions of consequences. It is the duty of every Christian to follow the leadings of the Spirit in the word of revelation, and to recollect that for his convictions he must be accountable at last." The eloquent SAURIN once said, "Let each of us say, when truth recognizes it, I have erred, I consecrate the remainder of my life to publish that *truth* which I have hitherto misunderstood, and which I opposed only because I had the misfortune to misunderstand it." The learned and devoted TOPLADY said, "I am resolved, in the strength of grace, to preach all the truths of the gospel, as far as I know them, and leave God to take care of the consequences."

It is a difficult thing for one to speak out on subjects that will be rejected by friends, and be likely to subject us to censure, and perhaps persecution. Many an honest mind has been kept in bondage by the fear of such results, and have for the want of courage been kept in darkness. But this should not be so. It would be more wise and safe to follow such distinguished men as Orton, Saurin, and Toplady. Believe and speak the truth, and leave consequences to God. And if a belief in the *time* of the Advent, or any other truth we believe to be revealed in and by the word of God, is likely to subject us to reproach, we are not by our course to "savor the things that be of men," but "of God." Many are convinced of the personal reign of Christ who do not believe, lest they share the fate of the Jews, who on believing in Christ at his first Advent, were "turned out of the synagogue." Others do not avow their faith in the *time* of his coming for the same reason. They have no moral courage to make the sacrifice.

I know how difficult it was, by personal experience, to give up the spiritual millennium and embrace the unpopular views of the personal coming of Christ. Also, to give up the popular notion of going to heaven at death, and embracing the true doctrine of the saints' inheritance—that they will inherit the New Earth forever as their home at the resurrection of the just. But my conviction becoming clear on these and other great truths, with the nearness of the consummation, I was by divine grace enabled to sacrifice all for the truth. And should any further light break on my mind on any important question, I hope, without the fear of man before my eyes, I will be able to act faithfully to God and the light he shall give me; so that I may follow the noble example of SAURIN, and consecrate the remainder of my days to publish that truth which I had hitherto misunderstood, and which I opposed only because I had the misfortune to misunderstand it.

In conclusion, I wish to assure the friends and supporters of the Advent cause everywhere, with whom I have stood for twenty years, that I stand firm and faithful on the old platform, and abide in the old ship, having confidence in her ability to bring us into port, without change of principles, policy, or name. We have the light, and have only to live up to it and let it shine. God is leading us; do not be afraid of his guidance. Knowledge is increasing; let us receive it and rejoice in it and be ready for the kingdom. I do not know what I may be left to do in the future; but at present I feel the love of Christ shed abroad in my heart, and have the witness that I am the Lord's. I am full of joy and peace, by day and night.

My health was never so good as at present; I feel young and jubilant, in the prospect of the kingdom soon to come. I preach twice a day with ease every week-day, and three times every Sabbath, often with a baptism, and the Lord's supper added. I feel refreshed by these labors, rather than broken down. As formerly, I eat two meals a day, plain and simple; take no medicine or stimulants of any kind. And the best of all is, *God is with me*. Blessed be his Holy Name! In about six years our work will be done, and then for the kingdom.

JOSHUA V. HIMES.

* Dr. Tyng's letter in the "Voice of the Prophets," Jan., 1862. Dr. T. has been a student of Prophecy for about forty years. But till very late he has not come out on the *time*. And but for the clearest and strongest evidence, he would not have taken this position now.

* John Howe, D. D.

For the Crisis.

Trials.

"Every heart knoweth its own bitterness."

This remark was made to me by a dear brother in Christ a few days ago, and is still sounding in my ears. Before that I had thought, surely my lot is harder than any other, and was nearly discouraged striving to battle on alone. I often felt to murmur at my lot, and was tempted to think "all these things are against me." But God in his kindness did not utterly forsake me. He knew that trials were better for me than prosperity; and I want to feel thankful that I am "counted worthy to suffer for Christ's sake." I have thought much of the remark—"Every heart knoweth its own bitterness; and as thy day is, so shall thy strength be." I thank God that he still has disciples going about doing good. Here I was all alone; had not the privilege of meeting with the dear children in social meetings, and had often thought, "surely it is no use for me to try any longer to live a christian. I shall never be saved at this poor, dying rate." But God was watching over me with all a Father's love. He knew what I needed, and sent some of his dear chosen ones to encourage and sympathize with me. I never shall forget their parting advice. "Sister, keep looking to Jesus. He will help you." How much is comprehended in those few words! I *will* "look to Jesus," God being my helper. I know my Savior endured severer trials than I have ever yet passed through, and without a murmur. From Bethlehem's manger to Calvary's cross there was scarce one break in the clouds; these gathered more darkly around him, till they burst over his devoted head as he uttered his expiring cry. Yet throughout this pilgrimage of sorrow no murmuring accent ever escaped his lips. The most suffering of all suffering lives was one of uncomplaining submission—"Not my will, but *Thy* will be done," was the motto of this wondrous being.

When we are tried almost beyond endurance, tempted and buffeted on all sides, let us "look to Jesus," away from ourselves, and trust in him who is extending the arms of love and mercy. *All* these things will work for our good if we trust in him. May I lie passive in thy hand, oh God! exulting in the assurance that all thy appointments are never arbitrary, but that there is a gracious "need be" in them all. Our God and our Father, who spared not Jesus from trials, temptations and *death*, will he spare us? Let this thought silence all repinings, and let us pray God to withhold nothing that is needful for our salvation. Praise the Lord for what he has done for me! I should delight to do something for languishing Zion; but as I am one of the lambs, and the weakest at that, I will try to be contented with my lot, and not murmur or repine.

If the eye of that dear brother who said "Sister, every heart knoweth its own bitterness, and as thy day is so shall thy strength be," should fall on this, I hope he will praise God with his whole heart and soul that he *providentially* called on the lonely pilgrim in the town of B——.

CARRIE.

For the Crisis.

Our Eden Home.

AIR.—*The Irish Emigrant.*

We are voyagers here on life's troubled sea,
Amid sorrow and sighing we roam;
And we long to leave the unhallowed scenes,
And rest in our Eden home.
We are pressing on to the land of rest,
We shall soon reach the heavenly shore,
And roam through the realms of the pure and blest
With the glorified throng, evermore.

Here tears from the eye and sighs from the heart
Ever fill us with sorrow and gloom;
And we long for that clime where joys are full,
And the flowers of Eden bloom;
Where pearly streams flow, and sunbeams dance
O'er the silence of time's dark night,
And there's no more sorrow, nor pain, nor death,
For the Lamb is the glorious light.

Then pilgrims, press on, for we're almost home,
We shall soon see the city fair,
With its shining portals and streets of gold,
As it sweeps through the fields of air;
With rapturous delight we soon shall gaze
On its unfading beauty serene,
And eat the fruit from the tree of life,
And walk o'er those fields of green.

Scituate, R. I. M. B. PRETTYPLACE.

For the Crisis.

Fireside Thoughts.

BRO. GRANT:—How blessed the thought that, while passing through the mournful changes of this life, we have a Friend who can be touched with the feeling of our infirmities, whose heart pulsates with infinite sympathy for our race, and who knows how to succor us. His name is Jesus, and in him is every conceivable good. The way-worn pilgrim may go even to his mercy-seat, and pour out his burdened and grief-stricken heart, and *always* find him a Friend constant, untiring, and devoted. A friendship established upon the assimilation of the subjects of it to Christ, and sustained by a perfect christian integrity, is fraught with heavenly sweetness, and antedates the associations of the redeemed. He that has said, "I will never leave nor forsake thee," knows how to raise *true* friends to those who trust in him, when they are most needed; and I wish through the Crisis to express my gratitude to those who have so kindly ministered to me and mine through the dark and doleful scenes of the past winter.

Your letters have been to us like the dove bearing the olive leaf to the inmates of the ark. How often, when we have been almost ready to sink, have our breaking hearts been soothed and comforted by sweet words of sympathy from some dear brother or sister! Often as I have read your letters to my husband, have I seen tears of joy falling thick and fast down his pale and sunken cheeks, as he would exclaim, "O! how good the Lord is; he *will* provide; thank God for *friends*!" Your donations supplied his wants during his sickness, and when his eyes were closed in death, aided in conveying his lifeless form to the spot chosen by himself, above all others, as his resting place,—on the bank of the "noble Hudson." In the beautiful Sandy Hill Cemetery, beneath the waving shadows of the pines, where the murmuring sound of the distant waterfall seems to be singing a requiem to the silent dead, he waits for the clarion of Almighty God to bid the trembling earth cast out her dead.

Many a pilgrim who expected to live to see Jesus has been obliged to meet and yield to the conquering power of the king of terrors, and the question often arises in my mind, Who among our watchmen will be the next to follow? All are wasting away; much of the journey of life is past; we live to-day—to-morrow we die. Time consumes all temporal things, and takes away both blessings and evils. Every thing is changeable; it is compared to vapor and grass. Death frustrates all our schemes, and all of life's projects; it strips us of all honors, preferments and endowments; it decides our lot forever, terminating all our exertions for the good of others, works of benevolence, affection and sympathy, as well as our probation. O, then, let us all, ministers and people, gird the "armor" a little more closely about us, cease from strife and contentions about "questions to no profit"; and while thousands are rallying around the flag of our country, and manifest a willingness to face even the cannon's mouth for its rescue, let us rally around the standard of the "Prince of peace." Our leader will soon be "King of kings and Lord of lords"; he will be called Faithful and True; "in righteousness will he judge and make war." Then will every man give account of himself to God, and we shall find ourselves held individually responsible for the use we have made of all the ability God has given us, however small we have considered the gift; and we shall be responsible not only for the use we have made of our ability, but for the motive by which we have been actuated, whether we have been seeking to glorify our Master, or build up ourselves.

Our religious activities only please God when from their origin, history, and consequence, *self* is excluded and God is acknowledged. How necessary that we, who mean to live with Jesus in "the world to come," should search well our hearts, lest we find, when too late to make a change, that we have been serving ourselves instead of God. Let us search God's word carefully to find out the hope of the gospel, which is the moral safeguard of the church; for a just perception of its foundation imparts courage; a just recognition of its principles preserves from error; a just appreciation of its objects produces Christ-like purity, and bestows a power of endurance adequate to successfully compete with the many trials of life; having for its foundation the death and resurrection of Jesus, which is God's great moral nucleus around which is clustered every christian sympathy, in which is the most perfect memorial of divine benevolence, the brightest credence of truth's inspiration, the purity of disinterested affection; and the thrice-blessed consequences will be an immortalized church ransomed from the power of the grave, made "kings and priests unto our God," and reigning upon an earth filled with the glory of God. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters: and God shall *wipe away all tears from their eyes*."

We hail thee with delight, thou glorious morn, that shall give us our long looked for rest. No wonder the sound of "Alleluia" is echoed and re-echoed through earth's wide domain by the great multitude, when "the Lord God Omnipotent reigns." *We* rejoice at the prospect before us even while the dark billows of affliction are rolling over our heads. I thought, as I read Sister Damman's affecting letter in the last Crisis, mothers will not weep *there*. Our children "will come from the land of the enemy." My own precious boy, who sleeps in the sunny South, with my dear husband, whose dying testimony was, "We are right in our advent faith," and fell with his *armor on*, will be there. And oh, my God! however sorrowful may be the road I am called to travel in this life, *let me be there*! Brethren and sisters, let us *all* be there. Some of us have suffered and struggled long; but our sufferings are not worth mentioning. The conflict is most over, and the victory will soon be ours.

Poor sinner, my heart aches for you. You cannot go *there* in your sins. You are being warned of your danger continually. The gospel is calling after you in thunder tones. O believe; reform your life; obey and live. You have no time to lose. The last sands of Gentile times are running out. The harvest will soon be past, the summer ended, and your doom sealed forever. LUCINDA S. HOWELL.

Sandy Hill, N. Y.

A CHRISTIAN'S CREDENTIALS.—What are they? Not the blossom of a fair profession, but the ripe and mellow fruit of God-like actions. Piety towards God, and an active charity towards all mankind, the twin personifications of vital, saving piety. Salvation is of grace, not of merit, not of words, lest any man should boast. But faith, without works, is dead; it is like an index without a book—like hands without a clock—like sails without a ship—like a tree with nothing but dry and withered branches. Professed disciple of Christ, to prove thy discipleship genuine, thou must surround thyself with widows whom thou hast comforted, with orphans whom thou hast succored, with the ignorant whom thou hast instructed, with the wandering whom thou hast reclaimed, with the hungry whom thou hast fed, with the naked whom thou hast clothed, with the sick whom thou hast visited. These are thy trophies!

☞ You may talk of divine things as long as you please, but your [illegible] them; and if you feel them, you will love and practice them. Truth, as that [illegible] produces obedience.

☞ The writer that has no taste in the [illegible] the [illegible] [illegible] the most generally pleasing is simplicity.

For the Crisis.

Letter from Sr. N. M. Henry.

Dear Bro:—I have just received the paper of date Apr. 23d. Had my heart cheered with the good news from Bro. T. W. Smith. I bid you God speed. I wrote one letter to the Crisis, setting that right of my being the *only* preacher in Southern Ill., and also requesting Bro. Smith to meet me at Ramsey Station, above Vandalia; but the letter was not published for some reason.* But Bro. S. and myself are some *sixty miles apart*; so do not think we want no more help, for the calls are incessant, and we cannot answer one half of them. Churches are open every way in this region, especially the Baptist; two more urgent calls this week. I have preached, since the first of last August, ninety-one sermons in public, beside visiting and conversing with three thousand sick soldiers, explaining the Scriptures nearly all the time between sermons, which is more wearing than public speaking. There is nothing to hinder a glorious harvest to the Lord in this part of the State (Southern Ill.) but the want of laborers. The Lord blesses my efforts in such an especial manner, that I often stand astonished, and feel to tremble at the responsibility that rests on me. Last Saturday one who had formerly been a preacher, but had wandered from God and become wicked, sat with the tears running down his cheeks (as did many others) while I preached from these words—"What shall be the sign of thy coming and of the end of the world?" (or age.) The good Lord by his Spirit accompanied the word with power. A Baptist preacher of one of the Alton churches was present. He came and thanked me for the sermon; said he had long felt that some great event was close upon us—urged me in the most cordial manner to come and occupy his church. He expressed a particular desire to hear on the subject of the "Immortality of the soul,"—said he knew that "soul" and "spirit" were *not synonymous* terms. Promised to go in May and give a course of lectures on *all* the Bible subjects, that is, embracing the plain, Bible doctrines. I have three Baptist churches for good Father Blain to visit when he comes to see us again.

There is an earnest desire to have Bro. Sheldon come with his tent to this region. There would be much good done. Dear brother, *do* come. I am wearing out, and must rest or die; yet how can I see the eager hands stretched out from every way and be silent? Would the Lord so bless my efforts if it was not his will that I should preach? I think not. After my last sermon, at one of the churches where I had been laboring, one of the deacons, a good brother, came and giving my hand a warm press—"Sister Henry, I have just this to say to you, Blow the trumpet in Zion, and may God bless you." My sermon was from these words—"For what is our Hope?" There are a number that wish to organize into a "Band" in this region. I was telling a good Congregational Sister this afternoon that I was so weary, just able to sit up, and not that all the time, yet I have appointments ahead of me for three weeks, that it seemed to me like being surrounded in deep drifts of snow, all alone. *I see the light ahead.* If I *stop* I shall *perish*. I *must make an effort to gain the light*, so I struggle on; sink down so weary sometimes that heart and brain nearly cease to pulsate. Then comes a pleading petition from some quarter—"Come and *tell us*." Then comes the word, "If the watchman see the sword coming, and warn not the people, his blood will *I* require at the watchman's hands."

So on and on I go, keeping my eye on the prize, pressing toward the mark, trying to so run that I may win. Men are wanted out here, good men. Don't come riding a hobby-horse, for that is a breed of horses that we don't want this way; and by the way, don't let them "get stabling" in the Crisis. Have it a paper that will feed babes in Christ. It is nearly all the food my little ones get. Make it nourishing for them. Your sister looking for the Lord.

N. M. Henry.

*Crowded out.—Ed.)

For the Crisis.

God's Attributes not at War.

Conspicuous among the attributes of Deity stand justice and mercy. The thought of an *unjust* God is revolting; while the thought of an *unmerciful* God is equally repulsive. Theologians have speculated and disputed much upon this theme, all being anxious to attribute these attributes to Jehovah, and yet finding one or the other of them at war with their system of theology. While the reputed orthodox have charged the Universalists with detracting from the *justice* of God, the Universalists have charged them with diminishing his *mercy*. Thus the one class has been in as great a dilemma as the other.

To *save* all men irrespective of character is *irreconcilable with justice*; and to torment men through endless ages is equally irreconcilable with *mercy*. Then what disposal can be made of the wicked without infringing upon God's justice, or interfering with his mercy? I answer, let the sinner *cease to live*. This will do the sinner no injustice, and will leave the character of God sustained. *Firstly*, God was under no obligation to give the sinner existence. *Secondly*, He gave him only a *probationary* existence. *Thirdly*, if that existence is turned to a bad purpose, God is under no obligation to continue it. Neither his *mercy* nor his *justice* plead for it. *Mercy* says you have given him a fair chance to secure *endless existence*, but he would not; and *justice* says it is right to *discontinue an abused trial existence*. Justice points to the Judgment "in the last day," and says, Let his case be decided there. Mercy cannot plead for the endless perpetuity of an existence which is alike unserviceable to God and the sinner. Justice and mercy unite in saying, Let such an existence come to an end.

W. Sheldon.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, May 14, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Pride.

When Paul was describing "the last days," he says the people will be "proud." If we see at the present time an increase of *meekness* in our day among the professors of religion, it would show that we have not yet come to the last days. What are the facts? We see no ground for but *one* view of the matter,—but *one* conclusion—that *pride* is one of the besetting sins of this age. This truth is proverbial, and cannot be successfully controverted. When the present state of nominal christendom is compared with its condition twenty to forty years since, the increase of pride is *astonishing!* There are no signs of abatement; but, on the contrary, a most rapid progress. We might as well deny rum will intoxicate, as to dispute the prevalence of pride in the religion of the day. It is seen in all its departments. This sad state of things is one item that helps to make these "last days" "perilous." But few have courage to go against the rising tide, and be meek and lowly like Jesus. Each is unwilling to be more plain and simple in his dress and manners than the fashionable world around. There is a great lack of moral courage in these times; hence but few will come out from the world and be *separate*. The governing principle of action is, do as others do; avoid being *singular*. Thus Satan has succeeded in crippling the powers and usefulness of most of the professors of religion in our day. Earnest zeal for *Christ* is now scarcely known. Pride ever produces such a result, as it is directly opposed to the Spirit of Christ.

This antichristian feeling is developing itself not only in *dress* and manners, but even in houses erected professedly for the worship of God. In the *Litchfield* (Ct.) *Republican*, we find the popular sentiment expressed in the following language:—

"We believe that the more beautiful and imposing our churches are, the greater will be man's interest in religion, and the more deeply will the worshipers be affected by it."

This being true, then the Catholics are producing the most healthy effect, for no other denomination have such "imposing churches." One fact is evident,—the more worldly a congregation becomes, the more anxious will it be to have "beautiful and imposing" houses of worship. It then follows that many have become very much like the world. Says the *Republican*, from which we took the foregoing extract.

"Our Gothic churches are a perfect transcript of the great temple of nature; and in all their arrangements, repose on spiritual facts. They shadow forth the Infinite and Everlasting. None can enter them without feeling that they are truly 'the house of God, and the gate of heaven.'"

Let us inquire *how* these "imposing . . . churches" affect the mind. It is a well-known fact that a great proportion of the people in our large cities and villages do not attend public worship. When asked for their reason, many give the following:—"Your church arrangements are made for the rich and intellectual, rather than for the poor and unlearned." One who looks at things as they are, says:—

"The seats in the churches are so costly that none but the wealthy can purchase or rent them, and the poor know very well that their rich neighbors would not welcome them to seats with them in their religious assemblies. The result is, that in our cities and large towns our churches generally visibly present this one indication of their real relations to Christ; to wit, that in them the poor have not 'the gospel preached to them.'"

These statements show some of the effects of the "imposing churches." Let us look within them and see the further developments of pride. A lady says:—

"When I go to the theatre I am very careless of my dress, as the audience are too attentive to the play to observe my wardrobe; but when I go to church I am very particular in my outward appearance, as most people go there to see how their neighbors and friends deport themselves."

Take another illustration as given by a popular writer:—

"You enter the church porch. The portly sexton, with his thumb in the armhole of his vest, meets you at the door. He glances at you; your hat and your coat are new, so he graciously escorts you to an eligible seat in the broad aisle. Close behind you follows a poor, meek, plainly clad seamstress, relieved from her treadmill round, to think one day in seven of the immortal! The sexton is struck with sudden blindness. She stands embarrassed one moment, then as the truth dawns upon her, retraces her steps, and with a crimson blush, recrosses the threshhold, which she had profaned with her plebian feet.

Hark to the organ! It is a strain from 'Norma,' slightly Sabbathized. Now the worshipers one after another glide in—silks rattle—plumes wave—satins glisten—diamonds glitter—and scores of *forty dollar* handkerchiefs shake out their perfumed odors."

That we have arrived at a period in the history of the world and the church, when *pride* is a ruling passion, is a fact so apparent, that to prove it would be like an attempt to show that spring succeeds winter. Touching this point, we would say, as we did of "selfishness" and "covetousness," if we have not yet come to the period in the history of our race when *pride* is sufficiently developed to *begin* to fulfil the prediction of Paul, "that in the *"last days,"* . . . men shall be . . . proud;" then how will they appear when this sign is fully accomplished? It may be said, "men have always been proud." True, but "in the last days" there is to be such an increase of this wicked passion, that it will be *specially* noticed, and become one of the signs that we are near the end of the present dispensation. It appears very evident that we are now living when this sign is being witnessed. Let us be ready for the great event indicated—the second coming of Christ.—o.

Basis of Organization.

The time has come when Spiritualists begin to speak openly on the subject of *organization*. For some years, when we stated to them that they would yet organize and assume political power as well as ecclesiastical, they expressed astonishment that we should anticipate any such movement on their part. Now the thing begins to open so clearly, that all doubt is removed.

In the *Banner of Light*, April 26th, '62, we find a long article from Edward B. Freeland, on the "Basis of *Religious* Organization," in which he says:—

"There will be no difficulty in gathering ourselves into one all-embracing, harmonious organization, including in itself the representatives of the most opposite and diverse aspects of the one grand truth. . . . We find that the Great Sects—Christian, Mahometan, Brahaminic, Bhuddist, etc., etc., have each represented a *side* of truth only, and not the *whole* truth; that either of them taken alone is defective and insufficient; that the doctrines of all of them are true, and in the same sense, as the doctrines of any one of them; and that consequently, they must be all harmonized in the greater truth, which includes them all.

The divinity of all religions being thus scientifically demonstrated to be primately the same, we can all stand upon the broad platform."

He goes on to say that this "platform is none too broad for Spiritualism as a religion."

Spiritualism proposes to unite with all systems of religion, Christian or Pagan, that adopt the doctrine of "the immortality of the soul." This they affirm is the only *test* of fellowship. We apprehend the time is not far off when many will see more clearly the importance of the doctrine of "the sleep of the dead." We feel very thankful that we were enabled to see this great truth so early, and that we had courage to declare it to the world. Be not ashamed of Jesus or his *words*. The conflict between truth and error is daily becoming more earnest. Let every christian be firm, immovable, resolved to conquer or die in the conflict. To draw back now, is to go to perdition. The King is coming soon. Awake! Awake!—o.

Is our Present War the subject of Prophecy?

A correspondent writing from La Porte, Ind., asks—"Bro. Morgan, what do you think about this war? Is it the commencement of the last great battle?"

To this we reply we cannot affirm that it is. The only means of making any just estimate of the war as a subject of prophecy, is the assurance we have that we are living at that period when the "time of trouble" may be expected shortly; when it follows that, at most, our war to this point can be no more than a link in the chain of fearful events that are shortly to sweep the anti-Christian nations of the world. And that this is a link we have no authority to affirm dogmatically. Some are looking for this war to end, and another form of government be established in this country answering to the two-horned beast of Rev. 13. Judging from present appearances, the war will not continue long in its present form. But we shall be happy if a worse thing does not befall this nation before we get through with our difficulties. What it may be we cannot tell; but we say it upon the strength of our faith, that this is the specific time when, just before the second advent of our Lord, it is said there shall be "*Distress of nations with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth.*" (Luke 21: 25, 26.

Dr. Cumming, of England, gave it as an opinion that the war of the Crimea might be at least the beginning of the battle of Armageddon (Rev. 16). In this he was mistaken, as we might be should we make any unwarrantable conjectures. Being confirmed as we are in our general position by the accumulating "signs of the times" in the political, religious, and social world, the students of prophecy can well afford to wait the development of events which, a little hence, will demonstrate to the world what, if so much as hinted at a few years ago, would have been cried down as madness. The point worthy our special attention now is, to see that we act well the part of the wise virgins, who took with their lamps oil in their vessels. "Let us not sleep as do others." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord. . . . Blessed are those servants whom the Lord when he cometh shall find watching."—M.

The Showers of Brimstone Again.

Our Illinois correspondent, who some while since wrote us of the falling of brimstone in that region, not accepting what we suggested might be a reasonable cause of the phenomena, calls attention to the subject again. If a more rational suggestion can be made, we should be glad to see it. Or if some are disposed to look upon our suggestion as a species of rationalism, while they consider the fact as partaking somewhat of the supernatural, we submit to that: protesting meanwhile against any such intention on our own part. That there was a series of remarkable facts preceding the destruction of Jerusalem, we are quite aware; and that things of a similar character may be witnessed in this last end of the world we do not dispute. While doubtless some may be quixotic, or overmarvellous, the great danger is, that we shall be so "overcharged with the cares of this life," that the day of the Lord will come upon us unawares. We do well to study carefully all the "signs of the times." —M.

"Bro. Morgan:—Now to the 'rain of brimstone.' If it came from 'a volcano,' is it not singular that there should be two rains of it, and on the same or nearly the same region, two weeks apart? The first fell on the 18th of March, covering an area of nearly or quite twenty miles. In parts of Madison and Macoupin counties it was gathered in balls, and pronounced by all to be pure brimstone, both in color, smell and taste, and burned readily. It lay all over the ground, and on water tubs, tops of fences,—in fact, everywhere like a fall of snow. If pure brimstone will come so far before it falls, why don't it fall in the immediate neighborhood of the volcanos? and why should it rain both times just in the same locality? Can you tell? In Tennessee, some three or four years ago, they had a rain of blood, so that the Cumberland river was red. I have this from the best authority. People are living near here that saw it, and they say that the newspapers at the time teemed with it. Where did *that* come from? The prophet declares that in 'the signs' in the 'earth beneath' is 'blood.' I must have a better definition to satisfy my mind. God *has* rained 'fire and brimstone,' and will again. Why not 'water and brimstone?' In fact, he has done it. Yours, looking for the Lord."

The Wilbraham Campmeeting.—To numerous friends making inquiries concerning this annual meeting, we will say that it is expected there will be a meeting on the old ground this year (d. v.) as usual; probably about the last week in August. A committee is appointed and much already done in preparation for the meeting.—M.

Correction.—The articles published in the last two numbers of the Crisis, headed *The Coming Kingdom*, should have been credited to the "Protestant Churchman." They were from the pen of Dr. Tyng.—M.

Biographical Sketches.—No. 6.

REV. WILLIAM MILLER.—*Continued.*

Mr. Miller now undertook, with the aid of Cruden's Concordance, to search diligently the Scriptures; knowing all the stratagems and foibles of the deist and infidel, he set himself earnestly to the task of thoroughly determining whether the Scriptures could or could not be reconciled with themselves. In this he became perfectly satisfied. In this state of mind, he continued for a number of years a champion against infidelity, and an honored member of the church.

With such an experience, we are not surprised to hear him, after a few years, saying—"When I was about my business, it was continually ringing in my ears, 'Go and tell the world of their danger.' This text was constantly occurring to me:—'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.'"—Ezk. 33: 8, 9. Accordingly in 1831–2 we find him beginning that course of public labor that has been so eminently successful in promoting the Redeemer's cause. His talent was speedily discerned, and he shortly entered upon the list of regular Baptist ministers.

The views Mr. Miller had arrived at in his study of the Scriptures were nearly those of the millennarian. But to this he had added not only the faith that it was near,—as had Spaulding, Mather, and others,—but in his study of chronology he had arrived at the "opinion that the 2300 days of Daniel's prophecy might be expected to terminate about the Jewish year 1843–4." Probably this peculiarity might have contributed very considerably to give him notoriety; but be that as it may, he very soon found himself called upon, by clergymen of [illegible] denominations far and near, to come and labor among them. And few men of modern times have been more indefatigable or successful than was he. At one time we hear him saying, "I have not visited a place where the Lord has not given me one or two souls for my hire. I have spent eight weeks in St. Lawrence county (N. Y.), and delivered eighty-two lectures this fall." And again: "Thus ends my tour into Massachusetts, making eight hundred lectures from Oct. 1st, 1834, to June 7th, 1839."

Having spoken of Mr. Miller's views of chronology, the reader may be interested with the following anecdote, given by his biographer, which serves to show in a brief way his manner of reasoning upon this subject. Being informed that a physician of the neighborhood had pronounced him an estimable man, but a monomaniac upon the subject of the second advent, the writer says:—"One of his children being sick one day, he sent for the doctor., who, after prescribing for the child, noticed that Mr. Miller was very. mute, and asked what ailed him.

"'Well, I hardly know, doctor. I want you to see what does and prescribe for me.' The doctor felt of his pulse, and could not decide respecting his malady, and inquired what he supposed was his complaint. 'Well,' said Mr. Miller, 'I don't know but I am a monomaniac; I want you to examine me, and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?'

"The doctor blushed, and said he thought he could. Mr. Miller wished to know how. 'Why,' said the doctor, 'a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving.'

"'Well,' said Mr. Miller, 'I insist upon it that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall therefore sit down with me two hours, while I present the subject of the advent to you, and if I am a monomaniac, by that time you will discover it.'

"The doctor was somewhat disconcerted; but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

"The doctor finally consented, and at Mr. Miller's request, opened the Bible and read from the eighth of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller did. Mr. Miller then inquired how long the vision of those empires was to be?

"'2300 days.'

"'What!' said Mr. Miller, 'could those great empires cover only 2300 literal days?'

"'Why,' said the doctor, 'those days are years, according to all commentators; and those kingdoms are to continue 2300 years.'

"Mr. Miller then asked him to turn to the 2nd of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced.

"Mr. Miller told him to read the 9th of Daniel. He read down till he came to the 21st verse, when Daniel saw the man Gabriel whom he had 'seen in the vision.'

"'In what vision?' Mr. Miller inquired.

"'Why,' said the doctor, 'in the vision of the 8th of Daniel.'

"'Wherefore, understand the matter and consider the vision.' He had now come, then, to make him understand that vision, had he?

"'Yes,' said the doctor.

"'Well, seventy weeks are determined; what are these seventy weeks a part of?'

"'Of the 2300 days.'

"'Then do they begin with the 2300 days?'

"'Yes,' said the doctor.

"'When did they end?'

"'In A. D. '33.'

"'Then, how far would 2300 days extend after '33?'

"The doctor subtracted 490 from 2300, and replied, '1810. Why,' said he, 'that is past.'

"'But,' said Mr. Miller, 'there were 1810 from '33; in what year would that come?'

"The doctor saw at once that the 33 should be added, and set down 33 and 1810, and adding them, replied, '1843.' At this unexpected result, the doctor settled back in his chair and colored, but immediately took his hat and left the house in a rage. The next day he again called on Mr. Miller, and looked as though he had been in the greatest mental agony.

"'Why, Mr. Miller,' said he, 'I am going to hell. I have not slept a wink since I was here yesterday. I have looked at the question in every light, and the vision must terminate about 1843, and I am unprepared.'" And, as might well be expected, Mr. Miller pointed him to the Lamb of God that taketh away the sin of the world; and it is added the doctor became as great a monomaniac as was Mr. Miller.

As illustrative of the manner in which Mr. Miller was esteemed at this time, we may state that his brethren, deeming it important that he be fully defended from the attacks of malignant men, furnished him with commendations, signed by upwards of fifty [illegible] of Baptist clergymen. The following may serve the same end.

At the beginning of the year 1835 we find him laboring in Addison, Vt., and next in Cornwall, and shortly after we find him writing to a clergyman (under date of Feb. 11)—"The Lord opens doors faster than I can fill them. To-morrow I have an appointment in Whiting, which will occupy a week. The next week I shall be in Shoreham; the last week in this month at Bridgeport; the first week in March in Middletown; the second in Hoosac. I have calls from Schroon, Ticonderoga, Moriah, Essex, Chazy, Champlain, Plattsburgh, Peru, Mooretown, Canton, Pottsdam, Hopkinton, Stockholm, Parishville, and other places too numerous to mention." He adds in this letter that the Lord had blessed him, and given him fruit in nearly every place.

In 1838, we find him in Vt. Writing from Montpelier, Nov. 17th, he says:—"There is a great excitement in this place. Last night we had a solemn and interesting meeting. There was a great breaking down and much weeping. Some souls have been born again. I can hardly get away from this people. They want me to stay another week, but I shall go to the next village on Monday. Mr. Kellogg, the Congregational minister here, is a good man, and his church are living christians." Again he says, "There has been a reformation in every place that I have lectured in since I left home, and the work is progressing in every place rapidly. The meeting-houses are crowded to overflowing."

In the month of April, 1841, we find him preaching in Lowell, Mass., directly after which he estimates that since Oct. 1st, 1834, he had traveled four thousand five hundred and sixty miles, and delivered six hundred and twenty-seven lectures averaging one and a half hours each, resulting in about five thousand hopeful conversions.

(To be continued.)

The Voice of the Prophets.

We have received the April number of this interesting journal. The following is the table of contents for this number:—

The Coming Kingdom, by S. H. Tyng, D. D.; Emanuel Swedenborg on Spiritual Sense of Scripture; Two Witnesses, by A. Hale; Tracts for the Times, No. 4, by James Scott, Scotland; A Singular Monkish Prophecy; Extract of a Letter from R. Robertson, Esq.; Dr. Nicholas Smith; Bro. A. Simpson; Christ's Coming; Coming Glory; An Inquiry; Teach us to pray.

The author adds:—"Two volumes of the 'Voice' have been published and bound in paper covers, and can be furnished for circulation in any quantity. They are published in an attractive form, and find their way to the library and centre-table, and become the reading of many who have never as yet looked into the Advent question. A little exertion on the part of believers would greatly extend the circulation of these volumes of the *'Voice,'* and light up a lamp in every dwelling where they are placed. We have multitudes of testimonies of the great good they have accomplished. Let us remember that time is short; what we do must be done faithfully, liberally, and quickly, if we would have the approbation of the Master when he shall come.

Our first and second volumes of the Voice will be sold hereafter at the following prices:—Single volume, by mail, 30 cts., not including postage. Our retail price for a single volume hereafter will be 30 cts. Wholesale price to agents will be 20 cts. and they will retail them at 30 cts. In this way agents will save themselves, and receive something for their labor.

Any person sending us one dollar shall receive five volumes, the same as those who purchase a larger amount. But in this case the express on postage will be paid by the purchaser. Postage 4 cts. per vol. Express charges will be less for short distances, or for a greater number."

For sale at this office.

☞ Some of our city friends may be glad to know that two or three children could be boarded, taught music and English branches, kept out of bad company, and allowed to enjoy all the advantages of a quiet country home in the family of Eld. H. Pratt, under the constant care of his daughter, in a healthy locality and at reasonable rates. For particulars address Henry Pratt, Wales, Mass.

H. L. H.

For the Crisis.

Tract Fund.

Bro. Grant:—I have for a long time considered the tract distribution one of the greatest auxiliaries that can be used in disseminating truth and scattering light abroad upon the glorious subject of life and immortality only through Christ, and that at his appearing and kingdom, when, as the apostle Timothy says, he comes to judge the quick and the dead. I feel greatly indebted to these little flying messengers myself, for when I first began to inquire after truth, I could take them and sit down by myself and examine them with an unbiassed mind, and weigh them in the scales of God's almighty word. Judging from the effects they had upon me, and from a multitude of testimonies I have had from others of the good that they have done them, I feel constrained to help keep so good a cause in motion; and as my wife has felt the same powers of truth working in her mind, and bringing her in love with these great truths, she feels her soul stirred within to help in presenting the truth to the minds of others by tracts and cheap publications, thereby doing to others as others have done to her. So enclosed you have ten dollars for her, and also ten for myself. Now, Bro. Grant, as these subscriptions a little more than make up the proposed sum for your capital stock to start upon, I hope and pray and do believe that the blessings of God will rest upon you, and all that co-operate with you in this noble work; and I also trust and do likewise believe that the same great blessings will rest upon those that have cast their bread upon the waters, who will after a few days find it again. O, brethren and sisters, let us work while the day lasts, for soon the night cometh to this world, and we shall be called upon to lay our armor by, and dwell with Christ at home. Your brother and sister, looking for life only through Christ.

Samuel Ayres.

Worcester, Mass. Sarah A. Ayres.

Correspondence.

From Bro. J. C. Rice.

Dear Bro. Grant:—It is with a heavy heart that I improve this opportunity of informing you, and all interested, how we are getting along. It is quite probable that ere this reaches you I will have performed the painful duty of consigning the most endearing object of my earthly affections to the cold, cold earth, there to rest until called forth by the rending blast of Jehovah's trump; when she will arise untrammeled from her dusty bed, as beautiful, yea, tenfold more glorious than she ever was while here in the habiliments of frail mortality. What a glorious hope!

I have suffered from some very severe trials since I left Wilbraham, and fear that the most painful still await me; but it is the pleasure of my Master, and will eventually result to his honor and glory, and my benefit I hope. When I think of His coming so soon, and freeing us from all the sorrows of this dreary life, my trembling heart bounds at the thought. Then there will be no gazing upon the emaciated forms of friends; no hearing or beholding the convulsive, racking, torturous cough, nor agonizing groan of invalids. Could there be a more lovely, more soul-stirring stimulant than that to induce the weary child of God to breast the storms and trials of this gloomy life, and strive to double his diligence in making his calling and election sure—until "deliverance hath come."

Religion appears to be at a low ebb in this region in the churches, but our great King is working, and we anticipate glorious results. Sister Muzzey is in her element, she having chances of getting among people, where a brother (apparently) could not; while Bro. Ingham has been throwing his mite into the Lord's treasury, hoping to enjoy the happiness of bearing sheaves homeward, who will be stars in his crown in the day of his rejoicing.

We feel comforted ofttimes while perusing the welcome messenger—the Crisis—which wafts its cheering influences from family to family, freighted with encouraging and soul-stirring communications from fellow pilgrims scattered abroad; all exulting in the one grand theme,—*Deliverance.*

How happily does my mind revert to the pleasant associations in Wilbraham's shady grove, where agreeable acquaintances were formed, perhaps never to be revived personally until the "marriage supper of the Lamb," when the restored Eden will bloom most beautifully, and ring with praise infinitely surpassing even Wilbraham's experience. There will be no complaining of colds or other indispositions then; no persons who will droop or shake their heads gloomily and say, "I can't sing"; but

"The lame will leap, the dumb will sing on that
delightful shore,
The infant's lisping, prattling tongue will shout
forevermore;
Decrepit age will ne'er be known, nor any suffer-
ing poor,
But every sorrow o'er, Glory! Glory! Hallelujah!"
etc.
Yes, we'll meet in glory with all that happy throng,
Praising our Redeemer with an immortal tongue;
And with that heavenly choir we'll sing redemp-
tion's song,
When we all get home. Glory! Glory! Hallelujah!"
etc.

Yours longing for redemption.

Hillsburg, N. S.

From J. H. Randall.

Bro. Morgan:—You will see by this that we are suffering some of the evils of this miserable rebellion. Our son of nineteen years was wounded at the slaughter at Pittsburgh Landing, on Sunday, the 6th of April, at about noon, shot through the thigh. After being shot, he crawled on his hands and knees one mile and a half. It took him till Monday, about noon. We got him home on the 19th. I fear it will be a long time before he will be able to get about. He has not been able to sit up for more than three quarters of an hour in a day since he came home. It is distressing indeed to see the suffering, immorality and vice occasioned by this unholy rebellion. My son had nothing to lie on but a little hay, and his overcoat with one blanket over him. He lay out on the deck of the boat all the way from Savannah, Tenn., to Quincy, Ill. A comrade gave him a blanket while on the boat at Pittsburgh Landing, but the first time he fell asleep it was stolen from him. At Savannah his knapsack was lost by some means, and all his clothes, so that he had nothing to wear but his shirt and jacket until he got to Quincy, where he was supplied. These are strange times. Yours in hope.

[illegible], Illinois.

For the Crisis.

Letter from Sr. N. M. Henry.

DEAR BRO:—I have just received the paper of date Apr. 23d. Had my heart cheered with the good news from Bro. T. W. Smith. I bid you God speed. I wrote one letter to the Crisis, setting that right of my being the *only* preacher in Southern Ill., and also requesting Bro. Smith to meet me at Ramsey Station, above Vandalia; but the letter was not published for some reason.* But Bro. S. and myself are some *sixty miles apart*; so do not think we want no more help, for the calls are incessant, and we cannot answer one half of them. Churches are open every way in this region, especially the Baptist; two more urgent calls this week. I have preached, since the first of last August, ninety-one sermons in public, beside visiting and conversing with three thousand sick soldiers, explaining the Scriptures nearly all the time between sermons, which is more wearing than public speaking. There is nothing to hinder a glorious harvest to the Lord in this part of the State (Southern Ill.) but the want of laborers. The Lord blesses my efforts in such an especial manner, that I often stand astonished, and feel to tremble at the responsibility that rests on me. Last Saturday one who had formerly been a preacher, but had wandered from God and become wicked, sat with the tears running down his cheeks (as did many others) while I preached from these words—"What shall be the sign of thy coming and of the end of the world?" (or age.) The good Lord by his Spirit accompanied the word with power. A Baptist preacher of one of the Alton churches was present. He came and thanked me for the sermon; said he had long felt that some great event was close upon us—urged me in the most cordial manner to come and occupy his church. He expressed a particular desire to hear on the subject of the "Immortality of the soul,"—said he knew that "soul" and "spirit" were *not synonymous* terms. Promised to go in May and give a course of lectures on *all* the Bible subjects, that is, embracing the plain, Bible doctrines. I have three Baptist churches for good Father Blain to visit when he comes to see us again.

There is an earnest desire to have Bro. Sheldon come with his tent to this region. There would be much good done. Dear brother, *do* come. I am wearing out, and must rest or die; yet how can I see the eager hands stretched out from every way and be silent? Would the Lord so bless my efforts if it was not his will that I should preach? I think not. After my last sermon, at one of the churches where I had been laboring, one of the deacons, a good brother, came and giving my hand a warm press—"Sister Henry, I have just this to say to you, Blow the trumpet in Zion, and may God bless you." My sermon was from these words—"For what is our Hope?" There are a number that wish to organise into a "Band" in this region. I was telling a good Congregational Sister this afternoon that I was so weary, just able to sit up, and not that all the time, yet I have appointments ahead of me for three weeks, that it seemed to me like being surrounded in deep drifts of snow, all alone. *I see the light ahead.* If I *stop* I shall *perish*. *I must make an effort to gain the light*, so I struggle on; sink down so weary sometimes that heart and brain nearly cease to pulsate. Then comes a pleading petition from some quarter—"Come and *tell us*." Then comes the word, "If the watchman see the sword coming, and warn not the people, his blood will *I* require at the watchman's hands."

So on and on I go, keeping my eye on the prize, pressing toward the mark, trying to so run that I may win. Men are wanted out here, good men. Don't come riding a hobby-horse, for that is a breed of horses that we don't want this way; and by the way, don't let them "get stabling" in the Crisis. Have it a paper that will feed babes in Christ. It is nearly all the food my little ones get. Make it nourishing for them. Your sister looking for the Lord.

N. M. HENRY.

*Crowded out.—ED.

For the Crisis.

God's Attributes not at War.

Conspicuous among the attributes of Deity stand *justice* and *mercy*. The thought of an *unjust* God is revolting; while the thought of an *unmerciful* God is equally repulsive. Theologians have speculated and disputed much upon this theme, all being anxious to attribute these attributes to Jehovah, and yet finding one or the other of them at war with their system of theology. While the reputed orthodox have charged the Universalists with detracting from the *justice* of God, the Universalists have charged them with diminishing his *mercy*. Thus the one class has been in as great a dilemma as the other.

To leave all men irrespective of character is incompatible *with justice*; and to torment men through endless ages is equally incompatible with *mercy*! Then what disposal can be made of the wicked without infringing upon God's justice, or interfering with his mercy? I answer, let the sinner *cease to live*. This will do the sinner no injustice, and will leave the character of God unstained. *Firstly*, God was under no obligation to give the sinner existence. *Secondly*, He gave him only a trial existence. *Thirdly*, if that existence is turned to a bad purpose, God is under no obligation to continue it. Neither his *mercy* nor his *justice* plead for it. *Mercy* says you have given him a fair chance to secure *endless existence*, but he would not; and *justice* says it is right to *discontinue an abused trial existence*. Justice points to the Judgment "in the last day," and says, Let his case be decided there. Mercy cannot plead for the endless perpetuity of an existence which is alike unserviceable to God and the sinner. Justice and mercy unite in saying, Let such an existence come to an end.

W. SHELDON.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, May 14, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—O.

Pride.

When Paul was describing "the last days," he says the people will be "PROUD." If we see at the present time an increase of *meekness* in our day among the professors of religion, it would show that we have not yet come to the last days. What are the facts? We see no ground for but *one* view of the matter,—but *one* conclusion—that *pride* is one of the besetting sins of this age. This truth is proverbial, and cannot be successfully controverted. When the present state of nominal christendom is compared with its condition twenty to forty years since, the increase of pride is *astonishing!* There are no signs of abatement; but, on the contrary, a most rapid progress. We might as well deny rum will intoxicate, as to dispute the prevalence of pride in the religion of the day. It is seen in all its departments. This sad state of things is one item that helps to make these "last days" "perilous." But few have courage to go against the rising tide, and be meek and lowly like Jesus. Each is unwilling to be more plain and simple in his dress and manners than the fashionable world around. There is a great lack of moral courage in these times; hence but few will come out from the world and be *separate*. The governing principle of action is, do as others do; avoid being *singular*. Thus Satan has succeeded in crippling the powers and usefulness of most of the professors of religion in our day. Earnest zeal for *Christ* is now scarcely known. Pride ever produces such a result, as it is directly opposed to the Spirit of Christ.

This antichristian feeling is developing itself not only in *dress* and manners, but even in houses erected professedly for the worship of God. In the *Litchfield* (Ct.) *Republican*, we find the popular sentiment expressed in the following language:—

"We believe that the more beautiful and imposing our churches are, the greater will be man's interest in religion, and the more deeply will the worshipers be affected by it."

This being true, then the Catholics are producing the most healthy effect, for no other denomination have such "imposing churches." One fact is evident,—the more worldly a congregation becomes, the more anxious will it be to have "beautiful and imposing" houses of worship. It then follows that many have become very much like the world. Says the *Republican*, from which we took the foregoing extract.

"Our Gothic churches are a perfect transcript of the great temple of nature; and in all their arrangements, repose on spiritual facts. They shadow forth the Infinite and Everlasting. None can enter them without feeling that they are truly 'the house of God, and the gate of heaven.'"

Let us inquire *how* these "imposing . . . churches" affect the mind. It is a well-known fact that a great proportion of the people in our large cities and villages do not attend public worship. When asked for their reason, many give the following:—"Your church arrangements are made for the rich and intellectual, rather than for the poor and unlearned." One who looks at things as they are, says:—

"The seats in the churches are so costly that none but the wealthy can purchase or rent them, and the poor know very well that their rich neighbors would not welcome them to seats with them in their religious assemblies. The result is, that in our cities and large towns our churches generally visibly present this one indication of their real relations to Christ; to wit, that in them the poor have not 'the gospel preached to them.'"

These statements show some of the effects of the "imposing churches." Let us look within them and see the further developments of pride. A lady says:—

"When I go to the theatre I am very careless of my dress, as the audience are too attentive to the play to observe my wardrobe; but when I go to church I am very particular in my outward appearance, as most people go there to see how their neighbors and friends deport themselves."

Take another illustration as given by a popular writer:—

"You enter the church porch. The portly sexton, with his thumb in the armholes of his vest, meets you at the door. He glances at you; your hat and your coat are new, so he graciously escorts you to an eligible seat in the broad aisle. Close behind you follows a poor, meek, plainly clad seamstress, relieved from her treadmill round, to think one day in seven of the immortal! The sexton is struck with sudden blindness. She stands embarrassed one moment, then as the truth dawns upon her, retraces her steps, and with a crimson blush, recrosses the threshold, which she had profaned with her plebian feet.

Hark to the organ! It is a strain from 'Norma,' slightly Sabbathized. Now the worshipers one after another glide in—silks rattle—plumes wave—satins glisten—diamonds glitter—and scores of *forty dollar* handkerchiefs shake out their perfumed odors."

That we have arrived at a period in the history of the world and the church, when *pride* is a ruling passion, is a fact so apparent, that to prove it would be like an attempt to show that spring succeeds winter. Touching this point, we would say, as we did of "selfishness" and "covetousness," if we have not yet come to the period in the history of our race when *pride* is sufficiently developed to *begin* to fulfil the prediction of Paul, "that in the *"last days,"* . . . men shall be . . . PROUD;" then how will they appear when this sign is fully accomplished? It may be said, "men have always been proud." True, but "in the last days" there is to be such an increase of this wicked passion, that it will be *specially* noticed, and become one of the signs that we are near the end of the present dispensation. It appears very evident that we are now living when this sign is being witnessed. Let us be ready for the great event indicated—the second coming of Christ.—O.

Basis of Organization.

The time has come when Spiritualists begin to speak openly on the subject of *organization*. For some years, when we stated to them that they would yet organize and assume political power as well as ecclesiastical, they expressed astonishment that we should anticipate any such movement on their part. Now the thing begins to open so clearly, that all doubt is removed.

In the *Banner of Light*, April 26th, '62, we find a long article from Edward B. Freeland, on the "Basis of *Religious* Organization," in which he says:—

"There will be no difficulty in gathering ourselves into one all-embracing, harmonious organization, including in itself the representatives of the most opposite and diverse aspects of the one grand truth. . . . We find that the Great Sects—Christian, Mahometan, Brahaminic, Bhuddist, etc., etc., have each represented a *side* of truth only, and not the *whole* truth; that either of them taken alone is defective and insufficient; that the doctrines of all of them are true, and in the same sense, as the doctrines of any one of them; and that consequently, they must be all harmonized in the greater truth, which includes them all.

The divinity of all religions being thus scientifically demonstrated to be primately the same, we can all stand upon the broad platform."

He goes on to say that this "platform is none too broad for Spiritualism as a religion."

Spiritualism proposes to unite with all systems of religion, Christian or Pagan, that adopt the doctrine of "the immortality of the soul." This they affirm is the only *test* of fellowship. We apprehend the time is not far off when many will see more clearly the importance of the doctrine of "the sleep of the dead." We feel very thankful that we were enabled to see this great truth so early, and that we had courage to declare it to the world. Be not ashamed of Jesus or his *words*. The conflict between truth and error is daily becoming more earnest. Let every christian be firm, immovable, resolved to conquer or die in the conflict. To draw back now, is to go to perdition. The King is coming soon. Awake! Awake!—O.

Is our Present War the subject of Prophecy?

A correspondent writing from La Porte, Ind., asks—"Bro. Morgan, what do you think about this war? Is it the commencement of the last great battle?"

To this we reply we cannot affirm that it is. The only means of making any just estimate of the war as a subject of prophecy, is the assurance we have that we are living at that period when the "time of trouble" may be expected shortly; when it follows that, at most, our war to this point can be no more than a link in the chain of fearful events that are shortly to sweep the anti-Christian nations of the world. And that this is a link we have no authority to affirm dogmatically. Some are looking for this war to end, and another form of government be established in this country answering to the two-horned beast of Rev. 13. Judging from present appearances, the war will not continue long in its present form. But we shall be happy if a worse thing does not befall this nation before we get through with our difficulties. What it may be we cannot tell; but we say it upon the strength of our faith, that this is the specific time when, just before the second advent of our Lord, it is said there shall be "*Distress of nations with perplexity; . . .* men's hearts failing them for fear, and for *looking after those things which are coming* on the earth." (Luke 21: 25, 26.

Dr. Cumming, of England, gave it as an opinion that the war of the Crimea might be at least the beginning of the battle of Armageddon (Rev. 16). In this he was mistaken, as we might be should we make any unwarrantable conjectures. Being confirmed as we are in our general position by the accumulating "signs of the times" in the political, religious, and social world, the students of prophecy can well afford to wait the development of events which, a little hence, will demonstrate to the world what, if so much as hinted at a few years ago, would have been cried down as madness. The point worthy our special attention now is, to see that we act well the part of the wise virgins, who took with their lamps oil in their vessels. "Let us not sleep as do others." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord. . . . Blessed are those servants whom the Lord when he cometh shall find watching."—M.

The Showers of Brimstone Again.

Our Illinois correspondent, who some while since wrote us of the falling of brimstone in that region, not accepting what we suggested might be a reasonable cause of the phenomena, calls attention to the subject again. If a more rational suggestion can be made, we should be glad to see it. Or if some are disposed to look upon our suggestion as a species of rationalism, while they consider the fact as partaking somewhat of the supernatural, we submit to that: protesting meanwhile against any such intention on our own part. That there was a series of remarkable facts preceding the destruction of Jerusalem, we are quite aware; and that things of a similar character may be witnessed in this last end of the world we do not dispute. While doubtless some may be quixotic, or overmarvellous, the great danger is, that we shall be so "overcharged with the cares of this life," that the day of the Lord will come upon us unawares. We do well to study carefully all the "signs of the times."—M.

"BRO. MORGAN:—Now to the 'rain of brimstone.' If it came from 'a volcano,' is it not singular that there should be two rains of it, and on the same or nearly the same region, two weeks apart? The first fell on the 18th of March, covering an area of nearly or quite twenty miles. In parts of Madison and Macoupin counties it was gathered in balls, and pronounced by all to be pure brimstone, both in color, smell and taste, and burned readily. It lay all over the ground, and on water tubs, tops of fences,—in fact, everywhere like a fall of snow. If pure brimstone will come so far before it falls, why don't it fall in the immediate neighborhood of the volcanos? and why should it rain both times just in the same locality? Can you tell? In Tennessee, some three or four years ago, they had a rain of blood, so that the Cumberland river was red. I have this from the best authority. People are living near here that saw it, and they say that the newspapers at the time teemed with it. Where did *that* come from? The prophet declares that in 'the signs' in the 'earth beneath' is 'blood.' I must have a better definition to satisfy my mind. God *has* rained 'fire and brimstone,' and will again. Why not 'water and brimstone?' In fact, he has done it. Yours, looking for the Lord."

THE WILBRAHAM CAMPMEETING.—To numerous friends making inquiries concerning this annual meeting, we will say that it is expected there will be a meeting on the old ground this year (d. v.) as usual; probably about the last week in August. A committee is appointed and much already done in preparation for the meeting.—M.

CORRECTION.—The articles published in the last two numbers of the Crisis, headed *The Coming Kingdom*, should have been credited to the "Protestant Churchman." They were from the pen of Dr. Tyng.—M.

Biographical Sketches.—No. 6.

REV. WILLIAM MILLER.—*Continued.*

Mr. Miller now undertook, with the aid of Cruden's Concordance, to search diligently the Scriptures; knowing all the stratagems and foibles of the deist and infidel, he set himself earnestly to the task of thoroughly determining whether the Scriptures could or could not be reconciled with themselves. In this he became perfectly satisfied. In this state of mind, he continued for a number of years a champion against infidelity, and an honored member of the church.

With such an experience, we are not surprised to hear him, after a few years, saying—"When I was about my business, it was continually ringing in my ears, 'Go and tell the world of their danger.' This text was constantly occurring to me:—'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.'"—Ezk. 33: 8, 9. Accordingly in 1831–2 we find him beginning that course of public labor that has been so eminently successful in promoting the Redeemer's cause. His talent was speedily discerned, and he shortly entered upon the list of regular Baptist ministers.

The views Mr. Miller had arrived at in his study of the Scriptures were nearly those of the millennarian. But to this he had added not only the faith that it was near,—as had Spaulding, Mather, and others,—but in his study of chronology he had arrived at the "opinion that the 2300 days of Daniel's prophecy might be expected to terminate about the Jewish year 1843–4." Probably this peculiarity might have contributed very considerably to give him notoriety; but be that as it may, he very soon found himself called upon, by clergymen of several denominations far and near, to come and labor among them. And few men of modern times have been more indefatigable or successful than was he. At one time we hear him saying, "I have not visited a place where the Lord has not given me one or two souls for my hire. I have spent eight weeks in St. Lawrence county (N. Y.), and delivered eighty-two lectures this fall." And again: "Thus ends my tour into Massachusetts, making eight hundred lectures from Oct. 1st, 1834, to June 7th, 1839."

Having spoken of Mr. Miller's views of chronology, the reader may be interested with the following anecdote, given by his biographer, which serves to show in a brief way his manner of reasoning upon this subject. Being informed that a physician of the neighborhood had pronounced him an estimable man, but a monomaniac upon the subject of the second advent, the writer says:—"One of his children being sick one day, he sent for the doctor., who, after prescribing for the child, noticed that Mr. Miller was very mute, and asked what ailed him.

"'Well, I hardly know, doctor. I want you to see what does and prescribe for me.' The doctor felt of his pulse, and could not decide respecting his malady, and inquired what he supposed was his complaint. 'Well,' said Mr. Miller, 'I don't know but I am a monomaniac; I want you to examine me, and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?'

"The doctor blushed, and said he thought he could. Mr. Miller wished to know how. 'Why,' said the doctor, 'a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving.'

"'Well,' said Mr. Miller, 'I insist upon it that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall therefore sit down with me two hours, while I present the subject of the advent to you, and if I am a monomaniac, by that time you will discover it.'

"The doctor was somewhat disconcerted; but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

"The doctor finally consented, and at Mr. Miller's request, opened the Bible and read from the eighth of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller did. Mr. Miller then inquired how long the vision of those empires was to be?

"'2300 days.'

"'What!' said Mr. Miller, 'could those great empires cover only 2300 literal days?'

"'Why,' said the doctor, 'those days are years, according to all commentators; and those kingdoms are to continue 2300 years.'

"Mr. Miller then asked him to turn to the 2nd of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced.

"Mr. Miller told him to read the 9th of Daniel. He read down till he came to the 21st verse, when Daniel saw the man Gabriel whom he had 'seen in the vision.'

"'In what vision?' Mr. Miller inquired.

"'Why,' said the doctor, 'in the vision of the 8th of Daniel.'

"'Wherefore, understand the matter and consider the vision.' He had now come, then, to make him understand that vision, had he?

"'Yes,' said the doctor.

"'Well, seventy weeks are determined; what are these seventy weeks a part of?'

"'Of the 2300 days.'

"'Then do they begin with the 2300 days?'

"'Yes,' said the doctor.

"'When did they end?'

"'In A. D. '33.'

"'Then, how far would 2300 days extend after '33?'

"The doctor subtracted 490 from 2300, and replied, '1810. Why,' said he, 'that is past.'

"'But,' said Mr. Miller, 'there were 1810 from '33; in what year would that come?'

"The doctor saw at once that the 33 should be added, and set down 33 and 1810, and adding them, replied, '1843.' At this unexpected result, the doctor settled back in his chair and colored, but immediately took his hat and left the house in a rage. The next day he again called on Mr. Miller, and looked as though he had been in the greatest mental agony.

"'Why, Mr. Miller,' said he, 'I am going to hell. I have not slept a wink since I was here yesterday. I have looked at the question in every light, and the vision must terminate about 1843, and I am unprepared.'" And, as might well be expected, Mr. Miller pointed him to the Lamb of God that taketh away the sin of the world; and it is added the doctor became as great a monomaniac as was Mr. Miller.

As illustrative of the manner in which Mr. Miller was esteemed at this time, we may state that his brethren, deeming it important that he be fully defended from the attacks of malignant men, furnished him with commendations, signed with upwards of forty names, mostly of Baptist clergymen. The following may serve to the same end.

At the beginning of the year 1835 we find him laboring in Addison, Vt., and next in Cornwall, and shortly after we find him writing to a clergyman (under date of Feb. 11)—"The Lord opens doors faster than I can fill them. To-morrow I have an appointment in Whiting, which will occupy a week. The next week I shall be in Shoreham; the last week in this month at Bridgeport; the first week in March in Middletown; the second in Hoosac. I have calls from Schroon, Ticonderoga, Moriah, Essex, Chazy, Champlain, Plattsburgh, Peru, Mooretown, Canton, Pottsdam, Hopkinton, Stockholm, Parishville, and other places too numerous to mention." He adds in this letter that the Lord had blessed him, and given him fruit in nearly every place.

In 1838, we find him in Vt. Writing from Montpelier, Nov. 17th, he says:—"There is a great excitement in this place. Last night we had a solemn and interesting meeting. There was a great breaking down and much weeping. Some souls have been born again. I can hardly get away from this people. They want me to stay another week, but I shall go to the next village on Monday. Mr. Kellogg, the Congregational minister here, is a good man, and his church are living christians." Again he says, "There has been a reformation in every place that I have lectured in since I left home, and the work is progressing in every place rapidly. The meeting-houses are crowded to overflowing."

In the month of April, 1841, we find him preaching in Lowell, Mass., directly after which he estimates that since Oct. 1st, 1834, he had traveled four thousand five hundred and sixty miles, and delivered six hundred and twenty-seven lectures averaging one and a half hours each, resulting in about five thousand hopeful conversions.

(To be continued)

The Voice of the Prophets.

We have received the April number of this interesting journal. The following is the table of contents for this number:—

The Coming Kingdom, by S. H. Tyng, D. D.; Emanuel Swedenborg on Spiritual Sense of Scripture; Two Witnesses, by A. Hale; Tracts for the Times, No. 4, by James Scott, Scotland; A Singular Monkish Prophecy; Extract of a Letter from R. Robertson, Esq.; Dr. Nicholas Smith; Bro. A. Simpson; Christ's Coming; Coming Glory; An Inquiry; Teach us to pray.

The author adds:—"Two volumes of the 'Voice' have been published and bound in paper covers, and can be furnished for circulation in any quantity. They are published in an attractive form, and find their way to the library and centre-table, and become the reading of many who have never as yet looked into the Advent question. A little exertion on the part of believers would greatly extend the circulation of these volumes of the '*Voice*,' and light up a lamp in every dwelling where they are placed. We have multitudes of testimonies of the great good they have accomplished. Let us remember that time is short; what we do must be done faithfully, liberally, and quickly, if we would have the approbation of the Master when he shall come.

Our first and second volumes of the Voice will be sold hereafter at the following prices:—Single volume, by mail, 30 cts., not including postage. Our retail price for a single volume hereafter will be 30 cts. Wholesale price to agents will be 20 cts. and they will retail them at 30 cts. In this way agents will save themselves, and receive something for their labor.

Any person sending us one dollar shall receive five volumes, the same as those who purchase a larger amount. But in this case the express on postage will be paid by the purchaser. Postage 4 cts. per vol. Express charges will be less for short distances, or for a greater number."

For sale at this office.

☞ Some of our city friends may be glad to know that two or three children could be boarded, taught music and English branches, kept out of bad company, and allowed to enjoy all the advantages of a quiet country home in the family of Eld. H. Pratt, under the constant care of his daughter, in a healthy locality and at reasonable rates. For particulars address HENRY PRATT, Wales, Mass. H. L. H.

For the Crisis.

Tract Fund.

BRO. GRANT:—I have for a long time considered the tract distribution one of the greatest auxiliaries that can be used in disseminating truth and scattering light abroad upon the glorious subject of life and immortality only through Christ, and that at his appearing and kingdom, when, as the apostle Timothy says, he comes to judge the quick and the dead. I feel greatly indebted to these little flying messengers myself, for when I first began to inquire after truth, I could take them and sit down by myself and examine them with an unbiassed mind, and weigh them in the scales of God's almighty word. Judging from the effects they had upon me, and from a multitude of testimonies I have had from others of the good that they have done them, I feel constrained to help keep so good a cause in motion; and as my wife has felt the same powers of truth working in her mind, and bringing her in love with these great truths, she feels her soul stirred within to help in presenting the truth to the minds of others by tracts and cheap publications, thereby doing to others as others have done to her. So enclosed you have ten dollars for her, and also ten for myself. Now, Bro. Grant, as these subscriptions a little more than make up the proposed sum for your capital stock to start upon, I hope and pray and do believe that the blessings of God will rest upon you, and all that co-operate with you in this noble work; and I also trust and do likewise believe that the same great blessings will rest upon those that have cast their bread upon the waters, who will after a few days find it again. O, brethren and sisters, let us work while the day lasts, for soon the night cometh to this world, and we shall be called upon to lay our armor by, and dwell with Christ at home. Your brother and sister, looking for life only through Christ.

SAMUEL AYERS.
Worcester, Mass. SARAH A. AYERS.

Correspondence.

From Bro. J. C. Rice.

DEAR BRO. GRANT:—It is with a heavy heart that I improve this opportunity of informing you, and all interested, how we are getting along. It is quite probable that ere this reaches you I will have performed the painful duty of consigning the most endearing object of my earthly affections to the cold, cold earth, there to rest until called forth by the rending blast of Jehovah's trump; when she will arise untrammeled from her dusty bed, as beautiful, yea, tenfold more glorious than she ever was while here in the habiliments of frail mortality. What a glorious hope!

I have suffered from some very severe trials since I left Wilbraham, and fear that the most painful still await me; but it is the pleasure of my Master, and will eventually result to his honor and glory, and my benefit I hope. When I think of His coming so soon, and freeing us from all the sorrows of this dreary life, my trembling heart bounds at the thought. Then there will be no gazing upon the emaciated forms of friends; no hearing or beholding the convulsive, racking, torturous cough, nor agonizing groan of invalids. Could there be a more lovely, more soul-stirring stimulant than that to induce the weary child of God to breast the storms and trials of this gloomy life, and strive to double his diligence in making his calling and election sure—until "deliverance hath come."

Religion appears to be at a low ebb in this region in the churches, but our great King is working, and we anticipate glorious results. Sister Maxsey is in her element, she having chances of getting among people, where a brother (apparently) could not; while Bro. Ingham has been throwing his mite into the Lord's treasury, hoping to enjoy the happiness of bearing sheaves homeward, who will be stars in his crown in the day of his rejoicing.

We feel comforted ofttimes while perusing the welcome messenger—the Crisis—which wafts its cheering influences from family to family, freighted with encouraging and soul-stirring communications from fellow pilgrims scattered abroad; all exulting in the one grand theme,—*Deliverance.*

How happily does my mind revert to the pleasant associations in Wilbraham's shady grove, where agreeable acquaintances were formed, perhaps never to be revived personally until the "marriage supper of the Lamb," when the restored Eden will bloom most beautifully, and ring with praise infinitely surpassing even Wilbraham's experience. There will be no complaining of colds or other indispositions then; no persons who will drop or shake their heads gloomily and say, "I can't sing"; but

"The lame will leap, the dumb will sing on that delightful shore,
The infant's lisping, prattling tongue will shout forevermore;
Decrepit age will ne'er be known, nor any suffering poor,
But every sorrow o'er, Glory! Glory! Hallelujah!" etc.
Yes, we'll meet in glory with all that happy throng,
Praising our Redeemer with an immortal tongue;
And with that heavenly choir we'll sing redemption's song,
When we all get home. Glory! Glory! Hallelujah!" etc.

Yours longing for redemption.
Hillsburg, N. S.

From J. R. Randall.

BRO. MORGAN:—You will see by this that we are suffering some of the evils of this miserable rebellion. Our son of nineteen years was wounded at the slaughter at Pittsburgh Landing, on Sunday, the 6th of April, at about noon, shot through the thigh. After being shot, he crawled on his hands and knees one mile and a half. It took him till Monday, about noon. We got him home on the 19th. I fear it will be a long time before he will be able to get about. He has not been able to sit up for more than three quarters of an hour in a day since he came home. It is distressing indeed to see the suffering, immorality and vice occasioned by this unholy rebellion. My son had nothing to lie on but a little hay, and his overcoat with one blanket over him. He lay out on the deck of the boat all the way from Savannah, Tenn., to Quincy, Ill. A comrade gave him a blanket while on the boat at Pittsburgh Landing, but the first time he fell asleep it was stolen from him. At Savannah his knapsack was lost by some means, and all his clothes, so that he had nothing to wear but his shirt and jacket until he got to Quincy, where he was supplied. These are strange times. Yours in hope.

Ripley, Illinois.

From Sr. A. B. Pilcher.

Bro. Grant:—I praise the Lord that he has a people in this time of confusion and strife willing to stand up boldly for the blessed truth, and are not ashamed to be despised, and have their names cast out as evil for the worthy name of Christ; and that I am numbered with the little flock, although despised. Every thing speaks loudly of Christ's coming. Let us gird up the loins of our minds, be sober, and hope to the end for the grace that is to be brought at the revelation of Jesus Christ.

We have not had any Advent preaching since Bro. Pratt was here, some two years. Once there was a little company of Adventists, who could meet together and speak of our blessed hope, and cheer each other on the way; but, alas! where are they? Scattered, some in one place, some in another, and some are sleeping in Jesus. Myself and companion are the only Adventists in the village. We are still encouraged to hold on to the blessed hope set before us in the gospel. We still love the word of God. We are greatly refreshed by our weekly visitor, the Crisis. It comes like bread to the hungry, and as water to the thirsty. Brethren and sisters, we need all the light and encouragement we can get from each other in this time of trouble and distress. May the Lord direct his dear children into all truth and righteousness, and they be found blameless at his coming.

Elizabeth, Joe Davis Co., Ill.

For the Crisis.

Book Notice.

"Thrilling and Instructive Developments." This work, which has already been noticed in the Crisis, is truly an interesting work. It is the experience of a person who, for many years, was a Catholic priest. It contains many facts, found in no other work, and is, without doubt, perfectly reliable. To know the spirit and character of the great antichristian power, one has but to read this work. It should be in the hands of all Protestants. Price 87 cts. postage paid. Send in your orders at once to J. F. Cotton, Box 1079, Boston, Mass. F. H. Berick.

For the Crisis.

"Unanswerable Arguments."—I have just read Bro. Seymour's "Unanswerable Arguments" on the Sabbath question, and find it sound, pithy and short. If any one has got the head-swim on this subject, read this little tract, follow out the references, and I think his head and heart will be regulated. H. Munger.

Obituary Notices.

Died, of congestion of the lungs, April 2d, 1862, in Northfield, Mass., Frankie S., twin son of Curtis and Patience Severence, aged two years, six months and twelve days.

Little Frankie was a bud of promise, but the icy band of death claimed him for a victim. He suffered intensely nearly four weeks, but neither the skill of physicians, nor the tears of parents, or the sympathy of friends could allay the torturing pain, or avert the pale messenger of death. No more will the little prattler's voice be heard to mingle with his twin brother until that great day of resurrection, when the bereaved parents shall meet their darling boy, clad with immortality, never more to part.

"As fades the rose, as droops the flower,
To shed its fragrance but an hour,
We've borne him to an early tomb,
But yet in Paradise to bloom."

Vernon, Vt. L. E. Scott.

Died, in West Roxbury, Feb. 12th, 1862, George A. Lampson, aged fourteen years and six months; also, Edmond V. Lampson, aged eleven years and eleven months, sons of Eld. Samuel and Mary Lampson.

Funeral discourse preached by the writer, from Ps. 119 . 116. Daniel Bradley.

FOREIGN NEWS.

ITALY.

The King arrived at Naples on the 26th. The French and English ambassadors accompanied him, with three frigates each. The enthusiasm at Naples was indescribable. The city was illuminated. Garibaldi has recovered.

The Emperor of Russia has demanded that the Nuncio whom the Pope intended to send to St. Petersburg, should maintain his relations with the Russian clergy only through the Minister of public worship. The Pope determined not to dispatch the Nuncio to Russia.

A conspiracy has been discovered among the old Neapolitan army at Milan and Modena. The clergy supplied the conspirators with arms and money. Many were arrested.

It is reported that Victor Emmanuel will remain some time in Naples, and from thence go to Rome.

The French and Italian troops had come to an arrangement for the suppression of the reactionary movements on the Papal frontiers, and were acting in concert.

PRUSSIA.

The returns of the Berlin and provincial elections are favorable to the Liberal party.

AUSTRIA.

The army is to be reduced to 8000 cavalry and 20,000 infantry.

HERZEGOVINA.

A battle took place between the Turks and Insurgents in Albania. The Turks lost four cannon and 500 men. Derwish Pasha has determined to defend himself in Albania Bashi.

The Montenegrins have taken Lyiakopoglies, cannonading Zallijaks Vulcalovitch, and are concentrating forces at Stolzi.

The Prince of Montenegro has accepted all the articles of the ultimatum sent to him by Omar Pasha.

The Montenegrins still remain at Herzegovina.

Omar Pasha has sent a messenger to the Prince of Montenegro proposing a recognition of the complete autonomy of Herzegovina by the Porte. The Prince accepted the proposal.

France, supported by Russia, has protested against an invasion of Montenegro by the Turks. The frontier, consequently, will not be crossed.

A treaty of commerce between Russia and Turkey has been ratified.

The English Parliament has resumed its sittings. Proceedings unimportant.

The organization of Garibaldi's rifle corps at Genoa is officially approved.

A Ministerial Council in Austria, presided over by the Emperor, adopted the principle of Ministerial responsibility.

GREECE.

The King has ordered the establishment of a National Guard on the Belgian principle.

DOMESTIC NEWS.

The Great Naval and Military Expedition against New Orleans.

[From the Boston Journal.]

At a quarter before six o'clock on the afternoon of the 16th, the garrison of Jackson received their first prescription from "Abe's Physician" as one of the mortars is facetiously designated, and the pill, which was administered with wonderful effect, must have proved a bitter one to the patients, as a foretaste of what they have since withstood in numbers too numerous to mention.

The bombs were thrown from a position about thirty-eight hundred yards from Jackson. Judge if you can of the effect which must be produced by thousands of these spherical missiles, which, after obtaining an altitude of half a mile, fall with a crushing weight equal to twenty tons upon the parapets of the beleagured fortress, and yet the contumacious rebels have stood six days and five nights of this terrible practice.

FORT JACKSON.

Fort Jackson is a regular pentagonal bastion, having two fronts bearing upon the river, and three on the land side. The three land fronts have a glacis and covered way, and there is an attached twenty-five gun battery bearing upon the channel.

Fort St. Philip consists of a main work and two attached batteries, one of which is on the upper side and the other on the lower side of the main fort, which is an irregular work of seventeen faces, and built on the foundation of an old Spanish work of the same name.

While the fleet were lying at the head of the Passes, they received a coat of mud paint, which assimilated as nearly as possible to the color of the river.

After the flotilla moved, all hands were employed in decorating the masts with green boughs, which gave them the appearance of so many trees.

Friday, April 18, 1862, will henceforth become conspicuous in history as a day signalized by the opening of the bombardment of the rebel fortifications of the Mississippi below New Orleans, by the naval forces of the Union.

At an early hour the bomb vessels bedecked with garlands moved slowly from their anchorage up to the positions which they were to occupy, in tow of the ferry gunboats. By nine o'clock the mortars had all been stationed, and all ready to pay their respects to the rebels in their strongholds. The action soon became general. The first bomb was fired about half-past eight o'clock, and before ten all the mortars were participating in the bombardment of Fort Jackson. Immediately after the action commenced, the Iroquois and Owasco ran up within range and opened fire on the forts. The shell from our gunboats were seen to fall in the forts, and by a succession of well directed shots, the rebels were driven from the parapet of Fort Jackson.

A flag of truce came from New Orleans with a request to know on what terms the city should surrender. The reply sent back was, "An unconditional surrender." In two hours after, Union flags were displayed all over the city.

The news of the fall of New Orleans created the greatest consternation among the secesh at Havana.

Expedition against Norfolk.

Fortress Monroe, May 9—Evening. Old Point this evening presents a most stirring spectacle. President Lincoln, as Commander-in-chief of the Army and Navy, is superintending the expedition himself. About two o'clock he went across to the place selected for the landing, which is about a mile below the Rip Raps. It is said he was the first to step on shore, and after examining for himself the facilities for landing, returned to the Point, where he was received with enthusiastic cheering by the troops who were embarking.

Washington, May 11. The following was received at the War Department this morning:

Fortress Monroe, May 10—12 o'clock, midnight. Norfolk is ours, and also Portsmouth and the Navy Yard.

General Wool having completed the landing of his forces at Willoughby Point about nine o'clock this morning, commenced his march on Norfolk with 5000 men. Secretary Chase accompanied the General.

About five miles from the landing place a rebel battery was found on the opposite side of the bridge over Tanner's Creek; and after firing a few discharges upon two companies of infantry that were in the advance, the rebels burned the bridge. This compelled our forces to march around five miles further.

At five o'clock in the afternoon our forces were within a short distance of Norfolk, and were met by a delegation of citizens.

The city was formally surrendered.

Our troops were marched in, and now have possession.

Gen. Viele is in command as Military Governor.

The city and Navy Yard were not burned. The fires which had been seen for some hours proved to be woods on fire.

Gen. Wool, with Secretary Chase, returned about 11 o'clock to-night.

Gen. Huger withdrew his forces without a battle.

Commander Rodgers' expedition was heard from this afternoon ascending the James river.

The iron-clad steamer Galena had sunk the rebel steamer Yorktown and captured the Jamestown.

Reports from Gen. McClellan are favorable.
(Signed) Edwin M. Stanton, Secretary of War.

Fortress Monroe, May 11. The Merrimac was blown up by the rebels at two minutes before five o'clock this morning. She was set fire to about three o'clock. The explosion took place at the time stated.

It is said to have been a grand sight by those who saw it.

The Monitor and the gunboats have gone up toward Norfolk.

"On to Richmond."

New Kent Court House, Va., May 10, 3 P. M. The pursuit of the retreating rebels by our troops under command of Gen. Stoneham, has, in every respect, been successful.

His headquarters are now here, twenty-seven miles from Richmond, while the advance, consisting of the 8th Illinois cavalry, is five miles ahead. The enemy is in sight, but are gradually falling back.

The inhabitants have in nearly every instance left, but from the best information that has been obtained, the enemy will make a stand at Bottom Bridge, fifteen miles from Richmond, at the head-waters of the Chickahominy river.

Gen. McClellan, with the main body of the army, is rapidly following up within a few miles.

Cumberland, a small town on the Pamunkey river, was deserted this morning by the rebels, and is now occupied by our forces.

The country between here and Bottom Bridge is thickly wooded, with few clearings, and many places low and swampy.

The jail here was burnt yesterday.

The railroad from West point to the bridge has been torn up. The destruction of the bridge will probably follow.

Washington, May 12. The news from the different Union armies is encouraging; and the general opinion here is that this week will witness the virtual overthrow of the rebellion.

Another Naval Victory.

LATEST FROM PITTSBURG.

Washington, May 11. The following has been received:—

Flag Ship Benton, above Fort Pillow, Mississippi River, May 10.

To Hon. Gideon Welles, Sec of the Navy:

The naval engagement for which the rebels have been preparing took place this morning. The rebel fleet, consisting of eight iron-clad gunboats, four of which were fitted with rams, came up handsomely. The action lasted one hour. Two of the rebel gunboats were blown up and one sunk, when the enemy retired precipitately under the guns of the fort. Only six vessels of my squadron were engaged. The Cincinnati sustained some injury from the rams, but will be in fighting condition to-morrow. Capt. Stemble distinguished himself, and is seriously wounded. The Benton is uninjured. Mortar boat No. 16, in charge of Second Master Gregory, behaved with great spirit. The rebel squadron is supposed to be commanded by Commodore Hollins. (Signed) C. H. Davis,
Captain Commanding Western Flotilla, Mississippi River, pro tem.

Cairo, May 11. The desperation of the rebel cause on the Mississippi culminated yesterday in an attack on the flotilla. Early Saturday morning eight of their gunboats came around the point above the fort, and boldly advanced toward the fleet. The Cincinnati, which was stationed at the point where the rebels came up to on Friday, did not attack them until the fleet had passed above her. As soon as she was seen, a simultaneous attack from the whole of their gunboats was made upon her with but little effect, as the guns were poorly aimed. The Cincinnati, in the meantime, had hauled into the stream, where an iron-clad ram, supposed to be the Mallory, advanced in the face of the continued broadsides from the former, until within forty yards, and, being a faster sailor, succeeded in mooring between the Cincinnati and their right-hand, when men appeared on her decks, preparing to board, with grapnels thrown out, which design was frustrated by throwing hot water from the steam batteries of the Cincinnati.

In the meantime the rest of our gunboats had arrived at the scene of action and engaged the rebel fleet. The Mallory, undaunted by her failure, crowded on a full head of steam and came toward the Cincinnati, evidently intending to run her down. Captain Stembel, in command of the latter, waited until the rebel monster was within twenty yards, when he sent a broadside into her from his Parrott guns, which did fearful execution.

The two boats were so close together by this time that it was impossible for the gunners of the Cincinnati to swab out the guns, and it was only by bringing the steam batteries to bear upon her again that the Mallory was compelled to haul off. Captain Stembel shot her pilot with his revolver, and was himself wounded by a pistol shot, fired by the pilot's mate of the Mallory.

While the engagement between the Mallory and Cincinnati was in progress, our shots exploded the boilers of one of the rebel gunboats and set fire to another, burning her to the water's edge. The air was very heavy, and under cover of the dense smoke which hung over the river, the rebel fleet retired, but was pursued until they gained shelter under the guns of Fort Wright. None of our boats were injured except the Cincinnati. The damage to her is so slight that she can be repaired in twenty-four hours. Four men were wounded on her, including the Master's Mate. No other casualities are mentioned.

When the smoke cleared away, a broadside from the flagship Benton was sent after the Mallory, and shortly after she was seen to careen and went down with all on board.

On Friday the rebel General Briggs' division attacked Gen. Paine's division two miles beyond Farmington. A sharp engagement followed, our men fighting bravely and making several bayonet charges on the enemy, who were repulsed with great slaughter. Large reinforcements of rebels having arrived, our troops retired to Farmington. We lost nearly two hundred in killed, wounded and prisoners.

Williamsburg, May 8. Gen. McClellan on the 6th inst. had a most decisive victory. Only about 30,000 of our troops were engaged against 50,000 of the best rebel troops. Our men fought most valiantly, and used the bayonet freely, which the rebels could not stand. They fought well until they felt the cold steel, when they took to their heels and run like hounds, leaving their dead, wounded and sick upon our hands. Joe Johnson led them in person. They have lost several of their best officers.

Pittman's Ferry, Ark., May 8. Drafting for the army is going on, regardless of position, and many Union men are flying to the mountains and swamps. Fort Pillow is the only defence on the Mississippi that is considered secure on the water side. Gen. Price's army has gone to Fort Pillow and Corinth. The force at Corinth is supposed to be 110,000. Fifteen boats are now at Little Rock, taking on board 12,000 Arkansas troops for Corinth. The rivers are very high.

Fortress Monroe, May 11. The fire which threw a broad red glare across the heavens on Saturday night, proceeded from the destruction of the Portsmouth Navy Yard, which was done by order of the rebel Commandant, scarcely anything being left but black, tall chimneys. Even the immense stone dry dock was mined and damaged, and it is said that that the engines and pumps belonging to it were removed to Richmond.

Philadelphia, May 19. The iron-clad steamer Ironsides was successfully launched this morning.

It is stated by the editor of the Christian Banner at Fredericsburg that more than $125,000 worth of vessels were destroyed, to say nothing about a vast amount of grain and other property which was consumed in them, all of which will prove in the end a total loss to the owners. From $15,000 to $20,000 worth of cotton was also burnt, which might have been saved.

New York, May 7. Very Cruz dates of the 24th, state that the French have opened hostilities, and have taken possession of Orizaba. Cordova has declared for Almonte. The British ministers are said to be holding private interviews with Doblado at Puebla. The Mexicans have received reinforcements of nine thousand men, and General Zaragoza would dispute the march of the French.

The Spanish troops on the Island of St. Domingo had attacked the Hatiens, and some batteries and troops had been sent there. The Spanish claim the title to certain lands which the Hatiens will not yield.

Destructive Fire in Troy, New York.—Probably the greatest conflagration ever known in America has spread over one of the most enterprising cities of the Empire State. It commenced burning about twelve o'clock on Saturday, continued through the day and night, and was not subdued until near noon on Sunday. For twenty-four hours it raged with fury, constantly increased by a high wind, and when finally subdued, over fifty acres of the most densely populated and business part of the city had been laid in ashes.

The number of buildings destroyed reaches full 800.

Distress in England.—There is deep distress in Lancashire. In the district of Blackburn "it is calculated that one person out of four is undergoing the horrible process of starvation." Of the eighty-four factories in Blackburn, only eighteen are working full time, twenty-three are altogether stopped, twenty-five are running four or five days, and the remainder three days a week. No fewer than seven thousand operatives are wholly unemployed, representing a loss, in wages alone, of thirty thousand dollars per week.

Particular Notice.

As I have removed my residence from Providence, R. I., I would request that all letters, orders or remittances designed for me, should be directed thus:—H. L. Hastings, "Crisis Box," Boston, Mass.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three or more new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Married.

In Chapman Hall, Boston, May 11th, by Rev. J. S. White, John S. Shattuck and Anna M. Mullig.

Notices, &c.

To Brethren indebted for Tracts.

I have said nothing to you for a good while. I am now almost entirely out of tracts. I want to publish more—also books. I do not intend to get in debt; but pay as I go. I am hoping immediately to make important changes in my business, so as to furnish more books for less money than heretofore. Now all who owe for books will confer a favor by paying up what they owe if they can, or if they are *unable* to do that, let me know the fact. All the books I have sent you have cost *me* the money, and I wish to send out more when I can. Those who wish for books or tracts can send their orders as usual. They are free to the poor. Let us hear from you. Direct to H. L. Hastings, Boston, Mass.

P. S. Persons indebted to the Crisis office for books, should send the pay to Bro. Grant as soon as they can conveniently. H. L. H.

Notice.—The Tract Fund.

Tracts of the old approved sorts are soon to be manufactured in large quantities for the Christian Publication Society. Churches or individuals who have contributed to the $500 Tract Fund, can have a portion of their donations returned to them in tracts, if they wish, and they can have the tracts printed with a notice of their *place of worship on each one*, at a small cost, (say 50 cts.), provided they wish for not less than five hundred copies of any one tract, and will send me immediate directions about it. The price of tracts to contributors will be about 1800 pages for $1 00.

As the $500 Fund is now made up, subscribers who have not paid will remit their subscriptions to Miles Grant, Boston, Mass., as soon as convenient. Persons still wishing to contribute can do likewise, for "yet there is room." H. L. Hastings, President.

Boston, April 21st, '62.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to May 1st, 1862, $505 74.

Church in Woodstock	$ 3 00
Sr. Hill	60
Emelie Ayres	25.00
A Friend in New Bedford	2.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

The Crisis for the Soldiers.

We will send a few copies of the Crisis free to soldiers in camp, if it is desired, and ordered by them, or by their friends. Any persons wishing to send the Crisis to their friends in the army, can have it sent for *half price*, or 50 cts. for six months, or $1.00 per year. Send orders to Miles Grant, Boston, Mass., and keep him notified of all changes in location, etc.

H. L. Hastings, Pres. C. P. S.

Grove Meeting.

A grove meeting will be held between the villages of Stanton, Macoupin Co., and Lamb's-point, or better known as "New Hope," Madison Co., Ill., by Bro. Wm. Sheldon, of Wisconsin, commencing June 13th. We hope to see as preaching brethren Bro. Blain, Bywater and Smith. Will you come, brethren, and help in the name of the Lord? Stanton is ten miles east of Bunker Hill. Bro. Smith of Vandalia, come to *that* place; it is about thirty-five or forty miles from you. Ask for Bro. Wm. Harris. You will find a home, have as many of your flock come as can to the meeting. Write me, Bro. S., and if you can come as early as the 10th, we will have the meeting commence the 11th, so as to get it a good start for Bro. Sheldon when he comes on the 13th. If you can come then, I will notify the brethren in the region of the meeting. Brethren and sisters, make a rally, give it a wide circulation, take victuals on the ground to last through the day. There will be homes provided at night for those who come from a distance. The people have good, generous, Western hearts. Brethren and sisters East, as well as West, pray that God's blessing may attend the meeting, and much good be done in the name of the Lord of Hosts.

N. M. Henry, for the Brethren.

Notice.

There will be a quarterly conference at Cumberland, Me., commencing Thursday evening, May 29th, at 7 1-2 o'clock, and continue over the following Sunday. The meeting will be held in the school-house, near Mr. Poland's store, about two miles from Yarmouth village. The brethren and friends in both places will do all they can to entertain those who may attend the meeting. Come, brethren, sisters and friends, to this meeting, and labor in unison and in faith, for the salvation of others as well as for yourselves. Every preacher in the western part of the State should be there sure. In behalf of the cause,

R. R. York.

Yarmouth, Me., May 1st, '62.

Notice.

New England Mission Tent. This tent is now in my possession. Those wishing to have tent meetings must give me timely notice, as I wish to put it into good use, and make it pay for itself. Eld. Peter W. Deyo.

Strawberry Point, Iowa.

Special Book Notice.

Now ready, "Thrilling and Instructive Developments," by Eld. (late Abbe) M. B Czechowski. Price $1 00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'Culloch, Sec. of Conference.

Preaching brethren desirous of visiting us will please consult the committee before sending their appointments. Wm. Lawton, John Wiley.

South Reading, April 21st.

Appointments.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Boston (Lowell Street Chapel) Sundays, May 18th and 25th.
The three first Sabbaths in June not engaged.
H. MUNGER.

Concord, N. H. . . . . . Friday evening, May 16th
Meredith Village, N. H., Saturday and Sunday, May 17th and 18th.
Providence, R. I. . . . . . evening, May 30th
Shamrock, R. I., Clark's Hall . . . . . June 1st
H. L. HASTINGS.

Wrightville, Ct. . . . . . May 18th
South Norfolk, Ct., (Cowles district,) . . . . May 25th
Pine Swamp . . . . . June 1st
C. GOODRICH.

South Windsor, Ct., (Pleasant Valley School-house) May 18th.
Bristol . . . . . May 25th
Springfield, Mass . . . . . June 8th
S. P. BABCOCK.

Plainville, Ct. . . . . . Sunday, May 18th
WM. FENN.

Morris, Ct., at Bro. David Hall's, Sunday, May 18th
Sandisfield, Mass. . . . . . Sunday, May 25th
Wrightville, Ct. . . . . . Sunday, June 1st
GEO. L. TEEPLE.

Conference at Northwood Narrows, Saturday, 2 o'clock, May 17th, and over the following Sabbath.
Kelley School-house, Gilmanton . . . . . May 25th
T. M. PREBLE.

Goshen . . . . . May 18th
Bancroft . . . . . May 25th
Wells Forge . . . . . June 1st
New York, 24th street . . . . . May 11th
J. K. BELLOWS.

APPOINTMENTS FOR MELVIN VILLAGE, N. H.
Monthly conference the last Saturday of each month, at 2 o'clock, P. M. I expect to meet with the brethren on each following Sunday.
T. W. PIPER.

Vernon, Vt. . . . . . Sundays, May 18th and 25th
L. BOUTELL.

Exeter, N. H. . . . . . Sunday, May 25th
Haverhill . . . . . Evenings, May 27th and 28th, as Bro. R. P. Fogg may arrange.
Lawrence . . . . . Evening, May 24th
Lynn . . . . . Sunday, June 1st
S. W. BISHOP.

P. S. If any of these appointments interfere with previous arrangements, brethren will please notify me by letter immediately directed to Warner, N. H. S. W. B.

Meredith Village . . . . . May 18th
West Deerfield . . . . . May 25th
Exeter . . . . . June 1st
I hope to see a good gathering to these meetings of those that are interested in the truth and its advancement. J. G. SMITH.

Kennebunk . . . . . Sunday, May 18th
Portland . . . . . Sundays, May 25th and June 1st
EDWIN BURNHAM.

Yarmouth, Me. . . . . . Sunday, May 25th
Eld. TRUE JORDAN.

APPOINTMENT FOR PLYMOUTH, MASS.
J. M Mullig . . . . . May 18th

Lowell, Mass. . . . . . Sunday, May 18th
JUDSON AUSTIN.

☞ There will be a meeting at Bro. Morgan's, Central Street, every Sabbath till further notice. Preachers feeling an interest, and desiring to aid us, will correspond with S. F. OTIS.

Springfield, Mass., April 21st, '62.

Grove Meeting Appointments.

1. I intend to be at the Amboy (Ill.) conference May 28th.

2. Am to hold a four days discussion with a Methodist minister, on the immortality of the soul and doom of the wicked, in a grove near Centerville, (Milroy P. O.) Victoria Township, Knox Co., Ill., beginning June 4th. Those who come from abroad may inquire for Ambrose King. (Will Bro. King meet me at the conference?) A grove meeting will be held on the ground after the discussion is over.

3. A grove meeting will be held in or near Lambs' Point, Madison Co., Ill., (as Bro. W. A. Wyatt may arrange) to begin on the 13th of June, and continue over Sunday.

4. A grove meeting is to begin at Cascade, Iowa, (fourteen miles from Dubuque) on the 20th of June. Inquire for Bro. H. Allyn.

5. A meeting will be held in Dorchester, Alamakee Co., Iowa, commencing on the 27th of June, as Bro. J. Sturdevant may arrange.

6. A grove meeting is to be held in Hesper, Iowa, as Bro. J. McKee may arrange, commencing on the 4th of July. Inquire for John McKee.

7. A grove meeting will be held in Eauclaire, Eauclaire Co., Wis., beginning on the 11th of July, as Eld. W. B. Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a score of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.

W. SHELDON.

Business Department.

To Correspondents.

C. M. Garritt—Have credited the money you sent to the account of G. M. Garrett, Wallingford, Ct. Please inform us if this is not right.

Bro. S. C. Hancock's P. O. address is Westerly, R. I.

J. W. White's P. O. address is Portsmouth, N. H.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Wm. Allen 325, S Goodell 333, G T Whitney 371, Danl. Hogarth 365, W S Olmsted 377, C B Merserean 376, L Tuttle 364, E Tompkins 364, (do. for the poor $1.00.) L Mead 344, E Parsels 372, S Clark 364, T C Smith 364, S Goddard 379, S M Lum 364, Mrs. H. Dunning 401, G S Peterson 357, G Greenwell 351, M J Coburn 373, O F Stewart 334, T Waters 334, R O White 364, C E Robinson 364, Lucy A Prince 364, W D Wood 374, Mary Gasper 373, N Sleeper 364, N W Jones 364, N Flanders, Jr., 353, C M Garritt 349, Wm. Leaf 364, Mrs. J M Dodge 364,—$1.00 each.

Wm. C. Nettleton 390, Mary G. Dutton 346, Saywood Cummings 340, B Fenner 393, I Lamb 393, A Elford 394, E. Wendell 352, Mrs. L Peck 345, J B Dodge 361, S A Macumber 320, A B Hoyt 334, Danl. Q Kent 390, B B Hoyt 365,—$2.00 each.

T Hardy Jr., (25 copies) 337, $10.00; C Wendell 342, 90 cts; W H Wild, on acct., 50 cts; N Willard 361, 50 cts; J C Wait 397, $3.00; A J Page 320, 50 cts.

BOOKS AND TRACTS.

Wm. C Keys $1.00, W S Olmsted 25 cts, D Q Kent, $6.00.

Letters Received.

J. R. Randall, P. H. Wait, L. C. Wellcome, L. M. Wheeler, M. Mathews, O. D. Woodruff, M. Morton, G. L. Rice, A. S. Whiting, W. A. Manning, T. M. H., E. M. Freeman, L. Wetherbee.

Special Book List.

One copy Hebrew Bible, $3 00.

One copy Tyndale's Translation of the New Testament, with various readings from Matthew's, Cranmer's, the Genevan and the Bishop's Bibles, $2.00.

One copy Wakefield's translation of the New Testament, $1.50.

One copy Lowth's translation of Isaiah, $1.25.

Herodotus' Ancient History, the oldest in the world, $1.00.

Newton on the Prophecies, $1.00.

One copy Schleusner's Greek and Latin Lexicon, 2 vols., 8vo., $3.00.

R. C. Trench's Bible Revision, with corrections of our translation, 60 cts.

Turner's Jewish Rabbies.—their lives, and their expositions of the prophecies of the Messiah, 60 cts.

One copy Boyer's Critical Conjectures on the New Testament, 8vo. $1.00.

One copy the same, best edition 4to., $1.75.

Prof. Bush's Hierophant, 1 vol., 75 cts.

Horne's Introduction, vol. 1, 4to, the other volume gone, $1.25.

One copy Whitaker's Arianism, $1.00.

One copy Owen's Notes on the Gospels, three volumes, $3.00.

H. H. Dobney on Future Punishment, entire, 75 cts; only a few copies; no more to be printed, as part of the plates have been destroyed.

The Great Controversy and Reasons for my Hope, by H. L. H., bound together, 75 cts.

Fables of Infidelity and Facts of Faith, 75 cts.

Graham's Hand Book of Phonography, the best work of the kind. $1.25, postage paid.

One copy Dr. Cumming's on Daniel, 75 cts.

One copy The two later Visions of Daniel historically explained, by T. R. Birks, $1.25.

Cotton Mather's Magnalia: Ecclesiastical History of New England, 2 vols., 8vo. (price $5.00) for $3.

One copy Belsham's Translation and Exposition of Paul's Epistles, $4.00.

Postage about one third additional.

Address H. L. HASTINGS or MILES GRANT, Boston, Mass.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Deutsche Tractate. (German Tracts.)

I. Der Kustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Knotpunkt unserer Erlösung (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

Vorgenannte Tractate können prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover Str., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis, pr Nummer 5 cts; pr Dutzend 50 cts; pr Hundert $3.00. Für Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Analogy of the First and Second Advents. General apostasy of the church or christendom demonstrated—her affinity with the world manifest—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $1.00 per hundred. 5 cents single, or 6 cts. with post.

A Disquisition on the Prophecies. By F. H Berick. Price 12 cts. each, postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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For the Crisis.

The Sabbath Twilight.

Thrice hallowed hour! A holy calm pervades
The inmost soul, while a sweet quiet rests
On all around. The peaceful, mellow light
In the clear west, scatt'ring the parting gift
Of day's unrivall'd king, yields us a joy
Serene and tranquil. Heavenly thoughts come in
To fill the mind, and elevate awhile,
Ere the week's varied cares shall press upon
And draw it earthward. We would linger here
Within this hallowed hour, so choice, so blest,
And offer praise to Him who hath in love
Bestowed the sacred boon—one day in seven
To worship and implore all needed grace,
As pilgrims in this world of sin and care.
It seems a foretaste of that purer joy
And heavenly rest awaiting all the saints
In Paradise restored. O glorious hope!
To gaze upon effulgence brighter far
Than gloomy sunset, or the clear soft hues
Of this blest twilight—to behold His face
Who hath so loved us as to suffer death,
That we might have the gift of endless life,
And with Him hold communion. Rest indeed!
Uninterrupted and eternal rest.

Mrs. A. C. Judson.

For the Crisis.

Influence of Bad Habits.

"Did you read that article in the Crisis from Eld. —— last week?" asked one brother of another.

"No," said the other, "I never read his his articles since I became acquainted with his habits."

"Why not? he writes well," said the inquirer.

"Because he is an inveterate tobacco chewer and smoker—keeps intoxicated with it most of the time; he bedaubs his face and his clothes with tobacco slime, and poisons the atmosphere all about him, so that he is uncomely to look upon, and a stench to those who are near him," said the other.

"Do you condemn all who use tobacco?"

"No, by no means. But I do not believe a man is in a condition to teach the self-denying, self-sacrificing gospel of Christ to others, who is a living demonstration that the gospel has not sanctified his heart, or led him to deny self."

"But he says good things," continued the interrogator.

Yes, and so does Socrates, the heathen philosopher, and lives more like a christian too, for he was a worthy example of self-denial, and of many virtues. Aristotle said good things, so did Demas, Saul of Tarsus, Demetrius, Tertullus, Goethe, Pope Gregory, Pius IX., Theodore Parker, and a host of others, whom we would not receive as teachers of the self-crucifying, self-denying, purifying gospel of Christ, thought I, as I pondered upon this conversation. I recollected asking a young lady once if she did not think the exhortaion of a certain elderly brother was good, and very pointed.

"Yes," said she, "but it does no good."

"Why not?" I asked.

"Why, he is the greatest smoker in the place. I have frequently seen him get his pipe out and fill it in meeting, so he could smoke as soon as meeting closed. We think he is a good man, but don't see what good his religion does him."

These are but samples of thousands of cases continually occurring. The bad examples of christians and ministers who are not properly "crucified to the world," who do not "deny the fleshly lusts, which war against the soul," are constantly preaching to the beholders, that christianity is of but little worth, after all that is said in its favor. One class, professing piety, and teaching the great importance of repentance and a change of heart to become christians and secure eternal life, go on in the gratification of a perverted appetite, eating and drinking whatever they lust for, and smoking it also. Another class indulge in all their lustful eyes call "beautiful," to wear, and to ornament their persons and houses, if they can get the money or credit, or make their guardians bankrupt in doing it. Another class fan all their passions of patriotism, love of country, of justice, revenge, of mastery, of war on enemies, into a flame, and then exercise them all as circumstances will allow them to do, yet as pious as John.

Another class, whose love of honor had nearly ruined them before they sought the Lord, still gratify this principle, until they must be preferred before all others, or make a fuss about their "dignity." Another class, bound to command, make every one associated with them unhappy and disgusted by their imperious demands, authoritative and impudent requests, and vehement threats; yet are so "tonguey, so "gifted," and so "eloquent" in meetings, and in religious communications, that one almost thinks he has fallen in with a company of angels. But let him live with them long enough to learn them, and he would conclude they had been doomed to "the place prepared for the devil and his angels." Another class, with a large stock of envy, bring this passion into the religious market, and figure with it to bring down to their level, or under their feet, all whose character and graces have placed them at responsible posts, and elevated them in the confidence and affections of the church.

Another class, who naturally have long and sharp tongues, do not get them "tamed" by the grace of God, sometimes lose their ears, talk out all the "evil imaginations of their own hearts" among themselves, and offer them to their neighbors. For want of ears they cannot hear "the truth" and [illegible] of matters; they seem to hear evil "reports" through the organs of combativeness and destructiveness in the back of the head, and, like Ahab, are mad with those who show the truth, but are willingly led in the way of error, make much noise, keep up a tumult and war among the brethren, unite with the "sons of Belial" to do the work of defaming and destroying the innocent, hinder the work of God, bring reproach upon the cause of Christ, and lead spectators to say, "Christianity don't make people any better than we are." All such should remember this is *not* christianity, but *fallen humanity*.

The Remedy. All such should give up their "false hope," and repent of their sins, —"do their first work," if they ever were truly converted,—consecrate all to God. Let the cleansing efficacy of the blood of Christ, through the Spirit of the living God, "wash you," "crucify you with Christ to the world, with its affections and lusts."

Richmond, Me. I. C. Wellcome.

For the Crisis.

Scripture Readings.—No. 1.

Malachi 4: 2.—"But to you that fear my name shall the Sun of Righteousness arise, and healing *shall be* in his wings: and ye shall go forth, and bound as young calves let loose from bonds." *Brenton's Translation of the Septuagint.*

Did you ever see a young calf get loose and *run* in the spring-time?

Luke 10: 40–42.—"But Martha was harassing herself with much preparation for his entertainment; and came up to him, and said: Master, dost thou not care that my sister leaves me to prepare alone? Bid her, therefore, help me. But Jesus answered and said unto her: Martha! Martha! thou art troubling and perplexing thyself about many *dishes*, when only one is needful: now Mary hath chosen for herself that good portion *of the entertainment* which shall not be taken from her." *Wakefield's Version.*

I breakfasted on hasty-pudding to-day. Is n't that scriptural? Marthas, please take notice!

Romans 5: 10, 11. "For he who died, died by sin once; but he who liveth, liveth by God: so then conclude ye yourselves to be dead verily by sin; but alive by God, through Jesus Christ our Lord." *Macknight's Version.* Rev. 21: 16, 17. "And the city lieth four square; and its length is the same as its breadth, and he measured the city with the reed, twelve thousand furlongs: its length and its breadth are equal: and the height of its wall is one hundred and forty-four cubits. *Granville Penn's Supplemental Annotations to his Version.*

This correction is based upon a comparison of several varying old manuscripts. The twelve thousand furlongs seem to be the entire length of the walls, which would be 375 miles on a side. As the *foot* is a measure which was probably taken originally from the length of the human foot, so a *cubit* is the length of the arm from the elbow down. My arm from the elbow measures just twenty-one inches. This was about the average length of an ancient cubit, though the measures sometimes varied. The wall was 144 cubits high, (according to the measure of a man, that is of the angel) or about 250 feet in height.

Proverbs 26: 4, 5—"Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to thine own wisdom, lest he be wise in his own conceit."—*Syriac Version.* Prov. 26: 22.—"The words of a talebearer are as dainty morsels; they go down into the innermost parts of the belly." So Prov. 18: 8. *Prof. W. W. Turner's MSS. Revision.* Job 30: 23.—"I know that death will destroy me; for the earth is the house of all the dead." *The Ancient Coptic Version by H. Tattam.* H. L. Hastings.

Boston, Mass., May 1, 1862.

For the Crisis.

About that Book.

I mean the one that *ought* to be in existence, "The Coming Struggle between Spiritualism and the Powers of Darkness." That is a long title, to be sure, but it brings to mind many a prediction of things in the last days. The readers of the Crisis may remember seeing articles under this caption over the signature "L." They were not thoroughly read. Those who read most carefully speak most highly of the work. It may contain sentiments not generally believed, but the main subject can not be disputed.

Brethren, we know that Spirit-ism is an evil, spreading like wildfire North, East, South and West. Multitudes are seeking knowledge of the dead who "know not anything." God is being mocked and denied an existence. Jesus is blasphemed. The Bible is ridiculed, its holy doctrines laughed to scorn. This class can not be put down by *silence* nor contempt. They make great pretensions to reason; give them reason. We cannot pronounce them all ignoramuses, for many an educated person is in their ranks. We know they are deceived; shall we allow them to deceive others?

Sisters, ye who spend money for vanities, will ye not aid in putting down this awful error? O do not spend a *single cent* for useless ornaments, when the world and church is dying for want of light and truth. The Lord is soon coming. In that great day your silks and trimmings will look small compared with a cup of cold water given to one of Christ's "little ones." I beseech of you all, assist in scattering printed words of truth through the world. Send in dimes if you have not dollars. Be in earnest. We want new books published and old ones circulated. Be honest, ye stewards. M. Mathews.

☞ A lie always needs a truth for a handle to it. The worst lies are those whose handle is true and whose blade is false.

Correspondence.

From Sr. B. Mathewson.

Bro. Grant:— We had hoped that your peregrinations would have brought you hither ere this, but as Providence has seemed to direct otherwise, we thought you, as well as others, might be interested to hear how the cause of truth is progressing in Sandy Hill. Well, I cannot say our progress is a *rapid* one, but that God is giving us slow but *sure* progress is the veritable truth. Yesterday was a good day, one in which God was pleased to manifest himself to us as he does not to the world. It was our communion. I think you have been apprised that we hold our church covenant meeting the last Saturday in each month, and partake of the Lord's Supper the following day. Yesterday my husband baptized four who have recently embraced Christ; they, with one more, who has formerly been a Baptist, just in the vigor of manhood, received the right hand of fellowship. The previous month three were baptized, who, with a sister from the Baptist Church in Ft. Edward, received the right hand of fellowship. Thus you see we are having some additions to our numbers; and one good reason for believing they are such as will be saved, is their understanding that there is something for Jesus Christ's soldiers to *do* as well as *say*. The most of the interest manifested among the unconverted is in Durkee town, Bro. Pike's neighborhood. The distance is such as to render it quite impracticable for them to attend our prayer meetings as often as young converts or those more advanced should do in order to grow in grace and heed the divine injunction which shows us the necessity of exhorting one another *much* when we see the day of God approaching. Heb. 10: 25. Consequently they have established prayer meetings in that neighborhood, at which I heartily rejoice, because I know the prayer meeting to be one of God's most important instruments to facilitate a growth in grace; as one eminent revivalist remarked, "Prayer meetings are the *thermometer* of the church. Show me the way *they* are attended, and I will show you how the church stand." This is even so, and when one has lost his or her interest for the prayer meeting, they have left their first love, and should remember that unless they repent "quickly," they with the church at Ephesus are in inevitable danger.

You, dear Bro., are aware of the rigid obstinacy manifested here to that portion of truth which declares that "God only hath immortality." I am happy to inform you that prejudice seems giving way on this point, and that our hearts are cheered by seeing one after another act the part of the noble Bereans in examining the Scriptures to see whether these things are so. If all would act thus, I think there would be but little difference of opinion in these matters. But there are many who persistently refuse to receive any more light on the Scriptures than their fathers had. For one, I respect the fathers, so far as they kept upon the track God has laid for them; but when I can see plainly where they switched off this track, I prefer to go no further with them. I never felt more determined to take the Bible as the man of my counsel than at the present. I often ask myself, What could the children of God do in these days of peril were it not for this chart and compass? But I will soon close, after assuring you of our continued interest in the Crisis, though from our recent silence perhaps we have given you reason to think otherwise. As we look at the receipts from week to week, we feel to praise the Lord for thus amply sustaining a paper promotive of so much good.

I have felt quite an interest in Sr. Henry's "Hospital Rambles," and in her efforts to spread the light and truth of the gospel. Though incompetent to perform such labor myself, I delight to "help those women which labor in the gospel," if it be only by an assurance of my sympathy and prayers. I wish Sr. H.'s desires could be granted relative to some efficient minister going into that region. It seems Bro. Smith's labors are much blessed, but they two are the only ones to spread this glorious truth (as she remarked in a private correspondence) in all that region—a tract of country larger than the entire State of Mass.! I am sure that what is done must be done quickly. Then let us be active, my brethren and sisters, and so demean ourselves that it may be said of us as of the woman in the gospel, "She hath done what she could." Any little errand we can do for the Lord, however menial it may appear to the carnal heart, let us do with our might, and thus glorify our Father which is in heaven.

Sandy Hill, N. Y.

From G. L. Raymond.

Bro. Grant:—The Lord has been doing a good work in this vicinity within the last few weeks. Reformation is going on in the parish of Richmond; a number of backsliders have been reclaimed, and some twenty or thirty who had not been professors but were traveling the broad road to destruction are now rejoicing in hope of the glory of God, and are expecting soon to see him. The work has been effected through the instrumentality of Bro. Samuel Bragg and wife. Bro. Moses Corliss is now laboring with them. Upwards of twenty have been baptized, and a number more are expected soon to follow. Some who have been professors for years and thought that their infant baptism was all that was necessary, upon having it set forth in the gospel manner as a likeness of the death, burial, and resurrection of Christ, and thus seeing it in its true light, have become convinced, and went forward rejoicing that light had shone upon them, and were much blest in so doing. There being no house for meeting in the place that they could get, and having to hold their meetings in private houses, they have gone to work and put up a house, and have it now enclosed, with about material enough to finish it. It is the first Advent meeting house built in the province of New Brunswick.

Truly we have great reason to honor and glorify our heavenly Father for his loving kindness and long and tender compassion toward us who have been so unworthy of the least favor. I bless and thank his dear name that he through so much mercy hath visited us by his Spirit in this place once more. It seems like a shower of the latter rain which is calculated to ripen off the harvest when his dear people will all be gathered. I hope to be gathered with them. Have had sweet communion with some of them in days past; should like to see them now, but hope to when they all meet. The first house of Israel would not be gathered, or Christ would have done it. The second house of Israel, the nominal church, will not accept of a personal coming Savior as a King; therefore they will not be gathered; but Abraham's seed, the heirs according to promise, will. Thank God. They will have this Man to reign over them, and are praying for him to come.

Woodstock, N. B.

From Sr. A. E. Clark.

Bro. Grant:—For a long time I have felt that it would be a precious privilege to write you, and tell you how the Lord has blest my soul within the past year, and of the new Bible I have found; how I have learned that man is mortal and not immortal, the unconscious state of the dead, the final destruction of the wicked, and many more glorious truths. How beautifully the Scriptures harmonize now! It seems as though I had been brought out of darkness into a most glorious and heavenly light. Very highly do we prize the precious pages of the Crisis. Its weekly visit is hailed with joy, and as we read its many heart-cheering letters, we almost forget our loneliness. It seems as though we were conversing with dear brethren and sisters of "like precious faith." . . .

I trust I became a follower of Christ at the age of fifteen (thirteen years since). My husband and myself are members of the F. W. Baptist church in this place; yet in our hearts we feel that it would be a great privilege to be numbered among those who are looking for the immediate return of our Deliverer. I can but wonder, when I look around, to see the thoughtlessness apparent among the people, and especially among professors of religion. How unconscious they seem of the time in which we live! I often feel sad when I see how professed christians dislike to hear anything in regard to Christ's soon coming. If they love him, why do they not love his appearing? If they read the Bible, why can they not see that the last page of prophecy is being rapidly fulfilled? If we are humble followers of Christ, how can we but rejoice when we see the evening shadows fast passing away, and the day of bright glory appearing in view? Have we not reason to rejoice when we know that our redemption draweth nigh? Soon, if we are faithful, we shall receive our crown of never-fading glory.

My dear Bro., is not ours a blessed hope? How thankful I feel for the light I have received. I trust that I shall no more walk in darkness. Pray for me, that I may be faithful to the end, and ever willing to do little errands for my blessed Master.

Piermont, N. H., Apr. 20, '62.

From Sr. M. K. Lambert.

Bro. Grant:—Don't stop our paper. We cannot do without it. It is food and drink to our hungry souls. The precious epistles, the warm exhortations, the truthful sermons, and sweet poetry, gladden our hearts from week to week, and make us rejoice in view of the time when God's dear children will meet in the land of the pure and holy; when death, the destroyer of our race, will himself be destroyed; when our little son Hobert, aged six years, whom we laid in the grave yesterday, will come forth to life immortal, and forever bloom in the paradise of God.

May the Lord bless and prosper those who are engaged in publishing the Crisis, and may it continue to feed the waiting household with meat in due season, till the Master appear, is the prayer of your unworthy sister.

Mapleton, Kansas, Apr. 21, '62.

From Bro. I. K. Lombard.

Bro. Grant:—I visited our dear Bro. Grow last Wednesday (Apr. 23d), and found him very weak and still failing. He has been sick several weeks,—about six I think,—and his physician thinks, considering his age (upwards of eighty), he will hardly be able to resist the disease. He can endure but about five minutes' conversation at a time, but retains his mental faculties otherwise unimpaired.

My interview was necessarily short, but it reminded me of the riches of God's grace, while I beheld love beaming in his countenance, and sparkling in his eyes, and praise and thanksgiving continually flowing from his lips. He gives no evidence of a conflict within, but a calm, serene, heavenly expression rests upon his features, as a sure evidence of the support of that grace which has sustained him for many years. As an indication of the state of his mind, I will mention that he gave to me to carry to Bro. and Sr. Willard the text, "God is love."

Hammonton, N. J., Apr. 25, '62.

For the Crisis.

Acrostic.

[Respectfully inscribed to my affectionate mother.]

Does memory weave sad hours of passing gloom,
Earnest with love long buried? and does the tomb
Afford no blissful proof of sweet repose and life,
Reserved for breaking hearts beyond this world of strife?
Each fleshly pang, though borne through time's
Swift course *alone*, may be the chast'ning rod
That ripely fits thee for the paradise of God.

Many the days long fled since that bright hey-day morn
On which your precious bark, trusting to manly, willing hands
To check its course, was launched afloat upon the world's wide sea;
How soon 't was wrecked! Thou lonely, mourning voyager! Still she
Entreats her way. 'T is well. The angel's clarion blast shall
Rend the wave where tropic blossoms bloom above his grave.

C. G. Carrr.

Blackstone, March, 1862.

For the Crisis.

Pray for Us.

"Brethren, pray for us." So said an apostle. And if ever we needed your prayers it is in this time of peril; to cheer our hearts, to stay up our hands, to draw the truth out of us, to kill our hobbies, to send us home, if not sent of God, to cheer our companions in their lonely moments at home; they need your prayers, that they may be sustained under the cares, toils and perplexities of a life almost bereft of companion or earthly friend. Pray that our children may be converted, and share with the redeemed in the new earth. Pray not for our sakes only, but for your own sakes, that our coming unto you may be blessed of God. It will be blessed in proportion as you pray.

Pray that you may be strengthened in the faith, rooted and grounded, built up, encouraged, and proof against this evil time. Pray that the poor wanderer may come back to his Father's house; that the hypocrite may be detected and sinners converted. Pray. Do not be satisfied with a form, or with saying your prayers, but pray; and for our beloved country in prospect. Thy kingdom come!

J. K. Bellows.

For the Crisis.

"Lovers of Pleasures more than Lovers of God."

Dear Bro. Grant:—The following extracts I clip from the Christian *Era*. They plainly show that we have arrived at the point of time spoken of by Timothy, when men would be "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." They show plainly that the Lord's money is squandered away for articles worse than useless; such as costly furniture, paintings, &c., to adorn their houses, while the poor of the Lord's children are forgotten. How is it with us, brethren and sisters, are we not guilty more or less in this respect, paying the Lord's money away for useless articles, to adorn our mortal bodies?

There are some of our brethren who would gladly give the most of their time to preaching the gospel of the kingdom, and labor from house to house, but for the lack of the things of this life to make their families comfortable. These things ought not so to be. God help us to deny ourselves, that we may have something to give to those that are striving to save sinners from the wrath to come. Some complain of a lack of faith. Let such go to work for the Lord, deny themselves, make a sacrifice for God, and they will soon find their faith greatly increased. A word to the wise is sufficient. The Lord is at hand; the day of mercy will soon be over forever. Work while it lasts. Soon the crown of life will be given to all the faithful.

Jeremiah Carr.

South Albion, Me., Feb. 18, 1862.

The following is the extract:—

"Our churches at present are languishing. Their spiritual life ebbs, with little prospect of a turn in the tide. Devotional meetings do not attract the members by the marked presence of the Holy Spirit, and few unconverted persons are drawn within their influence. Little power accompanies the services of the Sabbath. Few houses of worship are filled. Few converts are gathered, and fewer of this small number have an apostolic zeal and earnestness.

This is a sad picture to draw but no doubt it is truthful. But then the contrast of condition and opportunity, advantages and results, makes this state of things exceedingly deplorable. We have the best of teachers, the best scholars, the best schools, the best pastors, the best church choirs, the finest church edifices, and organs, and every other advantage to attract the people to the preaching of the gospel and the services of the sanctuary, yet these forms of godliness have not the power accompanying them to draw sinners to Christ. The presence of the Holy Spirit is not there. The churches are languishing.

Calling recently on a christian brother, a foreigner [illegible] circumstances, we asked him, Where do you attend church? He promptly replied, 'Nowhere, regularly. I did go to —— for a time, and put myself in the way of getting acquainted there, but it was no home for me. And I have no desire to go there again. The last time I went there I took with me a friend who was concerned for his soul's salvation. With some effort I obtained for him an introduction to the pastor. He was rather indifferently turned over by the pastor to one of the deacons. Both pastor and deacon were told that this young man was serious. Neither of them manifested much interest for him and I left the house to go there no more.

A few years ago, a dear friend of ours, who had been brought up in the Unitarian faith, after spending a short time in our family, became anxious about her soul. We took her to one of our favorite churches, and there she had her mind fastened under deep conviction. She wanted to see the pastor for conversation. We took her to his residence. Taking her seat in the pastor's parlor to await his appearance, the attractions of the room aroused her attention, and she cast her eyes over the elegantly carpeted floor, the walls of the room decorated with costly paintings, tables, chairs, ottomans, sofas, the gorgeous window curtains, the massive mirrors, all which appeared to her to be in regal style; she at once became absorbed in a train of thought very different from that in which she came. On the arrival of the pastor, the introduction, the remarks during the interview, were well suited to the place and consistently brief. The next Sabbath we invited her to accompany us to hear the same pastor, but she declined. Her seriousness upon religious matters had left her. Last summer we stood by her grave in the beautiful cemetery in the town of L——, in Worcester county. After a long sickness she passed away without giving any evidence of a change of heart."

What's in a Name?

Some correspondents write and lash, cut and sear every thing and everybody but their own dear selves, and then skulk behind a fictitious name, or wrong initials, or something else. One says, after lashing away at somebody, "Don't insert my name, as I should be ashamed of it." Some others, after thrashing some one considerably, crouch behind the fictitious name of "Dixie." Another, forsooth, will take a more pleasing name; but we will not specify further.

Now, brethren, this is not right. Do you suppose that we wish to *father* that which you are *ashamed to own?* Do you expect us to insert such articles as would do your *private* character an injury, and thereby expose our *public* character? If you do, you are mistaken. We shall do no such thing, if we know it. Let all write in the spirit of *meekness and love*, and then they will be more likely to be a blessing to the cause than by *harshness* and the like. Much more good will be accomplished with a kind treatment than by fretting and scolding. Let us strive to be "wise as serpents and harmless as doves."—*Millennial Harbinger.*

Conformity to the world.—As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow our children. I am horrorstruck to count up the profligate children of pious persons and even ministers. By dress, books, and amusements, an atmosphere is formed which is not that of christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the *par* of the religious world around us. Surely the way in which we commonly go on is not that way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us.—*Alexander's Letters.*

Hygiene.

"This is for your Health."—*Paul.*

Bedrooms in Spring.

If two persons are to occupy a bedroom at night, let them step upon weighing scales as they retire, and then again in the morning, and they will find their actual weight is at least a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be more than one pound. That is, during the night there is a loss of a pound of matter, which has gone off from their bodies, partly from their lungs, and partly through the pores of the skin. The escaped material is carbonic acid and decayed animal matter, or poisonous exhalations. This is diffused through the air, in part absorbed by the bed-clothes. If a single ounce of wool or cotton be burned in the room, it will so completely saturate the air with smoke that one can hardly breathe, though there can only be an ounce of foreign matter in the air. If an ounce of cotton be burned in every half-hour during the night, the air will be kept continually saturated with smoke, unless there can be an open door or window for it to escape.

Now the sixteen ounces of smoke thus formed is far less poisonous than the sixteen ounces of exhalation from the lungs and bodies of the two persons who have lost a pound in weight during the night hours of sleeping, for while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bedrooms well ventilated, and of thoroughly airing the sheets, coverlids and mattresses, in the morning, before packing them up in the form of a neatly made bed?—*Agriculturist.*

The Temperature of Rooms.

The *Siecle* says: "Generally speaking, during winter, apartments are too much heated. The temperature in them ought not to exceed fifteen degrees Centigrade—fifty-nine degrees Fahrenheit—and even in periods of great cold scientific men declare that twelve or thirteen degrees had better not be exceeded. In the wards of hospitals, and in the chambers of the sick, care is taken not to have greater heat than fifteen degrees. Clerks in office, and other persons of sedentary occupations, when the rooms in which they sit are too much heated, are liable to cerebral congestion and to pulmonary complaints. In bedrooms, and particularly those of children, the temperature ought to be maintained rather low; it is even prudent only rarely to make fires in them, especially during the night. In addition to keeping up only a moderate temperature, the windows of all rooms, whatever the weather, ought to be opened for a time every day, so as to renew the air."

Measles.

I have seen a great many cases of measles treated hygienically. I never have known the treatment to fail in a single instance. I give the readers of this Journal the benefits of my observation in the following formula:

1. When the person first complains, stop his eating.
2. Procure, by tepid enemas, an evacuation of the bowels.
3. When the febrile stage appears, give wet-sheet pack thirty to forty minutes, and dripping sheet after it at a temperature of ninety degrees.
4. Give plenty of water to drink, but not too cold.
5. Keep the patient's mind quiet. Keep strangers and company away.
6. Do not let him take cold.
7. Keep the room in which he is well ventilated.
8. Keep his person and bed clothing clean.
9. Stand back and give nature an opportunity to do the doctoring, and you will not need to give calomel, nor make your children paralytic.—*Water Cure Journal.*

To Cure Diphtheria.—A gentleman who has administered the following remedy for diphtheria, informs us that it always proved effectual in affording a speedy relief:—

"Take a common tobacco pipe, place a live coal in the bowl, and drop a little tar upon the coal, and let the patient draw the smoke into the mouth and discharge it through the nostrils. The remedy is simple, and should be tried whenever occasion may require. Many valuable lives may be saved by proper treatment as above."

A new cure for Neuralgia.—Dr. Little, of Edinburg, Scotland, in his treatment of neuralgia, is accustomed to use lint saturated with chloroform, which he places on the part affected, and over which he places a watch crystal, holding it down for ten minutes, so that the periphery may press against the surface in such a manner as to prevent the circulation of air. It is said that this produces a sensation of intense heat, and with rare exceptions results in completely removing the pain.

☞ The shoots of potatoes exposed to light contain solanum—a powerful poison. The tubers of potatoes which are covered with earth from the light, never contain this poison, but if exposed when growing, they become green on the skin, which is a sign that this poison has been developed in them. On no account should green potatoes be given to persons or animals.

Dyspepsia and Drunkenness.—In the *Journal of Health* we find the following: "A drunkard is never so great a fool as to kill himself; the dyspeptic is. More persons are destroyed by eating too much than by drinking too much. Gluttony kills more than drunkenness in civilized society. The dyspeptic kills himself; the drunkard kills others."

A sure Remedy for a Felon.—Take a pint of common soft soap, and stir in it airslacked lime till it is of the consistency of Glazier's putty. Make a leather thimble, fill it with this composition, and insert the finger therein, and change the composition once in twenty minutes, and a cure is certain.

For Chapped Hands.—Mix a quarter of a pound of unsalted lard, which has been washed in soft water, and then in rosewater, with the yolk of two new-laid eggs and a large spoonful of honey. Add so much oat-meal or almond paste as will work into a paste.

☞ A lady named Temple, who is well known in the fashionable regions of Belgravia, is stated to have discovered a remedy for stuttering. It is simply the act of reading in a whisper, and gradually augmenting the whisper to a louder tone.

☞ The corn "silk," made into strong tea, is said to have wonderful effect in curing diseases of the kidneys. It is a great remedy in Germany.

The World's Crisis

AND

Second Advent Messenger.

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When the names of new subscribers are sent, please say they are new, and it will save us much labor.

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Miles Grant, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 347. BOSTON, WEDNESDAY, MAY 21, 1862. VOL. XV. NO. 10.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Riches.

Rich is he whose treasure lieth
In the treasure-house above!
Happy he who overcometh
Evil by the works of love!

If but treasure there is garnished,
Whatsoever may befal,
We may rest with strong assurance
God at length will give us all.

He is rich in grace and glory,
And in all that's great and good;
All He gives will not impoverish,
Though it be a perfect flood!

For his sources are eternal,
Whence he draws for each and all,
And his goodness always blendeth
With the needy's humble call.

Always bearing, always granting
All requests which tend to good,
Nor withholding his compassion,
Pledging us his sacred word.

So. Wilbraham. D. D. CHAFFEE.

For the Crisis.

Truth.

The heading of this article is a very small word; but the intrinsic worth and influence of that which it expresses, is far beyond all human calculation. We are advised in the Book of books to "buy the truth and sell it not." Such advice, when followed, must be productive of good results; for when we become the possessors of that which is really true, no matter at what cost, it is a bargain that we need never regret. The least particle of truth is worth more than error piled mountains high. Truth is of God, the fountain of all goodness; error is of the Devil, and opposed to all that is godly. Truth is immortal, and must endure as long as its author lives; error must die, and be blotted out of the fair universe of God. Truth is a blessing to all that embrace it; error is a curse to all that come under its influence, and destructive of the best interests of humanity. Truth, in whatever light we view it, is exceedingly glorious, and worthy of all acceptation; error, when contrasted with truth, appears inexpressibly loathsome and contemptible, and unworthy to be cherished by intelligent beings.

Thrones and titles must crumble into dust, and all the kingdoms of this world must fall before the hand of time. Worldly wisdom will waste away, and its most noted philosophers must die and be forgotten; still truth will ever remain unspotted and secure. The heavens and earth must pass away, when the wrath of Jehovah shall at last deluge all earthly grandeur in a flood of fire, that shall destroy all perishable things. Then error shall find its grave, from which no angelic trump can ever awaken it; but truth shall wing its way above the fiery ordeal unharmed, and reign supreme amid the glorified hosts of those whom God shall bless with life and glory evermore. The truth never can be permanently overthrown, because it is held up by that Omnipotent being who created the world and sustains the universe by his unlimited power. Efforts have been made to put down truth, by overthrowing those individuals who were identified with it. If we commence back to righteous Abel, and read the entire history of prophets, and other saints of the Most High that were slain by sin's polluted hands, even down to Him who said, "I am the truth"; and then continue through the history of the martyrs who died for their faith in Jesus, and even to the present time those whose names are cast out as evil for the truth's sake,—we find throughout the entire history that mighty efforts have been made to prop up error, and substitute the false for that which is true; but all such efforts have been and must be fruitless.

"Truth crushed to earth must rise again;
The eternal years of God are hers;
While error wounded writhes in pain,
And dies amid her worshipers."

In buying truth, we may have to part with all that we have previously considered desirable. We shall be in a small minority in this present state; the applause of men will be withheld from us; we may have to bid adieu to our former associates; the finger of scorn may be pointed at us by an ungodly world, and a formal, time-serving church; we may be turned out of the synagogue, as others have been before us; and it may affect our pockets somewhat, as riches are frequently accumulated by false statements: still, what we lose sinks into utter insignificance in comparison to what we gain. It is like giving up sand for pearls, and rags for diamonds. We give up the fading things of earth, that we may possess eternal and glorious realities. We let go the fellowship of wicked men, and become allied to God, angels, and the holy and faithful of all ages. It is certainly a very profitable exchange. Iniquity may seem to prosper for a time, but in the end truth will triumph over pride, hypocrisy, deceit, sarcasm, guile, and every evil influence; and those that continually abide in the truth shall be abundantly satisfied when they are called to possess an inheritance incorruptible, undefiled, and that fadeth not away.

The great question with us who prefer to walk in the footsteps of Him who was "the way, the truth, and the life," should not be, What is the most popular doctrine? or, What saith the creed? or, What can be the easiest lived out? but simply, What is the truth? And after ascertaining the true position, we should walk therein, if we have to go alone. The Lord help us, one and all, to "buy the truth and sell it not."

Boston, May 3d, '62. M. H. P.

For the Crisis.

The Seventh Seal.

The opening of the seals was to show the "*things* which must be hereafter" (Rev. 4:1); not the symbol merely, but *the "things" themselves*. Therefore, in the Revelation, as in all other prophecies, the "things" symbolized are always *literal*. The symbolical beasts, or creatures, represented by the lion, calf, face of a man, and the eagle, symbolize the church as expressed in 5:9, where they are represented as singing "a new song, saying, . . . Thou (the Lamb) has redeemed *us* to God by thy blood out of every kindred, and tongue, and people, and nation." This point is then *settled*, a literal people redeemed by literal blood, and symbolised by four living creatures.

The first seal is opened, and the "white horse" appears. Says Barnes:—"In general, then, the horse would properly symbolise war. . . . The particular character or complexion of the event—as peaceful or warlike—is denoted by the color." Thus the bow, the crown, and the going forth conquering and to conquer, are literal events; the introduction, or commencement of "things" which must be hereafter. Mr. Barnes, in his "Notes," assigns this period from the year 96 to 180, or from Nerva to the accession of Commodus. "A. D. 98, Trajan, a great general, and popular emperor; under him the empire attains its greatest extent,"—"conquering and to conquer."

The second seal is opened, and the red horse appears,—the character of the government is changed—peace is taken from the earth. Again says Mr. Barnes, "As the white horse denoted prosperity, triumph and happiness, so this (the red horse) would denote carnage, discord, bloodshed." And what period could better denote such a state than from the accession of Commodus to the days of Domitian. Peace was literally taken from the earth. See Gibbon's Dec. and Fall, vol. i, pp. 110–197.

The third seal is opened, and the black horse appears. "Famine, pestilence, oppression . . . might be denoted by the color of the horse."—*Barnes*. "*A measure of wheat for a penny*"—thereby raising the price of grain eight times higher than usual,—showed the literal fulfillment of this prophecy from the third to the fifth century, at times, throughout the Roman empire. I have the facts to show that the *things* here spoken of did occur at that time, as never before, and that bread stuffs were *literally* weighed out for the people, the scarcity was so great.

The fourth seal is opened, and the pale horse appears, and a literal killing with sword, with hunger, with death, and with the beasts of the field was accomplished by Papal Rome.

The fifth seal is opened, and a literal cry goes up from the fires of Smithfield and other altars,—"How long, O Lord!"

The sixth seal is opened, and the literal signs in the heavens appear, and "*this* generation" that has seen them will not "pass away," blessed be God, till the angels come to gather the "golden sheaves" into the garner of the Lord. This brings us down to "the great day of his wrath."

The seventh seal is opened. The sealing in the seventh chapter is an event that occurs "after the opening of the sixth seal, and before the opening of the seventh."—*Barnes*. It is a simple explanation to show the safety of the church in the impending dangers, and events which will occur under the seventh seal or in "the great day of his wrath." *There was silence in heaven.* The calm before the tempest. "In view of these apprehended terrors, the inhabitants of heaven are represented as standing in awful silence, as if anticipating and apprehending what was to occur."—*Barnes*.

The seven angels with their trumpets appear, and another angel having a golden censer; incense is offered *with the prayers of all saints*. Here the united cry (day and night) comes up before the throne. The censer is filled with fire *and cast into the earth*. This is an indication that prayer no longer avails; or as if prayer were now in vain."—*Barnes*. He that is holy will be holy still, and he that is filthy will be filthy still. "The successive opening of seals disclosing most important events—increasing in interest as each new one was opened; the course of events which seemed to be leading to the consummation of all things, arrested after the opening of the sixth seal; and now the last in the series to be opened disclosing what the affairs of the world would be at the consummation of all things."—*Barnes*.

The events, or "things," under the seventh seal, belong to that time, as much as the signs belong to the sixth seal; and we may not place them elsewhere without violating every principle of prophetic interpretation. The first angel sounded, and there followed hail and fire mingled with blood, and they (the hail, fire, etc.,) were cast upon the earth, and the effect will be that literal trees and grass are burnt up.

The second angel sounds, the third part of the sea becomes blood, and the third part of the *creatures* in the sea, that had life, *died*; and the third part of the *ships* were destroyed. As truly literal as the plagues of Egypt, and all to be accomplished in the great day of his wrath. No wonder the exclamation, "Who shall be able to stand?" The sounding of the trumpets, and the pouring out of the vials, will occupy three and a half years, they having reference to the same time and "things." Thus—

TRUMPETS.

The first trumpet sounds, and hail, fire and blood follow.
2d trump—Sea become blood
3d " Waters bitter
4th " Sun smitten.
5th " Torment five months
6th " Angels loosed in the Euphrates.
7th " The kingdom of God comes.

VIALS.

The first vial is poured, and grievous sores ensue.
2d Vial.—Sea as the blood of a dead man.
3d " Waters become blood
4th " Sun scorches with heat
5th " Gnawed their tongues for pain.
6th " Euphrates dried up
7th " It is done.

Now as the sealing is after the opening of the sixth, and before the opening of the seventh seal, it follows that the trumpets are yet future; for at the sounding of the fifth trumpet, the sealed ones only are exempt from "hurt." The time of the sounding of the fifth and sixth trumpets, being literal, will make up their share of the three and a half years, during which the wrath of God will be made manifest upon the inhabitants of earth, till the slain of the Lord shall be from one end of the earth to the other, neither lamented, gathered, or buried; in view of which, I sing,

"Let me go! ere the hopes of the wicked shall fall,
Ere cheeks that have bloomed shall wax deathly
and pale;
Yes, hide me, dear Savior, from earth's final groan,
Let me go with the dear ones—oh! let me go home!"

Yours "for the war," H. PRATT.
Wales, Mass.

For the Crisis.

Suffer Patiently.

Are we willing to suffer in obscurity, become little and unknown, if so we may most honor Christ? This is a question I have meditated upon a good deal recently. I am sure I never knew how much meaning was contained in those two simple words—suffer patiently! To me they have an uncommon sweetness; for they were spoken in a kind, Christ-like way by one of God's children at a time when all was dark and dreary; and it seemed for the time I had forgotten where to look for light. I was looking at my own unworthiness, and my trials seemed like mountains before me. I had been in very trying circumstances for a long time previous to this; and when I could *almost* look through the dark clouds and discern the silvery lining, another one appeared, heavier, darker, and more threatening, and I was groping about in the darkness and gloom, not knowing where to look for my Lord. Surely it seemed the Lord had hid himself from me, and I was indeed left alone. In the midst of all these mental difficulties I was prostrated upon a bed of sickness, at a time when it seemed to be impossible for me to be passive and say, "Thy will, O Lord, not mine." But Father was near watching over me, and sent one that had traveled through the same dark valley to encourage and cheer my despondent heart. I remarked, "I want to labor for God." "Yes," he replied, "you must work or you will die out." I looked up in utter astonishment. "What can I do?" He answered in a very gentle way, "Suffer patiently; that will be a more purifying work for you than any other at present." The idea had never before occurred to me that I could thus honor God.

There may be others that are tossed about upon the rough ocean, and perhaps they, too, often feel that every wave will upset their frail bark and they sink in despair. Look up! fellow pilgrim. Let us delight to "suffer patiently" a little while longer, that we may come out of the furnace purified like pure gold, fitted and prepared to reign with Jesus in the kingdom of eternal rest,—a rest from all these innumerable trials and cares which seem now almost to overwhelm us. If we are only faithful a little longer, we shall soon know what it is to be free. O may God give us needed grace for every necessary trial, and withhold nothing that is essential to our purification and redemption. CARRIE.

For the Crisis.

Lines.

ON THE DEATH OF SR. PERKINS, MARCH 3D, '62.

She'll soon come back, ye mourning ones,
Though ye have lain her low,
And now above her dreamless bed
Cold, wintry winds may blow.

She'll soon come back,—she only sleeps
Beneath a guarded sod;
For angels watch the slumbering saint
Whose life is hid in God.

She'll soon come back. Ah! dry those tears,
Behold the morning nigh;
Jesus shall come,—the dead shall live,—
The living never die.

She'll soon come back. O! power divine!
Thou God so good, so wise,
Help us, poor erring souls, to gain
The life that never dies. MARIA

West Danville, C. E., March 29, '62.

For the Crisis.

Letter from an Episcopal Minister.

The following letter from a minister of the Church of England in this country, will illustrate the spread of truth among various classes and in various directions:—

"21st April, 1862.

MY DEAR BRO. HASTINGS:—I received your very kind letter, as well as the packages of books, for which I am very much obliged to you. Your epistle to me was full of sympathy and christian kindness, both of which you will readily believe I greatly need under my present trying circumstances. I think I told you in my last letter that my salary had been withdrawn from me, because I had been compelled scripturally and conscientiously to believe and preach that 'the wages of sin is death'—not eternal life in torments. This change in my theological views has not been hastily brought about. The subject has occupied my mind more or less for some years past. The first book that drew my attention to the question of what the end of them shall be who obey not the gospel, was Locke's 'Reasonableness of Christianity,' a book well worthy of a careful perusal. Since then I have read a good deal on the subject; amongst other works, 'Whateley's Future State,' Geo. Storrs' Six Sermons,—but most of all I have read and studied carefully and prayerfully the inspired oracles of truth. The result has been that I have been compelled to embrace the doctrine that when 'sin is perfected it bringeth forth death'—not eternal life in misery—death moral, and death physical, and death eternal. It was no easy matter for me to be thus compelled to embrace this view. The opposite had been instilled into my mind *as the truth of God* from earliest childhood; and in manhood as a minister of the Church of England I had taught it *as such*. I found it no easy matter, I can assure you, my dear brother, to give up a belief in the torment theory, when I found that it was equivalent to giving up the maintenance of a wife and family, and in a measure also the friendship of many with whom I took sweet counsel and walked to the house of God as dear friends. Thank God, my love of the truth as it is in Jesus, has enabled me to make the sacrifice of all, and take my stand on the promises of our heavenly Father. In his good time and pleasure he will provide and make all things work together for good.

I have recently read the controversy between Hudson and Cobb, and Adams and Cobb. The result of which has been to confirm me in the faith which I have adopted. To me it is evident that Universalism has, strictly speaking, neither *Scriptural salvation* nor *curse*. It cannot be said that Mr. Cobb's productions are 'multum in parvo.' I must confess that I have seldom met with more long winded special pleading to so little purpose. Let his first chapter in answer to Hudson's be witness to the truth of this assertion. There are doubtless many passages of Scripture quoted by destructionists in support of the doctrine of physical death that prove no such thing. We cannot be too careful not to quote Scripture at random—not to quote it in fact in support of any doctrine without knowing all its surroundings—the complete drift of the passage in which it is found. The expression 'death' is no doubt very frequently to be found in Scripture as expressive of moral and spiritual alienation from God, or a state of sin; but why, then, did such an expression as 'death' come to be used of such a thing? Is there any real analogy between alienation from God and physical death? I can see none. To me the answer to this question is simple. The law of *association* and the doctrine of *prolepsis* explain the matter. A state of sin unrepented of, unchanged, leads infallibly to death. The apostle speaks of the 'eternal judgment' not because the judgment shall continue forever, but because the effect of the sentence is eternal death. Our courts are called courts of justice because justice is done therein. The condemned criminal is said to be dead because that event is certain. His sentence infallibly leads to it. On this ground alone, it appears to me, can alienation from God or a state of sin be called 'death.' I should like to hear another explanation if any can be given.

I was very much struck with Mr. Cobb's treatment of the 27th verse of the 9th of Hebrews. It appeared to me that few men would have risked their honesty and scholarship in giving such an interpretation as he has given, but such as had some doctrine to support at all hazards. It is difficult to believe that the apostle would have the Hebrews understand by his expression, '*tois anthropois*'—the Jewish Priesthood!! And then with regard to the force of the article which he notices—it is well known by every classical scholar that the article in such a case is GENERIC, and equivalent to 'all men.' So that the verse might be translated—'as it is appointed unto *all* men once to die.' His treatment of this verse is a fair sample of what I must denominate miserable special pleading. But I am writing a longer letter than I had intended; let me therefore draw it to a conclusion. I must bide my time and trust in God. I am no prophet, but I will venture for once to predict that many years will not roll away before the doctrine of 'no immortal life apart from Jesus Christ' will be believed and preached by hundreds within the bosom of the Church of England, from whence on account of which I have been expelled. May God keep me steadfast in the truth, whatever may betide me. My wife joins me in kindest regards to you and yours. Believe me to be, my dear Bro. Hastings, most faithfully yours in the Lord. L."

Our prayer is that God may bless our brother abundantly. It is no new thing for a man who has been blind all his days to be cast out of the synagogue just as soon as Jesus gives him sight; but then, one comfort is, the man has eyesight to walk by, and another is that Jesus goes about picking such outcasts up, and taking care of them. We trust that our brother will find increasing light at every step, and be enabled to give it to others as he has opportunity.

Seeing, brother, that you have lost your salary for the truth's sake, I think the Lord will take care of you. *Men* have ordained that they that preach tradition shall live *of tradition*. God has ordained that they who preach the *gospel* shall *live* of the GOSPEL. May God help you to preach the pure gospel, and if you cannot be a *Churchman*, you may be what is better, a CHRISTIAN. As such I commend you to the fatherly care of a promise-keeping God, and remain your brother in Christ,

Boston, May 1, '62. H. L. HASTINGS.

For the Crisis.

Hear Ye!

"Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness."—JER. 13: 15, 16.

Here Jeremiah stands up as a man inspired of God, and exhorts the wicked Jews to repent, for the Lord hath spoken. God never destroys mankind without first giving them an opportunity of repentance; and then if they do not repent, he withdraws his Holy Spirit from them, and causes darkness to come upon them, and their feet stumble upon the dark mountain of sin; and while they look for light, God turns it into the shadow of death, and makes it gross darkness. "Hear ye, and give ear; be not proud." It appears, then, that no one can be proud and yet be a follower of Christ. In Mal. we read, "For the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Give glory then to the Lord your God, and repent before he cause darkness to encompass you, and before your feet stumble on the dark mountains, and you are lost in the shadow of death. A great portion of the people in this world are too proud to hearken unto God, lest they be humbled, and lose a few of their moth-eaten garments, or their hoarded silver and gold. Therefore God, knowing their hearts, commands them not to be proud, but hearken unto him, repent of their sins, and give glory to him, lest he cause darkness to come upon them. While they are looking for light from another source, God turns it into the shadow of death, and makes it gross darkness. They have lost all hopes of a future life. They have hearkened to the God of Baal, and lived luxuriously upon the things of this present life, and rolled sin as a sweet morsel under their tongue; while the awful warnings of the Almighty have rushed through their ears from day to day, and they have passed them by as but the whisper of winds. But the day of judgment dawns. Their deep despairing wails are hushed to all eternity. They have sunken into the dark and sullen stream of death's eternal night. O! may we who have hearkened unto God, and given ear to his glorious truth, ever sound to a sin-cursed world the salvation of God.

Southington, Ct. S. H.

☞ Do well, but don't boast of it, for that will lessen the commendation you might otherwise have deserved.

The Coming Kingdom.

MR. EDITOR:—I was exceedingly interested in the article on the "coming Kingdom," in the *Witness* of the 21st of February. No subject can be more deeply interesting than this to the true christian, and while we may differ as to the personal reign of Christ on earth, and deem it unwise to fix dates, yet it is not only our duty to watch the signs of the times, and see if they do not indicate the approach of that hour when the Son of man shall appear in his glory, with all his holy angels with him. Without, therefore, entering into the chronological deductions, let us look at the prophecies which in general terms describe the events immediately preceding the Second Advent, and compare them with the present state of the world.

If we refer to the Old Testament, in addition to what is said in the article referred to, of the "*overturning*" of the nations, it is written in Hag. 2: 7, "I will shake all nations, and the desire of all nations shall come." Now I am aware that this prophecy is generally applied to the first Advent of Christ, and primarily no doubt, it does refer to that; but St. Paul referring to it, in his Epistle to the Hebrews, seems also to apply it to the Second. "Whose voice then, he says, shook the earth, but now he hath promised, saying, "Yet once more I shake not the earth only, but heaven, and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain." These words, therefore, seem to point to another shaking which is to precede the Second Coming, and this harmonizes with the Savior's own words, that his Advent should be preceded by great convulsions both in the moral and national world—the sea and waves roaring, distress of nations, and men's hearts failing them for fear, for the powers of the heaven shall be shaken. Such are some of the signs which he predicted. Have not the nations within the last few years been distressed?

Has it not seemed as if God had reached down from heaven, taken the nations of the earth in his hands and shaken them together? For several years past the nations of the old world have been dashing against each other like the waves of an angry sea, and now our own land is convulsed, and at this present moment scarcely a nation on the globe is in a quiescent state.

The New York *Times* has had within the last few days an article headed "The Great Tribulation in Europe," in which the writer shows that the Old World is on the eve of the most tremendous convulsions that ever occurred. What do these things mean? It is true, that wars and rumors of wars are no new thing. But were the nations of the earth ever so generally, so universally shaken as now?

Again, to the prophet Daniel several particulars were revealed which were to characterize the last days. One was that there should be a time of trial. Another that many should run to and fro. A third that knowledge should be increased, and finally that the wicked should do wickedly, and the wise should understand. Now, I suppose it will be generally admitted that whatever phase of society, or whatever development of knowledge, or wickedness, which the prophets predict, must be regarded as extraordinary. If, for example, the increase of knowledge is to characterize the last days, it is some extraordinary increase—knowledge, probably connected with some remarkable invention or discovery. So in regard to locomotion, or the "running to and fro." What then are the characteristics of this age in these respects?

Do we not all admit that if a man even twenty years ago had predicted the improvements and inventions which we now see, he would have been considered a fit subject for an Insane Asylum? Consider the speed with which we travel. See also, the multitudes on the move, think of the distances passed over in a single day. A man can now go over to Europe and back and scarcely be missed in the community where he lives. A boy of a dozen years can have seen more of the world than his grandfather in his life time. If, in fact, human life is to be measured by what is seen, heard, known and experienced, we live longer now than Methusalah did. The increase of knowledge is even more wonderful than the improvement of locomotion.

Progress has been the watchword of this generation. Discovery and invention, in every department of art and science, have been the order of the day. Books are multiplied *ad infinitum*. Papers, periodicals, pamphlets, sermons, essays, and addresses are fairly showered upon the land. It is said, upon good authority, that one printing press in the city of New York, prints in *one day* what would require for the human hand to write, a period of *ten thousand years*. But the climax of invention for the spread of knowledge or intelligence is the telegraph. What a wonder is this! Intelligence carried thousands of miles away in a second of time, borne, in fact, upon the lightning's wing. And now the electric wires belt the Continent, stretching from the Atlantic to the Pacific, conveying messages with such velocity that time itself seems outrun, and a man in California receives his tidings *apparently* before they are sent. An interesting thought connected with this subject, is that the Hebrew word translated in Daniel's prophecy "increased," may be rendered, *shooting forth as the lightnings*. In view of this, some have supposed that the telegraph was really intended. Whether this is so or not, yet it is sufficiently wonderful to claim a place in prophecy. But we have become so accustomed to marvels that we have almost ceased to wonder at anything, no matter how startling or marvellous. Does it not, however, seem as if within the last few years the mind had been brought up to the most intense activity, and that man in wresting the very elements to do his bidding, almost rivalled Omnipotent power? We believe, in fact, that it is conceded by all writers upon the subject, that the last half century, in invention, discoveries and facilities for the increase and dissemination of knowledge, throws all previous periods entirely in the shade. At all events they are most extraordinary, and may well be considered as fully meeting the prophecy of Daniel.

Is it not, to say the least, a thought worthy of the most serious reflection, that two marked characteristics of the last days, viz., in the running to and fro, and the increase, or diffusion of knowledge, should be so marvellously fulfilled at this present day and hour? But look now at the predictions of the Apostles, particularly St. Paul. "In the last days," he says, writing to Timothy, "perilous times shall come; men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, without natural affection, false accusers, truce-breakers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." Now, we think it easy to show that each particular here is remarkably fulfilled, but we rather direct the attention to some of the most prominent and startling. "Traitors!" was there ever such a gigantic system of treason on this earth as we now see? and without the approach to an adequate cause. There is no parallel to it on the pages of the world's history. What a spectacle to men and angels and God! Whole communities rising up in rebellion against one of the freest, most tolerant governments that ever existed! Men high in power, plotting its overthrow, violating the most solemn oaths, and breaking the most solemn covenants. Treason entering halls of legislation, into the highest places of trust and power, into the Army, the Navy, here, there, everywhere, like a deadly miasma, poisoning the national atmosphere, and spreading throughout the land desolation, ruin and death. This whole thing, too, has been conceived, matured and accomplished by lies, by false accusations and slanders. Even now the most stupendous falsehoods are told of the North, in short, the rebellion is kept alive by "false accusers," both at home and abroad. A writer in the New York *Times* styles this an "Age of mendacity." "Was there ever seen," he says, "since the world began, so monstrous a crop of falsehood as has sprung up out of this present rebellion? It would seem as if the father of lies himself had come down in power, finding his especial home, of course, in that region where the 'sum of all villanies' has brought forth its appropriate yield of treason and other crimes, but not by any means confining his operations to that quarter." This is but a sample of the whole article, and we have quoted it as valuable evidence from a secular paper in confirmation of prophetic fulfillment in this particular.

Now, we are aware that these sins are not new, that treason and slandering have been common in all ages; but are not the present forms of them the most extraordinary the world ever saw? So, too, we are sensible that this is a *local* strife, and that we are a small part of the world. Yet was there ever a local strife so far-reaching in its effects as this? Has not Europe been shaken by this struggle? Nay, more, have not the throes of this moral and political earthquake been felt almost throughout the whole world?

Were we not in danger of drawing out this communication to a tedious length, we would proceed to speak particularly of the other characteristics named by the Apostle. But as it is, we can only glance at them. Covetousness! What an age for

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 347. BOSTON, WEDNESDAY, MAY 21, 1862. VOL. XV. NO. 10.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Riches.

Rich is he whose treasure lieth
In the treasure-house above!
Happy he who overcometh
Evil by the works of love!

If but treasure there is garnished,
Whatsoever may befal,
We may rest with strong assurance
God at length will give us all.

He is rich in grace and glory,
And in all that's great and good;
All He gives will not impoverish,
Though it be a perfect flood!

For his sources are eternal,
Whence he draws for each and all,
And his goodness always blendeth
With the needy's humble call.

Always bearing, always granting
All requests which tend to good,
Nor withholding his compassion,
Pledging us his sacred word.

So. Wilbraham. D. D. CHAFFEE.

For the Crisis.

Truth.

The heading of this article is a very small word; but the intrinsic worth and influence of that which it expresses, is far beyond all human calculation. We are advised in the Book of books to "buy the truth and sell it not." Such advice, when followed, must be productive of good results; for when we become the possessors of that which is really true, no matter at what cost, it is a bargain that we need never regret. The least particle of truth is worth more than error piled mountains high. Truth is of God, the fountain of all goodness; error is of the Devil, and opposed to all that is godly. Truth is immortal, and must endure as long as its author lives; error must die, and be blotted out of the fair universe of God. Truth is a blessing to all that embrace it; error is a curse to all that come under its influence, and destructive of the best interests of humanity. Truth, in whatever light we view it, is exceedingly glorious, and worthy of all acceptation; error, when contrasted with truth, appears inexpressibly loathsome and contemptible, and unworthy to be cherished by intelligent beings.

Thrones and titles must crumble into dust, and all the kingdoms of this world must fall before the hand of time. Worldly wisdom will waste away, and its most noted philosophers must die and be forgotten; still truth will ever remain unspotted and secure. The heavens and earth must pass away, when the wrath of Jehovah shall at last deluge all earthly grandeur in a flood of fire, that shall destroy all perishable things. Then error shall find its grave, from which no angelic trump can ever awaken it; but truth shall wing its way above the fiery ordeal unharmed, and reign supreme amid the glorified hosts of those whom God shall bless with life and glory evermore. The truth never can be permanently overthrown, because it is held up by that Omnipotent being who created the world and sustains the universe by his unlimited power. Efforts have been made to put down truth, by overthrowing those individuals who were identified with it. If we commence back to righteous Abel, and read the entire history of prophets, and other saints of the Most High that were slain by sin's polluted hands, even down to Him who said, "I am the truth"; and then continue through the history of the martyrs who died for their faith in Jesus, and even to the present time those whose names are cast out as evil for the truth's sake,—we find throughout the entire history that mighty efforts have been made to prop up error, and substitute the false for that which is true; but all such efforts have been and must be fruitless.

"Truth crushed to earth must rise again;
The eternal years of God are hers;
While error wounded writhes in pain,
And dies amid her worshipers."

In buying truth, we may have to part with all that we have previously considered desirable. We shall be in a small minority in this present state; the applause of men will be withheld from us; we may have to bid adieu to our former associates; the finger of scorn may be pointed at us by an ungodly world, and a formal, time-serving church; we may be turned out of the synagogue, as others have been before us; and it may affect our pockets somewhat, as riches are frequently accumulated by false statements: still, what we lose sinks into utter insignificance in comparison to what we gain. It is like giving up sand for pearls, and rags for diamonds. We give up the fading things of earth, that we may possess eternal and glorious realities. We let go the fellowship of wicked men, and become allied to God, angels, and the holy and faithful of all ages. It is certainly a very profitable exchange. Iniquity may seem to prosper for a time, but in the end truth will triumph over pride, hypocrisy, deceit, sarcasm, guile, and every evil influence; and those that continually abide in the truth shall be abundantly satisfied when they are called to possess an inheritance incorruptible, undefiled, and that fadeth not away.

The great question with us who prefer to walk in the footsteps of Him who was "the way, the truth, and the life," should not be, What is the most popular doctrine? or, What saith the creed? or, What can be the easiest lived out? but simply, What is the truth? And after ascertaining the true position, we should walk therein, if we have to go alone. The Lord help us, one and all, to "buy the truth and sell it not."

Boston, May 3d, '62. M. H. P.

For the Crisis.

The Seventh Seal.

The opening of the seals was to show the "*things* which must be hereafter" (Rev. 4: 1); not the symbol merely, but *the "things" themselves.* Therefore, in the Revelation, as in all other prophecies, the "things" symbolised are always *literal.* The symbolical beasts, or creatures, represented by the lion, calf, face of a man, and the eagle, symbolise the church as expressed in 5: 9, where they are represented as singing "a new song, saying, . . . Thou (the Lamb) has redeemed *us* to God by thy blood out of every kindred, and tongue, and people, and nation." This point is then *settled,* a literal people redeemed by literal blood, and symbolised by four living creatures.

The first seal is opened, and the "white horse" appears. Says Barnes:—"In general, then, the horse would properly symbolise war. . . . The particular character or complexion of the event—as peaceful or warlike—is denoted by the color." Thus the bow, the crown, and the going forth conquering and to conquer, are literal events; the introduction, or commencement of "things" which must be hereafter. Mr. Barnes, in his "Notes," assigns this period from the year 96 to 180, or from Nerva to the accession of Commodus. "A. D. 98, Trajan, a great general, and popular emperor; under him the empire attains its greatest extent,"—"conquering and to conquer."

The second seal is opened, and the red horse appears,—the character of the government is changed—peace is taken from the earth. Again says Mr. Barnes, "As the white horse denoted prosperity, triumph and happiness, so this (the red horse) would denote carnage, discord, bloodshed." And what period could better denote such a state than from the accession of Commodus to the days of Domitian. Peace was literally taken from the earth. See Gibbon's Dec. and Fall, vol. i, pp. 110–197.

The third seal is opened, and the black horse appears. "Famine, pestilence, oppression . . . might be denoted by the color of the horse."—*Barnes.* "*A measure of wheat for a penny*"—thereby raising the price of grain eight times higher than usual,—showed the literal fulfillment of this prophecy from the third to the fifth century, at times, throughout the Roman empire. I have the facts to show that the *things* here spoken of did occur at that time, as never before, and that bread stuffs were *literally* weighed out for the people, the scarcity was so great.

The fourth seal is opened, and the pale horse appears, and a literal killing with sword, with hunger, with death, and with the beasts of the field was accomplished by Papal Rome.

The fifth seal is opened, and a literal cry goes up from the fires of Smithfield and other altars,—"How long, O Lord!"

The sixth seal is opened, and the literal signs in the heavens appear, and "*this* generation" that has seen them will not "pass away," blessed be God, till the angels come to gather the "golden sheaves" into the garner of the Lord. This brings us down to "the great day of his wrath."

The seventh seal is opened. The sealing in the seventh chapter is an event that occurs "after the opening of the sixth seal, and before the opening of the seventh."—*Barnes.* It is a simple explanation to show the safety of the church in the impending dangers, and events which will occur under the seventh seal or in "the great day of his wrath." *There was silence in heaven.* The calm before the tempest. "In view of these apprehended terrors, the inhabitants of heaven are represented as standing in awful silence, as if anticipating and apprehending what was to occur."—*Barnes.*

The seven angels with their trumpets appear, and another angel having a golden censer; incense is offered *with the prayers of all saints.* Here the united cry (day and night) comes up before the throne. The censer is filled with fire *and cast into the earth.* This is an indication that prayer no longer avails; "or as if prayer were now in vain."—*Barnes.* He that is holy will be holy still, and he that is filthy will be filthy still. "The successive opening of seals disclosing most important events—increasing in interest as each new one was opened; the course of events which seemed to be leading to the consummation of all things, arrested after the opening of the sixth seal; and now the last in the series to be opened disclosing what the affairs of the world would be at the consummation of all things."—*Barnes.*

The events, or "things," under the seventh seal, belong to that time, as much as the signs belong to the sixth seal; and we may not place them elsewhere without violating every principle of prophetic interpretation. The first angel sounded, and there followed hail and fire mingled with blood, and they (the hail, fire, etc.,) were cast upon the earth, and the effect will be that literal trees and grass are burnt up.

The second angel sounds, the third part of the sea becomes blood, and the third part of the *creatures* in the sea, that had life, *died;* and the third part of the *ships* were destroyed. As truly literal as the plagues of Egypt, and all to be accomplished in the great day of his wrath. No wonder the exclamation, "Who shall be able to stand?" The sounding of the trumpets, and the pouring out of the vials, will occupy three and a half years, they having reference to the same time and "things." Thus—

TRUMPETS.

The first trumpet sounds, and hail, fire and blood follow.
2d trump—Sea become blood
3d " Waters bitter
4th " Sun smitten
5th " Torment five months
6th " Angels loosed in the Euphrates.
7th " The kingdom of God comes.

VIALS.

The first vial is poured, and grievous sores ensue.
2d Vial—Sea as the blood of a dead man.
3d " Waters become blood
4th " Sun scorches with heat
5th " Gnawed their tongues for pain.
6th " Euphrates dried up.
7th " It is done.

Now as the sealing is after the opening of the sixth, and before the opening of the seventh seal, it follows that the trumpets are yet future; for at the sounding of the fifth trumpet, the sealed ones only are exempt from "hurt." The time of the sounding of the fifth and sixth trumpets, being literal, will make up their share of the three and a half years, during which the wrath of God will be made manifest upon the inhabitants of earth, till the slain of the Lord shall be from one end of the earth to the other, neither lamented, gathered, or buried; in view of which, I sing,

"Let me go! ere the hopes of the wicked shall fail,
Ere cheeks that have bloomed shall wax deathly and pale;
Yes, hide me, dear Savior, from earth's final groan,
Let me go with the dear ones—oh! let me go home!"

Yours "for the war," H. PRATT.
Wales, Mass.

For the Crisis.

Suffer Patiently.

Are we willing to suffer in obscurity, become little and unknown, if so we may most honor Christ? This is a question I have meditated upon a good deal recently. I am sure I never knew how much meaning was contained in those two simple words—suffer patiently! To me they have an uncommon sweetness; for they were spoken in a kind, Christ-like way by one of God's children at a time when all was dark and dreary; and it seemed for the time I had forgotten where to look for light. I was looking at my own unworthiness, and my trials seemed like mountains before me. I had been in very trying circumstances for a long time previous to this; and when I could *almost* look through the dark clouds and discern the silvery lining, another one appeared, heavier, darker, and more threatening, and I was groping about in the darkness and gloom, not knowing where to look for my Lord. Surely it seemed the Lord had hid himself from me, and I was indeed left alone. In the midst of all these mental difficulties I was prostrated upon a bed of sickness, at a time when it seemed to be impossible for me to be passive and say, "Thy will, O Lord, not mine." But Father was near watching over me, and sent one that had traveled through the same dark valley to encourage and cheer my despondent heart. I remarked, "I want to labor for God." "Yes," he replied, "you must work or you will die out." I looked up in utter astonishment. "What can I do?" He answered in a very gentle way, "Suffer patiently; that will be a more purifying work for you than any other at present." The idea had never before occurred to me that I could thus honor God.

There may be others that are tossed about upon the rough ocean, and perhaps they, too, often feel that every wave will upset their frail bark and they sink in despair. Look up! fellow pilgrim. Let us delight to "suffer patiently" a little while longer, that we may come out of the furnace purified like pure gold, fitted and prepared to reign with Jesus in the kingdom of eternal rest,—a rest from all these innumerable trials and cares which seem now almost to overwhelm us. If we are only faithful a little longer, we shall soon know what it is to be free. O may God give us needed grace for every necessary trial, and withhold nothing that is essential to our purification and redemption. CARRIE.

For the Crisis.

Lines.

ON THE DEATH OF SR. PERKINS, MARCH 3D, '62.

She'll soon come back, ye mourning ones,
Though ye have lain her low,
And now above her dreamless bed
Cold, wintry winds may blow.

She'll soon come back,—she only sleeps
Beneath a guarded sod;
For angels watch the slumbering saint
Whose life is hid in God.

She'll soon come back. Ah! dry those tears,
Behold the morning nigh;
Jesus shall come,—the dead shall live,—
The living never die.

She'll soon come back. O! power divine!
Thou God so good, so wise,
Help us, poor erring souls, to gain
The life that never dies MARIA

West Danville, C. E., March 23, '62.

For the Crisis.

Letter from an Episcopal Minister.

The following letter from a minister of the Church of England in this country, will illustrate the spread of truth among various classes and in various directions:—

"21st April, 1862.

MY DEAR BRO. HASTINGS:—I received your very kind letter, as well as the packages of books, for which I am very much obliged to you. Your epistle to me was full of sympathy and christian kindness, both of which you will readily believe I greatly need under my present trying circumstances. I think I told you in my last letter that my salary had been withdrawn from me, because I had been compelled scripturally and conscientiously to believe and preach that 'the wages of sin is death'—not eternal life in torments. This change in my theological views has not been hastily brought about. The subject has occupied my mind more or less for some years past. The first book that drew my attention to the question of what the end of them shall be who obey not the gospel, was Locke's 'Reasonableness of Christianity,' a book well worthy of a careful perusal. Since then I have read a good deal on the subject, amongst other works, 'Whateley's Future State,' Geo. Storrs' Six Sermons,—but most of all I have read and studied carefully and prayerfully the inspired oracles of truth. The result has been that I have been compelled to embrace the doctrine that when 'sin is perfected it bringeth forth death'—not eternal life in misery—death moral, and death physical, and death eternal. It was no easy matter for me to be thus compelled to embrace this view. The opposite had been instilled into my mind *as the truth of God* from earliest childhood; and in manhood as a minister of the Church of England I had taught it *as such.* I found it no easy matter, I can assure you, my dear brother, to give up a belief in the torment theory, when I found that it was equivalent to giving up the maintenance of a wife and family, and in a measure also the friendship of many with whom I took sweet counsel and walked to the house of God as dear friends. Thank God, my love of the truth as it is in Jesus, has enabled me to make the sacrifice of all, and take my stand on the promises of our heavenly Father. In his good time and pleasure he will provide and make all things work together for good.

I have recently read the controversy between Hudson and Cobb, and Adams and Cobb. The result of which has been to confirm me in the faith which I have adopted. To me it is evident that Universalism has, strictly speaking, neither *Scriptural salvation* nor *curse.* It cannot be said that Mr. Cobb's productions are 'multum in parvo.' I must confess that I have seldom met with more long winded special pleading to so little purpose. Let his first chapter in answer to Hudson's be witness to the truth of this assertion. There are doubtless many passages of Scripture quoted by destructionists in support of the doctrine of physical death that prove no such thing. We cannot be too careful not to quote Scripture at random—not to quote it in fact in support of any doctrine without knowing all its surroundings—the complete drift of the passage in which it is found. The expression 'death' is no doubt very frequently to be found in Scripture as expressive of moral and spiritual alienation from God, or a state of sin; but why, then, did such an expression as 'death' come to be used of such a thing? Is there any real analogy between alienation from God and physical death? I can see none. To me the answer to this question is simple. The law of *association* and the doctrine of *prolepsis* explain the matter. A state of sin unrepented of, unchanged, leads infallibly to death. The apostle speaks of the 'eternal judgment' not because the judgment shall continue forever, but because the effect of the sentence is eternal death. Our courts are called courts of justice because justice is done therein. The condemned criminal is said to be dead because that event is certain. His sentence infallibly leads to it. On this ground alone, it appears to me, can alienation from God or a state of sin be called 'death.' I should like to hear another explanation if any can be given.

I was very much struck with Mr. Cobb's treatment of the 27th verse of the 9th of Hebrews. It appeared to me that few men would have risked their honesty and scholarship in giving such an interpretation as he has given, but such as had some doctrine to support at all hazards. It is difficult to believe that the apostle would have the Hebrews understand by his expression, '*tois anthropois*'—the Jewish Priesthood!! And then with regard to the force of the article which he notices—it is well known by every classical scholar that the article in such a case is GENERIC, and equivalent to 'all men.' So that the verse might be translated—'as it is appointed unto *all* men once to die.' His treatment of this verse is a fair sample of what I must denominate miserable special pleading. But I am writing a longer letter than I had intended; let me therefore draw it to a conclusion. I must bide my time and trust in God. I am no prophet, but I will venture for once to predict that many years will not roll away before the doctrine of 'no immortal life apart from Jesus Christ' will be believed and preached by hundreds within the bosom of the Church of England, from whence on account of which I have been expelled. May God keep me steadfast in the truth, whatever may betide me. My wife joins me in kindest regards to you and yours. Believe me to be, my dear Bro. Hastings, most faithfully yours in the Lord. L."

Our prayer is that God may bless our brother abundantly. It is no new thing for a man who has been blind all his days to be cast out of the synagogue just as soon as Jesus gives him sight, but then, one comfort is, the man has eyesight to walk by, and another is that Jesus goes about picking such outcasts up, and taking care of them. We trust that our brother will find increasing light at every step, and be enabled to give it to others as he has opportunity.

Seeing, brother, that you have lost your salary for the truth's sake, I think the Lord will take care of you. *Men* have ordained that they that preach tradition shall live *of tradition.* God has ordained that they who preach the *gospel* shall *live* of the GOSPEL. May God help you to preach the pure gospel, and if you cannot be a *Churchman,* you may be what is better, a CHRISTIAN. As such I commend you to the fatherly care of a promise-keeping God, and remain your brother in Christ,

Boston, May 1, '62. H. L. HASTINGS.

For the Crisis.

Hear Ye!

"Hear ye, and give ear, be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness."—JER. 13: 15, 16

Here Jeremiah stands up as a man inspired of God, and exhorts the wicked Jews to repent, for the Lord hath spoken. God never destroys mankind without first giving them an opportunity of repentance; and then if they do not repent, he withdraws his Holy Spirit from them, and causes darkness to come upon them, and their feet stumble upon the dark mountain of sin, and while they look for light, God turns it into the shadow of death, and makes it gross darkness. "Hear ye, and give ear; be not proud." It appears, then, that no one can be proud and yet be a follower of Christ. In Mal. we read, "For the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Give glory then to the Lord your God, and repent before he cause darkness to encompass you, and before your feet stumble on the dark mountains, and you are lost in the shadow of death. A great portion of the people in this world are too proud to hearken unto God, lest they be humbled, and lose a few of their moth-eaten garments, or their hoarded silver and gold. Therefore God, knowing their hearts, commands them not to be proud, but hearken unto him, repent of their sins, and give glory to him, lest he cause darkness to come upon them. While they are looking for light from another source, God turns it into the shadow of death, and makes it gross darkness. They have lost all hopes of a future life. They have hearkened to the God of Baal, and lived luxuriously upon the things of this present life, and rolled sin as a sweet morsel under their tongue; while the awful warnings of the Almighty have rushed through their ears from day to day, and they have passed them by as but the whisper of winds. But the day of judgment dawns. Their deep despairing wails are hushed to all eternity. They have sunken into the dark and sullen stream of death's eternal night. O! may we who have hearkened unto God, and given ear to his glorious truth, ever sound to a sin-cursed world the salvation of God.

Southington, Ct. S. H.

☞ Do well, but don't boast of it, for that will lessen the commendation you might otherwise have deserved.

The Coming Kingdom.

MR. EDITOR:—I was exceedingly interested in the article on the "coming Kingdom," in the *Witness* of the 21st of February. No subject can be more deeply interesting than this to the true christian, and while we may differ as to the personal reign of Christ on earth, and deem it unwise to fix dates, yet it is not only our duty to watch the signs of the times, and see if they do not indicate the approach of that hour when the Son of man shall appear in his glory, with all his holy angels with him. Without, therefore, entering into the chronological deductions, let us look at the prophecies which in general terms describe the events immediately preceding the Second Advent, and compare them with the present state of the world.

If we refer to the Old Testament, in addition to what is said in the article referred to, of the "*overturning*" of the nations, it is written in Hag. 2: 7, "I will shake all nations, and the desire of all nations shall come." Now I am aware that this prophecy is generally applied to the first Advent of Christ, and primarily no doubt, it does refer to that; but St. Paul referring to it, in his Epistle to the Hebrews, seems also to apply it to the Second. "Whose voice then, he says, shook the earth, but now he hath promised, saying, "Yet once more I shake not the earth only, but heaven, and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain." These words, therefore, seem to point to another shaking which is to precede the Second Coming, and this harmonizes with the Savior's own words, that his Advent should be preceded by great convulsions both in the moral and national world—the sea and waves roaring, distress of nations, and men's hearts failing them for fear, for the powers of the heaven shall be shaken. Such are some of the signs which he predicted. Have not the nations within the last few years been distressed?

Has it not seemed as if God had reached down from heaven, taken the nations of the earth in his hands and shaken them together? For several years past the nations of the old world have been dashing against each other like the waves of an angry sea, and now our own land is convulsed, and at this present moment scarcely a nation on the globe is in a quiescent state.

The New York *Times* has had within the last few days an article headed "The Great Tribulation in Europe," in which the writer shows that the Old World is on the eve of the most tremendous convulsions that ever occurred. What do these things mean? It is true, that wars and rumors of wars are no new thing. But were the nations of the earth ever so generally, so universally shaken as now?

Again, to the prophet Daniel several particulars were revealed which were to characterize the last days. One was that there should be a time of trial. Another that many should run to and fro. A third that knowledge should be increased, and finally that the wicked should do wickedly, and the wise should understand. Now, I suppose it will be generally admitted that whatever phase of society, or whatever development of knowledge, or wickedness, which the prophets predict, must be regarded as extraordinary. If, for example, the increase of knowledge is to characterize the last days, it is some extraordinary increase—knowledge, probably connected with some remarkable invention or discovery. So in regard to locomotion, or the "running to and fro." What then are the characteristics of this age in these respects?

Do we not all admit that if a man even twenty years ago had predicted the improvements and inventions which we now see, he would have been considered a fit subject for an Insane Asylum? Consider the speed with which we travel. See also, the multitudes on the move, think of the distances passed over in a single day. A man can now go over to Europe and back and scarcely be missed in the community where he lives. A boy of a dozen years can have seen more of the world than his grandfather in his life time. If, in fact, human life is to be measured by what is seen, heard, known and experienced, we live longer now than Methusalah did. The increase of knowledge is even more wonderful than the improvement of locomotion.

Progress has been the watchword of this generation. Discovery and invention, in every department of art and science, have been the order of the day. Books are multiplied *ad infinitum.* Papers, periodicals, pamphlets, sermons, essays, and addresses are fairly showered upon the land. It is said, upon good authority, that one printing press in the city of New York, prints in *one day* what would require for the human hand to write, a period of *ten thousand years.* But the climax of invention for the spread of knowledge or intelligence is the telegraph. What a wonder is this! Intelligence carried thousands of miles away in a second of time, borne, in fact, upon the lightning's wing. And now the electric wires belt the Continent, stretching from the Atlantic to the Pacific, conveying messages with such velocity that time itself seems outrun, and a man in California receives his tidings *apparently* before they are sent. An interesting thought connected with this subject, is that the Hebrew word translated in Daniel's prophecy "increased," may be rendered, *shooting forth as the lightnings.* In view of this, some have supposed that the telegraph was really intended. Whether this is so or not, yet it is sufficiently wonderful to claim a place in prophecy. But we have become so accustomed to marvels that we have almost ceased to wonder at anything, no matter how startling or marvellous. Does it not, however, seem as if within the last few years the mind had been brought up to the most intense activity, and that man in wresting the very elements to do his bidding, almost rivalled Omnipotent power? We believe, in fact, that it is conceded by all writers upon the subject, that the last half century, in invention, discoveries and facilities for the increase and dissemination of knowledge, throws all previous periods entirely in the shade. At all events they are most extraordinary, and may well be considered as fully meeting the prophecy of Daniel.

Is it not, to say the least, a thought worthy of the most serious reflection, that two marked characteristics of the last days, viz., in the running to and fro, and the increase, or diffusion of knowledge, should be so marvellously fulfilled at this present day and hour? But look now at the predictions of the Apostles, particularly St. Paul. "In the last days," he says, writing to Timothy, "perilous times shall come; men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, without natural affection, false accusers, truce-breakers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." Now, we think it easy to show that each particular here is remarkably fulfilled, but we rather direct the attention to some of the most prominent and startling. "Traitors!" was there ever such a gigantic system of treason on this earth as we now see? and without the approach to an adequate cause. There is no parallel to it on the pages of the world's history. What a spectacle to men and angels and God! Whole communities rising up in rebellion against one of the freest, most tolerant governments that ever existed! Men high in power, plotting its overthrow, violating the most solemn oaths, and breaking the most solemn covenants. Treason entering halls of legislation, into the highest places of trust and power, into the Army, the Navy, here, there, everywhere, like a deadly miasma, poisoning the national atmosphere, and spreading throughout the land desolation, ruin and death. This whole thing, too, has been conceived, matured and accomplished by lies, by false accusations and slanders. Even now the most stupendous falsehoods are told of the North, in short, the rebellion is kept alive by "false accusers," both at home and abroad. A writer in the New York *Times* styles this an "Age of mendacity." "Was there ever seen," he says, "since the world began, so monstrous a crop of falsehood as has sprung up out of this present rebellion? It would seem as if the father of lies himself had come down in power, finding his especial home, of course, in that region where the 'sum of all villanies' has brought forth its appropriate yield of treason and other crimes, but not by any means confining his operations to that quarter." This is but a sample of the whole article, and we have quoted it as valuable evidence from a secular paper in confirmation of prophetic fulfillment in this particular.

Now, we are aware that these sins are not new, that treason and slandering have been common in all ages; but are not the present forms of them the most extraordinary the world ever saw? So, too, we are sensible that this is a *local* strife, and that we are a small part of the world. Yet was there ever a local strife so far-reaching in its effects as this? Has not Europe been shaken by this struggle? Nay, more, have not the throes of this moral and political earthquake been felt almost throughout the whole world?

Were we not in danger of drawing out this communication to a tedious length, we would proceed to speak particularly of the other characteristics named by the Apostle. But as it is, we can only glance at them. Covetousness! What an age for

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 347. BOSTON, WEDNESDAY, MAY 21, 1862. VOL. XV. NO. 10.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Riches.

Rich is he whose treasure lieth
In the treasure-house above!
Happy he who overcometh
Evil by the works of love!

If but treasure there is garnished,
Whatsoever may befal,
We may rest with strong assurance
God at length will give us all.

He is rich in grace and glory,
And in all that's great and good;
All He gives will not impoverish,
Though it be a perfect flood!

For his sources are eternal,
Whence he draws for each and all,
And his goodness always blendeth
With the needy's humble call.

Always hearing, always granting
All requests which tend to good,
Nor withholding his compassion,
Pledging us his sacred word.

So. Wilbraham. D. D. CHAFFEE.

For the Crisis.

Truth.

The heading of this article is a very small word; but the intrinsic worth and influence of that which it expresses, is far beyond all human calculation. We are advised in the Book of books to "buy the truth and sell it not." Such advice, when followed, must be productive of good results; for when we become the possessors of that which is really true, no matter at what cost, it is a bargain that we need never regret. The least particle of truth is worth more than error piled mountains high. Truth is of God, the fountain of all goodness; error is of the Devil, and opposed to all that is godly. Truth is immortal, and must endure as long as its author lives; error must die, and be blotted out of the fair universe of God. Truth is a blessing to all that embrace it; error is a curse to all that come under its influence, and destructive of the best interests of humanity. Truth, in whatever light we view it, is exceedingly glorious, and worthy of all acceptation; error, when contrasted with truth, appears inexpressibly loathsome and contemptible, and unworthy to be cherished by intelligent beings.

Thrones and titles must crumble into dust, and all the kingdoms of this world must fall before the hand of time. Worldly wisdom will waste away, and its most noted philosophers must die and be forgotten; still truth will ever remain unspotted and secure. The heavens and earth must pass away, when the wrath of Jehovah shall at last deluge all earthly grandeur in a flood of fire, that shall destroy all perishable things. Then error shall find its grave, from which no angelic trump can ever awaken it; but truth shall wing its way above the fiery ordeal unharmed, and reign supreme amid the glorified hosts of those whom God shall bless with life and glory evermore. The truth never can be permanently overthrown, because it is held up by that Omnipotent being who created the world and sustains the universe by his unlimited power. Efforts have been made to put down truth, by overthrowing those individuals who were identified with it. If we commence back to righteous Abel, and read the entire history of prophets, and other saints of the Most High that were slain by sin's polluted hands, even down to Him who said, "I am the truth"; and then continue through the history of the martyrs who died for their faith in Jesus, and even to the present time those whose names are cast out as evil for the truth's sake,—we find throughout the entire history that mighty efforts have been made to prop up error, and substitute the false for that which is true; but all such efforts have been and must be fruitless.

"Truth crushed to earth must rise again;
The eternal years of God are hers;
While error wounded writhes in pain,
And dies amid her worshipers."

In buying truth, we may have to part with all that we have previously considered desirable. We shall be in a small minority in this present state; the applause of men will be withheld from us; we may have to bid adieu to our former associates; the finger of scorn may be pointed at us by an ungodly world, and a formal, time-serving church; we may be turned out of the synagogue, as others have been before us; and it may affect our pockets somewhat, as riches are frequently accumulated by false statements: still, what we lose sinks into utter insignificance in comparison to what we gain. It is like giving up sand for pearls, and rags for diamonds. We give up the fading things of earth, that we may possess eternal and glorious realities. We let go the fellowship of wicked men, and become allied to God, angels, and the holy and faithful of all ages. It is certainly a very profitable exchange. Iniquity may seem to prosper for a time, but in the end truth will triumph over pride, hypocrisy, deceit, sarcasm, guile, and every evil influence; and those that continually abide in the truth shall be abundantly satisfied when they are called to possess an inheritance incorruptible, undefiled, and that fadeth not away.

The great question with us who prefer to walk in the footsteps of Him who was "the way, the truth, and the life," should not be, What is the most popular doctrine? or, What saith the creed? or, What can be the easiest lived out? but simply, What is the truth? And after ascertaining the true position, we should walk therein, if we have to go alone. The Lord help us, one and all, to "buy the truth and sell it not."

Boston, May 3d, '62. M. H. P.

For the Crisis.

The Seventh Seal.

The opening of the seals was to show the "*things* which must be hereafter" (Rev. 4:1); not the symbol merely, but *the "things" themselves*. Therefore, in the Revelation, as in all other prophecies, the "things" symbolized are always *literal*. The symbolical beasts, or creatures, represented by the lion, calf, face of a man, and the eagle, symbolize the church as expressed in 5:9, where they are represented as singing "a new song, saying, . . . Thou (the Lamb) has redeemed *us* to God by thy blood out of every kindred, and tongue, and people, and nation." This point is then *settled*, a literal people redeemed by literal blood, and symbolized by four living creatures.

The first seal is opened, and the "white horse" appears. Says Barnes:—"In general, then, the horse would properly symbolize war. . . . The particular character or complexion of the event—as peaceful or warlike—is denoted by the color." Thus the bow, the crown, and the going forth conquering and to conquer, are literal events; the introduction, or commencement of "things" which must be hereafter. Mr. Barnes, in his "Notes," assigns this period from the year 96 to 180, or from Nerva to the accession of Commodus. "A. D. 98, Trajan, a great general, and popular emperor; under him the empire attains its greatest extent,"—"conquering and to conquer."

The second seal is opened, and the red horse appears,—the character of the government is changed—peace is taken from the earth. Again says Mr. Barnes, "As the white horse denoted prosperity, triumph and happiness, so this (the red horse) would denote carnage, discord, bloodshed." And what period could better denote such a state than from the accession of Commodus to the days of Domitian. Peace was literally taken from the earth. See Gibbon's Dec. and Fall, vol. i, pp. 110–197.

The third seal is opened, and the black horse appears. "Famine, pestilence, oppression . . . might be denoted by the color of the horse."—*Barnes*. "*A measure of wheat for a penny*"—thereby raising the price of grain eight times higher than usual,—showed the literal fulfillment of this prophecy from the third to the fifth century, at times, throughout the Roman empire. I have the facts to show that the *things* here spoken of did occur at that time, as never before, and that bread stuffs were *literally* weighed out for the people, the scarcity was so great.

The fourth seal is opened, and the pale horse appears, and a literal killing with sword, with hunger, with death, and with the beasts of the field was accomplished by Papal Rome.

The fifth seal is opened, and a literal cry goes up from the fires of Smithfield and other altars,—"How long, O Lord!"

The sixth seal is opened, and the literal signs in the heavens appear, and "*this* generation" that has seen them will not "pass away," blessed be God, till the angels come to gather the "golden sheaves" into the garner of the Lord. This brings us down to "the great day of his wrath."

The seventh seal is opened. The sealing in the seventh chapter is an event that occurs "after the opening of the sixth seal, and before the opening of the seventh."—*Barnes*. It is a simple explanation to show the safety of the church in the impending dangers, and events which will occur under the seventh seal or in "the great day of his wrath." *There was silence in heaven.* The calm before the tempest. "In view of these apprehended terrors, the inhabitants of heaven are represented as standing in awful silence, as if anticipating and apprehending what was to occur."—*Barnes*.

The seven angels with their trumpets appear, and another angel having a golden censer; incense is offered *with the prayers of all saints*. Here the united cry (day and night) comes up before the throne. The censer is filled with fire *and cast into the earth*. This is an indication that prayer no longer avails; "or as if prayer were now in vain."—*Barnes*. He that is holy will be holy still, and he that is filthy will be filthy still. "The successive opening of seals disclosing most important events—increasing in interest as each new one was opened; the course of events which seemed to be leading to the consummation of all things, arrested after the opening of the sixth seal; and now the last in the series to be opened disclosing what the affairs of the world would be at the consummation of all things."—*Barnes*.

The events, or "things," under the seventh seal, belong to that time, as much as the signs belong to the sixth seal; and we may not place them elsewhere without violating every principle of prophetic interpretation. The first angel sounded, and there followed hail and fire mingled with blood, and they (the hail, fire, etc.,) were cast upon the earth, and the effect will be that literal trees and grass are burnt up.

The second angel sounds, the third part of the sea becomes blood, and the third part of the *creatures* in the sea, that had life, *died;* and the third part of the *ships* were destroyed. As truly literal as the plagues of Egypt; and all to be accomplished in the great day of his wrath. No wonder the exclamation, "Who shall be able to stand?" The sounding of the trumpets, and the pouring out of the vials, will occupy three and a half years, they having reference to the same time and "things." Thus—

TRUMPETS.

The first trumpet sounds, and hail, fire and blood follow.
2d trump—Sea becomes blood.
3d " Waters bitter.
4th " Sun smitten.
5th " Torment five months.
6th " Angels loosed in the Euphrates.
7th " The kingdom of God comes.

VIALS.

The first vial is poured, and grievous sores ensue.
2d Vial.—Sea as the blood of a dead man.
3d " Waters become blood.
4th " Sun scorches with heat.
5th " Gnawed their tongues for pain.
6th " Euphrates dried up.
7th " It is done.

Now as the sealing is after the opening of the sixth, and before the opening of the seventh seal, it follows that the trumpets are yet future; for at the sounding of the fifth trumpet, the sealed ones only are exempt from "hurt." The time of the sounding of the fifth and sixth trumpets, being literal, will make up their share of the three and a half years, during which the wrath of God will be made manifest upon the inhabitants of earth, till the slain of the Lord shall be from one end of the earth to the other, neither lamented, gathered, or buried; in view of which, I sing,

"Let me go! ere the hopes of the wicked shall fall,
Ere cheeks that have bloomed shall wax deathly and pale;
Yes, hide me, dear Savior, from earth's final groan,
Let me go with the dear ones—oh! let me go home!"

Yours "for the war," H. PRATT.
Wales, Mass.

For the Crisis.

Suffer Patiently.

Are we willing to suffer in obscurity, become little and unknown, if so we may most honor Christ? This is a question I have meditated upon a good deal recently. I am sure I never knew how much meaning was contained in those two simple words—suffer patiently! To me they have an uncommon sweetness; for they were spoken in a kind, Christ-like way by one of God's children at a time when all was dark and dreary; and it seemed for the time I had forgotten where to look for light. I was looking at my own unworthiness, and my trials seemed like mountains before me. I had been in very trying circumstances for a long time previous to this; and when I could *almost* look through the dark clouds and discern the silvery lining, another one appeared, heavier, darker, and more threatening, and I was groping about in the darkness and gloom, not knowing where to look for my Lord. Surely it seemed the Lord had hid himself from me, and I was indeed left alone. In the midst of all these mental difficulties I was prostrated upon a bed of sickness, at a time when it seemed to be impossible for me to be passive and say, "Thy will, O Lord, not mine." But Father was near watching over me, and sent one that had traveled through the same dark valley to encourage and cheer my despondent heart. I remarked, "I want to labor for God." "Yes," he replied, "you must work or you will die out." I looked up in utter astonishment. "What can I do?" He answered in a very gentle way, "Suffer patiently; that will be a more purifying work for you than any other at present." The idea had never before occurred to me that I could thus honor God.

There may be others that are tossed about upon the rough ocean, and perhaps they, too, often feel that every wave will upset their frail bark and they sink in despair. Look up! follow pilgrim. Let us delight to "suffer patiently" a little while longer, that we may come out of the furnace purified like pure gold, fitted and prepared to reign with Jesus in the kingdom of eternal rest,—a rest from all these innumerable trials and cares which seem now almost to overwhelm us. If we are only faithful a little longer, we shall soon know what it is to be free. O may God give us needed grace for every necessary trial, and withhold nothing that is essential to our purification and redemption. CARRIE.

For the Crisis.

Lines.

ON THE DEATH OF SR. PERKINS, MARCH 3D, '62.

She'll soon come back, ye mourning ones,
Though ye have lain her low,
And now above her dreamless bed
Cold, wintry winds may blow.

She'll soon come back,—she only sleeps
Beneath a guarded sod;
For angels watch the slumbering saint
Whose life is hid in God.

She'll soon come back. Ah! dry those tears,
Behold the morning nigh;
Jesus shall come,—the dead shall live,—
The living never die.

She'll soon come back. O! power divine!
Thou God so good, so wise,
Help us, poor erring souls, to gain
The life that never dies. MARIA.

West Danville, C. E., March 29, '62.

For the Crisis.

Letter from an Episcopal Minister.

The following letter from a minister of the Church of England in this country, will illustrate the spread of truth among various classes and in various directions:—

"21st April, 1862.

MY DEAR BRO. HASTINGS:—I received your very kind letter, as well as the packages of books, for which I am very much obliged to you. Your epistle to me was full of sympathy and christian kindness, both of which you will readily believe I greatly need under my present trying circumstances. I think I told you in my last letter that my salary had been withdrawn from me, because I had been compelled scripturally and conscientiously to believe and preach that 'the wages of sin is death'—not eternal life in torments. This change in my theological views has not been hastily brought about. The subject has occupied my mind more or less for some years past. The first book that drew my attention to the question of what the end of them shall be who obey not the gospel, was Locke's 'Reasonableness of Christianity,' a book well worthy of a careful perusal. Since then I have read a good deal on the subject; amongst other works, 'Whateley's Future State,' Geo. Storrs' Six Sermons,—but most of all I have read and studied carefully and prayerfully the inspired oracles of truth. The result has been that I have been compelled to embrace the doctrine that when 'sin is perfected it bringeth forth death'—not eternal life in misery—death moral, and death physical, and death eternal. It was no easy matter for me to be thus compelled to embrace this view. The opposite had been instilled into my mind *as the truth of God* from earliest childhood; and in manhood as a minister of the Church of England I had taught it *as such*. I found it no easy matter, I can assure you, my dear brother, to give up a belief in the torment theory, when I found that it was equivalent to giving up the maintenance of a wife and family, and in a measure also the friendship of many with whom I took sweet counsel and walked to the house of God as dear friends. Thank God, my love of the truth as it is in Jesus, has enabled me to make the sacrifice of all, and take my stand on the promises of our heavenly Father. In his good time and pleasure he will provide and make all things work together for good.

I have recently read the controversy between Hudson and Cobb, and Adams and Cobb. The result of which has been to confirm me in the faith which I have adopted. To me it is evident that Universalism has, strictly speaking, neither *Scriptural salvation* nor *curse*. It cannot be said that Mr. Cobb's productions are 'multum in parvo.' I must confess that I have seldom met with more long winded special pleading to so little purpose. Let his first chapter in answer to Hudson's be witness to the truth of this assertion. There are doubtless many passages of Scripture quoted by destructionists in support of the doctrine of physical death that prove no such thing. We cannot be too careful not to quote Scripture at random—not to quote it in fact in support of any doctrine without knowing all its surroundings—the complete drift of the passage in which it is found. The expression 'death' is no doubt very frequently to be found in Scripture as expressive of moral and spiritual alienation from God, or a state of sin; but why, then, did such an expression as 'death' come to be used of such a thing? Is there any real analogy between alienation from God and physical death? I can see none. To me the answer to this question is simple. The law of *association* and the doctrine of *prolepsis* explain the matter. A state of sin unrepented of, unchanged, leads infallibly to death. The apostle speaks of the 'eternal judgment' not because the judgment shall continue forever, but because the effect of the sentence is eternal death. Our courts are called courts of justice because justice is done therein. The condemned criminal is said to be dead because that event is certain. His sentence infallibly leads to it. On this ground alone, it appears to me, can alienation from God or a state of sin be called 'death.' I should like to hear another explanation if any can be given.

I was very much struck with Mr. Cobb's treatment of the 27th verse of the 9th of Hebrews. It appeared to me that few men would have risked their honesty and scholarship in giving such an interpretation as he has given, but such as had some doctrine to support at all hazards. It is difficult to believe that the apostle would have the Hebrews understand by his expression, '*tois anthropois*'—the Jewish Priesthood!! And then with regard to the force of the article which he notices—it is well known by every classical scholar that the article in such a case is GENERIC, and equivalent to 'all men.' So that the verse might be translated—'as it is appointed unto *all* men once to die.' His treatment of this verse is a fair sample of what I must denominate miserable special pleading. But I am writing a longer letter than I had intended; let me therefore draw it to a conclusion. I must bide my time and trust in God. I am no prophet, but I will venture for once to predict that many years will not roll away before the doctrine of 'no immortal life apart from Jesus Christ' will be believed and preached by hundreds within the bosom of the Church of England, from whence on account of which I have been expelled. May God keep me steadfast in the truth, whatever may betide me. My wife joins me in kindest regards to you and yours. Believe me to be, my dear Bro. Hastings, most faithfully yours in the Lord. L."

Our prayer is that God may bless our brother abundantly. It is no new thing for a man who has been blind all his days to be cast out of the synagogue just as soon as Jesus gives him sight; but then, one comfort is, the man has eyesight to walk by, and another is that Jesus goes about picking such outcasts up, and taking care of them. We trust that our brother will find increasing light at every step, and be enabled to give it to others as he has opportunity.

Seeing, brother, that you have lost your salary for the truth's sake, I think the Lord will take care of you. *Men* have ordained that they that preach tradition shall live *of tradition*. God has ordained that they who preach the *gospel* shall *live* of the GOSPEL. May God help you to preach the pure gospel, and if you cannot be a *Churchman*, you may be what is better, a CHRISTIAN. As such I commend you to the fatherly care of a promise-keeping God, and remain your brother in Christ,

Boston, May 1, '62. H. L. HASTINGS.

For the Crisis.

Hear Ye!

"Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness."—JER. 13: 15, 16.

Here Jeremiah stands up as a man inspired of God, and exhorts the wicked Jews to repent, for the Lord hath spoken. God never destroys mankind without first giving them an opportunity of repentance; and then if they do not repent, he withdraws his Holy Spirit from them, and causes darkness to come upon them, and their feet stumble upon the dark mountain of sin; and while they look for light, God turns it into the shadow of death, and makes it gross darkness. "Hear ye, and give ear; be not proud." It appears, then, that no one can be proud and yet be a follower of Christ. In Mal. we read, "For the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Give glory then to the Lord your God, and repent before he cause darkness to encompass you, and before your feet stumble on the dark mountains, and you are lost in the shadow of death. A great portion of the people in this world are too proud to hearken unto God, lest they be humbled, and lose a few of their moth-eaten garments, or their hoarded silver and gold. Therefore God, knowing their hearts, commands them not to be proud, but hearken unto him, repent of their sins, and give glory to him, lest he cause darkness to come upon them. While they are looking for light from another source, God turns it into the shadow of death, and makes it gross darkness. They have lost all hopes of a future life. They have hearkened to the God of Baal, and lived luxuriously upon the things of this present life, and rolled sin as a sweet morsel under their tongue; while the awful warnings of the Almighty have rushed through their ears from day to day, and they have passed them by as but the whisper of winds. But the day of judgment dawns. Their deep despairing wails are hushed to all eternity. They have sunken into the dark and sullen stream of death's eternal night. O! may we who have hearkened unto God, and given ear to his glorious truth, ever sound to a sin-cursed world the salvation of God.

Southington, Ct. A. H.

☞ Do well, but don't boast of it, for that will lessen the commendation you might otherwise have deserved.

The Coming Kingdom.

MR. EDITOR:—I was exceedingly interested in the article on the "coming Kingdom," in the *Witness* of the 21st of February. No subject can be more deeply interesting than this to the true christian, and while we may differ as to the personal reign of Christ on earth, and deem it unwise to fix dates, yet it is not only our duty to watch the signs of the times, and see if they do not indicate the approach of that hour when the Son of man shall appear in his glory, with all his holy angels with him. Without, therefore, entering into the chronological deductions, let us look at the prophecies which in general terms describe the events immediately preceding the Second Advent, and compare them with the present state of the world.

If we refer to the Old Testament, in addition to what is said in the article referred to, of the "*overturning*" of the nations, it is written in Hag. 2: 7, "I will shake all nations, and the desire of all nations shall come." Now I am aware that this prophecy is generally applied to the first Advent of Christ, and primarily no doubt, it does refer to that; but St. Paul referring to it, in his Epistle to the Hebrews, seems also to apply it to the Second. "Whose voice then, he says, shook the earth, but now he hath promised, saying, 'Yet once more I shake not the earth only, but heaven, and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain." Those words, therefore, seem to point to another shaking which is to precede the Second Coming, and this harmonizes with the Savior's own words, that his Advent should be preceded by great convulsions both in the moral and national world—the sea and waves roaring, distress of nations, and men's hearts failing them for fear, for the powers of the heaven shall be shaken. Such are some of the signs which he predicted. Have not the nations within the last few years been distressed?

Has it not seemed as if God had reached down from heaven, taken the nations of the earth in his hands and shaken them together? For several years past the nations of the old world have been dashing against each other like the waves of an angry sea, and now our own land is convulsed, and at this present moment scarcely a nation on the globe is in a quiescent state.

The New York *Times* has had within the last few days an article headed "The Great Tribulation in Europe," in which the writer shows that the Old World is on the eve of the most tremendous convulsions that ever occurred. What do these things mean? It is true, that wars and rumors of wars are no new thing. But were the nations of the earth ever so generally, so universally shaken as now?

Again, to the prophet Daniel several particulars were revealed which were to characterize the last days. One was that there should be a time of trial. Another that many should run to and fro. A third that knowledge should be increased, and finally that the wicked should do wickedly, and the wise should understand. Now, I suppose it will be generally admitted that whatever phase of society, or whatever development of knowledge, or wickedness, which the prophets predict, must be regarded as extraordinary. If, for example, the increase of knowledge is to characterize the last days, it is some extraordinary increase—knowledge, probably connected with some remarkable invention or discovery. So in regard to locomotion, or the "running to and fro." What then are the characteristics of this age in these respects?

Do we not all admit that if a man even twenty years ago had predicted the improvements and inventions which we now see, he would have been considered a fit subject for an Insane Asylum? Consider the speed with which we travel. See also, the multitudes on the move, think of the distances passed over in a single day. A man can now go over to Europe and back and scarcely be missed in the community where he lives. A boy of a dozen years can have seen more of the world than his grandfather in his life time. If, in fact, human life is to be measured by what is seen, heard, known and experienced, we live longer now than Methusalah did. The increase of knowledge is even more wonderful than the improvement of locomotion.

Progress has been the watchword of this generation. Discovery and invention, in every department of art and science, have been the order of the day. Books are multiplied *ad infinitum*. Papers, periodicals, pamphlets, sermons, essays, and addresses are fairly showered upon the land. It is said, upon good authority, that one printing press in the city of New York, prints in *one day* what would require for the human hand to write, a period of *ten thousand years*. But the climax of invention for the spread of knowledge or intelligence is the telegraph. What a wonder is this! Intelligence carried thousands of miles away in a second of time, borne, in fact, upon the lightning's wing. And now the electric wires belt the Continent, stretching from the Atlantic to the Pacific, conveying messages with such velocity that time itself seems outrun, and a man in California receives his tidings *apparently* before they are sent. An interesting thought connected with this subject, is that the Hebrew word translated in Daniel's prophecy "increased," may be rendered, *shooting forth as the lightnings*. In view of this, some have supposed that the telegraph was really intended. Whether this is so or not, yet it is sufficiently wonderful to claim a place in prophecy. But we have become so accustomed to marvels that we have almost ceased to wonder at anything, no matter how startling or marvellous. Does it not, however, seem as if within the last few years the mind had been brought up to the most intense activity, and that man in wresting the very elements to do his bidding, almost rivalled Omnipotent power? We believe, in fact, that it is conceded by all writers upon the subject, that the last half century, in invention, discoveries and facilities for the increase and dissemination of knowledge, throws all previous periods entirely in the shade. At all events they are most extraordinary, and may well be considered as fully meeting the prophecy of Daniel.

Is it not, to say the least, a thought worthy of the most serious reflection, that two marked characteristics of the last days, viz., in the running to and fro, and the increase, or diffusion of knowledge, should be so marvellously fulfilled at this present day and hour? But look now at the predictions of the Apostles, particularly St. Paul. "In the last days," he says, writing to Timothy, "perilous times shall come; men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, without natural affection, false accusers, truce-breakers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." Now, we think it easy to show that each particular here is remarkably fulfilled, but we rather direct the attention to some of the most prominent and startling. "Traitors!" was there ever such a gigantic system of treason on this earth as we now see? and without the approach to an adequate cause. There is no parallel to it on the pages of the world's history. What a spectacle to men and angels and God! Whole communities rising up in rebellion against one of the freest, most tolerant governments that ever existed! Men high in power, plotting its overthrow, violating the most solemn oaths, and breaking the most solemn covenants. Treason entering halls of legislation, into the highest places of trust and power, into the Army, the Navy, here, there, everywhere, like a deadly miasma, poisoning the national atmosphere, and spreading throughout the land desolation, ruin and death. This whole thing, too, has been conceived, matured and accomplished by lies, by false accusations and slanders. Even now the most stupendous falsehoods are told of the North, in short, the rebellion is kept alive by "false accusers," both at home and abroad. A writer in the New York *Times* styles this an "Age of mendacity." "Was there ever seen," he says, "since the world began, so monstrous a crop of falsehood as has sprung up out of this present rebellion? It would seem as if the father of lies himself had come down in power, finding his especial home, of course, in that region where the 'sum of all villanies' has brought forth its appropriate yield of treason and other crimes, but not by any means confining his operations to that quarter." This is but a sample of the whole article, and we have quoted it as valuable evidence from a secular paper in confirmation of prophetic fulfillment in this particular.

Now, we are aware that these sins are not new, that treason and slandering have been common in all ages; but are not the present forms of them the most extraordinary the world ever saw? So, too, we are sensible that this is a *local* strife, and that we are a small part of the world. Yet was there ever a local strife so far-reaching in its effects as this? Has not Europe been shaken by this struggle? Nay, more, have not the throes of this moral and political earthquake been felt almost throughout the whole world?

Were we not in danger of drawing out this communication to a tedious length, we would proceed to speak particularly of the other characteristics named by the Apostle. But as it is, we can only glance at them. Covetousness! What an age for

gain; what insane haste do we see for riches. Boasting! Hardly less prominent is this than lying. Disobedience to parents! Has not insubordination on the part of the young to parental authority been for the past few years the theme of almost every minister and teacher? Lovers of pleasure more than lovers of God! How few christians even will forego a pleasure for the sake of religious duties, to attend a religious meeting or the place of worship! Having a form of godliness, yet denying the power! Do we not mourn over the present apathy of the church? Do we not see little evidence of real earnest piety? We might even go farther and find a confirmation in the Apostle's words of the "leading captive silly women laden with sins, led away with divers lusts," for scarcely has the world ever seen woman so bold, so brazen-faced and defiant in aiding traitors in carrying out their iniquitous schemes, —she, in part, has been one of the chief instruments in this rebellion. If then we take all these things into consideration, together with the condition of the Papacy and Mohammedanism, can we fail to believe that the prophecies are rapidly culminating in their fulfillment, that the end is near, that the Judge standeth at the doors. We may not be able to set the precise time, it may be unwise to name the year, for mistakes are possible, and when they occur they increase the infidels and scoffers. A vast amount of injury was done by Mr. Miller, in this respect. Yet because he was mistaken, and the excitement caused by his views have repelled many from the subject, let us not blind our eyes to the truth.

It is remarkable that at the present time, the most intense interest exists in the Church of England on this subject, and that both there and in this country, some of the most eminent of our clergy are impressed with the feeling that the end of this dispensation is near. It is not, therefore, the wild speculations, or dreams of fanatics which point to the near approach of the Savior's Advent; but the conclusions of men eminent for piety and learning, of men mighty in Scriptures. Suppose they are right, what then? Should we as christians be appalled? Nay, should we not rather rejoice with exceeding great joy, because our redemption draweth near. St. Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but unto all them that love his appearing." Here, then, to love the appearing of Christ is a test of true discipleship; this only assures us that we shall have the reward, a crown incorruptible, and an inheritance undefiled and that fadeth not away.

Reader, do you love the appearing of Christ? Do you long for it? Would it be a joyful sight for you to see him, revealed from heaven in power and great glory, with all his holy angels with him? If otherwise, have you not reason to fear that you are none of his? In view, at least, of all these considerations, it becomes us to watch, to stand with our loins girt about with truth, with our lamps trimmed, and with oil in our vessels, ready to meet the Bridegroom at his coming. Let, then, the words of the glorious Savior himself fall solemnly on all ears, "What I say unto you, I say unto all, watch."—H.—*Christian Witness & Church Advocate.*

For the Crisis.

"Thy Speech betrayeth thee."

Of how many it can be said with truth at the present day that their speech betrayeth them. Not that it shows to those around that they are the disciples of Christ, but on the contrary that whereas they profess to be his followers, their speech shows but too plainly they have not been with him, neither have they known him; but by their daily walk and conversation they are shown to be of the world; therefore speak they of the world, and the world heareth them; of whom it may be said, that their "religion is vain" because they bridle not their tongue (James 1: 26). Of this class are they who by their own words shall be condemned,—who, if they speak with their mouth of the abundance of their heart, must have a heart that is far from being filled with the love of God or the things of God,—who know not the saying (and if they know it they heed it not), that for "every idle word that man shall speak, he shall give account thereof in the day of judgment."

But, beloved, if we would please our heavenly Father, being the children of the Highest; if we would be heirs according to the promise, and joint heirs with Christ, we must order our conversation aright. We ought so to speak and so to do as those who shall be judged by the perfect law of liberty. For the time hastens on when we must give an account to Him who stands ready to judge the quick and dead at his appearing and kingdom. God help us to have our conversation in heaven, from whence we look for our blessed Lord. Are we all ready to meet him? Can we say, He is our God, and we have waited for him? Will he say to us at that day, "Well done! good and faithful servant, enter thou into the joy of thy Lord?" God grant that it may be so with us at that day, and that we may be accounted worthy to stand before the Son of man at his coming. N. L. QUIMBY.

Barkhamsted, Ct.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, May 21, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—O.

Various Translations.

We give below various translations of different passages of Scripture.

DAN. 7: 9.

"I beheld till the thrones were cast down."—*Common Version.*

"I beheld till the thrones were set."—*Barker Bible, Thompson* and *Wicklif.* "I beheld till the thrones were placed."—*Harvard Bible.*

DAN. 7: 17.

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever."—*Common Version.*

"These great beasts, which are four, denote that four kingdoms shall be raised up on the earth. These shall be removed, and the holy ones of the Most High shall take the kingdom, and hold it for an age of the ages."—*Thompson.*

DAN. 7: 24.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."—*Common Version.*

"And the ten horns out of this kingdom denote that ten kingdoms shall be raised up, and after them, another shall be raised up, which shall exceed in evil all those before, and shall humble three kings."—*Thompson.*

DAN. 8: 19.

"For at the time appointed the end shall be."—*Common Version.*

"For the vision relates to the time of the end."—*Noyes.*

DAN. 9: 24–27.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

"Seventy sevens of years are determined for thy people, and thy holy city, to restrain the apostasy, to finish sin offering, to made atonement for iniquity. Therefore, write thou and perceive, from the going out of the word that Jerusalem be builded again, till to Christ the Duke, shall be seven weeks of years, and two and sixty weeks of years; and again the streets shall be builded and walls in anguish of times; and after two and sixty weeks of years, Christ shall be slain, and it shall not be his people that shall deny him."—*Wiclif.*

The following is *Cranmer's* version of the 25th, 26th, and 27th verses:—"Understand this then, and mark it well, that from the time it shall be concluded to go and repair Jerusalem again, unto Christ, [or the anointed,] Prince, there shall be seven weeks, and then shall the streets and walls be builded again, sixty-two weeks, but with hard, troublous times. After these sixty-two weeks shall Christ be slain, and they shall have no pleasure in him. Then shall there come a people with a prince and destroy the city and sanctuary, and his end shall come as a water flood; but the desolation shall continue till the end of the battle. He shall make a strong bond with many for the space of a week, and when the week is half gone, he shall put down the slain and meat offering. And in the temple there shall be an abominable desolation, till it have destroyed all; and it is concluded that this last shall continue unto the end."

DAN. 12: 4.

"Many shall run to and fro, and knowledge shall be increased."—*Common Version.*

"Many shall go about here and there, and then shall knowledge increase."—*Bishop's Bible,* and *Cranmer.*

DAN. 12: 11–13.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—*Common Version.*

"And from the time forth that the daily offering shall be put down, and the abominable desolation set up, there shall be 1290 days. And well is him that waiteth and cometh to the 1335 days. Go thou thy way now, till it be ended. Take thy rest, and bide thy lot till the days have an end."—*Cranmer.*

VERSE 13.

"But as for thee, go onward to the end [of thy life] and thou shalt rest and stand up for thy lot at the end of time."—*Prof. Stuart.*

"But go thy way, till the end of thy life, for thou shalt rest, and stand up for thy happy lot at the end of the days."—*Harvard Bible.*—O.

Blasphemers.

When we arrive near the end of the present dispensation, and approach the time of the coming of Christ, Paul informs us that men will be "blasphemers." From the connection, it appears that *professors* of religion will help fulfill the prophecy. When we look over nominal Christendom, we are pained to see the amount of blasphemy that prevails, and the indifference of the people in relation to its manifestation.

A blasphemer is "one who speaks of God, or the Holy Spirit, in impious, or irreverent terms." This is so common at the present day, we hardly need to stop to introduce proof of its prevalence. Says Robert Atkins, a distinguished minister of Liverpoool, England:—"Apostasy, *apostasy,* APOSTASY, *is engraven on the very front of every church;* and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and have need of nothing'; and that *blasphemy* is added to apostasy." How completely the foregoing description corresponds with the Bible account of "the last days." How like the times of Noah and Lot. But few seem to speak of God and his Spirit with any degree of reverence. It is said the Jews were accustomed to pause, in reading or speaking, before uttering the name of our Creator. Instead of reverencing his Holy Spirit, many deny its operations at the present day. If one happens to feel its influence, so as to cause him to shout aloud the praises of our Lord, he is told it is nothing but *animal* excitement; or, if the Spirit arouses the people to seek the Savior, producing a glorious revival of religion, we are gravely informed, by many *professed* christians, that it is only a "*mesmeric* influence" from the preacher. Thus the word and work of the Lord are *blasphemed* on every side, adding much to the perils of these last days.

Dear brethren in the ministry, let us contend earnestly "for the faith once delivered to the saints." Let us not be contented with a mere *skeleton* of religion,—a *form,*—but live and preach that which has in it the "power" of godliness; a christianity accompanied with the Holy Spirit to comfort, arouse, and strengthen; leading us to love our enemies, and live like our Savior. Let us do all we can to keep the children of the Lord from going into cold, dead formalism. Let us seek to be "filled with the Spirit," that we may be able to preach the word effectually. We must not expect our hearers to be more earnest and devotional than ourselves. May the Lord help us all to rise upon higher ground, and sound a faithful alarm to all the sleeping virgins. Let us be "ensamples to the flock" in every thing.—O.

Action of the Brain.

Modern developments in physiological science demonstrate that the brain is the organ of thought; or a machine for thinking; consequently, when the brain is injured, insanity is liable to follow; and when its action ceases, all thinking is at an end, till it acts again. The following facts, from the *London* (C. W.) *News,* illustrate this point:—

"Dr. Perquin, a French physician, has reported the case of a female, twenty-six years of age, who had lost by disease a large portion of her skull bone and dura mater, so that a corresponding portion of the brain was open to inspection. He says:—'When she was in a dreamless sleep her brain was motionless, and lay within the cranium. When her sleep was imperfect, and she was agitated by dreams, her brain moved and protruded without the cranium, forming cerebral hernia. In vivid dreams, reported as such by herself, the protusion was considerable; and when she was perfectly awake, especially if engaged in lively conversation, it was still greater. Nor did the protusion occur in jerks alternating with recessions, as if caused by the impulse of the arterial blood. It remained almost steady while conversation lasted."

If there is no thought in *sound* sleep, as claimed by Dr. John Mason Good, in his lectures before the Surry Institute, and the *action* of the brain is *necessary* to produce thought, then it will follow that the brain does not act in sound sleep, which point is proved by the foregoing facts. *Query.* Does the brain act more freely when the individual is in the sleep of *death* than when in the sleep of *life?* If the Bible taught that the dead are conscious, then it would contradict these facts, and true philosophy. But the holy Scriptures declare, "the dead *know not any thing;*" that "his thoughts *perish*" in the day "his breath goeth forth." This point is *so plain* to us, we wonder every one does not see it. Until they do, we think they cannot fully understand the plan of salvation, as laid down in the Bible. To us there is nothing more absurd than the doctrine that a part of a dead man is alive and thinking.—O.

The Roman Question.

The Roman question is assuming an important aspect. It is evident that the Italians are firmly resolved that the Pope shall yield up his *temporal* power; while he and the cardinals are equally determined to hold it; but it seems certain that the Pope will soon be compelled to bow to the popular voice, as that a dying miser cannot take his golden treasure with him, and use it when dead. The Papal civil power is evidently struck with inevitable death, with no hope of a resurrection to future glory and power, as in times past. MENE, MENE, TEKEL, UPHARSIN, is written upon the walls of the Vatican, and the modern Babylon must soon fall to rise no more.

Says a late writer:—

"The problem which at present is most difficult to solve, is the everlasting 'Roman Question.' This is not merely a military, but a political question. Were it simply a trial of arms between Sardinia and the little Papal kingdom, the Pope would soon be swept into the Tiber. But there is another party in the case, France—and not France alone, but all Catholic Europe. Whatever touches the Pope touches every Catholic nation. Hence the business of unsettling the Holy Father is full of delicacy and difficulty. Such a 'poor old body' has to be lifted out of his chair very gently. The King of Italy is very eager to help him, and his ministers and grand chamberlains stand ready to bow the feeble old man out of his premises with the greatest politeness. There is something sublime in the coolness with which this is proposed."

It is said, the Italian people will allow "no compromise;" but demand an unconditional surrender of temporal power on the part of the Pope. He is resolved not to yield an inch." Thus the matter stands. O.

A NEW THEORY.—In the *Advent Herald* of May 1st, 1862, the Editor remarks:—"We have often thought the moon may prove to be the great prison house of the lost from this planet. How that may be, eternity alone can reveal."—O.

My New Tract.

"*The Second Advent at hand:* or a summary of reasons for believing we may expect the speedy close of the present, and the ushering in of a new dispensation."

The manuscript of this tract is now in the hands of the publishing committee of the Christian Publication Society, who, we are informed, will put it to press shortly, when those who have already sent orders will receive prompt attention. Those who (without our solicitation) have sent us money for the tract, have our kindest thanks. We are most of all thankful to God that there are so many yet found among nominal Adventists who are awake to the subject of the Lord's coming. It is at most but a Tract—probably of twenty-four or thirty-two pages—and being written during fragmentary moments, and withal is of so summary a character—that it will doubtless fall far short of what might be reasonably desired.

But to my numerous friends among whom I have gone forth these twelve years and more proclaiming a crucified, risen, and soon coming Lord—extending from the Atlantic Ocean to beyond the Mississippi, and from the Canadas to the Southern States, (whose faces I shall no more see in the flesh,) I desire that you do me the favor to lay a package of these tracts on your tables as my standing testimony for the truth as it is in Christ. And though I cannot be carried by schism, and have no time to spend with "questions that gender strife," yet I desire to proclaim to all men, faith in Him who was "born of the Virgin Mary, suffered under Pontius Pilate, was dead and buried; the third day rose from the dead, and ascended into heaven; from thence he will come to judge the quick and the dead." The consummation of this faith is yet my consolation and hope of rejoicing. Dearly beloved brethren, let us pray God, that, in the dark hour of temptation, and in the day of judgment, our faith fail not. What is before us heaven only knows, but out of the darkness will shortly spring forth the dawn of an endless day. Let us then be faithful; let us be glad.

Orders for the Tract will hereafter be addressed to M. Grant, or H. L. Hastings, Boston.—M.

Biographical Sketches.—No. 7.

REV. WILLIAM MILLER.—*Concluded.*

Between the 16th and 26th of June 1842, he labored at Palmer, Mass., an account of which was published by a member of the Baptist Church in that place, in the *Christian Reflector.* The writer says:—"It is with gratitude to God that I am able to turn aside from the joyful scenes around me, to inform the friends in Zion what God hath wrought for us." After saying the Rev. William Miller had been invited to labor a little time with them, he continues: "The lectures were delivered in our meeting-house, which, however, would hold but a small part of the audience, it being estimated at five thousand; and notwithstanding prepossessions, prejudices, and the slanderous reports circulated about this man of God, the people gave heed to the word spoken, and seemed determined, to examine the Scriptures, to see if these things are so; and deep solemnity pervaded the vast assembly. The children of God were soon aroused to a sense of their duty; sinners were seen weeping, and heard to say, 'Pray for me!' The number increased, until one hundred, in an evening prayer-meeting, were seen to arise to be remembered in the prayers of the saints. Soon converts began to tell us what the Lord had done for them. Some Deists, some Universalists, and many of the thoughtless, of both middle aged and the youthful part of the community, have been brought to submit their hearts to God, and are now waiting for and hastening to the coming of the day of God. As to the character of the work, let me say, I have never seen a more thorough conviction of the total depravity and the utter helplessness of the sinner, and that, if saved, it must be by the sovereign grace of God, than has been manifest in all that have given a relation of their experience."

As another illustration of the effect of Mr. Miller's labors, we may cite attention to the following communication, that was published in the "Boston Investigator" (an infidel paper) of January, 1845:

"MR. EDITOR:—I was a warm supporter of the views of Abner Kneeland, attended his lectures and protracted dances, disbelieved in Divine Revelation and a future existence, and fully accorded with Mr. Kneeland's views of religion. Having read every work of note that I could obtain, and having heard many lectures opposed to God and the Bible, I considered myself prepared to overthrow the Christian faith, and feared no argument that could be brought from the Bible. With these feelings, I attended a full course of Mr. Miller's lectures. He gave his rules of interpretation, and pledged himself to prove his position. I approved of his rules,—to which I refer you,—and the result was, he established the fact that the Bible is what it purports to be—the Word of God—to my mind, beyond a doubt; and I have taken it as the man of my counsel. I notice your doubts of the truth of the statement in relation to hundreds of infidels being converted under the preaching of Mr. Miller. This may possibly be owing to your never having given Mr. Miller a candid and thorough hearing. He is a man mighty in the Scriptures, and has done terrible execution in the ranks of the 'King's enemies,' with the sword of the Spirit, which is the Word of God. I am personally acquainted with nearly one hundred, who held to similar views with Abner Kneeland, who were converted under the preaching of Mr. Miller; and we did not yield the point without a struggle, nor without due consideration. Each and every prop and refuge of infidelity and unbelief were taken away from us, and our sandy foundation was swept by the truth of the Almighty, as chaff is driven by the wind. Yet we parted with them much as a man parts with a *diseased tooth.* We tried to cure and keep it there, and when made to know that the *root* and foundation was rotten, it was painful to part with it, but we rejoiced and felt better after the operation, for there is a balm in Gilead—there is a Physician there.

Lansingburgh, N. Y., Jan., 1845."

His biographer* says, after a series of meetings held in the large hall of the Chinese Museum, Philadelphia:—"Probably more than a thousand persons arose to testify their faith in the truth of the advent near, and three or four hundred of the unconverted arose to request an interest in his prayers. Mr. Miller closed the services by a most feeling and appropriate prayer and benediction."

Mr. Miller first published his views through the "Vermont Telegraph," a Baptist paper. Shortly after he issued them in pamphlet form. Afterwards they were revised and published in several editions as Lectures on the Prophecies. A paper—"The Signs of the Times"—was devoted to the same views; and finally some fifteen others adopted and published his views. From the secular press there were various things published—statements as diverse as possible—concerning the man and his doctrines. But the secular press was not without its writers who were willing to deal fairly with him, notwithstanding the calumnies in circulation.

The "Countryman," after giving his views, said:—"The abstract of Mr. Miller's views, which we give on our fourth page, so far as we give it in this paper, is, and has been, according to what we have been able to ascertain, the professed belief of orthodox Christians, from the day of Christ's ascension into heaven until the present hour. Therefore they are not merely Mr. Miller's views, but the acknowledged views of the Christian Church, the received Bible doctrine; and if Bible doctrine, then they are the truth," etc.

The "Pittsburg (Pa.) Gazette" said:—"We do not concur with Mr. Miller in his interpretations of the prophecies; but we can see neither reason nor christianity in the unmerited reproach which is heaped upon him for propagating an honest opinion. And that he is honest we have no doubt. True, we think him in error, but believe he is honestly so. And suppose he does err in his views of prophecy, does that make him either a knave or a fool? Have not some of the greatest or best men who have lived since the days of the apostles erred in the same way? And who will say that all these, including Whitby, Bishop Newton, and others of equal celebrity, were monomaniacs, and driven by a pitiable or culpable frenzy to the adoption of their opinions? The truth is, as we apprehend, that many of those who are so indecorous and vituperative in their denunciations of Miller, are in fearful trepidation, lest the day being so near at hand, 'should overtake them unawares'; and hence, like cowardly boys in the dark, they make a great noise by way of keeping up their courage, and to frighten away the bugbears."

As an illustration of the manner in which he was esteemed in his own region, we have the following from a paper published in his own county—the "Sandy Hill Herald." "While we are not prepared to subscribe to the doctrine promulgated by this gentleman, we have been surprised at the means made use of by its opponents to put it down. Certainly all who have ever heard him lecture, or have read his works, must acknowledge that he is a sound reasoner, and, as such, is entitled to fair arguments from those who differ with him. Yet his opponents do not see fit to exert their reasoning powers, but content themselves by denouncing the old gentleman as a 'fanatic,' a 'liar,' 'deluded old fool,' 'speculator,' etc., etc. Mr. Miller is now, and has been for many years, a resident of this county, and as a citizen, a man, and a Christian, stands high in the estimation of all who know him; and we have been pained to hear the gray-headed, trembling old man denounced as a 'speculating knave,' etc., etc."

The "Lyon (Mass.) Record," after stating the prejudices entertained against "this good man," proceeds to say:—"No one can hear him five minutes without being convinced of his sincerity, and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting matter. His knowledge of Scripture is very extensive and minute; that of the prophecies, especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world is such, generally, as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr. Miller has been productive of great and extensive good. Revivals have followed in his train. He has been heard with attention wherever he has been. . . . There is nothing very peculiar in the manner or appearance of Mr. Miller. Both are at least equal to the style and appearance of ministers in general. His gestures are easy and expressive, and his personal appearance every way decorous. His scripture explanations and illustrations are strikingly simple, natural, and forcible; and the great eagerness of the people to hear him has been manifested wherever he has preached."

The "Wesleyan Journal" (of Portland, Maine,) in giving some account of the man and his faith, adds:—"Mr. Miller is a great stickler for literal interpretations; never admitting the figurative, unless absolutely required to make correct sense, or meet the event which is intended to be pointed out. He doubtless believes, most unwaveringly, all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles Universalism with gloves of steel."

Although we have already extended our notice to a greater length than we at first intended, we should feel this sketch imperfect without the following description of his personal appearance, given by a friend during his visit in Philadelphia:—

"There is a kindness of soul, simplicity and power, peculiarly original, combined in his manner; and he is affable and attentive to all, without any affectation of superiority. He is of about medium stature, a little corpulent, and, in temperament a mixture of sanguine and nervous. His intellectual developments are unusually full, and we see in his head great benevolence and fulness, united with a lack of self-esteem. He is wanting in marvelousness, and is naturally sceptical. His countenance is full and round, while there is a peculiar expression in his blue eye of shrewdness and love. Although about sixty-two years of age, his hair is not gray, but of a light glossy auburn; his voice is full and distinct, and his pronunciation somewhat northern-antique. In his social relations he is gentle and affectionate, and insures the esteem of all with whom he mingles."

While laboring in Medford, Mass., (Feb. 1842,) "a friend"—says his biographer—"took him to a phrenologist in Boston, with whom he was himself acquainted, but who had no suspicion whose head he was about to examine. The phrenologist commenced by saying that the person under examination had a large, well-developed, and well-balanced head. While examining the moral and intellectual organs, he said to Mr. Miller's friend:

"'I tell you what it is, Mr. Milller could not easily make a convert of *this man* to his hair-brained theory. He has too much good sense.'

"Thus he proceeded, making comparisons between the head he was examining and the head of Mr. Miller, as he fancied it would be.

"'How I would like to examine Mr. Miller's head,' said he; 'I would give it one squeezing.'

"The phrenologist, knowing that the gentleman was a particular friend of Mr. Miller, spared no pains in going out of the way to make remarks upon him. Putting his hand on the organ of marvelousness, he said: 'There! I'll bet you anything that old Miller has got a bump on his head there as big as my fist'; at the same time doubling up his fist as an illustration.

"The others present laughed at the perfection of the joke, and he heartily joined them, supposing they were laughnig at his witticisms on Mr. Miller.

"'He laughed; 'twas well. The tale applied Soon made him laugh on t'other side.'

"He pronounced the head of the gentleman under examination the reverse, in every particular, of what he declared Mr. Miller's must be. When through, he made out his chart, and politely asked Mr. Miller his name.

"Mr. Miller said it was of no consequence about putting his name upon the chart, but the phrenologist insisted.

"'Very well,' said Mr. Miller, 'you may call it Miller, if you choose.'

"'Miller, *Miller,*' said he; 'what is your first name?'

"'They call me William Miller.'

"'What! the gentleman who is lecturing on the prophecies?'

"'Yes sir, the same.'

"At this the phrenologist settled back in his chair, the personation of astonishment and dismay, and spoke not a word while the company remained. His feelings may be imagined, more easily than described."

On the 5th of February (1844), Mr. Miller was making a tedious journey up Long Island Sound on board a steamer, when, "to while away the time," Mr. Fowler—the renowned phrenologist—gave a lecture, and afterward made several examinations blindfolded; while being a stranger to Mr. Miller, he said of him:—

"'This man has large benevolence. His object is to do his fellow-beings good. He has great firmness—is a modest man, open, frank, no hypocrite, good at figures, a man of great mental power, might make a noise in the world, has no personal enemies; if he has enemies, it is not because they know him, but on account of his opinions.'

"At the close of the examination his blindfold was removed, and he was introduced to Mr. Miller, to the no small amusement of the company."

Upon the passing of 1844, Mr. Miller was disappointed in not realizing "the cleansing of the sanctuary." But his mistake was frankly acknowledged, though he felt it was no reason why he should cease his expectations, or in any way be removed from his Christian faith.

In 1845, a small company of the Church of which he was a member called an *ex-parte* council, and passed resolutions with the intention of casting out Mr. Miller and a large majority of the church who were sympathizers with him in faith. And though—probably on account of his faith in the nearness of the advent—he did not see fit to make an appeal, yet this should not be laid to the charge of the Baptist Church at large, in whose confidence and fellowship Mr. Miller continued, with probably little exception, to the day of his death.

He departed this life, after a lingering illness, December 20th, 1849, in the 68th year of his age, strong in the faith he had enjoyed and preached in his life. Among his last expressions were—"Mighty to save!" "O, I long to be there!" "Victory! victory! shouting in death," etc.

For further particulars of the life and labors of this godly man, the reader is referred to his "Memoirs," by S. Bliss, to which we are chiefly indebted for the foregoing.—M.

* See Memoirs by S. Bliss.

☞ We do not desire to add to the calender of Saints' days, but we are happy to say to our friends that it was our privilege on the evening of the 19th to meet with the society and friends of the REV. J. V. HIMES, in observing the *fifty-sixth* anniversary of his birth-day. The gathering was at the vestry of his Chapel, Rev. A. Hale taking the lead in the exercises, in course of which he gave an address characterized by his usual clear style, and replete with interest. The friends of Bro. Himes will be glad to know that upon this occasion he was in excellent health and as full of indomitable courage as ever. We hope a more formal notice will be presented to our readers hereafter.—M.

HUMAN DESTINY. A Critique on Universalism. By C. F. Hudson. Boston and Cambridge: J. Munroe & Co. 12mo. pp. 147.

An elaborate but very condensed argument, carefully logical in form, for the doctrine of the final annihilation of the wicked, directed chiefly against the Universalists and Restorationists. It contains much matter of interest to those thinkers—more numerous than is commonly supposed—who from time to time consider this phase of the infinitely vast, weighty, and oppressive question of Hereafter.—From the *Independent* of April 3d.

Correspondence.

From Alex. McClure.

DEAR BRO.:—I am keeping this day by myself in my room to pray for poor sinners; and while I abstain from temporal food, I feast on hidden manna. Glory to God! When I think my Lord is coming soon, I rejoice; but oh! the lifeless and dead church—a guilty, godless world. O! if God would save some in this wicked place! For this I labor.

I hope my dear brethren and sisters who are looking and longing for home will see, and feel the need of more than form. Bear each other's burdens, and so fulfill the law of Christ. Some have been here who say power is in the form, and no power or Spirit separate from the word. I love the word, but my heavenly Father has given me his Holy Spirit, which causes me to love his word, crying, Abba, Father. This I know; and I know also by the light of truth there will be a resurrection both of the just and unjust. Many of my brethren and sisters, whose epistles I love to

read, I shall not see this side of the day of God, but hope to meet you and them on Canaan's happy shore. I have been a constant believer in the doctrines connected with the Advent as taught in the Scriptures and reiterated through the Crisis, with the exception of the coming age, in which I believe with millenarians. I long for the perfect day. Then we shall know as we are known.

Meadville, Pa.

From A. S. McEwin.

Bro. Grant:—It seems there are some persons out of the Advent ranks who are thinking these things may be true after all. I was reminded of this while reading an Editorial in the *American Baptist* a few weeks since. In that the Editor says:—

"The more we reflect on the events passing around us, the more certain are we that this struggle, if not the commencement of the prophesied battle of Armageddon, is at least the commencement of a world's crisis."

Truly we are living in eventful times; but in the midst of all this sorrow and sin, it is comforting to think the Savior may soon come, even in our day, and put an end to all this strife. May the Lord help us to pray earnestly and understandingly—"Thy kingdom come."

Hinesburgh, Vt.

Obituary Notices.

Died, in West Alton, N. H., April 8th, 1862, Mr. Ezekiel Flanders, aged ninety-four years and six months.

Grandfather (for such relation he was to the writer) was born in Amesbury, Mass., Oct. 10th, 1767. His father soon after moved with him to Alton, N. H., where he spent his early days. He remembered distinctly the memorable dark day of May 17th, 1780, being in his thirteenth year. He moved to West Alton in 1793, being one of the first settlers in this place. He experienced religion in 1801, and joined the Freewill Baptists, with which denomination he remained till his death. He has been a man of much prayer, and a constant reader of the Scriptures, and was able up to the day previous to his death to read without the aid of glasses. He retained his mental powers remarkably to the last. He retired on the evening of the 7th in his usual health. Some time past the middle of the night he was heard by the family engaged in prayer. When they arose in the morning he was sleeping the sleep of death, no more to awake till the heavens be no more; when we expect to meet him in the better country, that is an heavenly, where death can never enter.

The funeral services were held at the chapel, and an interesting discourse delivered by Eld. John Knowles, from Ps. 73. 25, 26, after which we laid him down to rest till the trump of God shall sound, and the dead be raised incorruptible. E. Flanders, Jr.

Died, in Earlville, Ill., March 13th, Bro. Davidson, aged sixty-two.

Also, April 2nd, his son Bascom, aged eighteen.

The father has been a consistent believer in the views held by us for a number of years. He formerly was connected with the Congregational church, but after hearing the truth in regard to the coming of Jesus, he embraced it, was baptized, united with the church, and was waiting for the Master's return when death came. He sleeps in Jesus. We expect to see him on the resurrection morning, robed in immortality.

His son, with the other youth of our land, went forth to fight for his country. It is supposed some milk he drank was poisoned. He was stricken down and returned home to die. He often called the brethren in to pray with him, and gave good evidence of his acceptance with God. He belonged to Colonel Dickey's 4th Illinois cavalry. When wars and tumults are over, we hope to meet him in the better land. May the Lord comfort the mourning heart.

Sermon by the writer, from Rev. 21: 4, assisted by Bro. Maley and Bro. Vsticks, the Congregational minister.

H. G. McCulloch.

Died, in Gilford, N. H., April 1st, 1862, Bro. Samuel Blaisdell, aged seventy-four years.

Bro. B. experienced religion some fifty years ago, and joined the Freewill Baptists, with whom he remained until 1852, when he became identified with the Adventists, and soon after, with a few others, established a meeting at our present house of worship at West Alton. Since, through all the changes and trials we as a people have passed, he has been firm and borne a living testimony. He has for many years believed in the doctrine of life only through Christ. He made no compromises with error, but boldly advocated and supported the truth. For a few months previous to his death he seemed more engaged than ever in the cause of Christ. He exhorted his brethren and sisters to faithfulness. Said he should meet with us but a few times more, and wanted his work done. He has done it faithfully. On a sick bed, and as he approached the Jordan of death, I have never seen one so lighted up with the glories of our Eden home. He longed for Him who is our life to appear, that he might appear with him in glory, to enjoy immortality and eternal life with the saints of God. He has left a companion, children, and a large circle of other relatives to mourn his loss. The church have lost one of its best members, and the community a much respected citizen.

The funeral services were attended by Eld. John Knowles, who preached a very appropriate and interesting discourse from 2 Tim. 4: 7, 8. We bespeak for our afflicted sister the prayers of the church, that she may be supported in this time of deep trial.

E. Flanders, Jr.

Fell asleep in Jesus, May 1st, 1862, Bro. Josiah Dodge, of Bradley, Me., aged sixty-six years, six months and five days.

Bro. Dodge died in hope that he should be quickened into life by the voice of the Son of God at his coming. He has left a large family and numerous friends to mourn his loss. Sister Dodge does not mourn as those who have no hope, for she believes Jesus died and rose again, and that them also which sleep in Jesus will God bring with him. The funeral was attended by the writer. A discourse was preached from 2 Tim. 4: 7.

"One we fondly cherished sleepeth,
Rudely from our bosom torn;
Now the grave our treasure keepeth
Till the resurrection morn.

L. Wetherbee.

After an illness of thirteen months of suffering and wasting, fell on sleep at his residence in Suffield, May 8th, my brother, Judah Cooper, aged sixty-seven; of whom we have the "strong consolation" of believing and saying that he sleeps in Jesus.

The subject of this notice has long been known as a decided christian, and being an ardent lover of truth and righteousness, early received the Advent of the Lord with its associated doctrines; in the faith of which he fell asleep, expecting a future and eternal life at the coming of Christ. S. Cooper.

Windsor, Ct., May 11, '62.

FOREIGN NEWS.

The Steamship Jura brings news from Liverpool May 1st, and Londonderry 2nd.

The opening of the great exhibition was a perfect success.

The Paris correspondent of the *Independent Belge* asserts that the project of intervention by France and England in America is confirmed in the most absolute manner. The South will be required to guarantee the emancipation of the slaves. The same authority says a secret treaty between France and Spain provides for the early abolition of slavery in Cuba.

At a large meeting on the cotton crisis, at Ashton, a resolution was carried, after considerable opposition, calling on the Government to recognize the Southern Confederacy.

This morning's papers are filled with accounts of the opening of the Exhibition yesterday.

The *Times* says the ceremonial was emphatically the grandest, best managed, and more imposing public pageant seen in this country for years. The building itself, for extent, convenience, elevation, beauty of form and charm of color, is described as far superior to that of Hyde Park. There are the same apparent labyrinths and spreading vistas of courts, each complete. The exhibition in itself is worth a day's study. Whatever there was in 1851 will be found ten fold in 1862. Besides what was in the old exhibition, there is the finest collection of English and foreign pictures ever got together in this metropolis.

Naples, May 1. Prince Napoleon is expected here on a visit to King Victor Emmanuel.

It is stated in official quarters that General Guyon has been recalled from Rome.

Paris, May 2. The *Moniteur* of this morning publishes a letter from Mexico commenting on the intolerable government of the Mexicans, and the probability that the French troops will not delay marching on the city of Mexico.

The *Journal de Espirit Public* of to-day says there is a question of sending Marshal Niel to Rome with Military and diplomatic powers. It is said that he will be charged to conciliate, if possible, the protection which France owes to the Holy See with the rights of the Italian nation.

The statement that the Spanish and French troops were about to march against Mexico has been favorably received here.

TWO DAYS LATER.

The Steamship Niagara has arrived with news from Liverpool to the 3d inst., and Queenstown to the 4th.

Graphic details are published of the opening ceremonies of the great exhibition, which passed off with perfect success. The number present was 33,000, all being season ticket holders.

The attendance at the exhibition on the second day, admission one guinea, was 32,596.

The Paris correspondent of the *Independent Belge* reiterates his statement relative to a contemplated intervention. He says the news which he sent respecting the project of an intervention by France and England for the re-establishment of peace in America, is confirmed in the most absolute manner, and I have reason to believe the project will very soon be made known officially to the public.

PRUSSIA.

A commission has been appointed to proceed to England to collect information relative to iron-plated ships. If sufficient knowledge is not attainable there, the commission will go to France and America.

ITALY.

Victor Emmanuel, in reply to an address presented to him at Naples on the 2nd, expressed gratitude for his reception, and said: "The public safety is not yet re-established, because Rome is the centre of conspiracies; but believe me when I say that as much as Italians wish to recover Rome, the French wish quite as much to terminate the occupation of it."

FRANCE.

It is stated that further reinforcements of French troops and war material are to be sent to Mexico.

It is believed by the Italians in Paris that Rome will soon be occupied by the Piedmontese troops.

DOMESTIC NEWS.

A letter in the New York Post gives the statement of a rebel deserter. He stated that the utmost consternation existed all over the Southern country at the prospect of the advance of Banks and McDowell; and now the evacuation of Yorktown had caused a stampede from Richmond also. He states that it is freely admitted all over the South, that the fight at Yorktown would decide the fate of the rebels, and that if defeated there, they would make the best terms possible.

The rebel officers, prisoners here, are very bitter toward those people in the North who, before the rebellion broke out, encouraged the South to believe that the North would be divided, and stated that they would be forever excluded from the South, if it was finally compelled to come back into the Union.

A copy of a letter found to-day in the quarters of the telegraph office, indicates the sentiment which all deserters say pervades the South, and which prisoners admit is freely talked of:

"Telegraph Office, April 30.

We are going to evacuate Yorktown in two weeks or have a big fight before two days; and if we get whipped we will all be back under the old United States again, but will never be as well situated as we were before." (Not signed.)

Augusta, Ga., May 7. The Mobile Tribune of the 4th inst., has dispatches from Jackson, Miss., of the 2d inst. The Delta of Thursday last says business in New Orleans was generally suspended. Most of the banks are closed, and the city everywhere presents a sad appearance. The post office remains open, guarded by marines. The telegraph offices are closed and railroad travel stopped. The mutiny at the fort was caused by the news that the city had surrendered. The Delta says 380 men mutinied and went off to the enemy from the fort.

Norfolk, May 12. The city is very quiet. Most of the stores are closed, but it is expected they will open in a day or two, except where the occupants have left with the rebel army. There is some excitement, but it is supposed that within a few days, when communication is fully opened with Northern ports confidence will be fully restored.

Prices are high. Candles are sixty cents a pound; brown wrapping paper envelopes fifty cents a package. Sugar twenty-nine cents a pound.

There is very little Union sentiment newly expressed. Our soldiers all over the city talk freely with the citizens, which must produce a good effect.

All the fortifications are occupied by Union troops. All the public property is in possession of the Federal authorities.

The policy of the rebel government appears to be to concentrate troops on Richmond. Some say that all the Gulf States will be abandoned before Virginia, and Richmond will be held to the very last. All insist that a desperate resistance will be made there, if nowhere else.

The Memphis Argus says the Confederate loss at Shiloh was 7000 killed and wounded. It confesses the rebel attempts with gunboats on the river a disgusting fizzle.

Cincinnati, May 13. The Memphis Avalanch of the 6th, says the telegraph news from Richmond is painfully significant. Gen. McClellan seems to have been preparing the same fate for Richmond that Butler and Porter got up for New Orleans. The same paper says of affairs in New Orleans, that Mayor Monroe and all the Aldermen had been arrested on refusing to take the oath, and imprisoned. Great distress prevails in the city. Food of all kinds was extremely scarce; and flour not to be had at any price.

New York, May 15. A Fortress Monroe letter of the 13th inst, says deserters are constantly coming in. They agree that the evacuation of Richmond is rapidly progressing, and the effort of the retreating rebels is merely to hold back Gen. McClellan to obtain time to remove all the stores and the government archives South.

New York, May 15. The Tribune's Washington's dispatch says the French Minister has received notice from the French Consul at Richmond that the rebels have formally apprised him of their intention to burn the French tobacco stored there, in case they should find it necessary to evacuate Richmond.

The World's Washington dispatch says Gov. Sprague states that our losses at Williamsburg in killed, wounded and missing will amount to about 2000, and that the rebel loss was not less.

Chicago, May 16. A special dispatch from Cairo to the Tribune says the steamer Gladiator, from Pittsburg, reports that there was a rumor that Beauregard had sent a flag of truce asking an armistice for ten days. Deserters corroborate the report, and the matter was under consideration by Gen. Halleck when the Gladiator left.

New York, May 16. The Tribune's Washington dispatch says that Marylanders state that a few days ago one thousand slaves, as if by a preconcerted movement, simultaneously left their happy home in Prince George's county, Md., and came to the district of Columbia, where they still are.

A dispatch from Fredericksburg says that a large iron foundry which was used for casting shot and shell and for rifling cannon for the rebels, was on Wednesday taken possession of by an officer of Gen. McDowell's staff. Yankee mechanics were immediately set to work, and are producing the best specimens of workmanship.

Washington, May 16. The Secretary of War has ordered the release of Col. W. F. Baldwin of Virginia, to be exchanged for Col. Corcoran.

Slavery abolished in Georgia, Florida and South Carolina.—We are indebted to Captain John Hemmingway, of the 8th Maine Regiment, who left Hilton Head on the 10th inst., for a copy of the important proclamation of Major General Hunter, abolishing slavery within the department of which he is the commander. It is as follows:

"Headquarters Dep't of the South,
Hilton Head, S. C., May 9, '62.

General Orders, No 11.

The three States of Georgia, Florida and South Carolina, comprising the Military Department of the South, having deliberately declared themselves no longer under the protection of the United States of America, and having taken up arms against said United States, it became a military necessity to declare Martial Law. This was accordingly done on the 25th day of April, 1862. Slavery and Martial Law in a free country are altogether incompatible; the persons in these three States, Georgia, Florida and South Carolina, heretofore held as slaves, are therefore declared forever free. David Hunter,

[Official.] Major General Commanding.

[Special Dispatch to the Boston Journal.]

Washington, May 17. Gen. Hunter's proclamation is everywhere discussed. The Border State men denounce it, while prominent Republicans, headed by Secretary Chase, approve it. President Lincoln will not probably either endorse or condemn it, but leave it as a military necessity in the opinion of an officer entrusted with an important command.

General Saxon, the military Governor of South Carolina, is understood to be clothed with discretionary powers as to the employment of negroes in military service.

Two hundred contrabands have been set at work on Arlington estate to repair the damages caused by its military occupation, and to plant crops.

Washington, May 19. The President has issued a proclamation repudiating the alleged order of General Hunter as unauthorized and of no validity or effect, and reserving to himself alone the right to determine whether he can constitutionally, and should adopt such a policy, if the contingencies of the war eventually make it necessary.

Notices, &c.

To Brethren indebted for Tracts.

I have said nothing to you for a good while. I am now almost entirely out of tracts. I want to publish more—also books. I do not intend to get in debt, but pay as I go. I am hoping immediately to make important changes in my business, so as to furnish more books for less money than heretofore. Now all who owe for books will confer a favor by paying up what they owe if they can, or if they are *unable* to do that, let me know the fact. All the books I have sent you have cost *me* the money, and I wish to send out more when I can. Those who wish for books or tracts can send their orders as usual. They are free to the poor. Let us hear from you. Direct to H. L. Hastings, Boston, Mass.

P. S. Persons indebted to the Crisis office for books, should send the pay to Bro. Grant as soon as they can conveniently. H. L. H.

Notice.—The Tract Fund.

Tracts of the old approved sorts are soon to be manufactured in large quantities for the Christian Publication Society. Churches or individuals who have contributed to the $500 Tract Fund, can have a portion of their donations returned to them in tracts, if they wish; and they can have the tracts printed with a notice of their *place of worship on each one*, at a small cost, (say 50 cts.), provided they wish for not less than five hundred copies of any one tract, and will send *me* immediate directions about it. The price of tracts to contributors will be about 1800 pages for $1.00.

As the $500 Fund is now made up, subscribers who have not paid will remit their subscriptions to Miles Grant, Boston, Mass., as soon as convenient. Persons still wishing to contribute can do likewise, for "yet there is room." H. L. Hastings, President.

Boston, April 21st, '62.

Annual Conference.

The Western New York General Association will hold their annual conference at Seneca Falls, N. Y., commencing on Thursday evening, June 5th, 1862. This is an important gathering, and all the brethren and sisters within the limits of the association, who possibly can, should endeavor to be present, and aid both by their counsel and means in advocating the cause of our Master. Let us have at least one delegate from every church within the association limits, or beyond, if such church should wish to be recognized among us. A general invitation is extended to all, both ministers and laymen. Come up to the "Feast of Love." By order of the committee of appointments.

F. Burr, Secretary.

Conference Notice.

The next session of the Maine Central Quarterly Conference will be held in Belgrade (Baptist meeting-house) commencing Thursday, June 12th at six o'clock, P. M., and continue over the Sabbath. Brethren from abroad will call on Bro. David Rockwood (Rockwood's Corner.) We hope to see a full meeting, and the power of God in our midst to save sinners. Come, brethren and sisters. This is a new place. The hearts of the people are open to feed man and beast, and let us try to feed them with the word of life.

Per order, H. B. Sevey.
L. C. Wellcome, Scribe.

Wilbraham Campmeeting.

I find many have got the idea from Bro. Boutell's notice, a few weeks since, that the Wilbraham campmeeting was removed. This is a mistake. The meeting will commence as last year, the last week in August. I was on the ground last week, and the tent frames are all in good order, and the inhabitants are looking forward with more anxiety than ever for the time to arrive when they can hear something on the signs of the times. In due time you will see the appointment from the committee. Hiram Munger.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 23d, 1861, to May 1st, 1862, $505.74.

Church in Woodstock	$ 3 00
S. Hill	50
Emelie Ayres	25.00
A Friend in New Bedford	2.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

The Crisis for the Soldiers.

We will send a few copies of the Crisis free to soldiers in camp, if it is desired, and ordered by them, or by their friends. Any persons wishing to send the Crisis to their friends in the army, can have it sent for *half price*, or 50 cts. for six months, or $1.00 per year. Send orders to Miles Grant, Boston, Mass., and keep him notified of all changes in location, etc.

H. L. Hastings, Pres. C. P. S.

Grove and Camp Meeting.

Good news to the happy souls who gathered last year at Tremont, Mass., for divine worship in the grove. There will be another grove and campmeeting in the vicinity of the Tremont Depot, West Wareham, Mass., commencing Tuesday evening, June 24th, 1862, and continuing over the following Sunday. Eld. M. Grant, H. L. Hastings, if possible, and others will be present to preach the word. Many things promise to make this an interesting and profitable meeting. First, the blessing of God upon us last year. Those who were there will welcome us again, and bring others with them. Second, its location—easy of access to many churches. It is situated on the Fairhaven and Boston, R. R., at its junction with the Cape Cod R. R.; fare reduced on this road from Middleboro and New Bedford. We expect a good representation from New Bedford, Mattapoisett, Plymouth, Carver, Middleboro, Taunton, and perhaps from Boston. Third, its accommodations; a beautiful grove, in the midst of an orderly people; good board provided cheaper than by ourselves; lodging in private dwellings near by, or in tents, as chosen. Fourth, the cheering evidences that we are nearing our eternal home, cannot fail to awaken an unusual interest in every believing heart. Come then, one and all, prepare for a good meeting, pray much about it; come to labor for precious souls; come full of the blessing of Christ; come early; come to stay *through* the meeting; come, and may many kind friends in Tremont bless the day of our coming. In behalf of many brethren,

H. F. Carpenter.

Conference Notice.

The Annual Meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock, P. M., and continue over the Sabbath.

H. G. M'Culloch, Sec. of Conference.

TO BRO. J. BLAIN, AND ALL INTERESTED.

Those coming from the East to the conference will take the Chicago, Burlington and Quincy R. R. Buy a ticket to Mendota. From Mendota you will take the Ill. Central R. R. to Amboy, which is eighteen miles north of Mendota. On reaching Amboy, inquire for D. S. Clark, as he is the best known, and lives nearest the depot. We have the promise of the mission tent, but if we fail in getting it, the conference will be held in Mechanic's Hall, on Maine street. H. G. M.

Amboy, Ill., May 12, '62.

Special Book Notice.

Now ready, "Thrilling and Instructive Developments," by Eld. (late Abbe) M. B. Czechowski. Price $1.00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Newark, N. J. .... June 1st
F. H. BERICK.

Concord, N. H., evenings of May 22nd, 23d, 24th and over the Lord's day, 25th.

Southampton, L. I., at the yearly meeting of the Shinnecock Indians, June 1st.
MILES GRANT.

Richmond, R. I., Clark's Hall...Sunday, May 25th
H. L. HASTINGS.

Concord, N. H. .... June 1st
J. COUCH.

Lowell .... Sunday, May 25th
J. S. WHITE.

Lynn .... Sunday, May 25th
O. CLAPP.

Biddeford, Me. .... May 21st and 22d
Kennebunk Port, Me. .... May 23d
Eliot, Me. .... Sunday, May 25th
Plymouth, Mass. .... June 1st
Shall remain here a few weeks.
F. H. BURBANK.

Northville, N. H. .... Sunday, May 25th
WM. W. SUTHERLAND.

In the Baptist Meeting-house, at Kelley's Corners, Gilmanton, N. H. .... May 25th
Danbury, Congregational Meeting-house...June 1st
Concord .... June 8th
Lake Village .... June 15th
T. M. PREBLE.

Boston, (Lowell Street Chapel) Sunday...May 25th
Cheshire Street, Ct. .... Sunday, June 1st
Vernon Vt. .... Thursday evening, June 5th
Keene, N. H. .... Friday evening, June 6th
North Springfield, Vt., from Saturday, May 7th, to Tuesday, May 10th., where Bro. Salmon Cook may appoint.
Densmore Hill .... Wednesday, May 11th, where Bro. Rrench appoints.
Rutland .... Friday evening, May 13th
Castleton, Vt. .... Sundays, May 15th and 22d
Poultney .... Sunday, May 29th
At liberty the three first Sabbaths in July.
H. MUNGER.

Warner, Robles Corner, school-house......June 1st
Same day, at 5 o'clock, at North Sutton, where I. Andrews may appoint.
Coocord (Old Cospel) .... June 8th
B. F. MANNING.

Thorndike, Mass. .... Sunday, May 25th
Danielsonville .... June 1st
South Windsor, Ct. .... June 8th
Bakerville .... June 6th
Wrightville, Ct. .... Sunday, June 8th
Tent or Grove meeting at Bastom, Ct., commencing Tuesday evening, June 10th, as Bro. Tyrell may arrange, and continue over the following Sabbath.
Tent or Grove meeting at New Preston, commencing Tuesday evening, June 17th, and continue over the following Sabbath, as Bro. Baldwin may direct.
At Leach Hollow the following week, if I am notified in season.
P. S. All who have the work of God at heart, are invited to aid in these meetings. The night cometh. "Work while the day lasts."
H. PRATT.

South Norfolk, Ct., (Cowles district,)....May 25th
Pine Swamp .... June 1st
C. GOODRICH.

Bristol .... May 25th
Springfield, Mass .... June 8th
S. P. BABCOCK.

Sandisfield, Mass. .... Sunday, May 25th
Wrightville, Ct. .... Sunday, June 1st
GEO. L. TEEPLE.

Bancroft .... May 25th
Wells Forge .... June 1st
New York, 24th street .... May 11th
J. K. BELLOWS.

APPOINTMENTS FOR MELVIN VILLAGE, N.H.
Monthly conference the last Saturday of each month, at 2 o'clock, P. M. I expect to meet with the brethren on each following Sunday.
T. W. PIPER.

Exeter, N. H .... Sunday, May 25th
Haverhill .... Evenings, May 27th and 28th, as Bro. R. P. Fogg may arrange.
Lynn .... Sunday, June 1st
S. W. BISHOP.

P. S. If any of these appointments interfere with previous arrangements, brethren will please notify me by letter immediately, directed to Warner, N. H. S. W. B.

West Deerfield .... May 25th
Exeter .... June 1st
J. G. SMITH.

Portland .... Sundays, May 25th and June 1st
EDWIN BURNHAM.

Yarmouth, Me. .... Sunday, May 25th
Eld. TRUE JORDAN.

☞ There will be a meeting at Bro. Morgan's, Central Street, every Sabbath till further notice. Preachers feeling an interest, and desiring to aid us, will correspond with S. F. OTIS.

Springfield, Mass., April 21st, '62.

Grove Meeting Appointments.

1. I intend to be at the Amboy (Ill.) conference May 28th.

2. Am to hold a four days discussion with a Methodist minister, on the immortality of the soul and doom of the wicked, in a grove near Centerville, (Milroy P. O.) Victoria Township, Knox Co., Ill., beginning June 4th. Those who come from abroad may inquire for Ambrose King. (Will Bro. King meet me at the conference?) A grove meeting will be held on the ground after the discussion is over.

3. A grove meeting will be held in or near Lambs' Point, Madison Co., Ill., (as Bro. W. A. Wyatt may arrange) to begin on the 13th of June, and continue over Sunday.

4. A grove meeting is to begin at Cascade, Iowa, (fourteen miles from Dubuque) on the 20th of June. Inquire for Bro. H. Allyn.

5. A meeting will be held in Dorchester, Alamakee Co., Iowa, commencing on the 27th of June, as Bro. J. Sturdevant may arrange.

6. A grove meeting is to be held in Hesper, Iowa, as Bro. J. McKee may arrange, commencing on the 4th of July. Inquire for John McKee.

7. A grove meeting will be held in Enclaire, Enclaire Co., Wis., beginning on the 11th of July, as Eld. W. B Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a score of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.

W. SHELDON.

Business Department.

To Correspondents.

A. C. Green, Bro. D. N. Smith's P. O. address is Boston.

B. Couch, have corrected the mistake. Thank you.

Will Bro. G. W. Smith, of Ct., please give us the name of his post office?

A. Gleason, you are in debt $1.25.

J. Blain, sent your books May 16th.

R. R. York, sent twelve Lyres May 16th.

J. West, the $2 was received; pays to 356.

B. B. Estes, we cred. you for the dollar you sent last winter, which, with the one now sent, pays to 354.

L. L. Howard's P. O. address is Rome, Me.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Olive Cook 364, Mrs. E J Mills 373, S Cooper 367, A P Allen 370, A C Greene 373, J Taylor 373, C Tillotson 373, E R Southwick 374, E Potter 371, A Hamblen 350, W F Haselton 399, W I Collins 371, Esther E Mills 373, Wm. Apthorpe 368, J Brackett 374, B B Estes 354,—$1.00 each.

W H Ford 377, Mrs. M Smith 352, D Dickenson 399, E Macomber 399, C C Chipman 357, J M Deming 358, L Taylor 300,—$2.00 each.

J H Cox 360, $4.00; C H Sweet 360, 50 cts.; J Calder 346, 15 cts; Mrs. A Wood 360, 50 cts; H H Arnold 375, $2.50; Geo. Durkee 362, 54 cts; S Bemis 360, $3.00; F Gasper 357, $1.50.

Letters Received.

H. S. Southwick, E. Flanders, Jr., B. Perham, M. G. Blaisdell, T. W. Smith, A. E. Bennett, H. Staples, M. S., Wm. Sheldon, H. D. Law, J. C. F., G. W. Oakes.

Special Book List.

One copy Hebrew Bible, $2.00.

One copy Tyndale's Translation of the New Testament, with various readings from Matthew's, Cranmer's, the Genevan and the Bishop's Bibles, $3.00.

One copy Wakefield's translation of the New Testament, $1.50.

One copy Lowth's translation of Isaiah, $1.25.

Herodotus' Ancient History, the oldest in the world, $1.00.

Newton on the Prophecies, $1.00.

One copy Schleusner's Greek and Latin Lexicon, 2 vols., 8vo., $3.00.

R. C. Trench's Bible Revision, with correct one of our translation, 60 cts.

Turner's Jewish Rabbies.—their lives, and their expositions of the prophecies of the Messiah, 60 cts.

One copy Boyer's Critical Conjectures on the New Testament. 8vo. $1.00.

One copy the same, best edition 4to., $1.75.

Prof. Bush's Hierophant, 1 vol., 75 cts.

Horne's Introduction, vol. 1, 4to, the other volume gone. $1.25.

One copy Whitaker's Arianism, $1.00.

One copy Owen's Notes on the Gospels, three volumes, $3.00.

H. H. Dobney on Future Punishment, entire, 75 cts; only a few copies; no more to be printed, as part of the plates have been destroyed.

The Great Controversy and Reasons for my Hope, by H. L. H., bound together, 75 cts.

Fables of Infidelity and Facts of Faith, 75 cts.

Graham's Hand Book of Phonography, the best work of the kind. $1.25, postage paid.

One copy Dr. Cumming's on Daniel, 75 cts.

One copy The two later Visions of Daniel historically explained, by T. R. Birks, $1.25.

Cotton Mather's Magnalia: Ecclesiastical History of New England, 2 vols., 8vo, (price $5.00) for $3.

One copy Belsham's translation and Exposition of Paul's Epistles, $4.00.

Postage about one third additional.

Address H. L. HASTINGS or MILES GRANT, Boston, Mass.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Deutsche Tractate. (German Tracts.)

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieser Hattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis pr Nummer 5 cts; pr Dutzend 50 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Analogy of the First and Second Advents. General apostasy of the church or christendom demonstrated—her affinity with the world manifest—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 85 cts. per dozen, $4 per hundred. Postage one cent.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $4.00 per hundred. 5 cents single, or 6 cts. with post.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 163 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

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For the Crisis.

Thy Kingdom Come!

I long for the kingdom, the home of the blest,
The hope of the christian, his long promised rest;
Where Jesus shall reign by our Father's command,
And peace be proclaimed throughout every land.

I long for the kingdom; how glorious, sublime,
To live in the age of beholding the time
When our long absent Lord shall in glory descend,
And give us a kingdom which never shall end!

I long for the kingdom, and henceforth to be
From thy bondage of death forever set free,
And swell the loud anthem of heavenly song,
The praises which only to Jesus belong.

I long for the kingdom; and hasten the prey,
To spoil the usurper, would speed the glad day
When Immanuel shall come, claim the meek for his own,
And the "least in his kingdom" to sit on his throne.*

I long for the kingdom; let the time fly apace
That brings the glad hour of beholding his face;
Through faith in his promise my mind sees the day,
And dwells on the glory that fades not away.

I long for the kingdom, and feel it is near;
The day is appointed for the King to appear;
His word is my chart that points out the glad hour
When every base kingdom must yield to his power.

I long for the kingdom, and its glories to wed,
When the Bridegroom his supper of love shall have spread,
The antitype feast with his Bride to partake,
And show her the wounds he received for her sake.

I long for the kingdom, dear Savior, and thee,
Our glorified Head thou forever shalt be;
Of thine own loving body oh! may I be found,
Transformed to thine image when the last trump shall sound.

P. E. Armstrong.

Osceola, Pa.

* Compare Matt. 11: 11 with Rev. 5: 21.

For the Crisis.

Power with God.

Reader, have you it? If not, who's in fault? On whom rests the blame, the responsibility? You will not presume to charge the Almighty with deficiency, or say he has not made ample provision for this power—the tongue of fire, the baptism pentecostal! Nor will you presume to say the Lord is not desirous for you to have this power, and that he has not made it both your duty and your privilege to be strong in the Lord and the power of his might,—to be filled with all the fulness of God, that you may be able to comprehend with all saints what is the breadth, length, depth and height, and to know the love of Christ, which passeth knowledge. The word and the testimony are positive on this point of God's willingness to save to the uttermost. Line upon line and precept on precept are given confimatory of this fact. Furthermore, beloved reader, you are aware that without this power from on high you are living beneath your privilege, curtailing your usefulness and happiness. Not only so, but so long as you remain destitute of this prevailing, sanctifying grace, you are neglecting positive duty, living in open disobedience to the Most High. The command is, "Be strong in the Lord, and in the power of his might." "Be filled with the Spirit." Duty is plain; clear as the sun, unmistakable. "Therefore to him that knoweth to do good and doeth it not, to him it is sin."—James 4: 17. Moreover, you feel an aching void, your deficiency, your need; your inmost soul cries out; there is something wanting which you have not, and must have to meet God's requirements. Again, you desire this power with God, and are assured that without it it is utterly impossible to glorify him as you ought, in your body and in your spirit. And yet you remain in bondage from week to week, and from month to month, robbing God and depriving yourself of this choicest gift of Heaven. Multitudes on multitudes may go down to hell through your neglect and disobedience. God holds you responsible for the good you may do.

There is a cause for this lack of power. What is it? Are you keeping back no part of the price? neglecting no duty, in public or private? Is there no lack of confessing and forsaking sin, or of making restitution? Are you providing things honestly in the sight of all men? How is it with your pride, covetousness, self-will, your love of reputation, your time serving? Are these nailed to the cross? Have you come out *entirely* from the world, its follies, fashions, and pleasure seekings, and resolved in the strength, wisdom, and grace of God to perform every known duty, come life or come death? seeking the honor which cometh from God only? Are you covering up or winking at any sin in high places or in low, from a man-fearing, time-serving policy? Are you faithful in reproofs, not suffering sin to rest upon your neighbor? The Psalmist says: "I shall not be ashamed when I have respect unto all thy commandments." "I will wash my hands in innocency: so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving and tell of all thy wondrous works." Ps. 26: 6, 7. "I have refrained my feet from every evil way, that I might keep thy word."

Where lies the difficulty, beloved reader? Is it not in the fact your consecration is incomplete? that the pruning knife has not been duly applied? Search and see. Have right hands been severed? right eyes plucked out? Have you searched every nook and corner of your heart as with the lighted candle of God's holy Spirit and word? Are you sure the fallow ground of your heart is broken up completely? that all is on the altar. Christ Jesus—reputation, pride, covetousness, time, talents, property, husbands and wives, fathers, mothers, parents and children, brothers and sisters, houses and lands, even life itself? Do you desire this unspeakable blessing above every earthly consideration? Have you counted all things loss save Jesus Christ? "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it."

Without this entire, unreserved, perpetual, persevering consecratedness, there is nothing done to purpose or acceptance. What avail good desires, resolutions, prayers, preachings, writings, expostulations, doing this or doing that, without this entire consecration, giving up all for God? without first laying all upon the altar Christ Jesus, "laying aside every weight, and the sin that doth so easily beset us," meanwhile abstaining from all appearance of evil? Till this entire, unreserved consecration is *heartily* made—heartily, honestly, entirely, *everlastingly*, all is sounding brass or a tinkling cymbal. How is it possible for God to look complacently on any one, saint or sinner, professor or non-professor, minister or layman, without this entire consecratedness to the Lord—this presenting the "body a living sacrifice, holy, acceptable to God, which is our reasonable service"?

The whole tenor of God's merciful dispensations goes on the principle or condition of this consecration. There is no divine acceptance, no solid peace, hope or comfort—no joy in the Holy Spirit—no smiling approbation of the Most High—no permanent success in our labors, in the cause of truth and salvation, save on the condition of this entire consecration, this giving up our wills to God's will. Reader, is not this correct theology, sound, scriptural, undeniable? God declares it, reiterates it on every page of inspiration. See Isaiah 1: 15–18; Rom. 12: 1, 2; 2 Cor. 6: 14–17. Till this entire, unreserved consecratedness is made in good faith, honestly, heartily, unreservedly and *forever* in the sight of Heaven, angels and men, there is no pardon, no forgiveness, no acceptance with God, no sweet, heavenly, glowing, joyful manifestations of the Most High. God cannot, *will* not bow the listening ear. The heavens are brass above us, the earth iron beneath! Heaven is shut—the pearly gates barred—so long as we cling to earth, hold on to lust, the pride of life—refuse to bow the knee, humbly, consecratedly, and give God the glory henceforth and forever.

When we have complied with God's reasonable, necessary, permanent, unalterable conditions—grounded entirely the arms of our rebellion—made a willing, hearty, unreserved sacrifice of all we possess for Jesus—brought all the tithes into the storehouse,—the windows of heaven are then opened wide, salvation streams! The Lord smiles graciously, gloriously! "Come now, let us reason together, saith the Lord." See Isaiah 1: 18.

"There is a path that leads to God,
All others go astray;
Narrow, but pleasant, is the road,
And christians love the way."

D. F. Newton, Ed. *Golden Rule*, N. Y.

For the Crisis.

The Death Penalty.

"The wages of sin is death."—Rom. 6: 23.

What death? Not *temporal* death, for the sinless infant and the holy saint just as really die that death as the impenitent. Not *spiritual* death—a death in "trespasses and sins"—for that is the very thing that renders man deserving of punishment, instead of being the punishment itself. The *penalty* death is not visited upon the sinner *in* this life, nor *at* the close of this life. The execution of the penalty cannot precede the judgment. Said Christ, "The word that I have spoken, the same *shall judge him* [not in this life nor at death, but] *in the last day.*" John 12: 48. Paul presents the fact that "it is appointed once to die, but after this the judgment." Heb. 9: 27. First, the penalty death *cannot precede the judgment*; and secondly, the judgment is "after" death, and "*in the last day*": therefore the penalty death must be visited upon the sinner "in the last day"; thus agreeing with Peter's opinion that God will "reserve the unjust unto the day of judgment *to be punished*" (2 Pet. 2: 9); consequently the penalty death is not inflicted upon the sinner either in this life, nor in temporal death, but beyond it, when "they that have done evil [shall come forth] to the resurrection of damnation." John 5: 29. The penalty death,—the death to be inflicted "in the last day,"—is denominated the "*second* death," in contradistinction to a preceding death. The "second death" must be the second infliction of a death of the same order of itself; otherwise it would be the first death of this kind, and the first death of that kind,—no second about it. The Bible mentions two kinds of death,—literal death, and spiritual death, a death in "trespasses and sins,"—and theologians mention a third kind of death, namely, a "death that never dies," by which they mean eternal torment. Hence, the "*second death*" must be the *second infliction* of one of these kinds of death. Let us examine the three kinds, beginning with the last one mentioned.

First. If the penalty death signifies eternal misery, then inasmuch as the penalty death is styled the "second death," it follows that it is the second eternal misery! Then *when* and *where* was the first eternal misery inflicted? for a "second" presupposes a first. This would prove two editions of eternal misery; and furthermore, as the second edition must *succeed* the first, if the first is endless in duration, it leaves no room for the second; if the first is *not* endless, then the second will not be. Here the endless misery system can neither back out, or go forward! Two editions of endless misery, the second not beginning till the first is over! and yet nobody can find the first, and if it could be found, it would last so long that it would never allow the second to begin!!!

Second. If the penalty death signifies a spiritual death, (a death in "trespasses and sins,") then inasmuch as the penalty death is styled the "second" death, there must be an *end* of the *first* death of this kind, before there can be a *second* infliction of it; and when the first death in "trespasses and sins" is *ended*, the man is free from sin, and is no longer a sinner; hence, will not be punished. God will not punish a man that is free from "trespasses and sins." He will not make them dead in "trespasses and sins" a second time, or make them sinners again, after they are liberated from a death in trespasses and sins.

Third. If the penalty death is *literal* death, then inasmuch as the penalty, death, is styled the "second death," it must be a second infliction of literal death upon the sinner. Saint and sinner alike die the first death, and are alike liberated from it; but over the saint "the second death hath no power," while the sinner must die the "second death." All are made to live again at the judgment day, to be judged: but saints will die no more, while sinners, then judged obnoxious to the wrath of God, will die the second death; and thenceforward "shall never see life," but abide beneath the irrevocable stroke of the penalty death.

W. Sheldon.

For the Crisis.

Thoughts for Parents.

Bro. Grant:—I copy the following extract and send it for publication in the Crisis, because it more aptly speaks my mind on a particular phase of the subject of nonconformity to this world. It is from the writings of one who signs herself "an American mother," and I would that all mothers, and more especially *christian* mothers, would see the matter in the same light that she does. My feelings are constantly saddened in consequence of *christian* parents compromising with Satan because their "*children must have congenial society.*" When shall we see a church that is free from the influence of worldly pride?

F. Burr.

"We find that almost every step in self-denial involves consequences which we had not foreseen, and perhaps leads us farther than we had anticipated. Since I have banished wine, I have found it best to relinquish the society of the very gay and very fashionable, and I have thus been forced to be more separate from the world. But shall I regret it? I am forbidden to be conformed to this world, and shall I not find in this circumstance an additional reason for persevering in a course which enables me the more entirely to obey a plain command?"

"'But,' you say, 'our children—they must mingle with the world; and I think that it is important that for their interest we cultivate the acquaintance of the genteel and fashionable.'"

"The world, which I have relinquished for myself, I may not choose for my children. My children have been dedicated to God. I would train them for his service. And if any friends we have whose characters are formed, whose habits are established, whose principles are settled, find it necessary to relinquish these associations because they retard our growth in grace, unhinge our minds, and deprive us of a relish for higher enjoyments,—can we hope that our children, with hearts unsanctified, characters unformed, and principles unsettled, will be converted to God, trained for his service, and fitted for usefulness in his kingdom, while we are seeking for them fashionable associates, and forming them to fashionable habits?"

"'But our children must have companions, and you know they do not naturally relish serious things.'"

"This is true; and therefore I would not superadd the habits acquired by this intercourse with the light and frivolous, to the natural distaste with which the human heart regards the solemn realities of eternity. I will make their home as pleasant as possible to my children. I will gather around my fireside the intelligent, the refined, the pious; those from whom they may derive benefit, both by conversation and example."

"'Yet,' you say, 'I think you will find that your children will require amusements, and they will desire to participate in the pleasures of their companions.'"

"I do not doubt it. And I desire too, that they may have enjoyments far superior to any which can be derived from fashionable amusements. I would wish to make home so pleasant to my children that they should feel that their highest earthly happiness was centered in it. I would try to strengthen the ties of nature, and make their happiness consist rather in the cultivation of the affections than in the gratification of the passions. And I cannot but think that were our children rightly educated, they would prefer the pleasures derived from the cultivation of the mind and heart, to those drawn from the gratification of vanity, pride, or the appetite. I cannot but feel that the child or youth, unsophisticated by artificial pleasure, would prefer the walk, the ride, the book, the pencil, or music, shared with those he loves, to the crowded ballroom, the corrupting theatre, or the fashionable party."

"Our children do require amusements, and they should have them; but they should have those which are safe, and, if possible, profitable. Those which, instead of inspiring a taste which may hereafter lead them into vice and dissipation, may strengthen right tendencies, and aid in the formation of habits of industry, reflection, and sobriety; and I would certainly feel it my duty to inquire into the habits of those with whom my children associate.

"I have known mothers who, while they were careful that their own friends should possess not only unblemished moral characters, but if possible a high tone of piety, have allowed their children freely to mingle with the most trifling and irreligious, and even with the vicious and dissipated. And I have looked upon such mothers with amazement. I have felt that they were infatuated, and feared that their prayers for their children were but mockery. They could not more surely or more ingeniously prevent their entering the paths of piety, than by thus linking them to vicious companions, whose direct influence would harden their hearts, poison their principles, and turn their steps into the road which leads to death."

God's Beautiful City.

BY D. T. TAYLOR.

Far, far away, amid realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city so high and bright,—
Where is known no sorrow, nor death, nor night.
Beautiful city!
O blest abode! O home of God!
Whose streets by the feet of the sinless are trod.

They roam through the gardens of endless spring;
They crowd all thy portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.
Beautiful city!
Hark! hark, again! the angelic strain,—
As gleams through the crystal that burnished train.

There the life-fires brighten, and burn, and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.
Beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the King, in his power sublime,
When the last sands drop from the glass of Time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime.
Beautiful city!
Bright capitol where saints will dwell,
And reign on the throne with Immanuel.

As jewels flash on the brow of a queen,—
As the jasper and ruby in crowns are seen,—
God's city, wrapped in its silver sheen,
Will be set like a gem in the new earth's green.
Beautiful city!
City of flowers and peaceful bowers!
Come down and illumine this dark world of ours!

I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed the king in his beauty may see,
And live in his presence eternally.
Beautiful city!
In royal state blest mansions wait,
And beckon us on through the pearly gate.

I shall go where the summers will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.
Beautiful city!
Let us enter in, a crown to win!
Our words but half tell of the glory within.

Correspondence.

From T. W. Smith.

Bro. Grant:—I feel that a brief report of the progress of truth in this section may be interesting to some of your readers. The church now numbers thirty-two members, which is an increase of eight since Feb. 23d, as published in the Crisis of Apr. 23d. One of this number, and the latest addition, was a Baptist preacher of decided ability; in fact he was the ablest man that denomination had in this part of the State. After "contending for the faith once delivered to the saints" for over a year among that people, and receiving no sympathy or encouragement, but rather coldness and even persecution, he has at last determined to come out from among them, and identify himself with a people who can appreciate his efforts, and will encourage him in his attempts to restore the "ancient landmarks." I am happy to say that he is a firm believer in the "second personal coming of the Messiah," and he feels that these are the last days, and is determined to sound the alarm. As far as I have ascertained by conversation, he does not believe in the doctrine of inherent immortality, and he holds to the idea of the destruction of the ungodly. I believe that by patient investigation of the word of God, he will soon embrace *all* the truths advocated by the Crisis. Bro. G., I cannot see how a different result can attend an unprejudiced searching of the sacred oracles. I firmly believe that the doctrine of immortal-soul-ism, deathless spirits, eternal misery, etc., etc., is fast losing ground in this section. I do not know of one minister in the "Christian Church" who preaches the above doctrines.

I formed the acquaintance, about a week ago, of a good brother, hailing from Michigan, named Alpha Tubbs. He seems to have been neglecting the talent that God has given him of preaching "the word," and in consequence he feels burdened and condemned. He was connected with the Methodists, but they would not tolerate his preaching, as he is a firm believer in the Advent doctrine. He therefore left them, and I believe has since been unconnected with any people. He seemed overjoyed when he discovered that I entertained the same views as he on the propositions so ably advocated by the Crisis. When talking over his past negligence in duty because of coldness and indifference on the part of his brethren, and of the consequent loss of opportunity of doing good, etc., he seemed melted down and wept like a child, but the vow once neglected again renewed, brought a conscious and evident peace; and now, with the experience of the past as a teacher, I trust that he will be found faithful unto death. I believe he will be able to accomplish much good. He feels desirous of making the "coming of Christ," "sleep of the dead," "destruction of the wicked," etc., prominent subjects of preaching. Of course I could make no objection to this, except that there is danger of making some of these truths a hobby; and hobby-riding is not at all times beneficial to the cause.

There are some men in every religious party whose minds seem to be incapable of grasping but one truth or proposition of the many that go to make up the Christian system; and upon this one string they will saw until it becomes a settled idea with them that in that one sentiment is concentrated all truth, and with desperate energy they pull and tug at it as if the salvation of men depended on a clear demonstration of its excellency. In fact, most all of the religious parties of the day are built upon one or two particular ideas, and it can easily be discovered where a party man belongs by the zeal in which he defends some one or two points of religious belief. The Advent people are not altogether free from this fault, by any means. A doctrine of the greatest importance to the salvation of men, viz., "the personal advent of the Lord Jesus Christ," and reign on the earth (regenerated), is laid on the shelf, and often passed unnoticed, while other truths of far less importance or value are given an undue prominence. I say less important, because the salvation of man does not positively depend on the correct understanding of them. While it seems to me that it is hardly probable that an individual can be saved if he rejects the truth of Christ's second coming, I see no such danger if he should not embrace the idea of destruction. It may seem to be a strong position to take that a man's salvation may be affected by the rejection of the truth of Christ's personal advent; but I am not without sufficient scriptural support in this matter, as I may show at an early day.

My brethren in the ministry, suffer a word of exhortation from a young brother. Let us "preach the word" and declare all the "counsel of God." There is so much error in the world, that it needs constant watching lest we suffer it to overcome us. Men love darkness rather than light, but if even so, let us be lights in the world, yea, living epistles, known and read of all men. Yours contending for the faith.

Vandalia, Ill., May 9th, '62.

From W. Wendell.

Bro. Grant:—Since I began to proclaim publicly my faith in the second advent of Christ, life only through Christ, etc., I have been accused of being a Spiritualist! notwithstanding I am earnestly contending for the exact reverse of that diabolical delusion. A few days since, a worthy brother of the Free-will Baptist church gave me a paper which he said contained an article on the "Intermediate State," which he desired me to read. I put the paper in my pocket, and on arriving home found it to be the "Morning Star," published at Dover, N. H., and the article referred to an Editorial which I shall consider, until convinced differently, as reflecting the sentiment of that denomination. I make the following extract from said article, which will place the accusation of Spiritualism where it properly belongs:—

"In many instances, the Bible assures us the angels have communicated important messages to men; and the text, 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' (Heb. 1: 14), with other scriptural allusions, has given quite a wide-spread opinion that the sainted dead are permitted to minister, in some way that human minds cannot explain, to the dear ones which at death had been bereaved of their earthly help. God can, and unquestionably does, surround his people, in the trials of the earthly pilgrimage, with heavenly influences, not palpable to mortal sight; and if he is pleased to add to the promised presence of Christ, and the operation of the Holy Spirit, and the precepts of revelation, the ministrations of unseen angels and departed saints,—why surely this were a most grateful and pleasing sentiment."

Why wonder that Spiritualism grows? Why wonder that its blighting hand is making such ravages among christians? And why wonder that ministers of the gospel have been drawn aside from their holy calling by the malaria of its poisonous breath? While the professed christian church utter and teach such sentiments as the above, Spiritualism will flourish like the green bay-tree. And while they exert themselves to refute the Bible doctrine that "the dead know not anything," they give meat and drink, aid and comfort, to the most dangerous and deadly enemy that Christianity has ever had or ever will have to contend with. May God deliver us from any connection with this monster iniquity.

Boltonville, Washington Co., Wis.

☞ Dwell much in Gethsemane; dwell much at Golgotha; for nothing is so powerful to work a lively faith and a joyful hope as an attentive consideration of thy Lord's unutterable merits. Nothing has so great a tendency to wean thee from an undue attachment to a vain world, as the habitual remembrance of his extreme agonies.

Religion.—Religion is love to God and man, not to ourselves. The only way to save our souls is to strive to benefit the souls and bodies of our neighbors. Even the purest faith without beneficent works is dead, for every thing vital dies that is not used.

☞ To think kindly of each other is well; to speak kindly of each other is better; but to act kindly one towards another, is best of all.

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

NAMES TO PLEDGE.

Louisa G., Susan E., and Charles W. Westcott, Machias, Me.; Marion Weston, Keeseville, N. Y.; Lucy M. Stone, West Point, Wis.; Melissa M. Barton, Plainfield, Mass.

To the Try Company.

Young Friends:—There are many of you whom we shall not probably see in this life, and the only means of communication we shall have will be in writing. It would be gratifying for us to know that we are united in sentiment, in action, and also at the same time; and I wish to propose a concert for prayer; and though we may be many miles apart, we can all be united at the same time in devotion. I would propose Wednesday and Sunday evenings, between the hours of six and seven P. M., as the time when we shall pray in concert. And let the burden of our prayer be, that we, and as many others as we can get to go with us, may meet in the kingdom of God.

D. N. Smith.

Answer to Uncle William's Charade.

If *miles*, which in journey I pass, be your first,
And *grant* be the word for bestowing a favor;
Then Miles Grant is the man, in the Scripture well versed,
Whose name, if I look, I'm to find in this paper.

ANSWERS, ETC.

You will find the answer to Enigma No. 4, composed by S. O. Parker, in Jer. 51: 22,—"A sound of battle is in the land." The answer to the riddle, composed by D. N. S., is "Salvation." Will you please explain 1 Cor. 8: 13? Hattie Watson.

Bro. Grant:—I send you the answer to Enigma No. 5 in last Crisis. 1. Tertullus, Acts 24: 2. 2. Stephen, Acts 6: 4. 3. Ruth. 4. Lystra, Acts 16: 2. 5. Samuel, Acts 9: 4. 6. Elath, 2 Kings 14: 22. 7. Herod, Matt. 2: 1. 8. Noah, 2 Pet. 2: 15. 9. Asa, 1 Chron. 3: 10. 10. Death, Rom. 5: 12. 11. Tyre, Acts 21: 7. Whole, Job 19: 25,—"He shall stand at the latter day upon the earth."

Yours in love, Emma C. Parry.
Pine Avenue.

The answer to the riddle selected by Sherman Ongley is Wesley. The answer to Nathan Morse's first question is found in Gen. 28: 20, 21. The second is found in Joshua 2. The answer to the third is Philip.

1. Who had seventy sons beheaded? 2. Who cursed David? 3. Who was caught in the oak by his head?

Lucy E. Watson.
Northwood, N. H.

Acrostic.

S ing sweetly, ye loved ones, your voices high raise,
A round the blest mercy-seat offer your praise;
L et chorus and anthem your voices prolong,
V irtue and love be the burden of song.
A ll glorious and holy ever be His blest name!
T ogether we'll join and loudly proclaim,
I mmortal, unchangeable, ever the same.
O! sing, then, ye loved ones, your voices high raise,
N ow and ever more praise Him, Ancient of days.

D. N. S.

QUESTIONS.

How and where was Absalom killed?

Louisa G. Wescott.

1. Who were John's parents? 2. Who were Jesus' parents? 3. Who helped bear the cross? 4. Who put Jesus in the tomb?

Susan E. Wescott.

1. Who fell upon his sword and killed himself? 2. Who was beheaded to please the damsel? 3. Who was the first christian martyr? 4. Who was the wisest man?

Charles W. Wescott.

1. Who is next to the oldest man? 2. What was the first miracle Christ ever wrought?

Emily I. Howard.

[You answered questions correctly.—Ed.]

Enigma.—No. 6.

Mr. Grant:—As I am much interested in the Enigmas I find in your paper, I thought I would send one; and if you think it best, I should be pleased if you would publish it.

I am composed of thirty-two letters.

My 19, 17, 9, 30, 3, 4, 14, 26, is what we all should have.
" 8, 9, 14, 12, 26, was a leader of the children of Israel.
" 23, 7, 28, 8, 7, 23, was a man cured of leprosy.
" 7, 28, 18, 9, 18, was a high priest.
" 1, 7, 13, is a great evil.
" 7, 6, 28, was king of Judah.
" 10, 12, 26, 7, 21, 4, 28, a country spoken of in
" 12, 30, 17, 8, a country spoken of in Kings.
" 15, 16, 17, 7, 26, a country spoken of in Acts.
" 1, 5, 6, 20, 9, 8, something desirable.
My whole is a truth uttered by Solomon.

Great Falls, N. H. Nellie F. Durgin.

[Your explanation of Enigma No. 4 is correct.—Ed.]

The Warning.

"Mother, may sissy and I go after blackberries?"

"Where can you find them?"

"Oh, there's lots of 'em down in the railroad woods."

"I'm afraid to have you go there, Johnny; you might be on the track and be run over."

"Mother, I'll promise not to cross the track till after the morning train has passed, and then it will be quite safe; for, you know, there isn't another train before dinner time."

"Very well; you may go. Mind and take good care of sissy."

In high glee the children started, carrying a basket that would have held a great many more berries than they were likely to pick. They soon reached a small patch of bushes, and Johnny showed sissy where she could gather the berries without scratching her fingers or catching her hair in the briers, while he pushed bravely into the very midst where the thorns and fruit grew thickest. In half an hour they had all that were worth gathering, and moved on to look for more. They reached the railroad track, and Johnny, mindful of his promise, wandered along the side, carrying the basket on one arm, while he led sissy by the hand.

"There ain't any more berries," said the little girl, fretfully.

"Yes, there are, pet—plenty, over there," pointing to the other side of the road. "Wait till the big cars go past, and then we'll go over and get them."

Sissy's face brightened at the promise. They walked slowly on until they turned a sharp curve in the road.

"Oh, what *shall* I do!" exclaimed Johnny, suddenly. "There's a tree across the track! The cars will be broken to pieces, and all the people killed. We must run and meet them. Oh, sissy, see how fast you can run now!"

In his excitement Johnny did not think of leaving the basket, but hurried along over the rough ground, dragging sissy by one hand, with the heavy basket in the other. They clambered over the fallen tree. Here the path became still worse. Large stones lay on the embankment, which was very steep and seamed by the recent rains. Sissy began to fret. "Bubby, you run as fast! I'se tired!"

Johnny's heart was beating very rapidly. He knew the terrible danger that threatened the train; but he dared not leave the little girl and run on by himself.

"Oh, sissy, *don't* cry yet!" he said, imploringly, adding aloud, "O dear heavenly Father, help us to stop the cars!" . . .

In the meantime we will visit the cars which Johnny is so anxiously expecting. A long train it is. Three hundred people stowed away in it.

How little they dream of danger! There sits an old gentleman who has been reading aloud, from his morning paper, the account of a terrible railroad accident on another line.

"Ah, well!" he says, as he folds the sheet, "these things are always the result of carelessness. Engineers, conductors, or somebody, is always to blame for them. Now, the reason I like this road is because I know it to be carefully managed. The great point is *safety*. To be sure, they don't run as fast as some others; but it's *safe*; yes, sir, *safe*."

Ah, old gentleman, if you could look ahead two miles, to where that tree lies across the track just beyond a sharp turn, so that the engineer can't see it until too late to stop, you wouldn't lean back so comfortably for your nap.

Behind the old gentlemen sits a pale woman, who has been listening to his tale. "*Safe*," she repeats to herself. "Yes; safe because we are in God's hands,—not for any other reason." And, as she presses her baby to her bosom, she whispers, softly, "O God, protect us, and may we all reach our homes in safety!"

On flies the train. What is that object moving along so close to the track, far down the road? It may be a cow. The shrill whistle shrieks out a warning. They are shouting and waving a hat.

"Only their fun," says the engineer, coolly.

"But it looks very earnest. There may be something in it, after all," he thinks, and slackens the speed of the train.

It was well he did. Another moment takes them round the bend and full in sight of the threatening danger.

"Stop the train! down brakes!" shouts the engineer. For a moment all is haste and terror. Then the cars stop,—the locomotive actually touching the fallen tree; and the passengers pour out to see from what they have escaped. The perspiration breaks out on the old gentleman's face, as he looks at the tree and says, hoarsely, "Those children have saved our lives!"

But the pale mother's eyes fill with tears, as she murmurs, "Father, I thank thee for hearing my prayer!"—M. Mec.—*Sunday School Banner.*

The Hen and Chickens.—A hen and her chickens were in the mown meadow, catching grasshoppers, which they seemed to regard as very good eating. The chickens were scattered around in search of their game, when the old hen made a peculiar noise very unlike her usual call. All the chickens ran to her and got under her wings, except one. He had been chasing a grasshopper, and was too far off to get to his mother in time to receive the shelter of her wings, so a hawk seized him and bore him away. The soul may wander in the way of sin so far from God that it can never return and receive salvation.—*Ibid.*

The World's Crisis

AND

Second Advent Messenger.

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Payable in Advance.

A single copy one year	$2.00
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Papers for subscribers in Canada and the British Provinces must be prepaid in Boston, 26 cents per year, in addition to the subscription price. Hence one dollar will pay for 22 papers, or $2.25 for one year.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 348. BOSTON, WEDNESDAY, MAY 28, 1862. VOL. XV. NO. 11.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.

P. B. MORGAN, Associate Editor.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Communion.

Jesus, Shepherd of my soul,
Savior, blest Redeemer, Friend,
Weak and worthless as I am,
Let my prayer to thee ascend.

O, I need thee, precious One!
Need thy gracious care each hour;
I am weak and full of sin,—
Manifest to thee my power.

Oft my thoughts to earth return,
And refuse to follow thee;
Oft I murmur at thy will,—
Jesus, Jesus, pardon me!

Savior, bless and make me good,
Pardon all my misspent years;
Father, own me as thy child,
When the King of kings appears.

Danville, C. E. MARIA.

For the Crisis.

Covetousness.

"And he said unto them, take heed, and beware of covetousness."—LUKE 12: 15.

Covetousness consists in an eager desire to accumulate the riches of this world; and begets a "longing after the things of others." It leads men into unjust and wicked pursuits after wealth,—vitiates the moral appetite,—and draws all the aspirations of the mind down to the corruptible, decaying things of earth. Hence we should "beware of covetousness."

1st. Because "a man's life consisteth not in the abundance of the things which he possesseth," but in faith in Jesus Christ, and in obedience to his commandments; as it is written, "He that believeth on the Son hath everlasting life." "Verily, verily, I say unto you, He that believeth on me, hath everlasting life." And in respect to obedience, thus:—"Verily, verily, I say unto you, If a man keep my sayings, he shall never see death." "Blessed are they that do his commandments, that they may have right to the tree of life," etc. QUES. To what extent are the commandments of Christ to be kept? ANS. "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear the words of that prophet, shall be destroyed from among the people." The prophet here alluded to is a no less personage than the Lord Jesus Christ; and is to be believed in every doctrine he has taught, and obeyed in every precept he has given.

2nd. We should beware of covetousness, because covetousness is idolatry. See Col. 3: 5; Eph. 5: 5. The covetous man is an idolater, because he places that delight, that hope, that love, and that trust in the riches of this world, and bestows on them that adoration which he owes to God. And no "covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

3d. We should beware of covetousness, because a covetous man cannot obey the commands of Christ. The covetous man grudges to give of his meat to the hungry; he grudges to give of his drink to the thirsty; he grudges to supply the destitute with raiment; he grudges to administer to the necessities of the sick, and those who are in distress; and he grudges to use hospitality towards strangers, as if he were afraid he should entertain an angel literally. But the time approaches when the Master will say to him, "Inasmuch as ye did it not to one of the least of these (my brethren), ye did it not to me. And these (covetous) shall go away into everlasting punishment." "But if a man be just, and do that which is lawful and right, . . . and hath not oppressed any, but hath restored to the debtor his pledge (i. e., if the debtor is poor, and not able to redeem his pledge), hath spoiled none by violence (not even to collect a debt by violence, or force, if the debtor is poor), hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, . . . hath walked in my statutes, and hath kept my judgments, to deal truly; HE IS JUST, *he shall surely live*, saith the Lord God!" It will avail the covetous man nothing in the day of judgment, to plead (as some do now), "None need to have been poor,—all had the same opportunities to acquire wealth which I enjoyed,"—for this assertion is not true. God has endowed men with different gifts in this, as well as in all other respects. And I affirm, that the Creator just as much designed that some men should be poor as to temporal things, as that men should exist subsequently to Adam's fall. "The Lord maketh poor, and maketh rich." But we will waive further remarks on this point for the present, and pass to notice the care the Lord has for his poor.

That the Lord has a peculiar care for the poor of his people, is clearly manifest in both the Old and New Covenants. We will cite from each a few of the many examples they contain, relative to this subject. In the law of the Old Covenant, we read: "But in the seventh year thou shalt let it (the land) rest and lie still, that the poor of thy people may eat," (See Ex. 23; 9–11). "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest; and thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger: I am the Lord your God."—Lev. 19: 9, 10. "If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thy heart nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him; and thou shalt surely lend him sufficient for his need, in that which he wanteth."

"O, lend him, eh?" says the covetous man; "I am as ready to lend to the poor, as to the rich, if he can give me ample security for the pay." But, "and if the man be poor, *thou shalt not sleep* WITH HIS PLEDGE (security); in any case, (whether you get your pay or not) thou shalt deliver him the pledge again when the sun goeth down." But there seems to be something said about *giving*, as well as *lending* to the poor; thus—"Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to the needy in thy land." (See Deut. 15: 7–11.

"But," says the covetous man, "you quote from the law of Moses! That law is not binding now; it has been dead for more than eighteen hundred years!" It is true that Christ abolished the law of Moses; he slew every part of it—Decalogue and all,—and nailed it to his cross. But why was the law of Moses slain? Because it was "faulty"—destitute of that life-giving element which is contained in the law of Christ. The Old Covenant was taken out of the way, that a better covenant—one established on "better promises," might obtain. But if any part of the Old Covenant is incorporated into the New, that part thus incorporated is just as obligatory now, as when the Mosaic law was in force. But *is* this item of the Old Testament under consideration contained in the New? We will let the Covenant itself answer. Christ says to his church, "Take heed that ye do not your alms to be seen of men, . . . but when thou doest alms, let not thy left hand know what thy right hand doeth." This injunction of the Savior is equivalent to an absolute command to give alms; and alms consist in gratuitous donations to the poor. If those donations do sometimes pass through the hands of some benevolent society, they are intended, in some way, for the benefit of the poor.

But again. Christ says to his church, "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." But "lend, hoping for nothing again." Again, "Sell that ye have, and give alms." QUES. To whom shall we give alms? ANS. "Sell that ye have and give to the poor." "Ye have the poor always with you, and whensoever ye will ye may do them good." If there yet remains any doubt that this item of the law of Moses is not contained in the law of Christ, we will arrange them side by side, that the truth may the more readily appear.

LAW OF MOSES.	LAW OF CHRIST.
"Thou shalt surely give him, (the poor) and thine heart shall not be grieved when thou givest unto him."	"Give to him that asketh of thee. "Sell that ye have, and give to the poor."
"And thou shalt surely lend him (the poor) sufficient for his need, in that which he wanteth." "And if the man be poor, thou shalt not sleep with his pledge; in any case thou shalt deliver him the pledge again when the sun goeth down."	"And from him that would borrow of thee, turn not thou away." "And lend, hoping for nothing again."
"For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."	"For the poor ye have always with you, and whensoever ye will ye may do them good."

Among other precepts given by the apostle, Rom. 12, is this:—"Distributing to the necessities of saints." See also 2 Cor. 8: 13, 14,—"For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

As in the distribution of the manna among the children of Israel equality was observed, so also should it be in regard to the distribution of the comforts of life among the children of God in this dispensation. The apostle evidently alludes to that, as typical of this. In gathering the manna, some gathered more than they needed—others not as much. But when it was measured out, it was equally distributed among them. The Israelites were to leave none of their manna till the next morning; yet some of them, who were probably somewhat given to covetousness, and who distrusted the promises of God, kept of their manna over night; but it proved useless to them—"it bred worms, and stank." And just so useless will the riches of this world prove to those who have heaped them together, and kept them through this night of moral darkness and disobedience to the requirements of the gospel, when they awake in the morning of the great day of judgment, to give an account of their stewardship. "The earth is the Lord's, and the fulness thereof"; and he requires his people to distribute equally among themselves the necessary comforts of life; i. e., that the actual wants of all may be comfortably supplied. But this is not to induce idleness in any; "for if any will not work (as health and circumstances permit), neither shall he eat." Every one is to be diligent in that business to which he is called. If one is called to till the ground, let him be diligent. If another is called to disseminate the great truths of the gospel, let him be diligent. But if he whom God has called to preach the gospel finds some leisure from that employment, let him follow the example of Paul, whose own hands, at such times, ministered to his own necessities. But let him not turn the preaching of the gospel of God into a professional vocation to get money.

But again. In 2 Cor. 9: 7–12, the apostle says:—"Every man, according as he hath purposed in his heart, so let him give; not grudgingly, or of necessity; for God loveth the cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever, . . . being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings to God." R. ROBBINS.

(To be concluded.)

For the Crisis

Can it be So?

Does not the good man's heart of tenderness recoil at the thought of the horrid dogma of *unending* torment in a lake of fire and brimstone, where the miserable victim will forever curse the hated name of his all-powerful foe, the God of *love?* Is it impious to believe that God "will not contend forever," nor "be always wroth" (Isa. 57: 16) with finite beings, the creatures of his power and the objects of his love? Is not such a theory a fearful accusation against divine goodness?—a theory that requires us to believe that "God is good, and his tender mercies are over all his works," and yet that he will torture with remorseless vengeance the largest number of his creatures, not allowing them to repent, not suffering them to reform, nor yet to die. Is this the proof of God's "excellent loving kindness?" And those who doubt this theory, are branded with the opprobious term "infidel" by flippant talkers who style themselves "orthodox," sound in the faith. SAURIN, a celebrated divine, who taught this doctrine, thus expresses his agonized feelings like a candid, thoughtful, feeling man:—

"I sink! I sink under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments; when I see, in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be presumptive only, of my future misery, yet I find in the thought a mortal poison, which diffuseth itself into every period of my life, rendering society irksome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad, and others melancholy."

Surely this is a doctrine that favors, or would induce asceticism, if believed; and we may well query, who really believes it? Do those bigoted sectarians, who fulminate their anathemas against those who do not? Let me introduce another competent witness to the propriety of doubting. MOSES STUART, the late distinguished professor of Andover, widely known and highly esteemed as a scholar and a christian, says:—

"There are minds of a very serious cast, and prone to reasoning and inquiry, that have in some way come into such a state, that doubt on the subject of endless punishment (meaning torment) cannot without the greatest difficulty be removed from them. They commence their doubts, it is probable, with some *a priori* reasoning on this subject. 'God is good.' 'His tender mercies are over all the works of his hands. He has no pleasure in the death of the sinner. He has power to prevent it. He knew before he created man, and made him a free agent, that he would sin. In certain prospect of his endless misery, therefore, his benevolence would have prevented the bringing him into existence. No father can bear to see his own children miserable without end, not even when they have been ungrateful and rebellious, and God, our heavenly Father, loves us better than an earthly parent does or can love his children.' 'Besides, our sins are temporary and finite; for they are committed by temporary and finite beings, and in a world filled with enticements both from without and from within. It is perfectly easy for Omnipotence to limit, yea, to prevent, any mischief which sin can do; so that the endless punishment of the wicked is unnecessary, in order to maintain the divine government, and keep it upon a solid basis. Above all, a punishment without end, for the sins of a few days or hours, is a proportion of misery incompatible with justice as well as mercy. And how can this be any longer necessary, when Christ has made atonement for sin, and brought in everlasting redemption from its penalty? The social sympathies, too, of some men are often deeply concerned with the formation of their religious opinions. They have lost a near and dear friend and relative by death, one who never made any profession of religion, or gave good reason to suppose that his mind was particularly occupied with it. What will they think of his case? Can they believe that one so dear to them has become eternally wretched, an outcast forever from God? Can they endure the thought that they are never to see or associate with him any more? Can heaven itself be a place of happiness for them, while they are conscious that a husband or wife, a son or a daughter, a brother or a sister, is plunged into a lake of fire, from which there is no escape? 'It is impossible,' they aver, 'to overcome such sympathies as these. It would be unnatural and even monstrous to suppress them.' They are, therefore, as they view the case, constrained to doubt whether the miseries of a future world can be endless. If there are any whose breasts are strangers to such difficulties as these, they are to be congratulated on having made attainments almost beyond the reach of humanity in the present world; or else to be pitied for ignorance, or the want of a sympathy which seems to be among the first elements of our social nature with the great mass of thinking christians, I am sure such thoughts as these must, unhappily for them, be acquaintances too familiar. That they agitate our breasts as the storms do the mighty deep, will be testified by every man of a tender heart, and who has a deep concern in the present and future welfare of those whom he loves."

Let me add yet another testimony from REV. ALBERT BARNES. He says:—

"That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue, and heaven. That any should forever linger on in hopeless despair, and rolling amidst infinite torments, without the possibility of alleviation, and without end." "I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind; nor have I an explanation to offer, or a thought to suggest, which would be of relief to you. I trust other men, as they profess to do, understand this better than I do, and that they have not the anguish of spirit which I have; but I confess, when I look on a world of sinners and sufferers; upon death-beds and grave-yards; upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens; when I look upon a whole race, all involved in this sin and danger; and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it."

Again he says: "These and kindred difficulties meet the mind when we think on this great subject; and they meet us when we endeavor to urge our fellow sinners to be reconciled to God, and put confidence in him. On this ground they hesitate. These are real, not imaginary difficulties. They are probably felt by every mind that ever reflected on this subject; and they are unexplained, unmitigated, unremoved. I confess, for one, that I feel them, and feel them more sensibly and powerfully the more I look at them, and the longer I live. I do not understand these facts, and I make no advances towards understanding them. . . . I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dying and the dead, and why men must suffer to all eternity." (*See Barnes' Practical Sermons*, p. 123–125.)

Certainly, those who think and feel, can but be "tortured" and feel "distress and anguish of spirit" who believe such a theory. Oh! to think of the wild wail of sorrow that will come forth from the lost who agonize in ceaseless pain. All of God's attributes forbid such a belief.

C. P. DOW.

For the Crisis.

Cheer Thee!

O cheer thee, weary pilgrim,
The night is wearing on;
These dark and toilsome hours
Are soon forever gone.
The watchmen now are sounding—
"The dawn is just at hand!"
Lift! lift your heads, ye faithful,
Ye weary, waiting band.

We've passed the foretold landmarks,
We've gained contention's vale;
Earth's mighty thrones now tremble,
Men's hearts begin to fail.
Rejoice, then, wayworn pilgrim,
Let hope your bosom thrill,
The star that guides us onward
Grows brighter, brighter still.

Each trial-hour but brings us
One nearer to the morn,
When, darkling cares all over,
Bright crowns our heads adorn:
When tears and sighs are ended,
Forgotten every pain,
Soon, soon the angel reapers
Will gather in the grain.

Then cheer thee, christian pilgrim,
Let songs of praise ascend
To God our Heavenly Father,
And Christ our Savior-Friend;
Redemption's hour is nearing,
Soon He will bid you come,
To share eternal glory,
And dwell with Christ at home.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

Let your Light shine.

Says Christ, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 14, 16. Says David, "Thy word is a lamp to my feet and a light to my path."—Ps. 119: 105. A lamp to give light must be trimmed and filled up with oil daily; then it will give a bright and shining light. A lamp laid by for a long time without using will, when lighted, flicker faintly for a moment and then go out. A person who starts to serve God, receives a little light from the lamp (God's word), and then tries to live on this light without receiving fresh supplies of oil (the Spirit of God) daily, soon finds himself in darkness because he has quenched the Spirit (oil). A Christian cannot live on the light he received when he first started to serve God. Any attempt to do it will be unavailing. He must let *that* light shine, and take the Bible (lamp) daily and seek for new light, and fresh supplies of oil (God's Spirit); and as the well-trimmed lamp supplied with fresh oil dispels the gloom and darkness around, so he will exert an influence around him that will tell for God and his gospel, and thus receive new light from the lamp daily. How many sigh for more light,—wish they could enjoy themselves better,—when they do not let what they have already received shine. God is willing to give light to all who seek for it; but if they will not send out the rays of what they already have, how could they enjoy more? A laboring man cannot live without bread *daily*; neither can the christian live without bread and oil daily from the Word of God, sanctified through the Spirit. The lamp laid aside, the oil neglected, darkness follows, and how great that darkness! "Awake! thou that sleepest, and Christ shall give thee light."

Are there any whose pathway is covered with clouds of darkness; who feel to say, My leanness, my leanness? See if the lamp has been neglected and the oil out. The word will do no good without it is accompanied by the Spirit; but if the word is truly a lamp to our feet and a light to our path, sanctified to us by the Spirit of God, then we shall have a light that will shine, and the truth will make us free.

The morning of the resurrection is near. Our glorious Deliverer will very soon appear. The nations are preparing war; the mighty men are being waked up, for the day of the Lord is near, it hasteth greatly. Heaven's artillery will soon usher in the battle of the great day of God Almighty. We want in that day a safe hiding-place. Search the Scriptures; ask for the Spirit of the living God, and it will reveal to us the importance of faith in present truth. "Behold he cometh!" The rays of *this light* from the word of God he wants us to reflect upon all around us. Those who do this are letting their light shine, their lamp is trimmed and burning. Those whose lamps are gone out say, He delayeth his coming; all things continue as they were from the beginning. They are afraid to let *this* light shine, for it is not popular; it brings persecution along with it; and numbers of professing christians are ready to cry, "Heresy," "Fanaticism," and thus try to obscure the light of those who would let their *light* shine. But this scene is soon to change. A kingdom of glory is but a little in the distance. One King will reign over it, even the Lord our God. An immortal company will reign with him. Little innocent children, brought from the land of the enemy, the faithful fathers and mothers, brothers and sisters, patriarchs and prophets, all redeemed from death, will be there. They will be an innumerable company, but not one will have a persecuting spirit. No ridicule will be heaped upon the believer in God's word there. Jesus is the resurrection and the life; and they live because he lives—live forever. Another company will join them,—the living, when Christ comes; those who are found giving "meat in due season," letting their light shine. God help us to believe and obey. Those who have their lamps *trimmed* and *burning* will go in to the Kingdom of God. May we all be ready. Amen.

O. D. WOODRUFF.

For the Crisis.

An Exhortation.

"What shall I do then with Jesus, which is called Christ?"—Matt. 27: 22.

My object in writing these few lines is that every reader may ask this all-important question—What shall I do with Jesus? not what shall my brother, or sister, or some wicked neighbor do with Jesus, but what shall *I* do? Some poor wandering soul may say, I will do nothing with Jesus, for him, or against him. But stop and think. "He that is not with me is against me." "He that gathereth not with me, scattereth abroad." You must either accept or reject him. He stands with outstretched arms, calling with the loving voice of a Savior,—"Turn ye, oh! turn ye, for why will ye die?" Jesus has died on the cross to purchase free salvation, and now comes to your door and offers it to you without money and without price. Sinner, reject not the Savior's loving voice and go down to death without a hope of reigning forever with him; but lay hold on eternal life, and when you are done with the cares and business of this world, you may lean your head on Jesus' breast, and breathe your life out sweetly there. Let not the young say religion was not designed for them; when God says, "Remember now thy Creator in the days of thy youth, while the evil days come not, and the years draw nigh when thou shalt say, I have no pleasure in them." Dear youth, embrace the Savior and do all you can to lead sinners to the fold of Christ. God will give you grace to help in every time of need. He will strengthen you and keep you from sin, if you put your trust in him. And you have the blessed assurance that everything shall work for good to them that love the Lord. God grant that these few lines may be of some good in leading some poor wandering one home to God. Amen.

China, Me. J. C. P.

For the Crisis.

Is Heaven on Fire?

In a recent number of the *Morning Star*, I notice an article headed, "DOES THE SOUL SLEEP BETWEEN DEATH AND THE RESURRECTION?"—in which the question is propounded, "What made the apostle Paul 'desire to depart and be with Christ,' but the animating hope that at the death of his body his soul would immediately enter heaven?" Here he takes the soul directly to heaven at death. But immediately after, in referring to the resurrection, the writer remarks,—"The grave will not only give up the body in an immortal state, but hades, or the invisible world, will give up the soul." Thus we learn in the first place, that the saint's soul goes to heaven at death, and in the second place, that it is called from hades at the resurrection. Hence it appears that the soul either retrogrades after the death of the body, or else heaven and hades are synonymous. If the former, what pleasure in going to heaven simply to back down into hades? I had rather take the lower seat first, and afterwards be invited to a higher one. But if heaven and hades are identical, and if the case of the "rich man" is a literal relation of fact, must not heaven be on fire? For, remember, the rich man went to hades (that is to *heaven*, if hades and heaven are identical,) and was there "tormented" in "flames." Is that the kind of place that saints go to at death, or come from at the resurrection? Or has our friend ignorantly murdered his own theory, in trying to fight a sentiment that he is not acquainted with?

W. SHELDON.

☞ The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. It is the work-house wherein is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door of it.

☞ He loves you better who strives to make you good than he who strives to please you.

For the Crisis.

The Unfailing Support.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Ps. 125: 1.

Yes, here is "terra firma;" here is something substantial—a rock which you may rest your full weight upon. Ah! sooner would the mountains forsake their base, and the "everlasting hills be removed,"—yea, sooner would the solid earth herself reel from her orbit, and become the blind victim of chance, than would the Eternal Jehovah betray the confidence of those who trust in him. Even the feeblest saint who puts his trust in Israel's God, is far more secure than are the Rothschilds with their millions, or kings upon their thrones. They, with all their renown and treasure, will be but food for the devouring flames in the great burning day; while he will then be found to be the heir apparent to all the wealth of the universe. Angels, and devils, and men will yield him their admiration.

But it is more especially at the present time, here in this "vale of tears," that this and kindred texts have their application. Says the beloved apostle, "Now are we the sons of God, and it doth not yet appear what we shall be," &c. *Now* we are to TRUST; then *faith* will give place to *sight*. Here, in the battle-field, we are to experience the power of all conquering faith. It is this childlike, loving confidence in our heavenly Father, the Spirit of God in us, that gives us an earnest of future glory. Then, let trials come;

"Great spoils we shall win
From death, hell and sin,
'Midst outward afflictions, to feel Christ within."

If we are in Christ, and Christ in us, we have nothing to fear. He will order all things for us in the very best possible manner. If Christ—who is "stronger than the strong man armed"—be in us, the great Arch-foe of God and man can no more harm us, by all the trials, afflictions, doubts and fears with which he delights to afflict God's children, than he could harm the eternal Son of God himself.

My dear brother, or sister, are you tried, and afflicted, and tempest-tossed, and earth-sick, and disconsolate? Then sink into the "Everlasting Arms." There is peace, and rest, and joy—yes, even JOY in the midst of all your sorrows. Paul and Silas could sing, and praise God, though surrounded by prison-walls; and so also may you "glory in tribulation," though in the hottest furnace of affliction, in the midst of the deepest trials. You are now fast ripening up for glory—fast adding to your treasure in heaven. Oh, trust in a faithful God! Lean upon the arm of a loving, kind heavenly Father. These trials are the work of an enemy. True, the Lord permits them, but it is because you need them. Yes, rest assured, you will never, while trusting in God, be left to suffer a tithe, or a hair's breadth, beyond what is absolutely needed. O, will you not trust in such a friend—an Almighty Friend as this? Would not a dutiful child confide in a wise, affectionate earthly parent, though he often used the rod? Away, then, with your unbelief! No longer grieve the heart of One who is kinder than the kindest of earthly parents by distrusting him.

Is the tongue of slander let loose, and are false and malicious reports industriously circulated against you? Fear not, but trust in God. In due time he will bring all around right, and if innocent, your character will be completely cleared up. He who has the hearts of all men in his hands, is at the helm. He will see, that your best interests are in no wise jeoparded, but that this severe discipline shall work for your good. Are you poor, despised, friendless? He who owns the entire universe, with all the wealth it contains, to whom "the nations are as a drop in the bucket, and who taketh up the isles as a very little thing," has adopted you as his "son," and styles himself your "Father." Say not you are without friends; all earthly friends are but as "the small dust of the balance," when compared to such a friend as this. And he is devoted to your interests. Anything whatever that concerns you, is the object of his care. Do not say "my little affairs—at least many of them—are too minute, too trivial, to have his attention." It is unbelief that whispers this in your ear. "The very hairs of your head are all numbered."

Are you sick and suffering? Ah! you are the object of God's special care; for Jesus once suffered—suffered far more intensely too than any mortal ever was called to do. And he accomplished a greater work, and will be more "highly exalted" than any mere man. So [illegible] the more you suffer patiently, maintaining through it all the quiet, uncomplaining spirit of Christ, the greater will be your eternal reward in the kingdom of God.

Vernon, Vt. H. P. [illegible]

☞ He that has no bridle on his tongue, has no grace in his heart.

For the Crisis.

Report of the Conference at North Adams, Mass.

Met according to adjournment May 8th. Preaching in the evening by Bro. S. S. Brewer, from 2 Pet. 1: 5–12. A good practical sermon. Friday, at 8 o'clock A. M., met for business. An investigation of the character of preachers was brought up. After an investigation of charges preferred against Chauncey W. Baker, the following resolution was presented: Resolved, That we as a body consider C. W. Baker unworthy of our confidence and christian fellowship. Passed unanimously. The following preamble and resolution was presented: Whereas, the conference meeting at Bristol, Conn., Feb. 9th, were requested by some outside the conference to investigate the case of Geo. A. Barker, committee were appointed to investigate the case, who report him guilty of charges made against him. Therefore, Resolved, that the report of the committee be accepted, and that we as a conference consider said Geo. A. Barker unworthy of christian fellowship. Passed unanimously.

The preachers made the following report of their labors. Bro. Brazee said he had preached in Cheshire, Plainville, Westfield Farms, Bancroft, Wells' Forge, etc. In Westfield and Wells' Forge especially he thought there was an interest. Was determined to do all he could for the Lord. Bro. Teeple said he had done what he could, and were it not for a fixed principle in the heart to serve God, should be discouraged sometimes. His trust was in the Lord. Bro. Munn said he had felt like going into new places, and had seen quite an interest to hear even in these short evenings. School-house full at De Forrest Corners. Had preached at Danbury, Hattertown, and Bridgeport. At Hattertown thought there was an interest; also in Bridgeport he thought the brethren were coming up. Felt like laboring in new places. Bro. Bellows said he had been in several places in Conn. and Mass. Had some good, some discouraging times. Felt that the Lord was working with those that will let him. At Griswoldville found the brethren in a good state. Bro. Babcock said he had no evil report to bring. Had endeavored to preach the gospel as he understood it. Had preached at Tolland. Some were getting converted to God. Had preached at South Windsor, Bristol, Plymouth Hollow, and other places. He was ready to labor all he could in the vineyard of the Lord. Bro. Gardner said he had labored only in Pawling. Had studied to know the word so as to be able to preach, and was determined to do what he could. Bro. Fox said he came to North Adams over a year ago, calculating to stay two or three weeks. Found them in a divided and distracted state. The Lord opened the way for him to move there. Had met some stern duties; but labored in the fear of the Lord, trying to keep uppermost the principle of vital heart-work. On the whole he thought the cause in North Adams was prospering. Bro. Brewer said he went from last conference to Plymouth Hollow. Had some good meetings. Went from there to Watertown. Although in an inauspicious time, had heard that those present were interested and liked to hear. The last evening quite a good congregation; thought it might result in good. Been to Springfield. There were some good old-fashioned pilgrims there, and it did his soul good to meet with them. Had endeavored to do good, and not hurt, in all his labors. Bro. Starks said, while listening to the reports of the preachers, his heart was stirred, and the things that called us out had called him out. He said the church was firm and steadfast at Plainfield Pond, and believed the Master was soon coming. He was determined to walk in the narrow way that leads unto everlasting life. Said he had order in his family on the farm, and could not succeed without order; and he saw order in the Bible for the church. Felt that he was with us in gospel order, and if he could help the cause of God by joining us he would be glad to do so.

Received a letter from the church at Bristol, Conn., stating that the conference held with them February 9th resulted in good to them and some that came in to hear. They felt the need of more zeal, and it was evident they were on the rise. Bro. Grant had been there. Preached some eight evenings. Had done the church good, and also many that came in. Some were under conviction for sin and want pardon. They maintain two weekly prayer meetings, which are good. The Lord blesses them, and they expect to fight the battle through, and to conquer through Christ. They then write—"We say what we mean, and mean what we say. Let this be the motto."

The times were so hard the church at Plymouth Hollow, Conn., did not send a delegate, but sent word that they were with us in our work in the gospel, and were determined to struggle on to the end of the race. Bro. Fox and Stark joined the conference. Preaching in the evening by Bro. Munn, from 1 Pet. 1: 3–6.

Saturday morning, half past ten, preaching by Bro. Teeple from 2 Tim. 4: 7. At 2 o'clock P. M., Bro. Starks preached from 2 Cor. 3: 18. In the evening Bro. Bellows preached from Rev. 15: 2. After the sermon Bro. Brewer made some very appropriate remarks. Sunday morning, at 9 A. M., met in love-feast. A goodly number gave in their testimony. Broke bread in token of christian fellowship. At half past ten Bro. Munn preached from Jer. 14: 8. In the afternoon Bro. Brewer preached from Heb. 1: 1. His discourse was very instructive, showing the literal fulfillment of prophecy in the past, and that the prophecy concerning the judgment must be as literally fulfilled. At 7 1-2 P. M., Bro. Brewer preached a very interesting discourse on the seven vials. The meeting closed up with intense interest. Seven arose for prayers, and several others manifested deep conviction.

I think the conference was one of the best meetings I ever attended. Love was very prominent among the preachers, and union reigned. Not a discordant note was heard. I expect to hear that under the blessing of God our conference at North Adams will prove of lasting benefit to the church there as well as to others.

GEO. L. TEEPLE, Sec. of Con.

For the Crisis.

Is Death a Friend or an Enemy?

The first general judgment was executed upon the wicked inhabitants of the old world by water—they perished. But that first death did not destroy all evil. The mortal or Adamic race were perpetuated through Noah and his family, and death still reigned and does yet reign over all who have fallen under its power; but the second death, or, in other words, the second general executive judgment, will not only destroy all the wicked who are then living, but death itself and hell (hades) will be cast into the lake of fire, and this second death will put an end to all evil; "the last *enemy* that shall be destroyed is death."

"Death (says the hymn) is the gate to endless joy." According to this theory, the gate to endless joy is to be cast into the lake of fire; consequently those who believe in death as a friend, who is to introduce them to endless joy, have but a poor prospect when viewed in the light of Scripture.

If we had no better hope than that, we might well pray, "Save me from my friend." Our ground of hope is not in (friend) death, but in Jesus, who has personally triumphed over death by his resurrection, and he has promised to give his people a complete and everlasting victory over death. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written (Hosea 13, 14), . . . O death, where is thy sting? O grave, where is thy victory?" The Septuagint of Osee 13: 14 is,—"Where is thy penalty, O death? O hades, where is thy sting?"

Hartford, Ct., May 5, '62. W. S. O.

For the Crisis.

Glorious Prospect.

My soul is joyful in view of the bright prospect which is just ahead. Glory be to God! Not far distant, I can view by faith the hills of Zion, clad in immortal beauty; the sacramental host of God's elect, seated among the flowers of Eden; the city, whose street is of pure gold; the river of the water of life, clear as crystal, and in the midst of the street of it, and on either side of the river, is the tree of life, which bears twelve manner of fruits, and yields the same every month. Alleluia! for the Lord God and the Lamb are the light of the city.

Dear brethren, my longing heart is there. My wings are already plumed for glory. Gladly would I drop this mortal clothing and put on immortality, and with all the redeemed throng step on to Zion's heights. But I must wait till my Redeemer shall come, traveling in the greatness of His strength. O Lord, give me patience to wait, courage to endure hardness as a good soldier of the Prince of peace, and strength to labor in his vineyard, till he come. And then, with all the sanctified, I shall be gathered into the kingdom of God, never more to part. What! never more to part? No. no. Glory to God! Yours on the march for glory. Amen. R. V. LYON.

For the Crisis.

Treatise on Matt. 24th and 24th.*

BRO. WELLCOME:—Your Treatise on Matt. 24th and 25th is before me. It is quite a help to me on the signs of Jesus' coming, and the history of the darkening of the sun and moon, falling of the stars, and smiting of evil servants. When I saw your book, I said, This is the very thing I want. So I bought one of Bro. Ingham. I would rather give a dollar than not have the book. I carry it wherever I go. May God bless you in publishing this little work. I wish it was in the hands of all those who disbelieve in the signs past.

ABIGAIL MUSSEY.

Cornwallis, N. S., Apr. 10th, '62.

* Sold at the Crisis office. Price 33 cts.

"THESSALONICA; OR, THE MODEL CHURCH."—The author of this book has endeavored to point out the character of the primitive church and its founders, and to show that, by a close examination of the teachings and practices of the early christian fathers, all may understand what should constitute a model church.—*Rochester Union.*

For sale at the Crisis office. Paper covers, 38 cents.

☞ Value the friendship of him who stands by you in the storm; swarms of insects surround you in the summer.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 28, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—O.

Meetings in Concord, N. H.

Sunday, Apr. 27th, we commenced meetings in the pleasant meeting-house at the corner of Center and Green streets, in Concord, and continued them until May 4th. The Lord was pleased to give us a signal blessing during these meetings, and restore to many the joys of his salvation. We have seldom seen a *deeper* work in the hearts of the people than during these meetings. Many have made rapid progress in the conquest of their evil propensities, because they set about the work in *earnest*; consequently have met with approbation from the Lord, resulting in great peace and joy. Whenever we will "cleanse ourselves from *all* filthiness of the flesh and spirit," then we can sing, "All is well." The work here looks like getting ready for "the marriage supper of the Lamb." Nothing short of holiness of heart can prepare us for that blessed scene. If we have "hatred, variance," or "strife" in our hearts, we are assured that we "shall not inherit the kingdom." Let us remember the word of the Lord is "for ever . . . settled in heaven." We must comply with the conditions of salvation, or we shall not be saved. Several here seem to be fully convinced of this fact, and have acted accordingly. Roots of bitterness have been destroyed by the sweet influences of heavenly love, produced by the Holy Spirit; hard hearts have been made soft, the careless sinner has become a humble follower of Jesus, and is rejoicing in his love and the blessed hope of the gospel.

Four were buried with Christ in baptism, and came forth rejoicing in a risen Savior. Our love-feast, Sunday morning, May 4th, was a heavenly season. In fifty minutes, forty-five spoke of their love for Jesus, and their determination to endure to the end. It was a time of refreshing to Zion's pilgrims, and will be remembered with pleasure by those who partook of its joys. In the morning about seventy gathered around the sacramental table, and enjoyed a heavenly communion together.

During our meetings, we were assisted by Brn. T. M. Preble, J. Couch, C. S. Emerson, N. Glidden, A. Simpson and B. Locke, who are trying to arouse a wicked world and sleeping church to prepare for the great day of the Lord. Our congregations were large and attentive. In the afternoon and evening of the last day, many who came were unable to get into the house, which was most densely crowded. The prospect for Concord is *encouraging*.

While in C., we met Bro. Jonas Merriam, the first Editor of the Crisis, with whom we had a very agreeable interview. As usual, he and his companion are rejoicing in the Lord, and waiting for his speedy return to set up his kingdom. Bro. Merriam's eyes are still too weak to endure with comfort a strong artificial light, and on this account was unable to be at our evening meetings.

We had a very pleasant interview with Bro. and Sr. Couch. He is one of the faithful watchmen of these last days, who is sounding an alarm to the careless, and giving glad tidings to those who love the appearing of Jesus. It is a source of great comfort to feel assured that we are near the time when *all* the saints can meet to part no more; and meet too where sin will be for ever unknown. O Lord, let the glad day speedily come.—O.

Inquiries.

BRN. GRANT AND MORGAN:—I should like to have the following questions answered. Is there proof in the saying of Christ, "A spirit hath not flesh and bones as ye see me have," that beings exist who are immaterial, or etherial, as the Spiritualists say the soul of man is, having a resemblance to the human form, but shadows only?

Is not the term spirit or soul used in Scripture in some places to designate something else than "breath"—viz, 1 Thess. 5: 23; Matt. 26: 41?

What is the true idea contained in 2 Cor. 12: 1–5, and 2 Cor. 4: 16? A. C. J.

To the first inquiry, we should answer in the negative. Angels are called *spirits*, and one angel "a spirit;" but angels are personal, tangible, material beings. Lot entertained those who visited him, and they ate at his house. Another sat on the stone at the sepulchre where Jesus was laid, and conversed with the women. John "fell down to worship before the *feet* of the angel" who was sent by Jesus to give instruction relative to the future history of our world. These, and many other passages, show that a spirit, when spoken of as a *being*, is a *material person*, with body and parts; and in *no case* refers to something that leaves *man* at death.

The declaration quoted from our Savior, in Luke 24: 39, simply proves that "a spirit," or angel, is not made of *dust* as we are. It will be remembered that Christ "took not on him the seed of Abraham;" hence, he could say, "a spirit," or angel, "hath not flesh and blood as ye see me have."

To the second inquiry, we answer yes, very frequently; but spirit and soul are not used interchangeably in the Bible. The words rendered soul in the Old and New Testaments occur eight hundred and fifty-seven times, but are not rendered spirit *once*. The words translated spirit occur in both Testaments seven hundred and eighty-three times and are not rendered spirit *once*.

Spirit and soul are sometimes used to denote a state of mind, or feeling, but *never* to represent a *conscious entity* that leaves man at death.

In answer to the third inquiry, we would say, we understand that Paul had a vision of the new heavens and earth; the account of it reads as follows:

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth: such a one caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell; God knoweth: How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory: yet of myself I will not glory, but in mine infirmities."

The expression, "he was caught *up*," would be more properly rendered caught *away*, as shown by critics. Wakefield renders it, "*carried* away." Thompson, suddenly *conveyed*." Wiclif, "*ravished* into paradise." Rheims, "*rapt* into paradise."

By "third heaven," we understand the new heaven in connection with the new earth, which John also saw, and described in Rev. 21st and 22nd chapters. We read of "the world that then was, being overflowed with water perished;" and of "the heavens and the earth which are now," which is the *second*; and then Peter says, "Nevertheless we, according to his promise, look for new heavens and a new earth." This will be the *third*, or the one seen by Paul and John, in which is to be *paradise*, as shown in Rev. 2: 7, and 22: 2,—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the *paradise* of God." "In the midst of the street of it, and on either side of the river, was there the tree of life." These two passages, taken in connection, show first, that "the tree of life . . . "is in the midst of the paradise of God;" and secondly, that "the tree of life" is in the new heavens and earth, associated with the city of the great King; consequently, third heavens, and paradise which Paul saw were the same as seen by John.

When Paul saw the vision, it appears he did not know whether he was carried *bodily*, or only *mentally*, as when we see friends in our dreams. While dreaming, we cannot tell whether we are actually present with what we see, or whether it be only a mental picture corresponding in some respects with a mental sight produced by the imagination, when we are awake; as when we think how a city, a friend, or any other object appears, which is absent from us. In some cases the prophet is carried *bodily* to see and describe certain things; and in others, only *mentally*. The following are examples of the first: "And he put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north."—Ezk. 8: 3. "Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity." Ezek. 11: 24.

We see no evidence in 2 Cor. 12: 1–5, that Paul left *himself* and went to paradise; but, suppose such an absurd event were possible for a *living* man, it would be no proof that a *dead man* could do it.

We now come to the fourth inquiry, relating to 2 Cor. 4: 16. The verse reads as follows:—"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." By the "outward man," we understand the *physical* constitution; and by the "inward," the *mental* powers and affections. It will be observed that the word *man*, after "inward," is a word added by the translators; there being nothing in the Greek to correspond with it.

It often happens that christians are exhausted with physical labor, while at the same time their love for God "is renewed day by day." Others while wasting away by disease, are strengthed daily in their christian affection, and sanctification, being more and more weaned from this world, and conformed to Christ. It is a common experience in the lives of those who preach the gospel, when worn down with earnest labor, to feel an increase of the christian grace.

We see no proof in this passage of one man inside of another. We read of the "old man," the "new man," the "outward man," the "inward man," the "hidden man," "wretched man," "vain man," &c., but these are not so many different men; but may be the varied *conditions* of the *same man*.—O.

☞ Bro. L. Reimer wishes us to say that his *fourth* tract, entitled "The future fate of the ungodly," will be out in about two or three weeks.—O.

☞ We should always live in expectation of the Lord Jesus in the clouds, with oil in our lamps, ready for his coming.

An Interesting Sight.

While in Concord, N. H., we had the privilege of visiting with Sr. Lindsey, from Atchinson, Kansas, who witnessed, with many others, the remarkable writing in the heavens, Aug. 11th, 1855. It was seen at 11 o'clock in the evening, and read as follows:—"LORD—JESUS—CHRIST—KINGDOM." One word was given at a time, with a considerable interval between. They were written with fire, resembling chain lightning; or like words made by fireworks in the night. It is said this writing was seen also in Missouri and Wisconsin.

Sr. Lindsey was a Congregationalist who had heard nothing on the immediate coming of Christ; but this writing convinced her the event is near. She now expresses herself as needing patience to wait till Jesus shall appear. Thus the Lord is waking up his children to the great truth, that our King is coming soon. The Lord instructs the prophet Joel to say:—"I will show wonders in the heavens . . . . before the great and the terrible day of the Lord come."—O.

Lottie Sleeps.

We have just heard the sad intelligence that Sister Lottie, the young, accomplished, and amiable bride of Bro. Judson Austin, and daughter of Eld. J. Parry, Sandy Hill, N. Y., has fallen "asleep in Jesus." She died May 21st, with a calm trust in the Savior. She was a lovely *christian*. May the Lord bind up the broken hearts of the loved ones left to mourn her loss. Our sympathies gush out for the fond husband, a kind father and mother, and affectionate sisters. Thank the Lord for the hope of the resurrection of the dead, and that the hour is near when Fannie and Lottie, now sleeping side by side in the grave, will awake and sing, "O death, where is thy sting? O grave, where is thy victory?"

"Fly swifter round ye wheels of time,
And bring the welcome day."—O.

BRO. NEWTON will please accept our thanks for his excellent articles for the Crisis.

We wish to say again to our readers, that Bro. D. F. Newton, of New York, formerly Editor of the *Golden Rule*, a most excellent monthly, is now the corresponding Editor of the *Earnest Christian*, a valuable monthly, published at Buffalo and New York, by Benjamin T. Roberts, who is the Editor. Price one dollar a year, in advance, single copies ten cents. Each number contains thirty-two octavo pages. We think it is decidedly the best monthly with which we are acquainted. It stands out in bold relief against the sins of the age, urging men to live holy lives if they expect to be saved.—O.

CORRECTION.—In Sr. A. C. Judson's excellent lines on the "Sabbath Twilight," in the Crisis May 14th, for "gloomy" sunset, in the sixth line from the close, read *glowing* sunset.

The Unity of Italy.

Upon this point the *Catholic* of May 3d has the following:—M.

"The uncertainty which has so long hung over Italian affairs appears to be becoming greater every day. The austere and inflexible Ricasoli has been obliged to yield to the more pliant Ratazzi. The former endeavored to restrain Mazzini and his faction by directing against them the power of government; the latter hopes to attain the same end by apparently acting with them, and in reality leading and controlling them. With this view, Garibaldi has been summoned from Caprera, and has been requested to appear in behalf of the King before the Democratic societies. Ratazzi's experiment is a very dangerous one, and if Louis Napoleon or Austria do not interfere, Mazzini will surely gain the ascendant.

The attitude of Piedmont to the Holy See remains the same. The hypocritical and crafty respect of Cavour, the cold and supercilious tone of Ricasoli, as well as the demagogical and insulting attitude of Ratazzi, are but different means used to obtain the same end—to despoil the Pope, and make Rome the capital of the kingdom of Italy. For the present, the ministry bids the Italians wait. The French government has given new assurances, in public and in private, that it will continue to leave its troops at Rome, even in the case of the death of the Holy Father; and, as long as it maintains this determination, Victor Emanuel will have to tarry in some other city of Italy."

The same article concludes with the following:—

"Italy will have yet to pass through many trials before she can attain to that peace and tranquility without which no nation can be great or happy."

Book Notices.

A NEW TRACT.—"The Silence of the Scriptures respecting the Immortality of the SOUL, of the RACE, or of the LOST." By C. F. Hudson. 12mo., 24 pp. 5 cts. single, $8 per 100.

I have just had the privilege of reading the proof sheets of this somewhat elaborate argument on an important *point* in the great argument concerning immortality. If the soul *is* immortal, *why* does not the Bible say so? We need to know it,—it is one of the grandest facts in *our universe*,—why then is it left unmentioned in blank silence, in all the revelation of God?

The author, we believe, regards this as his best *tract*, and I think his readers will agree with him. It is packed full, as usual, of thought and fact, but the style is rather more popular, and better adapted to common readers. Perhaps this is owing to its being written on the run, in the great "out doors," at the west; instead of amid the musty parchments, dusty tomes and crypt-like walls of some old library, full of those dead men's treasures, which our Professor likes to dig for full as well as ever a money lover liked to dig for hidden pots of gold. Thanks for the new tract, and thanks to God for the man who writes such tracts. Send orders for it, about June 1st, to this office, or to H. L. HASTINGS.

"THRILLING AND INSTRUCTIVE DEVELOPMENTS among the Roman Catholic clergy, by M. B. Czechowski, edited by J. F. Cotton. 12mo., pp. 286.

A neat and elegantly printed volume, containing an interesting account of the experience of one who was in Europe a Catholic priest, and giving a faint view of the rottenness and abominations which are concealed in the great Romish "whited sepulchre." The author's account of his adventures and sufferings is as interesting a story as is often met with, and contains useful information. H. L. H.

For the Crisis.

Elder Himes' Birth-day.

On Monday evening, May 19th, the friends of Elder Himes met him in the vestry of the Hudson St. church, to congratulate him on reaching the age of fifty-six years. The services were introduced by Elder A. Hale, with the reading of a portion of the 90th Psalm, and singing the hymn:

Come let us anew, etc.

Elder Morgan offered prayer, when the following resolutions were presented by the President of the society, Elder A. Hale:—

Whereas God in his wisdom has ordained that every man who comes into this world shall have a father, and a mother, and a birth-day—Therefore resolved, that we recognize these several arrangements as divine, universal, and permanent institutions.

Whereas it is generally admitted that as a man's birth-day gives him the first start in the world, so the recurrence of his birth-day is a good time to start anew.

Therefore, Resolved, 1, That we hail with gratitude and sympathy the recurrence of the fifty-sixth anniversary of the birth of our Pastor, brother and old friend, Eld. Joshua V. Himes, which finds him still on the wing with undimmed eye and unabated force, alive and true to the good cause. Resolved, 2, That as we have no doubt that he is all ready to start anew, we gladly tender to him the assurance of our fullest confidence, our warmest sympathy, and our aid to the utmost of our ability.

The motion to adopt being seconded, Elder Hale followed with remarks suggested by the occasion, and the history of the cause which had led so many to an acquaintance with Elder Himes. Elder Morgan then gave full play to a genial and very pleasant range of sentiment, fully endorsing the resolutions. Bro. Apollonio, who was for a long time in the Herald office, and also the "Cry" office in New York, followed Bro. Morgan with a hearty expression of agreement in the sentiments of the resolutions. Others expressed the same good will towards Bro. H. and the cause, when on account of the lateness of the hour the vote was called for, and the resolutions were adopted by a rising and unanimous vote.

Eld. Himes returned his thanks for the manifestations of good will towards himself and the cause, pledging his remaining time and strength to the good work till the end, which he expects shortly to witness.

On motion of Bro. Apollonio, it was voted that a record of the occasion be prepared by Eld. Hale for publication in the Adv. Herald and World's Crisis. After singing the "Shining Shore," Elder Himes gave the benediction, when the friends retired, in good time and mood for sweet rest and pleasant dreams.

Signed A. HALE.

For the Crisis.

Our Work not finished.

I have a few thoughts to present to the lovers of Christ and his kingdom, which I wish them to read, consider, pray over, and consult with the Lord whether they be right thoughts. To lead men to Christ, as a Savior of sinners, is one thing, and a great thing: to instruct them thoroughly in the *faith* and *hope* of the gospel, and see them established in it, is quite another thing, and often requires much more wisdom, care and patient labor. It takes many years to turn the mind of a Pagan nation from their idols to Christ. It must be done by close, constant, persevering and patient toil. The same is true in the case of nations enlightened by christianity, and still led by superstition, and vain traditions, and false views of the atonement, and the final results of the gospel scheme, and false hopes in regard to the future LIFE and ABODE of the people of God. Some of those to whom I now speak have experienced the truth of this. The experience of all time shows the same fact. There are many instrumentalities in the gospel field, each working out some part of the great labor of the gospel. The instruments are imperfect; all do not go to the same depth of knowledge, and look at truth from the same standpoint; and the laborers are often found striving against each other. Let all obtain a teachable spirit, work and let others work in the gospel, and more good would follow. When we are sure from God's word that we have found some of the work done in error, do all we can to correct it and set it right. Never quarrel with those who are building on Christ—the foundation; but do all you can to make them "sound in the faith."

It is known to us that large portions of the Christian church at this day are under strange and vain superstitions, entertaining a faith subversive of "the gospel of the kingdom," cherishing hopes without foundation in truth, ignorant of the nature and character of God's kingdom, and the true gospel hope. Sermons, papers, books and tracts by millions, filled with assertions without proof, arguments without logic, and logic on false premises, are constantly coming forth among us, to teach the church and world of the rising generation on religious faith and hope. These contain many good things, valuable things, not to be despised; but they lack something still *more* valuable. Can we correct all that is error and set all right by the aid God will give us? No. But we can do much towards it, and what we can do we certainly ought to do. This, and this only is acceptable with Christ, to do what we can. I wish to call your attention to what God has caused to be done in this matter in our day.

Thirty years ago Christendom was asleep on the great questions of the second coming of Christ, the time of triumphant victory of the church, the restitution of the earth, and future reign of Christ, etc. Some wrote on them, some preached on them; but the masses of the people knew nothing, comparatively, of these mighty truths which moved the early church and the reformers to energetic action. Within thirty years Christendom has been aroused by the same vital life-giving truths, in a more distinct form since the unsealing of prophecy relating to these things. AROUSED, I say, for but few are yet fully awakened and turned to this subject. But *something has been done*. And how was it done? Thousands and tens of thousands of christian professors have had their faith and hope corrected by the word of God, and thus prepared to labor with more energy, wisdom, and grace for the salvation of others. Multitudes of sinners have been brought to Christ. Many faithful ones have died in the Lord, in hope of a speedy resurrection to eternal life. Many still live to advance the cause of truth. Mistakes have been made, errors have been taught, some have made shipwreck of their faith. These things are common to all good causes,—the fruits of human weakness.

The *time* of our Lord's return is not the only item to be revived. The *nature* of his return, and of his work when he does return, is to be more fully spread abroad. How has this work been carried on? God has raised up "faithful men," who have "not counted their lives dear unto them selves," to face the world and preach the truth; to write it, publish it, and circulate it. In the beginning of the Second Advent movement, men who loved the truth gave fives, tens, hundreds, and even thousands of dollars to send these truths abroad by preachers, books, papers and tracts. Some have continued to do so, and are not weary in well doing. But some of it has been wasted. Yes; well. What important work was ever done by man without waste? Who does business to advantage who risks nothing, and acts for nothing except what he knows will profit? Some seem to think but little has been done; some know but little about it. Open your eyes, stir up your thoughts. Thousands are to-day rejoicing in the blessed hope, distinguished as a peculiar sect. Then there are many thousands more in other churches, who are in the faith, brought there by the proclamation of the Advent nigh, in preaching or writing. Many hundred ministers have become "obedient to the faith," and many others are learning it as fast as they can get rid of their rubbish. God has called many new ones into the work also. We need wisdom, patience, and meekness, to instruct men. Can we expect all professors to be brought to the faith? No; multitudes will perish in error: but let us keep at the work. God will see to that. We know not how much God may accomplish by us. Let us work, "if by all means we may save some."

There is not any thing equal to *truth* to convert sinners to Christ. Some of us have just begun in this good work. Perhaps millions, or thousands may yet hear and obey the gospel. Who that has spent hundreds or thousands of dollars does not rejoice that he has been enabled by God's grace to do so much for Christ? May our works abound more and more in Christ's cause. I. C. WELLCOME.

Richmond, Me., Apr. 20, '62.

☞ A heathen in India, whose business was making paper fans, was tearing up, for the purpose, a copy of Matthew's Gospel, which he had obtained from the missionaries. While doing this, his eye fell on the verse, "Heaven and earth shall pass away, but my words shall not pass away." He was so struck with these words, that he was led to become an humble inquirer for the truth; and the missionary who reports the case trusts that God has begun a good work in him, and that he will yet preach Christ to his benighted brethren.—*Tract Journal.*

☞ The suffering christian captives at Madagascar have all been set free by the new sovereign, King Radama II., and now enjoy unrestricted religious liberty.—*Ibid.*

For the Crisis.

Report of the Conference at North Adams, Mass.

Met according to adjournment May 8th. Preaching in the evening by Bro. S. S. Brewer, from 2 Pet. 1: 5–12. A good practical sermon. Friday, at 8 o'clock A. M., met for business. An investigation of the character of preachers was brought up. After an investigation of charges preferred against Chauncey W. Baker, the following resolution was presented: Resolved, That we as a body consider C. W. Baker unworthy of our confidence and christian fellowship. Passed unanimously. The following preamble and resolution was presented: Whereas, the conference meeting at Bristol, Conn., Feb. 9th, were requested by some outside the conference to investigate the case of Geo. A. Barker, committee were appointed to investigate the case, who report him guilty of charges made against him. Therefore, Resolved, that the report of the committee be accepted, and that we as a conference consider said Geo. A. Barker unworthy of christian fellowship. Passed unanimously.

The preachers made the following report of their labors. Bro. Brazee said he had preached in Cheshire, Plainville, Westfield Farms, Bancroft, Wells' Forge, etc. In Westfield and Wells' Forge especially he thought there was an interest. Was determined to do all he could for the Lord. Bro. Teeple said he had done what he could, and were it not for a fixed principle in the heart to serve God, should be discouraged sometimes. His trust was in the Lord. Bro. Munn said he had felt like going into new places, and had seen quite an interest to hear even in these short evenings. School-house full at De Forrest Corners. Had preached at Danbury, Hattertown, and Bridgeport. At Hattertown thought there was an interest; also in Bridgeport he thought the brethren were coming up. Felt like laboring in new places. Bro. Bellows said he had been in several places in Conn. and Mass. Had some good, some discouraging times. Felt that the Lord was working with those that will let him. At Griswoldville found the brethren in a good state. Bro. Babcock said he had no evil report to bring. Had endeavored to preach the gospel as he understood it. Had preached at Tolland. Some were getting converted to God. Had preached at South Windsor, Bristol, Plymouth Hollow, and other places. He was ready to labor all he could in the vineyard of the Lord. Bro. Gardner said he had labored only in Pawling. Had studied to know the word so as to be able to preach, and was determined to do what he could. Bro. Fox said he came to North Adams over a year ago, calculating to stay two or three weeks. Found them in a divided and distracted state. The Lord opened the way for him to move there. Had met some stern duties; but labored in the fear of the Lord, trying to keep uppermost the principle of vital heart-work. On the whole he thought the cause in North Adams was prospering. Bro. Brower said he went from last conference to Plymouth Hollow. Had some good meetings. Went from there to Watertown. Although in an inauspicious time, had heard that those present were interested and liked to hear. The last evening quite a good congregation; thought it might result in good. Been to Springfield. There were some good old-fashioned pilgrims there, and it did his soul good to meet with them. Had endeavored to do good, and not hurt, in all his labors. Bro. Starks said, while listening to the reports of the preachers, his heart was stirred, and the things that called us out had called him out. He said the church was firm and steadfast at Plainfield Pond, and believed the Master was soon coming. He was determined to walk in the narrow way that leads unto everlasting life. Said he had order in his family on the farm, and could not succeed without order; and he saw order in the Bible for the church. Felt that he was with us in gospel order, and if he could help the cause of God by joining us he would be glad to do so.

Received a letter from the church at Bristol, Conn., stating that the conference held with them February 9th resulted in good to them and some that came in to hear. They felt the need of more zeal, and it was evident they were on the rise. Bro. Grant had been there. Preached some eight evenings. Had done the church good, and also many that came in. Some were under conviction for sin and want pardon. They maintain two weekly prayer meetings, which are good. The Lord blesses them; and they expect to fight the battle through, and to conquer through Christ. They then write—"We say what we mean, and mean what we say. Let this be the [illegible]

The times were so hard the church at Plymouth Hollow, Conn., did not send a delegate, but sent word that they were with us in our work in the gospel, and were determined to struggle on to the end of the race. Bro. Fox and Stark joined the conference. Preaching in the evening by Bro. Munn, from 1 Pet. 1: 3–6.

Saturday morning, half past ten, preaching by Bro. Teeple from 2 Tim. 4: 7. At 2 o'clock P. M., Bro. Starks preached from 2 Cor. 3: 18. In the evening Bro. Bellows preached from Rev. 15: 2. After the sermon Bro. Brower made some very appropriate remarks. Sunday morning, at 9 A. M., met in love-feast. A goodly number gave in their testimony. Broke bread in token of christian fellowship. At half past ten Bro. Munn preached from Jer. 14: 8. In the afternoon Bro. Brewer preached from Heb. 1: 1. His discourse was very instructive, showing the literal fulfillment of prophecy in the past, and that the prophecy concerning the judgment must be as literally fulfilled. At 7 1-2 P. M., Bro. Brewer preached a very interesting discourse on the seven vials. The meeting closed up with intense interest. Seven arose for prayers, and several others manifested deep conviction.

I think the conference was one of the best meetings I ever attended. Love was very prominent among the preachers, and union reigned. Not a discordant note was heard. I expect to hear that under the blessing of God our conference at North Adams will prove of lasting benefit to the church there as well as to others.

Geo. L. Teeple, Sec. of Con.

For the Crisis.

Is Death a Friend or an Enemy?

The first general judgment was executed upon the wicked inhabitants of the old world by water—they perished. But that first death did not destroy all evil. The mortal or Adamic race were perpetuated through Noah and his family, and death still reigned and does yet reign over all who have fallen under its power; but the second death, or, in other words, the second general executive judgment, will not only destroy all the wicked who are then living, but death itself and hell (hades) will be cast into the lake of fire, and this second death will put an end to all evil; "the last *enemy* that shall be destroyed is death."

"Death (says the hymn) is the gate to endless joy." According to this theory, the gate to endless joy is to be cast into the lake of fire; consequently those who believe in death as a friend, who is to introduce them to endless joy, have but a poor prospect when viewed in the light of Scripture.

If we had no better hope than that, we might well pray, "Save me from my friend." Our ground of hope is not in (friend) death, but in Jesus, who has personally triumphed over death by his resurrection, and he has promised to give his people a complete and everlasting victory over death. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written (Hosea 13, 14), . . . O death, where is thy sting? O grave, where is thy victory?" The Septuagint of Osee 13: 14 is,—"Where is thy penalty, O death? O hades, where is thy sting?"

Hartford, Ct., May 5, '62. W. S. O.

For the Crisis.

Glorious Prospect.

My soul is joyful in view of the bright prospect which is just ahead. Glory be to God! Not far distant, I can view by faith the hills of Zion, clad in immortal beauty; the sacramental host of God's elect, seated among the flowers of Eden; the city, whose street is of pure gold; the river of the water of life, clear as crystal, and in the midst of the street of it, and on either side of the river, is the tree of life, which bears twelve manner of fruits, and yields the same every month. Alleluia! for the Lord God and the Lamb are the light of the city.

Dear brethren, my longing heart is there. My wings are already plumed for glory. Gladly would I drop this mortal clothing and put on immortality, and with all the redeemed throng step on to Zion's heights. But I must wait till my Redeemer shall come, traveling in the greatness of His strength. O Lord, give me patience to wait, courage to endure hardness as a good soldier of the Prince of peace, and strength to labor in his vineyard, till he come. And then, with all the sanctified, I shall be gathered into the kingdom of God, never more to part. What! never more to part? No, no. Glory to God! Yours on the march for glory. Amen. R. V. Lyon.

For the Crisis.

Treatise on Matt. 24th and 24th.*

Bro. Wellcome:—Your Treatise on Matt. 24th and 25th is before me. It is quite a help to me on the signs of Jesus' coming, and the history of the darkening of the sun and moon, falling of the stars, and smiting of evil servants. When I saw your book, I said, This is the very thing I want. So I bought one of Bro. Ingham. I would rather give a dollar than not have the book. I carry it wherever I go. May God bless you in publishing this little work. I wish it was in the hands of all those who disbelieve in the signs past.

Abigail Mussey.

Cornwallis, N. S., Apr. 10th, '62.

* Sold at the Crisis office. Price 33 cts.

"Thessalonica; or, the Model Church."—The author of this book has endeavored to point out the character of the primitive church and its founders, and to show that, by a close examination of the teachings and practices of the early christian fathers, all may understand what should constitute a model church.—*Rochester Union.*

For sale at the Crisis office. Paper covers, 25 cents.

☞ Value the friendship of him who stands by you in the storm; swarms of insects surround you in the summer.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, May 28, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Meetings in Concord, N. H.

Sunday, Apr. 27th, we commenced meetings in the pleasant meeting-house at the corner of Center and Green streets, in Concord, and continued them until May 4th. The Lord was pleased to give us a signal blessing during these meetings, and restore to many the joys of his salvation. We have seldom seen a *deeper* work in the hearts of the people than during these meetings. Many have made rapid progress in the conquest of their evil propensities, because they set about the work in *earnest*; consequently have met with approbation from the Lord, resulting in great peace and joy. Whenever we will "cleanse ourselves from *all* filthiness of the flesh and spirit," then we can sing, "All is well." The work here looks like getting ready for "the marriage supper of the Lamb." Nothing short of holiness of heart can prepare us for that blessed scene. If we have "hatred, variance," or "strife" in our hearts, we are assured that we "shall not inherit the kingdom." Let us remember the word of the Lord is "for ever . . . settled in heaven." We must comply with the conditions of salvation, or we shall not be saved. Several here seem to be fully convinced of this fact, and have acted accordingly. Roots of bitterness have been destroyed by the sweet influences of heavenly love, produced by the Holy Spirit; hard hearts have been made soft, the careless sinner has become a humble follower of Jesus, and is rejoicing in his love and the blessed hope of the gospel.

Four were buried with Christ in baptism, and came forth rejoicing in a risen Savior. Our love-feast, Sunday morning, May 4th, was a heavenly season. In fifty minutes, forty-five spoke of their love for Jesus, and their determination to endure to the end. It was a time of refreshing to Zion's pilgrims, and will be remembered with pleasure by those who partook of its joys. In the morning about seventy gathered around the sacramental table, and enjoyed a heavenly communion together.

During our meetings, we were assisted by Brn. T. M. Preble, J. Couch, C. S. Emerson, N. Glidden, A. Simpson and B. Locke, who are trying to arouse a wicked world and sleeping church to prepare for the great day of the Lord. Our congregations were large and attentive. In the afternoon and evening of the last day, many who came were unable to get into the house, which was most densely crowded. The prospect for Concord is *encouraging.*

While in C., we met Bro. Jonas Merriam, the first Editor of the Crisis, with whom we had a very agreeable interview. As usual, he and his companion are rejoicing in the Lord, and waiting for his speedy return to set up his kingdom. Bro. Merriam's eyes are still too weak to endure with comfort a strong artificial light, and on this account was unable to be at our evening meetings.

We had a very pleasant interview with Bro. and Sr. Couch. He is one of the faithful watchmen of these last days, who is sounding an alarm to the careless, and giving glad tidings to those who love the appearing of Jesus. It is a source of great comfort to feel assured that we are near the time when *all* the saints can meet to part no more; and meet too where sin will be for ever unknown. O Lord, let the glad day speedily come.—o.

Inquiries.

Brn. Grant and Morgan:—I should like to have the following questions answered. Is there proof in the saying of Christ, "A spirit hath not flesh and bones as ye see me have," that beings exist who are immaterial, or etherial, as the Spiritualists say the soul of man is, having a resemblance to the human form, but shadows only?

Is not the term spirit or soul used in Scripture in some places to designate something else than "breath"—viz, 1 Thess. 5: 23; Matt. 26: 41?

What is the true idea contained in 2 Cor. 12: 1–5, and 2 Cor. 4: 16? A. C. J.

To the first inquiry, we should answer in the negative. Angels are called *spirits*, and one angel "a spirit;" but angels are personal, tangible, material beings. Lot entertained those who visited him, and they ate at his house. Another sat on the stone at the sepulchre where Jesus was laid, and conversed with the women. John "fell down to worship before the *feet* of the angel" who was sent by Jesus to give instruction relative to the future history of our world. These, and many other passages, show that a spirit, when spoken of as a *being*, is a *material person*, with body and parts; and in *no case* refers to something that leaves *man* at death.

The declaration quoted from our Savior, in Luke 24: 39, simply proves that "a spirit," or angel, is not made of *dust* as we are. It will be remembered that Christ "took not on him the seed of Abraham;" hence, he could say, "a spirit," or angel, "hath not flesh and blood as ye see me have."

To the second inquiry, we answer yes, very frequently; but spirit and soul are not used interchangeably in the Bible. The words rendered soul in the Old and New Testaments occur eight hundred and fifty-seven times, but are not rendered spirit *once*. The words translated spirit occur in both Testaments seven hundred and eighty-three times and are not rendered spirit *once*.

Spirit and soul are sometimes used to denote a state of mind, or feeling, but *never* to represent a *conscious entity* that leaves man at death.

In answer to the third inquiry, we would say, we understand that Paul had a vision of the new heavens and earth; the account of it reads as follows:

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth: such a one caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell; God knoweth: How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory: yet of myself I will not glory, but in mine infirmities."

The expression, "he was caught *up*," would be more properly rendered caught *away*, as shown by critics. Wakefield renders it, "*carried* away." Thompson, suddenly *conveyed*." Wiclif, "*ravished* into paradise." Rheims, "*rapt* into paradise."

By "third heaven," we understand the new heaven in connection with the new earth, which John also saw, and described in Rev. 21st and 22nd chapters. We read of "the world that then was, being overflowed with water perished;" and of "the heavens and the earth which are now," which is the *second;* and then Peter says, "Nevertheless we, according to his promise, look for new heavens and a new earth." This will be the *third*, or the one seen by Paul and John, in which is to be *paradise*, as shown in Rev. 2: 7, and 22: 2,—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the *paradise* of God." "In the midst of the street of it, and on either side of the river, was there the tree of life." These two passages, taken in connection, show first, that "the tree of life . . . "is in the midst of the paradise of God;" and secondly, that "the tree of life" is in the new heavens and earth, associated with the city of the great King; consequently, third heavens, and paradise which Paul saw were the same as seen by John.

When Paul saw the vision, it appears he did not know whether he was carried *bodily*, or only *mentally*, as when we see friends in our dreams. While dreaming, we cannot tell whether we are actually present with what we see, or whether it be only a mental picture corresponding in some respects with a mental sight produced by the imagination, when we are awake; as when we think how a city, a friend, or any other object appears, which is absent from us. In some cases the prophet is carried *bodily* to see and describe certain things; and in others, only *mentally*. The following are examples of the first: "And he put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north."—Ezk. 8: 3. "Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity." Ezek. 11: 24.

We see no evidence in 2 Cor. 12: 1–5, that Paul left *himself* and went to paradise; but, suppose such an absurd event were possible for a *living* man, it would be no proof that a *dead man* could do it.

We now come to the fourth inquiry, relating to 2 Cor. 4: 16. The verse reads as follows:—"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." By the "outward man," we understand the *physical* constitution; and by the "inward," the *mental* powers and affections. It will be observed that the word *man*, after "inward," is a word added by the translators; there being nothing in the Greek to correspond with it.

It often happens that christians are exhausted with physical labor, while at the same time their love for God "is renewed day by day." Others while wasting away by disease, are strengthed daily in their christian affection, and sanctification, being more and more weaned from this world, and conformed to Christ. It is a common experience in the lives of those who preach the gospel, when worn down with earnest labor, to feel an increase of the christian grace.

We see no proof in this passage of one man inside of another. We read of the "old man," the "new man," the "outward man," the "inward man," the "hidden man," "wretched man," "vain man," &c., but these are not so many different men; but may be the varied *conditions* of the same man.—o.

☞ Bro. L. Reimer wishes us to say that his *fourth* tract, entitled "The future fate of the ungodly," will be out in about two or three weeks.—o.

☞ We should always live in expectation of the Lord Jesus in the clouds, with all in our lamps, ready for his coming.

An Interesting Sight.

While in Concord, N. H., we had the privilege of visiting with Sr. Lindsey, from Atchinson, Kansas, who witnessed, with many others, the remarkable writing in the heavens, Aug. 11th, 1855. It was seen at 11 o'clock in the evening, and read as follows:—"Lord—Jesus—Christ—kingdom." One word was given at a time, with a considerable interval between. They were written with fire, resembling chain lightning; or like words made by fireworks in the night. It is said this writing was seen also in Missouri and Wisconsin.

Sr. Lindsey was a Congregationalist who had heard nothing on the immediate coming of Christ; but this writing convinced her the event is near. She now expresses herself as needing patience to wait till Jesus shall appear. Thus the Lord is waking up his children to the great truth, that our King is coming soon. The Lord instructs the prophet Joel to say:—"I will show wonders in the heavens . . . . before the great and the terrible day of the Lord come."—o.

Lottie Sleeps.

We have just heard the sad intelligence that Sister Lottie, the young, accomplished, and amiable bride of Bro. Judson Austin, and daughter of Eld. J. Parry, Sandy Hill, N. Y., has fallen "asleep in Jesus." She died May 21st, with a calm trust in the Savior. She was a lovely *christian*. May the Lord bind up the broken hearts of the loved ones left to mourn her loss. Our sympathies gush out for the fond husband, a kind father and mother, and affectionate sisters. Thank the Lord for the hope of the resurrection of the dead, and that the hour is near when Fannie and Lottie, now sleeping side by side in the grave, will awake and sing, "O death, where is thy sting? O grave, where is thy victory?"

"Fly swifter round ye wheels of time,
And bring the welcome day."—o.

Bro. Newton will please accept our thanks for his excellent articles for the Crisis.

We wish to say again to our readers, that Bro. D. F. Newton, of New York, formerly Editor of the *Golden Rule*, a most excellent monthly, is now the corresponding Editor of the *Earnest Christian*, a valuable monthly, published at Buffalo and New York, by Benjamin T. Roberts, who is the Editor. Price one dollar a year, in advance, single copies ten cents. Each number contains thirty-two octavo pages. We think it is decidedly the best monthly with which we are acquainted. It stands out in bold relief against the sins of the age, urging men to live holy lives if they expect to be saved.—o.

Correction.—In Sr. A. C. Judson's excellent lines on the "Sabbath Twilight," in the Crisis May 14th, for "gloomy" sunset, in the sixth line from the close, read *glowing* sunset.

The Unity of Italy.

Upon this point the *Catholic* of May 3d has the following:—m.

"The uncertainty which has so long hung over Italian affairs appears to be becoming greater every day. The austere and inflexible Ricasoli has been obliged to yield to the more pliant Ratazzi. The former endeavored to restrain Mazzini and his faction by directing against them the power of government; the latter hopes to attain the same end by apparently acting with them, and in reality leading and controlling them. With this view, Garibaldi has been summoned from Caprera, and has been requested to appear in behalf of the King before the Democratic societies. Ratazzi's experiment is a very dangerous one, and if Louis Napoleon or Austria do not interfere, Mazzini will surely gain the ascendant.

The attitude of Piedmont to the Holy See remains the same. The hypocritical and crafty respect of Cavour, the cold and supercilious tone of Ricasoli, as well as the demagogical and insulting attitude of Ratazzi, are but different means used to obtain the same end—to despoil the Pope, and make Rome the capital of the kingdom of Italy. For the present, the ministry bids the Italians wait. The French government has given new assurances, in public and in private, that it will continue to leave its troops at Rome, even in the case of the death of the Holy Father; and, as long as it maintains this determination, Victor Emanuel will have to tarry in some other city of Italy."

The same article concludes with the following:—

"Italy will have yet to pass through many trials before she can attain to that peace and tranquility without which no nation can be great or happy."

Book Notices.

A New Tract.—"The Silence of the Scriptures respecting the Immortality of the Soul, of the Race, or of the Lost." By C. F. Hudson. 12mo., 24 pp. 6 cts. single, $3 per 100.

I have just had the privilege of reading the proof sheets of this somewhat elaborate argument on an important *point* in the great argument concerning immortality. If the soul *is* immortal, *why* does not the Bible say so? We need to know it,—it is one of the grandest facts in *our universe*,—why then is it left unmentioned in blank silence, in all the revelation of God?

The author, we believe, regards this as his best *tract*, and I think his readers will agree with him. It is packed full, as usual, of thought and fact, but the style is rather more popular, and better adapted to common readers. Perhaps this is owing to its being written on the run, in the great "out doors," at the west; instead of amid the musty parchments, dusty tomes and crypt-like walls of some old library, full of those dead men's treasures, which our Professor likes to dig for full as well as ever a money lover liked to dig for hidden pots of gold. Thanks for the new tract, and thanks to God for the man who writes such tracts. Send orders for it, about June 1st, to this office, or to H. L. Hastings.

"Thrilling and Instructive Developments among the Roman Catholic clergy, by M. B. Czechowski, edited by J. F. Cotton. 12mo., pp. 286.

A neat and elegantly printed volume, containing an interesting account of the experience of one who was in Europe a Catholic priest, and giving a faint view of the rottenness and abominations which are concealed in the great Romish "whited sepulchre." The author's account of his adventures and sufferings is as interesting a story as is often met with, and contains useful information. H. L. H.

For the Crisis.

Elder Himes' Birth-day.

On Monday evening, May 19th, the friends of Elder Himes met him in the vestry of the Hudson St. church, to congratulate him on reaching the age of fifty-six years. The services were introduced by Elder A. Hale, with the reading of a portion of the 90th Psalm, and singing the hymn:

Come let us anew, etc.

Elder Morgan offered prayer, when the following resolutions were presented by the President of the society, Elder A. Hale:—

Whereas God in his wisdom has ordained that every man who comes into this world shall have a father, and a mother, and a birth-day—Therefore resolved, that we recognize these several arrangements as divine, universal, and permanent institutions.

Whereas it is generally admitted that as a man's birth-day gives him the first start in the world, so the recurrence of his birth-day is a good time to start anew.

Therefore, Resolved, 1, That we hail with gratitude and sympathy the recurrence of the fifty-sixth anniversary of the birth of our Pastor, brother and old friend, Eld. Joshua V. Himes, which finds him still on the wing with undimmed eye and unabated force, alive and true to the good cause. Resolved, 2, That as we have no doubt that he is all ready to start anew, we gladly tender to him the assurance of our fullest confidence, our warmest sympathy, and our aid to the utmost of our ability.

The motion to adopt being seconded, Elder Hale followed with remarks suggested by the occasion, and the history of the cause which had led so many to an acquaintance with Elder Himes. Elder Morgan then gave full play to a genial and very pleasant range of sentiment, fully endorsing the resolutions. Bro. Apollonio, who was for a long time in the Herald office, and also the "Cry" office in New York, followed Bro. Morgan with a hearty expression of agreement in the sentiments of the resolutions. Others expressed the same good will towards Bro. H. and the cause, when on account of the lateness of the hour the vote was called for, and the resolutions were adopted by a rising and unanimous vote.

Eld. Himes returned his thanks for the manifestations of good will towards himself and the cause, pledging his remaining time and strength to the good work till the end, which he expects shortly to witness.

On motion of Bro. Apollonio, it was voted that a record of the occasion be prepared by Eld. Hale for publication in the Adv. Herald and World's Crisis. After singing the "Shining Shore," Elder Himes gave the benediction, when the friends retired, in good time and mood for sweet rest and pleasant dreams.

Signed A. Hale.

For the Crisis.

Our Work not finished.

I have a few thoughts to present to the lovers of Christ and his kingdom, which I wish them to read, consider, pray over, and consult with the Lord whether they be right thoughts. To lead men to Christ, as a Savior of sinners, is one thing, and a great thing: to instruct them thoroughly in the *faith* and *hope* of the gospel, and see them established in it, is quite another thing, and often requires much more wisdom, care and patient labor. It takes many years to turn the mind of a Pagan nation from their idols to Christ. It must be done by close, constant, persevering and patient toil. The same is true in the case of nations enlightened by christianity, and still led by superstition, and vain traditions, and false views of the atonement, and the final results of the gospel scheme, and false hopes in regard to the future life and abode of the people of God. Some of those to whom I now speak have experienced the truth of this. The experience of all time shows the same fact. There are many instrumentalities in the gospel field, each working out some part of the great labor of the gospel. The instruments are imperfect; all do not go to the same depth of knowledge, and look at truth from the same standpoint; and the laborers are often found striving against each other. Let all obtain a teachable spirit, work and let others work in the gospel, and more good would follow. Where we see more from God's word that we have found some of the work done in error, do all we can to correct it and set it right. Never quarrel with those who are building on Christ—the foundation; but do all you can to make them "sound in the faith."

It is known to us that large portions of the Christian church at this day are under strange and vain superstitions, entertaining a faith subversive of "the gospel of the kingdom," cherishing hopes without foundation in truth, ignorant of the nature and character of God's kingdom, and the true gospel hope. Sermons, papers, books and tracts by millions, filled with assertions without proof, arguments without logic, and logic on false premises, are constantly coming forth among us, to teach the church and world of the rising generation on religious faith and hope. These contain many good things, valuable things, not to be despised; but they lack something still *more* valuable. Can we correct all that is error and set all right by the aid God will give us? No. But we can do much towards it, and what we can do we certainly ought to do. This, and this only is acceptable with Christ, to do what we can. I wish to call your attention to what God has caused to be done in this matter in our day.

Thirty years ago Christendom was asleep on the great questions of the second coming of Christ, the time of triumphant victory of the church, the restitution of the earth, and future reign of Christ, etc. Some wrote on them, some preached on them; but the masses of the people knew nothing, comparatively, of these mighty truths which moved the early church and the reformers to energetic action. Within thirty years Christendom has been aroused by the same vital life-giving truths, in a more distinct form since the unsealing of prophecy relating to these things. Aroused, I say, for but few are yet fully awakened and turned to this subject. But *something has been done*. And how was it done? Thousands and tens of thousands of christian professors have had their faith and hope corrected by the word of God, and thus prepared to labor with more energy, wisdom, and grace for the salvation of others. Multitudes of sinners have been brought to Christ. Many faithful ones have died in the Lord, in hope of a speedy resurrection to eternal life. Many still live to advance the cause of truth. Mistakes have been made, errors have been taught, some have made shipwreck of their faith. These things are common to all good causes,—the fruits of human weakness.

The *time* of our Lord's return is not the only item to be revived. The *nature* of his return, and of his work when he does return, is to be more fully spread abroad. How has this work been carried on? God has raised up "faithful men," who have "not counted their lives dear unto themselves," to face the world and preach the truth; to write it, publish it, and circulate it. In the beginning of the Second Advent movement, men who loved the truth gave fives, tens, hundreds, and even thousands of dollars to send these truths abroad by preachers, books, papers and tracts. Some have continued to do so, and are not weary in well doing. But some of it has been wasted. Yes; well. What important work was ever done by man without waste? Who does business to advantage who risks nothing, and acts for nothing except what he knows will profit? Some seem to think but little has been done; some know but little about it. Open your eyes, stir up your thoughts. Thousands are to-day rejoicing in the blessed hope, distinguished as a peculiar sect. Then there are many thousands more in other churches, who are in the faith, brought there by the proclamation of the Advent nigh, in preaching or writing. Many hundred ministers have become "obedient to the faith," and many others are learning it as fast as they can get rid of their rubbish. God has called many new ones into the work also. We need wisdom, patience, and meekness, to instruct men. Can we expect all professors to be brought to the faith? No; multitudes will perish in error: but let us keep at the work. God will see to that. We know not how much God may accomplish by us. Let us work, "if by all means we may save some."

There is not any thing equal to *truth* to convert sinners to Christ. Some of us have just begun in this good work. Perhaps millions, or thousands may yet hear and obey the gospel. Who that has spent hundreds or thousands of dollars does not rejoice that he has been enabled by God's grace to do so much for Christ? May our works abound more and more in Christ's cause. I. C. Wellcome.

Richmond, Me., Apr. 20, '62.

☞ A heathen in India, whose business was making paper fans, was tearing up, for the purpose, a copy of Matthew's Gospel, which he had obtained from the missionaries. While doing this, his eye fell on the verse, "Heaven and earth shall pass away, but my words shall not pass away." He was so struck with those words, that he was led to become an humble inquirer for the truth; and the missionary who reports the case trusts that God has begun a good work in him, and that he will yet preach Christ to his benighted brethren.—*Tract Journal.*

☞ The suffering christian captives at Madagascar have all been set free by the new sovereign, King Radama II., and now enjoy unrestricted religious liberty.

Salt as Anthelmintic.—It is now less than a week since our attention was called to the case of a child, the son of a vegetarian, who eschews salt—strangely enough regarding its influence as little if anything less than that of an active poison. We were told the child had little appetite except at times; food distressed the stomach, &c., with other symptoms, which clearly pointed out what we pronounced a case of worms. (*Ascarides.*) We respectfully suggest to the reader to put our statement and the following from the *Scientific American* together, and then draw their own conclusions.—H.

"Animals that are permitted to roam in the salt marshes are generally the most healthy, as they consume a large amount of saline material. The antiseptic property of salt is too well known and appreciated by most husbandmen, and the farmer might as well think of entirely dispensing with food as to fail in seasoning food with salt. No animal can long exist without salt; in the stomach it operates favorably, and has a healthy action on the liver, it also prevents the food from running into fermentation, and is death on intestinal parasites."

Notice.

Edwin Burnham expects to commence efforts in one of the churches in the city of St. Johns, N. B., on the *third Sunday in June*. If the friends in the Provinces wish to correspond with him while there, they can address him in care of S. F. Mathews.

Edwin Burnham.

Correspondence.

From C. P. Churchill.

Dearly Beloved:—I am yet in a world of death, but striving for the kingdom of God. Were it not for the sweet prospect of soon coming redemption, my breaking heart would despair. But very soon the opening heavens will be lit up with the glory of the descending Redeemer. Then those loved ones that now sleep in the dust of the earth will awake and sing, spring to immortal life beyond the grave.

Then in the new creation, beyond the dismal tomb,
We'll meet our friends and loved ones, robed in immortal bloom,
Beyond this world of dying, death's cold, dark chilling flood,
Yes, we shall meet in glory, in the paradise of God.

O yes, we shall meet again; not as when we parted, in tears and groans, and bitter wailing, but with songs and everlasting joy, and sorrow and sighing shall flee away. As we last gazed on those lovely countenances they were changed. The crimson glow of health had given way to a death-like palor. Those once beautiful eyes were sealed up in the dreamless repose of death. The grasp of that friendly hand—how weak! The last good by—how faint! As we take a last long look at that dear face, breathe a last good by, oh! what heart-rending agony is ours. But thanks be to God who giveth us the victory through our Lord Jesus Christ, for the hope set before us in the blessed gospel. Master Jesus has the keys of death and the grave, and lives to die no more. Ere long he will open death's prison doors, throw down his mighty bars, and bring his loved ones, all beautiful with immortality—eternal life—all lovely beyond conception with the image and glory of God, from the land of the enemy. Glory to God! we shall meet again, but O how changed! In the grasp of that friendly hand shall be immortal friendship. That dear face, once pale in death, now blooms with immortal loveliness. We shall meet the fond gaze of those love-lit eyes, once dim in death, glittering not with sorrow's tears, but with the mild radiance of undying youth. That sweet voice now hushed, shall gush from immortal lungs in strains of matchless sweetness, shall mingle in that mighty, triumphant song of victory, Alleluia! the Lord God Omnipotent reigneth!

Dear brethren and sisters, pray for me, that God would preserve me blameless unto his heavenly kingdom.

Washburn, Aroostook, Me.

From Eld. Wm. Sweet.

Bro. Grant:—I left home about the 1st of Feb. Preached at Pekin three times, and left there to hold a series of meetings in Canton, six miles north of Hesper, Iowa, near Bro. Nichols', where I preached twice to full houses of attentive hearers, but am sorry to say I had to leave there so soon. The E. P. Methodists had appointed a protracted meeting, to be continued some days. At Hesper, found our much esteemed Sr. McKee was dead. Bro. Ross' family had been sick, and others not able to attend meetings, so I preached once, and left for Howard Co., Iowa, some thirty miles. Found Eld. Philips' settlement, some four miles north of the centre. He is an able christian preacher, with a church of some thirty members, all quite friendly to our views. Went to Bro. Pilcher's, near Riceville, Michel Co. He is a good Brother; lives all alone as to church privileges. His house is a home for preachers. From there I went to Floyd, where I preached in all some eight times; had good meetings; but the great trouble was, the E. P. Methodists had been holding a series of meetings, day and night, for some five weeks; they stirred up all the opposition they could, and kept up opposite meetings all the time I was there; at the same time there fell some fifteen inches of snow, which blew into large drifts, making the roads impassable; so I left the brethren, praying God to bless them, and reached home the 12th of March, thinking I had done but little good.

Utica, Minn., March 31st.

Obituary Notice.

Fell asleep in Jesus, at Southbridge, Mass., April 1st, 1862, my beloved wife, Mary E. Brackett, aged thirty-two years, daughter of William and Matilda McKinstry. Her disease was scrofula.

We were buried in baptism Nov., 1849, by Eld. Charles McReading; since that time it has always been her joy and delight to meet with the children of God, and to join in testimony and song with those that love the Lord. In her loss I feel that I have been deprived of my best earthly friend. Whenever the world went hard with me, she was always ready with words of cheer and encouragement; but her cheerful voice is hushed in death, and we are left to mourn, but not as those "that have no hope." By the grace of God she could say, "Yes, though I walk through the valley and shadow of death, I will fear no evil; thy rod and thy staff they comfort me." And glory to God, they were her comfort and support when all things earthly failed.

A few days before her death she broke out singing these beautiful lines—

"What's this that steals, that steals upon my frame?
Is it death? Is it death?
That soon will quench, will quench this vital flame,
Is it death? Is it death?"

As the family, including her aged parents, stood by her bedside, she exhorted us to prove faithful. Said she, "I expect to sleep quietly in the grave until the resurrection, and then we shall all go into the kingdom together." At another time she sung those familiar words which we had often sung together—

"Come, Holy Spirit, heavenly dove,
With all thy quickening powers," etc.

Her funeral was attended in the Methodist Church. Bro. David Pratt spoke to the friends from 1 Cor. 15th chapter. He was assisted in the services by Eld. N. B. George. The blessed hope of the resurrection was brought to view.

George Brackett.

FOREIGN NEWS.

The steamship Scotia brings news from Liverpool to the 10th inst., and from Queenstown to the 11th.

The *Independence Belge* asserts that the object of Lavallette's recent visit to London was to induce England to consent to common intervention in America, and England agreed, on condition that the Roman question was first settled. The French Government gave ear to this, and it has led to a conference relative to intervention.

The Paris correspondent of the *Morning Herald* says it is beyond question that a re-organization of the South is seriously contemplated by the French government.

Rumors of the approaching solution of the Roman question are becoming more and more general.

It is reported that the Papal Government are prepared for a sudden departure.

The ex-King of Naples has left Rome. His destination is unknown.

A Paris correspondent says, in explanation of the present attitude of France: "If the truth must be told, the decided ill will of a large and powerful party in France toward the Union cause dates from the admission of the Orleans Princes into the Federal service."

LATER.

By the arrival of the Kangaroo, and the Hibernian, we have news from Liverpool to the 14th inst., and Queenstown to the 15th.

The Times says that the capture of New Orleans is a hard blow to the South and a great triumph for the North and is another proof that the North can do the Confederates more harm than the Confederates can do them.

It is reported that there has been a military conspiracy in St. Petersburg in favor of Poland.

French political news is unimportant.

DOMESTIC NEWS.

Attack on Gen. Banks.

Washington, May 25. Dispatches received by the War department state that General Banks was attacked at Winchester this morning, and has fallen back towards Martinsburg and Harper's Ferry. The enemy are reported to be in large force, and many reports state that the rebel force has left Richmond and moved North to take the offensive.

A dispatch received to-night states that Gen. Banks has made good his retreat across the Potomac at Williamsport. Gen. Rufus Saxton is in command at Harper's Ferry.

The city is intensely excited by the intelligence, and mere rumors increase the excitement.

The enemy under Generals Ewell and Johnson with a superior force gave battle to Gen. Banks this morning at daylight at Winchester.

Gen. Banks fought them six hours and then retired in the direction of Martinsburg, with what loss is not known.

Gen. Banks' Official Report

Headquarters, Martinsburg,
May 25—2-40, P. M.

To Hon. E. M. Stanton.—The rebels attacked us this morning at daybreak in great force. Their force was estimated at 15,000, consisting of Ewell's and Jackson's divisions. The fire of the pickets began with the light and followed by the artillery until the lines were fully under fire on both sides.

The left wing stood firmly, holding its ground well, and the right did the same, when two regiments broke their lines under the fire of the enemy. The right wing fell back, and we were ordered to withdraw, and the troops passed through the town in considerable confusion. They were quickly re-formed on the other side and continued their march in good order to Martinsburg, a distance of twenty-two miles. Our trains are in advance and will cross the river in safety. Our entire force engaged was less than 4000, consisting of Donnelly's brigades with two regiments of cavalry under Gen. Hatch and two batteries of artillery. Our loss was considerable, as was that of the enemy, but cannot now be stated. We were reinforced by the 15th Maine regiment, which did good service, and a regiment of cavalry. A prisoner captured this afternoon says the rebel force in our rear is to be strengthened, and that their purpose is to enter Maryland at two points, Harper's Ferry and Williamsport. He confirms all we have heard in regard to the rebel force here. We all passed the Potomac safe—men, trains and all. I think of making a march of 35 miles.

N. P. Banks,
Major General Commanding.

Washington, May 25. The President takes military possession of all the railroads in the United States, by virtue of the authority vested by an act of Congress, from after this date until further orders, and directs that the respective railroad companies, their officers and servants, shall hold themselves in readiness for the transportation of troops and munitions of war as may be ordered by the military authorities to the exclusion of all other business.

By order of the Secretary of War.

M. C. Meigs, Quartermaster General.

New York, May 26. The Herald's Washington despatch says prompt efforts have been made to reinforce Gen. Banks, and it is supposed that by to-day Gen. Miles will have reinforced Banks with a considerable force.

The World says the immense rebel armies which made their appearance so suddenly in Western Virginia, give color to a rumor from a Kentucky paper, that it is the intention of the rebel leaders to withdraw from the coast and invade Northern States, if possible, in two columns. One by way of Pennsylvania under Gen. Joe Johnson, and another under Gen. Lee marching from Cumberland Gap to Louisville, and if possible, crossing the Ohio to Cincinnati.

We have no fears but a few days will turn the tide of victory in the right direction.

Cincinnati, May 24. Col. Heth with 3000 rebels attacked our forces under Col. Crook yesterday, at Lewisburg. After a severe fight the rebels were completely routed. Our loss was ten killed, 40 wounded and 8 missing. The rebel loss was much greater. We captured four cannon, 200 stand of arms, 100 prisoners, a Lieutenant Colonel, one Major, several Captains and Lieutenants.

Fortress Monroe, May 24. It is reported that Gen. Burnside has taken Raleigh.

The Ellen Terry arrived from Newbern this afternoon. She reports that the American flag was raised in Raleigh some three or four days ago by the citizens.

The Volunteer Militia Called Out.

The general and special orders issued this morning by His Excellency the Governor and Commander-in-Chief are startling in their nature, as well as in regard to their object. It will be seen that all the available Volunteer Militia force of the Commonwealth is called out instanter, without the interruption of the customary military forms. No doubt Governor Andrew will be justified in his declaration that "Massachusetts will repeat the patriotism, enthusiasm and glory of April '61."

A Proclamation.

By the Gov. and Commander in-Chief.

Men of Massachusetts—The wily and barbarous horde of traitors to the People, to the Government, to our Country and to Liberty menace again the national capital. They have attacked and routed Major General Banks—are advancing on Harper's Ferry—and are marching on Washington.

The President calls on Massachusetts to rise once more for its rescue and defense. The whole active militia will be summoned by a general order issued from the office of the Adjutant General to report on Boston Common to-morrow.

They will march to relieve and avenge their brethren and friends, to oppose with fiery zeal and courageous patriotism the progress of the foe.

May God encourage their hearts and strengthen their arms, and may he inspire the Government and all the people.

Given at headquarters in Boston, at eleven o'clock of this Sunday evening, May 25th, A. D., 1862. John A. Andrew.

Washington, May 26. The following is the latest dispatch received at the War Department from General Banks:—

Williamsport, May 26.

Hon. Edwin M. Stanton, Sec. of War.

We believe that our whole force, trains and all, will cross in safety. The men are in fine spirits, and crossing in order.

The labor of last night was fearful. The enemy followed us last night on our march, but has not made his appearance this morning.

The news of your movements South has unquestionably caused them to look out for their safety.

Your dispatch was read to the troops this morning amid the heartiest cheers.

N. P. Banks, Major Gen. Commanding.

Washington, May 26. The excitement of yesterday has subsided, and all seem convinced that if Gen. Banks is properly reinforced, he will not only be able to check any advance of the enemy, but to drive them back.

The dispatches received by Gov. Andrew last night from the Secretary of War, show that the Government is aware that no important military movement was necessary to preserve the Federal Capital.

The first dispatch stated that Gen. Banks had been defeated, and the enemy were marching in full force on Harper's Ferry.

The second dispatch stated that reliable information had been received from various sources that the enemy were also marching on Washington in great numbers, and the Governor was ordered to forward without delay all the troops that could be raised, with militia and volunteers.

At two o'clock, two dispatches were received from Gen. Banks, one dated at Martinsburg, and the other between Martinsburg and Williamsport, in which he said that he had saved his baggage train and most of his command, and should without doubt cross the river in safety.

New York, May 26. Special dispatches from Washington state that it is rumored that Jackson is retreating more rapidly than he advanced.

A balloon reconnoissance from Gen. McClellan's headquarters, disclosed the fact that the rebels were evacuating Richmond.

ITEMS.

☞ The state of Europe is thus described by the paragrapher of the Boston Post:—

"Hungry workmen, in procession, parade the streets of Liverpool and Paris, in the French Legislative body, a serious quarrel is springing up with the Emperor, which may ere long lead to another *coup*, at Rome, all was alarm, under an apprehension of a 'popular demonstration,' in consequence of which the French garrison had been placed under arms, Corso closed, and the Papal troops confined to the barracks. In Greece, a rebellion is in full blast, and in Turkey, its next door neighbor, the Turks and Christians have just been having a free fight, resulting in the sacrifice, some reports say, of a thousand lives. With troubles thus all round in the old world—we do not know that even with rebellion on our hands, the United States is not, after all, about the quietest place on earth for a Peace-Society man to dwell in."

Renunciation of Spiritualism.—Rev. O. D. Miller of Nashua, N. H., who says he has been a spiritualist medium for nearly eleven years, writes to the Christian Freeman of the 31st ult., that seeing no prospect of good resulting from spiritualism, and that it has been the source of a great deal of suffering and harm to him, he has thought it his duty to renounce it, and hopes others may profit by his sad experience. Further, he enters his solemn protest against it, as fraught with much evil to the community.

French Naval Conference.—A conference of naval officers is reported to have met recently in Paris at the house of a vice-admiral, to consider the great question raised by the Merrimac and Monitor encounter, and they are understood to have resolved unanimously that France can build as many Monitors in a month as she has arsenals, and that in a year she could fit out a fleet equal to any that the utmost efforts of England could oppose to her.—*London News, C. W.*

Distress in Manchester.—According to the returns of the chief constable of Manchester, England, made up to Tuesday, April 8th, upwards of eight thousand workmen are totally out of employment in that city alone, while nearly double that number are on short time.

The Empress.—Of late the Empress does not join in the Ministerial deliberations. The reason generally given is, that she was blamed for everything that appeared like a favor extended to the Pope, and this unconsciously, and perhaps undeservedly, makes many bitter enemies.—*Paris Letter.*

☞ Recent excavations in Rome have disclosed the magnificent entrance to the palace of the Cæsars, called the Olives Palatium. It is the same width as the ordinary Roman roads, and like the Appian Way, is paved with huge blocks of stone.

Notices, &c.

To Brethren indebted for Tracts.

I have said nothing to you for a good while. I am now almost entirely out of tracts. I want to publish more—also books. I do not intend to get in debt, but pay as I go. I am hoping immediately to make important changes in my business, so as to furnish more books for less money than heretofore. Now all who owe for books will confer a favor by paying up what they owe if they can, or if they are *unable* to do that, let me know the fact. All the books I have sent you have cost me the money, and I wish to send out more when I can. Those who wish for books or tracts can send their orders as usual. They are free to the poor. Let us hear from you. Direct to H. L. Hastings, Boston, Mass.

P. S. Persons indebted to the Crisis office for books, should send the pay to Bro. Grant as soon as they can conveniently. H. L. H.

Notice.—The Tract Fund.

Tracts of the old approved sorts are soon to be manufactured in large quantities for the Christian Publication Society. Churches or individuals who have contributed to the $500 Tract Fund, can have a portion of their donations returned to them in tracts, if they wish; and they can have the tracts printed with a notice of their *place of worship on each one*, at a small cost, (say 50 cts.), provided they wish for not less than five hundred copies of any one tract, and will send me immediate directions about it. The price of tracts to contributors will be about 1800 pages for $1.00.

As the $500 Fund is now made up, subscribers who have not paid will remit their subscriptions to Miles Grant, Boston, Mass., as soon as convenient. Persons still wishing to contribute can do likewise, for "yet there is room." H. L. Hastings, President.

Boston, April 21st, '62.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to May 1st, 1862, $505.74.

Church in Woodstock	$ 2.00
S. Hill	.50
Emeline Ayres	25.00
A Friend in New Bedford	2.00
H. B. Cross	1.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

The Crisis for the Soldiers.

We will send a few copies of the Crisis free to soldiers in camp, if it is desired, and ordered by them, or by their friends. Any persons wishing to send the Crisis to their friends in the army, can have it sent for *half price*, or 50 cts. for six months, or $1.00 per year. Send orders to Miles Grant, Boston, Mass., and keep him notified of all changes in location, etc.

H. L. Hastings, Pres. C. P. S.

Notice.

For the brethren at Machias Port, Me.

I have found a Brother that will come and stay a few weeks in that vicinity, in July, if the brethren wish him. They must notify him soon, so that he can make arrangements to go when some one comes to Boston that will take him on board. Direct to J. W. White, Portsmouth, N. H. This is the man you want. Hiram Munger.

Notice.

The Lord willing, there will be a conference meeting in Buchanan, Mich., to commence on the evening of the 20th of June, and continue over the following Sabbath. We hope to see a general gathering of our scattered friends at this meeting. Let us make this meeting a subject of prayer, that much good be accomplished. Bro. Israel Dammon is expected to be present.

D. R. & M. S. Mansfield.

Grove and Camp Meeting.

Good news to the happy souls who gathered last year at Tremont, Mass., for divine worship in the grove. There will be another grove and campmeeting in the vicinity of the Tremont Depot, West Wareham, Mass., commencing Tuesday evening, June 24th, 1862, and continuing over the following Sunday. Eld. M. Grant, H. L. Hastings, if possible, and others will be present to preach the word. Many things promise to make this an interesting and profitable meeting. First, the blessing of God upon us last year. Those who were there will welcome us again, and bring others with them. Second its location—easy of access to many churches. It is situated on the Fairhaven and Boston, R. R., at its junction with the Cape Cod R. R., fare reduced on this road from Middleboro and New Bedford. We expect a good representation from New Bedford, Mattapoisett, Plymouth, Carver, Middleboro, Taunton, and perhaps from Boston. Third, its accommodations, a beautiful grove, in the midst of an orderly people; good board provided cheaper than by ourselves, lodging in private dwellings near by, or in tents, as chosen. Fourth, the cheering evidences that we are nearing our eternal home, cannot fail to awaken an unusual interest in every believing heart. Come then, one and all, prepare for a good meeting, pray much about it, come to labor for precious souls, come full of the blessing of Christ, come early, come to stay *through* the meeting, come, and may many kind friends in Tremont bless the day of our coming. In behalf of many brethren,

H. F. Carpenter.

Annual Conference.

The Western New York General Association will hold their annual conference at Seneca Falls, N. Y., commencing on Thursday evening, June 5th, 1862. This is an important gathering, and all the brethren and sisters within the limits of the association, who possibly can, should endeavor to be present, and aid both by their counsel and means in advocating the cause of our Master. Let us have at least one delegate from every church within the association limits, or beyond, if such church should wish to be recognized among us. A general invitation is extended to all, both ministers and laymen. Come up to the "Feast of Love." By order of the committee of appointments.

E. Burr, Secretary.

Conference Notice.

The next session of the Maine Central Quarterly Conference will be held in Belgrade (Baptist meeting-house) commencing Thursday, June 12th, at six o'clock, P. M., and continue over the Sabbath. Brethren from abroad will call on Bro. David Rockwood (Rockwood's Corner.) We hope to see a full meeting, and the power of God in our midst to save sinners. Come, brethren and sisters. This is a new place. The hearts of the people are open to feed man and beast, and let us try to feed them with the word of life.

Per order, H. B. Sevey.
I. C. Welcome, Scribe.

Wilbraham Campmeeting.

I find many have got the idea from Bro. Boutell's notice, a few weeks since, that the Wilbraham campmeeting was removed. This is a mistake. The meeting will commence as last year, the last week in August. I was on the ground last week, and the tent frames are all in good order, and the inhabitants are looking forward with more anxiety than ever for the time to arrive when they can hear something on the signs of the times. In due time you will see the appointment from the committee. Hiram Munger.

Appointments.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Boston, (Lowell Street Chapel) Sunday... June 1st
H. L. HASTINGS.

Southampton, L. I., at the yearly meeting of the Shinnecock Indians, June 1st.
MILES GRANT.

Newark, N. J. .... June 1st
F. H. BERICK.

East Woodstock, Ct., with Bro. E. Ballows, June 1st
Abington, Ct. .... June 8th
Gloucester, R. I., New Tabernacle .... June 15th
D. O. HOPKINS.

Clinton, Mass., Burditt's Hall .... Sunday, June 1st
L. BOUTELL.

New Durham Ridge .... June 1st
Goffstown Centre .... June 8th
Danbury .... June 22d
Z. FORD.

Haverhill, Mass .... June 1st
J. G. HOOK.

Exeter .... June 1st
Dover, N. H. .... June 8th
Moultonborough Neck .... June 15th
New Durham .... June 22d
North Haverhill .... June 29th
J. G. SMITH.

Danielsonville .... Sundays, June 8th and 15th
P. C. RODMAN.

Southbridge, Westville School-house .... June 8th
GEO. A. STREETER.

Concord, N. H. .... June 1st
J. COUCH.

Plymouth, Mass .... June 1st
F. H. BURBANK.

Danbury, Congregational Meeting-house June 1st
Concord .... June 8th
Lake Village .... June 15th
T. M. PREBLE.

Cheshire Street, Ct. .... Sunday, June 1st
Vernon, Vt. .... Thursday evening, June 5th
Keene, N. H. .... Friday evening, June 6th
North Springfield, Vt., from Saturday, June 7th, to Tuesday, June 10th., where Bro. Salmon Cook may appoint.
Densmore Hill .... Wednesday, June 11th, where Bro. French appoints.
Rutland .... Friday evening, June 13th
Castleton, Vt. .... Sundays, June 15th and 22d
Poultney .... Sunday, June 29th
H. MUNGER.

Warner, Roby's Corner, school-house .... June 1st
Same day, at 5 o'clock, at North Sutton, where I. Andrews may appoint.
Concord (Old Chapel) .... June 8th
B. P. MANNING.

Danielsonville .... June 1st
South Windsor, Ct. .... June 5th
Bakersville .... June 6th
Wrightville, Ct. .... Sunday, June 8th

Tent or Grove meeting at Bantam, Ct., commencing Tuesday evening, June 10th, as Bro. Tyrell may arrange, and continue over the following Sabbath.

Tent or Grove meeting at New Preston, commencing Tuesday evening, June 17th, and continue over the following Sabbath, as Bro. Baldwin may direct.

At Leach Hollow the following week, if I am notified in season.

P. S. All who have the work of God at heart, are invited to aid in these meetings. The night cometh. "Work while the day lasts."
H. PRATT.

Pine Swamp .... June 1st
C. GOODRICH.

Springfield, Mass .... June 6th
S. P. BABCOCK.

Wrightville, Ct. .... Sunday, June 1st
North Salem, Pine Tree School-house, Sunday, June 8th
Plymouth Hollow .... Sunday, June 15th
GEO. L. TEEPLE.

Wells Forge .... June 1st
New York, 24th street .... June 11th
J. K. BELLOWS.

Lynn .... Sunday, June 1st
S. W. BISHOP.

Portland .... Sunday, June 1st
EDWIN BURNHAM.

Grove Meeting Appointments.

2. Am to hold a four days discussion with a Methodist minister, on the immortality of the soul and doom of the wicked, in a grove near Centreville, (Milroy P. O.) Victoria Township, Knox Co., Ill., beginning June 4th. Those who come from abroad may inquire for Ambrose King. (Will Bro. King meet me at the conference?) A grove meeting will be held on the ground after the discussion is over.

3. A grove meeting will be held in or near Lambs' Point, Madison Co., Ill., (as Bro. W. A. Wyatt may arrange) to begin on the 13th of June, and continue over Sunday.

4. A grove meeting is to begin at Cascade, Iowa, (fourteen miles from Dubuque) on the 20th of June. Inquire for Bro. H. Allyn.

5. A meeting will be held in Dorchester, Alamakee Co., Iowa, commencing on the 27th of June, as Bro. J. Sturdevant may arrange.

6. A grove meeting is to be held in Hesper, Iowa, as Bro. J. McKee may arrange, commencing on the 4th of July. Inquire for John McKee.

7. A grove meeting will be held in Eaclaire, Eauclaire Co., Wis., beginning on the 11th of July, as Eld. W. B. Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a score of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.

W. SHELDON.

Business Department.

Letters Received.

M. S. H., J. Ferris, O. P. Allen, L. Reimer, Dolly Taylor, A. C. Judson, G. A. Streeter, J. Lyle.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

C. P. Smith 373, I. Webster 374, J. Higgins 322, Geo. Woods 326, G. W. Longee 372, G. W. Holt 374, J. Pierce 368, S. Slocum 370, J. Brown 363, H. L. Pierce 363, R. W. Pierce 368, E. Graves 326, S. Tibbetts 369, S. P. Sholts 364, M. B. Cypham 365, E. Welton 352, D. Brewster 364, B. Graves 363, L. Wait 364, N. Hoyt 360, S. B. Saxton 371,—$1.00 each.

L. Longee 347, R. West 364, R. H. Agan 396, J. K. Lloyd 384,—$2.00 each.

P. Wilson 346, $2.00; T. Smith, on account, $2.00.

Books.—M. B. Cypham, $1.00.

To Correspondents.

R. Starks—Bro. I. Mason was owing $3 26.
H. Pratt—C. F.'s account is right on our books.
S. Goodell—You are credited to 388; will now credit you to 364.
R. V. Lyon's P. O. address is Whitby, C. W.
Eld. I. C. Wellcome's P. O. address is Yarmouth, Me.
F. H. Berick's P. O. address is Boston, Mass.
Eld. J. Hemenway's P. O. address is Dover, Me.
D. T. Taylor's P. O. address is Castleton, Vt.

Special Book Notice.

In fulfillment of a long cherished purpose, I am happy to present my friends with a list of my books, at reduced prices, as follows, till further notice:—

The Voice of the Church, 75 cts.
Great Controversy, paper 25 cts; cloth (small edition) 30 cts.
Thessalonica, or The Model Church, paper 25 cts.
Spiritualism, by Ramsey, 15 cts. paper, 25 cts. cloth.
Pauline Theology, 10 cts.
Reasons for my Hope, paper, 13 cts., (ready in a few weeks.)
Retribution, or the Doom of the Ungodly, 18 cts., and *free* to all who deny the resurrection of the unjust, provided they will *read it through*.
Tracts from my list, 1800 pages for $1.00. A full supply nearly ready. Tracts by mail, 1300 pages for $1.00. Free to the poor. Several German tracts at 3 cents each.

The Publication Society will sell the above works from the Crisis office, at the same rates; and I intend, (D.V.) after a month or so, to keep a *full* assortment *constantly on hand*.

Let orders come in, and they shall be attended to, if the Lord will. A still further discount from these prices will be made to those who order quantities, and send the money with their order, directed to MILES GRANT, or H. L. HASTINGS, Boston, Mass.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more, books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Deutsche Tractate (German Tracts.)

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)
II. Die Auferstehung von den Todten. (The resurrection of the dead.)
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H. L. HASTINGS.

SALT AN ANTHELMINTIC.—It is now less than a week since our attention was called to the case of a child, the son of a vegetarian, who eschews salt—strangely enough regarding its influence as little if anything less than that of an active poison. We were told the child had little appetite except at times; food distressed the stomach, &c., with other symptoms, which clearly pointed out what we pronounced a case of worms. (*Ascarides.*) We respectfully suggest to the reader to put our statement and the following from the *Scientific American* together, and then draw their own conclusions.—M.

"Animals that are permitted to roam in the salt marshes are generally the most healthy, as they consume a large amount of saline material. The antiseptic property of salt is too well known and appreciated by most husbandmen, and the farmer might as well think of entirely dispensing with food as to fail in seasoning food with salt. No animal can long exist without salt; in the stomach it operates favorably, and has a healthy action on the liver, it also prevents the food from running into fermentation, and is death on intestinal parasites."

Notice.

Edwin Burnham expects to commence efforts in one of the churches in the city of St. Johns, N. B., on the *third Sunday in June.* If the friends in the Provinces wish to correspond with him while there, they can address him in care of S. F. Mathews.

EDWIN BURNHAM.

Correspondence.

From C. F. Churchill.

DEARLY BELOVED:—I am yet in a world of death, but striving for the kingdom of God. Were it not for the sweet prospect of soon coming redemption, my breaking heart would despair. But very soon the opening heavens will be lit up with the glory of the descending Redeemer. Then those loved ones that now sleep in the dust of the earth will awake and sing, spring to immortal life beyond the grave.

Then in the new creation, beyond the dismal tomb,
We'll meet our friends and loved ones, robed in immortal bloom;
Beyond this world of dying, death's cold, dark chilling flood,
Yes, we shall meet in glory, in the paradise of God.

O yes, we shall meet again; not as when we parted, in tears and groans, and bitter wailing, but with songs and everlasting joy, and sorrow and sighing shall flee away. As we last gazed on those lovely countenances they were changed. The crimson glow of health had given way to a death-like palor. Those once beautiful eyes were sealed up in the dreamless repose of death. The grasp of that friendly hand—how weak! The last good by—how faint! As we take a last long look at that dear face, breathe a last good by, oh! what heart-rending agony is ours. But thanks be to God who giveth us the victory through our Lord Jesus Christ, for the hope set before us in the blessed gospel. Master Jesus has the keys of death and the grave, and lives to die no more. Ere long he will open death's prison doors, throw down his mighty bars, and bring his loved ones, all beautiful with immortality—eternal life—all lovely beyond conception with the image and glory of God, from the land of the enemy. Glory to God! we shall meet again, but O how changed! In the grasp of that friendly hand shall be immortal friendship. That dear face, once pale in death, now blooms with immortal loveliness. We shall meet the fond gaze of those love-lit eyes, once dim in death, glittering not with sorrow's tears, but with the mild radiance of undying youth. That sweet voice now hushed, shall gush from immortal lungs in strains of matchless sweetness, shall mingle in that mighty, triumphant song of victory, Alleluia! the Lord God Omnipotent reigneth!

Dear brethren and sisters, pray for me, that God would preserve me blameless unto his heavenly kingdom.

Washburn, Aroostook, Me.

From Eld. Wm. Sweet.

BRO. GRANT:—I left home about the 1st of Feb. Preached at Pekin three times, and left there to hold a series of meetings in Canton, six miles north of Hesper, Iowa, near Bro. Nichols', where I preached twice to full houses of attentive hearers, but am sorry to say I had to leave there so soon. The E. P. Methodists had appointed a protracted meeting, to be continued some days. At Hesper, found our much esteemed Sr. McKee was dead. Bro. Ross' family had been sick, and others not able to attend meetings, so I preached once, and left for Howard Co., Iowa, some thirty miles. Found Eld. Philips' settlement, some four miles north of the centre. He is an able christian preacher, with a church of some thirty members, all quite friendly to our views. Went to Bro. Pilcher's, near Riceville, Michel Co. He is a good Brother; lives all alone as to church privileges. His house is a home for preachers. From there I went to Floyd, where I preached in all some eight times; had good meetings; but the great trouble was, the E. P. Methodists had been holding a series of meetings, day and night, for some five weeks; they stirred up all the opposition they could, and kept up opposite meetings all the time I was there; at the same time there fell some fifteen inches of snow, which blew into large drifts, making the roads impassable; so I left the brethren, praying God to bless them, and reached home the 12th of March, thinking I had done but little good.

Utica, Minn., March 31st.

Obituary Notice.

Fell asleep in Jesus, at Southbridge, Mass., April 1st, 1862, my beloved wife, MARY E. BRACKETT, aged thirty-two years, daughter of William and Matilda McKinstry. Her disease was scrofula.

We were buried in baptism Nov., 1849, by Eld. Charles McReading; since that time it has always been her joy and delight to meet with the children of God, and to join in testimony and song with those that love the Lord. In her loss I feel that I have been deprived of my best earthly friend. Whenever the world went hard with me, she was always ready with words of cheer and encouragement; but her cheerful voice is hushed in death, and we are left to mourn, but not as those "that have no hope." By the grace of God she could say, "Yea, though I walk through the valley and shadow of death, I will fear no evil; thy rod and thy staff they comfort me." And glory to God, they were her comfort and support when all things earthly failed.

A few days before her death she broke out singing these beautiful lines—

"What's this that steals, that steals upon my frame?
Is it death? Is it death?
That soon will quench, will quench this vital flame,
Is it death? Is it death?"

As the family, including her aged parents, stood by her bedside, she exhorted us to prove faithful. Said she, "I expect to sleep quietly in the grave until the resurrection, and then we shall all go into the kingdom together." At another time she sung those familiar words which we had often sung together—

"Come, Holy Spirit, heavenly dove,
With all thy quickening powers," etc.

Her funeral was attended in the Methodist Church. Bro. David Pratt spoke to the friends from 1 Cor. 15th chapter. He was assisted in the services by Eld. N. B George. The blessed hope of the resurrection was brought to view.

GEORGE BRACKETT.

FOREIGN NEWS.

The steamship Scotia brings news from Liverpool to the 10th inst., and from Queenstown to the 11th.

The *Independence Belge* asserts that the object of Lavallette's recent visit to London was to induce England to consent to common intervention in America, and England agreed, on condition that the Roman question was first settled. The French Government gave ear to this, and it has led to a conference relative to intervention.

The Paris correspondent of the *Morning Herald* says it is beyond question that a re-organization of the South is seriously contemplated by the French government.

Rumors of the approaching solution of the Roman question are becoming more and more general.

It is reported that the Papal Government are prepared for a sudden departure.

The ex-King of Naples has left Rome. His destination is unknown.

A Paris correspondent says, in explanation of the present attitude of France: "If the truth must be told, the decided ill will of a large and powerful party in France toward the Union cause dates from the admission of the Orleans Princes into the Federal service."

LATER.

By the arrival of the Kangaroo, and the Hibernian, we have news from Liverpool to the 14th inst., and Queenstown to the 15th.

The Times says that the capture of New Orleans is a hard blow to the South and a great triumph for the North and is another proof that the North can do the Confederates more harm than the Confederates can do them.

It is reported that there has been a military conspiracy in St. Petersburg in favor of Poland.

French political news is unimportant.

DOMESTIC NEWS.

Attack on Gen. Banks.

Washington, May 25. Dispatches received by the War department state that General Banks was attacked at Winchester this morning, and has fallen back towards Martinsburg and Harper's Ferry. The enemy are reported to be in large force, and many reports state that the rebel force has left Richmond and moved North to take the offensive.

A dispatch received to-night states that Gen. Banks has made good his retreat across the Potomac at Williamsport. Gen. Rufus Saxton is in command at Harper's Ferry.

The city is intensely excited by the intelligence, and mere rumors increase the excitement.

The enemy under Generals Ewell and Johnson with a superior force gave battle to Gen. Banks this morning at daylight at Winchester.

Gen. Banks fought them six hours and then retired in the direction of Martinsburg, with what loss is not known.

GEN. BANKS' OFFICIAL REPORT.

Headquarters, Martinsburg,
May 25—2-40, P. M.

To Hon. E. M. Stanton.—The rebels attacked us this morning at daybreak in great force. Their force was estimated at 15,000, consisting of Ewell's and Jackson's divisions. The fire of the pickets began with the light and followed by the artillery until the lines were fully under fire on both sides.

The left wing stood firmly, holding its ground well, and the right did the same, when two regiments broke their lines under the fire of the enemy. The right wing fell back, and we were ordered to withdraw, and the troops passed through the town in considerable confusion. They were quickly re-formed on the other side and continued their march in good order to Martinsburg, a distance of twenty-two miles. Our trains are in advance and will cross the river in safety. Our entire force engaged was less than 4000, consisting of Donnelly's brigades with two regiments of cavalry under Gen. Hatch and two batteries of artillery. Our loss was considerable, as was that of the enemy, but cannot now be stated. We were reinforced by the 15th Maine regiment, which did good service, and a regiment of cavalry. A prisoner captured this afternoon says the rebel force in our rear is to be strengthened, and that their purpose is to enter Maryland at two points, Harper's Ferry and Williamsport. He confirms all we have heard in regard to the rebel force here. We all passed the Potomac safe—men, trains and all. I think of making a march of 35 miles.

N. P. BANKS,
Major General Commanding.

Washington, May 25. The President takes military possession of all the railroads in the United States, by virtue of the authority vested by an act of Congress, from after this date until further orders, and directs that the respective railroad companies, their officers and servants, shall hold themselves in readiness for the transportation of troops and munitions of war as may be ordered by the military authorities to the exclusion of all other business.

By order of the Secretary of War.
M. C. MEIGS, Quartermaster General.

New York, May 26. The Herald's Washington despatch says prompt efforts have been made to reinforce Gen. Banks, and it is supposed that by to-day Gen. Miles will have reinforced Banks with a considerable force.

The World says the immense rebel armies which made their appearance so suddenly in Western Virginia, give color to a rumor from a Kentucky paper, that it is the intention of the rebel leaders to withdraw from the coast and invade Northern States, if possible, in two columns. One by way of Pennsylvania under Gen. Joe Johnson, and another under Gen. Lee marching from Cumberland Gap to Louisville, and if possible, crossing the Ohio to Cincinnati.

We have no fears but a few days will turn the tide of victory in the right direction.

Cincinnati, May 24. Col. Heth with 3000 rebels attacked our forces under Col. Crook yesterday, at Lewisburg. After a severe fight the rebels were completely routed. Our loss was ten killed, 40 wounded and 8 missing. The rebel loss was much greater. We captured four cannon, 200 stand of arms, 100 prisoners, a Lieutenant Colonel, one Major, several Captains and Lieutenants.

Fortress Monroe, May 24. It is reported that Gen. Burnside has taken Raleigh.

The Ellen Terry arrived from Newbern this afternoon. She reports that the American flag was raised in Raleigh some three or four days ago by the citizens.

The Volunteer Militia Called Out.

The general and special orders issued this morning by His Excellency the Governor and Commander-in-Chief are startling in their nature, as well as in regard to their object. It will be seen that all the available Volunteer Militia force of the Commonwealth is called out instanter, without the interruption of the customary military forms. No doubt Governor Andrew will be justified in his declaration that "Massachusetts will repeat the patriotism, enthusiasm and glory of April '61."

A PROCLAMATION.

By the Gov. and Commander in-Chief.

MEN OF MASSACHUSETTS—The wily and barbarous horde of traitors to the People, to the Government, to our Country and to Liberty menace again the national capital. They have attacked and routed Major General Banks—are advancing on Harper's Ferry—and are marching on Washington.

The President calls on Massachusetts to rise once more for its rescue and defense. The whole active militia will be summoned by a general order issued from the office of the Adjutant General to report on Boston Common to-morrow.

They will march to relieve and avenge their brethren and friends, to oppose with fiery zeal and courageous patriotism the progress of the foe.

May God encourage their hearts and strengthen their arms, and may he inspire the Government and all the people.

Given at headquarters in Boston, at eleven o'clock of this Sunday evening, May 25th, A. D., 1862.

JOHN A. ANDREW.

Washington, May 26. The following is the latest dispatch received at the War Department from General Banks.—

WILLIAMSPORT, May 26.

Hon. Edwin M. Stanton, Sec. of War.

We believe that our whole force, trains and all, will cross in safety. The men are in fine spirits, and crossing in order.

The labor of last night was fearful. The enemy followed us last night on our march, but has not made his appearance this morning.

The news of your movements South has unquestionably caused them to look out for their safety.

Your dispatch was read to the troops this morning amid the heartiest cheers.

N. P. BANKS, Major Gen. Commanding.

Washington, May 26. The excitement of yesterday has subsided, and all seem convinced that if Gen. Banks is properly reinforced, he will not only be able to check any advance of the enemy, but to drive them back.

The dispatches received by Gov. Andrew last night from the Secretary of War, show that the Government is aware that an important military movement was necessary to preserve the Federal Capital.

The first dispatch stated that Gen. Banks had been defeated, and the enemy were marching in full force on Harper's Ferry.

The second dispatch stated that reliable information had been received from various sources that the enemy were also marching on Washington in great numbers, and the Governor was ordered to forward without delay all the troops that could be raised, with militia and volunteers.

At two o'clock, two dispatches were received from Gen. Banks, one dated at Martinsburg, and the other between Martinsburg and Williamsport, in which he said that he had saved his baggage train and most of his command, and should without doubt cross the river in safety.

New York, May 26. Special dispatches from Washington state that it is rumored that Jackson is retreating more rapidly than he advanced.

A balloon reconnoissance from Gen. McClellan's headquarters, disclosed the fact that the rebels were evacuating Richmond.

ITEMS.

☞ The state of Europe is thus described by the paragrapher of the Boston Post —

"Hungry workmen, in procession, parade the streets of Liverpool and Paris, in the French Legislative body, a serious quarrel is springing up with the Emperor, which may ere long lead to another *coup*; at Rome, all was alarm, under an apprehension of a 'popular demonstration,' in consequence of which the French garrison had been placed under arms, Corso closed, and the Papal troops confined to the barracks. In Greece, a rebellion is in full blast, and in Turkey, its next door neighbor, the Turks and Christians have just been having a free fight, resulting in the sacrifice, some reports say, of a thousand lives. With troubles thus all round in the old world—we do not know that even with rebellion on our hands, the United States is not, after all, about the quietest place on earth for a Peace-Society man to dwell in."

RENUNCIATION OF SPIRITUALISM.—Rev. O. D. Miller of Nashua, N. H., who says he has been a spiritualist medium for nearly eleven years, writes to the Christian Freeman of the 31st ult., that seeing no prospect of good resulting from spiritualism, and that it has been the source of a great deal of suffering and harm to him, he has thought it his duty to renounce it, and hopes others may profit by his sad experience. Further, he enters his solemn protest against it, as fraught with much evil to the community.

FRENCH NAVAL CONFERENCE.—A conference of naval officers is reported to have met recently in Paris at the house of a vice-admiral, to consider the great question raised by the Merrimac and Monitor encounter, and they are understood to have resolved unanimously that France can build as many Monitors in a month as she has arsenals, and that in a year she could fit out a fleet equal to any that the utmost efforts of England could oppose to her.—*London News, C. W.*

DISTRESS IN MANCHESTER.—According to the returns of the chief constable of Manchester, England, made up to Tuesday, April 8th, upwards of eight thousand workmen are totally out of employment in that city alone, while nearly double that number are on short time.

THE EMPRESS.—Of late the Empress does not join in the Ministerial deliberations. The reason generally given is, that she was blamed for everything that appeared like a favor extended to the Pope, and this unconsciously, and perhaps undeservedly, makes many bitter enemies.—*Paris Letter.*

☞ Recent excavations in Rome have disclosed the magnificent entrance to the palace of the Cæsars, called the Clivus Palatinus. It is the same width as the ordinary Roman roads, and like the Appian Way, is paved with huge blocks of stone.

Notices, &c.

To Brethren indebted for Tracts.

I have said nothing to you for a good while. I am now almost entirely out of tracts. I want to publish more—also books. I do not intend to get in debt, but pay as I go. I am hoping immediately to make important changes in my business, so as to furnish more books for less money than heretofore. Now all who owe for books will confer a favor by paying up what they owe if they CAN, or if they are *unable* to do that, let me know the fact. All the books I have sent you have cost *me* the money, and I wish to send out more when I can. Those who wish for books or tracts can send their orders as usual. They are FREE to the poor. Let us hear from you. Direct to H. L. HASTINGS, Boston, Mass.

P. S. Persons indebted to the Crisis office for books, should send the pay to Bro. Grant as soon as they can conveniently. H. L. H.

Notice.—The Tract Fund.

Tracts of the old approved sorts are soon to be manufactured in large quantities for the Christian Publication Society. Churches or individuals who have contributed to the $500 Tract Fund, can have a portion of their donations returned to them in tracts, if they wish; and they can have the tracts printed with a notice of their *place of worship on each one*, at a small cost, (say 50 cts.), provided they wish for not less than five hundred copies of any one tract, and will send me immediate directions about it. The price of tracts to contributors will be about 1800 pages for $1 00.

As the $500 Fund is now made up, subscribers who have not paid will remit their subscriptions to MILES GRANT, Boston, Mass., as soon as convenient. Persons still wishing to contribute can do likewise, for "yet there is room." H. L. HASTINGS, President.

Boston, April 21st, '62.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 23, 1861, to May 1st, 1862, $505.74.

Church in Woodstock	$ 3 00
S. Hill	50
Emelie Ayres	25.00
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☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass." Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

The Crisis for the Soldiers.

We will send a FEW copies of the Crisis FREE to soldiers in camp, if it is desired, and ordered by them, or by their friends. Any persons wishing to send the Crisis to their friends in the army, can have it sent for *half price*, or 50 cts. for six months, or $1.00 per year. Send orders to Miles Grant, Boston, Mass., and keep him notified of all changes in location, etc.

H. L. HASTINGS, Pres. C. P. S.

Notice.

For the brethren at Machias Port, Me.

I have found a Brother that will come and stay a few weeks in that vicinity, in July, if the brethren wish him. They must notify him soon, so that he can make arrangements to go when some one comes to Boston that will take him on board. Direct to J. W. White, Portsmouth, N. H. This is the man you want.

HIRAM MUNGER.

Notice.

The Lord willing, there will be a conference meeting in Buchanan, Mich., to commence on the evening of the 20th of June, and continue over the following Sabbath. We hope to see a general gathering of our scattered friends at this meeting. Let us make this meeting a subject of prayer, that much good be accomplished. Bro. Israel Dammon is expected to be present.

D. R. & M. S. MANSFIELD.

Grove and Camp Meeting.

Good news to the happy souls who gathered last year at Tremont, Mass., for divine worship in the grove. There will be another grove and campmeeting in the vicinity of the Tremont Depot, West Wareham, Mass., commencing Tuesday evening, June 24th, 1862, and continuing over the following Sunday. Eld. M. Grant, H. L. Hastings, if possible, and others will be present to preach the word. Many things promise to make this an interesting and profitable meeting. First, the blessing of God upon us last year. Those who were there will welcome us again, and bring others with them. Second, its location—easy of access to many churches. It is situated on the Fairhaven and Boston, R. R., at its junction with the Cape Cod R. R.; fare reduced on this road from Middleboro and New Bedford. We expect a good representation from New Bedford, Mattapoisett, Plymouth, Carver, Middleboro, Taunton, and perhaps from Boston. Third, its accommodations, a beautiful grove, in the midst of an orderly people; good board provided cheaper than by ourselves, lodging in private dwellings near by, or in tents, as chosen. Fourth, the cheering evidences that we are nearing our eternal home, cannot fail to awaken an unusual interest in every believing heart. Come then, one and all, prepare for a good meeting, pray much about it, come to labor for precious souls, come full of the blessing of Christ, come early, come to stay *through* the meeting; come, and may many kind friends in Tremont bless the day of our coming. In behalf of many brethren,

H. P. CARPENTER.

Annual Conference.

The Western New York General Association will hold their annual conference at Seneca Falls, N. Y., commencing on Thursday evening, June 5th, 1862. This is an important gathering, and all the brethren and sisters within the limits of the association, who possibly can, should endeavor to be present, and aid both by their counsel and means in advocating the cause of our Master. Let us have at least one delegate from every church within the association limits, or beyond, if such church should wish to be recognized among us. A general invitation is extended to all, both ministers and laymen. Come up to the "Feast of Love." By order of the committee of appointments.

E. BURR, Secretary.

Conference Notice.

The next session of the Maine Central Quarterly Conference will be held in Belgrade (Baptist meeting-house) commencing Thursday, June 12th, at six o'clock, P. M., and continue over the Sabbath. Brethren from abroad will call on Bro. David Rockwood (Rockwood's Corner.) We hope to see a full meeting, and the power of God in our midst to save sinners. Come, brethren and sisters. This is a new place. The hearts of the people are open to feed man and beast, and let us try to feed them with the word of life.

Per order, H. B. SEVEY.
I. C. WELLCOME, Scribe.

Wilbraham Campmeeting.

I find many have got the idea from Bro. Boutell's notice, a few weeks since, that the Wilbraham campmeeting was removed. This is a mistake. The meeting will commence as last year, the last week in August. I was on the ground last week, and the tent frames are all in good order, and the inhabitants are looking forward with more anxiety than ever for the time to arrive when they can hear something on the signs of the times. In due time you will see the appointment from the committee.

HIRAM MUNGER.

Appointments.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Boston, (Lowell Street Chapel) Sunday...June 1st
H. L. HASTINGS.

Southampton, L. I., at the yearly meeting of the Shinnecock Indians, June 1st.
MILES GRANT.

Newark, N. J....June 1st
F. H. BERICK.

East Woodstock, Ct., with Bro. E. Bellows, June 1st
Abington, Ct....June 8th
Gloucester, R. I., New Tabernacle....June 15th
D. O. HOPKINS.

Clinton, Mass., Burditt's Hall....Sunday, June 1st
L. BOUTELL.

New Durham Ridge....June 1st
Goffstown Centre....June 8th
Danbury....June 22d
Z. FORD.

Haverhill, Mass....June 1st
J. G. HOOK.

Exeter....June 1st
Dover, N. H....June 8th
Moultonborough Neck....June 15th
New Durham....June 22d
North Haverhill....June 29th
J. G. SMITH.

Danielsonville....Sundays, June 8th and 15th
P. C. RODMAN.

Southbridge, Westville School-house....June 8th
GEO. A. STREETER.

Concord, N. H....June 1st
J. COUCH.

Plymouth, Mass....June 1st
F. H. BURBANK.

Danbury, Congregational Meeting-house June 1st
Concord....June 8th
Lake Village....June 15th
T. M. PREBLE.

Cheshire Street, Ct....Sunday, June 1st
Vernon Vt....Thursday evening, June 5th
Keene, N. H....Friday evening, June 6th
North Springfield, Vt., from Saturday, June 7th, to Tuesday, June 10th., where Bro. Salmon Cook may appoint.
Densmore Hill....Wednesday, June 11th, where Bro. French appoints.
Rutland....Friday evening, June 13th
Castleton, Vt....Sundays, June 15th and 22d
Poultney....Sunday, June 29th
H. MUNGER.

Warner, Robies Corner, school-house....June 1st
Same day, at 5 o'clock, at North Sutton, where I. Andrews may appoint.
Concord (Old Chapel)....June 8th
S. P. MANNING.

Danielsonville....June 1st
South Windsor, Ct....June 5th
Baberville....June 6th
Wrightville, Ct....Sunday, June 8th

Tent or Grove meeting at Bastorn, Ct., commencing Tuesday evening, June 10th, as Bro. Tyrell may arrange, and continue over the following Sabbath.

Tent or Grove meeting at New Preston, commencing Tuesday evening, June 17th, and continue over the following Sabbath, as Bro. Baldwin may direct.

At Leach Hollow the following week, if I am notified in season.

P. S. All who have the work of God at heart, are invited to aid in these meetings. The night cometh. "Work while the day lasts."

H. PRATT.

Pine Swamp....June 1st
C. GOODRICH.

Springfield, Mass....June 8th
S. P. BABCOCK.

Wrightville, Ct....Sunday, June 1st
North Salem, Pine Tree School house, Sunday, June 8th
Plymouth Hollow....Sunday, June 15th
GEO. L. TEEPLE.

Wells Forge....June 1st
New York, 24th street....June 11th
J. K. BELLOWS.

Lynn....Sunday, June 1st
S. W. BISHOP.

Portland....Sunday, June 1st
EDWIN BURNHAM.

Grove Meeting Appointments.

2. Am to hold a four days discussion with a Methodist minister, on the immortality of the soul and doom of the wicked, in a grove near Centerville, (Milroy P. O.) Victoria Township, Knox Co., Ill., beginning June 4th. Those who come from abroad may inquire for Ambrose King. (Will Bro. King meet me at the conference?) A grove meeting will be held on the ground after the discussion is over.

3. A grove meeting will be held in or near Lambs' Point, Madison Co., Ill., (as Bro. W. A. Wyatt may arrange) to begin on the 13th of June, and continue over Sunday.

4. A grove meeting is to begin at Cascade, Iowa, (fourteen miles from Dubuque) on the 27th of June. Inquire for Bro. H. Allyn.

5. A meeting will be held in Dorchester, Alamakee Co., Iowa, commencing on the 27th of June, as Bro. J. Sturdevant may arrange.

6. A grove meeting is to be held in Hesper, Iowa, as Bro. J. McKee may arrange, commencing on the 4th of July. Inquire for John McKee.

7. A grove meeting will be held in Eauclaire, Eauclaire Co., Wis., beginning on the 11th of July, as Eld. W. B. Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a score of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.

W. SHELDON.

Business Department.

Letters Received.

M. S. H., J. Ferris, O. P. Allen, L. Reimer, Dolly Taylor, A. C. Judson, G. A. Streeter, J. Lyle.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipt following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

C P Smith 373, I Webster 374, J H gins 338, Geo Woods 326, G W Longee 372, G W Holt 374, J Pierce 368, S Slocum 370, J Brown 362, H L Pierce 363, R W Pierce 368, E Graves 236, S Tibbetts 369, E P Shoits 354, M R Cyphers 355, E Welton 352, D Brewster 364, B Graves 369, L Wait 364, N Hoyt 360, S B Saxton 371,—$1.00 each.

L Longee 347, R West 354, E H Agan 398, J E Llyd 394,—$2.00 each.

P. Wilson 346, $3.00; T. Smith, on account, $3.00.

BOOKS.—M B Cyphers, $1.00.

To Correspondents.

R. Starks—Bro. L. Mason was owing $3 25.

H. Pratt—C. F.'s account is right on our books.

S. Goodell—You are cred. to 338; will now credit you to 364.

R. V. Lyon's P. O. address is Whitby, C. W.

Eld. I. C. Wellcome's P. O. address is Yarmouth, Me.

F. H. Berick's P. O. address is Boston, Mass.

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By faith I see a glorious land,
Where wars and strife shall ever cease,
The home of all the blood-washed band—
There Jesus reigns, the Prince of peace.

A world of joy, a world of bliss,
Whose glories are forever new;
Oh! I compare that world with this,—
Here all things fade like morning dew.

No mourner stands beside the tomb,
To weep for loved ones sleeping there;
Dispelled is every shade of gloom,
Banished is every toil and care.

The vail now o'er all nations cast,
Forever then removed shall be,
And death, of enemies the last,
Be swallowed up in victory.

I'm trav'ling to that blissful land,
Through rugged wilds I'll press my way;
While guided by a Savior's hand,
My feet shall never, never stray.

Sinner, would you that world enjoy,
And in its bliss and glory share?
For Jesus all your powers employ,
And with his saints you'll soon be there.

For soon enrobed in glory bright
The King of kings to earth shall come,
Endowed with majesty and might,
To take his wand'ring people home.

Danielsonville, Ct. E. M. FREEMAN.

Correspondence.

From M. S. H.

BRO. GRANT:—I saw in the Crisis of March 5th a communication from Sr. Lombard, and I thought I would relate a little of my own experience, hoping I might encourage that Sister, and others similarly afflicted. Last fall our little boy, aged three years, was very sick with dysentery. His flesh had wasted away, and he was so weak he could neither stand nor go. We obtained medical aid, but after a week's trial we became convinced the medicine injured him. We then thought that unless God interposed our dear boy must die. We then, believing with all our hearts that there is a God in Israel who can yet hear the prayer of faith, as directed in his word, sent for a brother who has the gift of healing, and who we believe is one of God's elders, who came, and according to the rule laid hands upon him, anointing him with oil in the name of the Lord, and from that very hour he began to amend. We gave him no more medicine. He is now a healthy boy. Praise be to Him who is still able to heal all manner of diseases! But this is not the only case to which I can bear witness. I took cold this winter and was threatened with fever. My friends were the more alarmed as there had been several cases of fever in our neighborhood through the fall and winter which had proved fatal. I had no doctor, as I have not much confidence in the means used by the practitioners of the present day. But it happened, and it seemed as though the Lord so ordered it, that that same brother came to our house and tarried through the night. In the morning the Lord heard prayer in my behalf, and I was made whole from that very hour.

These are but two cases out of the many I could bring, if required, the truth of which can be fully substantiated. I would say to that Sister, Read the word of God carefully, and see if you can find it there intimated that the gifts were ever to be taken from the church. That the church as a body lost them, cannot be denied; but all the way down through the gospel dispensation, there have been solitary cases, proving that the faith has not been entirely lost; and these instances have been outside of the church of Rome, and ever, as now, among a people who are determined to know nothing save Jesus Christ and him crucified And now as we are drawing near the end of man's probationary state, when the faith that teaches the speedy establishment of God's everlasting kingdom has become a reproach; when the ministers of the second house of Israel are teaching tradition instead of truth, and the people receive it in preference to the plain declaration of scripture; when true and living faith is as scarce among them as it was with the first house; it seems to me the gifts are as necessary here, to show the world where the true believers are, as any time since the gospel has been preached. And, although the Spiritualists may do the same works, it is by the power that Jannes and Jambres withstood Moses, and not by faith in the word of God.

Farmington, N. H.

From J. McKee.

BRO. GRANT:—As I look over the pages of the Crisis, and peruse the epistles from the brethren and sisters scattered abroad, they sometimes cheer me, then again I am led to shed the sympathizing tear with those who, like myself, are wading through the deep waters of affliction. But, thanks to Him who doeth all things well, we are not left disconsolate, for we read from his precious word, that all things work for good to them who love him. There are many blessed promises made to us; and how consoling is the thought, that we are nearing the haven of eternal rest, where we ne'er shall have to part with those we love, nor see the cold hand of death laid upon them and they torn from our embrace! neither shall we there have to watch o'er the couch and dread the old enemy, for he will have to yield up those whom he has slain. Glorious thought! O! how I long to see the day when the ransomed host shall shout victory over their last foe. The thought often occurs to me, Shall I be there? My prayer is that we may be kept spotless and blameless until the Life-giver returns to reward his faithful children, and release us from all our griefs and woes.

Many times I am cheered by reading from the Crisis that sinners are still flocking to the blood-stained banner of Prince Emanuel, instead of enlisting to imbrue their hands in the blood of their fellow creatures. Surely we are living in perilous times; and we who profess to be looking for the return of the Nobleman should be living epistles, laboring zealously for the salvation of perishing mortals, instead of contending with and devouring each other.

The cause has suffered much in this vicinity from those pretending to be ministers of the gospel, but proved to be wolves in sheep's clothing, biting and devouring. I have tried, to the best of my ability, to spread the glorious present truths, by circulating books and tracts from the Tract Fund, and some have been benefitted by those little missionaries. We should be very careful as a people who we *endorse*, and see to it that they are well recommended from the conference, or from the church of which they are members. This would save a great deal of trouble and anxiety for those who love the truth.

Iowa.

From Sr. S. E. Teeple.

BRO. GRANT:—I enclose $— for the continuance of the Crisis, and feel it is money laid out in a good cause, and trust the paper will ever be sustained till the time comes when there shall be no need of a paper nor press. O Lord, hasten the time! is my prayer, when the saints may be gathered. Once I could meet with the children, and exhort, sing and pray with them, and enjoy it as well as any one; but now if I meet (unless once in a great while) it must be with the different churches. To go with them I cannot; to be content and stay at home, is not obeying the command of Paul; and thus I feel sometimes almost like murmuring; but I know deliverance will be given to the saints in a little from this, and I mean among them to be found. But the trials and afflictions which the saints of God have to pass through! They should and do have a tendency to wean us from the world and make us more like our Lord. May we one and all keep the meek and quiet spirit, watch and pray much, for what is there not to contend with? Truly these are perilous times.

"Let me among the saints be found,
Whene'er th' archangel's trump shall sound,
To see thy smiling face!"

And then and not till then shall I be satisfied. Many of you, dear children, with whom I have enjoyed precious seasons in the past, I expect to meet no more on the shores of time; but I mean to live so as to meet you

"Where no tears shall ever fall,
Nor heart be sad,
Where the glory is for all,
And all are glad."

Roxbury, Ct.

From B. P. Manning.

BRN. GRANT AND MORGAN:—The Lord is very good to his children in N. H., and is converting sinners in spite of the enemy. In Orange there have been some eight converted and baptized. Bro. J. G. Hook, of Concord, has been there laboring with the people, and God has blessed his labors. I was there one week with them, and truth did triumph over error. I received a letter from a brother yesterday from East Canaan, stating that the people had shut them out of the school-house. I told them when there I thought they would do so if they preached the truth to them; so you see the enemy is not dead yet. He is doing up his last work. O how I sigh for home! I love the coming of my blessed Lord better than ever.

Dear brethren, God and myself only know the pain and suffering that I have to bear, but it is all right. God will not suffer any of his dear children to be afflicted more than is for their good. This is a world of suffering and death; but the time is very near when death, and he that had the power of death, which is the devil, will be destroyed. How many of the dear saints have been laid in the grave within a few years! But they will come again from the land of the enemy. While I was reading Sr. Howell's letter in the Crisis, I could say from my heart, Glory to God! Bro. John will soon come up from his sleeping place, and I, if faithful to God a little longer, shall shake hands with him on the other shore. Brethren and sisters, be faithful to God, and strive to be holy, for without holiness no man shall see the Lord. Let us seek meekness. "Blessed are the meek: for they shall inherit the earth." Brethren, I desire your prayers, that God may rebuke this disease, and give me strength to labor.

Goffstown, May 17th, '62.

From Sr. S. P. Green.

BRO. GRANT:—You do not know how destitute the people of this vicinity are of the truth. Spiritualism, sensualism, and all sorts of wickedness prevail above religion. Nearly all are contented with their state of destitution. Professors are sleeping on the verge of ruin. Backsliders have gone back, back, almost to the worst forms of evil and sinfulness. Alas! they are in a lost condition indeed, unless the Holy Spirit of God interposes with power immediately. There are too many like the "Pharisees, hypocrites!" in the days of Christ. They will not go in themselves, nor suffer those that would to enter in. I think in my soul there are some and probably many that would enter the fold of Christ, if stumbling blocks were out of the way: but the way before poor sinners! what will become of them? Young and old, high and low, are in the broad way to destruction.

I am striving through the grace of God to enter "by the door" into the sheepfold. I am almost disheartened much of the time. I have to meet much opposition, and stem the tide all alone. But through the dim eye of faith I am led to behold the land of the free and the good. Possibly I may have an entrance into the everlasting kingdom, and very likely to be so if I am faithful and endure firmly unto the end. But Satan is trying, and has been for more than six years, to hinder me from going forward and looking up to Jesus and feeling my acceptance of Him. This life hath an enormous load for a poor, weak mortal like me to carry along. My spiritual weakness has been caused by an overpowering physical weakness. I do feel encouraged of late that my health will be improved to such an extent that my family, my poor, hard-laboring husband will be benefited, yea, blest temporally as well as spiritually. I have been highly favored of God all the way through these lone years of trials and temptations, of sickness and pain, in that he has given me the *World's Crisis* to read. I have lent it to friends and neighbors; I have given my good little messengers away as freely as they have been sent to me. I am careful about letting any have them to read that will let them be destroyed or hurt. I hope they will be printed as long as time lasts. Many would otherwise be destitute of the "meat in due season." May any of God's righteous servants pray for me, that I may be made *strong*, physically as well as spiritually, and be enabled to work for the Lord in earnest. If the Lord wills, will Bro. Grant come to Plymouth?

Plymouth, March 10, '62.

For the Crisis.

Sabbath Schools.

BRO. GRANT:—This enterprise is one which commends itself to every christian. The training of the young is a duty which was made imperative by the Jewish laws. "Thou shalt diligently teach them to thy children, when thou liest down and when thou risest up, and when thou walkest by the way," etc. One may infer from this that whenever they were in company with children they were required to instruct them in the statutes and judgments of Jehovah, and this early training is undoubtedly one prominent reason why the Jews have maintained their identity so long.

We have also a command equally binding from our Savior. "Feed my lambs," said he to Peter, and in the days of his flesh he took them in his arms and blessed them; and if we would be his followers, and obey his commands, we must do likewise. That the Adventists have been remiss in Sabbath school instruction is apparent. There are many causes that have operated to bring about this state of things. 1. The preaching of the time of the Lord's coming called the attention of multitudes from this, and every thing else but the one idea of the Lord's speedy coming. 2. There has in many places been so much discord among brethren, that it was impossible for them to work in harmony in any branch of christian duty; different views of Scripture doctrine have caused more trouble in the Advent church than all the opposition from outward opposers.

I think we might take a lesson of wisdom in this respect from the American Sunday School Union, which is composed of five different denominations, yet the most perfect harmony has characterized their movements from the commencement of this organization, and great have been the results of their labor. To these missionaries many churches in the west and other parts of the country owe their existence. But to return to ourselves, should we not make a wise improvement of past experience, and gird on the armor anew in behalf of the little ones, and now, while there is a good prospect of success, put in the sickle and gather the harvest, before the coming storm sweeps over us, and they are left out of the fold to perish?

We cannot close our eyes to the sure word of prophecy which says that in the last days perilous time shall come, and the greater the peril the more caution is necessary. There will in my opinion be another time preached amongst us before the Lord comes, and shall we not be so thoroughly organized and "occupying," that in the true time the Lord will say to us, "Well done." And what more commendable duty could we be found engaged in than feeding the lambs of the flock?

Much more might be said upon this subject, but as I believe in short communications as well as short prayers, I will give place for others. I will however simply suggest that, as we have no Sabbath school paper of a denominational character, one column of the Crisis continue to be devoted especially to this cause, until there is a children's paper published amongst us.

D. N. SMITH.

☞ No one has ever been able to change to-day into to-morrow, nor into yesterday; yet every one who has much energy of character is trying to do one or the other.

Through Death to Life.

I.

Have you heard of the tale of the Aloe plant,
Away in the sunny clime,
By humble growth of a hundred years,
It reaches its blooming time;
And then a wondrous bud at its crown
Bursts into a thousand flowers;
This floral green, in its beauty seen,
Is the pride of the tropical bowers,
But the plant to the flower is a sacrifice,
For it blooms but once, and in blooming dies?

II.

Have you further heard of this Aloe plant,
That grows in the sunny clime?
How every one of its thousand flowers,
As they fall in the blooming time,
Is an infant tree that fastens its roots
In the place where they fall to the ground,
And fast as they drop from the dying stem,
Grow lively and lovely around?
By dying it liveth a thousandfold,
In the young that springs from the death of the old.

III.

Have you heard the tale of the Pelican,
The Arab's Gimel El Bahr!
That lives in the African solitudes,
Where the birds that live lonely are?
Have you heard how it loves its tender young,
And toils and cares for their good?
It brings them water from fountains afar,
And fishes the sea for their food;
In famine it feeds them, what love can devise!
The blood of its bosom, and feeding them dies.

IV.

Have you heard the tale they tell of the Swan,
The snow-white bird of the lake?
It noiselessly floats on the silvery wave,
It silently sits on the break—
For it saves its song till the close of life,
And then in the calm still even,
'Mid the golden rays of the setting sun,
It sings as it soars to heaven.
And the blessed notes fall back from the skies,
'Tis its only song, for in singing it dies.

V.

You have heard these tales, shall I tell you one,
A greater and better than all—
Have you heard of Him whom the heavens adore,
And before whom the hosts of them fall?
How he left his choirs and anthems above,
For earth in its wailings and woes,
To suffer the shame and pain of the cross,
And die for the life of his foes?
O Prince of the noble! O Savior Divine!
What sorrow or sacrifice equal to thine?

VI.

Have you heard of this tale—the best of them all,
The tale of the Holy and True?
He dies—but his life now in untold souls,
Springs up in the world anew—
His seed prevails, and is filling the earth,
As the stars fill the sky above—
He taught us to give up the love of life,
For the sake of the life of love—
His death is our life—his life is our gain,
The joy for the tear, the peace for the pain.

VII.

Now hear these tales, ye weary and worn,
Who for others do give up your all,
Our Savior has told us the seed that would grow,
Into earth's dark bosom must fall—
And pass from the sight and die away,
And then will the fruit appear—
The grain that seems lost in the earth below,
Will return manifold in the ear:
By death comes life—by life comes gain,
The joy for the tear—the peace for the pain.

HARBAUGH.—*Independent.*

For the Crisis.

"It takes away the inducement to Repentance."

So say modern theologians concerning the doctrine of "destruction"—derisively called "annihilation." Yes; it takes away the *spurious* inducement to repentance, but leaves the genuine inducement. It takes away the spell of fear, which is but a sinister motive, and unacceptable in the sight of God. Thousands have enlisted in the cause of religion through the influence of fear merely,—to escape apparent impending danger,—and when the fear subsides, and the danger no longer stares them in the face, they are no longer in the cause. The only propelling motive that moved them, having become extinct, they of course stop: and thus the world is filled with so-called backsliders, and religion is consequently brought into serious disrepute. Men who are operated upon by this motive are *sincere*, but they are moved by an incorrect principle. Permit me to illustrate it. Yonder profane sailor discovers a black cloud spreading itself over the sky; he hears the deafening thunders roar, and sees the vivid lightnings flash athwart the heavens; he hears the wind fiercely howl, and sees the waves roll mountains high: fear takes possession of his heart, and depicts to him a watery grave; and under this spell of fear he falls upon his knees, and weeps before God, pleading for mercy. Is he sincere? Yes; just as deeply sincere as that sinner upon the anxious seat. But the storm passes, and in two hours he is cursing God again! The fact is, he was moved by the wrong motive. Again: a few years ago, a man attempted to cross the Connecticut river, in the Spring of the year, just at night, when a cake of ice broke loose from its fellows, carrying him down-stream. He loudly called for help, but no ear could hear. Darkness enveloped him. In this condition the thoughts of a watery grave danced through his excited brain. Giving way to fear, he knelt upon the cake of ice and prayed fervently, and wept tears of sincerity. He repented with his whole heart. Soon the cake of ice touched the shore. Seeing his chance of escape he bounded on to the land, swung his hat, and exclaimed, "Go to hell and be damned." The danger had passed, and the propelling motive was gone. How much is such a motive worth? God is represented, by modern theology, as standing over the sinner with a great hell-whip, saying, If you do not serve me, I will whip you forever. *To get rid of the whipping they serve him. If this is a correct motive, hell is an indispensable prerequisite to salvation.*

W. SHELDON.

A man may suffer without sinning; but a man cannot sin without suffering.

For the Crisis.

Immorality.

That the holy Scriptures, and more especially the Decalogue, furnish the only sure basis for the superstructure of right moral character, we have the concurrent testimony of the wise and good in all ages. That the morality of the present age, in all its principles and features, has not its foundation upon this rock, is most revoltingly evident. One needs but to listen to the language of the children during their play hours, to hear from lips comparatively infantile, such horrid blasphemies and disgusting obscenities as are enough to shock the ear and sicken the heart. Would you obtain authentic testimony of the breach of the eighth commandment, as well as the statute law, you have only to ask the farmer what becomes of the annual produce of yonder excellent fruit-trees, and he will tell you, that after all his expense, labor and care in the culture of his trees, and circumspection in regard to their fruit, he is unable to gather from them but a very little; for the rascally boys depredate his enclosures, and purloin his fruits with impunity, since the action of the law has become almost a dead letter in such cases—the damages recovered being little if any more than enough to pay the costs of prosecution. Thus, the farmer may spend much, may labor long and sedulously, while the fruits of his labor receive no adequate protection from the depredations of the immoral and perverse youth, found more or less in every community. Now this is no fancy sketch; we would speak from personal knowledge, and affirm that whereof we have abundant proof.

There seems to be almost a total want of regard for the rights of private property among the young in many communities, as well as a reckless abuse of what is more public. In Prussia, where the Bible stands at the head of every prescribed list of text books for general instruction, we are told fruit trees may stand by the way-side abounding with fruit, unmolested; such being the sacred regard of the children for the rights of the owners, that in no case would they touch of the fruit without consent. But no more, lest we transcend the limits of a short article.

W. A. MANNING.

East Stoneham, April, '62.

Selections.

The Atheism of "Orthodoxy."

We clip the following from the *Christian Ambassador*. It is sound and logical reasoning, and brands notorious "orthodoxy" with atheism:

'It is serious matter to charge falsely against another's faith. Orthodoxy claims to be the true or right faith. If so, to charge it with Atheism would be among the highest moral crimes. If its claims are pretentious and false, and it places its god in the place of the true God, and if its god cannot be the true God, then to call it "Orthodoxy" is to place Atheism in place of Theism. With all its pomp and pretension, with all its clamor and denunciation, I am willing to approach its awful presence and make good my charge.

Can there be an infinite God, if Orthodoxy be true? I take the negative. Impossible! I hope to make it so plain to any mind that an orthodox himself cannot admit his premises and deny my conclusion. Orthodoxy says "there is one God consisting of three distinct persons—the Father, Son, and Holy Ghost, and these three are one." Deny the Trinity, and orthodoxy cries out "Atheism." Such is the issue made by orthodoxy.' On this issue, then, we join. Let there be no dodging, special pleading, nor backing down. Walk to the issue and stand or fall by it, as the truth may be.

The word "person," from the Latin *persona*, means sounding forth, or one who speaks,—the whole of an individuality—mental and vocal power entire. Anything more or less would not be a *person*. An infinite being, therefore, by impossibility cannot consist of three persons. If Orthodoxy be true the Father is an infinite being, and the Holy Ghost an infinite being also. Now, if God the Father be an infinite being, nothing can be added to him, for he is infinite already, nothing can be taken from him, for infinity cannot be divided; an infinite person cannot be increased or diminished, else he is not infinite. If the Father be infinite, and the Son be added, what is added is something or nothing. If something, then the Father was not and is not infinite of himself. If not infinite, then he is not God. If he be infinite and the Son be added, he can add nothing, and therefore must be nothing. If he be nothing, then one part of God is nothing. If one part be nothing, and God be infinite, then every part of God is nothing; for God is the same infinity. If the Holy Ghost be added, he also, must be nothing. If two persons or parts of God be nothing, and three persons or parts are necessary to make God, then there is no God. If two parts of anything be nothing, all must be nothing, for anything that is, is something, therefore there is no God. If the Father be not infinite, then add what you can, he cannot be God. The Son and Holy Ghost must be added, therefore when added, cannot be God. If the Father cannot be God, and it is impossible if orthodoxy be true, and if the Son and Holy Ghost are not God without the Father, then Father, Son and Holy Ghost are no God. If Orthodoxy be true, then there is no God.

I defy a denial of the conclusion, without an impeachment of the premises. An impeachment of the premises is proof perfect that the conclusion is true. If Orthodoxy be true there can be no God. If there can be no God, then God does not exist of necessity; for what is of necessity must be infinitely the same. What is infinitely the same cannot be infinitely Father, Son, and Holy Ghost—for if infinitely one person, he could not be infinitely three persons; this is impossible. Am I told, "Oh, it is a mystery," I answer, it is impossible, and what is impossible cannot be. No logic, no reasoning, no pretence can make it possible. But why advert to mystery? If the thing be proven, there is an end. If not proven, mystery cannot prove it.

But the Trinitarian, recovering, faintly ejaculates, "they are not three in essence, but in office." Then if but one in essence and three in office, then an office makes a person and not the essence. If an office make a person, then an hundred offices would make an hundred persons, and yet the person the same office or no office. If in office or in person then, as far as his nature is concerned, God cannot be three, there can be but one infinite God of one person. If orthodoxy then be true, there is and can be no God.

Reading the Bible.

Read your Bible slowly. Take time, even if you have but little time. A great mathematician once said, if his life depended upon solving a problem in two minutes, he would spend one of the two in deciding how to do it. So in reading the Scriptures; if you are pressed for time, then spend the precious moments on a portion of a chapter. When you feel that the mind and heart begin to drink in the sentiment, even of a single verse, then stop and drain the heavenly chalice, because the Divine Spirit is filling thy cup. It is a true, solemn and interesting thought, that we are to wait, to linger, to tarry for the blessing to come from the world before us.

To search the Scriptures with the clear, unmoted eye of meditation, secures treasures of knowledge known only to him who thus cooly, piously and philosophically studies the Word of God.

Let any man give us a reason why, when the Scriptures are read so much, memory retains so little, that quotations are so blundering and incorrect, if the reason is not found in the fact of hasty reading of the Word of God. There, as elsewhere, man must reap as he sows.—*N. Y. Obs.*

High-sounding Words.

To those who seek for high-sounding words, preferring words of Latin derivation to old-fashioned, plain, strong Saxon, the writer would recommend the perusal of the following:

Latinized version of the Twenty-third Psalm.

1. Deity is my pastor; I shall not be indigent.

2. He causeth me to recumb in the verdant lawns; he inducteth me by the unrippled liquidities.

3. He reinstalleth my spirit; he conducteth me in avenues of rectitude for the celebrity of his appellations.

4. Indubitably though I perambulate the umbriferous glens of the sepulchral dormitory, I will not be purturbed by any appalling catastrophe; thy wand and thy crook insinuate delectation.

5. Thou positest a refection before me in the face of inimical scrutation; thou perfumest my locks with odoriferous unguents; my chalice exuberates.

6. Unquestionably, benignity and commiseration shall continue all the diuturnity of my vitality, and I will eternalize my habitation in the metropolis of the Universe.—*Exchange.*

TRANSPLANTING IN THE NIGHT.—A friend, in whose powers of observation we have confidence, and who is an exact experimenter, informs us that last spring and summer he made the following experiments: He transplanted ten cherry-trees while in blossom, commencing at four o'clock in the afternoon, and transplanting one each hour, until one in the morning. Those transplanted during daylight, shed their blossoms, producing little or no fruit, while those planted during the darker portions maintained their condition fully. He did the same with ten dwarf pear trees, after the fruit was one-third grown. Those transplanted during the night perfected their crop, and showed no injury from having been removed. With each of these trees he removed some earth with the roots. We are well aware that when plants are accidentally frozen in green-houses, it is customary to render the house dark before applying cold water to thaw them, and that when this is not observed they are injured, while, if entire darkness be secured during the operation, many of them are saved. But the experiment of our friend seems to have but little analogy to this fact, and it is entirely new to us.—*Working Farmer.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Dr. Hurd's Cook-book.

In our travels we find many who are being satisfied that a large proportion of the sickness of mankind is produced by improper diet, and who wish to adopt a more simple, cheap, and healthy mode of living. They hardly know how to begin, and wish they could obtain some work showing them how to select and prepare food which is strictly healthy. To all such we would say that we have a small cook-book, carefully prepared by Dr. W. F. Hurd, an eminent physician at "Our Home," —Dr. Jackson's Water Cure in Dansville, N. Y.,—which gives all necessary directions for preparing food in harmony with the laws of life; describing the different varieties used in that justly celebrated hygienic institution.

Any who wish this cook-book, can obtain it by sending to the Crisis Office.—Price six cents, postage one cent.—C.

Wheat and Oat Meal.

We are glad to learn that several families in and about Boston are beginning to learn the worth of Graham and oat meal. We would say to them that they can get a very fine quality of these healthy and cheap articles of diet, at the store of S. G. Bowdlear and Co., Nos. 192 and 194 State St., Boston. At the same place they will find nice cracked wheat, hominy, samp, kiln-dried corn meal, white corn flour, oat flour, bolted Indian meal, Hecker's farina, maccaroni, corn starch, rye flour, and pearl-barley, etc.

For the Crisis.

Cooking and Eating.

EVEN TO SURFEITING AND GLUTTONY!

Wicked? Certainly it is, very wicked. It's robbery, high-handed, out-stretched, to spend so much time, as many do, in cooking and eating, to gratify a luxurious, fastidious appetite. It's a sin, a very great sin, a wicked waste of time and money, a consuming God's bounty on lust, that ought to be expended in doing good, in relieving the poor, healing the sick, raising the dead, casting out devils. Some church-members spend one-half their time, at least, in gratifying a dainty palate. Time is wasted—heaven's bounties. Health is sacrificed—a pure conscience. Every moment of time, every farthing of God's money, that can possibly be redeemed by rigid self-denial, by strict, uniformly temperate habits, should be redeemed for purposes of benevolence, for deeds of charity and mercy. Away with this perpetual kitchen drudgery, these richly, luxuriously spread tables; away with them! Beware, ye time-killers, ye luxurious gormandizers, ye consumers of God's bounty on lust, the gratification of a depraved, carnal appetite. Beware, take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so the day of retribution come upon you unawares. Watch, watch, for ye know not the day, nor the hour when your Lord cometh. Be temperate in all things, redeem the time, grasp every fleeting moment for good. Keep your bodies under, bring them into subjection; fly on wings of love, mercy, and truth.

"Voluptuous man! sated with nature's boons,
With dishes tortured from their native taste
And mad variety, to spur beyond
Its wiser will the jaded appetite!
Is this for pleasure? Learn a juster taste,
And know that true temperance is luxury."

D. F. NEWTON.

IMPURE WATER.—Set a pitcher of water in a room, and in a few hours it will have absorbed nearly all the impure gases in the room, the atmosphere thus becoming purer, while the water is rendered utterly filthy. The colder the water, the greater is its capacity to absorb and contain these gases. At ordinary temperature, it will absorb a pint of carbonic acid gas and a large quantity of ammonia. This capacity is nearly doubled by reducing the water nearly to the freezing point. Hence water kept in a room for a while, soon becomes unfit for use. For the same reason the water in a pump should always be pumped out in the morning before any is used. Impure water is more injurious than impure air.

APPLES AS AN ARTICLE OF FOOD.—A raw, mellow apple, says Hall's Journal of Health, is digested in an hour and a half, while boiled cabbage requires five hours. The most healthful desert which can be placed on the table is a baked apple. If taken freely at breakfast, with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect on the general system, often removing acidities, and cooling off febrile conditions, more effectually than the most approved medicine. The plenteous crop should make the apple cheap.

CORN MEAL.—In a letter just at hand from Mrs. O'Brien, who received the first premium for corn bread, she says: "If you take corn meal when purchased at the market or grocery store, and put it in a pan and leave it in a warm stove oven over night, it will keep better, will acquire a better taste, and will rise and bake better. The little trouble to do this will be amply repaid. . . . I do not like scalding meal before using, as it tends to make it clammy, and can do little if any good; drying the meal is safer and better."—*Agriculturist.*

TO STOP BLEEDING.—A correspondent of the *American Agriculturist* writes that bleeding from a wound on a man or beast may be stopped by a mixture of wheat flour and common salt, in two parts, bound on with a cloth. If the bleeding be profuse, use a large quantity, say from one to three pints. It may be left on for hours, or even days, if necessary.

☞ For an hour preceding bed-time, dismiss every engrossing subject from the mind, and let it be employed about something soothing and enlivening.

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AND
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MILES GRANT, Boston, Mass.

For the Crisis.

The World to Come.

By faith I see a glorious land,
 Where wars and strife shall ever cease,
The home of all the blood-washed band—
 There Jesus reigns, the Prince of peace.

A world of joy, a world of bliss,
 Whose glories are forever new;
Oh I compare that world with this,—
 Here all things fade like morning dew.

No mourner stands beside the tomb,
 To weep for loved ones sleeping there;
Dispelled is every shade of gloom,
 Banished is every toil and care.

The veil now o'er all nations cast,
 Forever then removed shall be,
And death, of enemies the last,
 Be swallowed up in victory.

I'm trav'ling to that blissful land,
 Through rugged wilds I'll press my way;
While guided by a Savior's hand,
 My feet shall never, never stray.

Sinner, would you that world enjoy,
 And in its bliss and glory share?
For Jesus all your powers employ,
 And with his saints you'll soon be there.

For soon enrobed in glory bright
 The King of kings to earth shall come,
Endowed with majesty and might,
 To take his wand'ring people home.

Danielsonville, Ct. E. M. Freeman.

Correspondence.

From M. S. H.

Bro. Grant:—I saw in the Crisis of March 5th a communication from Sr. Lombard, and I thought I would relate a little of my own experience, hoping I might encourage that Sister, and others similarly afflicted. Last fall our little boy, aged three years, was very sick with dysentery. His flesh had wasted away, and he was so weak he could neither stand nor go. We obtained medical aid, but after a week's trial we became convinced the medicine injured him. We then thought that unless God interposed our dear boy must die. We then, believing with all our hearts that there is a God in Israel who can yet hear the prayer of faith, as directed in his word, sent for a brother who has the gift of healing, and who we believe is one of God's elders, who came, and according to the rule laid hands upon him, anointing him with oil in the name of the Lord, and from that very hour he began to amend. We gave him no more medicine. He is now a healthy boy. Praise be to Him who is still able to heal all manner of diseases! But this is not the only case to which I can bear witness. I took cold this winter and was threatened with fever. My friends were the more alarmed as there had been several cases of fever in our neighborhood through the fall and winter which had proved fatal. I had no doctor, as I have not much confidence in the means used by the practitioners of the present day. But it happened, and it seemed as though the Lord so ordered it, that that same brother came to our house and tarried through the night. In the morning the Lord heard prayer in my behalf, and I was made whole from that very hour.

These are but two cases out of the many I could bring, if required, the truth of which can be fully substantiated. I would say to that Sister, Read the word of God carefully, and see if you can find it there intimated that the gifts were ever to be taken from the church. That the church as a body lost them, cannot be denied; but all the way down through the gospel dispensation, there have been solitary cases, proving that the faith has not been entirely lost; and these instances have been outside of the church of Rome, and ever, as now, among a people who are determined to know nothing save Jesus Christ and him crucified. And now as we are drawing near the end of man's probationary state, when the faith that teaches the speedy establishment of God's everlasting kingdom has become a reproach; when the ministers of the second house of Israel are teaching tradition instead of truth, and the people receive it in preference to the plain declaration of scripture; when true and living faith is as scarce among them as it was with the first house; it seems to me the gifts are as necessary here, to show the world where the true believers are, as any time since the gospel has been preached. And, although the Spiritualists may do the same works, it is by the power that Jannes and Jambres withstood Moses, and not by faith in the word of God.

Farmington, N. H.

From J. McKee.

Bro. Grant:—As I look over the pages of the Crisis, and peruse the epistles from the brethren and sisters scattered abroad, they sometimes cheer me, then again I am led to shed the sympathizing tear with those who, like myself, are wading through the deep waters of affliction. But, thanks to Him who doeth all things well, we are not left disconsolate, for we read from his precious word, that all things work for good to them who love him. There are many blessed promises made to us; and how consoling is the thought, that we are nearing the haven of eternal rest, where we ne'er shall have to part with those we love, nor see the cold hand of death laid upon them and they torn from our embrace! neither shall we there have to watch o'er the couch and dread the old enemy, for he will have to yield up those whom he has slain. Glorious thought! O! how I long to see the day when the ransomed host shall shout victory over their last foe. The thought often recurs to me, Shall I be there? My prayer is that we may be kept spotless and blameless until the Life-giver returns to reward his faithful children, and release us from all our griefs and woes.

Many times I am cheered by reading from the Crisis that sinners are still flocking to the blood-stained banner of Prince Emanuel, instead of enlisting to imbrue their hands in the blood of their fellow creatures. Surely we are living in perilous times; and we who profess to be looking for the return of the Nobleman should be living epistles, laboring zealously for the salvation of perishing mortals, instead of contending with and devouring each other.

The cause has suffered much in this vicinity from those pretending to be ministers of the gospel, but proved to be wolves in sheep's clothing, biting and devouring. I have tried, to the best of my ability, to spread the glorious present truths, by circulating books and tracts from the Tract Fund, and some have been benefitted by those little missionaries. We should be very careful as a people who we *endorse*, and see to it that they are well recommended from the conference, or from the church of which they are members. This would save a great deal of trouble and anxiety for those who love the truth.

Iowa.

From Sr. S. E. Teeple.

Bro. Grant:—I enclose $— for the continuance of the Crisis, and feel it is money laid out in a good cause, and trust the paper will ever be sustained till the time comes when there shall be no need of a paper nor press. O Lord, hasten the time is my prayer, when the saints may be gathered. Once I could meet with the children, and exhort, sing and pray with them, and enjoy it as well as any one; but now if I meet (unless once in a great while) it must be with the different churches. To go with them I cannot; to be content and stay at home, is not obeying the command of Paul; and thus I feel sometimes almost like murmuring; but I know deliverance will be given to the saints in a little from this, and I mean among them to be found. But the trials and afflictions which the saints of God have to pass through! They should and do have a tendency to wean us from the world and make us more like our Lord. May we one and all keep the meek and quiet spirit, watch and pray much, for what is there not to contend with? Truly these are perilous times.

"Let me among the saints be found,
 Whene'er th' archangel's trump shall sound,
 To see thy smiling face!"

And then and not till then shall I be satisfied. Many of you, dear children, with whom I have enjoyed precious seasons in the past, I expect to meet no more on the shores of time; but I mean to live so as to meet you

"Where no tears shall ever fall,
 Nor heart be sad,
Where the glory is for all,
 And all are glad."

Roxbury, Ct.

From B. P. Manning.

Brn. Grant and Morgan:—The Lord is very good to his children in N. H., and is converting sinners in spite of the enemy. In Orange there have been some eight converted and baptized. Bro J. G. Hook, of Concord, has been there laboring with the people, and God has blessed his labors. I was there one week with them, and truth did triumph over error. I received a letter from a brother yesterday from East Canaan, stating that the people had shut them out of the school-house. I told them when there I thought they would do so if they preached the truth to them; so you see the enemy is not dead yet. He is doing up his last work. O how I sigh for home! I love the coming of my blessed Lord better than ever.

Dear brethren, God and myself only know the pain and suffering that I have to bear, but it is all right. God will not suffer any of his dear children to be afflicted more than is for their good. This is a world of suffering and death; but the time is very near when death, and he that had the power of death, which is the devil, will be destroyed. How many of the dear saints have been laid in the grave within a few years! But they will come again from the land of the enemy. While I was reading Sr. Howell's letter in the Crisis, I could say from my heart, Glory to God! Bro. John will soon come up from his sleeping place, and I, if faithful to God a little longer, shall shake hands with him on the other shore. Brethren and sisters, be faithful to God, and strive to be holy, for without holiness no man shall see the Lord. Let us seek meekness. "Blessed are the meek: for they shall inherit the earth." Brethren, I desire your prayers, that God may rebuke this disease, and give me strength to labor.

Goffstown, May 17th, '62.

From Sr. S. P. Green.

Bro. Grant:—You do not know how destitute the people of this vicinity are of the truth. Spiritualism, sensualism, and all sorts of wickedness prevail above religion. Nearly all are contented with their state of destitution. Professors are sleeping on the verge of ruin. Backsliders have gone back, back, almost to the worst forms of evil and sinfulness. Alas! they are in a lost condition indeed, unless the Holy Spirit of God interposes with power immediately. There are too many like the "Pharisees, hypocrites!" in the days of Christ. They will not go in themselves nor suffer those that would to enter in. I think in my soul there are some and probably many that would enter the fold of Christ, if stumbling blocks were out of the way: but the way before poor sinners! what will become of them? Young and old, high and low, are in the broad way to destruction.

I am striving through the grace of God to enter "by the door" into the sheepfold. I am almost disheartened much of the time. I have to meet much opposition, and stem the tide all alone. But through the dim eye of faith I am led to behold the land of the free and the good. Possibly I may have an entrance into the everlasting kingdom, and very likely to be so if I am faithful and endure firmly unto the end. But Satan is trying, and has been for more than six years, to hinder me from going forward and looking up to Jesus and feeling my acceptance of Him. This life hath an enormous load for a poor, weak mortal like me to carry along. My spiritual weakness has been caused by an overpowering physical weakness. I do feel encouraged of late that my health will be improved to such an extent that my family, my poor, hard-laboring husband will be benefited, yea, blest temporally as well as spiritually. I have been highly favored of God all the way through these lone years of trials and temptations, of sickness and pain, in that he has given me the *World's Crisis* to read. I have lent it to friends and neighbors; I have given my good little messengers away as freely as they have been sent to me. I am careful about letting any have them to read that will let them be destroyed or hurt. I hope they will be printed as long as time lasts. Many would otherwise be destitute of the "meat in due season." May any of God's righteous servants pray for me, that I may be made *strong*, physically as well as spiritually, and be enabled to work for the Lord in earnest. If the Lord wills, will Bro. Grant come to Plymouth?

Plymouth, March 10, '62.

For the Crisis.

Sabbath Schools.

Bro. Grant.—This enterprise is one which commends itself to every christian. The training of the young is a duty which was made imperative by the Jewish laws. "Thou shalt diligently teach them to thy children, when thou liest down and when thou risest up, and when thou walkest by the way," etc. One may infer from this that whenever they were in company with children they were required to instruct them in the statutes and judgments of Jehovah, and this early training is undoubtedly one prominent reason why the Jews have maintained their identity so long.

We have also a command equally binding from our Savior. "Feed my lambs," said he to Peter, and in the days of his flesh he took them in his arms and blessed them; and if we would be his followers, and obey his commands, we must do likewise. That the Adventists have been remiss in Sabbath school instruction is apparent. There are many causes that have operated to bring about this state of things. 1. The preaching of the time of the Lord's coming called the attention of multitudes from this, and every thing else but the one idea of the Lord's speedy coming. 2. There has in many places been so much discord among brethren, that it was impossible for them to work in harmony in any branch of christian duty; different views of Scripture doctrine have caused more trouble in the Advent church than all the opposition from outward opposers.

I think we might take a lesson of wisdom in this respect from the American Sunday School Union, which is composed of five different denominations, yet the most perfect harmony has characterized their movements from the commencement of this organization, and great have been the results of their labor. To these missionaries many churches in the west and other parts of the country owe their existence. But to return to ourselves, should we not make a wise improvement of past experience, and gird on the armor anew in behalf of the little ones, and now, while there is a good prospect of success, put in the sickle and gather the harvest, before the coming storm sweeps over us, and they are left out of the fold to perish?

We cannot close our eyes to the sure word of prophecy which says that in the last days perilous time shall come, and the greater the peril the more caution is necessary. There will in my opinion be another time preached amongst us before the Lord comes, and shall we not be so thoroughly organized and "occupying," that in the true time the Lord will say to us, "Well done." And what more commendable duty could we be found engaged in than feeding the lambs of the flock?

Much more might be said upon this subject, but as I believe in short communications as well as short prayers, I will give place for others. I will however simply suggest that, as we have no Sabbath school paper of a denominational character, one column of the Crisis continue to be devoted especially to this cause, until there is a children's paper published amongst us.

D. N. Smith.

☞ No one has ever been able to change to-day into to-morrow, nor into yesterday; yet every one who has much energy of character is trying to do one or the other.

Through Death to Life.

I.

Have you heard of the tale of the Aloe plant,
 Away in the sunny clime,
By humble growth of a hundred years,
 It reaches its blooming time;
And then a wondrous bud at its crown
 Bursts into a thousand flowers;
This floral green, in its beauty seen,
 Is the pride of the tropical bowers,
But the plant to the flower is a sacrifice,
For it blooms but once, and in blooming dies?

II.

Have you further heard of this Aloe plant,
 That grows in the sunny clime?
How every one of its thousand flowers,
 As they fall in the blooming time,
Is an infant tree that fastens its roots
 In the place where they fall to the ground,
And fast as they drop from the dying stem,
 Grow lively and lovely around?
By dying it liveth a thousandfold,
In the young that springs from the death of the old.

III.

Have you heard the tale of the Pelican,
 The Arab's Gimel El Bahr!
That lives in the African solitudes,
 Where the birds that live lonely are?
Have you heard how it loves its tender young,
 And toils and cares for their good?
It brings them water from fountains afar,
 And fishes the sea for their food;
In famine it feeds them, what love can devise!
The blood of its bosom, and feeding them dies.

IV

Have you heard the tale they tell of the Swan,
 The snow-white bird of the lake?
It noiselessly floats on the silvery wave,
 It silently sits on the break—
For it saves its song till the close of life,
 And then in the calm still even,
'Mid the golden rays of the setting sun,
 It sings as it soars to heaven.
And the blessed notes fall back from the skies,
'Tis its only song, for in singing it dies.

V.

You have heard these tales, shall I tell you one,
 A greater and better than all—
Have you heard of Him whom the heavens adore,
 And before whom the hosts of them fall?
How he left his choirs and anthems above,
 For earth in its wailings and woes,
To suffer the shame and pain of the cross,
 And die for the life of his foes?
O Prince of the noble! O Savior Divine!
What sorrow or sacrifice equal to thine?

VI.

Have you heard of this tale—the best of them all,
 The tale of the Holy and True?
He dies—but his life now in untold souls,
 Springs up in the world anew—
His seed prevails, and is filling the earth,
 As the stars fill the sky above—
He taught us to give up the love of life,
 For the sake of the life of love—
His death is our life—his life is our gain,
The joy for the tear, the peace for the pain.

VII.

Now hear these tales, ye weary and worn,
 Who for others do give up your all,
Our Savior has told us the seed that would grow,
 Into earth's dark bosom must fall—
And pass from the sight and die away,
 And then will the fruit appear—
The grain that seems lost in the earth below,
 Will return manifold in the ear.
By death comes life—by life comes gain,
The joy for the tear—the peace for the pain.

Harbaugh.—*Independent.*

For the Crisis.

"It takes away the inducement to Repentance."

So say modern theologians concerning the doctrine of "destruction"—derisively called "annihilation." Yes; it takes away the *spurious* inducement to repentance, but leaves the genuine inducement. It takes away the spell of fear, which is but a sinister motive, and unacceptable in the sight of God. Thousands have enlisted in the cause of religion through the influence of fear merely,—to escape apparent impending danger,—and when the fear subsides, and the danger no longer stares them in the face, they are no longer in the cause. The only propelling motive that moved them, having become extinct, they of course stop: and thus the world is filled with so-called backsliders, and religion is consequently brought into serious disrepute. Men who are operated upon by this motive are *sincere*, but they are moved by an incorrect principle. Permit me to illustrate it. Yonder profane sailor discovers a black cloud spreading itself over the sky; he hears the deafening thunders roar, and sees the vivid lightnings flash athwart the heavens; he hears the wind fiercely howl, and sees the waves roll mountains high: fear takes possession of his heart, and depicts to him a watery grave, and under this spell of fear he falls upon his knees, and weeps before God, pleading for mercy. Is he sincere? Yes, just as deeply sincere as that sinner upon the anxious seat. But the storm passes, and in two hours he is cursing God again! The fact is, he was moved by the wrong motive. Again: a few years ago, a man attempted to cross the Connecticut river, in the Spring of the year, just at night, when a cake of ice broke loose from its fellows, carrying him down-stream. He loudly called for help, but no ear could hear. Darkness enveloped him. In this condition the thoughts of a watery grave danced through his excited brain. Giving way to fear, he knelt upon the cake of ice and prayed fervently, and wept tears of sincerity. He repented with his whole heart. Soon the cake of ice touched the shore. Seeing his chance of escape he bounded on to the land, swung his hat, and exclaimed, "Go to hell and be damned." The danger had passed, and the propelling motive was gone. How much is such a motive worth? God is represented, by modern theology, as standing over the sinner with a great hell-whip, saying, If you do not serve me, I will whip you forever. *To get rid of the whipping they serve him. If this is a correct motive, hell is an indispensable prerequisite to salvation.*

W. Sheldon.

☞ A man may suffer without sinning; but a man cannot sin without suffering.

For the Crisis.

Immorality.

That the holy Scriptures, and more especially the Decalogue, furnish the only sure basis for the superstructure of right moral character, we have the concurrent testimony of the wise and good in all ages. That the morality of the present age, in all its principles and features, has not its foundation upon this rock, is most revoltingly evident. One needs but to listen to the language of the children during their play hours, to hear from lips comparatively infantile, such horrid blasphemies and disgusting obscenities as are enough to shock the ear and sicken the heart. Would you obtain authentic testimony of the breach of the eighth commandment, as well as the statute law, you have only to ask the farmer what becomes of the annual produce of yonder excellent fruit-trees, and he will tell you, that after all his expense, labor and care in the culture of his trees, and circumspection in regard to their fruit, he is unable to gather from them but a very little; for the rascally boys depredate his enclosures, and purloin his fruits with impunity, since the action of the law has become almost a dead letter in such cases—the damages recovered being little if any more than enough to pay the costs of prosecution. Thus, the farmer may spend much, may labor long and sedulously, while the fruits of his labor receive no adequate protection from the depredations of the immoral and perverse youth, found more or less in every community. Now this is no fancy sketch; we would speak from personal knowledge, and affirm that whereof we have abundant proof.

There seems to be almost a total want of regard for the rights of private property among the young in many communities, as well as a reckless abuse of what is more public. In Prussia, where the Bible stands at the head of every prescribed list of text books for general instruction, we are told fruit trees may stand by the way-side abounding with fruit, unmolested; such being the sacred regard of the children for the rights of the owners, that in no case would they touch of the fruit without consent. But no more, lest we transcend the limits of a short article.

W. A. Manning.

East Stoneham, April, '62.

Selections.

The Atheism of "Orthodoxy."

We clip the following from the *Christian Ambassador*. It is sound and logical reasoning, and brands notorious "orthodoxy" with atheism:

'It is serious matter to charge falsely against another's faith. Orthodoxy claims to be the true or right faith. If so, to charge it with Atheism would be among the highest moral crimes. If its claims are pretentious and false, and it places its god in the place of the true God, and if its god cannot be the true God, then to call it "Orthodoxy" is to place Atheism in place of Theism. With all its pomp and pretension, with all its clamor and denunciation, I am willing to approach its awful presence and make good my charge.

Can there be an infinite God, if Orthodoxy be true? I take the negative. Impossible! I hope to make it so plain to any mind that an orthodox himself cannot admit his premises and deny my conclusion. Orthodoxy says "there is one God consisting of three distinct persons—the Father, Son, and Holy Ghost, and these three are one." Deny the Trinity, and orthodoxy cries out "Atheism." Such is the issue made by orthodoxy. On this issue, then, we join. Let there be no dodging, special pleading, nor backing down. Walk to the issue and stand or fall by it, as the truth may be.

The word "person," from the Latin *persona*, means sounding forth, or one who speaks,—the whole of an individuality—mental and vocal power entire. Anything more or less would not be a *person*. An infinite being, therefore, by impossibility cannot consist of three persons. If Orthodoxy be true the Father is an infinite being, and the Holy Ghost an infinite being also. Now, if God the Father be an infinite being, nothing can be added to him, for he is infinite already, nothing can be taken from him, for infinity cannot be divided; an infinite person cannot be increased or diminished, else he is not infinite. If the Father be infinite, and the Son be added, what is added is something or nothing. If something, then the Father was not and is not infinite of himself. If not infinite, then he is not God. If he be infinite and the Son be added, he can add nothing, and therefore must be nothing. If he be nothing, then one part of God is nothing. If one part be nothing, and God be infinite, then every part of God is nothing; for God is the same infinity. If the Holy Ghost be added, he also, must be nothing. If two persons or parts of God be nothing, and three persons or parts are necessary to make God, then there is no God. If two parts of anything be nothing, all must be nothing, for anything that is, is something, therefore there is no God. If the Father be not infinite, then add what you can, he cannot be God. The Son and Holy Ghost must be added, therefore when added, cannot be God. If the Father cannot be God, and it is impossible if orthodoxy be true, and if the Son and Holy Ghost are not God without the Father, then Father, Son and Holy Ghost are no God. If Orthodoxy be true, then there is no God.

I defy a denial of the conclusion, without an impeachment of the premises. An impeachment of the premises is proof perfect that the conclusion is true. If Orthodoxy be true there can be no God. If there can be no God, then God does not exist of necessity; for what is of necessity must be infinitely the same. What is infinitely the same cannot be infinitely Father, Son, and Holy Ghost—for if infinitely one person, he could not be infinitely three persons, this is impossible. Am I told, "Oh, it is a mystery," I answer, it is impossible, and what is impossible cannot be. No logic, no reasoning, no pretence can make it possible. But why advert to mystery? If the thing be proven, there is an end. If not proven, mystery cannot prove it.

But the Trinitarian, recovering, faintly ejaculates, "they are not three in essence, but in office." Then if but one in essence and three in office, then an office makes a person and not the essence. If an office make a person, then an hundred offices would make an hundred persons, and yet the person the same office or no office. If in office or in person then, as far as his nature is concerned, God cannot be three, there can be but one infinite God of one person. If orthodoxy then be true, there is and can be no God.

Reading the Bible.

Read your Bible slowly. Take time, even if you have but little time. A great mathematician once said, if his life depended upon solving a problem in two minutes, he would spend one of the two in deciding how to do it. So in reading the Scriptures; if you are pressed for time, then spend the precious moments on a portion of a chapter. When you feel that the mind and heart begin to drink in the sentiment, even of a single verse, then stop and drain the heavenly chalice, because the Divine Spirit is filling thy cup. It is a true, solemn and interesting thought, that we are to wait, to linger, to tarry for the blessing to come from the world before us.

To search the Scriptures with the clear, unmoted eye of meditation, secures treasures of knowledge known only to him who thus cooly, piously and philosophically studies the Word of God.

Let any man give us a reason why, when the Scriptures are read so much, memory retains so little, that quotations are so blundering and incorrect, if the reason is not found in the fact of hasty reading of the Word of God. There, as elsewhere, man must reap as he sows.—*N. Y. Obs.*

High-sounding Words.

To those who seek for high-sounding words, preferring words of Latin derivation to old-fashioned, plain, strong Saxon, the writer would recommend the perusal of the following:

Latinized version of the Twenty-third Psalm.

1. Deity is my pastor; I shall not be indigent.

2. He causeth me to recumb in the verdant lawns; he inducteth me by the unrippled liquidities.

3. He reinstalleth my spirit; he conducteth me in avenues of rectitude for the celebrity of his appellations.

4. Indubitably though I perambulate the umbriferous glens of the sepulchral dormitory, I will not be perturbed by any appalling catastrophe; thy wand and thy crook minister delectation.

5. Thou positest a refection before me in the face of inimical scrutation; thou perfumest my locks with odoriferous unguents; my chalice exuberates.

6. Unquestionably, benignity and commiseration shall continue all the diuturnity of my vitality, and I will eternalize my habitation in the metropolis of the Universe.—*Exchange.*

Transplanting in the Night.—A friend, in whose powers of observation we have confidence, and who is an exact experimenter, informs us that last spring and summer he made the following experiments: He transplanted ten cherry-trees while in blossom, commencing at four o'clock in the afternoon, and transplanting one each hour, until one in the morning. Those transplanted during daylight, shed their blossoms, producing little or no fruit, while those planted during the darker portions maintained their condition fully. He did the same with ten dwarf pear trees, after the fruit was one-third grown. Those transplanted during the night perfected their crop, and showed no injury from having been removed. With each of these trees he removed some earth with the roots. We are well aware that when plants are accidentally frozen in green-houses, it is customary to render the house dark before applying cold water to thaw them, and that when this is not observed they are injured, while, if entire darkness be secured during the operation, many of them are saved. But the experiment of our friend seems to have but little analogy to this fact, and it is entirely new to us.—*Working Farmer.*

Hygiene.

"This is for your Health."—*Paul.*

Dr. Hurd's Cook-book.

In our travels we find many who are being satisfied that a large proportion of the sickness of mankind is produced by improper diet, and who wish to adopt a more simple, cheap, and healthy mode of living. They hardly know how to begin, and wish they could obtain some work showing them how to select and prepare food which is strictly healthy. To all such we would say that we have a small cook-book, carefully prepared by Dr. W. F. Hurd, an eminent physician at "Our Home,"—Dr. Jackson's Water Cure in Dansville, N. Y.,—which gives all necessary directions for preparing food in harmony with the laws of life; describing the different varieties used in that justly celebrated hygenic institution.

Any who wish this cook-book, can obtain it by sending to the Crisis Office.—Price six cents, postage one cent.—C.

Wheat and Oat Meal.

We are glad to learn that several families in and about Boston are beginning to learn the worth of Graham and oat meal. We would say to them that they can get a very fine quality of these healthy and cheap articles of diet, at the store of S. G. Bawdelear and Co., Nos. 192 and 194 State St., Boston. At the same place they will find nice cracked wheat, hominy, samp, kiln-dried corn meal, white corn flour, oat flour, bolted Indian meal, Hecker's farina, macaroni, corn starch, rye flour, and pearl-barley.—C.

For the Crisis.

Cooking and Eating.

Wicked? Certainly it is, very wicked. It's robbery, high-handed, [illegible], to spend so much time, as many do, in cooking and eating, to gratify a luxurious, fastidious appetite. It's a sin, a very great sin, a wicked waste of time and money, a consuming God's bounty on lust, that ought to be expended in doing good, in relieving the poor, healing the sick, raising the dead, casting out devils. Some church-members spend one-half their time, at least, in gratifying a dainty palate. Time is wasted—heaven's bounties. Health is sacrificed—a pure conscience. Every moment of time, every farthing of God's money, that can possibly be redeemed by rigid self-denial, by strict, uniformly temperate habits, should be redeemed for purposes of benevolence, for deeds of charity and mercy. Away with this perpetual kitchen drudgery, these richly, luxuriously spread tables; away with them! Beware, ye time-killers, ye luxurious gormandizers, ye consumers of God's bounty on lust, the gratification of a depraved, carnal appetite. Beware, take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so the day of retribution come upon you unawares. Watch, watch, for ye know not the day, nor the hour when your Lord cometh. Be temperate in all things, redeem the time, grasp every fleeting moment for good. Keep your bodies under, bring them into subjection; fly on wings of love, mercy, and truth.

"Voluptuous man! sated with nature's boons,
With dishes tortured from their native taste
And mad variety, to spur beyond
Its wiser will the jaded appetite!
Is this for pleasure? Learn a juster taste,
And know that true temperance is luxury."

D. F. Newton.

Impure Water.—Set a pitcher of water in a room, and in a few hours it will have absorbed nearly all the impure gases in the room, the atmosphere thus becoming purer, while the water is rendered utterly filthy. The colder the water, the greater is its capacity to absorb and contain these gases. At ordinary temperature, it will absorb a pint of carbonic acid gas and a large quantity of ammonia. This capacity is nearly doubled by reducing the water nearly to the freezing point. Hence water kept in a room for a while, soon becomes unfit for use. For the same reason the water in a pump should always be pumped out in the morning before any is used. Impure water is more injurious than impure air.

Apples as an Article of Food.—A raw, mellow apple, says Hall's Journal of Health, is digested in an hour and a half, while boiled cabbage requires five hours. The most healthful desert which can be placed on the table is a baked apple. If taken freely at breakfast, with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect on the general system, often removing acidities, and cooling off febrile conditions, more effectually than the most approved medicine. The plenteous crop should make the apple cheap.

Corn Meal.—In a letter just at hand from Mrs. O'Brien, who received the first premium for corn bread, she says: "If you take corn meal when purchased at the market or grocery store, and put it in a pan and leave it in a warm stove oven over night, it will keep better, will acquire a better taste, and will rise and bake better. The little trouble to do this will be amply repaid. . . . I do not like scalding meal before using, as it tends to make it clammy, and can do little if any good; drying the meal is safer and better."—*Agriculturist.*

To Stop Bleeding.—A correspondent of the *American Agriculturist* writes that bleeding from a wound on a man or beast may be stopped by a mixture of wheat flour and common salt, in two parts, bound on with a cloth. If the bleeding be profuse, use a large quantity, say from one to three pints. It may be left on for hours, or even days, if necessary.

☞ For an hour preceding bed-time, dismiss every engrossing subject from the mind, and let it be employed about something soothing and enlivening.

The World's Crisis AND Second Advent Messenger.

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For the Crisis.

The World to Come.

By faith I see a glorious land,
Where wars and strife shall ever cease,
The home of all the blood-washed band—
There Jesus reigns, the Prince of peace.

A world of joy, a world of bliss,
Whose glories are forever new;
Oh I compare that world with this,—
Here all things fade like morning dew.

No mourner stands beside the tomb,
To weep for loved ones sleeping there;
Dispelled is every shade of gloom,
Banished is every toil and care.

The vail now o'er all nations cast,
Forever then removed shall be,
And death, of enemies the last,
Be swallowed up in victory.

I'm trav'ling to that blissful land,
Through rugged wilds I'll press my way;
While guided by a Savior's hand,
My feet shall never, never stray.

Sinner, would you that world enjoy,
And in its bliss and glory share?
For Jesus all your powers employ,
And with his saints you'll soon be there.

For soon enrobed in glory bright
The King of kings to earth shall come,
Endowed with majesty and might,
To take his wand'ring people home.

Danielsonville, Ct. E. M. Freeman.

Correspondence.

From M. S. H.

Bro. Grant:—I saw in the Crisis of March 5th a communication from Sr. Lombard, and I thought I would relate a little of my own experience, hoping I might encourage that Sister, and others similarly afflicted. Last fall our little boy, aged three years, was very sick with dysentery. His flesh had wasted away, and he was so weak he could neither stand nor go. We obtained medical aid, but after a week's trial we became convinced the medicine injured him. We then thought that unless God interposed our dear boy must die. We then, believing with all our hearts that there is a God in Israel who can yet hear the prayer of faith, as directed in his word, sent for a brother who has the gift of healing, and who we believe is one of God's elders, who came, and according to the rule laid hands upon him, anointing him with oil in the name of the Lord, and from that very hour he began to amend. We gave him no more medicine. He is now a healthy boy. Praise be to Him who is still able to heal all manner of diseases! But this is not the only case to which I can bear witness. I took cold this winter and was threatened with fever. My friends were the more alarmed as there had been several cases of fever in our neighborhood through the fall and winter which had proved fatal. I had no doctor, as I have not much confidence in the means used by the practitioners of the present day. But it happened, and it seemed as though the Lord so ordered it, that that same brother came to our house and tarried through the night. In the morning the Lord heard prayer in my behalf, and I was made whole from that very hour.

These are but two cases out of the many I could bring, if required, the truth of which can be fully substantiated. I would say to that Sister, Read the word of God carefully, and see if you can find it there intimated that the gifts were ever to be taken from the church. That the church as a body lost them, cannot be denied; but all the way down through the gospel dispensation, there have been solitary cases, proving that the faith has not been entirely lost; and these instances have been outside of the church of Rome, and ever, as now, among a people who are determined to know nothing save Jesus Christ and him crucified And now as we are drawing near the end of man's probationary state, when the faith that teaches the speedy establishment of God's everlasting kingdom has become a reproach; when the ministers of the second house of Israel are teaching tradition instead of truth, and the people receive it in preference to the plain declaration of scripture; when true and living faith is as scarce among them as it was with the first house; it seems to me the gifts are as necessary here, to show the world where the true believers are, as any time since the gospel has been preached. And, although the Spiritualists may do the same works, it is by the power that Jannes and Jambres withstood Moses, and not by faith in the word of God.

Farmington, N. H.

From J. McKee.

Bro. Grant:—As I look over the pages of the Crisis, and peruse the epistles from the brethren and sisters scattered abroad, they sometimes cheer me, then again I am led to shed the sympathizing tear with those who, like myself, are wading through the deep waters of affliction. But, thanks to Him who doeth all things well, we are not left disconsolate, for we read from his precious word, that all things work for good to them who love him. There are many blessed promises made to us; and how consoling is the thought, that we are nearing the haven of eternal rest, where we [illegible] have to part with those we love, nor see the cold hand of death laid upon [illegible] there? My prayer is that we may be kept spotless and blameless until the Life-giver returns to reward his faithful children, and release us from all our griefs and woes.

Many times I am cheered by reading from the Crisis that sinners are still flocking to the blood-stained banner of Prince Emanuel, instead of enlisting to imbrue their hands in the blood of their fellow creatures. Surely we are living in perilous times; and we who profess to be looking for the return of the Nobleman should be living epistles, laboring zealously for the salvation of perishing mortals, instead of contending with and devouring each other.

The cause has suffered much in this vicinity from those pretending to be ministers of the gospel, but proved to be wolves in sheep's clothing, biting and devouring. I have tried, to the best of my ability, to spread the glorious present truths, by circulating books and tracts from the Tract Fund, and some have been benefitted by those little missionaries. We should be very careful as a people who we *endorse*, and see to it that they are well recommended from the conference, or from the church of which they are members. This would save a great deal of trouble and anxiety for those who love the truth.

Iowa.

From Sr. S. E. Teeple.

Bro. Grant:—I enclose $— for the continuance of the Crisis, and feel it is money laid out in a good cause, and trust the paper will ever be sustained till the time comes when there shall be no need of a paper nor press. O Lord, hasten the time! is my prayer, when the saints may be gathered. Once I could meet with the children, and exhort, sing and pray with them, and enjoy it as well as any one; but now if I meet (unless once in a great while) it must be with the different churches. To go with them I cannot; to be content and stay at home, is not obeying the command of Paul; and thus I feel sometimes almost like murmuring; but I know deliverance will be given to the saints in a little from this, and I mean among them to be found. But the trials and afflictions which the saints of God have to pass through! They should and do have a tendency to wean us from the world and make us more like our Lord. May we one and all keep the meek and quiet spirit, watch and pray much, for what is there not to contend with? Truly these are perilous times.

"Let me among the saints be found,
Whene'er th' archangel's trump shall sound,
To see thy smiling face!"

And then and not till then shall I be satisfied. Many of you, dear children, with whom I have enjoyed precious seasons in the past, I expect to meet no more on the shores of time; but I mean to live so as to meet you

"Where no tears shall ever fall,
Nor heart be sad,
Where the glory is for all,
And all are glad."

Roxbury, Ct.

From B. P. Manning.

Brn. Grant and Morgan:—The Lord is very good to his children in N. H., and is converting sinners in spite of the enemy. In Orange there have been some eight converted and baptized. Bro. J. G. Hook, of Concord, has been there laboring with the people, and God has blessed his labors. I was there one week with them, and truth did triumph over error. I received a letter from a brother yesterday from East Canaan, stating that the people had shut them out of the school-house. I told them when there I thought they would do so if they preached the truth to them; so you see the enemy is not dead yet. He is doing up his last work. O how I sigh for home! I love the coming of my blessed Lord better than ever.

Dear brethren, God and myself only know the pain and suffering that I have to bear, but it is all right. God will not suffer any of his dear children to be afflicted more than is for their good. This is a world of suffering and death; but the time is very near when death, and he that had the power of death, which is the devil, will be destroyed. How many of the dear saints have been laid in the grave within a few years! But they will come again from the land of the enemy. While I was reading Sr. Howell's letter in the Crisis, I could say from my heart, Glory to God! Bro. John will soon come up from his sleeping place, and I, if faithful to God a little longer, shall shake hands with him on the other shore. Brethren and sisters, be faithful to God, and strive to be holy, for without holiness no man shall see the Lord. Let us seek meekness. "Blessed are the meek: for they shall inherit the earth." Brethren, I desire your prayers, that God may rebuke this disease, and give me strength to labor.

Goffstown, May 17th, '62.

From Sr. S. P. Green.

Bro. Grant:—You do not know how destitute the people of this vicinity are of the truth. Spiritualism, sensualism, and all sorts of wickedness prevail above religion. Nearly all are contented with their state of destitution. Professors are sleeping on the verge of ruin. Backsliders have gone back, back, almost to the worst forms of evil and sinfulness. Alas! they are in a lost condition indeed, unless the Holy Spirit of God interposes with power [illegible] nor suffer those that would to enter in. I think in my soul there are some and probably many that would enter the fold of Christ, if stumbling blocks were out of the way: but the way before poor sinners! what will become of them? Young and old, high and low, are in the broad way to destruction.

I am striving through the grace of God to enter "by the door" into the sheepfold. I am almost disheartened much of the time. I have to meet much opposition, and stem the tide all alone. But through the dim eye of faith I am led to behold the land of the free and the good. Possibly I may have an entrance into the everlasting kingdom, and very likely to be so if I am faithful and endure firmly unto the end. But Satan is trying, and has been for more than six years, to hinder me from going forward and looking up to Jesus and feeling my acceptance of Him. This life hath an enormous load for a poor, weak mortal like me to carry along. My spiritual weakness has been caused by an overpowering physical weakness. I do feel encouraged of late that my health will be improved to such an extent that my family, my poor, hard-laboring husband will be benefited, yea, blest temporally as well as spiritually. I have been highly favored of God all the way through these lone years of trials and temptations, of sickness and pain, in that he has given me the *World's Crisis* to read. I have lent it to friends and neighbors, I have given my good little messengers away as freely as they have been sent to me. I am careful about letting any have them to read that will let them be destroyed or hurt. I hope they will be printed as long as time lasts. Many would otherwise be destitute of the "meat in due season." May any of God's righteous servants pray for me, that I may be made *strong*, physically as well as spiritually, and be enabled to work for the Lord in earnest. If the Lord wills, will Bro. Grant come to Plymouth?

Plymouth, March 10, '62.

For the Crisis.

Sabbath Schools.

Bro. Grant:—This enterprise is one which commends itself to every christian. The training of the young is a duty which was made imperative by the Jewish laws. "Thou shalt diligently teach them to thy children, when thou liest down and when thou risest up, and when thou walkest by the way," etc. One may infer from this that whenever they were in company with children they were required to instruct them in the statutes and judgments of Jehovah, and this early training is undoubtedly one prominent reason why the Jews have maintained their identity so long.

We have also a command equally binding from our Savior. "Feed my lambs," said he to Peter, and in the days of his flesh he took them in his arms and blessed them; and if we would be his followers, and obey his commands, we must do likewise. That the Adventists have been remiss in Sabbath school instruction is apparent. There are many causes that have operated to bring about this state of things. 1. The preaching of the time of the Lord's coming called the attention of multitudes from this, and every thing else but the one idea of the Lord's speedy coming. 2. There has in many places been so much discord among brethren, that it was impossible for them to work in harmony in any branch of christian duty; different views of Scripture doctrine have caused more trouble in the Advent church than all the opposition from outward opposers.

I think we might take a lesson of wisdom in this respect from the American Sunday School Union, which is composed of five different denominations, yet the most perfect harmony has characterized their movements from the commencement of this organization, and great have been the results of their labor. To these missionaries many churches in the west and other parts of the country owe their existence. But to return to ourselves, should we not make a wise improvement of past experience, and gird on the armor anew in behalf of the little ones, and now, while there is a good prospect of success, put in the sickle and gather the harvest, before the coming storm sweeps over us, and they are left out of the fold to perish?

We cannot close our eyes to the sure word of prophecy which says that in the last days perilous time shall come, and the greater the peril the more caution is necessary. There will in my opinion be another time preached amongst us before the Lord comes, and shall we not be so thoroughly organized and "occupying," that in the true time the Lord will say to us, "Well done." And what more commendable duty could we be found engaged in than feeding the lambs of the flock?

Much more might be said upon this subject, but as I believe in short communications as well as short prayers, I will give place for others. I will however simply suggest that, as we have no Sabbath school paper of a denominational character, one column of the Crisis continue to be devoted especially to this cause, until there is a children's paper published amongst us.

D. N. Smith.

☞ No one has ever been able to change to-day into to-morrow, nor into yesterday; yet every one who has much energy of character is trying to do one or the other.

Through Death to Life.

I.

Have you heard of the tale of the Aloe plant,
Away in the sunny clime,
By humble growth of a hundred years,
It reaches its blooming time;
And then a wondrous bud at its crown
Bursts into a thousand flowers;
This floral green, in its beauty seen,
Is the pride of the tropical bowers,
But the plant to the flower is a sacrifice,
For it blooms but once, and in blooming dies?

II.

Have you further heard of this Aloe plant,
That grows in the sunny clime?
How every one of its thousand flowers,
As they fall in the blooming time,
Is an infant tree that fastens its roots
In the place where they fall to the ground,
And fast as they drop from the dying stem,
Grow lively and lovely around?
By dying it liveth a thousandfold,
In the young that springs from the death of the old.

III.

Have you heard the tale of the Pelican,
The Arab's Gimel El Bahr!
That lives in the African solitudes,
Where the birds that live lonely are?
Have you heard how it loves its tender young,
And toils and cares for their good?
It brings them water from fountains afar,
And fishes the sea for their food;
In famine it feeds them, what love can devise!
The blood of its bosom, and feeding them dies.

IV

Have you heard the tale they tell of the Swan,
The snow-white bird of the lake?
It noiselessly floats on the silvery wave,
It silently sits on the break—
For it saves its song till the close of life,
And then in the calm still even,
'Mid the golden rays of the setting sun,
It sings as it soars to heaven.
And the blessed notes fall back from the skies,
'Tis its only song, for in singing it dies.

V.

You have heard these tales, shall I tell you one,
A greater and better than all—
Have you heard of Him whom the heavens adore,
And before whom the hosts of them fall?
How he left his choirs and anthems above,
For earth in its wailings and woes,
To suffer the shame and pain of the cross,
And die for the life of his foes?
O Prince of the noble! O Savior Divine!
What sorrow or sacrifice equal to thine?

VI.

Have you heard of this tale—the best of them all,
The tale of the Holy and True?
He dies—but his life now in untold souls,
Springs up in the world anew—
His seed prevails, and is filling the earth,
As the stars fill the sky above—
He taught us to give up the love of life,
For the sake of the life of love—
His death is our life—his life is our gain,
The joy for the tear, the peace for the pain.

VII.

Now hear these tales, ye weary and worn,
Who for others do give up your all,
Our Savior has told us the seed that would grow,
Into earth's dark bosom must fall—
And pass from the sight and die away,
And then will the fruit appear—
The grain that seems lost in the earth below,
Will return manifold in the ear.
By death comes life—by life comes gain,
The joy for the tear—the peace for the pain.

Harbaugh.—*Independent.*

For the Crisis.

"It takes away the inducement to Repentance."

So say modern theologians concerning the doctrine of "destruction"—derisively called "annihilation." Yes; it takes away the *spurious* inducement to repentance, but leaves the genuine inducement. It takes away the spell of fear, which is but a sinister motive, and unacceptable in the sight of God. Thousands have enlisted in the cause of religion through the influence of fear merely,—to escape apparent impending danger,—and when the fear subsides, and the danger no longer stares them in the face, they are no longer in the cause. The only propelling motive that moved them, having become extinct, they of course stop: and thus the world is filled with so-called backsliders, and religion is consequently brought into serious disrepute. Men who are operated upon by this motive are *sincere*, but they are moved by an incorrect principle. Permit me to illustrate it. Yonder profane sailor discovers a black cloud spreading itself over the sky; he hears the deafening thunders roar, and sees the vivid lightnings flash athwart the heavens; he hears the wind fiercely howl, and sees the waves roll mountains high: fear takes possession of his heart, and depicts to him a watery grave, and under this spell of fear he falls upon his knees, and weeps before God, pleading for mercy. Is he sincere? Yes; just as deeply sincere as that sinner upon the anxious seat. But the storm passes, and in two hours he is cursing God again! The fact is, he was moved by the wrong motive. Again: a few years ago, a man attempted to cross the Connecticut river, in the Spring of the year, just at night, when a cake of ice broke loose from its fellows, carrying him downstream. He loudly called for help, but no ear could hear. Darkness enveloped him. In this condition the thoughts of a watery grave danced through his excited brain. Giving way to fear, he knelt upon the cake of ice and prayed fervently, and wept tears of sincerity. He repented with his whole heart. Soon the cake of ice touched the shore. Seeing his chance of escape he bounded on to the land, swung his hat, and exclaimed, "Go to hell and be damned." The danger had passed, and the propelling motive was gone. How much is such a motive worth? God is represented, by modern theology, as standing over the sinner with a great hell-whip, saying, If you do not serve me, I will whip you forever. *To get rid of the whipping they serve him. If this is a correct motive, hell is an indispensable prerequisite to salvation.*

W. Sheldon.

☞ A man may suffer without sinning, but [illegible] without suffering.

For the Crisis.

Immorality.

That the holy Scriptures, and more especially the Decalogue, furnish the only sure basis for the superstructure of right moral character, we have the concurrent testimony of the wise and good in all ages. That the morality of the present age, in all its principles and features, has not its foundation upon this rock, is most revoltingly evident. One needs but to listen to the language of the children during their play hours, to hear from lips comparatively infantile, such horrid blasphemies and disgusting obscenities as are enough to shock the ear and sicken the heart. Would you obtain authentic testimony of the breach of the eighth commandment, as well as the statute law, you have only to ask the farmer what becomes of the annual produce of yonder excellent fruit-trees, and he will tell you, that after all his expense, labor and care in the culture of his trees, and circumspection in regard to their fruit, he is unable to gather from them but a very little; for the rascally boys depredate his enclosures, and purloin his fruits with impunity, since the action of the law has become almost a dead letter in such cases—the damages recovered being little if any more than enough to pay the costs of prosecution. Thus, the farmer may spend much, may labor long and sedulously, while the fruits of his labor receive no adequate protection from the depredations of the immoral and perverse youth, found more or less in every community. Now this is no fancy sketch; we would speak from personal knowledge, and affirm that whereof we have abundant proof.

There seems to be almost a total want of regard for the rights of private property among the young in many communities, as well as a reckless abuse of what is more public. In Prussia, where the Bible stands at the head of every prescribed list of text books for general instruction, we are told fruit trees may stand by the way-side abounding with fruit, unmolested; such being the sacred regard of the children for the rights of the owners, that in no case would they touch of the fruit without consent. But no more, lest we transcend the limits of a short article.

W. A. Manning.

East Stoneham, April, '62.

Selections.

The Atheism of "Orthodoxy."

We clip the following from the *Christian Ambassador*. It is sound and logical reasoning, and brands notorious "orthodoxy" with atheism:

"It is serious matter to charge falsely against another's faith. Orthodoxy claims to be the true or right faith. If so, to charge it with Atheism would be among the highest moral crimes. If its claims are pretentious and false, and it places its god in the place of the true God, and if its god cannot be the true God, then to call it "Orthodoxy" is to place Atheism in place of Theism. With all its pomp and pretension, with all its clamor and denunciation, I am willing to approach its awful presence and make good my charge.

Can there be an infinite God, if Orthodoxy be true? I take the negative. Impossible! I hope to make it so plain to any mind that an orthodox himself cannot admit his premises and deny my conclusion. Orthodoxy says "there is one God consisting of three distinct persons—the Father, Son, and Holy Ghost, and these three are one." Deny the Trinity, and orthodoxy cries out "Atheism." Such is the issue made by orthodoxy. On this issue, then, we join. Let there be no dodging, special pleading, nor backing down. Walk to the issue and stand or fall by it, as the truth may be.

The word "person," from the Latin *persona*, means sounding forth, or one who speaks,—the whole of an individuality—mental and vocal power entire. Anything more or less would not be a *person*. An infinite being, therefore, by impossibility cannot consist of three persons. If Orthodoxy be true the Father is an infinite being, and the Holy Ghost an infinite being also. Now, if God the Father be an infinite being, nothing can be added to him, for he is infinite already, nothing can be taken from him, for infinity cannot be divided; an infinite person cannot be increased or diminished, else he is not infinite. If the Father be infinite, and the Son be added, what is added is something or nothing. If something, then the Father was not and is not infinite of himself. If not infinite, then he is not God. If he be infinite and the Son be added, he can add nothing, and therefore must be nothing. If he be nothing, then one part of God is nothing. If one part be nothing, and God be infinite, then every part of God is nothing; for God is the same infinity. If the Holy Ghost be added, he also, must be nothing. If two persons or parts of God be nothing, and three persons or parts are necessary to make God, then there is no God. If two parts of anything be nothing, all must be nothing, for anything that is, is something, therefore there is no God. If the Father be not infinite, then add what you can, he cannot be God. The Son and Holy Ghost must be added, therefore when added, cannot be God. If the Father cannot be God, and it is impossible if orthodoxy be true, and if the Son and Holy Ghost are not God without the Father, then Father, Son and Holy Ghost are no God. If Orthodoxy be true, then there is no God.

I defy a denial of the conclusion, without an impeachment of the premises. An impeachment of the premises is proof perfect that the conclusion is true. If Orthodoxy be true there there can be no God. If there can be no God, then God does not exist of necessity; for what is of necessity must be infinitely the same. What is infinitely the same cannot be infinitely Father, Son, and Holy Ghost—for if infinitely one person, he could not be infinitely three persons; [illegible] and what is impossible cannot be. No logic, no reasoning, no pretence can make it possible. But why advert to mystery? If the thing be proven, there is an end. If not proven, mystery cannot prove it.

But the Trinitarian, recovering, faintly ejaculates, "they are not three in essence, but in office." Then if but one in essence and three in office, then an office makes a person and not the essence. If an office make a person, then an hundred offices would make an hundred persons, and yet the person the same office or no office. If in office or in person then, as far as his nature is concerned, God cannot be three, there can be but one infinite God of one person. If orthodoxy then be true, there is and can be no God.

Reading the Bible.

Read your Bible slowly. Take time, even if you have but little time. A great mathematician once said, if his life depended upon solving a problem in two minutes, he would spend one of the two in deciding how to do it. So in reading the Scriptures; if you are pressed for time, then spend the precious moments on a portion of a chapter. When you feel that the mind and heart begin to drink in the sentiment, even of a single verse, then stop and drain the heavenly chalice, because the Divine Spirit is filling thy cup. It is a true, solemn and interesting thought, that we are to wait, to linger, to tarry for the blessing to come from the world before us.

To search the Scriptures with the clear, unmoted eye of meditation, secures treasures of knowledge known only to him who thus cooly, piously and philosophically studies the Word of God.

Let any man give us a reason why, when the Scriptures are read so much, memory retains so little, that quotations are so blundering and incorrect, if the reason is not found in the fact of hasty reading of the Word of God. There, as elsewhere, man must reap as he sows.—*N. Y. Obs.*

High-sounding Words.

To those who seek for high-sounding words, preferring words of Latin derivation to old-fashioned, plain, strong Saxon, the writer would recommend the perusal of the following:

Latinized version of the Twenty-third Psalm.

1. Deity is my pastor; I shall not be indigent.
2. He causeth me to recumb in the verdant lawns; he inducteth me by the unrippled liquidities.
3. He reinstalleth my spirit; he conducteth me in avenues of rectitude for the celebrity of his appellations.
4. Indubitably though I perambulate the umbriferous glens of the sepulchral dormitory, I will not be purturbed by any appalling catastrophe, thy wand and thy crook instute delectation.
5. Thou positest a refection before me in the face of inimical scrutation, thou perfumest my locks with odoriferous unguents; my chalice exuberates.
6. Unquestionably, benignity and commiseration shall continue all the diuturnity of my vitality, and I will eternalize my habitation in the metropolis of the Universe.—*Exchange.*

Transplanting in the Night.—A friend, in whose powers of observation we have confidence, and who is an exact experimenter, informs us that last spring and summer he made the following experiments: He transplanted ten cherry-trees while in blossom, commencing at four o'clock in the afternoon, and transplanting one each hour, until one in the morning. Those transplanted during daylight, shed their blossoms, producing little or no fruit, while those planted during the darker portions maintained their condition fully. He did the same with ten dwarf pear trees, after the fruit was one-third grown. Those transplanted during the night perfected their crop, and showed no injury from having been removed. With each of these trees he removed some earth with the roots. We are well aware that when plants are accidentally frozen in green-houses, it is customary to render the house dark before applying cold water to thaw them, and that when this is not observed they are injured, while, if entire darkness be secured during the operation, many of them are saved. But the experiment of our friend seems to have but little analogy to this fact, and it is entirely new to us.—*Working Farmer.*

Hygiene.

"This is for your Health."—*Paul.*

Dr. Hurd's Cook-book.

In our travels we find many who are being satisfied that a large proportion of the sickness of mankind is produced by improper diet, and who wish to adopt a more simple, cheap, and healthy mode of living. They hardly know how to begin, and wish they could obtain some work showing them how to select and prepare food which is strictly healthy. To all such we would say that we have a small cook-book, carefully prepared by Dr. W. F. Hurd, an eminent physician at "Our Home," —Dr. Jackson's Water Cure in Dansville, N. Y.,—which gives all necessary directions for preparing food in harmony with the laws of life; describing the different varieties used in that justly celebrated hygenic institution.

Any who wish this cook-book, can obtain it by sending to the Crisis Office.—Price six cents, postage one cent.—G.

Wheat and Oat Meal.

We are glad to learn that several families in and about Boston are beginning to learn the worth of Graham and oat meal. We would say to them that they can get a very fine quality of these healthy and cheap articles of diet, at the store of S. G. Bowdlear and Co., Nos. 192 and 194 State St., Boston. At the same place they will find nice cracked wheat, hominy, samp, kiln-dried corn meal, white corn flour, oat flour, bolted Indian meal, Hecker's farina, [illegible] corn starch, [illegible]

For the Crisis.

Cooking and Eating.

EVEN TO SURFEITING AND GLUTTONY!

Wicked? Certainly it is, very wicked. It's robbery, high-handed, out-stretched, to spend so much time, as many do, in cooking and eating, to gratify a luxurious, fastidious appetite. It's a sin, a very great sin, a wicked waste of time and money, a consuming God's bounty on lust, that ought to be expended in doing good, in relieving the poor, healing the sick, raising the dead, casting out devils. Some church-members spend one-half their time, at least, in gratifying a dainty palate. Time is wasted—heaven's bounties. Health is sacrificed—a pure conscience. Every moment of time, every farthing of God's money, that can possibly be redeemed by rigid self-denial, by strict, uniformly temperate habits, should be redeemed for purposes of benevolence, for deeds of charity and mercy. Away with this perpetual kitchen drudgery, these richly, luxuriously spread tables; away with them! Beware, ye time-killers, ye luxurious gormandizers, ye consumers of God's bounty on lust, the gratification of a depraved, carnal appetite. Beware, take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so the day of retribution come upon you unawares. Watch, watch, for ye know not the day, nor the hour when your Lord cometh. Be temperate in all things, redeem the time, grasp every fleeting moment for good. Keep your bodies under, bring them into subjection; fly on wings of love, mercy, and truth.

"Voluptuous man! sated with nature's boons,
With dishes tortured from their native taste
And mad variety, to spur beyond
Its wiser will the jaded appetite!
Is this for pleasure? Learn a juster time,
And know that true temperance is luxury."

D. F. Newton.

Impure Water.—Set a pitcher of water in a room, and in a few hours it will have absorbed nearly all the impure gases in the room, the atmosphere thus becoming purer, while the water is rendered utterly filthy. The colder the water, the greater is its capacity to absorb and contain these gases. At ordinary temperature, it will absorb a pint of carbonic acid gas and a large quantity of ammonia. This capacity is nearly doubled by reducing the water nearly to the freezing point. Hence water kept in a room for a while, soon becomes unfit for use. For the same reason the water in a pump should always be pumped out in the morning before any is used. Impure water is more injurious than impure air.

Apples as an Article of Food.—A raw, mellow apple, says Hall's Journal of Health, is digested in an hour and a half, while boiled cabbage requires five hours. The most healthful desert which can be placed on the table is a baked apple. If taken freely at breakfast, with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect on the general system, often removing acidities, and cooling off febrile conditions, more effectually than the most approved medicine. The plenteous crop should make the apple cheap.

Corn Meal.—In a letter just at hand from Mrs. O'Brien, who received the first premium for corn bread, she says: "If you take corn meal when purchased at the market or grocery store, and put it in a pan and leave it in a warm stove oven over night, it will keep better, will acquire a better taste, and will rise and bake better. The little trouble to do this will be amply repaid. . . . I do not like scalding meal before using, as it tends to make it clammy, and can do little if any good; drying the meal is safer and better."—*Agriculturist.*

To Stop Bleeding.—A correspondent of the *American Agriculturist* writes that bleeding from a wound on a man or beast may be stopped by a mixture of wheat flour and common salt, in two parts, bound on with a cloth. If the bleeding be profuse, use a large quantity, say from one to three pints. It may be left on for hours, or even days, if necessary.

☞ For an hour preceding bed-time, dismiss every engrossing subject from the mind, and let it be employed about something soothing and enlivening.

The World's Crisis
AND
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Payable in Advance.

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Over all articles for the paper, write [illegible]

All articles should be accompanied by the writer's name, for the Editors' information, even if it is not published.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 349. BOSTON, WEDNESDAY, JUNE 4, 1862. VOL. XV. NO. 12.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.

P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Cheer Up.

Wild winds' foaming billows
All around may play;
Though we may be filled with sorrow,
And gloomy is the way;
Cheer up, ye weary saint,
The storm will soon be o'er;
Our anchor shall be safely cast
On Canaan's happy shore.

CHORUS.—For Jesus is coming soon
To take his loved ones home;
Cheer up, ye weary saints,
For he will surely come.

Though long the vision tarry,
Yet patiently we'll wait;
And at the appointed time
It will surely speak.
It will speak, then do not fear
God's word, it never fails;
Signs proclaim Messiah near,
Behold, how sin prevails.

CHORUS.—But Jesus is coming soon,
And then no more we'll roam;
Cheer up, ye weary saint,
We are almost home.

Utica, Ill. L. A. SMITH.

For the Crisis.

Covetousness.

"And he said unto them, take heed, and beware of covetousness."—LUKE 12: 15.

(Concluded.)

The benevolence of the disciples of Christ—those who are disciples indeed—was typified by the distribution of the manna among the children of Israel in the wilderness. (See 2 Cor. 8: 15.) And this benevolence, together with the righteousness and christian graces which should accrue to the benevolent from benevolent acts, was sung in prophetic strain by Israel's inspired songster. (See 2 Cor. 9: 9, and Ps. 112.) By practical benevolence, subjection to the gospel of Christ is professed, while the partakers of the benefits of such benevolence glorify God on that account, and invoke his blessing for their benefactors. (See 2 Cor. 9: 13, 14.) Read chaps. 8 and 9 entire.

O ye covetous professors of christianity! What does the Almighty Lord require of you in this matter? "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" Does not Christ command you to "love the Lord thy God with all thy heart"? "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Christ once said to a certain young man, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven." Again it is written, "He that giveth to the poor, lendeth to the Lord." Thus we understand *how* to lay up treasure in heaven. Had the "young man" given his estate to the poor, it would have been lent to the Lord; and thus have been transferred from earth to heaven; and in due time, would have been returned to him with greater interest than mortal flesh is able to pay. O ye covetous! you need not fear to lend Him who is the sole owner of the universe a little of your clothing for the poor of his flock! He will never become bankrupt! He will never borrow beyond his ability to restore "a hundred fold now in this time, with persecution, and in the world to come life everlasting." "But what doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding thou givest them not those things which are needful for the body; what doth it profit?" "And the people asked him, (John,) saying, What shall we do, then? He answereth and saith unto him, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

In view of this subject, let no one say, "Need much to be poor; all have the same advantages to acquire wealth which I possess." But suppose this assertion true; Will you recompense the poor for being so by withholding from them what God personally commands you to bestow on them? Again. Let no one say, (as has been said,) "If one lacks the comforts of life, it is sure evidence that, in some way, he is not walking uprightly; for God has promised that he will withhold no good thing from him that walketh uprightly." It may be, in some instances, a good thing for the upright to suffer the lack of the comforts of life. We know, in fact, that thousands and tens of thousands have thus suffered. Take Job for one example. Look at him—"a perfect and an upright man"—stripped for a time of his worldly possessions. Was it a good thing for Job to suffer thus? Certainly it was. It gave him wisdom, and an experience in regard to the dealings of God with his people, which he could not otherwise have attained. And James tells the upright of the last days, to take Job for an example of suffering and patience. And Christ declares that, in the day of judgment, he will own as his brethren those who have suffered both hunger and nakedness. And I now repeat what I have previously affirmed, viz., that God as much designed that some men should be poor in regard to the things of this world, as that men should exist subsequently to "the fall." Remember that "the Lord maketh poor, and maketh rich." Remember also, that when enjoining on the people of the Old Covenant the duty of benevolence, the Lord assured them that the poor should never cease out of the land. And let it not be forgotten, that Christ positively affirmed to his church, that they should always have the poor with them. Opportunities for the people of God to practice benevolence never have been, nor never will be, till time shall be no more, wanting. But why this introduction and perpetuation of poverty in the church of God? I answer, it is the only means by which certain characteristics in either class, the rich or the poor, can be developed. The Lord devises means to try his professed people, to know what is in their hearts, and to see whether they will obey him or not. (See Deut. 8: 2; Ex. 16: 4; and 2 Chron. 32: 31.)

God designs that his people shall feel their dependence on him, and trust in him for every blessing they need, whether of a spiritual or temporal nature. But if it were the common lot of man to have in possession the riches of this world, *none* could ever know how to trust in God for the blessings of this life. (In fact, did all men possess an abundance of this world's goods, all men would be estranged from the God of the universe.) But now, since there are both rich and poor, both classes may easily learn to trust in God, if they will. How the poor may learn to trust in God, needs no comment. If the rich, acting from principles of love to God, disperse abroad, by way of supplying the wants of the poor, they do so trusting that God will replenish their stores, so that they themselves will lack no good thing. Nay, more. They will trust in God that he will supply all their needs, even though, by giving succor to the poor, Heaven receives all their treasure.

Again. God requires his people to imitate him in all his moral attributes. And those who profess thus to imitate him have to be tried, in every particular, that those graces may be either perfected in those who profess them, or that they may be proved not to be in the possession of them. And as benevolence is one of God's moral attributes, his people must be benevolent, in order that they may be imitators of him; and the only means by which this property can be tested, is, by administering to the necessities of the poor. Hence, if there were no poor in the land, this noble, this life-sustaining virtue could not be cultivated. "But," says one, "if all possessed a competency of this world's goods, there would be no necessity, no use for the attribute of benevolence." But were it not for the benevolence of God, none could exist, even in this world. The benevolence of God is the spring and source of all our temporal as well as spiritual blessings. Had not God been a benevolent being, man could never have been redeemed from death. And hence, as God is benevolent, and as his people must, in a moral sense, be like him, they must be *practically* benevolent. Again. Christ in his humiliation and death displayed the most magnific benevolence for fallen humanity. By his benevolence manifested in his obedience "unto death," he has purchased redemption from the Adamic penalty for the human family, and eternal life for all who believe and obey him. And if we would have the spirit of Christ, without which we are none of his, we must, like him, by practical demonstration, evince that we possess the spirit of benevolence.

And now, O ye covetous professors of christianity! you may fill your coffers with gold and silver, and let it canker; you may fill your wardrobes with garments, and let the moths eat them; you may yet, for a little while, heap together treasure for the last days; you may live in pleasure on the earth, and be wanton; you may nourish your hearts, as in the day of slaughter; and when you see the Son of God coming in the clouds of heaven, clothed with invincible power,—arrayed in glorious robes of royalty,—then you may weep and howl for the miseries that shall speedily come upon you. Your corrupted wishes, your cankered gold and silver, and your moth-eaten garments, with which you might have relieved the wants and the distresses of many a poor disciple of Christ, and have caused them to render thanksgiving and praise to God,—and by which you might also have secured to yourselves passports into the realms of endless bliss,—will be swift witnesses against you, when you are called to give an account of the manner in which you have treated the Savior, his disciples, and his cause. "Woe unto you, rich! for ye have received your consolation." This world has been your god;—you have served it with all the energy of your being;—you have honored, worshiped, been glad and rejoiced in it;—you have received, as you have passed along, all the reward your god could bestow;—and now you must reap the bitter fruit of your doings.

But "hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Yea. The Master has said, "Blessed are ye poor; for yours is the kingdom of heaven." He knows your "works," your "tribulation and poverty," and yet pronounces you "rich," and promises to the faithful poor a "crown of glory that fadeth not away," which promise is soon to be fulfilled, when the Chief Shepherd shall appear.

Willington, Ct. R. ROBBINS.

For the Crisis.

My Journal.

VISIT TO CANADA WEST.

Friday, March 14. Bro. A. Gray took me, with Mrs. Gray and others, in his carriage to St. Catherine's, C. W., where we called upon his friends and were refreshed; after which I took the cars for Hamilton, where I received cordial greetings from Elder F. G. Brown and family, who are pleasantly settled here with the Baptist church. The evening was very stormy, so that we had no meeting, and I had to leave for my next appointment, in London, the next day. But it is my intention to visit Hamilton again, and preach the gospel of the kingdom. This is my third visit to this Province. The first was with Father Miller, to Toronto, in 1844; the second to Wellington Square and Hamilton some years ago. I now enter the Province again with a view to make a more extensive tour, and visit cities and towns, as the door may open to preach "the gospel of the kingdom." I came by the invitation of Adventists who are looking for the blessed hope, who desired to hear again on the *time*, and the *signs* indicative of the Lord's coming. I shall survey this field and see what the Lord has for me to do, and faithfully perform my duty. I know not what is before me, but trust to Him who has promised to be with his people to the end.

Saturday, March 15. Took my leave of Bro. Brown and his family, and left in the cars for London. The storm of rain, hail and snow still continues. The trees are loaded with ice, and many of them are falling, and others are shorn of their branches by the weight of the ice. Everything is in wintry dress. Arrived in London at 6 P. M. Bro. J. P. Simpson, of Belmont, met and took me to the residence of the Hon. S. Morrill, by his special request, where I was very cordially received. Bro. M. is a member of the Wesleyan Society, but has been an Adventist in faith since 1842, and a subscriber to the *Herald*.

Sabbath, March 16. Rose refreshed after a good night's sleep. Preached this morning in the Wesleyan church, lately seceded from the main body, on account of having a minister forced upon them whom they did not want. They worship in the M. E. chapel, as the Episcopal Methodists have run out, and the chapel was vacant. The Episcopal minister of the district at present is employed to preach for them a part of the time. The pulpit was to be occupied by a local preacher this A. M., who invited me, by Bro. Morrill's suggestion, to preach the morning sermon. The audience was good, and I had a good hearing on the subject of entire consecration, from Romans seventh and eighth. It was well received by most, but the views on eating and drinking to the glory of God, together with the way to live generally, was rather severe on the unscriptural habits of some, who were a little stirred up. I hope, however, for good results. There is too much form, without the power, and too much conformity to the world among the Wesleyans generally. They need another Wesley to stir them up on holy living and entire consecration.

At the close of this service Bro. Simpson took me in his sleigh eleven miles, to Westminster, to attend the funeral of a little son of his brother, Lewis Simpson. The house was crowded with people of all denominations. I spoke on the resurrection of the righteous dead, at the coming of Christ, and did not attempt to comfort the parents and friends of the deceased by teaching them that the child had gone to heaven, and was glorified and rewarded; but that the body had gone to the dust, and the spirit to God who gave it, and the reward and glorification would come "at the resurrection of the just." I found that this doctrine did not suit the Spiritualists, who say that the moment we die the soul goes immediately to heaven. And so I was set down as a "dead sleeper," as they are called here. And yet I preached only the teaching of Christ and the Apostles on the state of the dead. Many of my hearers were Wesleyans and Methodists, who profess to follow him. And it may be interesting to them to know that Mr. Wesley, in his sermon on Luke 16: 31, says:—"It is indeed very generally supposed that the *souls* of good men, as soon as they are dislodged from the body, go directly to *heaven*; but this opinion has not the *least foundation in the oracles of God*; on the contrary, our Lord says to Mary, after the resurrection, 'Touch me not; for I am not yet ascended to my Father, in heaven.'" Do they believe Mr. Wesley?

At this funeral I met my old friend Eld. L. R. Gates, from Pennsylvania, who had been attending the Messianian Conference at Brantford, with Eld. J. Litch and others. It seems that they have formed a new sect in this Province, out of the old Adventists, who repudiate the doctrine of the unconscious sleep of the soul, and the destruction of the wicked. No person entertaining this view is eligible to membership in their body, and preachers or members of this view are not tolerated among them. Bro. Gates said to me that they heard and had *reported* that I was among the "dead sleepers," and, of course, could not be tolerated among them if this were true. But in coming into the Province I had no idea of meeting with any of the preachers or churches of this new sect, and, having work enough to do in other fields, it made no difference to me. But my views of the definite time would also shut me out from their association, as I understood a resolution against preaching the definite time was introduced with favor into their late conference.

I informed Bro. G. that I had changed my views on the question of the spirits of the dead holding communications with the living; and that such change was produced by reading the book of the late Dr. Ramsey, of Philadelphia, on that subject.* On other questions I had no special light as yet to lead to a public change. Yet I did look favorably on those who hold to the mortality of man, among the many thousands of Adventists in this and other lands, and that I labor with them as I have always done. And should I see light in that direction to convince me of the truth of their position, I shall as an honest man embrace it. And those who assume to dictate what others shall believe, and persecute and cut off those who differ, could do so; the world was wide, and the field was large. I should probably live in the exercise of Christian liberty and receive all the light which God is pleased to bestow till Jesus comes—whether it be on the state of the dead, on the time of the resurrection, or any other great question. For true Christian liberty consists in this: "Girt with friends or foes, a man may speak the things he will," without the fear of man, and in the true fear of God, to whom we are accountable for all we believe, and for every word we speak.

But for this Christian and manly spirit, I should never have taken Father Miller by the hand when no others did or would, and sacrifice all in order to receive and publish a new and very unpopular truth. Mr. Miller gave me light on the word of God, which the Christian denomination (of which I was a member) did not believe or preach. The question for me to settle on hearing this truth was, shall I obey God and conscience, or shall I reject the light and live in condemnation? I chose to obey God, and take the consequences. So I have suffered the loss of membership in the denomination in which I was connected and lived many years, and suffered many things for the truth's sake. I am still living in the same spirit of sacrifice, and shall follow where God leads, if it be at the loss of all things. I do not belong to that class who have to wait till the truth becomes popular before they can embrace and follow it.

In the evening, failing in the appointment in Belmont, by the request of Bro. Gates I preached in Messiah's Chapel, in Westminster, to about one hundred souls. My subject was practical religion—a thing very much needed in these days. Inconsistent professors and ministers, all, got "badly cut up," and some resolved and promised to amend. I was very kindly received by all; and, by invitation, gave several other sermons on other evenings and one afternoon of the week. I visited Bro. Pickel and others in the place. Also visited and gave several sermons in Belmont, where I had a good hearing. Visited with Bros. Coupron and Storms, whom I had known in the lower Province many years ago. The renewal of old acquaintance was very pleasant. They are still looking for the kingdom. While in Belmont vicinity I enjoyed the hospitality of Bro. Joseph Simpson, from whom I received every attention.

Saturday, March 22. Bro. Simpson took me to London, where I was to speak on the Sabbath. I found on arrival that my Sabbath in London would be lost, as no appointment had been given out, and it was doubtful if I could get one. Since last Sabbath A. M. some of the Wesleyans, who were greatly delighted with my sermon then, had heard that I was an Adventist; this spoiled the sermon for them. So much for prejudice, which was likely to shut the door against me. So I visited about the city, and scattered what light I could, and awaited the decision of the "powers that be" about the morrow. Put up with Bro. Morrill, where I felt myself truly in a Christian home.

Sabbath, March 12. At 9 o'clock A. M., in company with Bro. Morrill, attended a Methodist love feast, in the M. E. Chapel, where I preached last Sabbath. It was a pleasant occasion. At the close the question of my preaching was settled. I was to have the house in the evening, and was requested to address the Sabbath School in the afternoon. So I went to the first Wesleyan Church at 11 o'clock. They have a large chapel and audience, notwithstanding the late secession. The junior pastor preached, from Isa. 35: 8. It was a sound and faithful discourse. I was blessed. It is so seldom I can hear preaching, that I prize the privilege. At the close I went to the Cathedral, where I was in time to hear another sermon, by the chief minister, on the *rest* of the Christian traveller. It had many points of interest, and I think gave good cheer to the Christian pilgrim. The audience was large, and very solemn. I felt that God was there. The minister is a believer in the personal and speedy coming of Christ. He has preached and published on the subject.

At 3 P. M. I addressed about a hundred young persons, in the Sabbath School connected with the seceding Wesleyans, where I was to speak in the evening. It was one of the most interesting Schools I have attended. I spoke for half an hour or more, and had the most solemn attention. The children appeared intelligent and promising. My theme was the value of God's word to the young, with an exhortation to give themselves to Christ and follow its blessed counsels.

In the evening I preached on the parable of the ten virgins, Matt. 25: 1–13. I had freedom in speaking about an hour and a half, to a very attentive audience. At the close Bro. Bowman, one of the local preachers, who had given way for me to preach, gave notice that he would on the next Sabbath morning read Dr. A. Clarke's comments on the 24th chapter of Matthew. He would do this, because I had said that Dr. Clarke, in his exhortation, had spiritualized the second coming of Christ into the destruction of Jerusalem. And in justice to himself and Bible class, whom he had taught on Dr. Clarke's views, he thought it his duty to show whether Dr. C. or the speaker spiritualized this subject. This was well, and I hoped for good to come out of it, although I could not be present to hear or reply.

I learned afterwards, by Bro. Morrill, that Bro. Bowman, did read and explain Dr. C's comments on the 24th of Matthew; at the close of which Bro. M. rose to ask the following questions:—

Do I understand you, Bro. Bowman, to say that Christ's second advent took place at the destruction of Jerusalem?

Bro. B. replied that he should answer that question next Sabbath.

Bro. M. said, I do not wish any discussion; I wish an answer *now*, yes or no. Did Christ come *then*, or not?

Bro. B. replied he did come *then*.

Bro. M. then said, in conclusion, I now understand you. You believe Christ came in the clouds of heaven, in power and great glory, and gathered his elect from the four winds of heaven, at the destruction of Jerusalem?

Bro. B. said, yes.

Bro. M. That's all.

And so I hope my visit has done some good, in bringing up the great question of the age for discussion among them. I hear that Bro. B. did not make many converts to his views. I trust the good leaven will work, and many be enlightened on the power and coming of Christ in his kingdom.

JOSHUA V. HIMES.

*Spiritualism a Satanic Delusion.

For the Crisis.

Something to do yet.

Who that has been faithfully engaged in proclaiming the great and soul-stirring message of Christ's coming to gather his people, whether by preaching, writing, or by your money, is not glad in heart that such a multitude is now looking with joyous interest for the speedy return of the Nobleman? Who is not glad in God for being instrumental of carrying on such a glorious work? It is true the health of some has failed, your worldly prospects changed, much of your money is gone. But these things have gone to proclaim the "good news of the kingdom of God," and to lead men to the gospel hope,—to prepare a people to receive the Master with gladness at his return. You have been provided for, and "have food and raiment" yet, with an heirship to a great and "eternal inheritance" in "the world to come." Is not this, with "eternal life," an ample reward? But the day of rewards has not yet opened. There is more work to do. The proclamation is yet sounding. Others are to hear the message, and be prepared to coronate their King. More sinners are to be "plucked from the burning," and fitted for members of Christ's kingdom. Who will help in this vast and glorious work? Who will preach the message faithfully, earnestly, wisely, patiently and continually, according to his ability? Who will write it, and do all he or she can to give it wings to fly to the multitudes who need it? Who will give of their money as God has prospered them, and as he has required of them, and as some good men have done before them, to feed and clothe, and send these men of God along on their mission? Who will see that their families are provided for, so that they may keep about this great, all-important and last work of the gospel to a perishing, sinking, dying world in its dotage? Who will contribute of their substance, (which will soon be used up for other purposes,) to publish and send abroad books, tracts and papers to publish this gospel? I have said these things to stir up the pure minds of those who have been made partakers of the labors and treasures of others, and to turn the attention of all to the importance of sustaining the efforts of the CHRISTIAN PUBLICATION SOCIETY. This society has been formed, and commenced its work to meet the wants and demands, as far as possible, of the present crisis in the work of the church, to do all she can do before the Master comes. The arrangements and plans of this society are not confined to the mere publishing of a paper, but if properly sustained, it can extend to the publication of tracts and books, to fill the United States and the British Provinces with the doctrine of the pre-millennial reign of Christ, and its proximity, the restitution, resurrection, death and life, signs of the times, and our duties to God and man. What has been done previously is not in vain. We yet live, and it is that we may do more. Our experience is worth something. We can now work with as good a will, and to much greater advantage, seeing and confessing our errors of the past. God will enable us to handle his truth more valiantly. We have but few preachers, comparatively, while calls come from every quarter for help. Many of our ministers are pastors, and the most of the evangelists are over-worked, and some disabled.

We can do much by books. I have circulated several thousands of our books, and can count good fruits from some hundreds of them. Tracts are much cheaper, and will do much more. By individual enterprise we labor under several disadvantages. Our books are of necessity *high priced*. Then they are written, or published by some one whose name is notorious as "a heretic," a "disorganizer," a fanatic, or something bad; or he is not known at all. And a name on a book weighs more, with many, than a large volume of truth. Books and tracts coming from an organized society are looked upon very differently, even if it is the same matter. Again, they can be published much cheaper, and arrangements can be made with those who hold copyrights, for editions to be published for and with the society's imprint, or buy the plates and publish.

But we are too poor to talk so loud, some may think. I think not. We could raise $20.000 within a few months, if we should do what we could, and what others have done before us; but $10.000 would make a good beginning. There are those among us who could give $1000 each to our publishing society; and is it not as worthy as any other society? There are many who could give $1000 [illegible] who could give $50, others $25, a great many could give $10, others $5, and many their mites. If it does not go into the Lord's treasury somewhere soon, it will go into Cæsar's, to support war. I have not been worth over $300 at any time since I enlisted, and I can safely say the Lord has enabled me to expend over $1000 in his cause, and at the same time has saved me from spending *one dollar* for ornaments, costly furniture, gold watches, needless articles of apparel, rum, snuff, or tobacco, for myself or for him. Many could sell off (as some have done) a surplus of stock, land, bank interests, bonds, houses or other combustibles—some useless trapping which costs them too much to keep in order, and occupies their minds too much to allow them "peace with God." Some will have to deny themselves the pleasure of keeping up with the "rich who fade away in his ways;" but such sacrifice will be blessed of God. Come, brethren, let us raise a publishing fund of $5.000 or $10.000, and let it speak for Christ and his cause.

L. C. WELLCOME.

Richmond, Me., May 4th, 1862.

More Truth.

A selection for the Crisis from "Dr. J. Belcher's Religious Denominations, page 342.

The author quotes Dr. Bushnell's eloquent oration on "The Father's of New England": "The practical aim or ideal of our fathers in their migration to the new world was religion. They agreed in nothing further than this general principle—that the reformation of the church was to be endeavored according to the word of God. But precisely what, or how much, they intended by this, will be seen nowhere else with so great clearness as in the ever memorable fasting address which Robinson made to the Pilgrims at their embarkation. Here we behold the real flame of their great idea. He said:—

'I charge you before God and his blessed angels, that you follow me no further than I have followed Christ, and if God shall reveal any thing to you by any other instruments of his, be as ready to receive it as you ever were to receive any thing by my ministry; for I am confident *that God hath more truth yet to break forth out of his holy word*. I cannot sufficiently bewail the condition of the Reformed Churches who have come to a period in their religion, and will go no further than the instruments of their reformation. The Lutherans cannot be driven to go beyond Luther; for whatever part of God's will he hath further imparted by Calvin, they will rather die than embrace it; and so also the Calvinists stick where Calvin left them—a misery much to be lamented; for though they both were shining lights in their times, yet God hath not revealed his whole will to them. Remember now your church-covenant, whereby you engage with God and one another to receive whatever light shall be made known to you from his written word. For it is not possible that the christian world is so lately come out of such thick anti-christian darkness, and that full perfection of knowledge should break forth at once.'

"A most remarkable passage of history in which this truly great man is seen asserting a position, at least two whole centuries in advance of his age. His residence abroad among so many forms of opinion and of order, had quickened in his mind the germ of a true comprehensive movement. He also perceived the impossibility that the full maturity of truth and order should have burst forth in a day, as distinctly as a philosophic historian of the nineteenth century. The Reformation he was sure was no complete thing,—probably it was more incomplete than any one has yet been able to imagine. And then, he had the faith to accept his own conclusion; sending out the little half flock of his church across the wide ocean, he bade them *go to watch for light*; and there, in the free wilderness of nature, unrestrained by his own teachings, to complete if possible the unknown measure of reformation. This was the errand he gave them, and in this we have the fixed ideal of their undertaking, and they meant by '*reformation*' all that God should teach them and their children of the coming ages, by the light that should break forth from his holy word; all that was necessary to recover the purity and universal spread of christian truth, and open to mankind the reign of Christ in its full felicity and glory; they fixed no limits; it might include more than they at present thought, or could even dare to think. Still they had courage to say, 'Let the reformation come in God's measures, and as he himself will shape it.' And for this they entered with a stout heart upon the privations of their perilous undertaking. Confidence most sublime, justified by a history of patience equally sublime."

ANT.

☞ If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have vigorous muscles we must labor; and these three activities, thought, love and labor, include all that is valuable in life.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 349. BOSTON, WEDNESDAY, JUNE 4, 1862. VOL. XV. NO. 12.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Cheer Up.

Wild winds' foaming billows
All around may play;
Though we may be filled with sorrow,
And gloomy is the way;
Cheer up, ye weary saint,
The storm will soon be o'er;
Our anchor shall be safely cast
On Canaan's happy shore.

CHORUS.—For Jesus is coming soon
To take his loved ones home;
Cheer up, ye weary saints,
For he will surely come.

Though long the vision tarry,
Yet patiently we'll wait;
And at the appointed time
It will surely speak.
It will speak, then do not fear
God's word, it never fails;
Signs proclaim Messiah near,
Behold, how sin prevails.

CHORUS.—But Jesus is coming soon,
And then no more we'll roam;
Cheer up, ye weary saint,
We are almost home.

Utica, Ill. L. A. SMITH.

For the Crisis.

Covetousness.

"And he said unto them, take heed, and beware of covetousness."—LUKE 12: 15.

(Concluded.)

The benevolence of the disciples of Christ—those who are disciples indeed—was typified by the distribution of the manna among the children of Israel in the wilderness. (See 2 Cor. 8: 15) And this benevolence, together with the righteousness and christian graces which should accrue to the benevolent from benevolent acts, was sung in prophetic strain by Israel's inspired songster. (See 2 Cor. 9: 9, and Ps. 112.) By practical benevolence, subjection to the gospel of Christ is professed, while the partakers of the benefits of such benevolence glorify God on that account, and invoke his blessing for their benefactors. (See 2 Cor. 9: 13, 14.) Read chaps. 8 and 9 entire.

O ye covetous professors of christianity! What does the Almighty Lord require of you in this matter? "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" Does not Christ command you to "love the Lord thy God with all thy heart"? "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Christ once said to a certain young man, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven." Again it is written, "He that giveth to the poor, lendeth to the Lord." Thus we understand *how* to lay up treasure in heaven. Had the "young man" given his estate to the poor, it would have been lent to the Lord; and thus have been transferred from earth to heaven; and in due time, would have been returned to him with greater interest than mortal flesh is able to pay. O ye covetous! you need not fear to lend Him who is the sole owner of the universe a little of your clothing for the poor of his flock! He will never become bankrupt! He will never borrow beyond his ability to restore "a hundred fold now in this time, with persecution, and in the world to come life everlasting." "But what doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding thou givest them not those things which are needful for the body; what doth it profit?" "And the people asked him, (John,) saying, What shall we do, then? He answereth and saith unto him, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

In view of this subject, let no one say, "None need to be poor; all have the same advantages to acquire wealth which I possess." But suppose this assertion true. Will you recompense the poor for being so by withholding from them what God peremptorily commands you to bestow on them? Again. Let no one say, (as has been said,) "If one lacks the comforts of life, it is sure evidence that, in some way, he is not walking uprightly; for God has promised that he will withhold no good thing from him that walketh uprightly." It may be, in some instances, a good thing for the upright to suffer the lack of the comforts of life. We know, in fact, that thousands and tens of thousands have thus suffered. Take Job for one example. Look at him—"a perfect and an upright man"—stripped for a time of his worldly possessions. Was it a good thing for Job to suffer thus? Certainly it was. It gave him wisdom, and an experience in regard to the dealings of God with his people, which he could not otherwise have attained. And James tells the upright of the last days, to take Job for an example of suffering and patience. And Christ declares that, in the day of judgment, he will own as his brethren those who have suffered both hunger and nakedness. And I now repeat what I have previously affirmed, viz., that God as much designed that some men should be poor in regard to the things of this world, as that men should exist subsequently to "the fall." Remember that "the Lord maketh poor, and maketh rich." Remember also, that when enjoining on the people of the Old Covenant the duty of benevolence, the Lord assured them that the poor should never cease out of the land. And let it not be forgotten, that Christ positively affirmed to his church, that they should always have the poor with them. Opportunities for the people of God to practice benevolence never have been, nor never will be, till time shall be no more, wanting. But why this introduction and perpetuation of poverty in the church of God? I answer, it is the only means by which certain characteristics in either class, the rich or the poor, can be developed. The Lord devises means to try his professed people, to know what is in their hearts, and to see whether they will obey him or not. (See Deut. 8: 2; Ex. 16: 4; and 2 Chron. 32: 31.)

God designs that his people shall feel their dependence on him, and trust in him for every blessing they need, whether of a spiritual or temporal nature. But if it were the common lot of man to have in possession the riches of this world, *none* could ever know how to trust in God for the blessings of this life. (In fact, did all men possess an abundance of this world's goods, all men would be estranged from the God of the universe.) But now, since there are both rich and poor, both classes may easily learn to trust in God, if they will. How the poor may learn to trust in God, needs no comment. If the rich, acting from principles of love to God, disperse abroad, by way of supplying the wants of the poor, they do so trusting that God will replenish their stores, so that they themselves will lack no good thing. Nay, more. They will trust in God that he will supply all their needs, even though, by giving succor to the poor, Heaven receives all their treasure.

Again. God requires his people to imitate him in all his moral attributes. And those who profess thus to imitate him have to be tried, in every particular, that those graces may be either perfected in those who profess them, or that they may be proved not to be in the possession of them. And as benevolence is one of God's moral attributes, his people must be benevolent, in order that they may be imitators of him; and the only means by which this property can be tested, is, by administering to the necessities of the poor. Hence, if there were no poor in the land, this noble, this life-sustaining virtue could not be cultivated. "But," says one, "if all possessed a competency of this world's goods, there would be no necessity, no use for the attribute of benevolence." But were it not for the benevolence of God, none could exist, even in this world. The benevolence of God is the spring and source of all our temporal as well as spiritual blessings. Had not God been a benevolent being, man could never have been redeemed from death. And hence, as God is benevolent, and as his people must, in a moral sense, be like him, they must be *practically* benevolent. Again. Christ in his humiliation and death displayed the most magnific benevolence for fallen humanity. By his benevolence manifested in his obedience "unto death," he has purchased redemption from the Adamic penalty for the human family, and eternal life for all who believe and obey him. And if we would have the spirit of Christ, without which we are none of his, we must, like him, by practical demonstration, evince that we possess the spirit of benevolence.

And now, O ye covetous professors of christianity! you may fill your coffers with gold and silver, and let it canker; you may fill your wardrobes with garments, and let the moths eat them; you may yet, for a little while, heap together treasures for the last days; you may live in pleasure on the earth, and be wanton; you may nourish your hearts, as in the day of slaughter; and when you see the Son of God coming in the clouds of heaven, clothed with invincible power,—arrayed in glorious robes of royalty,—then you may weep and howl for the miseries that shall speedily come upon you. Your corrupted wishes, your cankered gold and silver, and your moth-eaten garments, with which you might have relieved the wants and the distresses of many a poor disciple of Christ, and have caused them to render thanksgiving and praise to God,—and by which you might also have secured to yourselves passports into the realms of endless bliss,—will be swift witnesses against you, when you are called to give an account of the manner in which you have treated the Savior, his disciples, and his cause. "Woe unto you, rich! for ye have received your consolation." This world has been your god;—you have served it with all the energy of your being;—you have honored, worshiped, been glad and rejoiced in it;—you have received, as you have passed along, all the reward your god could bestow;—and now you must reap the bitter fruit of your doings.

But "hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Yes. The Master has said, "Blessed are ye poor; for yours is the kingdom of heaven." He knows your "works," your "tribulation and poverty," and yet pronounces you "rich," and promises to the faithful poor a "crown of glory that fadeth not away," which promise is soon to be fulfilled, when the Chief Shepherd shall appear.

Willington, Ct. R. ROBBINS.

For the Crisis.

My Journal.

VISIT TO CANADA WEST.

Friday, March 14. Bro. A. Gray took me, with Mrs. Gray and others, in his carriage to St. Catherine's, C. W., where we called upon his friends and were refreshed, after which I took the cars for Hamilton, where I received cordial greetings from Elder F. G. Brown and family, who are pleasantly settled here with the Baptist church. The evening was very stormy, so that we had no meeting, and I had to leave for my next appointment, in London, the next day. But it is my intention to visit Hamilton again, and preach the gospel of the kingdom. This is my third visit to this Province. The first was with Father Miller, to Toronto, in 1844, the second to Wellington Square and Hamilton some years ago. I now enter the Province again with a view to make a more extensive tour, and visit cities and towns, as the door may open to preach "the gospel of the kingdom." I came by the invitation of Adventists who are looking for the blessed hope, who desired to hear again on the *time*, and the *signs* indicative of the Lord's coming. I shall survey this field and see what the Lord has for me to do, and faithfully perform my duty. I know not what is before me, but trust to Him who has promised to be with his people to the end.

Saturday, March 15. Took my leave of Bro. Brown and his family, and left in the cars for London. The storm of rain, hail and snow still continues. The trees are loaded with ice, and many of them are falling, and others are shorn of their branches by the weight of the ice. Everything is in wintry dress. Arrived in London at 6 P. M. Bro. J. P. Simpson, of Belmont, met and took me to the residence of the Hon. S. Morrill, by his special request, where I was very cordially received. Bro. M. is a member of the Wesleyan Society, but has been an Adventist in faith since 1842, and a subscriber to the *Herald*.

Sabbath, March 16. Rose refreshed after a good night's sleep. Preached this morning in the Wesleyan church, lately seceded from the main body, on account of having a minister forced upon them whom they did not want. They worship in the M. E. chapel, as the Episcopal Methodists have run out, and the chapel was vacant. The Episcopal minister of the district at present is employed to preach for them a part of the time. The pulpit was to be occupied by a local preacher this A. M., who invited me, by Bro. Morrill's suggestion, to preach the morning sermon. The audience was good, and I had a good hearing on the subject of entire consecration, from Romans seventh and eighth. It was well received by most, but the views on eating and drinking to the glory of God, together with the way to live generally, was rather severe on the unscriptural habits of some, who were a little stirred up. I hope, however, for good results. There is too much form, without the power, and too much conformity to the world among the Wesleyans generally. They need another Wesley to stir them up on holy living and entire consecration.

At the close of this service Bro. Simpson took me in his sleigh eleven miles, to Westminster, to attend the funeral of a little son of his brother, Lewis Simpson. The house was crowded with people of all denominations. I spoke on the resurrection of the righteous dead, at the coming of Christ, and did not attempt to comfort the parents and friends of the deceased by teaching them that the child had gone to heaven, and was glorified and rewarded; but that the body had gone to the dust, and the spirit to God who gave it, and the reward and glorification would come "at the resurrection of the just." I found that this doctrine did not suit the Spiritualists, who say that the moment we die the soul goes immediately to heaven. And so I was set down as a "dead sleeper," as they are called here. And yet I preached only the teaching of Christ and the Apostles on the state of the dead. Many of my hearers were Wesleyans and Methodists, who profess to follow him. And it may be interesting to them to know that Mr. Wesley, in his sermon on Luke 16: 31, says:—"It is indeed very generally supposed that the *souls* of good men, as soon as they are dislodged from the body, go directly to *heaven*; but this opinion has not the *least foundation in the oracles of God*; on the contrary, our Lord says to Mary, after the resurrection, 'Touch me not; for I am not yet ascended to my Father, in heaven.'" Do they believe Mr. Wesley?

At this funeral I met my old friend Eld. I. R. Gates, from Pennsylvania, who had been attending the Messianian Conference at Brantford, with Eld. J. Litch and others. It seems that they have formed a new sect in this Province, out of the old Adventists, who repudiate the doctrine of the unconscious sleep of the soul, and the destruction of the wicked. No person entertaining this view is eligible to membership in their body, and preachers or members of this view are not tolerated among them. Bro. Gates said to me that they heard and had *reported* that I was among the "dead sleepers," and, of course, could not be tolerated among them if this were true. But in coming into the Province I had no idea of meeting with any of the preachers or churches of this new sect, and, having work enough to do in other fields, it made no difference to me. But my views of the definite time would also shut me out from their association, as I understood a resolution against preaching the definite time was introduced with favor into their late conference.

I informed Bro. G. that I had changed my views on the question of the spirits of the dead holding communications with the living; and that such change was produced by reading the book of the late Dr. Ramsey, of Philadelphia, on that subject.* On other questions I had no special light as yet to lead to a public change. Yet I did look favorably on those who hold to the mortality of man, among the many thousands of Adventists in this and other lands, and that I labor with them as I have always done. And should I see light in that direction to convince me of the truth of their position, I shall as an honest man embrace it. And those who assume to dictate what others shall believe, and persecute and cut off those who differ, could do so, the world was wide, and the field was large. I should probably live in the exercise of Christian liberty and receive all the light which God is pleased to bestow till Jesus comes—whether it be on the state of the dead, on the time of the resurrection, or any other great question. For true Christian liberty consists in this: "Girt with friends or foes, a man may speak the things he will," without the fear of man, and in the true fear of God, to whom we are accountable for all we believe, and for every word we speak.

But for this Christian and manly spirit, I should never have taken Father Miller by the hand when no others did or would, and sacrifice all in order to receive and publish a new and very unpopular truth. Mr. Miller gave me light on the word of God, which the Christian denomination (of which I was a member) did not believe or preach. The question for me to settle on hearing this truth was, shall I obey God and conscience, or shall I reject the light and live in condemnation? I chose to obey God, and take the consequences. So I have suffered the loss of membership in the denomination in which I was connected and lived many years, and suffered many things for the truth's sake. I am still living in the same spirit of sacrifice, and shall follow where God leads, if it be at the loss of all things. I do not belong to that class who have to wait till the truth becomes popular before they can embrace and follow it.

In the evening, failing in the appointment in Belmont, by the request of Bro. Gates I preached in [illegible] Chapel in Westminster, to about one hundred souls. My subject was practical religion—a thing very much needed in these days. Inconsistent professors and ministers, all, got "badly cut up," and some resolved and promised to amend. I was very kindly received by all; and, by invitation, gave several other sermons on other evenings and one afternoon of the week. I visited Bro. Pickel and others in the place. Also visited and gave several sermons in Belmont, where I had a good hearing. Visited with Bros. Coupron and Storms, whom I had known in the lower Province many years ago. The renewal of old acquaintance was very pleasant. They are still looking for the kingdom. While in Belmont vicinity I enjoyed the hospitality of Bro. Joseph Simpson, from whom I received every attention.

Saturday, March 22. Bro. Simpson took me to London, where I was to speak on the Sabbath. I found on arrival that my Sabbath in London would be lost, as no appointment had been given out, and it was doubtful if I could get one. Since last Sabbath A. M. some of the Wesleyans, who were greatly delighted with my sermon then, had heard that I was an Adventist, this spoiled the sermon for them. So much for prejudice, which was likely to shut the door against me. So I visited about the city, and scattered what light I could, and awaited the decision of the "powers that be" about the morrow. Put up with Bro. Morrill, where I felt myself truly in a Christian home.

Sabbath, March 12. At 9 o'clock A. M., in company with Bro. Morrill, attended a Methodist love feast, in the M. E. Chapel, where I preached last Sabbath. It was a pleasant occasion. At the close the question of my preaching was settled. I was to have the house in the evening, and was requested to address the Sabbath School in the afternoon. So I went to the first Wesleyan Church at 11 o'clock. They have a large chapel and audience, notwithstanding the late secession. The junior pastor preached, from Isa. 35: 8. It was a sound and faithful discourse. I was blessed. It is so seldom I can hear preaching, that I prize the privilege. At the close I went to the Cathedral, where I was in time to hear another sermon, by the chief minister, on the *rest* of the Christian traveller. It had many points of interest, and I think gave good cheer to the Christian pilgrim. The audience was large, and very solemn. I felt that God was there. The minister is a believer in the personal and speedy coming of Christ. He has preached and published on the subject.

At 3 P. M. I addressed about a hundred young persons, in the Sabbath School connected with the seceding Wesleyans, where I was to speak in the evening. It was one of the most interesting Schools I have attended. I spoke for half an hour or more, and had the most solemn attention. The children appeared intelligent and promising. My theme was the value of God's word to the young, with an exhortation to give themselves to Christ and follow its blessed counsels.

In the evening I preached on the parable of the ten virgins, Matt. 25. 1–13. I had freedom in speaking about an hour and a half, to a very attentive audience. At the close Bro. Bowman, one of the local preachers, who had given way for me to preach, gave notice that he would on the next Sabbath morning read Dr. A. Clarke's comments on the 24th chapter of Matthew. He would do this, because I had said that Dr. Clarke, in his exhortation, had spiritualized the second coming of Christ into the destruction of Jerusalem. And in justice to himself and Bible class, whom he had taught on Dr. Clarke's views, he thought it his duty to show whether Dr. C. or the speaker spiritualized this subject. This was well, and I hoped for good to come out of it, although I could not be present to hear or reply.

I learned afterwards, by Bro. Morrill, that Bro. Bowman, did read and explain Dr. C's comments on the 24th of Matthew; at the close of which Bro. M. rose to ask the following questions:—

Do I understand you, Bro. Bowman, to say that Christ's second advent took place at the destruction of Jerusalem?

Bro. B. replied that he should answer that question next Sabbath.

Bro. M. said, I do not wish any discussion; I wish an answer *now*, yes or no. Did Christ come *then*, or not?

Bro. B. replied he did come *then*.

Bro. M. then said, in conclusion, I now understand you. You believe Christ came in the clouds of heaven, in power and great glory, and gathered his elect from the four winds of heaven, at the destruction of Jerusalem?

Bro. B. said, yes.

Bro. M. That's all.

And so I hope my visit has done some good, in bringing up the great question of the age for discussion among them. I hear that Bro. B. did not make many converts to his views. I trust the good leaven will work, and many be enlightened on the power and coming of Christ in his kingdom.

JOSHUA V. HIMES.

*Spiritualism a Satanic Delusion.

For the Crisis.

Something to do yet.

Who that has been faithfully engaged in proclaiming the great and soul-stirring message of Christ's coming to gather his people, whether by preaching, writing, or by your money, is not glad in heart that such a multitude is now looking with joyous interest for the speedy return of the Nobleman? Who is not glad in God for being instrumental of carrying on such a glorious work? It is true the health of some has failed, your worldly prospects changed, much of your money is gone. But these things have gone to proclaim the "good news of the kingdom of God," and to lead men to the gospel hope,—to prepare a people to receive the Master with gladness at his return. You have been provided for, and "have food and raiment" yet, with an heirship to a great and "eternal inheritance" in "the world to come." Is not this, with "eternal life," an ample reward? But the day of rewards has not yet opened. There is more work to do. The proclamation is yet sounding. Others are to hear the message, and be prepared to coronate their King. More sinners are to be "plucked from the burning." and fitted for members of Christ's kingdom. Who will help in this vast and glorious work? Who will preach the message faithfully, earnestly, wisely, patiently and continually, according to his ability? Who will write it, and do all he or she can to give it wings to fly to the multitudes who need it? Who will give of their money as God has prospered them, and as he has required of them, and as some good men have done before them, to feed and clothe, and send these men of God along on their mission? Who will see that their families are provided for, so that they may keep about this great, all-important and last work of the gospel to a perishing, sinking, dying world in its dotage? Who will contribute of their substance, (which will soon be used up for other purposes,) to publish and send abroad books, tracts and papers to publish this gospel? I have said these things to stir up the pure minds of those who have been made partakers of the labors and treasures of others, and to turn the attention of all to the importance of sustaining the efforts of the CHRISTIAN PUBLICATION SOCIETY. This society has been formed, and commenced its work to meet the wants and demands, as far as possible, of the present crisis in the work of the church, to do all who can do before the Master comes. The arrangements and plans of this society are not confined to the mere publishing of a paper, but if properly sustained, it can extend to the publication of tracts and books, to fill the United States and the British Provinces with the doctrine of the pre-millennial reign of Christ, and its proximity, the restitution, resurrection, death and life, signs of the times, and our duties to God and man. What has been done previously is not in vain. We yet live, and it is that we may do more. Our experience is worth something. We can now work with as good a will, and to much greater advantage, seeing and confessing our errors of the past. God will enable us to handle his truth more valiantly. We have but few preachers, comparatively, while calls come from every quarter for help. Many of our ministers are pastors, and the most of the evangelists are over-worked, and some disabled.

We can do much by books. I have circulated several thousands of our books, and can count good fruits from some hundreds of them. Tracts are much cheaper, and will do much more. By individual enterprise we labor under several disadvantages. Our books are of necessity *high priced*. Then they are written, or published by some one whose name is notorious as "a heretic," a "disorganizer," a fanatic, or something bad; or he is not known at all. And a name on a book weighs more, with many, than a large volume of truth. Books and tracts coming from an organized society are looked upon very differently, even if it is the same matter. Again, they can be published much cheaper, and arrangements can be made with those who hold copyrights, for editions to be published for and with the society's imprint, or buy the plates and publish.

But we are too poor to talk so loud, some may think. I think not. We could raise $20.000 within a few months, if we should do what we could, and what others have done before us; but $10.000 would make a good beginning. There are those among us who could give $1000 each to our publishing society; and is it not as worthy as any other society? There are many who could give $1000 each, who could give $50, others $25, a great many could give $10, others $5, and many their mites. If if does not go into the Lord's treasury somewhere soon, it will go into Cæsar's, to support war. I have not been worth over $300 at any time since I enlisted, and I can safely say the Lord has enabled me to expend over $1000 in his cause, and at the same time has saved me from spending *one dollar* for ornaments, costly furniture, gold watches, needless articles of apparel, rum, snuff, or tobacco, for myself or for him. Many could sell off (as some have done) a surplus of stock, land, bank interests, bonds, houses or other combustibles—some useless trapping which costs them too much to keep in order, and occupies their minds too much to allow them "peace with God." Some will have to deny themselves the pleasure of keeping up with the "rich who fade away in his ways;" but such sacrifice will be blessed of God. Come, brethren, let us raise a publishing fund of $5.000 or $10.000, and let it speak for Christ and his cause.

I. C. WELLCOME.

Richmond, Me., May 4th, 1862.

More Truth.

A selection for the Crisis from "Dr. J. Belcher's Religious Denominations, page 842.

The author quotes Dr. Bushnell's eloquent oration on "The Father's of New England": "The practical aim or ideal of our fathers in their migration to the new world was religion. They agreed in nothing further than this general principle—that the reformation of the church was to be endeavored according to the word of God. But precisely what, or how much, they intended by this, will be seen nowhere else with so great clearness as in the ever memorable fasting address which Robinson made to the Pilgrims at their embarkation. Here we behold the real flame of their great idea. He said:—

'I charge you before God and his blessed angels, that you follow me no further than I have followed Christ, and if God shall reveal any thing to you by any other instruments of his, be as ready to receive it as you ever were to receive any thing by my ministry; for I am confident *that God hath more truth yet to break forth out of his holy word*. I cannot sufficiently bewail the condition of the Reformed Churches who have come to a period in their religion, and will go no further than the instruments of their reformation. The Lutherans cannot be driven to go beyond Luther; for whatever part of God's will he hath further imparted by Calvin, they will rather die than embrace it; and so also the Calvinists stick where Calvin left them—a misery much to be lamented; for though they both were shining lights in their times, yet God hath not revealed his whole will to them. Remember now your church-covenant, whereby you engage with God and one another to receive whatever light shall be made known to you from his written word. For it is not possible that the christian world is so lately come out of such thick anti-christian darkness, and that full perfection of knowledge should break forth at once.'

"A most remarkable passage of history in which this truly great man is seen asserting a position, at least two whole centuries in advance of his age. His residence abroad among so many forms of opinion and of order, had quickened in his mind the germ of a true comprehensive movement. He also perceived the impossibility that the full maturity of truth and order should have burst forth in a day, as distinctly as a philosophic historian of the nineteenth century. The Reformation he was sure was no complete thing,—probably it was more incomplete than any one has yet been able to imagine. And then, he had the faith to accept his own conclusion; sending out the little half flock of his church across the wide ocean, he bade them *go to watch for light*; and there, in the free wilderness of nature, unrestrained by his own teachings, to complete if possible the unknown measure of reformation. This was the errand he gave them, and in this we have the fixed ideal of their undertaking, and they meant by 'reformation' all that God should teach them and their children of the coming ages, by the light that should break forth from his holy word; all that was necessary to prepare the purity and universal spread of christian truth, and open to mankind the reign of Christ in its full felicity and glory; they fixed no limits; it might include more than they at present thought, or could even dare to think. Still they had courage to say, 'Let the reformation come in God's measures, and as he himself will shape it.' And for this they entered with a stout heart upon the privations of their perilous undertaking. Confidence most sublime, justified by a history of patience equally sublime."

ANN.

☞ If we would have powerful [illegible], we must think; if we would have faithful hearts, we must love; if we would have vig[illegible] [illegible]; and these three activities, thought, love, and labor[illegible]

For the Crisis.

Order.

"Let every thing be done . . . in order."—Paul.

DEAR BRETHREN:—I have been thinking for some time past of the utter want of *order* in the raising of funds for the support of the ministry among us. It seems to me that every thing that is done in this line is done hap-hazard, and there is scarce anything accomplished from the fact that we are not united with regard to the *mode* in which these things should be accomplished; and as I cannot *meet* with you *all* to-night, I thought I would reduce a few thoughts to writing and place them before you, through the medium of the Crisis. St. Paul says, "Let *everything* be done decently and in *order*"; and when we look at the works of the Almighty we see that *everything* is accomplished in its proper time and order. The Seasons revolve in their appointed time, and man goes forth to his labor, in the early spring, turning up the mellow earth preparatory to receiving the seed; then follows the sowing of the seed, then the covering process, after which God sends the warm rains from heaven, and the genial rays of the summer's sun fall upon it, causing the seed first to germinate, then to send forth the tender blade; then follows the more perfect maturing of the stalk, then the ear, lastly the ripe corn in the ear. But in order to receive a plentiful harvest, everything must be done in its proper *time* and *order*. Now, brethren, seeing that God does everything in such perfect order, should not we try to imitate in all things, not only in our worldly affairs (for we do imitate him in these), but in propelling the gospel plow, and in sowing the good seed, which will produce children of the kingdom? But, says one, "I do all that I can to promote the cause of truth." Perhaps you do, but as a body or church are your labors in this direction united? Are you following the *gospel* ORDER? Do you lay by you on the first day of every week as God has blessed you? or, is it "a feast" (to one of God's ministers) "and a famine" (to the next?) Do you look to the minister to do all your preaching, all your praying, and all your fighting (against the powers of darkness), without thrusting your hand into your pocket and bringing forth some of its shining contents to administer to his wants? Are you *saying* to him, "Be thou clothed and fed"? In a word, are you a working bee, or are you a drone? Do you lay by on *every* week your mite, so that you can give something to *all* needy and worthy ministers or the poor?

There are many very worthy and wealthy brethren and churches who accomplish just nothing in this direction. Why? Because they go about it like a fish, trying to fly without wings. They have no system of action with regard to supporting God's workmen. Just look at the thing one moment. Who could not lay by on the first day of the week five cents, which in the course of the year would amount to $2.60? Many could lay by four times this amount without knowing that they had given scarce anything; and by observing this rule we would *all* be able to do *something* at *any* time.

But there is another fault to be plainly seen in not observing *order* in these things. Bro. A. reads in the Crisis that Eld. A. B. C. is coming to our place on such a day. Immediately everything is in confusion—every one trying, like Martha, to see how good a supper they can get for their Lord. At the appointed time the Rev. gentleman arrives; preaches three or four discourses with much earnestness and eloquence; creates quite a sensation; cannot stay any longer on account of having an appointment in a *distant* place; and being a new broom, he sweeps clean. The brethren make a big effort, and contribute largely to this *strange* preacher, who has simply upturned the soil and sown a few seed, while perhaps at the same time there is a poor but worthy brother in their midst, (who has been trying to sound the gospel trumpet, turning up the virgin soil, sowing the good seed, carefully pulling up every noxious and noisome weed, and plentifully watering with his tears), who has been almost utterly neglected; thus verifying the saying of our Lord, "A prophet is not without honor, save in his own country." Such cases as this are not rare by any means. I know of one brother who has traveled upwards of seven hundred miles and preached about sixty discourses in the past year (and in no case going over twenty-five or thirty miles from home to preach, thus beginning at home as a centre and constantly enlarging the circle of his labors); and has received $1.15 in money. Many of his (rich) brethren endeavor to cheer him by saying to him that they believe it to be his duty to preach the gospel—think that God blesses his labors—say to him that he is making a fair improvement on his talent—*think* they *ought* to assist him in a pecuniary way, but actually *do nothing*. Many of these brethren are really good and worthy men, but they lack that method or *order* that Paul speaks of, which always should be observed. They talk of helping this or that brother, but each one waits for the other to break the ice, and by this *waiting* the ice is never broken.

Some will say, "I do not believe that God will [illegible] his workmen to come to [illegible] if they will only go forth trusting in that God always works through a given medium, and he has told us "the workman is worthy of his meat"; and Paul tells us that those that minister to us in temporal things should also receive of our carnal things. I do not believe the ministers of Christ should become rich in this world's goods; but I do believe that they should be administered unto, so that their minds may not be entirely drawn away from the study of the Word of Life. Dear brethren, examine these things in the light of the gospel, and see whether you are in the fault, yea or nay. It becomes our imperative duty to do all that in us lies to forward the car of truth; and we can do three times as much in the course of a year by observing Paul's rule, than in any other way. May the Lord help us to improve, as good stewards, the talents that have been entrusted to our care, so that in the day of his coming he may say, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things, enter thou into the joy of thy Lord." Amen. Yours striving for the kingdom. GEO. W. HURD.

Ionia, Warren Co., Ill.

A Numerical Prediction.

ELDER MILES GRANT:—Dear Sir,—The following figures, which constitute a numerical prediction, were taken from an old French book, from the library of La Ferte St. Aubin, entitled "*Questions d'Avenir*," by Galaos, a monk of the Abbey of Saint Benoit-Suir-Loire

12, 16, 21, 9, 19,——14, 1, 16, 16, 12, 5, 15, 14,——
2, 21, 15, 14 1, 16, 1, 18, 20 5,——18, 5, 16, 18, 5,
19, 5, 14, 20, 1, 14, 20,——
4, 21,——16, 5, 21, 16, 12, 5,——4, 5,——4, 9, 23,——
4, 5, 16, 1, 18, 20, 5, 18, 5, 14, 20, 19,——19, 5, 18, 1——
16 18, 5, 19, 9, 4, 5, 14 20,——4, 5,——18, 5, 16, 21,
2, 12, 9, 17, 21, 5,——
6, 18, 1, 14, 3, 1, 9, 19, 5,——9, 14 4, 9 22, 9, 19, 9,
3, 12, 5,——
4, 6, 13, 15, 3, 18, 1, 20, 9, 17, 21, 5,——16, 1, 18,——
12, 5,——19, 21, 6, 6, 18, 1, 7, 5,——
21, 14, 9, 22, 5, 18, 19 5, 12,——22, 5, 18, 19,——
12, 5,——4 9, 23,——
14, 5, 21, 22, 9, 5, 13, 5,——19, 9, 5, 3, 12, 5.

Will any one give a solution in the Crisis?

Yours truly, u w j

For the Crisis.

Two kinds of Preachers.

There are two kinds of preachers, and their preaching produces two opposite results. One kind are a detriment to the cause, and the other a blessing. 1. One kind are loud-mouthed in their plea for "*the* truth," "*the* word," "*the* gospel," "*the* faith," and "*the* hope," (by which they mean a certain item of truth, or error, or both blended, which they have converted into a hobby, and have so magnified that they can see nothing else to be truth or gospel). Let me illustrate their position. Yonder is a large house with several rooms. Its owner employs several servants to labor in it, but instead of laboring as they were engaged to do, they begin to dispute about *being in the house*. Joe goes into the kitchen and contends that he is in the house, and the rest are not; Jim goes into the bedroom, and insists that Joe is mistaken, for he is in the house, and the rest are not; Jack blunders into the parlor, and declares that he is in the house, and the others are not, Fred marches up chamber, and affirms that he is occupying the house, and the rest are mistaken, Cuff takes possession of the woodshed, and exclaims that he is in the house, and Sambo jumps into the pig-pen, and pronounces *that* the house. Soon it is a perfect bedlam: Joe from the kitchen is calling, Come into the house, or Master will whip you, Jim, from the bedroom, cries, Come into the house, or you will get flogged awfully; Jack, from the parlor, roars, Come into the house, or you will get punished severely; Fred screams from the chamber, Come into the house; Cuff shrieks from the woodshed, Come into the house, while Sambo screams from the pig-pen, Come into the house. A part are in the house, and a part are not; and those who are, are not laboring for their Master, but are spending their time in quarreling with each other. Sambo in the pig-pen, though not in the house, no more comes short of doing the will of his master than Joe in the kitchen, or Jack in the parlor. Joe, Jim, Jack and Fred, unless they stop this fuss and go to work, though they are really in the house, will fare no better when Master comes than Cuff in the woodshed, or Sambo in the pig-pen. Those ministers who get one item of truth, and make that "*the* truth," and spend their time in denouncing others, do but little more good than those who call some *error* "the truth." Neither class lead sinners to Christ, or keep a church alive. Churches die out before them, and prayer meetings freeze up.

2nd. The other kind of preachers are praying men, and preach the truth, not in the spirit of contention, but in the spirit of love. They *unite* rather than *divide* with test questions. They feed the flock with food that keeps them thriving. They keep up prayer meetings so full of holy fire that they neither freeze up or *chill* to death. They spend more time in warning sinners, than in disputing. They do not annihilate the practical element of the gospel, to make more prominent the theoretical element. They gather souls into the fold of Christ. They have religion in their *hearts*, as well as theory in their *heads*. Lord, increase such preachers! W. SHELDON.

☞ A promise is a just debt which should always be paid, for honor and honesty are its security.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, June 4, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o

Concord Meetings.

The meetings in Concord, N. H., continue to increase in interest. The Spirit of the Lord is moving powerfully on the hearts of the people. It is really heart-cheering to see such deep interest in these last days of peril, when nearly all the inhabitants of our planet have turned rebels to the Son of God. We often hear it remarked concerning these meetings that there is very little *excitement*, but a calm, deep feeling, which shows that people are acting understandingly. They start like those who expect to make it a life business. They act like men who know what they are about, and not like those who move upon uncertainties. They seem to have counted the cost, and are willing to pay the price. The young converts are living children, who can give a reason of the hope within them. Their testimonies in the social meetings are "like apples of gold in pictures of silver."

On account of the crowds who came to hear, we have been obliged to move our meeting to the spacious City Hall, and yet there is not room for all who wish to hear. It seems like former days, when the multitudes flocked to hear about the coming of the Son of man. They are troubled at the signs of the times. They tremble before approaching events They are satisfied we are living in no ordinary times, and honestly inquire, "What do these things mean?" They see that the popular syren song of a temporal millennium is supported by no reliable evidence; that the world is actually growing "worse and worse," as the prophet has declared will be the case "in the last days." They are fast losing their confidence in the popular and *fashionable* religion of the day, being satisfied that they must have something more substantial if they are to be accepted in the day of judgment. They are being fully convinced that we are living in the "perilous times" that immediately precede the coming of Christ. These, and other truths, have caused some thirty to give their hearts to the Lord. Twenty-six have been buried with Christ in baptism, and others are resolved to improve an early opportunity to bear the same cross.

Our love-feasts, Sabbath mornings, are heavenly seasons. In less than an hour, it has been our pleasure to hear seventy-five witnesses for Jesus and the blessed hope, all of whom are fondly expecting to see their Savior within a brief period. The old soldiers of the cross are greatly refreshed and quickened, and filled with new zeal in the important work of trying to save our fellow beings. Their faith and love have been much strengthened. All things now look encouraging for the cause of Christ in Concord. Brethren, pray for us.—o.

The War.

The bloody war clouds still hang over our country, with no prospect of any abatement in the awful storm, that is strewing our once happy land with the dead and dying, while their loved ones at home spend weary days and nights in saddest weeping. Demons may well rejoice over our nation, if sin and misery can give them delight.

We may soon expect to hear of some hard-fought battles, but the South seem as determined to continue the war as they did six months since. Although they have met with many reverses, they appear to become more determined for war than ever. The spirit of the duelist is taking possession of multitudes, who are fully decided to kill, or be killed. They had rather die than submit to the North.

During the last week there has been much excitement occasioned by the call of the President for more troops to defend the Capitol, and strengthen Gen. Banks, who has been driven back by the rebels across the Potomac. It was thought the enemy was intending to attack Washington, but those fears are now nearly subsided. It is expected that Gen. McClellan will soon commence operating upon Richmond, and that Gen. Halleck will fight the rebels at Corinth, in Mississippi. Both of these places are strong holds of the enemy. We may soon expect to hear of bloody deeds.

O how much we need the Prince of peace to rule our planet! We trust the glad hour will soon arrive.—o.

☞ We understand that Bro. J. F. Cotton intends to visit some of the principal towns in Mass., Maine, New Hampshire, and also in the Provinces of New Brunswick and Nova Scotia, during the summer, in canvassing for the new work just edited, and which has been so favorably noticed in the Crisis and other papers. We would bespeak for him a kind welcome among the friends.—o.

CORRECTION.—In our last week's editorial, we are made to say of our meeting in Concord that we "gathered around the sacramental table in the *morning*." It should read *evening*.—o.

"Disobedient to Parents."

Among other signs of "the last days," Paul tells us that children will be "disobedient to parents." There are but few parents who do not realise the truthfulness of this Scripture. The popular sentiment among Spiritualists, that every one is his own Lord, law-maker, and judge, seems to have been imbibed even by the *children* of our day; and the parent who endeavors to control his own household, as did Abraham and other patriarchs, has undertaken no easy task. When the well-governed children meet those who go unrestrained, as most do, they are told they are abused by their parents when they refuse to let them go with others as they wish, and soon poison the feelings of the otherwise good and obedient children, who, when they return home, show a very different spirit towards their kind parents, and more than hint that they do not have liberty like other children. They soon become reckless and disobedient and help to lead others astray.

We are often pained to witness the disobedience of children even in the families of those who are looking for the speedy coming of Jesus. Many mothers are complaining of their sore trials with their disobedient children. Their once happy homes have become scenes of anarchy and confusion. Thus Satan is overthrowing many and binding them in continual bondage, by means of their *impatience* at unruly children. It is truly a great trial, but impatience only makes the difficulty greater. Disobedient children, and fretting parents, will turn any paradise into bedlam, and start a whole family on the road to destruction.

It is now a common thing to see the little child rule the entire household. When requested to do any thing, instead of going promptly to perform the act, we hear the blunt, "I shan't," or "I won't." Instead of seeing that her command is obeyed, the mother says, "Johnny, you should not speak so," and thus ends the matter till she performs the act herself. When she tells Henry he must not have the book, he begins to scream, and mother gives him the forbidden article. In this way she learns her child to cry for things it needs, till all the family must yield to its foolish whims or have a horrid squall. Thus, in early days, the parents teach their children lessons of self-indulgence and disobedience, that prepare them to rush headlong to ruin.

This last-day sign of disobedience to parents is now standing out in prominence before the world. We do not see any room for doubt in the matter. This sin lies, in a great measure, at the door of indulgent and careless parents. The Lord foresaw how it would be, foretold it by his servant Paul, and we live to see its accomplishment.

We hope every parent will carefully read and remember the following *excellent* "Rules for home education." They are from the London *News*, C. W., and should be carefully preserved. Do not pass over them carelessly. They are *very* important rules. They should be engraven upon the memory of every parent, and become the regulations of every household where there are children. They should be as firmly established as the laws of the Medes and Persians, which could not be changed. Let your children understand that they *must* abide by these rules, because they are for their *good*, that this is *the* reason, and the *only* reason. See that you perform all on *your* part, and the result will be blessed, and of many desolate places it would soon be said,

"Home, home, sweet home,
There is no place like home."

The following are the RULES.—o.

1. From your children's earliest infancy, inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything unless you are sure you can give them what you promise.
4. If you tell a child to do anything, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish in anger.
6. Never let them perceive that they can vex you, or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.
9. Never give your children any thing because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.
11. Teach them that the only sure and easy way to appear good, is to be good.
12. Accustom them to make their little recitals the perfect truth.
13. Never allow of tale-bearing.
14. Teach them that self-denial, not self-indulgence, is the appointed and sure method of securing happiness.—*Lon. News*.

Dark Day in 1780.

When in Concord, we were privileged to see an old almanac for the year 1780. As we are frequently told that the unparalleled darkness on May 19th, 1780, was occasioned by an eclipse of the sun, we wish to satisfy all such persons that it was impossible, without a miracle. It is a well known fact that an eclipse of the sun can happen only at new moon. In the almanac of 1780, it is stated,—

"There will be four eclipses this year; two of the sun, and two of the moon.

The first will be an eclipse of the sun, the 4th day of May, about 8 o'clock in the morning, invisible to us by reason of the moon's south latitude.

The second will be of the *moon*, Thursday, May 18th, about 6 o'clock in the morning, scarcely visible to us."

These facts forever settle the matter that the dark day of May 19th, 1780, was not caused by an eclipse of the sun.—o.

Meeting of Bishops in Rome.

All the Bishops of the world are requested to meet at Rome, June 8th. It is said the object of the Pope in calling this meeting is for consultation on *political* matters; while the *avowed* reason is for the purpose of canonizing some saints, so as to have some more to whom they can pray.

Here is some more fruit of the belief that dead men are alive and can hear our prayers. If it were not for a belief in this great error, no doubt the whole system of Papacy would have crumbled into dust long since, and all the other false systems of religion would have lain in the same heap of ruins; while the christian religion alone holds out to man the only *possible* hope of a future life, which is by a literal resurrection of the dead, or a translation, like that of Enoch and Elijah.

The following account of the coming meeting of the Bishops is from *The Catholic*.—o.

THE ASSEMBLING OF BISHOPS AT ROME.—The solemn canonization that is to take place at Rome on the 8th of June promises to be one of the most splendid of its kind. "When a certain number of the Bishops shall have arrived at Rome, the Pope will hold with them and the Sacred College a public consistory, at which the claims of the different parties will be duly weighed. The Pope will close the meeting by saying that on a subject of such gravity he must consult the Cardinals and Prelates. He will then hold several semi-public consistories, in which the subject of the canonizations will be discussed, and at which each Cardinal and Bishop will express his opinion. On the day of the public ceremony the Church of the Vatican will be hung with draperies and brilliantly lighted up. In the nave will be suspended medallions on which will be painted a representation of the miracles performed by those who are about to be canonized. At ten in the morning a long procession will descend from the Sistine Chapel, between a double line of troops. It will be composed of all the clergy of Rome, each bearing a lighted wax taper in his hand, the Roman ecclesiastical and civil authorities, and the officers of the Pope's household, next will come his Holiness, dressed in his richest Pontifical robes, borne in state under a canopy, and having in his hand a lighted taper. The procession will proceed along the double colonnade of St. Peter's, and then enter the main building. When in the church, the Pope will place himself on his throne, where he will receive the homage of all the Cardinals, Patriarchs, Archbishops and Bishops. The painted standards of the saints and martyrs will be ranged round the throne. The Cardinal Procureur of the Canonization, accompanied by a consistorial advocate, will then advance, and make the three customary requests that his Holiness will proceed with the ceremony. To the first the Pope will reply through one of his secretaries, that in an affair of such importance he must have assistance of prayer, and, descending from his throne, he will read the Litanies of the Saints. To the second request the answer will be that he must invoke the light of the Holy Spirit, and the *Veni Creator* will be sung. To the third the secretary will announce that the Pope is about to pronounce his definite decree which will be afterwards read aloud. When the document has been read, his Holiness will commence singing the *Te Deum*, which will be continued by the choristers of the Cathedral. All the people present will fall on their knees, several pieces of cannon placed near the church, as well as the guns of St. Angelo, will fire a salute, and all the church bells of Rome will ring for an hour. After the *Te Deum* the official invocation of the new saints will take place and the Pope will give his first benediction. A grand mass will be afterwards celebrated by his Holiness, and at the close of it the Pope will deliver a panegyric on those who have just been canonized. His Holiness will afterwards give a solemn benediction from the balcony of St. Peter's, and then retire to his apartments. In the evening the Vatican will be illuminated."

For the Crisis.

The Present Time.

"Lonely and weary, by sorrows oppress,
Onward I hasten with lodgings for rest."

Never in my weary pilgrimage did this beautiful hymn seem to express so forcibly the feelings of my burdened heart as at this time. In viewing the condition of things in general, they present a dismal aspect in view of the evident nearness of the judgment. The condition of the professing church of Christ is truly mournful. The feelings of resentment amid the nations seem to become more vengeful, bitter, and furious. O! what horrid wrath and burning indignation is manifest now in our own land as brother comes down by the sword of brother, and in thousands of instances the fire of patriotism kindled to a glowing heat of fury by the so-called *Reverends* of these last degenerate days. (One word on the above term. I never did like it; and for the last twenty years I have considered it a flattering title; in fact, a useless prefix. See Job 32: 21, 22. This digression is not to provoke a reply, nor incite the least alienation of feeling in the bosom of any one that may read this.)

Fearful, indeed, it seems to me, is the retribution awaiting those who have directly or indirectly caused the shedding of blood under the new covenant. Alas! it seems as if some undefinable agency is at work causing men to err. Isa. 30: 20. Amid the general derangement of the above departments, earth appears to be waxing old as doth a garment, and as a vesture will soon be changed.

"Old mother earth is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore."

Fading, still fading, changing, still changing, is the destiny of all things in this present dying world, doomed by the fiat of Jehovah to continue thus until the last grand, glorious and eternal change, when he shall make all things new. "He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus."

After a somewhat tedious journey by private conveyance, at times over very rough roads, in company with my companion in the journeyings and trials of these last days, we reached this place in Western N. Y., and expect to toil and labor for the saving of sinners for a certain season in the highways and hedges, if the Lord will. O! when will some of the preachers that are treading round and round in old beaten tracks on the heels of each other, give heed to the calls from the regions beyond?

Dearly beloved, may grace, mercy and peace rest upon the faithful in Christ Jesus. Amen. S. S. BREWER.

Ellisburg, Jefferson Co., N. Y.

For the Crisis.

Extracts from Herman Schultz,*

D. of Philosophy and Prof. of Theology of the University at Goettingen, Germany, 1861.

"The religion of revelation presents to us the sentence in the fullest clearness: 'Life is only in God.'

"In the New Testament Christ presents God to us as such, who has the life within himself, as the living God, and Paul calls him the one who only has immortality. (1 Tim. 6: 16) And as the logos, which was with God, is the life, still the Son has it again from the Father, and inasmuch as he is one with him. All, however, which proceedeth from the Father through the Son, is life. As the Spirit is the life giving power, as food, which the Son giveth, is the life, so are the words, which he speaks, words of eternal life, and he can give the living water, whose fountain flows into eternal life. (John 6, 63, 33, 68; 4, 10, 14.) The tendency therefore of the whole Scripture is, to present to us God as the only possessor and fountain of life."

"It is a matter of course that, if any being besides God is to have life, such a life which cannot perish, that being can have this life only by some kind of relation to or connection with God. The consequence hereof is, that all created beings have no life within themselves, therefore they may according to their nature *perish*. This is the natural result of being created. Wherever any being is caused to live by another one, the former therefore having the cause of its existence not within itself, it follows as a matter of course that its existence may have an end whenever the originating power is withdrawn. Any being, which at some time has not existed, may at some future period have a time of non-existence again."

"Any thing created cannot be a part of God; therefore nothing which is created, can have the fountain of life within itself which is in God alone. But that which has not the fountain of life within itself, its existence is dependent on some other being, therefore is not mortal, though it may exist forever."

"We call immortal, where life cannot cease, or which has the power within itself to be eternal. But this a created being can never be by nature. It can never feel itself immortal; for, as essential to our being, we can only feel that which we have independent of any thing else, that is, within ourselves. Anything created may be eternal, we have admitted this in regard to all matter, but it is not incorruptible, not immortal. Immortality and incorruptibility are no natural qualities, which a being might receive by virtue of its creation, for they contradict the meaning of creation, as such, entirely. The connection with God, the imparting of life, as it was done at the creation, makes us beings, which in reality are, which have existence, individual existence, but are not immortal. All created beings, whose life and existence is dependent on the power of life, which the divine being imparts to them, there is a possibility that this spirit of life, while imparting itself to other beings, abandons the former and lets them go back again to the original substance, from which they came."—*Com. by* L. REIMER.

* Author of "The Preconceptions of the Christian Doctrine of the Immortality."

For the Crisis.

Holiness—Yes, Holiness.

Holiness now; holiness forever;—now is the time, the set time, the important, the momentous! All nature, all grace—the heavens above, the earth beneath—with united voice cry out thunderingly: "*Be ye holy, for I am holy.*" The present crisis is a crisis fraught immensely with things unheard of. The world is on fire! If ever holiness to the Lord, the presenting the body with all its powers, a *living* sacrifice, a whole burnt-offering, it is *now!*

"The moments fly—a minute's gone!
The minutes fly—an hour is run!
The day is fled—the night is here,
Thus flies a week—a month—a year!"

Now, now is the time, the accepted time, the day of salvation. Now, if ever, holiness, entire consecratedness should be sounded out to the ends of the earth. Every sermon, every prayer, every testimony, every word of exhortation, should be fraught richly, more or less, of this entire giving-up to God-service. Sin, every sin—little sins, great sins, sins of thought, sins of deed, of omission and commission, national sins, city sins, family sins, individual sins; sins in high places and in low, sins of the flesh and of the spirit—*all* sin should be repented of, put away, banished forever, as far as the East is from the West.

The Church, first and foremost, should be cleansed, purified, sanctified, washed, made white in the blood of the Lamb, meet for God-service, shine forth as the sun, fair as the moon, terrible in righteousness as an army with banners. Ministers should preach holiness; editors should preach it, pray it, live it, raise the standard high as heaven. Let holiness be written on our foreheads, our door-posts, "the bells of our horses," on our swords and bayonets, every instrument of war on the battle-field. Let "holiness to the Lord" beam forth radiantly in every thought, word, deed, every moving muscle. Let holiness to the Lord be reiterated, sounded out from the pulpit, the press, pervade every church, every household, every encampment. Finally, brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, and over all the shield of faith, by which ye shall be able to quench all the fiery darts of the wicked. Take also the helmet of salvation, and the sword of the Spirit, which is the word of God.

"Rise to a higher, holier life,
Ye who are called the sons of God,
And girded with the Spirit's sword,
Go nobly to the strife."

D. F. NEWTON.

FOR SALE.—A brother desires to sell 120 acres of good prairie land in Indiana, Benton Co. The proceeds, in part, to be devoted to Tract publication. For particulars address H. L. HASTINGS Boston, Ms.

Correspondence.

From Bro. J. Lyle.

BRN. GRANT AND MORGAN:—In the Crisis of May 21st, there is an article signed "H." copied from the *Christian Witness and Church Advocate*." At the close, the writer asserts that Mr. Miller did an evil work in fixing dates, or, to use his own words,—"*A vast amount of injury was done by Mr. M. in this respect.*" In the same No. of the Crisis there is a biographical sketch of Mr. Miller's ministry, which abundantly proves that he proclaimed his message in demonstration of the Spirit and of power. Instead of infidels and ungodly men being injured, many were saved, and testimony is adduced showing that one at least remained free from the snare of scepticism long after the passing of the time in which the Lord was expected to come. In view of the facts recorded in that biographical article, can we deny that Mr. Miller was moved by the Spirit of the Lord to preach as he did? We know that God sent Jeremiah and Jonah to proclaim messages which caused them bitter sorrow, because the threatened judgment was delayed beyond the given time. The enemies of truth took advantage of the merciful delay to brand these faithful servants as injurious, but at last the messages of these men were vindicated; and will not the divine rule be applied to this truth-resisting generation?

Were I permitted to speak in the ear of "H.", I would say kindly, but earnestly—Dear Bro., let us not use disparaging reflections on any part of Bro. Miller's ministry in our efforts to get men to observe the signs of the times; rather let us justify it by plain and applicable scripture precedents. God will soon vindicate Bro. M.'s ministry.

Newark, N. J., May, 1862.

From M. S.

TO THE FRIENDS IN THE FAITH:—Being fully persuaded that the time of the end draweth nigh, and that we as professed followers of the like precious faith should spare no exertions in our efforts to promote the interest of this glorious cause, I have long felt a desire to express myself in regard to this important subject. Although we may be strangers and pilgrims sojourning in a strange land, we have no good reason for withholding our testimony in favor of the gospel truth. And we more especially who believe are about to witness the last struggle of the world in its deplorable condition as predicted by the prophets and portrayed by the apostles. And that we have arrived at the most critical period of this world's history since the days of Noah, is a question beyond a doubt. While the all absorbing topic of war has taken hold of the minds of the people, let us remember our duty and not fail to do it. For the Master hath told us these things shall come to pass in the last days, and hath commanded us to watch lest that day overtake us as a thief. Dear brethren and sisters, let us take heed to these things, that we may be found blameless, and accounted worthy to enter in to the joy of our Lord.

Deer Park, Lasalle Co., Ill.

☞ It is as great folly to spend time in trifles as it would be to shoe horses, as Nero did, with gold.

For the Crisis.

Order.

"Let every thing be done . . . in order."—Paul.

DEAR BRETHREN:—I have been thinking for some time past of the utter want of *order* in the raising of funds for the support of the ministry among us. It seems to me that every thing that is done in this line is done hap-hazard, and there is scarce anything accomplished from the fact that we are not united with regard to the *mode* in which these things should be accomplished; and as I cannot *meet* with you *all* to-night, I thought I would reduce a few thoughts to writing and place them before you, through the medium of the Crisis. St. Paul says, "Let *everything* be done decently and in *order*"; and when we look at the works of the Almighty we see that *everything* is accomplished in its proper time and order. The Seasons revolve in their appointed time, and man goes forth to his labor, in the early spring, turning up the mellow earth preparatory to receiving the seed; then follows the sowing of the seed, then the covering process, after which God sends the warm rains from heaven, and the genial rays of the summer's sun fall upon it, causing the seed first to germinate, then to send forth the tender blade; then follows the more perfect maturing of the stalk, then the ear, lastly the ripe corn in the ear. But in order to receive a plentiful harvest, everything must be done in its proper *time* and *order*. Now, brethren, seeing that God does everything in such perfect order, should not we try to imitate in all things, not only in our worldly affairs (for we do imitate him in these), but in propelling the gospel plow, and in sowing the good seed, which will produce children of the kingdom? But, says one, "I do all that I can to promote the cause of truth." Perhaps you do, but as a body or church are your labors in this direction united? Are you following the *gospel* ORDER? Do you lay by you on the first day of every week as God has blessed you? or, is it "a feast" (to one of God's ministers) "and a famine" (to the next?) Do you look to the minister to do all your preaching, all your praying, and all your fighting (against the powers of darkness), without thrusting your hand into your pocket and bringing forth some of its shining contents to administer to his wants? Are you *saying* to him, "Be thou clothed and fed"? In a word, are you a working bee, or are you a drone? Do you lay by on *every* week your mite, so that you can give something to *all* needy and worthy ministers or the poor?

There are many very worthy and wealthy brethren and churches who accomplish just nothing in this direction. Why? Because they go about it like a fish, trying to fly without wings. They have no system of action with regard to supporting God's workmen. Just look at the thing one moment. Who could not lay by on the first day of the week five cents, which in the course of the year would amount to $2.60? Many could lay by four times this amount without knowing that they had given scarce anything; and by observing this rule we would *all* be able to do *something* at *any* time.

But there is another fault to be plainly seen in not observing *order* in these things. Bro. A. reads in the Crisis that Eld. A. B. C. is coming to our place on such a day. Immediately everything is in confusion—every one trying, like Martha, to see how good a supper they can get for their Lord. At the appointed time the Rev. gentleman arrives; preaches three or four discourses with much earnestness and eloquence; creates quite a sensation; cannot stay any longer on account of having an appointment in a *distant* place; and being a new broom, he sweeps clean. The brethren make a big effort, and contribute largely to this *strange* preacher, who has simply upturned the soil and sown a few seed, while perhaps at the same time there is a poor but worthy brother in their midst, (who has been trying to sound the gospel trumpet, turning up the virgin soil, sowing the good seed, carefully pulling up every noxious and noisome weed, and plentifully watering with his tears), who has been almost utterly neglected; thus verifying the saying of our Lord, "A prophet is not without honor, save in his own country." Such cases as this are not rare by any means. I know of one brother who has traveled upwards of seven hundred miles and preached about sixty discourses in the past year (and in no case going over twenty-five or thirty miles from home to preach, thus beginning at home as a centre and constantly enlarging the circle of his labors); and has received $1.15 in money. Many of his (rich) brethren endeavor to cheer him by saying to him that they believe it to be his duty to preach the gospel—think that God blesses his labors—say to him that he is making a fair improvement on his talent—*think* they *ought* to assist him in a pecuniary way, but actually do nothing. Many of these brethren are really good and worthy men, but they lack that method or *order* that Paul speaks of, which always should be observed. They talk of helping this or that brother, but each one waits for the other to break the ice, and by this *waiting* the ice is never broken.

Some will say, "I do not believe that God will suffer his workmen to come to want, if they will only go forth trusting in him." I will just say in answer to this, that God always works through a given medium, and he has told us "the workman is worthy of his meat"; and Paul tells us that those that minister to us in temporal things should also receive of our carnal things. I do not believe the ministers of Christ should become rich in this world's goods; but I do believe that they should be administered unto, so that their minds may not be entirely drawn away from the study of the Word of Life. Dear brethren, examine these things in the light of the gospel, and see whether you are in the fault, yea or nay. It becomes our imperative duty to do all that in us lies to forward the car of truth; and we can do three times as much in the course of a year by observing Paul's rule, than in any other way. May the Lord help us to improve, as good stewards, the talents that have been entrusted to our care, so that in the day of his coming he may say, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." Amen. Yours striving for the kingdom. GEO. W. HURD.

Ionia, Warren Co., Ill.

A Numerical Prediction.

ELDER MILES GRANT:—Dear Sir,—The following figures, which constitute a numerical prediction, were taken from an old French book, from the library of La Ferte St. Aubin, entitled "*Questions d'Avenir*," by Galaos, a monk of the Abbey of Saint Benoit-Suir-Loire.

12, 15, 21, 9, 19,——14, 1, 16, 15, 12, 5, 15, 14,——2, 21, 15, 14, 1, 16, 1, 18, 20, 5,——18, 5, 16, 18, 5, 19, 5, 14, 20, 1, 14, 20,——

4, 21,——16, 5, 21, 16, 12, 5,——4, 5,——4, 9, 23,——4, 5, 16, 1, 18, 20, 5, 13, 5, 14, 20, 19,——19, 5, 18, 1——16, 18, 5, 19, 9, 4, 5, 14, 20,——4, 5,——18, 5, 16, 21, 2, 12, 9, 17, 21, 5,——

6, 18, 1, 14, 3, 1, 9, 19, 5,——9, 14, 4, 9 22, 9, 19, 9, 2, 12, 5,——

4, 5, 13, 15, 3, 18, 1, 20, 9, 17, 21, 5,——16, 1, 18,——12, 5,——19, 21, 6, 6, 18, 1, 7, 5,——

21, 14, 9, 22, 5, 18, 19, 5, 12,——22, 5, 18, 19,——12, 5,——4, 9, 23,——

14, 5, 21, 22, 9, 5, 13, 5,——19, 9, 5, 3, 12, 5.

Will any one give a solution in the Crisis? Yours truly, B. W. J.

For the Crisis.

Two kinds of Preachers.

There are two kinds of preachers, and their preaching produces two opposite results. One kind are a detriment to the cause, and the other a blessing. 1. One kind are loud-mouthed in their plea for "*the* truth," "*the* word," "*the* gospel," "*the* faith," and "*the* hope," (by which they mean a certain item of truth, or error, or both blended, which they have converted into a hobby, and have so magnified that they can see nothing else to be truth or gospel). Let me illustrate their position. Yonder is a large house with several rooms. Its owner employs several servants to labor in it, but instead of laboring as they were engaged to do, they begin to dispute about *being in the house*. Joe goes into the kitchen and contends that he is in the house, and the rest are not; Jim goes into the bedroom, and insists that Joe is mistaken, for he is in the house, and the rest are not; Jack blunders into the parlor, and declares that he is in the house, and the others are not; Fred marches up chamber, and affirms that he is occupying the house, and the rest are mistaken; Cuff takes possession of the woodshed, and exclaims that he is in the house; and Sambo jumps into the pig-pen, and pronounces *that* the house. Soon it is a perfect bedlam: Joe from the kitchen is calling, Come into the house, or Master will whip you; Jim, from the bedroom, cries, Come into the house, or you will get flogged awfully; Jack, from the parlor, roars, Come into the house, or you will get punished severely; Fred screams from the chamber, Come into the house; Cuff shrieks from the woodshed, Come into the house; while Sambo screams from the pig-pen, Come into the house. A part are in the house, and a part are not; and those who are, are not laboring for their Master, but are spending their time in quarreling with each other. Sambo in the pig-pen, though not in the house, no more comes short of doing the will of his master than Joe in the kitchen, or Jack in the parlor. Joe, Jim, Jack and Fred, unless they stop this fuss and go to work, though they are really in the house, will fare no better when Master comes than Cuff in the woodshed, or Sambo in the pig-pen. Those ministers who get one item of truth, and make that "*the* truth," and spend their time in denouncing others, do but little more good than those who call some *error* "the truth." Neither class lead sinners to Christ, or keep a church alive. Churches die out before them, and prayer meetings freeze up.

2nd. The other kind of preachers are praying men, and preach the truth, not in the spirit of contention, but in the spirit of love. They *unite* rather than *divide* with test questions. They feed the flock with food that keeps them thriving. They keep up prayer meetings so full of holy fire that they neither freeze up or *chill* to death. They spend more time in warning sinners, than in disputing. They do not annihilate the practical element of the gospel, to make more prominent the theoretical element. They gather souls into the fold of Christ. They have religion in their *hearts*, as well as theory in their *heads*. Lord, increase such preachers! W. SHELDON.

☞ A promise is a just debt which should always be paid, for honor and honesty are its security.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 4, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—O.

Concord Meetings.

The meetings in Concord, N. H., continue to increase in interest. The Spirit of the Lord is moving powerfully on the hearts of the people. It is really heart-cheering to see such deep interest in these last days of peril, when nearly all the inhabitants of our planet have turned rebels to the Son of God. We often hear it remarked concerning these meetings that there is very little *excitement*, but a calm, deep feeling, which shows that people are acting understandingly. They start like those who expect to make it a life business. They act like men who know what they are about, and not like those who move upon uncertainties. They seem to have counted the cost, and are willing to pay the price. The young converts are living children, who can give a reason of the hope within them. Their testimonies in the social meetings are "like apples of gold in pictures of silver."

On account of the crowds who came to hear, we have been obliged to move our meeting to the spacious City Hall, and yet there is not room for all who wish to hear. It seems like former days, when the multitudes flocked to hear about the coming of the Son of man. They are troubled at the signs of the times. They tremble before approaching events. They are satisfied we are living in no ordinary times, and honestly inquire, "What do these things mean?" They see that the popular syren song of a temporal millennium is supported by no reliable evidence; that the world is actually growing "worse and worse," as the prophet has declared will be the case "in the last days." They are fast losing their confidence in the popular and *fashionable* religion of the day, being satisfied that they must have something more substantial if they are to be accepted in the day of judgment. They are being fully convinced that we are living in the "perilous times" that immediately precede the coming of Christ. These, and other truths, have caused some thirty to give their hearts to the Lord. Twenty-six have been buried with Christ in baptism, and others are resolved to improve an early opportunity to bear the same cross.

Our love-feasts, Sabbath mornings, are heavenly seasons. In less than an hour, it has been our pleasure to hear seventy-five witnesses for Jesus and the blessed hope, all of whom are fondly expecting to see their Savior within a brief period. The old soldiers of the cross are greatly refreshed and quickened, and filled with new zeal in the important work of trying to save our fellow beings. Their faith and love have been much strengthened. All things now look encouraging for the cause of Christ in Concord. Brethren, pray for us.—O.

The War.

The bloody war clouds still hang over our country, with no prospect of any abatement in the awful storm, that is strewing our once happy land with the dead and dying, while their loved ones at home spend weary days and nights in saddest weeping. Demons may well rejoice over our nation, if sin and misery can give them delight.

We may soon expect to hear of some hard-fought battles, but the South seem as determined to continue the war as they did six months since. Although they have met with many reverses, they appear to become more determined for war than ever. The spirit of the duelist is taking possession of multitudes, who are fully decided to kill, or be killed. They had rather die than submit to the North.

During the last week there has been much excitement occasioned by the call of the President for more troops to defend the Capitol, and strengthen Gen. Banks, who has been driven back by the rebels across the Potomac. It was thought the enemy was intending to attack Washington, but those fears are now nearly subsided. It is expected that Gen. McClellan will soon commence operating upon Richmond, and that Gen. Halleck will fight the rebels at Corinth, in Mississippi. Both of these places are strong holds of the enemy. We may soon expect to hear of bloody deeds.

O how much we need the Prince of peace to rule our planet! We trust the glad hour will soon arrive.—O.

☞ We understand that Bro. J. F. Cotton intends to visit some of the principal towns in Mass., Maine, New Hampshire, and also in the Provinces of New Brunswick and Nova Scotia, during the summer, in canvassing for the new work just edited, and which has been so favorably noticed in the Crisis and other papers. We would bespeak for him a kind welcome among the friends.—O.

CORRECTION.—In our last week's editorial, we are made to say of our meeting in Concord that we "gathered around the sacramental table in the *morning*." It should read *evening*.—O.

"Disobedient to Parents."

Among other signs of "the last days," Paul tells us that children will be "disobedient to parents." There are but few parents who do not realize the truthfulness of this Scripture. The popular sentiment among Spiritualists, that every one is his own Lord, law-maker, and judge, seems to have been imbibed even by the *children* of our day; and the parent who endeavors to control his own household, as did Abraham and other patriarchs, has undertaken no easy task. When the well-governed children meet those who go unrestrained, as most do, they are told they are abused by their parents when they refuse to let them go with others as they wish, and soon poison the feelings of the otherwise good and obedient children, who, when they return home, show a very different spirit towards their kind parents, and more than hint that they do not have liberty like other children. They soon become reckless and disobedient and help to lead others astray.

We are often pained to witness the disobedience of children even in the families of those who are looking for the speedy coming of Jesus. Many mothers are complaining of their sore trials with their disobedient children. Their once happy homes have become scenes of anarchy and confusion. Thus Satan is overthrowing many and binding them in continual bondage, by means of their *impatience* at unruly children. It is truly a great trial, but impatience only makes the difficulty greater. Disobedient children, and fretting parents, will turn any paradise into bedlam, and start a whole family on the road to destruction.

It is now a common thing to see the little child rule the entire household. When requested to do any thing, instead of going promptly to perform the act, we hear the blunt, "I shan't," or "I won't." Instead of seeing that her command is obeyed, the mother says, "Johnny, you should not speak so," and thus ends the matter till she performs the act herself. When she tells Henry he must not have the book, he begins to scream, and mother gives him the forbidden article. In this way she learns her child to cry for things it needs, till all the family must yield to its foolish whims or have a horrid squall. Thus, in early days, the parents teach their children lessons of self-indulgence and disobedience, that prepare them to rush headlong to ruin.

This last-day sign of disobedience to parents is now standing out in prominence before the world. We do not see any room for doubt in the matter. This sin lies, in a great measure, at the door of indulgent and careless parents. The Lord foresaw how it would be, foretold it by his servant Paul, and we live to see its accomplishment.

We hope every parent will carefully read and remember the following *excellent* "Rules for home education." They are from the London *News*, C. W., and should be carefully preserved. Do not pass over them carelessly. They are *very* important rules. They should be engraven upon the memory of every parent, and become the regulations of every household where there are children. They should be as firmly established as the laws of the Medes and Persians, which could not be changed. Let your children understand that they *must* abide by these rules, because they are for their *good*; that this is *the* reason, and the *only* reason. See that you perform all on *your* part, and the result will be blessed, and of many desolate places it would soon be said,

"Home, home, sweet home,
There is no place like home."

The following are the RULES:—O.

1. From your children's earliest infancy, inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything unless you are sure you can give them what you promise.
4. If you tell a child to do anything, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish in anger.
6. Never let them perceive that they can vex you, or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.
9. Never give your children any thing because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.
11. Teach them that the only sure and easy way to appear good, is to be good.
12. Accustom them to make their little recitals the perfect truth.
13. Never allow of tale-bearing.
14. Teach them that self-denial, not self-indulgence, is the appointed and sure method of securing happiness.—*Lon. News.*

Dark Day in 1780.

When in Concord, we were privileged to see an old almanac for the year 1780. As we are frequently told that the unparalleled darkness on May 19th, 1780, was occasioned by an eclipse of the sun, we wish to satisfy all such persons that it was *impossible*, without a miracle. It is a well known fact that an eclipse of the sun can happen *only* at *new* moon. In the almanac of 1780, it is stated,—

"There will be four eclipses this year; two of the sun, and two of the moon.

The first will be an eclipse of the sun, the 4th day of May, about 8 o'clock in the morning, invisible to us by reason of the moon's south latitude.

The second will be of the *moon*, Thursday, May 18th, about 6 o'clock in the morning, scarcely visible to us."

These facts forever settle the matter that the dark day of May 19th, 1780, was not caused by an eclipse of the sun.—O.

Meeting of Bishops in Rome.

All the Bishops of the world are requested to meet at Rome, June 8th. It is said the object of the Pope in calling this meeting is for consultation on *political* matters; while the *avowed* reason is for the purpose of canonizing some saints, so as to have some more to whom they can pray.

Here is some more fruit of the belief that dead men are alive and can hear our prayers. If it were not for a belief in this great error, no doubt the whole system of Papacy would have crumbled into dust long since, and all the other false systems of religion would have lain in the same heap of ruins; while the christian religion alone holds out to man the only *possible* hope of a future life, which is by a literal resurrection of the dead, or a translation, like that of Enoch and Elijah.

The following account of the coming meeting of the Bishops is from *The Catholic*.—O.

THE ASSEMBLING OF BISHOPS AT ROME.—The solemn canonization that is to take place at Rome on the 8th of June promises to be one of the most splendid of its kind. "When a certain number of the Bishops shall have arrived at Rome, the Pope will hold with them and the Sacred College a public consistory, at which the claims of the different parties will be duly weighed. The Pope will close the meeting by saying that on a subject of such gravity he must consult the Cardinals and Prelates. He will then hold several semi-public consistories, in which the subject of the canonizations will be discussed, and at which each Cardinal and Bishop will express his opinion. On the day of the public ceremony the Church of the Vatican will be hung with draperies and brilliantly lighted up. In the nave will be suspended medallions on which will be painted a representation of the miracles performed by those who are about to be canonized. At ten in the morning a long procession will descend from the Sistine Chapel, between a double line of troops. It will be composed of all the clergy of Rome, each bearing a lighted wax taper in his hand, the Roman ecclesiastical and civil authorities, and the officers of the Pope's household; next will come his Holiness, dressed in his richest Pontifical robes, borne in state under a canopy, and having in his hand a lighted taper. The procession will proceed along the double colonnade of St. Peter's, and then enter the main building. When in the church, the Pope will place himself on his throne, where he will receive the homage of all the Cardinals, Patriarchs, Archbishops and Bishops. The painted standards of the saints and martyrs will be ranged round the throne. The Cardinal Procureur of the Canonization, accompanied by a consistorial advocate, will then advance, and make the three customary requests that his Holiness will proceed with the ceremony. To the first the Pope will reply through one of his secretaries, that in an affair of such importance he must have assistance of prayer, and, descending from his throne, he will read the Litanies of the Saints. To the second request the answer will be that he must invoke the light of the Holy Spirit, and the *Veni Creator* will be sung. To the third the secretary will announce that the Pope is about to pronounce his definite decree which will be afterwards read aloud. When the document has been read, his Holiness will commence singing the *Te Deum*, which will be continued by the choristers of the Cathedral. All the people present will fall on their knees, several pieces of cannon placed near the church, as well as the guns of St. Angelo, will fire a salute, and all the church bells of Rome will ring for an hour. After the *Te Deum* the official invocation of the new saints will take place and the Pope will give his first benediction. A grand mass will be afterwards celebrated by his Holiness, and at the close of it the Pope will deliver a panegyric on those who have just been canonized. His Holiness will afterwards give a solemn benediction from the balcony of St. Peter's, and then retire to his apartments. In the evening the Vatican will be illuminated."

For the Crisis.

The Present Time.

"Lonely and weary, by sorrows oppress,
Onward I hasten with lodgings for rest."

Never in my weary pilgrimage did this beautiful hymn seem to express so forcibly the feelings of my burdened heart as at this time. In viewing the condition of things in general, they present a dismal aspect in view of the evident nearness of the judgment. The condition of the professing church of Christ is truly mournful. The feelings of resentment amid the nations seem to become more vengeful, bitter, and furious. O! what horrid wrath and burning indignation is manifest now in our own land as brother comes down by the sword of brother, and in thousands of instances the fire of patriotism kindled to a glowing heat of fury by the so-called *Reverends* of these last degenerate days. (One word on the above term. I never did like it; and for the last twenty years I have considered it a flattering title; in fact, a useless prefix. See Job 32: 21, 22. This digression is not to provoke a reply, nor incite the least alienation of feeling in the bosom of any one that may read this.)

Fearful, indeed, it seems to me, is the retribution awaiting those who have directly or indirectly caused the shedding of blood under the new covenant. Alas! it seems as if some undefinable agency is at work causing men to err. Isa. 30: 20. Amid the general derangement of the above departments, earth appears to be waxing old as doth a garment, and as a vestures will soon be changed.

"Old mother earth is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore."

Fading, still fading, changing, still changing, is the destiny of all things in this present dying world, doomed by the fiat of Jehovah to continue thus until the last grand, glorious and eternal change, when he shall make all things new. "He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus."

After a somewhat tedious journey by private conveyance, at times over very rough roads, in company with my companion in the journeyings and trials of these last days, we reached this place in Western N. Y., and expect to toil and labor for the saving of sinners for a certain season in the highways and hedges, if the Lord will. O! when will some of the preachers that are treading round and round in old beaten tracks on the heels of each other, give heed to the calls from the regions beyond?

Dearly beloved, may grace, mercy and peace rest upon the faithful in Christ Jesus. Amen. S. S. BREWER.

Ellisburg, Jefferson Co., N. Y.

For the Crisis.

Extracts from Herman Schultz,*

Dr. of Philosophy and Prof. of Theology of the University at Goettingen, Germany, 1861.

"The religion of revelation presents to us the sentence in the fullest clearness: 'Life is only in God.'

"In the New Testament Christ presents God to us as such, who has the life within himself, as the living God, and Paul calls him the one who only has immortality. (1 Tim. 6: 16) And as the logos, which was with God, is the life, still the Son has it again from the Father, and inasmuch as he is one with him. All, however, which proceedeth from the Father through the Son, is life. As the Spirit is the life giving power, as food, which the Son giveth, is the life; so are the words, which he speaks, words of eternal life; and he can give the living water, whose fountain flows into eternal life. (John 6, 63. 33, 68; 4, 10, 14.) The tendency therefore of the whole Scripture is, to present to us God as the only possessor and fountain of life."

"It is a matter of course that, if any being besides God is to have life, such a life which cannot perish, that being can have this life only by some kind of relation to or connection with God. The consequence hereof is, that all created beings have no life within themselves, therefore they may according to their nature *perish*. This is the natural result of being created. Wherever any being is caused to live by another one, the former therefore having the cause of its existence not within itself, it follows as a matter of course that its existence may have an end whenever the originating power is withdrawn. Any being, which at some time has not existed, may at some future period have a time of non-existence again."

"Any thing created cannot be a part of God; therefore nothing which is created, can have the fountain of life within itself which is in God alone. But that which has not the fountain of life within itself, its existence is dependent on some other being; therefore is not mortal, though it may exist forever."

"We call immortal, where life cannot cease, or which has the power within itself to be eternal. But this a created being can never be by nature. It can never feel itself immortal; for, as essential to our being, we can only feel that which we have independent of any thing else, that is, within ourselves. Anything created may be eternal; we have admitted this in regard to all matter, but it is not incorruptible, not immortal. Immortality and incorruptibility are no natural qualities, which a being might receive by virtue of its creation; for they contradict the meaning of creation, as such, entirely. The connection with God, the imparting of life, as it was done at the creation, makes us beings, which in reality are, which have existence, individual existence, but are not immortal. All created beings, whose life and existence is dependent on the power of life, which the divine being imparts to them, there is a possibility that this spirit of life, while imparting itself to other beings, abandons the former and lets them go back again to the original substance, from which they came."—*Com. by* L. REIMER.

* Author of "The Preconceptions of the Christian Doctrine of the Immortality."

For the Crisis.

Holiness—Yes, Holiness.

Holiness now; holiness forever;—now is the time, the set time, the important, the momentous! All nature, all grace—the heavens above, the earth beneath—with united voice cry out thunderingly: "*Be ye holy, for I am holy.*" The present crisis is a crisis fraught immensely with things unheard of. The world is on fire! If ever holiness to the Lord, the presenting the body with all its powers, a *living* sacrifice, a whole burnt-offering, it is *now*!

"The moments fly—a minute's gone!
The minutes fly—an hour is run!
The day is fled—the night is here,
Thus flies a week—a month—a year!"

Now, now is the time, the accepted time, the day of salvation. Now, if ever, holiness, entire consecratedness should be sounded out to the ends of the earth. Every sermon, every prayer, every testimony, every word of exhortation, should be fraught richly, more or less, of this entire giving-up to God-service. Sin, every sin—little sins, great sins, sins of thought, sins of deed, of omission and commission, national sins, city sins, family sins, individual sins; sins in high places and in low, sins of the flesh and of the spirit—*all* sin should be repented of, put away, banished forever, as far as the East is from the West.

The Church, first and foremost, should be cleansed, purified, sanctified, washed, made white in the blood of the Lamb, meet for God-service, shine forth as the sun, fair as the moon, terrible in righteousness as an army with banners. Ministers should preach holiness; editors should preach it, pray it, live it, raise the standard high as heaven. Let holiness be written on our foreheads, our door-posts, "the bells of our horses," on our swords and bayonets, every instrument of war on the battle-field. Let "holiness to the Lord" beam forth radiantly in every thought, word, deed, every moving muscle. Let holiness to the Lord be reiterated, sounded out from the pulpit, the press, pervade every church, every household, every encampment. Finally, brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, and over all the shield of faith, by which ye shall be able to quench all the fiery darts of the wicked. Take also the helmet of salvation, and the sword of the Spirit, which is the word of God.

"Rise to a higher, better life,
Ye who are called the sons of God,
And girded with the Spirit's sword,
Go nobly to the strife."

D. F. NEWTON.

FOR SALE.—A brother desires to sell 120 acres of good prairie land in Indiana, Benton Co. The proceeds, in part, to be devoted to Tract publication. For particulars address H. L. HASTINGS Boston, Ms.

Correspondence.

From Bro. J. Lylo.

BRN. GRANT AND MORGAN:—In the Crisis of May 21st, there is an article signed "H," copied from the *Christian Witness and Church Advocate.*" At the close, the writer asserts that Mr. Miller did an evil work in fixing dates, or, to use his own words,—"*A vast amount of injury was done by Mr. M. in this respect.*" In the same No. of the Crisis there is a biographical sketch of Mr. Miller's ministry, which abundantly proves that he proclaimed his message in demonstration of the Spirit and of power. Instead of infidels and ungodly men being injured, many were saved, and testimony is adduced showing that one at least remained free from the snare of scepticism long after the passing of the time in which the Lord was expected to come. In view of the facts recorded in that biographical article, can we deny that Mr. Miller was moved by the Spirit of the Lord to preach as he did? We know that God sent Jeremiah and Jonah to proclaim messages which caused them bitter sorrow, because the threatened judgment was delayed beyond the given time. The enemies of truth took advantage of the merciful delay to brand these faithful servants as injurious, but at last the messages of those men were vindicated; and will not the divine rule be applied to this truth-resisting generation?

Were I permitted to speak in the ear of "H.", I would say kindly, but earnestly—Dear Bro., let us not use disparaging reflections on any part of Bro. Miller's ministry in our efforts to get men to observe the signs of the times; rather let us justify it by plain and applicable scripture precedents. God will soon vindicate Bro. M.'s ministry.

Newark, N. J., May, 1862.

From M. S.

TO THE FRIENDS IN THE FAITH:—Being fully persuaded that the time of the end draweth nigh, and that we as professed followers of the like precious faith should spare no exertions in our efforts to promote the interest of this glorious cause, I have long felt a desire to express myself in regard to this important subject. Although we may be strangers and pilgrims sojourning in a strange land, we have no good reason for withholding our testimony in favor of the gospel truth. And we more especially who believe are about to witness the last struggle of the world in its deplorable condition as predicted by the prophets and portrayed by the apostles. And that we have arrived at the most critical period of this world's history since the days of Noah, is a question beyond a doubt. While the all absorbing topic of war has taken hold of the minds of the people, let us remember our duty and not fail to do it. For the Master hath told us these things shall come to pass in the last days, and hath commanded us to watch lest that day overtake us as a thief. Dear brethren and sisters, let us take heed to these things, that we may be found blameless, and accounted worthy to enter in to the joy of our Lord.

Deer Park, Lasalle Co., Ill.

☞ It is as great folly to spend time in trifles as it would be to shoe horses, as Nero did, with gold.

Obituary Notices.

Died, at Carleton, St. John's, New Brunswick, April 5th, 1862, James L. Lockhart, aged fifty-seven years.

He was born in Horton, Nova Scotia, and was converted in early life, and united with the Baptist church. For many years, he endeavored to labor in the word of God in various localities, particularly among the poor, and in regions where they were as sheep without a shepherd.

About 1860, through the influence of the family of his son-in-law, Bro. J. McCandis, of Boston, and others, he was led to read various publications, such as "The Voice of the Church," "Thessalonica," etc, and came to understand and embrace more fully the hope of the gospel of Christ. He was present at the Boston conference in 1861, where I formed his acquaintance, and where he was much interested. His Bible thenceforth became like a new book. He studied it as never before.

He went to Carleton, and began to preach with renewed zeal the one faith delivered to the saints. At length his old disease, spasmodic asthma, attacked him again. His illness was very painful, but after he had been sick for some days, he desired to be carried to the house of prayer and preach once more; his request was complied with, and there he poured out from a full soul a discourse from Jer. 20: 9,—"Then I said, I will not make mention of him, nor speak any more in his name: but his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

In his diary, he wrote, "March 9th. In the evening tried to preach from Jer. 20: 9 It was a most precious season to me; although weak in body, I felt the Lord present to help. A large congregation, and very solemn. I told the people I felt in some measure as though it was my last sermon; and to-day (March 12) it really appears it will be my last, as my suffering is so intense with spasmodic asthma. The Lord's will be done. Amen."

This was his last public labor, though to friends and physicians who gathered around, he preached once or twice more in his sick room, with an unction and power which surprised them all. He prayed for patience in his trials, and passed without a murmur through the severest pains, until at last he fell asleep. He was buried at Portland, where funeral services were held; but his friend and brother, Elder Robinson of St. John's, preached at Carleton a most comforting discourse from the words of David,—"As for me, I will behold thy face in righteousness. I shall be satisfied when I awake in thy likeness"—Ps. 17: 15.

He rests in peace, and his wife and children sorrow not as those that have no hope. May the family meet unbroken in the gathering day. H. L. Hastings.

May 29th, 1862.

Died, in West Union, Iowa, April 30th, 1862, of quick consumption, Ai T., son of Nason and Miriam Hoyt, aged sixteen years, two months and twenty-two days.

Our dear son was sick twenty-one days. He bore his sufferings with patience and resignation. When he was taken sick he was unreconciled to God, but twelve days before his death being told by his physician that he would not probably live long, he became deeply concerned for his eternal interest. He immediately sent for Bro. Ricker and wife, of the M E church, and other christian friends, to pray with him (we have no advent preacher nor church here.) His repentance was genuine He sought the Lord with all his heart, and two days after, while conversing with Sister Ricker, he was enabled to lay hold on Christ as his Savior, and to rejoice with joy unspeakable and full of glory; and from that time until his death, when he had his reason, he seemed happy in a Savior's love. He preached Christ to all that came to see him, and faithfully warned them to prepare to meet him in the kingdom, and obtained a promise from many of his young friends that they would try to meet him there. He was willing to live or die, as the Lord willed. But sometimes he would say that he would rather die, for he feared that if he was to get well again he would backslide and be lost. Three days before his death he became delirious, but when spoken to about God, he would seem to collect his reason, and say that he was happy—that he loved God and God loved him, and would frequently exclaim, "Precious Jesus!" About 10 A. M., before he died, he seemed to revive. He said that he should die that day. He seemed calm, and gave directions about where he would be buried. While he could he would say that he was happy, and when he could no longer speak, when asked if he was happy, he would smile and nod his head. His sufferings were very great, but they are now over. He sweetly sleeps in Jesus. We mourn his loss, but not as those that have no hope, for we believe that they that sleep in Jesus will God bring with him; that Jesus will soon come and ransom his people from the grave; then we expect to meet our dear Ai, together with our little son and daughter that have gone before, in a land where there will be no more mourning, sorrow nor death, and tears will be wiped from all faces.

We desire the prayers of all the dear children of God that this affliction may be sanctified to our eternal good. Funeral sermon by Eld. R. Ricker, from 2 Peter 3: 9.

Nason & Miriam Hoyt.

FOREIGN NEWS.

By the arrival of the Europa, we have foreign news from Liverpool to May 17th, Queenstown the 18th.

An Imperial decree opens the harbors of Nikolatiff and Chesoni in the Crimea to foreign ships after the 13th of June.

Prince Napoleon was received with great enthusiasm in Naples. He had a long interview with Victor Emmanuel.

The Pope is not very easy in his mind as to his permanence at Rome. "If I am compelled to quit the Vatican," he has been heard to say, "I know where to betake myself." [illegible]

The [illegible] completion; 25,000 workmen are employed on the work.

DOMESTIC NEWS.

A Washington dispatch of Wednesday says: "The President has fully assumed the functions of Commander-in-Chief of the Army and Navy. No movement is made in either branch of the service without his knowledge. Indeed, it is asserted that every dispatch sent to the officers in command is first submitted to him."

Chicago, Ill., May 31. A special dispatch from Cairo, says that Little Rock is fully occupied by Federalists, and that what citizens remain are decidedly loyal. The Arkansas State Legislature had scattered and the Governor fled the State.

Vicksburg has surrendered to the Federal fleet.

New York, May 29. Charleston papers of the 21st inst., state that four of our vessels shelled three islands in the harbor the day previous.

Martial law is proclaimed in Charleston, and the citizens are fearful of a surrender.

Washington. Gen. McClellan telegraphs to the Secretary of War that the battle of Hanover Court House resulted in a complete rout of the enemy. It is stated that we have taken 500 prisoners, and more are coming in. The loss of the enemy is set down at 1000. Our men buried 100 of their dead. Our loss is 379 in killed, wounded and missing, of which 53 were killed.

New York. In the fight near Strasburg on Saturday, Company A of the Vermont Cavalry were all lost, being either captured or killed, except Capt. Plate, his Lieutenant, and half a dozen men, who made their escape most creditably. Major Collins is among the captured, and Major Sawyer made good his escape.

The rebels displayed the white flag with black bars.

Battle at Corinth.

Corinth, May 28. Three strong reconnoitering columns advanced this morning from Gen. Thomas on the right, Buell on the centre, and Pope on the left, for the purpose of feeling the enemy and unmasking his batteries.

The enemy contested his ground hotly at each point, but was driven back with considerable loss.

Gen. Pope's column encountered the strongest opposition, where we lost 25 in killed and wounded. The enemy left 30 dead on the field

We captured several officers and privates Although the enemy disputed the passage of the Creek Bridge sharply, we hold possession on the Southern side.

The affair is considered a decided success in a military point of view, having gained a very strong position right in the teeth of the enemy.

May 30. Gen. Pope's heavy batteries opened upon the enemy's intrenchments yesterday about 10 o'clock, A. M., and soon drove the rebels from their advanced batteries. Three of our divisions are already in the enemy's advanced works, about three-quarters of a mile from Corinth, which is in flames The enemy has fallen back of the Mobile and Ohio Railroad.

May 31. Yesterday morning our reserve divisions were brought up and our entire front moved forward, the men having two day's rations in their haversacks.

During the day we kept up a tremendous cannonading, shelling the woods furiously Last night we threw up breastworks along the entire front, and slept on our arms within one thousand yards of the enemy's breastworks.

At six o'clock this morning General Pope entered Corinth without the slightest resistance and took possession. At the same time the Mayor met Gen. Nelson and surrendered the town to him. There were no inhabitants remaining except women, children and old men. The rebels succeeded in carrying away everything except a few provisions, which with the warehouses and railroad depot were burned before we arrived. They had been moving away troops more than six days. The most of the troops have gone towards Grand Junction.

The rebel rear guard, under Bragg, 10,000 strong, marched southward at midnight. The citizens assert that Beauregard was there and left with it. The rebel fortifications were five miles long. They could have been carried by storm at any time.

Battle at Richmond.

Washington, June 1. The following dispatch was received at the War Department this afternoon:—

Field of Battle, June 1,—12 M.

We have had a desperate battle, in which the corps of Generals Sumner, Heintzelman and Keyes have been engaged against greatly superior numbers.

Yesterday, at one o'clock, the enemy, taking advantage of a terrible storm, which had flooded the valley of the Chickahominy, attacked our troops on the right flank.

General Casey's division, which was in the first line, gave way unaccountably and discreditably. This caused a confusion, during which the guns and baggage were lost, but Generals Heintzelman and Kearney most gallantly brought up their troops, which checked the enemy. At the same time, however, we succeeded by great exertion in bringing across Generals Sedgwick and Richardson's divisions, who drove back the enemy at the point of the bayonet, covering the ground with his dead.

This morning the enemy attempted to renew the conflict, but was everywhere repulsed. We have taken many prisoners, among whom is Gen. Pettigrew and Col. Long. Our loss is heavy, but that of the enemy must be enormous. With the exception of Gen. Casey's division the men behaved splendidly. Several fine bayonet charges have been made. The 2d Excelsior regiment made two to-day.

(Signed) Geo. B. McClellan, Major General Commanding.

Washington, June 1. During the whole of the battle this morning Professor Lowe's balloon was overlooking the terrible scene from an altitude of about 2000 feet. Telegraphic communication from the balloon to General McClellan and in direct connection with the military wires was successfully maintained. Every movement of the enemy was observed and instantly reported.

This is believed to be the first time in which a balloon reconnoissance has been successfully made during a battle, and certainly the first time in which a telegraph station has been established in the air to report the movements of the enemy and the progress of a battle. The advantage to General McClellan must have been immense.

The World's correspondence says, of eight or nine hundred men in the fight at Front Royal only 150 have returned.

The Virginia Legislature has appropriated $200,000 to remove the women, children and decrepid persons from Richmond to a place of safety.

St. Louis, May 29. A dispatch from Cairo says, trouble is again breaking out in Western Tennessee. A considerable force of rebels are said to be at Trenton, ready to march on Union City and Hickman.

Union men from Weakly and Obion counties were flocking to Hickman for protection.

Washington, June 2. Information was received at the War Department this evening that Gen. Fremont had encountered and beaten, near Strasburg, yesterday afternoon and this morning, a part of Jackson's army, which is in full retreat.

Near Strasburg, June 1. Gen. Fremont, with a strong column, left Franklin last Sunday, and by rapid forced marches has crossed the Shenandoah mountain ranges, marching nearly one hundred miles over difficult roads, with little means of transportation and no supplies in the country. This morning, five miles from Strasburg, he overtook Gen. Jackson in full retreat, with his whole force on the road from Winchester to Strasburg. Col. Cluseret came upon the enemy strongly posted with artillery which opened as soon as the head of his column approached. Gen. Fremont rapidly brought his main column up and formed in line of battle. Gen. Jackson declined to fight, and while holding Cluseret in check with a portion of his troops, withdrew his main forces and continued his retreat.

In the skirmish five of the 8th Virginia and two of the 60th Ohio were wounded. The enemy's loss is unknown. Twenty-five prisoners were taken by our cavalry.

June 2. Gen. Fremont's advance brigade, under Col. Cluseret, occupied Strasburg last night without resistance. Jackson is rapidly retreating

St. Louis, June 2. Report says the mouth of the Arkansas river is blockaded by Federal vessels.

Mobile papers of the 26th ult., found in a rebel camp at Corinth, contain a dispatch from Charleston, stating that the Federal fleet had just passed two batteries in Stono river, and were within eight miles of the city, where great excitement existed.

Washington, June 2. The following dispatch was received at the War Department this morning.

Halleck's Headquarters,
Department Miss., near Corinth, June 1.

The following dispatch has been received from Gen. Pope to Gen. Halleck:

"It gives me pleasure to report the brilliant success of the expedition sent out on the 28th instant under Col. Elliot with the 2d Iowa cavalry.

After forced marches, day and night, he finally succeeded in reaching the Mobile and Ohio Railroad at Booneville, on the 30th. He destroyed the track in many places, both south and north of the town, blew up one culvert, and destroyed the switch and track, burned up the depot and locomotives and a train of twenty-six cars loaded with supplies of every kind, destroyed 10,000 stand of small arms, three pieces of artillery, and a great quantity of clothing and ammunition, and paroled 2000 prisoners whom he could not keep with his cavalry

(Signed) John Pope, Major General."

H. W. Halleck, Major Gen. Commanding.

Halleck's Headquarters. Our cavalry found all the tents of the enemy standing, took hundreds of barrels of beef and 7000 stand of arms in a large encampment on the Mobile and Ohio Railroad, said to belong to Price and Van Dorn's forces, who left on Thursday night.

Washington. A dispatch from Gen. Banks to the Secretary of War states that the 5th New York cavalry entered Martinsburg this morning and passed several miles beyond, where they encountered the enemy's cavalry and captured several prisoners, a wagon of muskets, ammunition, and an American flag.

Fortress Monroe, June 2. The fortifications at Pig Point were blown up to-day by the Navy, together with the rebel barracks in the vicinity.

New York, June 2. The World states that the Government has decided to accept all three months' militia regiments that will offer up to June 10th next.

Married.

In Kennebunk, Me., May 24th, 1862, by W. H. Mitchell, Mr Orlando Brown and Miss Susan A. Leach, both of Kennebunk.

Notices, &c.

Editorial Notice.

Correction.—In the last Crisis, in our answer to the inquiries of A. C. J., we are made to say,—"The words translated spirit occur in both Testaments seven hundred and eighty-three times, and are not rendered spirit *once* It should read, not rendered *soul* once —c

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug 25th, and continue one week. Particulars hereafter.

F. H. Berick, Miles Grant, Geo. T. Adams, } Committee of Arrangements.

Notice.

Edwin Burnham expects to commence efforts in one of the churches in the city of St Johns, N. B., on the *third Sunday in June* If the friends in the Provinces wish to correspond with him while there, they can address him in care of S. F. Mathews

Edwin Burnham

Notice.—R. I. Q. C.

The Rhode Island Quarterly Conference will hold its next session at River Point, R. I., commencing Wednesday, June 25th, at 2 o'clock, P. M. We expect this to be one of the best meetings the conference has ever held, and hope it will be largely attended. Brethren in the ministry, and delegates from churches, let the church in River Point be cheered by your presence and strengthened by your councils H. F. Carpenter, Sec

May 20th, 1862.

Notice.

A special conference of the Iowa, Minn., and Wis. Christian Conference will be held in connection with the grove meeting at Hesper, Almikee Co., Iowa, July 4th, 1862. Hope to see many preachers and delegates, as there is business of importance, in which all are interested. Wm Sheldon, Pres

Peter S. W Deyo, Clerk

P S. We expect to have the New England Mission Tent.

Notice of Eld. J. V. Himes.

I shall commence a series of meetings in Melbourne, C. E., Wednesday, June 18th, and continue over the Sabbath, or longer, and shall also visit Danville, and other places in the vicinity, as the door may open. My address will be Melbourne from the 15th of June and onward—but Boston, Mass., till then. Any persons or societies wishing lectures on the personal coming of Christ, and the signs and time of the nearness of the event, will address me without delay.

J. V. H.

Three Days Meeting at Plainville, Ct.

Eld. S. G. Mathewson will commence a meeting in Plainville, Thursday evening, June 5th, and continue each evening through the week and on the Sabbath. As Bro. Mathewson cannot visit all his old friends in Conn. at this time, we invite all of them to come up to this meeting, and enjoy it with us. It is Bro. M.'s request to meet you at Plainville.

George Morgan.

Notice.

For the brethren at Machias Port, Me.

I have found a Brother that will come and stay a few weeks in that vicinity, in July, if the brethren wish him. They must notify him soon, so that he can make arrangements to go when some one comes to Boston that will take him on board. Direct to J. W. White, Portsmouth, N. H. This is the man you want. Hiram Munger.

Notice.

The Lord willing, there will be a conference meeting in Buchanan, Mich., to commence on the evening of the 26th of June, and continue over the following Sabbath. We hope to see a general gathering of our scattered friends at this meeting. Let us make this meeting a subject of prayer, that much good be accomplished. Bro. Israel Dammon is expected to be present.

D. R. & M. S. Mansfield.

Special Book Notice.

Now ready, "Thrilling and Instructive Developments," by Eld. (late Abbe) M. B. Czechowski. Price $1.00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

To Brethren indebted for Tracts.

I have said nothing to you for a good while. I am now almost entirely out of tracts. I want to publish more—also books I do not intend to get in debt, but pay as I go. I am hoping immediately to make important changes in my business, so as to furnish more books for less money than heretofore. Now all who owe for books will confer a favor by paying up what they owe if they can, or if they are *unable* to do that, let me know the fact. All the books I have sent you have cost *me* the money, and I wish to send out more when I can. Those who wish for books or tracts can send their orders as usual. They are free to the poor. Let us hear from you. Direct to H. L. Hastings, Boston, Mass.

P. S. Persons indebted to the Crisis office for books, should send the pay to Bro. Grant as soon as they can conveniently. H. L. H.

Notice.—The Tract Fund.

Tracts of the old approved sorts are soon to be manufactured in large quantities for the Christian Publication Society. Churches or individuals who have contributed to the $500 Tract Fund, can have a portion of their donations returned to them in tracts, if they wish; and they can have the tracts printed with a notice of their *place of worship on each one*, at a small cost, (say 50 cts.), provided they wish for not less than five hundred copies of any one tract, and will send *me* immediate directions about it. The price of tracts to contributors will be about 1800 pages for $1 00.

As the $500 Fund is now made up, subscribers who have not paid will remit their subscriptions to Miles Grant, Boston, Mass., as soon as convenient. Persons still wishing to contribute can do likewise, for "yet there is room." H. L. Hastings, President.

Boston, April 21st, '62.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to May 1st, 1862, $505 74.

Church in Woodstock	$ 3 00
S. Hill	50
Emelie Ayres	25.00
A Friend in New Bedford	3.00
H. B. Cross	1.00
C. W. Smith	1.86
Sr. Marsh	1.00
Eld. J. Lee	1.00
Friends at Southampton	40

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass Any amount is acceptable, from a talent of gold down to a widow's mite. H. L Hastings, Pres. C. P. S.

The Crisis for the Soldiers.

We will send a few copies of the Crisis free to soldiers in camp, if it is desired, and ordered by them, or by their friends. Any persons wishing to send the Crisis to their friends in the army, can have it sent for *half price*, or 50 cts for six months, or $1 00 per year. Send orders to Miles Grant, Boston, Mass., and keep him notified of all changes in location, etc.

H L Hastings, Pres. C. P. S.

Grove and Camp Meeting.

Good news to the happy souls who gathered last year at Tremont, Mass., for divine worship in the grove There will be another grove and campmeeting in the vicinity of the Tremont Depot, West Wareham, Mass., commencing Tuesday evening, June 24th, 1862, and continuing over the following Sunday. Eld. M. Grant, H L Hastings, if possible, and others will be present to preach the word. Many things promise to make this an interesting and profitable meeting. First, the blessing of God upon us last year. Those who were there will welcome us again, and bring others with them Second, its location—easy of access to many churches. It is situated on the Fairhaven and Boston, R. R., at its junction with the Cape Cod R. R.; fare reduced on this road from Middleboro and New Bedford We expect a good representation from New Bedford, Mattapoisett, Plymouth, Carver, Middleboro, Taunton, and perhaps from Boston. Third, its accommodations, a beautiful grove, in the midst of an orderly people, good board provided cheaper than by ourselves, lodging in private dwellings near by, or in tents, as chosen. Fourth, the cheering evidences that we are nearing our eternal home, cannot fail to awaken an unusual interest in every believing heart. Come then, one and all, prepare for a good meeting, pray much about it, come to labor for precious souls, come full of the blessing of Christ, come early; come to stay *through* the meeting; come, and may many kind friends in Tremont bless the day of our coming. In behalf of many brethren,

H. F. Carpenter.

Conference Notice.

The next session of the Maine Central Quarterly Conference will be held in Belgrade (Baptist meeting-house) commencing Thursday, June 12th, at six o'clock, P. M., and continue over the Sabbath. Brethren from abroad will call on Bro. David Rockwood (Rockwood's Corner.) We hope to see a full meeting, and the power of God in our midst to save sinners. Come, brethren and sisters. This is a new place The hearts of the people are open to feed man and beast, and let us try to feed them with the word of life.

Per order, H. B. Sevey.
I. C. Wellcome, Scribe.

Special Book Notice.

In fulfillment of a long cherished purpose, I am happy to present my friends with a list of my books, at reduced prices, as follows, till further notice:—

The Voice of the Church, 75 cts.
Great Controversy, paper 25 cts; cloth (small edition) 30 cts.
Thessalonica, or The Model Church, paper 25 cts.
Spiritualism, by Ramsey, 15 cts. paper, 25 cts. cloth.
Pauline Theology, 10 cts.
Reasons for my Hope, paper, 15 cts., (ready in a few weeks)
Retribution, or the Doom of the Ungodly, 15 cts., and *free* to all who deny the resurrection of the unjust, provided they will *read it through*.
Tracts from my list, 1800 pages for $1 00. A full supply nearly ready. Tracts by mail, 1800 pages for $1.00 Free to the poor. Several German tracts at 3 cents each.

The Publication Society will sell the above works from the Crisis office, at the same rates; and I intend, (D. V.) after a month or so, to keep a *full* assortment *constantly* on hand.

Let orders come in, and they shall be attended to, if the Lord will. A still further discount from these prices will be made to those who order quantities, and send the money with their order, directed to Miles Grant, or H. L. Hastings, Boston, Mass.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Appointments.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Haverhill, Mass.........June 8th
Miles Grant.

Portsmouth, N. H.........Sunday, June 8th
J. V. Himes.

Hartford, Ct., Sunday June 22d, and be there and in that vicinity several weeks.
J. S. White.

Hebron, N. Y.........Sunday, June 15th
Massena.........June 22d and 29th
M. Batchelor.

New Durham Ridge, N. H.........Sunday, June 8th
Danbury, N. H.........Sunday, June 15th
S. W. Bishop.

Winchester, Ct., (Bro. Drake's district) Sunday, June 15th.
South Norfolk, (Bro. Tibbal's district).........June 22d
New Boston, Mass.........Sunday, June 29th
Sandisfield.........July 6th
Lewis Andrews.

East Boston.........Sunday, June 8th
Joseph W. White.

Manchester, N. H.........Sunday, June 22d
C. C. Stevens.

Newmarket Hall, Providence, R. I., Sunday, June 8th. Any of the brethren wishing to see me previously will find me at the house of Bro. L. F. Hammond, Atwell Avenue. S. C. Hancock.

Danbury, Ct.........June 15th
Peach Pond, N. Y., in the grove, if pleasant, if not, in the Pine Tree School-house, June 22d.
S. B. Munn.

H. D. Read will preach in Vienna, (Sevey's School-house) June 8th, and continue until the conference at Belgrade. H. B. Sevey.

South Reading, Mass.........June 8th
White's Factory, Mass.........evening, June 12th and remain in that vicinity a few days.
W. S. Campbell.

Abington Ct.........June 8th
Gloucester, R. I., New Tabernacle.........June 15th
D. O. Hopkins.

Goshen Centre.........June 8th
Danbury.........June 22d
Z. Ford.

Dover, N. H.........June 8th
Moultonborough Neck.........June 15th
New Durham.........June 22d
North Haverhill.........June 29th
J. G. Smith.

Danielsonville.........Sundays, June 8th and 15th
P. C. Rodman.

Southbridge, Westville School-house.........June 8th
Geo. A. Streeter.

Concord.........June 8th
Lake Village.........June 15th
T. M. Preble.

Keene, N. H.........Friday evening, June 6th
North Springfield, Vt., from Saturday, June 7th, to Tuesday, June 10th, where Bro Salmon Cook may appoint.
Densmore Hill.........Wednesday, June 11th, where Bro. French appoints.
Rutland.........Friday evening, June 13th
Castleton, Vt.........Sundays, June 15th and 22d
Poultney.........Sunday, June 29th
H. Munger.

Concord (Old Chapel).........June 8th
B. F. Manning.

Bakerville.........June 6th
Wrightville, Ct.........Sunday, June 8th

Tent or Grove meeting at Bantam, Ct., commencing Tuesday evening, June 10th, as Bro. Tyrell may arrange, and continue over the following Sabbath.

Tent or Grove meeting at New Preston, commencing Tuesday evening, June 17th, and continue over the following Sabbath, as Bro. Baldwin may direct.

At Leach Hollow the following week, if I am notified in season.

P. S. All who have the work of God at heart, are invited to aid in these meetings. The night cometh. "Work while the day lasts."

H. Pratt.

Springfield, Mass.........June 8th
S. P. Babcock.

North Salem, Pine Tree School-house, Sunday, June 8th
Plymouth Hollow.........Sunday, June 15th
Geo. L. Teeple.

New York, 24th street.........June 11th
J. K. Bellows.

Grove Meeting Appointments.

3. A grove meeting will be held in or near Lambs' Point, Madison Co., Ill., (as Bro. W. A. Wyatt may arrange) to begin on the 13th of June, and continue over Sunday

4. A grove meeting is to begin at Cascade, Iowa, (fourteen miles from Dubuque) on the 20th of June. Inquire for Bro. H. Allyn.

5. A meeting will be held in Dorchester, Alamakee Co., Iowa, commencing on the 27th of June, as Bro. J. Sturdevant may arrange.

6. A grove meeting is to be held in Hesper, Iowa, as Bro. J. McKee may arrange, commencing on the 4th of July. Inquire for John McKee.

7. A grove meeting will be held in Eauclaire, Eauclaire Co., Wis., beginning on the 11th of July, as Eld. W. B. Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a score of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.

W. Sheldon.

Business Department.

To Correspondents.

S. S. Brewer—Sent you a bundle of tracts by express May 31st.

J. B. Richardson—You will find the receipt of your last remittance acknowledged in No. 339. It paid to 333.

G. J. Turner—Your paper was changed from Reeville to Vermont, we think by your direction. We trust it will come all right now.

Bro. C. F. Hudson, we paid the $2.25 to Messrs. Abbott, as directed.

C. F. Hudson's P. O. address is Chicago, Ill., care of S. C. Griggs & Co.

R. V. Lyon's P. O. address is Whitby, C. W.

Eld. I. C. Wellcome's P. O. address is Yarmouth, Me.

F. H. Berick's P. O. address is Boston, Mass.

NOTES TO MY CORRESPONDENTS.

L. Reimer, your German Tract is not yet printed. It will be a few weeks before they are done.

W. Sheldon, yours are both received—all right. The work shall go forward, if the Lord will.

To C. F. H.—Your tracts are now in the printer's hands, to be done in a few days, and forwarded as ordered. You can be accommodated about Debt and Grace, if the Lord will. H. L. Hastings.

Letters Received.

L. Reimer, N. A. Smith, E. M. Smith, J. H. Smith, A. E. Smith, M. L. Howard, E. I. Howard, C. C. Tuck, V. N. Cudworth, S. S. Brewer.

Cash Receipts.

The *figures* following the names show the whole number to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Geo. H Fisher 361, G A Lewis 372, Mrs. C H Morse 374, Peter Axe 364, Mary E Otis 374, O P Redington 372, D D Haines 369, S Jenkins 314, M. Hemenway 371, Mrs. F S Smith 375, O J Ferner 404, R Burrell 364, Abby E Smith 375, G W Young 367, M A Harwood 375, Jas. A Howard 375, Ralph Russell 348, A Hotchkiss 346, John Hayes 373, E Leonard 398, C W Bradford 374.—$1.00 each.

A H Saltmarsh 351, E Dunham 358, G W Bailey 312, E Taft 329, H Green 364, Orin Tower 401, C W Smith 523, J Prince 394, W E Gordon 234, John Hand 401, I F L Wjjy 364,—$2.00 each.

D Vining 357, John M Candis 360,—50 cts. each. Joshua Porter 344, $4.00; Isaac Dimmick 360, $2.84; A A Stevens 358, $2.68; A John on 338, $3.40.

BOOKS AND TRACTS.

G A Lewis $1.00, D D Haines 25 cts., Isaac Dimmick 16 cts., C W Smith, on account, $4.14.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

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[illegible] GEORGE W. YOUNG, [illegible]

For the Crisis.

"What is in a Name?"

"Let ambitious writers stand aside,
To us there seems no profit;
We heed all else as idle dreams,
Unless your names endorse it."

Judge not so harshly, brother mine,
Those who may differ from you;
Think not that you alone are wise—
Give others all their due.

But there is comfort in the thought,
God judgeth not like men;
He still reserves his "hidden ones,"
And works some good by them.

"I never knew you," saith the Lord,
To some who boast a name;
Eternity will soon reveal
Records unknown to fame.

Elijah, bold and fearless, stood
Lone witness for his God,—
Unknown by name, three thousand more,
Who worshiped the same Lord.

How knowest thou, my zealous friend,
The way God's Spirit chooseth?
He honor puts on nameless ones,
And means, men own not, useth.

And may not we this truth discern
Throughout creation's plan,—
God perfects praise from infant lips,
And thus hides pride from man.

Davenport, Iowa. AMY.

For the Crisis.

Prophetic Signs.

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." Amos 3: 7. "The secret of the Lord is with them that fear him; and he will show them his covenant."—Ps. 25: 14. "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth," says Jesus Christ. "Heaven and earth shall pass away, but my words shall not pass away." Jesus has given us the signs that should precede his second coming; and the prophets have witnessed the same. The darkening of the sun in 1780 was a sign of the end of two periods: the tribulation of the saints, and the end of the sackcloth state of the two witnesses—the Old and New Testaments. For immediately after the end of those days, or 1260 years, "the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven." God had prepared a people previous to the giving of these signs that would know the meaning of them when they took place, and would believe and receive them as truth.

Only 160 years before this sign of the sun and moon being darkened, our Puritan fathers planted their little colony in Plymouth, Mass., a people prepared of the Lord to be ready to receive this light when it appeared. They made their escape in that tribulation from Lincolnshire, England, to Holland,—stayed eleven years in Leyden, and then started for the deserts of America, for the word of God's sake and their posterity, in 1620. Only the minority of the church in Leyden embarked in the *Mayflower*; the remainder stayed with their aged pastor, Rev. John Robinson, who died in five years after they left Holland. His wife and children, and the remainder of his church, in 1630 followed the Puritans to Plymouth. The charge that godly man gave our Pilgrim fathers when they left Holland, shows the spirit with which he was imbued: "I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his holy word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it,—'tis an article of your Church covenant,—that you be ready to receive whatever truth shall be made known to you from the written word of God." *Bancroft's His., vo. 1, p.* 306. They were the people that expected to see the salvation of God, and the glory of the Lord to be revealed to all flesh. The second generation of those men acknowledged themselves to be endowed with the spirit of John the Baptist, and has brought it to pass. John Baptist only began the fulfillment of the prophecy of Isaiah in the desert of Asia, but this people carry out the fulfillment. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry; and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field," etc. "Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." This is at present the same cry, and will be till the Lord comes. All flesh is grass, they return to the dust again from whence they were taken, and know nothing, and sleep there till the trump of God awakes them from the dead.

Nahum prophesied at the same time with Isaiah on this subject. Isaiah prophesied what should be done to prepare the way of the Lord, and Nahum told what was done after the way was prepared. "The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Rough places shall be made plain, and the crooked be made straight, and the mountains and hills made low, and the vallies exalted, in Daniel's time of the end when the book is unsealed, and "many shall run to and fro, and knowledge shall be increased." This way was foretold by the prophets, and accomplished by this nation for the express purpose of conveying those that give the cry of the "sleep of the dead," and "behold! the Bridegroom cometh." Over two thousand years ago, and the "Abomination of Desolation" spoken of by Daniel the prophet could not destroy it, for the word of our God shall stand forever. When "the spirit of the Lord bloweth upon it: surely the people is grass." "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." DOLLY TAYLOR.

Exeter, N. H., May 19th, 1862.

For the Crisis.

Life's Lessons.

Many and varied are the lessons of life; they are made up of contraries, of pleasing and dark passages, so blended as to form a picture often harmonious only in its proportions of light and shade. Experience is a fearful teacher, often capricious in the extreme. We are sometimes allowed to linger a long while in the quiet haunts of peace and enjoyment, with everything that heart could wish to minister to our wants. We become attached to earth and its bright scenes, and dream of it as our Paradise, wherein we shall long find repose, when suddenly the scene and with it life's lesson changes. The wild blast bursts upon us; storm-driven clouds obscure the sunlight; we start up from our day-dreams of joy to find the vision of our earthly Paradise dissolved, vanished, gone, leaving not a vestige behind. With crushed hopes and blighted joys we begin to learn from our great Teacher the sterner lessons of life's vicissitudes.

'Tis ever thus. Earth's joys are not abiding. We may drink ever so deeply from the fount of present bliss—some unforeseen movement may dash the golden cup from our lips, and dissipate the hopes we had fostered in our deluded hearts. The lessons we daily learn are not of our choosing. They are dispensed by a power beyond our control, and each day adds something new to the former either of blessed contentment or unhappiness, of plenty or privation, of love or hate, of, a serene mind resigned to Heaven's will, or a heart rent and riven with confused emotions of wild unrest.

Ah! these ever changing lessons, how they wear out the lives of some in trying to learn their intent; while others calmly and serenely receive them as wise dispensations of Providence sent either to cheer, when the heart is desponding, or subdue the kindly emotions of ambition when worldly thoughts are gaining the ascendency. It is true, too true, that nearly all are given bitter lessons to learn sooner or later, when the dearest of earth are removed from sight and we are left to look out upon the moving scene as a blank and void waste bereft of all its former beauties. At such a time, if we can look above the dark desert with confidence to the time of the blest reunion in the great Beyond, and feel that all is safe in our Father's hands, then the saddest lesson of life will be bereft of half its bitterness. 'Tis a blessing then to look up confidingly through the mists and shadows and discern a Father's smiling face beyond, where eternal sunshine reigns.

May the lessons of this life, whether bitter or sweet, teach us true wisdom, and thus fit us for the life to come.

Palmer, Mass. O. P. ALLEN.

For the Crisis.

Godliness—Persecution.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3: 12.

According to the word of God, if we live godly we shall be persecuted. Many suppose that persecution was confined to the primitive christians, while religion at the present day is so popular, that christians can glide along smoothly with the world, and be saved at last with those who come up out of great tribulation. But I think pure and undefiled religion is quite as unpopular with the world now, as at any former period of its history. It is one thing to be a fashionable professor of religion, and quite another to be an humble, prayerful, devoted child of God. The one seeks for the pleasures of the world, conforms to the fashions of the world, partakes of the spirit of the world, and in short loves the world instead of God; for the inspired penman tells us "if any man love the world, the love of the Father is not in him." Consequently he is not subject to persecution. While the other, by denying self, by bearing crosses, by coming out from the world, and being separate from it, by living and laboring for the Lord, suffers persecution, and for what? Is it for professing religion, and being a member of some popular church? Nay, verily. It is for living godly in Christ Jesus. Dear brethren and sisters, let us count the cost, and pay the price, whatever it may be, whether joy, ease, friends, money, position in society, or anything else, let us sacrifice all and leave the result with God, and he will take care of us.

There is no sacrifice too great, no cross too heavy, if we may but have eternal life at last, and with the redeemed range the immortal hills of paradise restored, and pluck the fruit from life's fair tree, and and bask forever in the sunlight of God, it is enough; it is all we can ask or desire. That this happy portion may be ours is the prayer of your unworthy sister in Christ. A. E. BENNETT.

Danielsonville, April 30th, '62.

Mildly judge ye of each other.

Mildly judge ye of each other,
Be to condemnation slow;
The very best have got their failings,
Something good the worst can show;
The brilliant sun has spots of darkness
On his radiant front, they say;
And the clock that never goeth,
Speaks correctly twice a day.

Do not mock your neighbor's weakness
When his random whims you see,
For perhaps he something like it
Every day beholds in thee.
Folly leavens all our natures,
Soundest metal hath its flaws,
And the rigid stoic scorner
Is no wiser for his saws.

Every mortal hath his hobby;
It may foolish seem to you,
But, remember! bright or simple,
You have got your hobby to.
Let a fellow-feeling warm you
When you criticise your friend;
Honor virtue in his actions,
In yourself his vices mend.

Think not those whom mortals honor
Are the best the earth affords,
For no tongue of praise doth blazon
Forth the deeds which God rewards.
There are fish behind in ocean,
Good as ever from it came,
There are men unknown as noble
As the laurell'd heirs of fame

For the Crisis.

A Few Thoughts.

BRO. GRANT:—I wish to throw out a few ideas for the brethren to think upon, concerning the resurrection. Does the coming to life again give us immortality, or our glorified body? I think not. We must be *changed* before we get it. Phil. 3: 21. It appears that even the righteous dead are waked up to some kind of life; perhaps the Adamic that left them to fall asleep. See 1st Thess. 4: 15–17. If the righteous dead get their glorified bodies when waked up, they get them before the righteous that remain alive till the Lord comes.

Coming out of the grave is only destroying the works of the devil under Adam's fall. They are only brought to life to be judged; one class as candidates for the *change* to eternal life; the other as candidates for "the second death," which is "the wages of sin." Those that pierced him will be there. When Jesus was speaking to another class, he says, "And you yourselves thrust out;" Sodomites, Ninevites, and others, yet all in their own order. See 1 Cor. 15: 22, 23, 37. You see by taking this stand-point, the body that is sown is not the one that rises to meet the Lord in the air; but it is the one that is waked up, preparatory to the promised *change*, before rising to meet him. God gives it this body, so there is no chance to be any other body, or grain. I think the Scriptures harmonize much better from this stand-point, than any other. As the Spirit of God, that dwells in our mortal body, when dead, will quicken, or bring this same body up mortal, ready for a *change*, or to receive the new clothing of which Paul spoke; the wicked cannot expect it, as they had not sought for it. The whole of the work of the resurrection is not done until they are *changed*, and then caught up. This is the order, see 1st Thess. 4: 17.

I have only thrown out a little Scripture proof, asking my brethren to kindly look at it from this stand-point, and see how infidelity in all its forms vanishes, when the candidate stands to be judged. I do not believe Jesus taught us, in bringing Lazarus to life, any other doctrine than this. He came back *mortal*, and Jesus eat supper with him and his two sisters some time after. That is our first pattern or type. This was only bringing back the same body to the same life.

Again, his coming to life by the power of God, or his angels, did not give him his glorified body, but the same wounded one that he showed to Thomas. He told Mary he had "not yet ascended;" and others, later, the Son of man is "not yet glorified." But forty days after he waked up, he was *changed*, and went up; and is coming in the same manner again. It is enough for us to be *as* our Lord,—waked up, *changed*, and raised. It is raised a spiritual body, and enters into eternal life to be forever with the Head. This is the order, and it is comforting. See Thess. 4: 17, 18.

HIRAM MUNGER.

☞ One of the greatest blessings you can enjoy is a tender, honest, enlightened conscience.

For the Crisis.

Moral Element Wanting.

Having, in a former article, spoken definitely of the word education, the moral element of which is the subject of the present remarks, it is but just to observe that, as a people, we have fallen from the exalted standard of our fathers in this constituent of education. Nor is the effect confined to the domestic circle, but abounds largely in the system of our public schools. Of late years the educational efforts in our common schools have been mainly directed to the development of the intellectual powers, while the moral culture has been comparatively neglected; hence the intellect has gained the ascendency, and the morals have been dwarfed. Not only has this state of things been emulative in the schools, but it has been fostered in family circle, under the mistaken zeal of professedly christian parents and guardians. Our ancestors regarded the training of the intellect in the common school as subordinate to the culture of the moral faculties, fully persuaded that intellectual instruction is not sufficient, in itself, to insure the moral purity of society. In 1647 the statute by which our free schools were established, provided that a knowledge of the Holy Scriptures should be of the first importance. It is within the recollection of the writer that the Catechism closed the scholastic exercises on Saturday of each week, in public schools of Massachusetts. The candidate for teaching was specially examined respecting his moral character, which was deemed a test in his qualification. Now, this trait in the endowment of the teacher is either quite frequently overlooked, or regarded as a secondary concern; at least, this seems to be the rule; it is hoped there are exceptions.

Thus are we constantly and rapidly passing from the child to the parent—from the pupil to the teacher, actuated by the continued incentives to mental excellence; yet, step, by step, fast losing sight of the chief point—the moral element. Hence may be seen, not only among children, but persons of adult years, a growing tendency to disregard the rights of others; to set aside all deferential respect for superiors in age or rank; in short, to subvert every rule of well-organized society. Now to counteract the progress of this mistaken zeal, and to secure the moral and religious happiness of community, is it not essential that we return to those grand principles which characterized the fathers of our country, which are indelibly written in the book of books, and were clearly exemplified in the teachings and life of Him who was the great Essential of all moral and religious purity.

Do parents labor sufficiently to impress the minds of their children with the elements of divine truth? Do heads of families use their endeavors, however humble, to promote the Sabbath school cause, and to extend its influence? Engrossed, as they frequently are, with the cares of the domestic circle, many mothers often complain of their inefficiency to do any good in connection with this blessed cause; but here they see not the hiding of their power. The mother may be instrumental of untold good in the religious education of one child, for the truth of which we need but consult the authentic records of the past. To the honor of his mother, it could be said of Timothy—"From a child thou hast known the Holy Scriptures."

W. A. MANNING.

East Stoneham, May, '62.

For the Crisis.

Pray,—Ask others to pray for you.

Meanwhile indulge in things positively forbidden, the lust of the eye and the pride of life! What mockery! Friend, how dare you solicit the prayers of God's people, when you have no intention of breaking off your sins by way of righteousness? of turning to God with full purpose of heart? We have known mothers request prayers for their unconverted children, while, at the same time, they indulged them in things grievously offensive in the sight of heaven, diametrically opposite to the law of purity, love, and mercy; allow them to costume in all the gay frivolities of fashionable life, in gold, pearls, and costly array; read novels, the insipid, nonsensical trash of the day; attend places of amusement, mingle with associations of a dissipating, corrupting tendency. Awful, fearful inconsistency!

Friends, what do you mean—insult the Lord to his face? "Now, therefore, be ye not mockers, lest your bands be made strong." If you expect God to hear prayer for yourselves or your little ones: "wash you, make you clean," put away your evil deeds, repent, confess your sins, past and present, make restitution, lay aside every weight, "abstain from all appearance of evil"—then there is hope, propriety, and consistency in beseeching God for mercy, in soliciting others to unite with you at the throne of grace. "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me." We may pray morning, noon, and evening, says an exchange,) "thy kingdom come," but our prayers will avail nothing without corresponding action.

"How many useless prayers we say,
Because our lives our prayers belie;
Because devotion dies away,
As on the air the echoes die!"

D. F. NEWTON.

Selections.

Never Fret.

The effect of fretfulness is seen not only in the temper and spirit, but in the voice and in the aspect of the face. Hear that woman's cracked and shrieking tone, pitched in a falsette, plaintive, wheezing whine; more disagreeable than the grating of a rusty door-hinge, the filing of a saw, the creaking of a broken chair, or the chewing of unexpected gravel in the teeth. Is that the human voice? Such a voice heard in a house is worse than the smell of brimstone, and it operates like a perpetual mildew, to rot out all energy, and peace, and hope, from the hearts of the whole household, servants, children, companions and lovers. See that face, with an eye glaring but not lustrous; read the picture of self-torture and forceless despondency upon the whole countenance, and tell us if fretfulness that can so transform the human face divine from the image of all heavenly beauty into such a changing, wishy-washy mask of mud, be not a crime against our common humanity of the deepest, meanest kind? Does it not dishonor the Maker of all souls and bodies, and does it not mar both the inward spirit and the outward form of a man or woman?

We say, then, do stop the practice at once; and resolutely refuse to fret at what you cannot cure. Direct your energies, if you have any, (and if you have not, pray to your Maker to give you some,) against the evils in the world in the way of practical work, and not in the way of impracticable fretting, and worrying, and wearing yourself out, and souring your temper, and vexing your friends, and dishonoring your God.—*Indian Arcana.*

A Persian Story.

Jesus, says a Persian story, arrived at a certain city and sent his disciples forward to prepare a supper, while he himself, intent on doing good, walked through the street into the market place. And he saw at the corner of the market some people gathered together looking at an object on the ground, and he drew near to see what it might be. It was a dead dog, with a halter around his neck, by which he appeared to have been dragged through the dirt, and a viler, a more abject, a more unclean thing never met the eye of man. And those who stood by looked on with abhorrence. "Faugh!" said one, stopping his nose, "it pollutes the air." "How long shall the foul beast offend our sight?" said another. "Look at his torn hide," said a third, "one could not even cut a shoe out of it." "And his ears," said a fourth, "all dragged and bleeding." "No doubt," said a fifth, "he hath been hanged for stealing." And Jesus heard them, and looking down on the dead creature, he said: "Pearls are not equal to the whiteness of his teeth." Then the people turned to him with amazement, and said among themselves—"Who is this? This must be Jesus of Nazareth; for only he could find something to pity and approve, even in a dead dog;" and, being ashamed, they bowed their heads before him, and each went his way.

Sympathy for the Erring.

Of how much of our indignation against even a deliberate wrong would we be disarmed, if we could know for ourselves a tithe of all the sorrow, and trouble, and disappointment the poor erring heart had passed through! What efforts are made in youth to stand up against the pressure of the world, and how, when fallen, from miscalculation, or an over confiding nature, or want of tact, it bravely rose up and tried again; and when hard necessity came and drove it to the wall, how it looked around for help, and waited, still striving to stand upright, and fell while striving, and even when fallen, how it yearned for one more chance to rise and be a man, how loth at last to give up all for lost! could we but see a thousandth part of these struggles, as they rend our brother's bosom, and almost break his heart, how should it disarm us of our vindictiveness, and incline us even, to run to him, and raise him up, and stand by him, and with god-like forgiveness bid him, "Try, try again!"—*Arthur's Magazine.*

SUCCESS.—Every man must patiently abide his time. He must wait, not in listless idleness, not in useless pastime, not in querulous dejection, but in constant, steady fulfilling and accomplishing his task; that when the occasion comes, he may be equal to the occasion. The talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is a very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking in the face of others for approval; to be always anxious about the effect of what we do or say; to be always shouting to hear the echoes of our own voices.—*Longfellow.*

A SALUTARY THOUGHT.—When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him why he did it—told him he gave too much, and said it would not be to his advantage. Now mark the answer of this excellent man. "God Almighty has permitted me but one journey through the world, and when I am gone I cannot return to rectify mistakes." Think of this. But *one journey* through the world!

THE JUG.—The jug is a most singular utensil. A pail, tumbler, or decanter, can be rinsed, and you can satisfy yourself by optical proof, that it is clean; but the jug has but a hole in the top, and the interior is all darkness. No eye penetrates it, no hand moves the surface. You can clean it only by putting in water, shaking it up, and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug and *vice versa*. Hence, the jug is like the human heart. No mortal can ever look into its recesses, and you can only judge of its purity by what comes from it.

☞ He who makes an idol of his interests, makes a martyr of his integrity.

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

NAMES TO PLEDGE.

Charles W. Mooney, Sarah E. Watson; Lucy M. Stone, West Point, Wis.; Jason H. Smith, Nancy A. Smith, John C. Smith, Elen M. Smith, Oswego, Ill.

For the Crisis.

DEAR CHILDREN:—"Aunt Mary" has written a little story for you about a good little girl, who was sick all the long dreary Winter, and longed for Spring to come again, when she hoped she would be well again. She *will* be well again, when Jesus comes to make immortal the lovely form of—

Little Lillie Lee.

BY MRS. MARY E. L. HERRON.

"O, when will smiling Spring return,
With butterfly and bee,
With balmy airs and golden skies?"
Sighed little Lillie Lee.

All winter, on her little bed,
In sickness, she had lain,
A lovely, sweet, yet fading thing,
And prayed for Spring again.

"When will the earth grow green again,
With flowerets blooming bright?
When will the birds begin their songs—
Their songs of sweet delight?

"O, when will come, with healing power,
The fresh and rosy Spring,
To melt away these chilling snows,
And health and gladness bring?

"Dear mother, shall I not be well
When wintry days are gone?
And shall I not once more go out
Upon the velvet lawn?"

The mother gazed upon the cheek
Of little Lillie fair,
And saw that dread disease had stamp'd
His fatal impress there.

She fondly pressed her darling child
Close to her throbbing heart,
And thought how wretched she should be
If they were doomed to part.

* * * * * * * *

The sweet Spring came, with beauty deck'd,
The flowerets brightly bloom;
The wild birds sing their songs of love,—
But Lillie's in the tomb!

She died—'twas when the winter died,
Before the flowers were born;—
She died, in happy innocence,
In youth's unclouded morn.

To God she gave her tender heart,
And tried to do his will;
Her little hands were clasped in prayer
To Him who guards from ill.

And when our blessed Savior comes
In glory from the skies,
Then, with the holy, happy throng,
Will little Lillie rise.

In Paradise she'll live again,
Where blooms eternal Spring,
And sigh no more with grief and pain,
But glad hosannas sing!

Boston, May, 1862.

FROM MARTIN L. HOWARD.

DEAR BRO. GRANT:—I am pleased with Bro. D. N. Smith's proposal for a concert of prayer. I hope much good will result from it. I want all the Try Company to save all their pennies to go to campmeeting this year instead of spending them for candy, and other useless things. I will answer some of the questions. 1. 2 Kings 10: 9; 2. 1 Sam. 17: 43; 3. 2 Sam. 18: 9; 4. 2 Sam. 18th chap. 5. Luke 1: 13; 6. Matt. 1: 18; 7. Matt. 27: 32; 8. Matt. 27: 59: 60; 9. 1 Chron. 10: 4; 10. Matt. 12: 10, 11; 11. Acts 7th chap.; 12. 1 Kings 4: 31.

West Killingly, Ct.

ANSWERS, ETC.

BRO. GRANT:—Myself and brother Edward M. Colton wish to join the Try Company, and subscribe our names to the pledge. My age is thirteen, and Eddie's seven years. I have found an answer to Enigma No. 5—Job 19: 25;—"He shall stand at the latter day upon the earth." The answer to "Uncle William's" Charade I find in the two words—MILES GRANT.

Palmer, Mass. FRANK B. COLTON.

BRO. GRANT:—

Tell Uncle William I like his Charade,
Although I never much poetry made,
Yet I will try to answer his rhyme,
That he may make us another some time.

When a journey I go, some MILES I pass over;
A kindness I GRANT when bestowing a favor;
MILES GRANT is a man in the Scripture well versed;
And may all he edits with wisdom be graced.

S. G. Martin.—Solomon was distinguished for *wisdom*.

Hattie's.—Snow and hail. See Job 38: 22, 23.

M. E. Cook.—The young prophet was destroyed for obeying man rather than God. The sun did go back fifteen degrees on the dial. MARY A. MATHEW.

Enigma.—No. 7.

I am composed of thirty five letters.

My 13, 12, 6, 3, 22, wrote the first five books of the Old Testament.

" 27, 13, 10, 30, 18, 12, 16, was the wealthiest and wisest king of Israel.

" 2, 5, 4, 12, 34, is the name of a wicked king who lived at the time of our Savior's birth.

" 14, 1, 19, 34, 16, 8, 9, 20, 15, 31, 33, is promised to the righteous.

" 21, 17, 18, 14, 16, 28, is the name of a place where Paul preached.

" 11, 7, 25, 4, 4, 21, 16, is the name of a place where Abraham dwelt.

" 35, 26, 29, 7, 3, 13, is the name of the place where Jacob was buried.

" 32, 12, 34, 17, 26, is the number of days that Christ was seen after his resurrection.

My whole is what Peter said should come in the last days. C. STARKS.

South Windsor, Conn.

Acrostic.

Prov. 20, 11—20, 12—20, 10—20, 5—22, 22.
Prov. 1, 10—26, 21—12, 22—16, 5—20, 22.
Prov. 4, 5—30, 8—15, 1—2, 10—9, 10.
[Each line forms a word.] F.

QUESTIONS.

1. Where did Job live, and what was his character? 2. What did God do for Job when he prayed for his friends? 3. What king spoken of in the New Testament was almost persuaded to be a christian? 4. Who walked on the water to go to Jesus? 5. Who was raised from the dead after he had lain in the grave four days? 6. What did Jesus say about swearing?

QUESTIONS ANSWERED.—In 1st Kings 13th chapter is an account of the prophet being destroyed by a lion? The house of Israel was seven months burying Gog. Ezek. 39: 12. Jesse sent ten cheeses to a captain in an army. 1 Dan. 17: 18. Solomon was distinguished for his wisdom.

Oswego, Ill. JASON H. SMITH.

1. How many oxen did Solomon sacrifice? 2. What is better than life?

EMILY L. HOWARD.

Danielsonville, Ct.

[You answered questions correctly.—ED.]

What was the color of king Solomon? How many times have beasts been known to speak with man's voice?

CHARLES W. MOONEY.

Led, not Driven!

A mother, sitting at her work in her parlor, overheard her child, whom an older sister was dressing in an adjoining bed-room, say repeatedly, as if in answer to his sister,

"No, I don't want to say my prayers."

"How many believers in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal even from themselves the feeling."

"Mother," said the child, appearing in a minute or two at the parlor door; the tone and look implied that it was only his morning salutation.

"Good morning, my child."

"I am going out to get my breakfast."

"Stop a minute; I want you to come here and and see me first."

The mother laid her work down in the next chair, as the boy ran towards her. She took him up. He kneeled in her lap and laid his face down upon her shoulder, his cheek resting against her ear. The mother rocked her chair slowly backwards and forwards.

"Are you pretty well this morning?" said she, in a kind, gentle tone.

"Yes, mother; I am very well."

"I am very glad you are well. I am very well, too; and when I waked up this morning, and found that I was well, I thanked God for taking care of me."

Did you?" said the boy in a low tone, half a whisper. He paused after it—conscience was at work.

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, and seating him in her lap, and placing his fingers on her wrist. "No, but I have felt mine."

"Well, don't you feel mine now?—how it goes beating."

"Y-e-s," said the child.

"If it should stop beating, I should die at once."

"Should you?"

"Yes, and I cannot keep it beating."

"Who can?"

A silent pause.

"You have a pulse, too, which beats in your bosom here, and in your arms and all over you. Nobody can but God. If he should not take care of you, who could?"

"I don't know, mother," said the child, with a look of anxiety, and another pause ensued.

"So when I waked up this morning I thought I would ask God to take care of me; I hope he will take care of me, and the rest of us."

"Did you ask him to take care of me?"

"Don't you think you had better ask for yourself?"

"Yes," said the boy, readily.

He kneeled again in his mother's lap, and uttered in his own simple and broken language, a prayer for the protection and blessing of heaven.

Suppose another case. Another mother overheard the same words, calls the child into the room. The boy comes.

"Did I hear you say you did not want to say your prayers?"

The boy is silent.

"Well that is very naughty. You ought always to say your prayers. Go right back, now, and say your prayers like a good boy."

The boy goes back pouting, and utters the words of prayer, while his heart is full of mortified pride, vexation and ill-will.—*Mother's Magazine.*

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 350. | BOSTON, WEDNESDAY, JUNE 11, 1862. | VOL. XV. NO. 13.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Christ our Strength.

Thou, whose little bark has glided
Safe through childhood's quiet stream,
And is launched upon the ocean,
In the transport of a dream;

Listen! on that boundless ocean,
Thou wilt need a hand to guide
Through the storm-clouds of affliction,
Safe to heaven, "beyond the tide."

Human strength indeed is weakness,
Sighs and tears, how vain they are;
But through all the clouds of sorrow,
Shines the "bright and Morning Star."

Mild and loving is thy Savior,
Fair and broad his shelt'ring wing;
Seek, oh! seek his kind protection,
At the cross thy burden fling.

He has borne thy sins and sorrows,
Died upon the cross for thee;
Now he reigns in light and glory,
And thy strength shall ever be.

Pine Avenue. LOTTIE.

[These are the *last* lines written by Lottie, for the Crisis, before her death. They were found in her portfolio.—ED.]

For the Crisis.

Baptism and Remission of Sins.

It seems to me that many persons "do greatly err," "not knowing the Scriptures," when they think themselves pursuing an apostolic course in bidding men to "be BAPTIZED for the remission of SINS."

"But does not Peter say so? and did not Peter know?"

We will see what Peter said. *First:* He was preaching on the day of Pentecost, under the immediate inspiration of the outpoured Spirit. *Second:* His hearers were, many of them at least, DEVOUT PERSONS, out of every nation. *Third:* Upon hearing the preaching they were pierced in their hearts, and, turning the preaching into an inquiry meeting, they "said unto Peter, and to the rest of the apostles, men and brethren, what shall we do?" *Fourth:* Peter commanded them to "REPENT AND BE BAPTIZED, every one of you, in the name of Jesus Christ, for the remission of sins." *Fifth:* If they would do BOTH of these things, they should "receive the GIFT of the HOLY GHOST." Peter did not preach *baptism* for the remission of sins. He preached REPENTANCE AND BAPTISM for remission. Why need men separate what God has joined? Repentance comes *first*, and "fruits meet for repentance" with it, and *then* baptism, with repentance, secures remission. This baptism is not the baptism of the Holy Spirit, because the gift of the Holy Ghost is promised after it is *done*. The men of Ephesus were baptized, and when Paul had laid his hands upon them they received the Holy Spirit. The Samaritan converts believed Philip, and were baptized; and when Peter and John came down, and prayed for them, and laid hands on them, they received the Holy Ghost. Sometimes the Holy Spirit came before baptism, as at the house of Cornelius; but still baptism was commanded. Sometimes remission of sins may precede baptism, but if so, it is still commanded.

"But does not the apostle speak of baptism as "the washing of REGENERATION?"

Quite likely he does, but does he stop there? No. He adds, "AND *renewing* of the HOLY GHOST, which he shed on us abundantly." "The washing of regeneration" shows forth our faith in the *regeneration or resurrection* of the dead, and also exhibits the antedated quickening, already begun in us, through union with Christ the Life; and the *renewing* of the *Holy Ghost* is the actual renovation of "the hidden man of the heart," making the person who is "in Christ" "A NEW CREATURE." Talk all you please about "the washing of regeneration," but do not for your soul's sake leave off the "renewing of the HOLY GHOST;" if you do, your baptism or "washing" is a sham, a cheat, a falsity.

"But did not Ananias tell Paul to 'arise and be baptized, and wash away thy sins?' And did not Ananias know the way of salvation?"

Yes, Ananias *did know*, and so he was sent to Paul, to teach him something more than baptism for the washing away of sins. Let us see. *First:* Paul had before lived "in all good conscience," according to his light; he was religious, and honest, but misguided. *Second:* When the Lord appeared to him he was teachable, and said, "Lord, what wilt thou have me to do?" *Third:* Before Ananias would go to him, the Lord said to him, "Behold he prayeth," and he was called "a chosen vessel," etc. *Fourth:* Ananias said to him, "And now why tarriest thou? arise and be baptized, and wash away thy sins, CALLING ON THE NAME OF THE LORD."—Acts 22: 16. Washing away of sins, comes *not* by being baptized *alone*, but by being baptized *after* repentance and *faith*, and in connection with "CALLING ON THE NAME OF THE LORD." It takes a good deal more to make a christian of a man, than merely dipping him in water. He must be converted, changed, renewed.

"But does not Peter tell us that 'baptism doth also now save us?'" Yes, and it *does* save us. But the baptism which saves is not a baptism torn out of its place in the divine order, and put down as the great "one thing needful." This baptism which saves us, is not "answering" your own "conscience" either; that is, doing as you have been taught, or as you please; but it is "the *answer*," or *test* (*eperotema*), "of A GOOD CONSCIENCE toward God." Now there may be bad consciences, defiled consciences, and seared consciences. The christian's conscience is purged "from dead works to serve the living God." When a man truly repents, and exercises himself "to have always a conscience void of offence toward God and toward men," as did Paul, in expectation of the "resurrection of the dead, both of the just and unjust," then he has "a good conscience." He believes in that great truth, and acts conscientiously with reference to it. Then, by being baptized, and thus indicating publicly his faith in the resurrection of the *dead;* being buried with Christ "by baptism into death," he shows his "good conscience toward God" and man. And this baptism which proves his "good conscience toward God," saves him by the resurrection from the dead in which he thus declares his conscientious belief.

"But will baptism save a man?" That depends upon who the man is, and whether he has the good conscience. It would not have saved Abraham before it was commanded. It will not save a wicked man now. It "*doth* also now save us," christians, "by the resurrection of Jesus Christ," which it commemorates, and the resurrection of his people, which it prefigures.

But can *I* be saved *without* baptism?" I cannot tell. God has given *me* no authority to fix up a way for men to be saved. "Repent and be baptized;" "believe and be baptized," are standing orders. If you think salvation offered *freely* is too *dear*, you can try your hand at getting it cheaper. Perhaps *you* may have done something which lays the Lord under special obligations to you; and if so, he may let *you* into the kingdom by some side door. I have no objection to his doing it, only *I* have no authority or power to do it for him. I must obey orders. I can neither save you or condemn you.

"But what will become of all the good men who have not been baptized?" I do not know, I am sure. God has not revealed any thing to me on the point, more than he has to other folks. "Well, but what do you suppose?" O you can suppose what you please. I leave that with you. I think very likely God will save a great many men who did certain things, that would damn me or you either, with present light, if we did them.

"But do you think baptism is *essential?*" I do not know what you mean by *essential.* Do YOU think Christ's plain *commands ought* to be *obeyed?* If so, who cares whether they are "essential" or not? I will tell you one thing. I do not think that baptizing little infants, before they know any thing about it, is "essential." Do YOU? I do not think that sprinkling a few drops of water in a baby's face, and then *pretending* that God has "regenerated" the child, and teaching him that by that act he was made "a child of God, a member of Christ, and an heir of the kingdom," is "essential," do YOU? I do not think that sprinkling, or RANTIZING water on a man, and at the same time pretending that you are BAPTIZING (or plunging) him in water, is "essential," do YOU? I do not think that *pretending* to be BAPTIZED with the Holy Ghost, when you can produce no *promise* of God that *you* should be thus baptized; no instance where it has occurred, as it did on the day of Pentecost, and at the house of Cornelius; and when you fail to show the commonest fruits of the Spirit in your life and conduct, and supply their places with mere rant and bitterness, is "essential" baptism, do you?

I *do* think that to be filled with the Spirit of God, to walk in the Spirit, and to be led by the Spirit of God in agreement with the written word is "essential," for "if any man have not the Spirit of Christ, he is none of his."

I *do* think that "the doctrine of baptism, and of laying on of hands," are among the foundation "principles of the doctrine of Christ," and that being "planted together in the likeness of his death," and being "buried with him by baptism into death," are plainly revealed and commanded in the word of God; "for as many of you as have been baptized into Christ have put on Christ."

I *do* think that the Spirit that would cause a man to disobey a plain command of Christ as *non-essential*, while at the same time he is obeying traditions of men which never were *required* of christians, if persisted in, would cause the condemnation of *any* man, even if he had been baptized ten thousand times.

I *do* think that the meek and quiet spirit which submits itself to God without murmuring, carping, or repining, is in the sight of God of great price; compared with the spirit of disobedience, ignorance, and arrogance, which delights in answering your *own conscience*, and disobeying God; explaining away all the Scripture which you do not believe, and calling "non-essential" all the commands you will not obey.

God help us to be obedient children, not fashioning ourselves according to the former desires in our ignorance, but as he who has called you is holy, so be ye holy in all manner of deportment.

H. L. HASTINGS.

For the Crisis.

The Eternal Lie.

"Thou shalt surely die." "Thou shalt not surely die."

The above declarations of Scripture are unqualifiedly and diametrically opposed to each other. God is the author of the first; the devil of the other. One teaches the mortality and consequent death of the transgressor; the other teaches the immortality and endless life of the disloyal, or sinner. God, the author of all things visible and invisible, is infinitely holy and good in all his attributes. The devil is the origin of nothing but sin and sinners. Christ declares that he is a "liar," "murderer," and "abode not in the truth." John 8: 44. The first conquest he made over our first parents was decidedly bad; but his wicked deception met with such an overwhelming disaster, that he was never known to publish his *first lie* again for over three thousand years. Then probably thinking that his original teaching and reverse had been forgotten, he by his cunning intrigue ventured out into the open field once more to announce, although in a more complicated manner, his ancient doctrine. At a later date his ideas are more numerous, scientific and logical, having engrafted into the *root* the pre-existence, pre-intelligence and transmigration of souls through all celestial, terrestrial and marine animals, requiring a space of only three thousand years to perform their out and in-door exercise, before their long and difficult journey should end in a residence once more in a human body. The modern signification of this ancient *root*, as given by one of his aid-de-camps or lexicographers is as follows: "The *soul* (or root) is a simple, spiritual essence, immortal, immaterial, intangible, indissoluble, without interior or exterior surface. It is analogous to God. It cannot come in contact with matter, and does not occupy space. It is without figure, form, color, impenetrability, extension, divisibility, gravitation, attraction or repulsion." There! is not that *science?* I wonder where such a lexicon can be obtained?—at what emporium? Acts 13: 8–10, if carefully studied, will give the desired information.

In going out into all the world to give publicity to his old but newly-dressed theology, he had special regard to the latitude and longitude of the world, to the literature, manners, customs, and devotion of the people. Instead of coming up to the land where the light of revelation shone the most conspicuously, where the patriarchs and prophets,—holy men of old, who spake as they were moved by the Holy Ghost,—labored most ardently for the dissemination of truth and righteousness, he backed off down into Egypt, where his surroundings were so congenial to his own origin, character and influence, that his gospel met with an approval pre-eminently desirable to his majesty. Tytler's Ancient History tells us on p. 21, that "Notwithstanding the early civilization and the great attainments of the Egyptians, their national character was extremely low and despicable among the contemporary nations of antiquity. The reason of this is, they were a people who chose to sequester themselves from the rest of mankind. They were not known to other nations by their conquests. They had little connexion with them by commerce, and they had an antipathy to the persons and manners of strangers. There were likewise many circumstances of their own manners which tended to degrade them in the opinion of other nations. All professions were hereditary in Egypt, and the rank of each was scrupulously settled. The objects of the religious worship were different in different parts of the kingdom, a fertile source of division and controversy. Their peculiar superstitions were of the most absurd and debasing nature; and the manners of the people were extremely loose and profligate." Heathen mytholgy sprung from this dark abyss. Here is where *immortal-soulism* had its second origin. According to Tytler, the Egyptians instructed the Greeks, the Greeks performed the same office to the Romans, and the latter have transmitted much of that knowledge to the world, of which we are in possession at this day. Thus the devil instructed the Egyptians, Egyptians the Greeks, the Greeks the Romans,—Pagans and Catholics,—and Catholics Protestants, and Protestants Spiritualists; so that the origin and onward progress of this false system is plainly discoverable, and the fruit is plenteous and promises an abundant harvest.

Truly the enemy of all truth and righteousness has accomplished a great work in deceiving mankind. But, thanks be to the ever blessed God for the light of revelation which shines so conspicuously along the pathway of his saints in this last generation of men; and that, amidst the perils that surround us upon the very eve of Christ's coming, the standard has been raised, the banner unfurled and wafted to the breeze, and the motto inscribed—"No immortality or endless life out of Christ, the Son of the living God." Man is mortal; his tendency is to decay and death. Would the race obtain these heaven-bought blessings, they must come to Christ with all their hearts and submit to his law and faith. Come, then, dear sinner, I beseech you, come to the great fountain of salvation, and secure a pardon of your sins, and a good title to the kingdom of God, immortality, and all its eternal glories, before the last sands of time shall run out, and you be ushered into the presence of God where your destiny is sealed for woe which ends in the second death.

A. N. SEYMOUR.

Reading, Mich.

For the Crisis.

"Fruit of the Vine."—No. 1.

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26: 29.

Upon the suggestion of Sister B. Mathewson that she would like my argument again to appear in the Crisis, upon the wine used at the Lord's Supper, I think it would be best to examine the words or phrases which are used in the Bible to express wine, or the fruit of the vine, and in so doing I will endeavor to be as brief as possible.

First, the most common word rendered wine in our English Bible is *yayin*. It is derived from the verb, *yanah*, "to squeeze or press," and therefore means an expressed juice. It is a generic term for all such liquor, but never of itself can settle the point whether or not the juice, after it has been squeezed from the grape, has been fermented. In all cases the juice must have been obtained from the fruit before it could have been fermented; but it does not follow that, because it is pressed, therefore it must ferment. Fermentation followed the treading of the press if the husbandman pleased, but if he chose he could prevent it. He might boil it down to a consistence too thick and saccharine to ferment; he might filter it and deprive it of the gluten, or yeast, essential to fermentation; he might mix it with water and vinegar, and thus dilute it beyond the power of producing a strong wine; he might exclude the air by fastening up the bottles immediately, as in the new bottles spoken of by our Lord, and thus prevent its working, for grape juice will not work if the oxygen of the atmosphere be excluded. The juice that Pharaoh drank was *yayin*, or wine, for it was *pressed from the grape.* These observations will be sufficient to show that the word *yayin*, or *wine*, does not necessarily express a fermented liquor.

2. *Tirosh*, supposed to come from the root or "head, chief, or beginning," may refer to the head or berry of the grape, or to the first or chief juice that begins to flow from the fruit; it is, therefore, promiscuously rendered in the English version by the terms "wine," or "new wine." In Isa. 65: 8, it alludes to the juice in the swollen or ripe fruit before it was expressed,—"As the NEW WINE is found in the cluster, and one saith, Destroy it not, for a blessing is in it." The wine in the cluster was unfermented, and there was a blessing in it. No one who has carefully examined the effects of inebriating wine will say that there is a blessing in them. The word *tirosh* is several times in Scripture associated with corn. Isaac mentions "corn and *tirosh*,"—"corn and new wine." The king of Assyria spoke of "corn and tirosh," and in Ps. 4, David, alluding to the joy of the wicked at the growth of their corn, and the fertility of their vines, says that "their corn and their wine (or *tirosh*) increased." Here he must refer to the growth of the grape, because he spoke of its *increasing*, and the wine does not increase after it is manufactured. In this passage, therefore, as in Isaiah, *tirosh*, or new wine, is used for the grape or fruit of the wine, before it had been gathered, and even before it was ripe. In the same sense the word appears to have been used by the king of Assyria, for, in the same speech in which he speaks of a land of corn and wine, or *tirosh*, he tells the people to "eat ye every one of his vine, and every one of his fig-tree, and *drink* ye every one of the waters of his own cistern." Here the people were to eat of the vine and to *drink* water. In Joel 2: 24, and Prov. 3: 10, *tirosh* is represented as the fresh juice which burst from the wine-press, and which, therefore, had not fermented.

3. *Chamer* is translated, in Ps. 75: 8 and Isa. 27: 2, by the word "*red*," and in Deut. 32: 14, by the term "*pure*." It is also used for slime, clay, mortar, and bitumen, and for anything *thick or slimy*. In Deut. 32, it means the "pure, thick, or red blood" of the grape. It is no tautology to call the blood of the grape red or purple, because the juice of that fruit was sometimes white and sometimes black or dark. The arterial blood of our bodies is red, but the venous is called "black blood." In Isa. 27: 2, we read of a vineyard of "red wine," evidently alluding to the color of the grape. "Thou didst drink the blood of the grape, *red, pure*, or *thick*." Red was considered the best juice, pure, that which was unfermented and unmixed; *thick*, that had been boiled. The text, therefore, means, Thou didst drink the purest, sweetest, and the richest blood, or juice of the grape. This word being used with the expression "*dam anabim*," "the blood of the grape," affords very strong evidence that the liquor drank was not fermented, for a fermented liquor can never with any propriety be called "the pure blood of the vine." Were we by some chemical process to decompose human blood, to dismiss two-thirds of one of its constituent parts, and one-third of another, and then combine the remaining ingredients afresh, we should not call this new product "pure human blood." Yet this is exactly what takes place in making alcoholic wine. The wine in the Lord's cup is said to be *chamer*, or, "red or purple." But this expression, apart from the context, cannot prove that it was fermented. There is, therefore, nothing in the word *chamer*, viewed by itself, that necessarily intimates an intoxicating wine.

Northfield, Ct. SAM'L MASON.

For the Crisis.

BRO. GRANT:—The following from the *Tract Journal* is too significant and truthful to be lost. Should you see fit, it might be re-published for the benefit of your readers. I feel admonished by it, and hope especially all others professing a belief in the doctrines of the Bible will likewise heed its truth. It is sufficiently sad that as a "*corrective*," a "*guide*," and a "source of *confidence and equanimity*," the Bible is contemned by the *nation:* how much greater may be our sadness that the *church*, the Gentile church, are in open defense against its plainest and most important teachings.

E. W. HATCH.

"Our Bible—How is it treated?

It must be manifest, at least to every thoughtful christian, that, as a nation, we owe an infinite debt to the Bible, and that there has never been a period in the nation's history when the influence of the Bible was more needed than it is now. We are called to navigate a sea tossed by a fearful storm. Can we move safely without the infallible chart? Can we direct our course to the port of peace if we lose sight of the Star of Bethlehem?

The Bible is needed, especially now, as a *corrective* of those sins which have provoked the judgments of heaven. No other criterion of character, no other rule of conduct, is impartial or safe. We need to be measured by that, and, wherein we are wrong, to suffer ourselves to be corrected by it. Repentance and reformation must begin here or nowhere.

The Bible is especially needed at such a time as a *guide*. The nation's path lies through immeasurable difficulties and fearful hazards. All the wisdom of man fails to meet the exigency. Most clearly, we need to beguided by the wisdom which is from above. That wisdom is impressed on the pages of the Bible.

The Bible is especially needed, at such a time, as a source of *confidence and equanimity*. Many hearts are failing through fear. Any heart is liable to faint in view of calamities existing or impending. And no man can 'in his patience possess his soul' who does not commune with the God of patience in his word. In that word are exhaustless resources of comfort and joy in any and all circumstances.

Such is the value, importance and necessity of the Bible to the nation. But how is it treated? There is much reason to fear that it is sadly neglected, more neglected than in our days of prosperity. The newspaper is important, and it is very proper to read it. But our alarm may well be excited when it is more read, and read more carefully, even by christians, than the infallible word of God. It is a sad comment upon our condition, to make our appeal to the short-sighted and erring wisdom of men, rather than to the infinite wisdom that is from above. Yet it is to be feared that this has been and is our folly as a nation. Even now, in its season of trial and peril unparalleled, it is to be feared that the nation, like many an individual sinner, could trace with its finger the sentence of its own condemnation in the dust of neglect which it still suffers to gather upon the covers of *the Divine Constitution.*

But who are the nation? Dear reader, you are a part of it. And *how do you treat your Bible?*"

For the Crisis.

Heb. 2: 14.

An angel may not fathom
The depths of mortal woe,
Or gushing joys that gladden
The saved below:
But there's a heart can echo
Griefs of the human breast;
Mix the cup for the erring,
Heal, and give rest.

He's met temptation, measured
The bitterest cup for man;
Sounded the depths in mercy,
To gain the gem.
And when earth's spotted leper
Bathes in Christ's healing blood,
He shouts with joy, 'Eureka!
My Lord and God!'"

VESTA N. CUDWORTH.

For the Crisis.

What are we looking for?—No. 1.

The history of the world is but a narration of repeated disappointments. The objects of worldly hopes are delusive, imaginary. Desirable they may be, but real and certain they never are. They are but the pictures of vain and bewildered minds, better to anticipate than to realize, always inviting and promising, but seldom fulfilling, and never comforting;—deceptive hopes, alluring multitudes upon multitudes into the broad road that leads to the darkness of despair and death. Degrading are such hopes,—inspiring the multitude with enthusiasm, which they call gladness of heart,—only an over-heated excitement of rival and wicked ambition striving and contending for those things whose existence at the best is but imaginary. O how strange that men should be so zealous in choosing phantoms! It is enough for us to see the effect that worldly hopes produce. We care not what the world is looking for.

What are *we* looking for? Nor do I mean by *we* the popular church, the proud and fashionable people, who are so nearly like the world that you are under the painful necessity of looking three times in order to discern the difference between the two, and then coming to the conclusion that the difference consists only in this; that one has a form of godliness, whereas the other has not, but otherwise both are alike, save that the one class are by far the worst. It is not what such are looking for that particularly interests us. An apostate church lifted up by the spirit of pride and fashion, winking at sin, courting the favor of the world, can have no genuine faith, therefore cannot be looking for those things that must inevitably come to pass as the purpose of God is graduallly unfolded and finally consummated. A lukewarm, formal and powerless church, swayed and governed by the political and godless leaders of national and political parties, overheated and feverishly excited in the spirit of national politics, must have gloryingly and shamefully departed from the faith of the gospel; hence from such we turn away, for the things they look for do not satisfy and comfort the hearts of true believers. What are we looking for? Those who have believed from the heart that form of doctrine delivered unto us by the prophets and apostles and prophets of God,—those who are sanctified through the truth, made clean through the blood of Christ, walking circumspectly before the world, doing good unto all men,—what are such looking for? Truly the things they look for must be exceeding great and precious, else they would not be separate from the world and insensible to all its enjoyments and pleasures.

1. We look for the second coming of Christ to judge the world in righteousness. Not as some have taught, spiritually, but literally and personally. Nor as some believe, that his coming is for distant ages on ages in the future. The New Testament Scriptures, so far from speaking of that event indefinitely, always represent the coming of Christ as near at hand. 1 Pet. 4: 7,—"But the end of all things is at hand; be ye therefore sober, and watch unto prayer." The end of all things spoken of here is the same as referred to in 2 Pet. 3—the end of this dispensation, or age, which will introduce the second advent of Messiah. The apostle James speaks also of the same event. James 5: 8,—"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." In Rev. 3: 11, our Lord says himself, "Behold I come quickly!" These are sufficient to show how scripture writers, and consequently the primitive christians, regarded the subject of Messiah's second coming; not far distant, as many would seem to wish and believe now, but near at hand.

2. His coming will be personal and literal. The Scriptures nowhere speak of his coming otherwise than as a visible being. Hence Balaam could say (Num. 24), as he looked down the stream of time and saw Israel's glorious destiny, "I shall see him (Jesus), but not now; I shall behold him, but not nigh." Thus Daniel could say (chap. 7: 13), "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven"; which is in harmony with the teachings of our Lord himself in Matt. 24: 30,—"And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Also in Acts 1: 11. The testimony given by angels at our Lord's ascension, where it is said, "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And the language of Paul in 1 Thess. 4: 16,—"The Lord himself shall descend from heaven." From these passages, and many more to which we might refer, we learn the following: 1. That the coming of the Lord Jesus will be a visible coming. 2. That it will be personal. Therefore believing the oracles of God, we look for the speedy personal coming of the Lord Jesus Christ; and judging from the present aspect of things in the world, also the fulfillment of prophecy, we are confident that the day of his coming is not far distant.

Reasons why we look for the Lord's coming:—

1. Because then and there the church will get her reward. Hence says Paul, Heb. 9: 28,—"Unto them that look for him shall he appear the second time, without sin, unto salvation." We do not therefore hope for the reward of salvation until the coming of the Lord and the resurrection of the dead. The doctrine advocated by some, that men get their reward at death, is not found in the Bible; it is one of the traditions of men. It may appear quite pleasing, but it is no where advocated by Jesus or his apostles. They invariably teach that the saints, both living and dead, receive their reward at the resurrection. Thus our Lord said to one, Luke 14: 14, "Thou shalt be recompensed at the resurrection of the just." Hence Paul could well say, "If by any means I might attain unto the resurrection of the dead"; for it was then (not at death) that he expected to receive his reward. "For" says he, (Phil. 3: 20,) "our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body"; showing that it was at the coming of Christ that he expected to be changed. In 1 Cor. 15: 51, 53, he shows more plainly the nature of the change, and also the time when it takes place—at the resurrection—consequently Paul did not expect to be changed at death, nor to get his reward then. None of the Bible writers expected to receive their reward until the resurrection. David, the sweet singer of Israel, could say in view of it, "I shall be satisfied, when (at death? Nay.) I awake with thy likeness." Ps. 17: 15. Job, strong in faith, could utter the same sentiments with all confidence, saying, "I *know* that my Redeemer liveth, and that he shall stand at the latter day upon *the earth*; and though, after my skin, worms destroy this body, yet in my *flesh* shall I see God."—Job 19: 25, 26. "All the days of my appointed time will I wait, till my change come: thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands."—Job 14: 14, 15. When will Job's change come? 1 Cor. 15: 51–53,—"Behold! I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Hence, in harmony with Paul, Job expected to be changed at the coming of Christ and the resurrection of the dead. Then the Lord shall call and the saints will answer. Then he will have a desire to the work of his hands, and the slumbering millions of his people will come forth from their dusty beds in all the vigor of immortal life, while the living saints shall be changed. Hear Paul, when about to be offered up, and to depart from this life, knowing that he had fought the good fight, had finished his course and had kept the faith,—"Henceforth," says he, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 8. Therefore we would love his appearing and look for it, remembering that our Lord has said, "Behold I come

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 350. BOSTON, WEDNESDAY, JUNE 11, 1862. VOL. XV. NO. 13.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Christ our Strength.

Thou, whose little bark has glided
Safe through childhood's quiet stream,
And is launched upon the ocean,
In the transport of a dream;

Listen! on that boundless ocean,
Thou wilt need a hand to guide
Through the storm-clouds of affliction,
Safe to heaven, "beyond the tide."

Human strength indeed is weakness,
Sighs and tears, how vain they are;
But through all the clouds of sorrow,
Shines the "bright and Morning Star."

Mild and loving is thy Savior,
Fair and broad his shelt'ring wing;
Seek, oh! seek his kind protection,
At the cross thy burden fling.

He has borne thy sins and sorrows,
Died upon the cross for thee;
Now he reigns in light and glory,
And thy strength shall ever be.

Pine Avenue. LOTTIE.

[These are the *last* lines written by Lottie, for the Crisis, before her death. They were found in her portfolio.—ED.]

For the Crisis.

Baptism and Remission of Sins.

It seems to me that many persons "do greatly err," "not knowing the Scriptures," when they think themselves pursuing an apostolic course in bidding men to "be BAPTIZED for the remission of SINS."

"But does not Peter say so? and did not Peter know?"

We will see what Peter said. *First:* He was preaching on the day of Pentecost, under the immediate inspiration of the outpoured Spirit. *Second:* His hearers were, many of them at least, DEVOUT PERSONS, out of every nation. *Third:* Upon hearing the preaching they were pierced in their hearts, and, turning the preaching into an inquiry meeting, they "said unto Peter, and to the rest of the apostles, men and brethren, what shall we do?" *Fourth:* Peter commanded them to "REPENT AND BE BAPTIZED, every one of you, in the name of Jesus Christ, for the remission of sins." *Fifth:* If they would do BOTH of these things, they should "receive the GIFT of the HOLY GHOST." Peter did not preach *baptism* for the remission of sins. He preached REPENTANCE AND BAPTISM for remission. Why need men separate what God has joined? Repentance comes *first*, and "fruits meet for repentance" with it, and *then* baptism, with repentance, secures remission. This baptism is not the baptism of the Holy Spirit, because the gift of the Holy Ghost is promised after it is *done*. The men of Ephesus were baptized, and when Paul had laid his hands upon them they received the Holy Spirit. The Samaritan converts believed Philip, and were baptized; and when Peter and John came down, and prayed for them, and laid hands on them, they received the Holy Ghost. Sometimes the Holy Spirit came before baptism, as at the house of Cornelius; but still baptism was commanded. Sometimes remission of sins may precede baptism, but if so, it is still commanded.

"But does not the apostle speak of baptism as "the washing of REGENERATION?"

Quite likely he does, but does he stop there? No. He adds, "AND *renewing* of the HOLY GHOST, which he shed on us abundantly." "The washing of regeneration" shows forth our faith in the *regeneration* or *resurrection* of the dead, and also exhibits the antedated quickening, already begun in us, through union with Christ the Life; and the *renewing* of the *Holy Ghost* is the actual renovation of "the hidden man of the heart," making the person who is "in Christ" "a NEW CREATURE." Talk all you please about "the washing of regeneration," but do not for your soul's sake leave off the "renewing of the HOLY GHOST;" if you do, your baptism or "washing" is a sham, a cheat, a falsity.

"But did not Ananias tell Paul to 'arise and be baptized, and wash away thy sins?' And did not Ananias know the way of salvation?"

Yes, Ananias *did know*, and so he was sent to Paul, to teach him something more than baptism for the washing away of sins. Let us see. *First:* Paul had before lived "in all good conscience," according to his light; he was religious, and honest, but misguided. *Second:* When the Lord appeared to him he was teachable, and said, "Lord, what wilt thou have me to do?" *Third:* Before Ananias would go to him, the Lord said to him, "Behold he prayeth," and he was called "a chosen vessel," etc. *Fourth:* Ananias said to him, "And now why tarriest thou? arise and be baptized, and wash away thy sins, CALLING ON THE NAME OF THE LORD."—Acts 22: 16. Washing away of sins, comes *not* by being baptized *alone*, but by being baptized *after* repentance and *faith*, and in connection with "CALLING ON THE NAME OF THE LORD." It takes a good deal more to make a christian of a man, than merely dipping him in water. He must be converted, changed, renewed.

"But does not Peter tell us that 'baptism doth also now save us?'" Yes, and it *does* save us. But the baptism which saves is not a baptism torn out of its place in the divine order, and put down as the great "one thing needful." This baptism which saves us, is not "answering" your own "conscience" either; that is, doing as you have been taught, or as you please; but it is "the *answer*," or *test* (*eperotema*), "of a GOOD CONSCIENCE toward God." Now there may be bad consciences, defiled consciences, and seared consciences. The christian's conscience is purged "from dead works to serve the living God." When a man truly repents, and exercises himself "to have always a conscience void of offence toward God and toward men," as did Paul, in expectation of the "resurrection of the dead, both of the just and unjust," then he has "a good conscience." He believes in that great truth, and acts conscientiously with reference to it. Then, by being baptized, and thus indicating publicly his faith in the resurrection of the *dead;* being buried with Christ "by baptism into death," he shows his "good conscience toward God" and man. And this baptism which proves his "good conscience toward God," saves him by the resurrection from the dead in which he thus declares his conscientious belief.

"But will baptism save a man?" That depends upon who the man is, and whether he has the good conscience. It would not have saved Abraham before it was commanded. It will not save a wicked man now. It "*doth* also now save us," christians, "by the resurrection of Jesus Christ," which it commemorates, and the resurrection of his people, which it prefigures.

But can *I* be saved *without* baptism?" I cannot tell. God has given *me* no authority to fix up a way for men to be saved. "Repent and be baptized;" "believe and be baptized," are standing orders. If you think salvation offered *freely* is too *dear*, you can try your hand at getting it cheaper. Perhaps *you* may have done something which lays the Lord under special obligations to you; and if so, he may let *you* into the kingdom by some side door. I have no objection to his doing it, only *I* have no authority or power to do it for him. I must obey orders. I can neither save you or condemn you.

"But what will become of all the good men who have not been baptized?" I do not know, I am sure. God has not revealed any thing to me on the point, more than he has to other folks. "Well, but what do you suppose?" O you can suppose what you please. I leave that with you. I think very likely God will save a great many men who did certain things, that would damn me or you either, with present light, if we did them.

"But do you think baptism is *essential?*" I do not know what you mean by *essential*. Do YOU think Christ's plain *commands ought* to be *obeyed?* If so, who cares whether they are "essential" or not? I will tell you one thing. I do not think that baptizing little infants, before they know any thing about it, is "essential." Do YOU? I do not think that sprinkling a few drops of water in a baby's face, and then *pretending* that God has "regenerated" the child, and teaching him that by that act he was made "a child of God, a member of Christ, and an heir of the kingdom," is "essential," do YOU? I do not think that sprinkling, or RANTIZING water on a man, and at the same time pretending that you are BAPTIZING (or plunging) him in water, is "essential," do YOU? I do not think that *pretending* to be BAPTIZED with the Holy Ghost, when you can produce no *promise* of God that you should be thus baptized; no instance where it has occurred, as it did on the day of Pentecost, and at the house of Cornelius; and when you fail to show the commonest fruits of the Spirit in your life and conduct, and supply their places with mere cant and bitterness, is "essential" baptism, do you?

I *do* think that to be filled with the Spirit of God, to walk in the Spirit, and to be led by the Spirit of God in agreement with the written word is "essential," for "if any man have not the Spirit of Christ, he is none of his."

I *do* think that "the doctrine of baptism, and of laying on of hands," are among the foundation "principles of the doctrine of Christ," and that being "planted together in the likeness of his death," and being "buried with him by baptism into death," are plainly revealed and commanded in the word of God; "for as many of you as have been baptized into Christ have put on Christ."

I *do* think that the Spirit that would cause a man to disobey a plain command of Christ as *non-essential*, while at the same time he is obeying traditions of men which never were *required* of christians, if persisted in, would cause the condemnation of *any* man, even if he had been baptized ten thousand times.

I do think that the meek and quiet spirit which submits itself to God without murmuring, carping, or repining, is in the sight of God of great price; compared with the spirit of disobedience, ignorance, and arrogance, which delights in answering your *own conscience*, and disobeying God; explaining away all the Scripture which you do not believe, and calling "non-essential" all the commands you will not obey.

God help us to be obedient children, not fashioning ourselves according to the former desires in our ignorance, but as he who has called you is holy, so be ye holy in all manner of deportment.

H. L. HASTINGS.

For the Crisis.

The Eternal Lie.

"Thou shalt surely die." "Thou shalt *not* surely die."

The above declarations of Scripture are unqualifiedly and diametrically opposed to each other. God is the author of the first; the devil of the other. One teaches the mortality and consequent death of the transgressor; the other teaches the immortality and endless life of the disloyal, or sinner. God, the author of all things visible and invisible, is infinitely holy and good in all his attributes. The devil is the origin of nothing but sin and sinners. Christ declares that he is a "liar," "murderer," and "abode not in the truth." John 8: 44. The first conquest he made over our first parents was decidedly bad, but his wicked deception met with such an overwhelming disaster, that he was never known to publish his *first lie* again for over three thousand years. Then probably thinking that his original teaching and reverse had been forgotten, he by his cunning intrigue ventured out into the open field once more to announce, although in a more complicated manner, his ancient doctrine. At a later date his ideas are more numerous, scientific and logical, having engrafted into the *root* the pre-existence, pre-intelligence and transmigration of souls through all celestial, terrestrial and marine animals, requiring a space of only three thousand years to perform their out and in-door exercise, before their long and difficult journey should end in a residence once more in a human body. The modern signification of this ancient *root*, as given by one of his aid-de-camps or lexicographers is as follows: "The *soul* (or root) is a simple, spiritual essence, immortal, immaterial, intangible, indissoluble, without interior or exterior surface. It is analogous to God. It cannot come in contact with matter, and does not occupy space. It is without figure, form, color, impenetrability, extension, divisibility, gravitation, attraction or repulsion." There! is not that *science?* I wonder where such a lexicon can be obtained?—at what emporium? Acts 13: 8–10, if carefully studied, will give the desired information.

In going out into all the world to give publicity to his old but newly-dressed theology, he had special regard to the latitude and longitude of the world, to the literature, manners, customs, and devotion of the people. Instead of coming up to the land where the light of revelation shone the most conspiculously, where the patriarchs and prophets,—holy men of old, who spake as they were moved by the Holy Ghost,—labored most ardently for the dissemination of truth and righteousness, he backed off down into Egypt, where his surroundings were so congenial to his own origin, character and influence, that his gospel met with an approval pre-eminently desirable to his majesty. Tytler's Ancient History tells us on p. 21, that "Notwithstanding the early civilization and the great attainments of the Egyptians, their national character was extremely low and despicable among the contemporary nations of antiquity. The reason of this is, they were a people who chose to sequester themselves from the rest of mankind. They were not known to other nations by their conquests. They had little connexion with them by commerce, and they had an antipathy to the persons and manners of strangers. There were likewise many [illegible] of their own manners which tended to degrade them in the opinion of other nations. All professions were hereditary in Egypt, and the rank of each was scrupulously settled. The objects of the religious worship were different in different parts of the kingdom, a fertile source of division and controversy. Their peculiar superstitions were of the most absurd and debasing nature; and the manners of the people were extremely loose and profligate." Heathen mythology sprung from this dark abyss. Here is where *immortal-soulism* had its second origin. According to Tytler, the Egyptians instructed the Greeks, the Greeks performed the same office to the Romans, and the latter have transmitted much of that knowledge to the world, of which we are in possession at this day. Thus the devil instructed the Egyptians, Egyptians the Greeks, the Greeks the Romans,—Pagans and Catholics,—and Catholics Protestants, and Protestants Spiritualists; so that the origin and onward progress of this false system is plainly discoverable, and the fruit is plenteous and promises an abundant harvest.

Truly the enemy of all truth and righteousness has accomplished a great work in deceiving mankind. But, thanks be to the ever blessed God for the light of revelation which shines so conspicuously along the pathway of his saints in this last generation of men; and that, amidst the perils that surround us upon the very eve of Christ's coming, the standard has been raised, the banner unfurled and wafted to the breeze, and the motto inscribed—"No immortality or endless life out of Christ, the Son of the living God." Man is mortal; his tendency is to decay and death. Would the race obtain these heaven-bought blessings, they must come to Christ with all their hearts and submit to his law and faith. Come, then, dear sinner, I beseech you, come to the great fountain of salvation, and secure a pardon of your sins, and a good title to the kingdom of God, immortality, and all its eternal glories, before the last sands of time shall run out, and you be ushered into the presence of God where your destiny is sealed for woe which ends in the second death.

A. N. SEYMOUR.

Reading, Mich.

For the Crisis.

"Fruit of the Vine."—No. 1.

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26: 29.

Upon the suggestion of Sister B. Mathewson that she would like my argument again to appear in the Crisis, upon the wine used at the Lord's Supper, I think it would be best to examine the words or phrases which are used in the Bible to express wine, or the fruit of the vine, and in so doing I will endeavor to be as brief as possible.

First, the most common word rendered wine in our English Bible is *yayin*. It is derived from the verb, *yanah*, "to squeeze or press," and therefore means an expressed juice. It is a generic term for all such liquor, but never of itself can settle the point whether or not the juice, after it has been squeezed from the grape, has been fermented. In all cases the juice must have been obtained from the fruit before it could have been fermented, but it does not follow that, because it is pressed, therefore it must ferment. Fermentation followed the treading of the press if the husbandman pleased, but if he chose he could prevent it. He might boil it down to a consistence too thick and saccharine to ferment; he might filter it and deprive it of the gluten, or yeast, essential to fermentation; he might mix it with water and vinegar, and thus dilute it beyond the power of producing a strong wine; he might exclude the air by fastening up the bottles immediately, as in the new bottles spoken of by our Lord, and thus prevent its working, for grape juice will not work if the oxygen of the atmosphere be excluded. The juice that Pharaoh drank was *yayin*, or wine, for it was *pressed from the grape*. These observations will be sufficient to show that the word *yayin*, or *wine*, does not necessarily express a fermented liquor.

2. *Tirosh*, supposed to come from the root or "head, chief, or beginning," may refer to the head or berry of the grape, or to the first or chief juice that begins to flow from the fruit; it is, therefore, promiscuously rendered in the English version by the terms "wine," or "new wine." In Isa. 65: 8, it alludes to the juice in the swollen or ripe fruit before it was expressed,—"As the NEW WINE is found in the cluster, and one saith, Destroy it not, for a blessing is in it." The wine in the cluster was unfermented, and there was a blessing in it. No one who has carefully examined the effects of inebriating wine will say that there is a blessing in them. The word *tirosh* is several times in Scripture associated with corn. Isaac mentions "corn and *tirosh*,"—"corn and new wine." The king of Assyria spoke of "corn and tirosh," and in Ps. 4, David, alluding to the joy of the wicked at the growth of their corn, and the fertility of their vines, says that "their corn and their wine (or *tirosh*) increased." Here he must refer to the growth of the grape, because he spoke of its *increasing*, and the wine does not increase after it is manufactured. In this passage, therefore, as in Isaiah, *tirosh*, or new wine, is used for the grape or fruit of the wine, before it had been gathered, and even before it was ripe. In the same sense the word appears to have been used by the king of Assyria, for, in the same speech in which he speaks of a land of corn and wine, or *tirosh*, he tells the people to "eat ye every one of his vine, and every one of his fig-tree, and *drink* ye every one of the waters of his own cistern." Here the people were to eat of the vine and to *drink* water. In Joel 2: 24, and Prov. 3: 10, *tirosh* is represented as the fresh juice which burst from the wine-press, and which, therefore, had not fermented.

3. *Chamer* is translated, in Ps. 75: 8 and Isa. 27: 2, by the word "*red*," and in Deut. 32: 14, by the term "*pure*." It is also used for slime, clay, mortar, and bitumen, and for anything *thick or slimy*. In Deut. 32, it means the "pure, thick, or red blood" of the grape. It is no tautology to call the blood of the grape red or purple, because the juice of that fruit was sometimes white and sometimes black or dark. The arterial blood of our bodies is red, but the venous is called "black blood." In Isa. 27: 2, we read of a vineyard of "red wine," evidently alluding to the color of the grape. "Thou didst drink the blood of the grape, *red, pure*, or *thick*." Red was considered the best juice, pure, that which was unfermented and unmixed; *thick*, that had been boiled. The text, therefore, means, Thou didst drink the purest, sweetest, and the richest blood, or juice of the grape. This word being used with the expression "*dam anabim*," "the blood of the grape," affords very strong evidence that the liquor drank was not fermented, for a fermented liquor can never with any propriety be called "the pure blood of the vine." Were we by some chemical process to decompose human blood, to dismiss two-thirds of one of its constituent parts, and one-third of another, and then combine the remaining ingredients afresh, we should not call this new product "pure human blood." Yet this is exactly what takes place in making alcoholic wine. The wine in the Lord's cup is said to be *chamer*, or, "red or purple." But this expression, apart from the context, cannot prove that it was fermented. There is, therefore, nothing in the word *chamer*, viewed by itself, that necessarily intimates an intoxicating wine.

Northfield, Ct. SAM'L MASON.

For the Crisis.

BRO. GRANT:—The following from the *Tract Journal* is too significant and truthful to be lost. Should you see fit, it might be re-published for the benefit of your readers. I feel admonished by it, and hope especially all others professing a belief in the doctrines of the Bible will likewise heed its truth. It is sufficiently sad that as a "*corrective*," a "*guide*," and a "source of *confidence and equanimity*," the Bible is contemned by the *nation:* how much greater may be our sadness that the *church*, the Gentile church, are in open defense against its plainest and most important teachings.

E. W. HATCH.

"Our Bible—How is it treated?

It must be manifest, at least to every thoughtful christian, that, as a nation, we owe an infinite debt to the Bible, and that there has never been a period in the nation's history when the influence of the Bible was more needed than it is now. We are called to navigate a sea tossed by a fearful storm. Can we move safely without the infallible chart? Can we direct our course to the port of peace if we lose sight of the Star of Bethlehem?

The Bible is needed, especially now, as a *corrective* of those sins which have provoked the judgments of heaven. No other criterion of character, no other rule of conduct, is impartial or safe. We need to be measured by that, and, wherein we are wrong, to suffer ourselves to be corrected by it. Repentance and reformation must begin here or nowhere.

The Bible is especially needed at such a time as a *guide*. The nation's path lies through immeasurable difficulties and fearful hazards. All the wisdom of man fails to meet the exigency. Most clearly, we need to beguided by the wisdom which is from above. That wisdom is impressed on the pages of the Bible.

The Bible is especially needed, at such a time, as a source of *confidence and equanimity*. Many hearts are failing through fear. Any heart is liable to faint in view of calamities existing or impending. And no man can 'in his patience possess his soul' who does not commune with the God of patience in his word. In that word are exhaustless resources of comfort and joy in any and all circumstances.

Such is the value, importance and necessity of the Bible to the nation. But how is it treated? There is much reason to fear that it is sadly neglected, more neglected than in our days of prosperity. The newspaper is important, and it is very proper to read it. [illegible] well be excited when it is more read, and read more carefully, even by christians, than the infallible word of God. It is a sad comment upon our condition, to make our appeal to the short-sighted and erring wisdom of men, rather than to the infinite wisdom that is from above. Yet it is to be feared that this has been and is our folly as a nation. Even now, in its season of trial and peril unparalleled, it is to be feared that the nation, like many an individual sinner, could trace with its finger the sentence of its own condemnation in the dust of neglect which it still suffers to gather upon the covers of *the Divine Constitution*.

But who are the nation? Dear reader, you are a part of it. And *how do you treat your Bible?*"

For the Crisis.

Heb. 2: 14.

An angel may not fathom
The depths of mortal woe,
Or gushing joys that gladden
The saved below;
But there's a heart can echo
Griefs of the human breast;
Mix the cup for the erring,
Heal, and give rest.

He's met temptation, measured
The bitterest cup for man;
Sounded the depths in mercy,
To gain the gem;
And when earth's spotted leper
Bathes in Christ's healing blood,
He shouts with joy, 'Eureka!
My Lord and God!'"

VESTA N. CUDWORTH

For the Crisis.

What are we looking for?—No. 1.

The history of the world is but a narration of repeated disappointments. The objects of worldly hopes are delusive, imaginary. Desirable they may be, but real and certain they never are. They are but the pictures of vain and bewildered minds, better to anticipate than to realize, always inviting and promising, but seldom fulfilling, and never comforting;—deceptive hopes, alluring multitudes upon multitudes into the broad road that leads to the darkness of despair and death. Degrading are such hopes,—inspiring the multitude with enthusiasm, which they call gladness of heart,—only an over-heated excitement of rival and wicked ambition striving and contending for those things whose existence at the best is but imaginary. O how strange that men should be so zealous in choosing phantoms! It is enough for us to see the effect that worldly hopes produce. We care not what the world is looking for.

What are *we* looking for? Nor do I mean by *we* the popular church, the proud and fashionable people, who are so nearly like the world that you are under the painful necessity of looking three times in order to discern the difference between the two, and then coming to the conclusion that the difference consists only in this; that one has a form of godliness, whereas the other has not, but otherwise both are alike, save that the one class are by far the worst. It is not what such are looking for that particularly interests us. An apostate church lifted up by the spirit of pride and fashion, winking at sin, courting the favor of the world, can have no genuine faith, therefore cannot be looking for those things that must inevitably come to pass as the purpose of God is gradually unfolded and finally consummated. A lukewarm, formal and powerless church, swayed and governed by the political and godless leaders of national and political parties, overheated and feverishly excited in the spirit of national politics, must have gloryingly and shamefully departed from the faith of the gospel; hence from such we turn away, for the things they look for do not satisfy and comfort the hearts of true believers. What are we looking for? Those who have believed from the heart that form of doctrine delivered unto us by the prophets and apostles and prophets of God,—those who are sanctified through the truth, made clean through the blood of Christ, walking circumspectly before the world, doing good unto all men,—what are such looking for? Truly the things they look for must be exceeding great and precious, else they would not be separate from the world and insensible to all its enjoyments and pleasures.

1. We look for the second coming of Christ to judge the world in righteousness. Not as some have taught, spiritually, but literally and personally. Nor as some believe, that his coming is for distant ages on ages in the future. The New Testament Scriptures, so far from speaking of that event indefinitely, always represent the coming of Christ as near at hand. 1 Pet. 4: 7,—"But the end of all things is at hand; be ye therefore sober, and watch unto prayer." The end of all things spoken of here is the same as referred to in 2 Pet. 3—the end of this dispensation, or age, which will introduce the second advent of Messiah. The apostle James speaks also of the same event. James 5: 8,—"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." In Rev. 3: 11, our Lord says himself, "Behold I come quickly!" These are sufficient to show how scripture writers, and consequently the primitive christians, regarded the subject of Messiah's second coming; not far distant, as many would seem to wish and believe now, but near at hand.

2. His coming will be personal and literal. The Scriptures nowhere speak of his coming otherwise than as a visible being. Hence Balaam could say (Num. 24), as he looked down the stream of time and saw Israel's glorious destiny, "I shall see him (Jesus), but not now; I shall behold him, but not nigh." Thus Daniel could say (chap. 7: 13), "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven"; which is in harmony with the teachings of our Lord himself in Matt. 24: 30,—"And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Also in Acts 1: 11. The testimony given by angels at our Lord's ascension, where it is said, "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And the language of Paul in 1 Thess. 4: 16,—"The Lord himself shall descend from heaven." From these passages, and many more to which we might refer, we learn the following: 1. That the coming of the Lord Jesus will be a visible coming. 2. That it will be personal. Therefore believing the oracles of God, we look for the speedy personal coming of the Lord Jesus Christ; and judging from the present aspect of things in the world, also the fulfillment of prophecy, we are confident that the day of his coming is not far distant.

Reasons why we look for the Lord's coming:—

1. Because then and there the church will get her reward. Hence says Paul, Heb. 9: 28,—"Unto them that look for him shall he appear the second time, without sin, unto salvation." We do not therefore hope for the reward of salvation until the coming of the Lord and the resurrection of the dead. The doctrine advocated by some, that men get their reward at death, is not found in the Bible; it is one of the traditions of men. It may appear quite pleasing, but it is no where advocated by Jesus or his apostles. They invariably teach that the saints, both living and dead, receive their reward at the resurrection. Thus our Lord said to one, Luke 14: 14, "Thou shalt be recompensed at the resurrection of the just." Hence Paul could well say, "If by any means I might attain unto the resurrection of the dead"; for it was then (not at death) that he expected to receive his reward. "For" says he, (Phil. 3: 20,) "our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body"; showing that it was at the coming of Christ that he expected to be changed. In 1 Cor. 15: 51, 53, he shows more plainly the nature of the change, and also the time when it takes place—at the resurrection—consequently Paul did not expect to be changed at death, nor to get his reward then. None of the Bible writers expected to receive their reward until the resurrection. David, the sweet singer of Israel, could say in view of it, "I shall be satisfied, when (at death? Nay.) I awake with thy likeness." Ps. 17: 15. Job, strong in faith, could utter the same sentiments with all confidence, saying, "I *know* that my Redeemer liveth, and that he shall stand at the latter day upon *the earth;* and though, after my skin, worms destroy this body, yet in my *flesh* shall I see God."—Job 19: 25, 26. "All the days of my appointed time will I wait, till my change come: thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands."—Job 14: 14, 15. When will Job's change come? 1 Cor. 15: 51–53,—"Behold! I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Hence, in harmony with Paul, Job expected to be changed at the coming of Christ and the resurrection of the dead. Then the Lord shall call and the saints will answer. Then he will have a desire to the work of his hands, and the slumbering millions of his people will come forth from their dusty beds in all the vigor of immortal life, while the living saints shall be changed. Hear Paul, when about to be offered up, and to depart from this life, knowing that he had fought the good fight, had finished his course and had kept the faith,—"Henceforth," says he, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 8. Therefore we would love his appearing and look for it, remembering that our Lord has said, "Behold I come

quickly! and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. Thus learn the following:

1. That the saints are not rewarded at death, but at the resurrection.

2. That the resurrection does not take place until the coming of Christ.

3. That it is to that event the church is to look for her reward.

This leads us to another object for which we look, and which we would also assign as a reason for looking for the second coming of our Lord, namely,

Eternal, or unending life. We all feel the want of life, life that knows no ending; and to satisfy this want was one of the objects of our Lord's mission to this world. His language is, "I am come that they might have life, and that they might have it more abundantly." It is strange that notwithstanding mankind feel the want of life in their fear of death, they yet believe themselves deathless beings; hence the phrases so much in use, such as immortal soul, deathless soul, undying soul, never dying soul, disembodied soul, deathless spirit, and other kindred expressions. We say it seems strange that men should use such phrases to express their undying nature, while every ache and pain so common to human nature can but remind them that they are mortal and dying creatures; while in harmony with the same the voice of the Almighty is heard saying, "Dust thou art, and unto dust shalt thou return." None of the above phrases are found in the Bible. Nor is there anything equivalent to them in meaning. Therefore we do not believe that man is a deathless being, but, on the contrary, under sentence of death, and must die eternally, and if not raised from the dead must necessarily remain under the power of death forever. Hence it is that our Lord says, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live." John 3: 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." It was in view of this that he said unto the Jews, "Ye will not come unto me that ye might have life."—John 5: 40. If Jesus Christ came into the world, suffered and died for the purpose of giving life, it then cannot possibly be true that mankind are in possession of eternal life. If men are immortal, then they are in possession of everlasting life; consequently they are not dependent on Jesus Christ for life, which contradicts the teachings of our Lord; for he says, "I am come that ye might have life." Hence to say that man is immortal is to contradict the teachings of our Lord.

But when do those that believe on him receive everlasting life? Is it when they believe? Nay; if so, true believers, or the people of God, would not die. But now all die; the righteous as well as the wicked; which would not be the case if the righteous were to receive eternal life as soon as they believed. We have eternal life therefore only by faith, not in fact, as says Paul,—"We walk by faith, not by sight." The only sense therefore in which it can be said that we have this life, is by faith in the promises of God, or, as John says, by believing the record that God hath given concerning his Son. 1 John 5: 11, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life." We learn from this (1.) that God has deposited eternal life in his Son. (2.) That those who believe in the Son have this life. See Col. 3: 3,—"For ye are dead, and your life is hid with Christ in God." When do we have it in fact? Col. 3: 4,—"When Christ who is our life shall appear, then shall ye also appear with him in glory." It is then at the coming of Christ that the saints will receive this the greatest of all blessings. Having believed therefore the record that God hath given concerning his Son, we live by faith in hope of everlasting life.

But to show still further that everlasting life is not naturally common to all, we may remark that it is made an object of hope. Titus 1: 2,—"In hope of eternal life, which God that cannot lie promised before the world began." "Hope that is seen is not hope. . . . But if we hope for that we see not, then do we with patience wait for it." Rom. 8: 24. Consequently the child of God having faith in the promises of God who cannot lie, lives in hope of eternal life and patiently waits for it. Paul, in Rom. 2: 7, informs us of those who by patient continuance in well doing seek for glory and honor and immortality, eternal life, and that such only will receive the reward of eternal life; but if the common doctrine that all men are immortal be true, it would be very inconsistent for the christian to seek for immortality, for he would only be seeking for what he already possessed. But Paul did not believe in the common doctrine, therefore he could exhort the followers of Christ to seek for immortal life, or, as he said to Timothy, "Fight the good fight of faith; lay hold on eternal life," and thereby escape the wages of sin, which is death. The blessed boon of eternal life is not to be received in this age, but in the world to come, where the people of God will enjoy its blessings. See Luke 18: 30; Mark 10: 30. Jesus has said that he would give unto his people immortal life. We believe, and therefore look for the precious gift. Geo. Myers.

The World's Crisis and Second Advent Messenger.

Boston, Wednesday, June 11, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—c.

Visit to the Indians.

May 31st, we left Boston for the annual meeting of the Shinnecock Indians, at Southampton, on the eastern part of Long Island, fourteen miles from Sag Harbor. After a rapid ride on the shore line of cars from Boston to New London, we took passage on the convenient, well-managed steamboat Mary Benton, Capt. Bates, and had a pleasant sail to Sag Harbor, where we were met by Bro. Milton Lee, who took us to the Indian settlement, where, as usual, we met a hearty welcome.

It has been the practice of this tribe for many years to have a yearly meeting the first Sunday in June, when their friends return home as they do to Thanksgiving in New England. Besides their own families, many assemble from the surrounding country to participate in their joys. The people take this occasion to visit them and their surroundings. Early in the day, in Shinnecock bay may be seen floating the little sail boats; while from Sag Harbor, Bridgehampton, and the village of Southampton, many come in with their teams, producing quite a lively scene.

A portion of the Indians are Presbyterians, and have a meeting by themselves, having refused to commune with those who are looking for the speedy return of Jesus. When the weather will admit, we have our meetings in a grove. They seldom have any one outside of their own number to preach to them, excepting at these yearly meetings. At other times, Bro. James Lee, (an Indian,) preaches to them. They have two prayer meetings each week, and are striving to be ready to meet the coming Bridegroom, when he shall appear to gather the faithful.

Many of the sons of these Indians go on whaling voyages to the northern seas. Since we last met with them, two years ago, death has several times saddened the hearts of the parents. Bro. James Bunn has lost a son Charles, who died at St. Helena, May 24th, '61.

Bro. David Bunn lost a son Thomas, who was injured while attempting to capture a whale, and died July 24th, 1860, on the coast of Africa, aged 18 years.

Bro. Stephen Walker lost a son Charles, who died March 22nd, 1861, near the island of Bermuda, on his way home from a whaling voyage. It is saddening to think our friends are buried in the sea; but we have the blessed promise from the Lord that the sea shall deliver up the *dead* which are in it. We tried to comfort the sorrowing ones with the hope of soon seeing those who are sleeping in Jesus, whether on land or in the sea.

At noon we went to the bay, and buried three with Christ in baptism, who expect a "part in the first resurrection," when the Lord comes. Two of them were children of Eld. James Lee,—Milton and Roxana. Milton married Rebekah Bunn, whom some may recollect seeing at our Wilbraham campmeeting some three years since. He was chief mate of a whale ship for four years, which made a successful trip from New Bedford. He is a noble young man, and we hope to meet him in the kingdom with his companion, whom we baptized during one of our former visits to the island.

In the evening we had a pleasant communion season, when sixteen sat down with us around the table to commemorate the sufferings of Jesus. We also had a very interesting and heart-cheering social meeting, which was like a well-watered oasis to one traveling in a desert land. One aged sister, who is said to be about ninety-four years of age, gave an earnest and affecting exhortation. She had proved Jesus to be a dear friend and was not ashamed to stand up for him. She recollects the dark day in 1780, and is expecting the Savior will soon return.

Our visits to this tribe of Indians is ever pleasant, from the fact that they always take pleasure in the performance of their deeds of kindness. It is quite a luxury to meet with those who possess native, genuine, unaffected hospitality, such as is manifested by these "true Americans." They have been much oppressed by the whites, cheated and robbed, but they have borne it with a patience that is rarely exhibited in these last days. They all live in framed houses, which are quite comfortable. In all our travels we have not seen elsewhere so good family government as among these Indians. It is a rare and pleasing sight. In these days it has become the custom for children to rule their parents, and when asked to do any thing, instead of starting at once, as do these Indian children, they either pay no attention to the command, or say, "I shan't" or "I won't;" or else do the very opposite, and parents pass such wicked conduct unnoticed, till their children are fully established in the way to destruction.

These Indians cultivate their land to some extent, raising corn, wheat, oats, potatoes, and garden vegetables; and spend considerable time in taking clams and fish from the Shinnecock bay. They have several horses and cows. Indeed, it may be said they enjoy the comforts of this life, and appear more contented than most of the people of New England. We left them early Monday morning, June 2nd, feeling glad we had made them this visit; and hope, when our Savior returns, to meet many of them in the coming kingdom.—c.

Quoting Scripture.

Again we wish to urge upon our contributors the importance of quoting Scripture *precisely* as it reads in the Bible,—*word for word*. If they will do this it will save us much labor. Do not allow yourselves to quote from *memory*, as you are very liable to leave out or put in words.

If you leave out any words purposely, always put three or four *periods* in the place of the missing words, thus,— . . . . .

Whenever you quote from *any* book, always give the language of the author; as one or two additional words, or omissions, may entirely change his meaning, which would be dealing with him unfairly.—c.

Light Advancing.

We clipped the following from one of our exchanges:—

"Rev. H. G. Storer, Congregationalist clergyman of Scarboro, Me., has been placed under censure by his brethren for believing in the annihilation of the wicked, rather than that our heavenly Father will compel them to live forever, to furnish opportunity to torment them forever!"

We are rejoiced to learn that another is released from a belief in the doctrine of eternal torment, than which we think no error ever made so many infidels, or so dishonored our kind heavenly Father. But if the soul be immortal, either all men must be saved, or the unsaved must experience eternal misery.

We are more and more convinced that the unscriptural doctrine of the immortality of the soul is the root of nearly all the great theological errors in the world. We have reason to praise the Lord that so many now see that *man* is wholly *mortal*, and is to get immortality "by patient continuance in well doing."—Rom. 2: 7.—c.

"Horrid looking Things."

It is very evident that those who devise the changes in fashion, especially for women, pay no attention to the teachings of the Scripture, which requires them to dress in "modest apparel;" and as for *convenience*, we may reasonably conclude that they wish to keep as far from it as possible. If they were properly dressed, in harmony with the laws of life and comfort, many who do not now see a well day, would be adorned with the blush of health, have double the strength they now possess, and thus be able to accomplish a much greater amount of good in the world. It is sad to see how few have courage to go out-side of the slavish pale of fashion. Remember the Holy Spirit has prompted a holy man to write, "Be not conformed to this world." Who will listen to the voice of God, rather than bow to popular opinion and the tyrant fashion?

The following description of fashionable bonnets is from the Newburyport *Herald*:

"The new-fashioned bonnets rise up from the top of the head like the scoops of grocers, and project like the bowsprits of fishing boats, leaving a space to be filled with flowers that would be large enough for landscape gardening. More horrid looking things have not appeared in our day.—c.

The form of Souls.

The demons are now teaching, through their mediums, that there is a spirit man, who slips out of the material form at death, and leaves his body behind, some as a snake does his skin; only he is so etherealized that he can go through glass, or any other solid substance; and yet when he comes back his friends can shake hands with him as really as ever. To us one thing is certain, the whole proof rests on supposition, based on absurdity.

We clip the following from an editorial in the *Advent Herald* of March 1, 1862:

"We have no reason to suppose that the souls of disembodied men, or their spirits, have other than the same form as the body, and therefore no difficulty in the personal appearance of those described."—c.

Rebel Plans.

The following extract from the *Shelby* (Ky.) *News* shows the desperate plans of the rebels. We may expect a sad state of things in the short future of this world's history.—c.

The *News* says:—"The measures recently adopted by the traitors, and which they are endeavoring to carry out, may be stated thus:

1. Withdraw all the forces from the Virginia and North Carolina coasts, and concentrate them at some central point in Virginia. These forces to form one wing of the rebel army, to be placed under the command of Joseph E. Johnson, and to move in the direction of Pittsburg, Penn., for the purpose of invading that State.

2. Withdraw all forces from the coasts of South Carolina and Georgia, and concentrate them at Chatanooga, or some adjacent point. This division to form another wing of the rebel army, under the command of Robert E. Lee, and to move in the direction of Louisville, for the purpose of invading Kentucky and Ohio.

3. Withdraw the forces from the coasts of Florida and Alabama, Mississippi, Louisiana, Texas and Arkansas, and concentrate them at Corinth. This wing to be commanded by G. T. Beauregard, and to move in the direction of Paducah, with the intent of invading Illinois and Indiana.

This plan was formed by a full council of traitors. It is unnecessary for us to give the source of our information. Suffice it that our informant obtained it from a native of this State, now a resident of another State, and whose name has often been given in the newspapers in the Southern States as a trusted and confidential agent of the traitors against the Union. Socially and politically he stood among the most prominent before the rebellion."

Editorial Correspondence.

"From Greenland's icy mountains."

Waterbury, Vt., June 2nd. We take the cars at Boston, and after a journey of not more that two hundred miles find ourselves in the valley of the Onion (*alias* Wonoski) river, which at this place divides the Green mountains, making a western course until it empties into Lake Champlain. But think of it, ye who dwell in sunny climes! here are mountains whose summits are covered with immense fields of snow; presenting a singular contrast, in the glare of a mid day sun, to the warm and verdant valleys below. And yet it is not on the mountain-top only that snow is found; twenty-three miles north of this place, near the junction of Green and Lamoille rivers, I found snow-banks in existence three days since by the road-side—the snow in large banks in one part of the field, and farmers tilling the soil in another. But it is said the last winter has been unusual for the great depth of snow that has fallen in Vermont. And yet it must not be understood that this is any other but a snowy region, being given to cold frosts nearly nine months out of the twelve. It does not require a very fertile imagination to apply a portion of the old missionary hymn to the Green Mountains of Vermont; although the people are perhaps in no greater need of missionary labor than are those of other portions of the christianized community.

If it is possible to find conditions of men favorable for religious enjoyment in one place more than in another, it seems that they must be found in the rural districts of Vermont. Here is a robust, industrious, intelligent, and apparently happy people. One familiar with western life can hardly fail to be impressed with the contrast between life on the prairies, and life among the Green Mountains. On the prairies, we witness one broad, blank expanse of land, without variety, and without echo, with a general scramble for the world. Here is the sublime, "cloud-capt summit," and the beautiful, sequestered vale, resonant with the songs of birds, the woodman's axe, the cow-boy's whistle, and the prattle of ruddy-faced children. Unlike many pastures of New England, this region is remarkably free from stones, so that the fields present a most charming appearance. Along the several valleys are to be found very numerous villages of small white cottages, with surroundings every way calculated to give an air of comfort and contentment. For example, in a recent excursion up the Lamoille valley, in company with our old friend, W. S. Howden,—who by the by is one of the old Second Adventist stand-by's, in for a good share of the Tract Fund, and ready for more when necessary,—we passed several beautiful fountains set in the midst of artificial ponds, alive with trout gathered from the mountain streams. In going up this valley, we pass Mansfield mountain, which lies at the west of us, said to be the highest peak of the Green Mountains; like the Camel's hump south of the Onion river valley—the next highest peak—it is now covered with snow; so that the spacious hotel in the vicinity of its summit is yet unoccupied. On our east was likewise a chain of hills or mountains, running parallel with, and generally belonging to the Green Mountain range. The enchanting beauty of this mountain scenery, as seen in a clear summer morning, or at sun setting, must be witnessed in order to be appreciated. Bostonians may gather a small conception of it by visiting their art galleries, but as is said of the "Delectable Mountains" of Paradise, What is such an ideal compared with the realities!

I have already remarked that Vermont appears auspicious to religious enjoyment. The general healthful moral appearance of the people strongly impresses one in this wise; and it is probably not to be questioned that in many respects the people of this State far exceed the condition of their fellows in other parts; yet human nature is not without evidence of its depravity even here. Among the wilds of the fishing streams in the mountains, when asking what religious privileges the people enjoyed, we were told there were none, except a Spiritualist meeting; the devotees of which it was said were very numerous. This diabolism is like the frogs of Egypt—every-where.

The doctrine of the speedy coming of the Lord has been extensively proclaimed in this State, leaving as its fruits a large number of healthful congregations. Among these we should judge the congregation of Waterbury stands *number one*. They have an elegant and well finished church edifice, with spire, venetian blinds, and other appurtenances; a good choir, etc., etc. Rev. David Bosworth, a nephew of the late William Miller, is their pastor; he is a man of good abilities, and we should judge well appreciated in the community. Among the influences that have contributed to spread, and perhaps in a measure popular thee doctrine of the soon coming of the Lord, may be mentioned the fact that his reverence, the Bishop of the P. E. Church of Vermont, is an avowed believer in the doctrine.

Among the incidents that will be read with interest by our subscribers is the following which I clip from a late Boston Journal:—

"Our foreign exchanges report the death of the Rev. Dr. Wolfe, the celebrated eastern traveler. He expired near Taunton, England, on the 5th inst., in the parish of which he was vicar."

Dr. Wolfe is the same we made late notice of in the Biographical Sketches published in the Crisis. He was a strong man and earnest in his faith and hope of the Second Advent. It is hoped some more extended notice of his last days may be placed at our disposal for the benefit of our readers shortly.—M.

Correction.—In the extract, from Herman Schultz, given by Bro. Reimer, in the last Crisis, sixth column, on the second page, near the close of the fourth paragraph, it reads:—"Any thing created cannot be a part of God; therefore nothing which is created, can have the fountain of life within itself which is in God alone. But that which has not the fountain of life within itself, its existence is dependent on some other being; therefore is not mortal, though it may exist forever." It should read, "therefore is not *immortal*."—c.

Book Notices.

Hudson's New Tract.—"The silence of the Scriptures concerning the Immortality of the Soul, etc.," is now ready for delivery. Single copies 5 cts; though to those who wish to scatter them, they will be furnished at a cheaper rate. A copy well read is worth 25 cents at least.

A new edition of "The rich man and Lazarus," by Hudson, is now ready. It is much improved by the addition of six pages of excellent matter on *Josephus*, and that humbug discourse concerning Hades, which some of our great men have made so much of in proof of the Jewish ideas on the intermediate state. It shows clearly that Josephus never wrote that extract, if indeed it ever needed any showing that a treatise containing a score or two of quotations from the Gospels and Epistles, some of which were probably not written till long after Josephus was dead and buried, were not written by him. It also examines the credibility of Josephus himself, and leaves him in rather a questionable attitude. Probably when this tract is well digested, we shall hear no more from candid readers about "Josephus' discourse concerning Hades." Let it be scattered around.

A new and enlarged edition of "The Doctrine of Endless Misery an occasion of Scepticism, by Sir James Stephen," is also now ready. A good tract, by a very eminent man. Price of each tract 5 cents single, $3 per one hundred. Address orders to H. L. Hastings, Boston, Mass., or to Miles Grant. H. L. H.

For the Crisis.

The Numerical Prediction.

Eld. Miles Grant:—The numerical prediction given by B. W. J. may, I think, be read something like this:

Louis Napoleon Buonaparte, the representative of the people of ten provinces, will be President of the indivisible, democratic French republic, by universal vote, about the nineteenth century. The figures are easily rendered: Louis Napoleon Buonaparte, representant du peuple de dix departements sera president de republique Francaise indivisible, democratique par le suffrage universel vers dix neuvieme siecle.

Yours truly, Lucy M. Chaffee.

So. Wilbraham, Mass., June 7, '62.

For the Crisis.

Inquiries.—A good sister in Mass. inquires for Bro. Benjamin Spaulding, saying she has been interested in his mission from house to house, down in Eastern Maine. She is anxious to know how he prospers.

Will Sister Joanna Lathan give her address in the *Crisis*. Several friends are anxious to write her. In the Lord,

M. Mathews.

For the Crisis.

In Yarmouth, Me.

It will be noticed by my numerous correspondents and friends that my P. O. address is changed from Richmond to Yarmouth. By remembering this, you will save many letters from being subjected to extra postage, and I shall get them sooner. In the providence of God, I am moved to this place, hoping thereby to be able to do the most with the least physical labor. The injury I received two years ago has deprived me of my usual ability to travel and support my family by my labor; therefore I must conform to such circumstances as duty seems to indicate. I have left a good society of brethren and sisters, who are very dear to me. They are among the best associates I ever had, and are endeared to me by many tokens of kindness. We have toiled and suffered together in the gospel hope, and enjoyed many blessings together in the Lord, in the love and unity of the gospel of Christ. We still hope to dwell together in the soon coming kingdom of God.

We are favored here also with a good society of kind and faithful brethren and sisters, whom we love in the Lord; and with whom we hope to enjoy the smiles of our blessed Savior, in unitedly striving for the advancement of his cause; but I can feel but little hope of ever being able again to engage in the work as I have done. It has subjected me to some of the most severe trials I have ever endured; to realise my physical weakness, and contemplate that I could not travel and preach "the gospel of the coming kingdom," and "sound the alarm," as formerly. I am scarcely able to do anything, yet in good health except in the spine and legs. It seems hard for me to be reconciled to do nothing, but God knows what is best. May the Lord do with me what seemeth him good; only save me at last through Jesus Christ my Lord. Brethren, pray for me, that my faith fail not. Yours in Christ, still looking for his return. I. C. Wellcome.

Yarmouth, Me., June 3d, 1862.

Correspondence.

From Eld. H. Grew.

Dear Brethren in the Lord Jesus:—To the God of our salvation, who delivereth us from all evil, and to our sympathising High Priest, who is touched with a feeling of our infirmities, I owe a tribute of grateful praise. To you, beloved in the Lord, I also owe a testimony to the immutability of the exceeding great and precious promises given to comfort you in the house of your pilgrimage. May the Lord increase our faith in his blessed word.

In perfecting the work of redeeming love in his children, our Father's providential dealings with us are most graciously designed to confirm in our experience the truths of his holy word. By bodily affliction and mental conflicts, appointed in the "Covenant ordered in all things and sure," we obtain a knowledge of our own sinfulness, unworthiness, and helplessness, and of the superior efficacy of the grace of God, which we could not obtain in any other way. In my recent confinement the Lord has taught me that, after all the manifestations of his grace to me, I am just as dependent on that grace as when I first believed. It is still true that "in me, that is in my flesh, dwelleth no good thing." Still true that, without Christ, I can do nothing acceptable to God. Blessed be his holy Name, he teaches us that, though we are great sinners, he is a greater Savior, though many are our afflictions, out of them all he delivers us. More than this; he causeth them to work for our eternal good. Shall we not then resign ourselves unconditionally to his holy and blessed will?

The heaven-born soul pants after assimilation to God. To be a partaker of his holiness is our highest glory. Is there any greater proof of his love, than his casting us into the furnace to refine us, that we may reflect his own image? O blessed, wondrous love, that thus prepares us for a more glorious immortality!

Dearly beloved, in this infinite love and wisdom let our souls sweetly rest in unconditional submission amid the trials of our holy faith. Under the influence of redeeming love, let us feel more deeply and more constantly our obligations to live not unto ourselves, but unto Him who died for us and rose again. May the hope of his speedy coming to take us to himself, not only sustain us in all our afflictions, but animate us to make nobler sacrifices for him.

Yours in christian love, and in hope of meeting you in the City where "the inhabitant shall not say I am sick."

Philadelphia, June 2nd, 1862.

We can heartily unite with our aged Bro. Grew in thanking the Lord for his recovery; and our prayer is that his last days may be his best.—c.

From Charles C. Tuck.

To the Saints of God scattered abroad:—Although we may not be personally acquainted with each other, owing to the circumstance of our being scattered over so wide a territory, and the impossibility of greeting each other face to face in this life, yet there is in the hearts of God's saints an ever-living fountain of love for each other, which all the trials and troubles and perplexities of this world cannot cause to fail; but they only help to make the fountain deeper, the love stronger and more enduring. Such, then, is the bond which binds the children of God together; and though mountains, rivers, and vast intervening distances may separate them, and make them what the world calls strangers, yet that love and affection which they bear for each other *in the truth*, makes them no longer strangers, but brethren and sisters in the same heavenly family. Often, as I think of you, brethren, scattered all over the wide world, bearing the taunts and reproaches of this wicked and adulterous generation, and all because of your undying love for the *truth*, I would earnestly wish, like the "seraphic Samuel Rutherford," that "time and days" might be "*shoveled out of the way*," that I might see you face to face, and shake the friendly hand, see the smile of affection, and exchange an encouraging and sympathetic word. Oh! how much need there is in these times of danger, that the hearts of God's children should be knit together in love; not contending about doctrines of minor importance, to no profit, but striving to build one another up on our most holy faith.

Truly, these are times of great danger to all those who are striving for the kingdom of God, and nothing but an unswerving obedience to the commands of our Leader will carry us safely through. If we keep his commandments, and follow him closely, our progress will not be a doubtful one, but, like the rider which John saw in the Revelations, we shall go forth "conquering and to conquer." But if we turn from the path which our Leader has pointed out, and heed not the signs which are written in his word, we shall perish by the way. Let us take heed unto the *sure word of prophecy*, and then it will always be a lamp unto our feet, and a light unto our path. How brightly the gospel light shines to those who keep their eyes upon it. Instead of fading, and growing more dim, it grows brighter and brighter, and will even to the end of the world. And as the children of God see the light, and rejoice in it, all those who are not "looking for that blessed hope," and do not love the appearing of Christ, are walking in darkness. *They do not understand*. And thus the prophecy of Daniel is fulfilled before our eyes: "The wicked shall do wickedly, and none of the wicked shall understand." To my mind this is one of the plainest fulfilments of prophecy that could possibly be.

Seeing, then, that the whole world of mankind, comparatively speaking, have rejected "this gospel of the kingdom," let us, the *little flock*, give the more earnest heed to it, and let our light shine; thus so ordering our lives and conversation that we may at least do no harm, but if possible some little good, and be accounted worthy to obtain that world which is to come.

Yours, with christian love and fellowship, Charles C. Tuck.

Bangor, Me.

From M. W. Corliss.

Bro. Grant:—I am just returning from the Province of New Brunswick to Aroostook Co., Me. I have had a good time in the Province, and have baptized twenty-five. I have been laboring with Bro. Bragg a part of the time. Your brother,

M. W. Corliss.

Presque Isle, May 22d, '62.

Extracts from Letters.

W. F. Breckenridge, Wells Forge, writes:—"Living as we are in these perilous times, which I believe are fulfilling the sure word of prophecy, I rejoice that we can by the eye of faith look beyond these scenes of war and bloodshed, trials, and tribulations, to Him who endured patiently, even unto death, and at last came off victorious over death and the grave, and is now seated at the right hand of God. It is a blessed thought, and a glorious hope, that that same Jesus is soon to leave the mediatorial seat and come back to the earth, to gather the lonely and waiting ones to himself. Feeling desirous of a home in God's everlasting kingdom, and being willing to work in the vineyard of the Lord, I find myself in duty bound to comply with the apostle's exhortation, not forsaking the assembling of ourselves, etc., but exhorting one another and so much the more as we see the day approaching. We are so scattered up and down the earth, we cannot all meet this side of the judgment; yet I trust that our editors will suffer the word of exhortation from one another in the columns of the Crisis. Let us give each other the word of exhortation, to edification. Who of God's waiting ones is willing to take up the cross and write to some poor brother or sister, weary and almost ready to go back to the world and to death? We know not what brother or sister we may strengthen; we care not where the seed is sown, if it brings forth to the glory of God. Let us be alive to the cause of Christ now in this time of coldness, darkness and peril. Let us have that living faith, that we can clasp God's word as the guide of our lives, regarding its precepts as that by which we must be judged at the bar of God. Let us wake up to the 'lively hope,' and be faithful, with the wedding garment on, and our lights burning."

John Clifford, Island Pond, Vt., writes: "I am still looking for the same blessed hope and the glorious appearing of the Savior, which blessed hope has been an anchor of the soul amid these perilous times. I believe that the signs of Jesus' coming are nearly all in the past, and my heart rejoices exceedingly in view of the prospect that is just before us. We have seen and are having distress of nations, with perplexity; and soon men's hearts will fail them for fear, for the powers of heaven will be shaken. We hope that some of God's servants who may be passing this way will stop and preach the word. This is a thriving business place, and there are but few professors, consequently there is not much sectarianism. Should any of the servants of the Lord stop at this place, they can call on Bro. Amos Dyer, who lives on the hill near the meeting-house."

Seth Woodruff writes from Unionville, Ct.:—"Often have I been comforted and my drooping spirits refreshed while reading some of your letters, dear brethren, in the Crisis. How blessed are the words of divine truth in these moments of time passing between us and the judgment. Believing we are almost home, how important it is that we give heed to those admonitions that are left for us, by which we may escape the

evils and errors of these last days, and be accounted worthy to stand at last among the redeemed on Zion's hill. The Master says, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.' Let us not forget the assembling of ourselves together. Shall we be discouraged because there are but two or three at the prayer-meeting? The Master has promised to meet with even two or three that gather in his name. May the Lord inspire our hearts to press forward. O that we may realize the responsibility that rests upon us! Let us watch unto prayer. I trust the laws of God are put into our minds and written in our hearts, that we may take heed to our ways and at last find a resting-place in the kingdom of God."

Mary L. Pratt writes from Vineland, Wis.:—"I still love the truth and the people of God, although sorely tempted by the devil and tried on every hand by cold-hearted professors who care for nothing but the world. I have been sometimes nearly overwhelmed in temptation's fiery gulf, and have greatly feared lest my little bark should be stranded on the rocks and quicksands; but I want to overcome and wear the crown of glory at last in the kingdom, where I may live forever with those dear ones from whose society I am separated here. There is not one of like precious faith for miles around. To meet with one of God's dear saints and have a season of conversation, would be like a refreshing draught of cold water to a thirsty soul; and to enjoy one of your social meetings would be like fertile oases in a sandy desert.

I should not know what to do without the Crisis (precious paper!) in the midst of my conflicts and deprivations in this far west; and the dear ones who write for it—many of them I know, and have heard preach. I know not as I shall ever meet you again, but my strong desire is to meet you in that happy Eden home where we ne'er shall meet again."

For the Crisis.

Maine Mission Fund.

As we are now entered on the last quarter of the year of our Maine mission enterprise, and wish to be settling up our accounts, and pay our bills before the annual conference, preparatory for a new effort, we suggest to those of our brethren and friends who have subscribed and not yet paid, that it will aid us much by each one putting the amount subscribed in a letter and sending it by mail to me, at Yarmouth. In places where several are in arrears just put your mites together, and let one send all in one letter. Brothe Fassett will visit some of the places where you live; but it is not certain to what extent, nor when. We are hoping to see this mission live through these depressing times, and the hearts of the brethren encouraged to renewed efforts for the coming year. I. C. Wellcome, Treasurer.

Yarmouth, Maine, June 4th, 1862.

"Thessalonica; or, the Model Church."—"I have read this work with great interest. It is a lively picture of primitive faith and practice. The larger part of the book consists of discourse which invites the imitation of the reader, and encourages the christian hope. It is addressed to the conscience and the heart. Let it be read accordingly, and its fruit will appear in the growing patience, gentleness, kindness, zeal, labor and joy of christians in these days of trouble, and doubt, and fear. We hear of Bereans searching the Scriptures for doctrines which may after all never get below the head. To be truly a Berean is a truly good thing. But to be Thessalonian is better still, as character is better than the mere profession of truth."—*Prof. C. F. Hudson, author of Debt and Grace.*

For sale at the Crisis office. Paper covers, 38 cents.

FOREIGN NEWS.

By the arrival of the Steamship, City of New York, we have intelligence from Liverpool to the 21st ult., Queenstown 22nd.

The *Times* speaks of the retreat from Yorktown as a great reverse to the Confederates, and affirms that if Richmond is captured it will be a tremendous victory to the Federals. It metaphorically enlarges upon the difficulties that must arise in governing the South, when the Federals, by continued victories, have brought the secessionists within their power.

The *Daily News* says: "Although the fall of New Orleans in a military sense cannot be overrated, it is of far greater importance in its social, commercial and political results, as the position of the Mississippi opens the way for the industrial energy of freedom, and altogether destroys the political position and territorial prestige of the Southern Confederacy. The great territories of the West are lost to the slave confederation, and this alone is a suitable recompense for all that has been spent in the war. It is an enormous gain, not only for the Union, but for Europe, for humanity and civilization." It also praises the North for conducting the struggle as free citizens ought to do.

The Paris correspondent of the London *Post* gives a rumor that the French government has decided to withdraw its troops from Mexico as soon as possible, but nothing confirms this.

It is reported from Italy that the Austrian troops are in campaigning order, and have occupied the hill of Lagoda Garda.

THREE DAYS LATER.—ARRIVAL OF THE PERSIA.

New York, June 5. The steamship Persia, from Liverpool 24th and Queenstown 25th, arrived this morning.

It is reported that the French government has resolved on the occupation of Mexico under every contingency, and that next fall every strategic position of the country is to be seized. The occupancy to extend three years, to allow time for the development of the national will.

It is reported that France has formally demanded the expulsion of the ex-King of Naples from Rome.

The consistory at Rome unanimously voted for the canonization of the Japanese martyrs. Twenty-three cardinals and 120 bishops were present.

A Turkish army of 20,000 had assembled in Albany, and was about to enter the Montenegrin territory.

FOUR DAYS LATER.

Cape Race, June 6. Steamship City of Washington, from Liverpool May 28th and Queenstown 29th, arrived off this point at 7 o'clock this evening.

The *Journal de Rouen* announces the discovery of a common wild plant which will enable manufacturers to dispense with American cotton.

It is reported that M. Thouvenal has sent a letter to the Papal Government to the effect that France has no intention of making any change in the aspect of the Roman question.

ONE DAY LATER.

Cape Race, June 7. The steamship North American, from Liverpool 29th, and Londonderry 30th, passed here at noon to-day.

France. A Paris Journal states that Count Montebello has been appointed Commander-in-Chief of the French army at Rome.

Italy. According to news from Rome, the family of Francis II. was preparing to leave that city.

Spain. The government is about to build seven iron frigates.

DOMESTIC NEWS.

From before Richmond.

June 2. The rebel officers were unable to rally their troops this morning. They retreated toward Richmond. Our men have moved forward to Fair Oaks, five miles from the city. Jeff. Davis and Gov. Letcher were both at the fight of yesterday.

Gen. Hooker made a reconnoissance to-day on the Williamsburg turnpike to within four miles of Richmond, without meeting the enemy in force. Every one feels sanguine of the fall of the rebel capital when our troops advance for an engagement.

We have taken some five hundred prisoners, among whom are several prominent officers.

Our loss in the two days' engagement in killed and wounded will amount to three thousand, a great number of missing, who will probably return.

The enemy's dead left on the field amount to over 1200.

June 5th. The severe storm which set in Tuesday afternoon lasted during the whole of yesterday. The water in the Chickahominy rose to an unprecedented height. The railroad trains from White House to the late battle field were detained several hours, and the telegraph line was down in several places.

A contraband who left Richmond Sunday night states that all carts, furniture cars, ambulances and carriages that could be found were impressed into the service for the carrying of the dead and wounded from the battle field, and that the hotels, together with a number of public and private buildings, were turned into hospitals. All the information shows that the enemy suffered terribly.

McLellan's Headquarters, June 3d. The following address was read to the army this evening at dress parade, and was received with an outburst of vociferous cheers from every regiment.

Headquarters Army of Potomac, }
Camp near New Bridge, Va., June 2. }

Soldiers of the Army of the Potomac! I have fulfilled at least a part of my promise to you. You are now face to face with the rebels, who are held at bay in front of the capital. The final and decisive battle is at hand. Unless you belie your past history the result cannot for a moment be doubtful. If the troops who labored so faithfully and fought so gallantly at Yorktown, and who so bravely won the hard fights at Williamsburg, West Point, Hanover Court House and Fair Oaks, now prove worthy of their antecedents, the victory is surely ours.

The events of every day prove your superiority. Wherever you have met the enemy you have beaten him. Wherever you have used the bayonet he has given way in panic and disorder. I ask of you now one last crowning effort. The enemy has staked his all on the issue of the coming battle. Let us meet him and crush him here in the very centre of the rebellion.

Soldiers, I will be with you in this battle, and share its dangers with you. Our confidence in each other is now founded upon the past. Let us strike the blow which is to restore peace and union to this distracted land. Upon your valor, discipline and mutual confidence the result depends.

(Signed,) G. B. McClellan,
Major General Commanding.

June 6. Two deserters who came in this morning state that General Joseph Johnson was seriously if not mortally wounded in the groin by a minnie ball, during the late battle, and that Gen. Smith is now in command.

These deserters state that the rebel loss is estimated at 10,000 in killed and wounded and missing.

No troops are in the city excepting those doing guard duty, and attending to the sick and wounded, all being compelled to remain outside. There were no signs of evacuation, but on the contrary, everything goes to show a determined resistance on the part of the rebels.

Gentlemen direct from Washington say the number of killed and wounded in the recent engagement will probably amount to seven thousand.

From Corinth.

Washington, June 4. The following dispatch was received this afternoon at the War Department:

Hon. Edwin M. Stanton, Secretary of War. Gen. Pope, with 40,000 men, is thirty miles south of Corinth, pushing the enemy hard. He already reports 10,000 prisoners and deserters from the enemy, and 15,000 stand of arms. A farmer says that when Beauregard learned that Col. Elliot had cut the railroad on his line of retreat, he became frantic, and told his men to save themselves the best way they could. We have captured nine locomotives and a number of cars. One of the former is already repaired and is running today. Several more will be in running order in two or three days. The result is all I could possibly desire.

(Signed) H. W. Halleck.
Major General Commanding.

Chicago, June 4. A special dispatch from Cairo says: "Immediately on the occupation of Corinth a force from Gen. Pope's division was sent in pursuit of such rebels as fled westward.

Gen. Granger, in command of two regiments of cavalry, soon came on the rear of the enemy six miles southwest of Corinth, and engaged in a fight. He lost 50 men, but was afterwards largely reinforced, when the rebels were surrounded.

It is said that from 5000 to 10,000 have been captured. A portion of them had reached Pittsburg Landing, en route for Northern military prisons.

Corinth, June 5. Gen. Halleck moved his headquarters here to-day, occupying the house formerly occupied by Gen. Bragg. Gen. Thomas occupies the one formerly occupied by Gen. Beauregard.

The enemy are reported 80,000 strong between Baldwin and Okolona.

An English officer who deserted says, high Confederate officers told him that they left here 120,000 strong; but when they arrived at Booneville 50,000 had deserted, mostly Alabamians, Louisianians, and Mississippians.

Cairo, June 6. Fort Wright has been evacuated. We are now in possession. A steamer has arrived from the fleet. At the time she left flames were breaking out in the barracks at Fort Pillow, and the gunboats had dropped down the river.

New York, June 6. The Tribune's special Washington dispatch says a released Union officer, who was ten days in the hands of the rebels at Winchester, says the rebels seemed to look forward to the destruction of their great armies as a thing sure to happen sooner or later, in which case they have made up their minds to take to the bush and wage a guerrilla warfare, in which they said they felt themselves at home.

It will appear by a corrected dispatch of Gen. McClellan's, that the name of the battle field before Richmond is "Fair Oaks," instead of "Seven Pines," as it has been hitherto designated.

New York, The Fortress Monroe correspondent of the Philadelphia Press says: From City Point, I learn that our war vessels in the James river, above City Point, have run the batteries at Drury's Bluff, and it is rumored that the Monitor has passed through the obstructions, sinking the rebel gunboats about Richmond.

If this be true, the Monitor by this time is at the Rocketts.

A number of powerful gunboats have gone up the river during the past two or three days, and our fleet before Richmond is now quite formidable, consisting of twenty vessels armed with the very best of naval ordnance.

Washington, June 8. Advices have been received from Com. Davis, at Memphis, announcing a battle between his fleet, aided by Ellet's ram flotilla, and the rebel fleet of eight gunboats and rams. The engagement commenced at 5.30 on the morning of the 6th inst., and ended at 7 A. M., in a running fight, the result of which was the capture or sinking of seven of the rebel fleet. One escaped by superior speed. Ellet, who is seriously but not dangerously wounded, is highly complimented for his gallantry and skill.

Memphis surrendered immediately after the engagement, and was placed under military authority.

Washington, June 8. The following statement of the loss in the battle of Fair Oaks has been received at the War Department.

Hon. Edwin M. Stanton, Secretary of War. Statement of the killed, wounded and missing of the 31st of May, and June 1st, in front of Richmond.

Gen. Sumner's corps, 2d—183 killed, 894 wounded, 146 missing.

Gen. Heintzelman's corps, 3d—259 killed, 980 wounded, 155 missing.

Gen. Keys' corps, 4th—448 killed, 1753 wounded, 621 missing.

Total—980 killed, 3627 wounded, 1222 missing.

The grand total of killed, wounded and missing is 5739.

A nominal list will be furnished as soon as the data can be received.

(Signed) G. B. McClellan,
Major General Commanding.

Off Charleston, S. C. Our gunboats are within four miles of Charleston, by way of Stono Inlet, and we expect soon to attack it.

Philadelphia, June 7. The gunboat Bienville has arrived with three schooners in tow. They were captured off Charleston, and are named Providence, Locvilla, and Rebecca, from Nassau.

The Tribune editorially says: We learn through a private channel, in which we confide, that the Unionists of Texas will soon be heard from. We understand that their arrangements for restoring their State to the Union have been quietly matured, and that they have ere this thrown the old flag to the breeze under the lead of Gen. Sam Houston. We cherish strong hopes that the rebels of Texas will soon turn up missing, and that old Sam and Uncle Sam will have possession of the State.

New York, June 7. The Times' correspondent states that John Washington, an aid on Gen. Johnston's staff, while carrying a message through the woods, unconsciously rode into our lines. On his person was found a book containing a complete list of our army divisions, corps, regiments, and officers, together with its disposition before Richmond.

This capture proves that the rebels have other more reliable means of obtaining information than by collecting it from newspapers. Washington was a cadet at West Point and only graduated last year. On his person and in the same book which contained the disposition and number of our officers, was a full and complete statement of the rebel force now under Gen. Johnston and its disposition likewise.

Louisville, Ky., June 9. Our forces now occupy Baldwin, Guntown, Jackson and Bolivar. Railroad repairs are progressing rapidly. The enemy passed Guntown last night, retreating southward from Baldwin. It is estimated that 20,000 have deserted since they left Corinth, mostly from Kentucky, Tennessee and Arkansas regiments.

It is believed by country people that Beauregard cannot enter Columbus with half the troops he brought away from Corinth. The whole country north and east of Baldwin is full of armed soldiers returning to Tennessee and Kentucky.

Gen. Pope telegraphs from the advance that the prisoners who first desired to be exchanged, now want to take the oath of allegiance.

The enemy drove and carried off everything for miles around. The wealthiest families are destitute and starving. Women and children are crying for food, and all the males have been forced into the army.

New York, June 9. The Times says the Rev. Dr. Styles, who has resided in Richmond for the last year, states in a private letter that the Confederate army there numbers two hundred thousand men, and that it is well disciplined and determined to make a desperate fight in defence of the city.

Charleston, June 7. The enemy's gunboats are moving up as if to engage our batteries. Great excitement prevails, as the gunboats are in sight at times. Every confidence is felt in Gen. Gist's ability to drive the invaders off. There is still heavy firing in that direction, and it is rumored that 100 Yankees more have been captured.

Gen. Gist's last dispatch says that the prisoners we took this morning report the enemy landed 1700 strong on Battery Island and on John's Island.

New York, June 9. The Times' Washington dispatch says the Secretary of the Treasury intends to ask Congress to authorize a further issue of $150,000,000 demand Treasury notes.

Terrible Freshet in Pennsylvania.

Easton, Pa., June 5. A terrible freshet prevails in the Delaware and Lehigh rivers. The water reaches the second stories in the lower part of the town.

All the bridges between here and Mauch-chunk are swept away. Lehigh bridge is partly gone; it will probably be totally demolished. All the canals are under water.

The iron works have stopped, and the railroads are submerged. Many people have been drowned in their houses.

The freshet in the Delaware is equal to that of 1841. Large quantities of furniture, store goods, bridges, houses, cattle, etc., are going down the river. All the bridges on Broadhead's Creeks, except the railroad bridges, are gone. It is impossible to arrive at any thing like an accurate estimate of the damage, but it is reported at ten millions.

There is no doubt that many lives have been lost. It is reported that one house, containing a family of seven persons, was carried away and broken to pieces against one of the bridges on the river above.

☞ Archbishop Hughes, at the reception by the Emperor Napoleon, had the privilege of blessing his son, "the imperial Boy," who was brought in for that purpose.

☞ The number of horses in the world is estimated at about 27,000,000; of this number, the United States have 5,000,000. The general estimate has been eight to ten horses in Europe for every hundred inhabitants.

☞ The wealth of the Rothschilds is estimated at 800,000,000 francs, a sum that in gold would task the strength of fifty horses to draw it.

Special Notice.

The Grove and Campmeeting advertised to commence at Tremont, Mass., June 24th, is changed to July 1st.

A Mistake.—In my letter in the Crisis of May 28th, I said that they were shut out of the school-house in East Canaan; I should have said, shut out of the school-house in Orange. B. P. Manning.

Notices, &c.

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug. 25th, and continue one week. Particulars hereafter.

F. H. Berick, }
Miles Grant, } Committee of Arrangements.
Geo. T. Adams, }

Notice.

Edwin Burnham expects to commence efforts in one of the churches in the city of St. Johns, N. B., on the *third Sunday in June*. If the friends in the Provinces wish to correspond with him while there, they can address him in care of S. F. Mathews.

Edwin Burnham.

Notice.—R. I. Q. C.

The Rhode Island Quarterly Conference will hold its next session at River Point, R. I., commencing Wednesday, June 25th, at 2 o'clock, P. M. We expect this to be one of the best meetings the conference has ever held, and hope it will be largely attended. Brethren in the ministry, and delegates from churches, let the church in River Point be cheered by your presence and strengthened by your councils. H. F. Carpenter, Sec.

May 26th, 1862.

Notice.

A special conference of the Iowa, Minn., and Wis. Christian Conference will be held in connection with the grove meeting at Hesper, Almkee Co., Iowa, July 4th, 1862. Hope to see many preachers and delegates, as there is business of importance, in which all are interested. Wm. Sheldon, Pres.

Peter S. W. Deyo, Clerk.

P. S. We expect to have the New England Mission Tent.

Notice of Eld. J. V. Himes.

I shall commence a series of meetings in Melbourne, C. E., Wednesday, June 18th, and continue over the Sabbath, or longer, and shall also visit Danville, and other places in the vicinity, as the door may open. My address will be Melbourne from the 15th of June and onward—but Boston, Mass., till then. Any persons or societies wishing lectures on the personal coming of Christ, and the signs and time of the nearness of the event, will address me without delay.

J. V. H.

Notice.

The Lord willing, there will be a conference meeting in Buchanan, Mich., to commence on the evening of the 26th of June, and continue over the following Sabbath. We hope to see a general gathering of our scattered friends at this meeting. Let us make this meeting a subject of prayer, that much good be accomplished. Bro. Israel Dammon is expected to be present.

D. R. & M. S. Mansfield.

Special Book Notice.

Now ready, "Thrilling and Instructive Developments," by Eld. (late Abbe) M. B. Czechowski. Price $1.00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to May 1st, 1862, $505.74.

Church in Woodstock	$ 2.00
S. Hill	50
Emilie Ayres	25.00
A Friend in New Bedford	2.00
H. R. Cross	1.00
C. W. Smith	1.86
Sr. Marsh	1.00
I. J. Lee	1.00
Friends at Southampton	40
L. Lewis	25
Z. Whitney	3.00
J. M. Stetler	25.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

Grove and Camp Meeting.

Glad news to the happy souls who gathered last year at Tremont, Mass., for divine worship in the grove. There will be another grove and campmeeting in the vicinity of the Tremont Depot, West Wareham, Mass., commencing Tuesday evening, July 1st, 1862, and continuing over the following Sunday. Eld. M. Grant, H. L. Hastings, if possible, and others will be present to preach the word. Many things promise to make this an interesting and profitable meeting. First, the blessing of God upon us last year. Those who were there will welcome us again, and bring others with them. Second, its location—easy of access to many churches. It is situated on the Fairhaven and Boston, R. R., at its junction with the Cape Cod R. R.; fare reduced on this road from Middleboro and New Bedford. We expect a good representation from New Bedford, Mattapoisett, Plymouth, Carver, Middleboro, Taunton, and perhaps from Boston. Third, its accommodations, a beautiful grove, in the midst of an orderly people; good board provided cheaper than by ourselves; lodging in private dwellings near by, or in tents, as chosen. Fourth, the cheering evidences that we are nearing our eternal home, cannot fail to awaken an unusual interest in every believing heart. Come then, one and all, prepare for a good meeting, pray much about it, come to labor for precious souls, come full of the blessing of Christ, come early; come to stay *through* the meeting; come, and may many kind friends in Tremont bless the day of our coming. In behalf of many brethren,

H. F. Carpenter.

Special Book Notice.

In fulfillment of a long cherished purpose, I am happy to present my friends with a list of my books, at reduced prices, as follows, till further notice:—

The Voice of the Church, 75 cts.

Great Controversy, paper 25 cts; cloth (small edition) 30 cts.

Thessalonica, or The Model Church, paper 25 cts.

Spiritualism, by Ramsey, 15 cts. paper, 25 cts. cloth.

Pauline Theology, 10 cts.

Reasons for my Hope, paper, 18 cts., (ready in a few week.)

Retribution, or the Doom of the Ungodly, 18 cts., and *free* to all who deny the resurrection of the unjust, provided they will *read it through*.

Tracts from my list, 1800 pages for $1.00. A full supply nearly ready. Tracts by mail, 1300 pages for $1.00. Free to the poor. Several German tracts at 3 cents each.

The Publication Society will sell the above works from the Crisis office, at the same rates; and I intend, (D.V.) after a month or so, to keep a *full* assortment *constantly on hand*.

Let orders come in, and they shall be attended to, if the Lord will. A still further discount from these prices will be made to those who order quantities, and send the money with their order, directed to MILES GRANT, or H. L. HASTINGS, Boston, Mass.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's publications.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Concord, N. H., Saturday evening, April 14th, and over the following Lord's day.

MILES GRANT.

Champlain, N. Y., June 15th and 22d, where the church may appoint. D. T. TAYLOR.

East Boston....................Sunday, June 8th
JOSEPH W. WHITE.

Lake Village....................June 15th
Bristol, N. H....................June 22d
Barnstead, (Clark meeting-house).......June 29th
T. M. PREBLE.

Keene, N. H.........Tuesday evening, June 17th
Worcester, Mass....Wednesday evening, June 18th
Danielsonville, or Williamsville, Ct., as Bro. Wade may appoint......Thursday evening, June 19th
New Bedford, Mass......Friday evening, June 20th
Mattapoisett..............Sunday, June 22d
Will Bro. Ransom meet me at New Bedford Friday evening?
The following week as the Lord may open the way.
Tremont Grove Meeting..........July 1st to 7th
H. F. CARPENTER.

Center Road Station, Pa...............June 23d
Freedom, Portage Co., Ohio.......eve., June 25th
Mantua station, Ohio..............eve., June 26th
Auburn Corners, Ohio..............eve., June 27th
Aurora, Ohio, (where Bro. Lord may appoint) evening of 28th and over Sunday.
Norwalk, or North Fairfield, as Bro. P. B. Hoyt may arrange..............July 5th and 6th
JOHN T. ONGLEY.

New Hampton, where Bro. Simeon Vesey may appoint........................June 22d
Melvin Village......................June 29th
Moultonborough......................July 6th
Clark, M. H., Barnstead..............July 13th
T. W. PIPER.

Quadick..................Sunday, June 15th
Willington, where Bro. Morse may appoint, Sunday, June 21st.
Abington..................Sunday, June 28th
E. BELLOWS.

Pine Swamp, C........................June 22d
Prospect, Ct.........................June 29th
Wrightsville, Ct......................July 6th
Plymouth Hollow, Ct..................July 13th
T. S. CANFIELD.

Manchester, N. H............Sunday, June 15th
Warner, Waterloo School-house..........June 22d
Orange, at Bro. S. K. Ford's barn, Sunday, June 29th.
B. P. MANNING.

South Windsor, Ct., Pleasant Valley School-house, June 16th.
Scitico, C........................June 29th
S. P. BABCOCK.

New Britain, Ct......................June 15th
South Windsor........................June 22d
Warehouse, Point......................June 29th
Springfield, Mass.....................July 13th
Goshen..............................July 20th
J. K. BELLOWS.

Hartford, Ct., Sunday June 22d, and be there and in that vicinity several weeks.
J. S. WHITE.

Hebron, N. Y................Sunday, June 15th
Massena..............June 22d and 29th
M. BATCHELOR.

Danbury, N. H...............Sunday, June 15th
S. W. BISHOP.

Winchester, Ct., (Bro. Drake's district) Sunday, June 15th.
South Norfolk, (Bro. Tibbal's district)......June 22d
New Boston, Mass..............Sunday, June 29th
Sandisfield..........................July 6th
LEWIS ANDREWS.

Manchester, N. H............Sunday, June 22d
C. C. STEVENS.

Danbury, Ct.........................June 15th
Peach Pond, N. Y., in the grove, if pleasant, if not, in the Pine Tree School-house, June 22d
S. B. MUNN.

Gloucester, R. I., New Tabernacle........June 15th
D. O. HOPKINS.

Danbury...........................June 22d
Z. FORD.

Moultonborough Neck.................June 15th
New Durham.........................June 22d
North Haverhill.....................June 29th
J. G. SMITH.

Rutland................Friday evening, June 13th
Castleton, Vt..........Sundays, June 15th and 22d
Poultney..................Sunday, June 29th
H. MUNGER.

Tent or Grove meeting at New Preston, commencing Tuesday evening, June 17th, and continue over the following Sabbath, as Bro. Baldwin may direct.

At Leach Hollow the following week, if I am notified in season.

P. S. All who have the work of God at heart, are invited to aid in these meetings. The night cometh. "Work while the day lasts."

H. PRATT.

Plymouth Hollow..............Sunday, June 15th
GEO. L. TEEPLE.

Grove Meeting Appointments.

4. A grove meeting is to begin at Cascade, Iowa, (fourteen miles from Dubuque) on the 20th of June. Inquire for Bro. H. Allyn.

5. A meeting will be held in Dorchester, Alamakee Co., Iowa, commencing on the 27th of June, as Bro. J. Sturdevant may arrange.

6. A grove meeting is to be held in Hesper, Iowa, as Bro. J. McKee may arrange, commencing on the 4th of July. Inquire for John McKee.

7. A grove meeting will be held in Eauclaire, Eauclaire Co., Wis., beginning on the 11th of July, as Eld. W. B. Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a score of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.

W. SHELDON.

Business Department.

To Correspondents.

E. Evans—Will you please to give us the Post Office to which your paper has been sent? Until you do this, or give us your name in full, we cannot make the change you request. We have two of the same initials in Canada West—Edward and Ephraim—which is it?

Geo. W. Smith—We have credited your remittance of last month to the paper sent to J. Buckingham, which we shall now send to your name, as we understand you to direct. Is it right? The pamphlet was sent as first ordered.

N. Warner—It was our mistake in entering you as a new subscriber, when you made your last remittance. Correcting the mistake, your last paid to No. 848.

Harvey Pratt—Sent tracts June 5th.

We would say to the one who requested us to "make a mark on the corner of Mrs. David Kilby's paper," that the note was received, but the address is wanting. Please give it.

Bro. G. A. Lewis—We are out of "Reasons for my Hope," but expect some soon, and will endeavor to forward a copy as soon as we can.

Bro. G. W. Bailey—We have forwarded the letter to Bro. Burlen.

L. Wetherbee's P. O. address is Bradley, Me.

Letters Received.

J. L. H., S. Hart, L. A. Mirick, F. R. Leonard, L. Reimer, M. Hawkins, M. A. Adams, I. C. Wellcome, I. Fancher, D. Taylor, M. Mathews.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

E A Prescott 341, A D Smith 837, A Hamilton 860, Mrs. N Knapp 852, L M C trell 876, H S Smith 875, Mrs. E F Darling 876, L Runnels 875, John Jones 846, Geo. W. Smith 418, J Gay 834, J L Small 876, Mrs. F R Calhoun 875, H C Hart 874, Mrs. C Button 860, O T Hobbs 875, S A Macumber 846, Mrs. F P Smith 875,—$1.00 each.

A C Thorpe 874, Warren Smith 843, Mrs. C Warner 438, Eunice A Marsh 864, L Maries 867, S B Walker 868, David Bunn 401, F Mann 401, John G Bush 368, Z Whitney 395, H Rollins 866,—$2.00 each.

M L Clark 836, $4.50; Jas. Burbank 886, 90 cts; M B Dewey 854, $3; A S Webster 875, $7.20; L Jones 874, $2.93.

BOOKS AND TRACTS.

E A Prescott $2; H Pratt 42 cts; W. Roworth, D D Chaffs, S Twitchell, A H Lowell, A Bradford, M L Curtis, L Jones, Harriet A Dennett, 7 cents each; L Scott $5; W A West 40 cts, J L Small 12 cts, S P Whitney $1.33; E D Mitchell 16 cts. Wm Dunn $2.00; C Churchill $1.49.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more, books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Deutsche Tractate. (German Tracts.)

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

Vorgenannte Tractate können prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis, pr Nummer 5 cts, pr Dutzend 50 cts, pr Hundert $3.50. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-12, by H. K. Flagg. Single copy 5 cts; postage 1 cent; $4.50 per hundred.

Analogy of the First and Second Advents. General apostasy of the church or christendom demonstrated—her affinity with the world manifest—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 5 cts. single, 50 cts. per dozen, $4 per hundred. Postage one cent.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 5 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $4.00 per hundred. 5 cents single, or 6 cts. with post.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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For the Crisis.

God is Faithful.—1 Cor. 10: 13.

Courage! pilgrim, let the burden
  That is pressing on thine heart
Yield to this divine assurance,
  Bid the weight of care depart.
Look aloft, the same forever
  Is thy Maker, faithful, true,
And to-day his love, unchanging,
  As before, doth care for you.

Not "above that ye are able,"—
  Trust that never failing word;
Clouds may gather thick around thee,
  And e'en thunder tones be heard,
Grace is given to endure it,
  All the subtle foe may bring;
Only trust and not be fearful,
  There is strength in Israel's King.

Yet a little longer, pilgrim,
  Struggle on, and there is rest,
Freed forever from temptation,
  Thou shalt be supremely blest.
'Tis a warfare fierce, unending,
  Till this mortal life is done,
Yet press on a little longer,
  And the victory will be won.

* Mrs. A. C. Judson.

For the Crisis.

An Exposition of Phil. 1: 21.

BY T. WHEELER.

"For to me to live is Christ, and to die is gain."

Let it be understood that Paul was at this time a prisoner at Rome, and liable to suffer death by martyrdom. The text I have quoted is not an independent sentence, but only a conclusion of a previous statement. The statement is this,—"Christ shall be magnified in my body, whether it be by life, or by death" (verse 20). How can this be, Paul? How prove it? "For, (or because—Sawyer,) to me to live is Christ, and to die is gain." Therefore, to *correctly* interpret the conclusion in verse 21, we must keep our eye upon the statement in verse 20. Verse 21, fully expressed, would read thus,—For me to live is Christ, and for me to die is gain. It will be noticed that the words "Christ," and "gain," in the two clauses of the sentence, are designed to express or convey the same idea; that is, the result will be the same, although following from different conditions—life and death. For me to live is Christ, and for me to die is Christ; or, for me to live is gain, and for me to die is gain.

That this idea is correct will be seen from the statement in verse 20,—"Christ shall be magnified in my body, whether it be by life or by death." In either case, whether Paul lives or dies (by martyrdom), the result is the same—"Christ shall be magnified." How would Christ be magnified equally by Paul's life or death (by martyrdom)? Answer. If he lived he would preach Christ, and thus advance his cause; if he died (a martyr), the re-action would only advance the cause, rather than hinder it. Says Paul,—"The things which happened unto me have fallen out rather unto the furtherance of the gospel." Again he says,—"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Phil. 1: 12, 14. Thus, if Paul's life was spared, Christ would be magnified, and if it should be taken, the *esult* would be the same; he would be magnified.

Now, then, for the text,—"For me to live is Christ, and to die is gain." This text suggests three questions, viz.; 1. "Die." What death is meant? Natural, as we usually call it (though incorrectly, the Scripture terms it "commmon death," see Num. 16: 29); or, an unnatural or a violent one—a martyr's death? 2. "Gain." What is the gain? 3. Who is the gainer; Paul, or Christ? It will be noticed that these three questions have already been answered in this article. The death in Paul's mind was that of a martyr, as the context plainly shows. The "gain" was—Christ magnified, and hence the gainer was Christ, and not Paul. The popular view of this text is, that Paul is the gainer, and hence it is inferred that it is gain for *all* christians to die, under *all* circumstances.

We will suppose that the text designs to teach that Paul was the gainer. When we consider the condition that Paul was in, constantly subject to persecutions, bonds and imprisonments, the thought arises, would it be to infer that all christians under all circumstances, suffering no persecution, would be gainers by dying? This *inference*, for so it is, is wholly assumed and unwarranted. If we are all gainers by dying, then the gain must be of a positive nature, rather than negative. But if our gain is positive, pray what is it? for we as Adventists readily concede that until the resurrection we get no glory, no crown, and no reward. Then what can it be? Let him answer who can.

Again. If we gain more in dying than by living, is not the sentiment of the poet true where he says—

"Death gives us more than was in Eden lost"?

Would not this convey the idea that life was a curse and death a blessing? Let us be careful and not reverse the Bible, and imagine that God and Satan have changed characters. God has given us life, and sin has given us death. Life is a blessing, and death is a curse. May the Lord help us to be wise, so that we may choose the blessing and not the curse. Whoever chooseth death, rather than life, I am fearful will get his wish.

But we have supposed Paul to have gained something by dying; what is it? It must have been of a negative nature. He would have no more suffered persecution; he would have rested from his labors. See Rev. 14: 13. In the grave "the wicked cease from troubling; and there the weary be at rest."—Job 3: 17. "The righteous is taken away from the evil to come."—Isa. 57: 1. Death gives us only dissolution, ruin and loss; but, when Christ our Life-giver comes, he will reverse things—turn the scale, and give us immortal life. Bless the Lord! Our great pay-day comes not at death, but at the resurrection.

If it is true that there is something to be gained by death, more than we enjoy in this life, so that it is desirable for us to die, what did Paul mean where he said, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"—1 Cor. 15: 32. Here Paul predicates everything upon the resurrection. Without that, there was no advantage. If Paul, or any one else, gains anything positively by dying, then so much is gained,—there is so much advantage. According to verses 23 and 24, as it stands in our version, Paul seems to indicate that he had a desire for death, dissolution, the unclothed state, or the intermediate state. But it will not do to thus interpret Paul here, when he in another place (2 Cor. 5) expressly contradicts it in saying,—"Not for that we would be unclothed." I have no desire for death, dissolution, or the intermediate state. Paul "earnestly" desired "to be clothed upon with our house which is from heaven." It was the immortal body that Paul so earnestly desired; he wished to be clothed upon with this body, immortal body; but this immortal body we only get at the resurrection, not at death. Says Paul,—"Yet what I shall choose I wot not." This choice was between *life* and *death*. He then gives his reason,—"For I am in a strait betwixt two (life and death), having a desire to depart, and to be with Christ; which is far better."

Between life and death Paul had no choice. But there was a third thing which he did desire, and this desire was "to be clothed upon." To illustrate; between a lemon and an orange Paul had no choice; but here is an apple which he has a desire for. Paul says in 2 Cor. 5: 6,—"Whilst we are at home in the body, we are absent from the Lord." The natural inference from this text would be that, immediately upon death, or dissolution, we should be with the Lord; or, as the 8th verse has it, "Willing rather to be absent from the body, and to be present with the Lord." But this does not necessarily follow. See first verse,—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens." The very natural inference from this verse is, that immediately upon dissolution we receive our house from heaven; but we know from the context that this was not Paul's idea. The house from heaven is explained to be—"that mortality might be swallowed up of life," which will not be until the resurrection.

Whoever would correctly understand Philippians, 1st chapter, must have an eye upon 2 Corinthians, 5th chapter. The Bible should be so interpreted as to harmonize, for it is a beautiful and concordant book when understood.

There is one other point I wish to notice, in Phil. 1: 23. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ." The word "depart," I am informed, has for its original, *analuo*, and means anything rather than dissolution. I understand that this word *analuo* occurs but once more in the Greek Testament, viz., Luke 12: 36,—"When he will *return* from the wedding." The word return is *analuo*, and means *return;* if it had been thus rendered in Phil. 1: 23, all would have been clear—"having a desire for the returning, and to be with Christ."

For the Crisis.

A Short Sermon.

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12: 2.

Paul is here entreating his brethren not to be conformed to this world, as though he perceived a danger in this direction of their being led away by the evil influences that were around them; and knowing the Master had said, "Ye are the light of the world," "the salt of the earth"; but if they were conformed to the world, they could not be lights; hence the exhortation was given. God's people have ever been "a peculiar people, zealous of good works." They have ever been a separate people, walking in another direction from the people of this world. They are transformed by the renewing of their mind. The things they once hated, now they love; and the things they once loved, now they hate. Thus have God's people ever walked. Is the way wider now? No. It has always been a straight and narrow way, with here and there a traveler. Never were dangers so great as now. The spirit of the world at the present time is all calculated to lead men astray.

Hear the apostle John in his first letter: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 John 2; 15, 16. Dear brethren and sisters, let us see that we do not *conform* to the world in any thing. If we are not on our watch, we shall be led astray ere we are aware of it. Let us see that we follow *Christ*, and not men. Let all that we do, whether we write, speak, eat, or drink, be done with an eye single to the glory of God. Let us not stop and ask the question, what will this one say, and that one, but what will God say? Let us be ready; the Master will soon come; and his bride will be without "spot, or wrinkle, or any such thing." Let us remember that it is the pure in heart that will see God. "As he which hath called you is holy, so be ye holy in all manner of conversation."—1 Pet. 1: 15.

May the Lord bless you all, and lead you by his Spirit in all things, is the earnest desire of your Bro in Christ,

G. A. Streeter.

N. Dana, May 23d, 1862.

For the Crisis.

Extracts from Herman Schultz,

(Continued.)

"Though by his creation man has become a being, which possesses many superior qualities over the rest of visible creatures; to him is given a spirit (mind), which, after the divine image, may decide by itself, is conscious of being a free being, is what is generally called personality, to him is given the dominion over all nature. (Gen. 1: 26, etc.) Yet all this does not separate him from the created beings; the life-giving power of God may at any time be withdrawn from him. If this were impossible with man, the divine spirit of life would be a part of him, and in consequence of this, man would in his physical nature bear within him a part of God. This, however, would drive us to a pantheistic idea of the divine being."

"Men were never created immortal, but they may become immortal,—only the power to attain to immortality God laid into man at his creation. To become spiritual, is the foundation upon which man may obtain immortality; with this agrees Schelling and R. Rothe. With the latter it is a fixed belief that this spirituality must be accompanied by a close communion with God, without which there is only such a kind of life which may at any time live itself out. Also Prof. Oettinger does not teach a natural, but only such an immortality of the soul which has for its author the Lord Jesus Christ."

"It is true, we could not have any real idea of immortality, if it did not exist, as we could not have any idea of one hundred dollars, if they had no existence; but this does not prove that a man must have both in possession. To say that in every soul there is an idea of immortality, is not true; this proves the fact that many deny it, both by word and deed."

"As we remarked before, it is at the least an unproved acceptation, that the spirit of man received the idea of immortality at his creation, a hyypothesis, which, if we consider men in their experience, must strictly be denied. The idea of immortality is not found in millions of men, and has for centuries not been in the mind of man in general. In ancient times only the most illuminated minds were capable to comprehend the idea of immortality, and from that time to this very day we hear through all classes of society the cry of materialism: 'let us eat and drink, for to-morrow we are dead.' So we see that the assertion'—'all men have an idea of, or a desire after immortality, therefore they must be immortal,' falls to the ground."

"It is true man, as he should be, bears within himself infinite germs; but he may choke and kill them, so that nothing remains of them. Therefore this proved, all (men have a desire after immortality, therefore they are immortal, etc.,) must look for better foundations; it must bring forth some close connection or union with the divine being, according to which man may feel within him such infinite germs, the same as Plato does when he says: '*anima haeret divinis*.' But this puts man into a different position altogether. For if the soul is immortal because it is a part of God, then immortality is not a created attribute, which would inseparably cohere to man's nature; for if this was the case, we would physically bear within us a part of God. Immortality then can only be based upon something which is independent, ethical, for only in liberty (spiritual) we are united to God. All this shows us that man has not immortality within him because of being created a man. That which is common to all men, (leaving out of sight all moral and natural differences) which, in spite of Schelling and Weis, is common to the lowest negro as well as to the greatest German philosopher,—the common nature of man does not bear within itself immortality, i. e., the impossibility to perish, even this very day."

"Body and soul here are equally separate from God; no self-created spirit can separately be equal to God; there is one Spirit of God, which calls all individual creatures to life, which animates all; but this is not a part of man, but his cause, the same as it is the originator of all life. Though we are of divine origin, (Acts 17: 27,) as God calls Israel his son, and the king of his people his child,—(Ps. 2: 5) though we can feel him within us; yet, according to our nature, as men we are creatures, and can perish, are *not immortal, but mortal men*." L. Reimer.

For the Crisis.

The Prayer and Promise.

"Lord, remember me when thou comest into thy kingdom."—Luke 23: 42.

How beautifully suggestive the prayer of the dying thief! How delightful the thought, to be remembered at the coming and in the kingdom of our God! How appropriately can we each utter the same prayer! O! to be remembered *then* will more than repay us for having ceased to be remembered by our friends here; and the beautiful reply of our Savior, "Thou shalt be with me in paradise," is so fraught with import, so full of meaning, as to cause the poor way-worn pilgrim heart to involuntarily sigh for the joys of paradise restored. Here calamities befal us, misfortunes beset us, adversity comes in tornado gusts upon us, afflictions come, and where are our loved ones? Echo answers *where?* Poets may sing of the loveliness of death, romance may paint its beauties, but stern reality points to yonder cemetery; there, side by side, are two little graves which show that a mother's heart is riven with anguish. Again disease comes with its relentless hand, and almost imperceptibly undermines the constitution of a dear husband, who, pale and emaciated, shows unmistakably that he too is a marked victim for the insidious foe. O the many trials of life, the many fresh wounds which our poor lacerated hearts are constantly receiving, the mablighted hopes which darken life's horizon, the many days of sadness, the many nights of anguish,—although they sometimes serve to dishearten us, yet they beget within us the desire, and even indite the petition, "Lord, remember me when thou comest into thy kingdom." Then how cheering the thought, how like the oasis in the desert to the weary traveler comes the heart-cheering promise, "Thou shalt be with me in paradise."

"O glorious day, O blessed hope,
My heart leaps forward at the thought."

A few more ills, a few more toils, a few more heart achings, and we are home; saved at last; reunited with loved ones in paradise restored. A. E. Bennett.

Danielsonville, Conn.

For the Crisis.

Who Cometh?

TO THE AUTHOR OF COMING STRUGGLE.

The human family has always been subject to the annoyance of Satan. He destroyed the happiness of our first parents in Eden. Since which time he hath vexed mankind "with all deceivableness of unrighteousness." He greatly afflicted Job; moved David to iniquity; tempted Christ; and finally, has always been busy to promote his own cause. To accomplish which, he presented himself among the sons of God; often quoted Scripture, though he had no regard for it; is transformed into an angel of light; in short, becomes all things to all men, that by all means he may *deceive* some. Here he follows Paul, just about as he follows the Bible and good in general, only varying about one word in a dozen, so as to give an opposite meaning.

That Satan wrought wonders in ancient times, and in the days of our Savior, is certain. Men were possessed of devils, who went out of them, into swine, and performed actions. Who will say it was a delusion? that no devils were there? that our Savior did not cast out devils, actual devils? There were witches, wizards, soothsayers, magicians, &c. But these were not generally publically known. They wrought in secret; generally being intimidated by law and by public opinion. But the works of the Devil were made manifest through these mediums. Doubtless, Satan had living mediums through whom he acted in all cases of possessing of devils, or bewitching; but never did he in those days what the prophets foresaw that the wickedness of the world, in the last days, would enable him to accomplish. Nor do we suppose that Satan has wrought six thousand years at his trade and learned nothing. Nay, but he hath grown wise in his craft. If we carefully follow divine record, we find that he has been developing from the beginning. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Satan, seeing the development of the sciences, and the taste of mankind for them in these last days, stepped forward with mesmerism, saying, it is a new science; introduced it into many high places and high families; yea, and into many good families. This well established, to prepare the way, he brings forth Spiritualism. Now greater wonders are performed. It deceives many. It fills its ranks, to a great extent, from the so-called faithful; they departing from the faith. But when their craft is questioned, they say, "O, don't be frightened, it is only Mesmerism." So it may be, and Mesmerism nothing but Spiritualism, and Spiritualism nothing but ancient witchcraft.

Paul to the Ephesians, calls Satan the prince of the power of the air, the spirit that now worketh in the children of disobedience. His habitation is in the air; but his works are with the children of men. John, in the Isle of Patmos, tells of "things which must shortly come to pass." And among the many wonders, he breaks forth with a "Woe to the inhabiters of the earth, and of the sea, for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Satan has always aimed to imitate, and to counterfeit whatever God does. And now, that he hath come down unto us, is it not for some new development of his power? And what marvel, if, in imitation of the Christ, he should make a personal advent? Spiritualists tell us of a "Coming Man;" one, of course, more powerful in signs, wonders, and wickedness than themselves. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." Wherefore, "my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities; against powers; against spiritual wickedness in high places." Miner Cawkins.

Council Grove, Kansas, Lyons Creek.

For the Crisis.

A Mother's Love.

Lines written by a mother in her son's Bible.

Remember, love, who gave thee this,
  When other days shall come;
When she who had thy earliest kiss,
  Sleeps in her narrow home;
Remember 'twas a mother gave
  The gift to one she'd die to save.

That mother sought a pledge of love,
  The holiest, for her son,
And in the gift of God above
  She chose a goodly one;
She chose for her beloved boy
  The source of life, and light, and joy;

And bade him keep the gift, that when
  The parting hour should come,
They might have hope to meet again
  In her eternal home;
She said his faith in that should be
  Sweet incense to her memory

And should the scoffer, in his pride,
  Laugh that fond gift to scorn,
And bid him cast that gift aside,
  That he from youth had borne;
She bids him pause, and ask his breast
  If he or she had loved him best.

Selected by Sr. Howard.

Selections.

Big Words and small Ideas.

Big words are great favorites with people of small ideas and weak conceptions. They are often employed by men of mind, when they wish to use language that may best conceal their thoughts. With few exceptions, however, illiterate and half-educated persons use more "big words" than people of thorough education.

It is a very common but very egregious mistake to suppose that long words are more genteel than short ones—just as the same sort of people imagine high colors and flashy figures improve the styles of dress. They are the kind of folks who don't begin, but always "commence." They don't live, but "reside." They don't go to bed, but mysteriously "retire." They don't eat and drink, but "partakeof refreshments." They are never sick, but "extremely indisposed." And instead of dying at last, they "decease."

The strength of the English language is in the short words, chiefly monosyllables of Saxon derivation, and people who are in earnest seldom use any other. Love, hate, anger, grief, joy, express themselves in short words and direct sentences; while cunning, fasehood and affectation delight in what Horace calls *verba sesquipedalia*—words a "foot and a half long."

A Hint to Young Ladies.

Loveliness! It is not in your costly dress, ladies, your expensive shawl, or gold-laden fingers. Men of good sense look far beyond these. It is your character they study—your deportment. If you are trifling and loose in your conversation, no matter if you are as beautiful as an angel, you have no attraction for them. It is the loveliness of nature that attracts the first attention, it is the mental and moral excellence and cultivation that wins and continues to retain the affection of the heart. Young ladies sadly miss it who labor to improve their outward looks, while they bestow little or no thought on their minds and heart. Fools may be won by gewgaws and fashionable and showy dresses; but the wise, the prudent and substantial are never caught by such traps. Let modesty and virtue be your dress. Use pleasant and truthful language, study to do good and to communicate, and though you may not be courted by the fop, the truly great will love to linger in your steps. "Take away the dross from the silver, and there shall come forth a vessel for the finer."—Prov. 25: 4.

Why should anybody Swear?

I can conceive no reason why he should, but ten thousand reasons why he should not.

1. It is *mean*. A man of high moral standing would almost as soon steal a sheep as swear.

2. It is *vulgar*, altogether too mean for a decent man.

3. It is *cowardly*, implying a fear either of not being believed or obeyed.

4. It is *ungentlemanly*. A gentleman, according to Webster, is a *genteel man*—well bred—refined. Such a one will no more swear than he will go into the street to throw mud with a clod-hopper."

5. It is *indecent*, offensive to delicacy, and extremely unfit for human ears.

6. It is *foolish*. "Want of decency is want of sense."—*Pope.*

7. It is *abusive*; to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is *venemous*, showing a man's heart to be a nest of vipers, and every time he swears, one of them sticks out his head.

9. It is *contemptible*, forfeiting the respect of all the wise and good.

10. It is *wicked*, violating the divine law, and provoking the displeasure of Him whose name is taken in vain.—*Selected by G. W. G.—Harbinger.*

☞ The necessities which confine men to particular employments are the chief support of good habits. Men resemble the masts of a ship, which must be tied down to keep them steady.

A good woman never grows old.—Years may pass over her head, but if benevolence dwell in her heart, she is as cheerful as when the spring of life opened to her view. When we look at a good woman we never think of her age, she looks charming as when the rose of youth first bloomed on her cheek. That rose has not faded yet—it will never fade. In her neighborhood she is the friend and benefactor. Who does not respect and love the woman who has passed her days in acts of kindness and mercy? We repeat, such a woman can never grow old. She will always be fresh and buoyant in spirit, and active in humble deeds of benevolence.

The way to do good.—It often happens, in our efforts to do good, that a tender interest manifested in the temporal wants of those whom we would benefit, opens a way for their spiritual profiting. As is wisely said by Mr. Barnes, "If we wish to incline others to our opinions, or to bring them to be christians, nothing is better adapted to it than to show them kindness, and even to minister to their temporal wants. Benevolence toward them softens the heart, and inclines them to listen to us."—*Tract Journal.*

To keep Bugs from Melon Vines, etc.—G. Roys, Hartford Co., Conn., says the cheapest and most effectual remedy for the striped bug, is to cover the plants with cotton, thus: take the common cotton batting, separate it into very thin layers, and spread over the plants as soon as they appear, putting a little dirt on each corner to prevent the wind from blowing it off. He has tried it for several years with entire success. The plants may attain considerable size before removing the cotton, which stretches as they grow. If thinly spread, the cotton does not interfere with light and moisture, while it entangles the insects.

☞ A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor christian. There are many persons who think Sunday is a sponge, with which to wipe out the stains of the week. Now God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion, and one of them for rest.

Do Right.—Do right though you have enemies. You cannot escape them by doing wrong; and it is little gain to barter away your honor and integrity, and divest yourself of moral courage, to gain what?—Nothing. Better abide by the truth—frown down all opposition, and rejoice in the feeling which must inspire a free and independent man.—*Indian Arcana.*

☞ Beecher says, "The devil does not trap us twice alike. If yesterday he came through vanity, to-day he will come through pride. If to-day he comes on one side, to-morrow he will come on another. And we are always watching the hole that he came in last, while he is coming in at another. We are guarding an empty hole while he is digging a new one."

Talk with your Child.—A want of familiarity between parents and children upon religious matters, and a constrained intercourse between them, is a key to the failure of many parents in their efforts to train up their children in the way they should go, as well as a fruitful source of infidelity in the child.

Hygiene.

"This is for your Health."—*Paul.*

How to Cure Corns.

I do not understand why it is that woman arranges her dress with so little regard to its uses. One would suppose that in some of its parts utility and beauty might be found to be consistent. But there is not a single article of clothing which enters into her wardrobe, from her head to her feet, which is *well* adapted to serve the purpose for which it is apparently designed. If she wears a bonnet, it is so constructed that it is of no use as a *cover* to her head. If she wears gloves, they are so tight as to obstruct the circulation in her hands, and render their free use impossible. If she wears a dress, it is so fashioned as to hinder the natural movement of every muscle in the body. If she wears shoes, they are so poorly fitted as to cripple her in those organs and make it as rare to find a woman with a properly shaped foot in the christianized and highly enlightened United States as in China. What ever put it into the heads or hearts of women, or men, or of both, that we are naturally so outrageously formed or *deformed* that it is desirable that every part of us should by some means be gotten into different shape from that in which it was made, I can not conceive.

Why could not a lady's shoes be shaped like her feet? Instead of that, the shoes are shaped to the shoemaker's ideas, and the feet are fitted into them. There is not one shoemaker in a hundred that has sufficient good sense to know that the sole of a shoe should be as wide as the foot. They will make the sole of a lady's shoe about half as wide as her foot is when set flat on the floor, expecting her to tread on the upper leather at each side; unless it is so tight as to crowd the foot up, making it as much like a toad as like a beautiful and well-formed human foot.

And this is the way *corns* are made. The shoe presses upon the joints, forming callosities which are often very sensitive and painful, and generally render the foot *unhandsome* in form. The *cure* for this state of things, then, according to our philosophy, is, for the person suffering, to wear shoes so large as to remove all pressure, and allow free circulation of the blood.

This is the *scientific* mode of treatment, and any treatment which does not include this is *quackish*. It is rather trying, I know, for there is many a woman who would prefer extreme suffering with corns to a cure by this means. Such should be permitted to suffer: I would not relieve them if I could. But when persons "repent, and do works meet for repentance," that is, exchange tight shoes for loose ones, they not unfrequently continue to suffer from corns for a long time. In many such instances I have found the following treatment to afford permanent relief. Have two vessels, one containing hot and the other cold water, (neither temperature need be extreme, but about as hot and cold as can be comfortably borne,) and dip the affected foot or toes alternately in each, holding it in about five minutes, and continue this process half or three quarters of an hour. In some cases, one application of this sort will be sufficient. In others, it may be needful to repeat it every other day for a week or fortnight.

I expect somebody, now, will be calling me a *hot-water* doctor, since I have advised hot applications in repeated instances and for various difficulties, while it is so common to recommend cold water. But when I find a certain course is productive of great comfort and no harm, I wish others to become acquainted with it, whether it is fashionable or not.—*Harriet N. Austin, M. D.*

Unhealthy Houses.

A man requires ten cubic feet of air every minute, in order to supply an amount of oxygen sufficient for the wants of the system. The air enters the lungs full of oxygen, it leaves them without an atom, hence that which leaves the lungs is so wholly unfit for breathing purposes, that if re-breathed, unmixed with any other air whatever, it would cause instant suffocation. This unnutritious air is so very light that when out of doors it rises instantly toward the clouds, as may be seen any frosty morning; but when a person is in a close room, this unwholesome air mixes with that which surrounds it, and in a few moments the whole air of any room becomes contaminated, and this contamination becomes more aggravated, more virulent at every breath, and this is the reason of the greater rapidity with which persons and animals recover from terrible wounds when they have to lie out in the open air, with nothing but water to drink and roots and berries to eat for days together, when in fact they would certainly have died if they had had all the comforts of home, fireside, and friends.

It is estimated that in the course of fifty years, a man, in round numbers, breathes five hundred millions of times, taking into his lungs one hundred and seventy tons weight of air, and discharging therefrom twenty tons of deadly carbonic acid gas. The great aim of those who have an ambition to live long and healthfully should be to re-breathe as little of this pernicious gas as possible, and to have as many as practicable, of the five hundred millions of breaths to be drawn, to be taken from the exhaustless storehouse of "all out-doors." If the circumstances of one's life should make it necessary to spend a large portion of existence in-doors, then it should be a constant aim and study to have a good ventilation, to facilitate the egress of the bad air, and that its place should be supplied by that which is pure, invigorating, and life-giving.—*Hall's Journal of Health.*

A Remedy for Small Pox.—Dr. Frederic W. Morris, resident physician of the Halifax Visiting Dispensary, N. S., has written a letter to the *American Medical Times*, in which he states that the "Sarracenia Purpurea," or Indian cup, a native plant of Nova Scotia, is the remedy for small pox in all its forms, in twelve hours after the patient has taken the medicine. That "however alarming and numerous the eruptions, or confluent and frightful they may be, the peculiar action of the medicine is such that very seldom is a scar left to tell the story of the disease." If either vaccine or variolous matter is washed with the infusion of the Sarracenia, they are deprived of the contagious properties. So mild is the medicine to the taste, that it may be largely mixed with tea and coffee, and given to connoisseurs in these beverages to drink without their being aware of of the admixture. The medicine has been successfully tried in the hospitals of Nova Scotia, and its use will be continued.

Life and Death.

One half the human family dies under seventeen years of age. Nine tenths of all who are born ought to complete their "three-score years and ten," because nine tenths of all diseases are avoidable by the steady practice of temperance and such outdoor activities as are encouragingly remunerative. There is a still more specific method of lengthening life in healthfulness and vigor, and one which is practicable by the masses. Colds or constipation immediately precede or attend almost every case of ordinary disease. The latter can be antagonized by abstinence, cleanliness, and warmth for thirty-six hours; and a cold need not be taken once a year if three things are attended to. Avoid chilliness, damp clothing, and cooling off too soon after exercise.—*Hall's Journal of Health.*

The World's Crisis

AND

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MILES GRANT, Boston, Mass.

For the Crisis.

God is Faithful.—1 Cor. 10: 13.

Courage! pilgrim, let the burden
That is pressing on thine heart
Yield to this divine assurance,
Bid the weight of care depart.
Look aloft, the same forever
Is thy Maker, faithful, true,
And to-day his love, unchanging,
As before, doth care for you.

Not "above that ye are able,"—
Trust that never failing word;
Clouds may gather thick around thee,
And e'en thunder tones be heard,
Grace is given to endure it,
All the subtle foe may bring;
Only trust and not be fearful,
There is strength in Israel's King.

Yet a little longer, pilgrim,
Struggle on, and there is rest,
Freed forever from temptation,
Thou shalt be supremely blest.
'Tis a warfare fierce, unending,
Till this mortal life is done,
Yet press on a little longer,
And the victory will be won.

MRS. A. C. JUDSON.

For the Crisis.

An Exposition of Phil. 1: 21.

BY T. WHEELER.

"For to me to live is Christ, and to die is gain."

Let it be understood that Paul was at this time a prisoner at Rome, and liable to suffer death by martyrdom. The text I have quoted is not an independent sentence, but only a conclusion of a previous statement. The statement is this,—"Christ shall be magnified in my body, whether it be by life, or by death" (verse 20). How can this be, Paul? How prove it? "For, (or because—Sawyer,) to me to live is Christ, and to die is gain." Therefore, to *correctly* interpret the conclusion in verse 21, we must keep our eye upon the statement in verse 20. Verse 21, fully expressed, would read thus,—For me to live is Christ, and for me to die is gain. It will be noticed that the words "Christ," and "gain," in the two clauses of the sentence, are designed to express or convey the same idea; that is, the result will be the same, although following from different conditions—life and death. For me to live is Christ, and for me to die is Christ; or, for me to live is gain, and for me to die is gain.

That this idea is correct will be seen from the statement in verse 20,—"Christ shall be magnified in my body, whether it be by life or by death." In either case, whether Paul lives or dies (by martyrdom), the result is the same—"Christ shall be magnified." How would Christ be magnified equally by Paul's life or death (by martyrdom)? Answer. If he lived he would preach Christ, and thus advance his cause; if he died (a martyr), the re-action would only advance the cause, rather than hinder it. Says Paul,—"The things which happened unto me have fallen out rather unto the furtherance of the gospel." Again he says,—"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Phil. 1: 12, 14. Thus, if Paul's life was spared, Christ would be magnified, and if it should be taken, the *esult* would be the same; he would be magnified.

Now, then, for the text,—"For me to live is Christ, and to die is gain." This text suggests three questions, viz.; 1. "Die." What death is meant? Natural, as we usually call it (though incorrectly, the Scripture terms it "commmon death," see Num. 16: 29); or, an unnatural or a violent one—a martyr's death? 2. "Gain." What is the gain? 3. Who is the gainer; Paul, or Christ? It will be noticed that these three questions have already been answered in this article. The death in Paul's mind was that of a martyr, as the context plainly shows. The "gain" was—Christ magnified, and hence the gainer was Christ, and not Paul. The popular view of this text is, that Paul is the gainer, and hence it is inferred that it is gain for *all* christians to die, under *all* circumstances.

We will suppose that the text designs to teach that Paul was the gainer. When we consider the condition that Paul was in, constantly subject to persecutions, bonds and imprisonments, the thought arises, would it be to infer that all christians under all circumstances, suffering no persecution, would be gainers by dying? This *inference*, for so it is, is wholly assumed and unwarranted. If we are all gainers by dying, then the gain must be of a positive nature, rather than negative. But if our gain is positive, pray what is it? for we as Adventists readily concede that until the resurrection we get no glory, no crown, and no reward. Then what can it be? Let him answer who can.

Again. If we gain more in dying than by living, is not the sentiment of the poet true where he says—

"Death gives us more than was in Eden lost"?

Would not this convey the idea that life was a curse and death a blessing? Let us be careful and not reverse the Bible, and imagine that God and Satan have changed characters. God has given us life, and sin has given us death. Life is a blessing, and death is a curse. May the Lord help us to be wise, so that we may choose the blessing and not the curse. Whoever chooseth death, rather than life, I am fearful will get his wish.

But we have supposed Paul to have gained something by dying; what is it? It must have been of a negative nature. He would have no more suffered persecution; he would have rested from his labors. See Rev. 14: 13. In the grave "the wicked cease from troubling; and there the weary be at rest."—Job 3: 17. "The righteous is taken away from the evil to come."—Isa. 57: 1. Death gives us only dissolution, ruin and loss; but, when Christ our Life-giver comes, he will reverse things—turn the scale, and give us immortal life. Bless the Lord! Our great pay-day comes not at death, but at the resurrection.

If it is true that there is something to be gained by death, more than we enjoy in this life, so that it is desirable for us to die, what did Paul mean where he said, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"—1 Cor. 15: 32. Here Paul predicates everything upon the resurrection. Without that, there was no advantage. If Paul, or any one else, gains anything positively by dying, then so much is gained,—there is so much advantage. According to verses 23 and 24, as it stands in our version, Paul seems to indicate that he had a desire for death, dissolution, the unclothed state, or the intermediate state. But it will not do to thus interpret Paul here, when he in another place (2 Cor. 5) expressly contradicts it in saying,—"Not for that we would be unclothed." I have no desire for death, dissolution, or the intermediate state. Paul "earnestly" desired "to be clothed upon with our house which is from heaven." It was the immortal body that Paul so earnestly desired; he wished to be clothed upon with this body, immortal body; but this immortal body we only get at the resurrection, not at death. Says Paul,—"Yet what I shall choose I wot not." This choice was between *life* and *death*. He then gives his reason,—"For I am in a strait betwixt two (life and death), having a desire to depart, and to be with Christ; which is far better."

Between life and death Paul had no choice. But there was a third thing which he did desire, and this desire was "to be clothed upon." To illustrate; between a lemon and an orange Paul had no choice; but here is an apple which he has a desire for. Paul says in 2 Cor. 5: 6,—"Whilst we are at home in the body, we are absent from the Lord." The natural inference from this text would be that, immediately upon death, or dissolution, we should be with the Lord; or, as the 8th verse has it, "Willing rather to be absent from the body, and to be present with the Lord." But this does not necessarily follow. See first verse,—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens." The very natural inference from this verse is, that immediately upon dissolution we receive our house from heaven; but we know from the context that this was not Paul's idea. The house from heaven is explained to be—"that mortality might be swallowed up of life," which will not be until the resurrection.

Whoever would correctly understand Philippians, 1st chapter, must have an eye upon 2 Corinthians, 5th chapter. The Bible should be so interpreted as to harmonise, for it is a beautiful and concordant book when understood.

There is one other point I wish to notice, in Phil. 1: 23. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ." The word "depart," I am informed, has for its original, *analuo*, and means anything rather than dissolution. I understand that this word *analuo* occurs but once more in the Greek Testament, viz., Luke 12: 36,—"When he will *return* from the wedding." The word return is *analuo*, and means *return*; if it had been thus rendered in Phil. 1: 23, all would have been clear—"having a desire for the returning, and to be with Christ."

For the Crisis.

A Short Sermon.

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12: 2.

Paul is here entreating his brethren not to be conformed to this world, as though he perceived a danger in this direction of their being led away by the evil influences that were around them; and knowing the Master had said, "Ye are the light of the world," "the salt of the earth"; but if they were conformed to the world, they could not be lights; hence the exhortation was given. God's people have ever been "a peculiar people, zealous of good works." They have ever been a separate people, walking in another direction from the people of this world. They are transformed by the renewing of their mind. The things they once hated, now they love; and the things they once loved, now they hate. Thus have God's people ever walked. Is the way wider now? No. It has always been a straight and narrow way, with here and there a traveler. Never were dangers so great as now. The spirit of the world at the present time is all calculated to lead men astray.

Hear the apostle John in his first letter: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 John 2: 15, 16. Dear brethren and sisters, let us see that we do not *conform* to the world in any thing. If we are not on our watch, we shall be led astray ere we are aware of it. Let us see that we follow *Christ*, and not men. Let all that we do, whether we write, speak, eat, or drink, be done with an eye single to the glory of God. Let us not stop and ask the question, what will this one say, and that one, but what will God say? Let us be ready; the Master will soon come; and his bride will be without "spot, or wrinkle, or any such thing." Let us remember that it is the pure in heart that will see God. "As he which hath called you is holy, so be ye holy in all manner of conversation."—1 Pet. 1: 15.

May the Lord bless you all, and lead you by his Spirit in all things, is the earnest desire of your Bro. in Christ,

G. A. STREETER.

N. Dana, May 23d, 1862.

For the Crisis.

Extracts from Herman Schultz,

(Continued.)

"Though by his creation man has become a being, which possesses many superior qualities over the rest of visible creatures; to him is given a spirit (mind), which, after the divine image, may decide by itself, is conscious of being a free being, is what is generally called personality, to him is given the dominion over all nature. (Gen. 1: 26, etc.) Yet all this does not separate him from the created beings; the life-giving power of God may at any time be withdrawn from him. If this were impossible with man, the divine spirit of life would be a part of him, and in consequence of this, man would in his physical nature bear within him a part of God. This, however, would drive us to a pantheistic idea of the divine being."

"Men were never created immortal, but they may become immortal,—only the power to attain to immortality God laid into man at his creation. To become spiritual, is the foundation upon which man may obtain immortality; with this agrees Schelling and R. Rothe. With the latter it is a fixed belief that this spirituality must be accompanied by a close communion with God, without which there is only such a kind of life which may at any time live itself out. Also Prof. Oettinger does not teach a natural, but only such an immortality of the soul which has for its author the Lord Jesus Christ."

"It is true, we could not have any real idea of immortality, if it did not exist, as we could not have any idea of one hundred dollars, if they had no existence; but this does not prove that a man must have both in possession. To say that in every soul there is an idea of immortality, is not true; this proves the fact that many deny it, both by word and deed."

"As we remarked before, it is at the least an unproved acceptation, that the spirit of man received the idea of immortality at his creation, a hyypothesis, which, if we consider men in their experience, must strictly be denied. The idea of immortality is not found in millions of men, and has for centuries not been in the mind of man in general. In ancient times only the most illuminated minds were capable to comprehend the idea of immortality, and from that time to this very day we hear through all classes of society the cry of materialism: 'let us eat and drink, for to-morrow we are dead.' So we see that the assertion'—'all men have an idea of, or a desire after immortality, therefore they must be immortal,' falls to the ground."

"It is true man, as he should be, bears within himself infinite germs; but he may choke and kill them, so that nothing remains of them. Therefore this proved, all (men have a desire after immortality, therefore they are immortal, etc.,) must look for better foundations; it must bring forth some close connection or union with the divine being, according to which man may feel within him such infinite germs, the same as Plato does when he says: '*anima haeret divinis*.' But this puts man into a different position altogether. For if the soul is immortal because it is a part of God, then immortality is not a created attribute, which would inseparably cohere to man's nature; for if this was the case, we would physically bear within us a part of God. Immortality then can only be based upon something which is independent, ethical, for only in liberty (spiritual) we are united to God. All this shows us that man has not immortality within him because of being created a man. That which is common to all men, (leaving out of sight all moral and natural differences) which, in spite of Schelling and Weis, is common to the lowest negro as well as to the greatest German philosopher,—the common nature of man does not bear within itself immortality, i. e., the impossibility to perish, even this very day."

"Body and soul here are equally separate from God; no self-created spirit can separately be equal to God; there is one Spirit of God, which calls all individual creatures to life, which animates all; but this is not a part of man, but his cause, the same as it is the originator of all life. Though we are of divine origin, (Acts 17: 27,) as God calls Israel his son, and the king of his people his child,—(Ps. 2: 5) though we can feel him within us; yet, according to our nature, as men we are creatures, and can perish, are *not immortal*, but *mortal men*." L. REHUM.

For the Crisis.

The Prayer and Promise.

"Lord, remember me when thou comest into thy kingdom."—Luke 23: 42.

How beautifully suggestive the prayer of the dying thief! How delightful the thought, to be remembered at the coming and in the kingdom of our God! How appropriately can we each utter the same prayer! O! to be remembered *then* will more than repay us for having ceased to be remembered by our friends here; and the beautiful reply of our Savior, "Thou shalt be with me in paradise," is so fraught with import, so full of meaning, as to cause the poor way-worn pilgrim heart to involuntarily sigh for the joys of paradise restored. Here calamities befal us, misfortunes beset us, adversity comes in tornado gusts upon us, afflictions come, and where are our loved ones? Echo answers *where*? Poets may sing of the loveliness of death, romance may paint its beauties, but stern reality points to yonder cemetery; there, side by side, are two little graves which show that a mother's heart is riven with anguish. Again disease comes with its relentless hand, and almost imperceptibly undermines the constitution of a dear husband, who, pale and emaciated, shows unmistakably that he too is a marked victim for the insidious foe. O the many trials of life, the many fresh wounds which our poor lacerated hearts are constantly receiving, the mablighted hopes which darken life's horizon, the many days of sadness, the many nights of anguish,—although they sometimes serve to dishearten us, yet they beget within us the desire, and even indite the petition, "Lord, remember me when thou comest into thy kingdom." Then how cheering the thought, how like the oasis in the desert to the weary traveler comes the heart-cheering promise, "Thou shalt be with me in paradise."

"O glorious day, O blessed hope,
My heart leaps forward at the thought."

A few more ills, a few more toils, a few more heart achings, and we are home; saved at last; reunited with loved ones in paradise restored. A. E. BENNETT.

Danielsonville, Conn.

For the Crisis.

Who Cometh?

TO THE AUTHOR OF COMING STRUGGLE.

The human family has always been subject to the annoyance of Satan. He destroyed the happiness of our first parents in Eden. Since which time he hath vexed mankind "with all deceivableness of unrighteousness." He greatly afflicted Job; moved David to iniquity; tempted Christ; and finally, has always been busy to promote his own cause. To accomplish which, he presented himself among the sons of God; often quoted Scripture, though he had no regard for it; is transformed into an angel of light; in short, becomes all things to all men, that by all means he may *deceive* some. Here he follows Paul, just about as he follows the Bible and good in general, only varying about one word in a dozen, so as to give an opposite meaning.

That Satan wrought wonders in ancient times, and in the days of our Savior, is certain. Men were possessed of devils, who went out of them, into swine, and performed actions. Who will say it was a delusion? that no devils were there? that our Savior did not cast out devils, actual devils? There were witches, wizards, soothsayers, magicians, &c. But these were not generally publically known. They wrought in secret; generally being intimidated by law and by public opinion. But the works of the Devil were made manifest through these mediums. Doubtless, Satan had living mediums through whom he acted in all cases of possessing of devils, or bewitching; but never did he in those days what the prophets foresaw that the wickedness of the world, in the last days, would enable him to accomplish. Nor do we suppose that Satan has wrought six thousand years at his trade and learned nothing. Nay, but he hath grown wise in his craft. If we carefully follow divine record, we find that he has been developing from the beginning. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Satan, seeing the development of the sciences, and the taste of mankind for them in these last days, stepped forward with mesmerism, saying, it is a new science; introduced it into many high places and high families; yes, and into many good families. This well established, to prepare the way, he brings forth Spiritualism. Now greater wonders are performed. It deceives many. It fills its ranks, to a great extent, from the so-called faithful; they departing from the faith. But when their craft is questioned, they say, "O, don't be frightened, it is only Mesmerism." So it may be, and Mesmerism nothing but Spiritualism, and Spiritualism nothing but ancient witchcraft.

Paul to the Ephesians, calls Satan the prince of the power of the air, the spirit that now worketh in the children of disobedience. His habitation is in the air; but his works are with the children of men. John, in the Isle of Patmos, tells of "things which must shortly come to pass." And among the many wonders, he breaks forth with a "Woe to the inhabiters of the earth, and of the sea, for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Satan has always aimed to imitate, and to counterfeit whatever God does. And now, that he hath come down unto us, is it not for some new development of his power? And what marvel, if, in imitation of the Christ, he should make a personal advent? Spiritualists tell us of a "Coming Man;" one, of course, more powerful in signs, wonders, and wickedness than themselves. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." Wherefore, "my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities; against powers; against spiritual wickedness in high places." MINER CAWKINS.

Council Grove, Kansas, Lyons Creek.

For the Crisis.

A Mother's Love.

Lines written by a mother in her son's Bible.

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss,
Sleeps in her narrow home;
Remember 'twas a mother gave
The gift to one she'd die to save.

That mother sougt a pledge of love,
The holiest, for her son,
And in the gift of God above
She chose a goodly one;
She chose for her beloved boy
The source of life, and light, and joy;

And bade him keep the gift, that when
The parting hour should come,
They might have hope to meet again
In her eternal home;
She said his faith in that should be
Sweet incense to her memory.

And should the scoffer, in his pride,
Laugh that fond gift to scorn,
And bid him cast that gift aside,
That he from youth had borne;
She bids him pause, and ask his breast
If he or she had loved him best.

Selected by SR. HOWARD.

Selections.

Big Words and small Ideas.

Big words are great favorites with people of small ideas and weak conceptions. They are often employed by men of mind, when they wish to use language that may best conceal their thoughts. With few exceptions, however, illiterate and half-educated persons use more "big words" than people of thorough education.

It is a very common but very egregious mistake to suppose that long words are more genteel than short ones—just as the same sort of people imagine high colors and flashy figures improve the styles of dress. They are the kind of folks who don't begin, but always "commence." They don't live, but "reside." They don't go to bed, but mysteriously "retire." They don't eat and drink, but "partakeof refreshments." They are never sick, but "extremely indisposed." And instead of dying at last, they "decease."

The strength of the English language is in the short words, chiefly monosyllables of Saxon derivation, and people who are in earnest seldom use any other. Love, hate, anger, grief, joy, express themselves in short words and direct sentences; while cunning, faschood and affectation delight in what Horace calls *verba sesquipedalia*—words a "foot and a half long."

A Hint to Young Ladies.

Loveliness! It is not in your costly dress, ladies, your expensive shawl, or gold-laden fingers. Men of good sense look far beyond these. It is your character they study—your deportment. If you are trifling and loose in your conversation, no matter if you are as beautiful as an angel, you have no attraction for them. It is the loveliness of nature that attracts the first attention, it is the mental and moral excellence and cultivation that wins and continues to retain the affection of the heart. Young ladies sadly miss it who labor to improve their outward looks, while they bestow little or no thought on their minds and heart. Fools may be won by gewgaws and fashionable and showy dresses; but the wise, the prudent and substantial are never caught by such traps. Let modesty and virtue be your dress. Use pleasant and truthful language, study to do good and to communicate, and though you may not be courted by the fop, the truly great will love to linger in your steps. "Take away the dross from the silver, and there shall come forth a vessel for the finer."—Prov. 25: 4.

Why should anybody Swear?

I can conceive no reason why he should, but ten thousand reasons why he should not.

1. It is *mean*. A man of high moral standing would almost as soon steal a sheep as swear.

2. It is *vulgar*, altogether too mean for a decent man.

3. It is *cowardly*, implying a fear either of not being believed or obeyed.

4. It is *ungentlemanly*. A gentleman, according to Webster, is a *genteel man*—well bred—refined. Such a one will no more swear than he will go into the street to throw mud with a clod-hopper."

5. It is *indecent*, offensive to delicacy, and extremely unfit for human ears.

6. It is *foolish*. "Want of decency is want of sense."—*Pope*.

7. It is *abusive*; to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is *venemous*, showing a man's heart to be a nest of vipers, and every time he swears, one of them sticks out his head.

9. It is *contemptible*, forfeiting the respect of all the wise and good.

10. It is *wicked*, violating the divine law, and provoking the displeasure of Him whose name is taken in vain.—*Selected by G. W. G.—Harbinger*.

☞ The necessities which confine men to particular employments are the chief support of good habits. Men resemble the masts of a ship, which must be tied down to keep them steady.

A GOOD WOMAN NEVER GROWS OLD.—Years may pass over her head, but if benevolence dwell in her heart, she is as cheerful as when the spring of life opened to her view. When we look at a good woman we never think of her age, she looks charming as when the rose of youth first bloomed on her cheek. That rose has not faded yet—it will never fade. In her neighborhood she is the friend and benefactor. Who does not respect and love the woman who has passed her days in acts of kindness and mercy? We repeat, such a woman can never grow old. She will always be fresh and buoyant in spirit, and active in humble deeds of benevolence.

THE WAY TO DO GOOD.—It often happens, in our efforts to do good, that a tender interest manifested in the temporal wants of those whom we would benefit, opens a way for their spiritual profiting. As is wisely said by Mr. Barnes, "If we wish to incline others to our opinions, or to bring them to be christians, nothing is better adapted to it than to show them kindness, and even to minister to their temporal wants. Benevolence toward them softens the heart, and inclines them to listen to us."—*Tract Journal*.

TO KEEP BUGS FROM MELON VINES, etc.—G. Roys, Hartford Co., Conn., says the cheapest and most effectual remedy for the striped bug, is to cover the plants with cotton, thus: take the common cotton batting, separate it into very thin layers, and spread over the plants as soon as they appear, putting a little dirt on each corner to prevent the wind from blowing it off. He has tried it for several years with entire success. The plants may attain considerable size before removing the cotton, which stretches as they grow. If thinly spread, the cotton does not interfere with light and moisture, while it entangles the insects.

☞ A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor christian. There are many persons who think Sunday is a sponge, with which to wipe out the stains of the week. Now God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion, and one of them for rest.

DO RIGHT.—Do right though you have enemies. You cannot escape them by doing wrong; and it is little gain to barter away your honor and integrity, and divest yourself of moral courage, to gain what?—Nothing. Better abide by the truth—frown down all opposition, and rejoice in the feeling which must inspire a free and independent man.—*Indian Arcana*.

☞ Beecher says, "The devil does not trap us twice alike. If yesterday he came through vanity, to-day he will come through pride. If to-day he comes on one side, to-morrow he will come on another. And we are always watching the hole that he came in last, while he is coming in at another. We are guarding an empty hole while he is digging a new one."

TALK WITH YOUR CHILD.—A want of familiarity between parents and children upon religious matters, and a constrained intercourse between them, is a key to the failure of many parents in their efforts to train up their children in the way they should go, as well as a fruitful source of infidelity in the child.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul*.

How to Cure Corns.

I do not understand why it is that woman arranges her dress with so little regard to its uses. One would suppose that in some of its parts utility and beauty might be found to be consistent. But there is not a single article of clothing which enters into her wardrobe, from her head to her feet, which is *well* adapted to serve the purpose for which it is apparently designed. If she wears a bonnet, it is so constructed that it is of no use as a *cover* to her head. If she wears gloves, they are so tight as to obstruct the circulation in her hands, and render their free use impossible. If she wears a dress, it is so fashioned as to hinder the natural movement of every muscle in the body. If she wears shoes, they are so poorly fitted as to cripple her in those organs and make it as rare to find a woman with a properly shaped foot in the christianized and highly enlightened United States as in China. What ever put it into the heads or hearts of women, or men, or of both, that we are naturally so outrageously formed or *deformed* that it is desirable that every part of us should by some means be gotten into different shape from that in which it was made, I can not conceive.

Why could not a lady's shoes be shaped like her feet? Instead of that, the shoes are shaped to the shoemaker's ideas, and the feet are fitted into them. There is not one shoemaker in a hundred that has sufficient good sense to know that the sole of a shoe should be as wide as the foot. They will make the sole of a lady's shoe about half as wide as her foot is when set flat on the floor, expecting her to tread on the upper leather at each side; unless it is so tight as to crowd the foot up, making it as much like a toad as like a beautiful and well-formed human foot.

And this is the way *corns* are made. The shoe presses upon the joints, forming callosities which are often very sensitive and painful, and generally render the foot *unhandsome* in form. The *cure* for this state of things, then, according to our philosophy, is, for the person suffering, to wear shoes so large as to remove all pressure, and allow free circulation of the blood.

This is the *scientific* mode of treatment, and any treatment which does not include this is *quackish*. It is rather trying, I know, for there is many a woman who would prefer extreme suffering with corns to a cure by this means. Such should be permitted to suffer: I would not relieve them if I could. But when persons "repent, and do works meet for repentance," that is, exchange tight shoes for loose ones, they not unfrequently continue to suffer from corns for a long time. In many such instances I have found the following treatment to afford permanent relief. Have two vessels, one containing hot and the other cold water, (neither temperature need be extreme, but about as hot and cold as can be comfortably borne,) and dip the affected foot or toes alternately in each, holding it in about five minutes, and continue this process half or three quarters of an hour. In some cases, one application of this sort will be sufficient. In others, it may be needful to repeat it every other day for a week or fortnight.

I expect somebody, now, will be calling me a *hot-water* doctor, since I have advised hot applications in repeated instances and for various difficulties, while it is so common to recommend cold water. But when I find a certain course is productive of great comfort and no harm, I wish others to become acquainted with it, whether it is fashionable or not.—*Harriet N. Austin, M. D.*

Unhealthy Houses.

A man requires ten cubic feet of air every minute, in order to supply an amount of oxygen sufficient for the wants of the system. The air enters the lungs full of oxygen, it leaves them without an atom, hence that which leaves the lungs is so wholly unfit for breathing purposes, that if re-breathed, unmixed with any other air whatever, it would cause instant suffocation. This unnutritious air is so very light that when out of doors it rises instantly toward the clouds, as may be seen any frosty morning; but when a person is in a close room, this unwholesome air mixes with that which surrounds it, and in a few moments the whole air of any room becomes contaminated, and this contamination becomes more aggravated, more virulent at every breath, and this is the reason of the greater rapidity with which persons and animals recover from terrible wounds when they have to lie out in the open air, with nothing but water to drink and roots and berries to eat for days together, when in fact they would certainly have died if they had had all the comforts of home, fireside, and friends.

It is estimated that in the course of fifty years, a man, in round numbers, breathes five hundred millions of times, taking into his lungs one hundred and seventy tons weight of air, and discharging therefrom twenty tons of deadly carbonic acid gas. The great aim of those who have an ambition to live long and healthfully should be to re-breathe as little of this pernicious gas as possible, and to have as many as practicable, of the five hundred millions of breaths to be drawn, to be taken from the exhaustless storehouse of "all out-doors." If the circumstances of one's life should make it necessary to spend a large portion of existence in-doors, then it should be a constant aim and study to have a good ventilation, to facilitate the egress of the bad air, and that its place should be supplied by that which is pure, invigorating, and life-giving.—*Hall's Journal of Health*.

A REMEDY FOR SMALL POX.—Dr. Frederic W. Morris, resident physician of the Halifax Visiting Dispensary, N. S., has written a letter to the *American Medical Times*, in which he states that the "Sarracenia Purpurea," or Indian cup, a native plant of Nova Scotia, is the remedy for small pox in all its forms, in twelve hours after the patient has taken the medicine. That "however alarming and numerous the eruptions, or confluent and frightful they may be, the peculiar action of the medicine is such that very seldom is a scar left to tell the story of the disease." If either vaccine or variolous matter is washed with the infusion of the Sarracenia, they are deprived of the contagious properties. So mild is the medicine to the taste, that it may be largely mixed with tea and coffee, and given to connoisseurs in these beverages to drink without their being aware of of the admixture. The medicine has been successfully tried in the hospitals of Nova Scotia, and its use will be continued.

Life and Death.

One half the human family dies under seventeen years of age. Nine tenths of all who are born ought to complete their "three-score years and ten," because nine tenths of all diseases are avoidable by the steady practice of temperance and such out-door activities as are encouragingly remunerative. There is a still more specific method of lengthening life in healthfulness and vigor, and one which is practicable by the masses. Colds or constipation immediately precede or attend almost every case of ordinary disease. The latter can be antagonized by abstinence, cleanliness, and warmth for thirty-six hours; and a cold need not be taken once a year if three things are attended to. Avoid chilliness, damp clothing, and cooling off too soon after exercise.—*Hall's Journal of Health*.

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AND
Second Advent Messenger.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 351. BOSTON, WEDNESDAY, JUNE 18, 1862. VOL. XV. NO. 14.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 107 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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H. L. HASTINGS, D. T. TAYLOR, H. F. CARPENTER.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"Lottie Sleeps!"

She sleeps! 'Twas but yesterday, wakeful and bright,
Her life-sky so clear, and all beaming with light,
Her warm, loving heart, like the sun giving cheer
To home, and the circle of friends kind and dear.

A loved youthful bride! a companion well meet
For one who had chosen, with armor complete,
To stand with Christ's warriors, and boldly proclaim
God's truth to a world in Immanuel's name.

She sleeps! Ah! how sad were such tidings to hear,
Like the knell, deep and mournful, they fell on the ear,
And the heart's gushing sympathy rose in warm prayer—
O help them, our Father! this sorrow to bear.

We thought of dear Fannie, the gifted and loved,
So early from life's best affections removed;
The moisten'd cheek scarce hath been dried, yet once more
The Spoiler hath brought heartfelt grief, as before.

She sleeps! 'Twill be transient—not long can the grave
With its cold grasping fetters those loved ones enslave;
A Conqueror mighty is coming, to break
The bars of the tomb, and its sleepers awake!

Then "equal to angels"—to "die never more"—
No sickness or sorrow on Canaan's bright shore;
This soul-cheering hope, thanks to God, will sustain
The heart in its keenest affliction and pain.

MRS. A. C. JUDSON.

For the Crisis.

Should Women be Silent?

We will give a few thoughts on this subject for candid consideration. 2 Cor. 3: 3; "Forasmuch as ye (Corinthians, and every child of grace,) are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. . . . Who also hath made us able ministers of the new testament; not of the letter (the law) but of the Spirit." The apostle shows that if "the ministration of death . . . was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; . . . how shall not the ministration of the Spirit be rather glorious? . . . and where the Spirit of the Lord is, there is liberty."

We understand from the above, which no doubt is in harmony with the whole revelation of God, that since the day of pentecost, the church has enjoyed the ministration of the Spirit; by which God's servants are said to prophesy, Acts 2: 17, 18; and we see in 1 Cor. 14, that to prophesy is to exhort. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church" —ver. 3: 4. "Ye may all prophesy one by one,"—ver. 31. Some allow that, as this chapter is addressed to the brethren, they think the "one by one" does not take in the females, proving the same from ver. 34,—"Let your women keep silence in the churches." Some, who take this side of the subject, say they think well of women who preach to the world; but do not like to have them exhort in a church capacity. We think a correct view of the subject will not make Paul contradict himself, but show harmony on the subject, and not allow one or two misapplied passages to overthrow the tenor of the whole revelation of God on this point.

We will quote a few passages showing that much of the Scripture is addressed to man only; while at the same time we know it is given to our fallen race, "male and female." We will refer to a passage or two of God's denouncement against Adam, where God speaks as only condemning him; although the woman was the first transgressor. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."—Gen. 3: 19.

Matthew says, "What is a man profited, if he shall gain the whole world, and lose his own soul?" and Luke says, "Gain the whole world, and lose *himself*." "Now I beseech you, *brethren*."—Rom. 15: 30. "But he that is joined to the Lord is one spirit."—1 Cor. 6: 17. "Moreover, brethren, I declare unto you the gospel which I preached unto you."—1 Cor. 15: 1. Here the apostle speaks as if the gospel had been preached only unto *men*. Much more might be quoted of a similar kind, but we will let the above suffice. However, we must believe, from the harmony of the Scriptures, that they were preached unto women as much as to men. Therefore, what is addressed to a church, as such, is addressed to the whole body, male and female. If, then, woman helps to make up the body of Christ, she must be of that "one Spirit," Eph. 4: 4; and must be in the number of the "every joint". . . according to the effectual working in the measure of every part," making "increase of the body unto the edifying of itself in love," verse 16. It seems to be her right and privilege to prophesy and pray, and that in church capacity. But if otherwise, they have no right to join in praises to God, neither are they "of the body."

But the prediction of Joel begun to be fulfilled on the day of Pentecost; and has been fulfilling ever since, among women as well as men. That they prophesied is evident from what the apostle says, 1 Cor. 11: 5, where he lays down rules to regulate this part of their conduct, while ministering in the church. And here we will allow Paul to interpret himself: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14: 22. The apostle in chapter eleven does not contradict his statement in chapter 14, when he said they should keep silence in the church. Both places seem perfectly consistent.

It is evident from the context that the apostle refers here to the asking of *questions*, and what is called *dictating* in the church. It was permitted to any man to ask questions, to object, and attempt to refute in the synagogue; but this liberty was not allowed to any woman. Paul confirms this in reference also to the christian church, when he orders them to keep silence; and, if they wished to "learn any thing, let them ask (inquire of) their husbands at home;" because it was perfectly indecorous for women to be contending with men in public assemblies, on disputed doctrines. But this by no means intimated that, when a woman received any particular influence from God to enable her to teach, that she was not to obey it, for the apostle lays down directions in chapter 11 for regulating her personal appearance when thus employed, either in prayer or prophesying, verse 5. All the apostle opposes is their *questioning, disputing*, etc., in the church, or an attempt to set up their judgment in opposition to the men; for the apostle has in view especially acts of disobedience and arrogance; but to "be under obedience, as also saith the law." This is a reference to Gen. 3: 16. "Thy desire shall be to thy husband, and he shall rule over thee." From this it is evident that it was the disorderly and disobedient that the apostle had in view, and not any of those to whom God had given his Spirit. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. . . . Wherefore, brethren, covet to prophesy. . . . Let all things be done decently and in order."—1 Cor. 14: 37, 39–40.

"Shall I, for fear of feeble man,
The Spirit's course in me restrain?
Or, undismayed, in deed and word,
Be a true witness of my Lord?"

MARION H. MORRISON.

Glasgow, C. E.

For the Crisis.

Hide not the Truth.

Declare the truth of God, and shame the devil. Woe unto every man that declares not the truth of God. I know in these last days of peril and gloom that men love "darkness rather than light, because their deeds are evil." But oh! watchman! watchman! what is the time of night? Is the morning soon to dawn? Is that day of brightness, glory and triumph soon to come? Is our Redeemer soon to be seen in the clouds of heaven, with angels and crowns? O! yes, he is about to leave the mercy seat at his Father's right hand. Watchman! wake up, spare not, lift up your voice like a trumpet, sound an alarm in God's holy mountain, the day of execution is near. A day of darkness and thick gloom gathers over the world. Arouse, ye servants of the living God. Pull the film from your eyes, open your mouths and cry mightily. The Judge standeth at the door. His wrath is kindled. The day of destruction is near, when sin, riot, drunkenness, and such like will be done away; when the thundering roar of cannon will be heard no more; when the glare of flashing musketry shall disappear; when the groans of the poor dying warriors shall pass away forever, and the kingdom be restored to Israel.

Give heed to the truth of God before it is too late, ye men of this world. My tongue shall no longer be tied by the fear of man or the devil. God help me to watch and pray, and give me a voice like thunder, that may awaken a dreamy and besotted world, full of wickedness and smooth-tongued devils. The world is slumbering on perdition's fiery brink, ready to be devoured by the flame that God is about to send to destroy the world. Let us be harmless as a dove, gentle as a lamb, and bold as a lion. Each one should pull the weeds out of his own garden, and then all will be well.

SANFORD PLUMB.

For the Crisis.

Lust.

The world swarms with the infusoria of human dissipation. In every crack and crevice of secular life, there is the lie of a life-time, written in letters of living light, which never, no never can be wiped out by penitential grief. The eternal clamors of the cringing, craving heart, for the wasting dross of life, shuts on its silvery hinges the portals of the heart, fitted for the ingress of a better and more enduring substance. The acrimonious element finds nothing too high or low, too rich or poor, too great or small, for it to grapple with. Its whirling, eddying current, seeks within its vortex all human intelligence, from the cradle to the grave; and nothing but the immortal lesson which the dead dust of countless generations thrust home upon the soul,—that inevitable DEATH will come through fading flowers, and gather us to the habitation of his throne,—restrains us from excessive passion. Successive generations inherit this germ of death; not only to transmit it unimpaired to their succeeding posterity, but to propagate it with tenfold fruitfulness.

Thus the world moves on, rushing to the abyss of eternity, clutching the Babylonish garment infested with everlasting death. And such has been the momentum of its ravage, that the work of redemption—the sign of restitution, suspended from God's heaven for eighteen hundred years, until its permeating virtue hath radiated and illumined every nation under heaven—hath almost lost its converting power. Truly saith the prophet, they "have turned judgment into gall, and the fruit of righteousness into hemlock."

In life's general affairs, there is no rule as to different pursuits under different circumstances. But there is a general rule as to the *results* of various pursuits. We may ransack creation and investigate every condition in life, and the examination will demonstrate that miserable, petty AVARICE is the governing element in worldly vocations. Like surely begets like, and so the ultimate success of a man finds him proportionably advanced in the same school of tyranny. It is inevitable human nature. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" And to such extremes does the accursed principle lead a man, that while Judas could sell his Master for "thirty pieces of silver," there are some shop-keepers who, by way of trade, do not ask over twelve and a half cents to sell themselves, which is infinitely more than they are actually worth. I once heard of a man arraigned as a common drunkard, and convicted on the ground that his nose turned State's evidence against his face; but the idea of a man transmuting himself into a brute in order to become respectable, is quite novel, but in perfect keeping with the aristocracy of this age.

This condition is the very concentrated essence of meanness. The apostle had an eye to this class when he spoke of those who "walk after the flesh, in the lust of uncleanness, . . . self-willed, etc. . . . These, as natural *brute beasts*, made to be taken and destroyed, . . . they shall utterly perish in their own corruption." See 2 Pet. 2: 10, 12.

Cries David, "What is man, that thou art mindful of him?" A man need but just look at a grain of sand to answer that question—the vile dust beneath his feet, to behold the arch type of himself—an atom in immensity before Him who sitteth upon the surface of the earth, and counteth the inhabitants thereof as grasshoppers, and "the small dust in the balance." Can it be possible! Why, this is the craven heart that in its utter helplessness will obsequiously pander at the shrine of mammon, hugging with parracidal grasp the cruel, pernicious weapon, that put to death the Son of God! This is the being—this infinitesimal atom of the universe, that would weigh in the balance of eternity the flitting bauble of life with the purchase of Christ's blood. This is wholly incompatible with the longings of the human heart. Men crave *immortal* life through the fact of a *temporal existence*; and were it not for the incredulity occasioned by the philosophical and ecclesiastical dogmas concerning man's future destiny, mankind would run rampant to grasp the sole anchor of hope, that can only satiate and quiet the inexorable yearnings of the heart. A beatified inheritance, enrobed in vestments taintless as Edenic days, outreaching far those eons of abysses which are the boundaries of eternities, is not to be deemed so small a purchase as to forego its possession.

But the end is at hand. The tares will grow together with the wheat; the race *must* be run; but when the goal is reached, *terrible* will be the reaction to the unsuccessful traveler. The inveterate impetuosity with which life's journey is accomplished finds the careless pilgrim without a shelter to protect him from the wrath of the impending storm. Pray that He who enrobed himself in that garment of sacrificial blood, keep for His own sake the purchase of His sufferings from this Python of destruction—"the lusts of the flesh."

"Like the bat of Indian brakes,
Her pinions fan the wound she makes;
And soothing thus the dreamer's pain,
She draws the life-blood from the vein."

Blackstone, Mass. C. G. CARRE.

For the Crisis.

Wealth.

Wealth is considered by many to be one of the most desirable things attainable on earth; and more or less, we are all worshipers at its golden shrine. Nations, towns, societies, and individuals, strive to excel each other in the possession of the glittering dust. The youth too often begins life with the idea that without wealth, happiness and respectability can never be obtained. Look at the miser as he sits counting over his piles of gold; his filthy tattered garments indicating extreme poverty; his bent and shriveled form plainly showing that he soon will count it over for the last time; yet at night, with his dimly burning lamp, he goes to pay tribute to his golden god. The idea that Christ meant to convey, when he said that it was easier for a camel to enter through the eye of a needle than for a rich man to enter into the kingdom of heaven was, that the *influence* of wealth was such, that it tended to draw one's mind away from religion and from heaven.

Wealth if rightly used proves a blessing. It is instrumental in doing good, and producing happiness; but the selfishness and misery it causes, so much overbalances the good it does, that it is one of the greatest curses, one of the greatest evils in the world, and one of the devil's surest traps. On the other hand, it may be said that poverty causes more misery than wealth; but give me a crust of bread and a clear conscience in preference to the sumptuous feast of the rich man, with the weight of sin and guilt upon my soul. Give me a treasure "where moth and rust" doth not corrupt.

"Life is but a wintry day,
A journey to the tomb."

The happiness and peace this world can give are but transitory. Its fairest flowers soon fade away; its costliest gems and richest treasures must all be left behind. "It is not all of life to live, nor all of death to die." We have souls to save or lose, and with lives consecrated to the will of God let us not listen to the siren voice of pleasure; then when on earth our work is done, may our storm-tossed bark be safely moored in the haven of eternal rest.

WILLIAM NUTTING.

For the Crisis.

What will you say to them?

A letter from one of the "Editorial Committee," dated 1859, contains the following language, which might well be said to all the writers of the Crisis:—

"Give us some good prose for the Crisis. Roll out the thoughts that *burn* inside of you,—let them come, tears and all, on to the paper,—then prune, trim, soften and smoothe, but leave edge and fire to them. Launch them forth, and fill their sails with the breath of prayer. Remember, you can speak to nearly 10,000 persons, weekly, through the Crisis. *What will you say to them?* Say something that shall cause some poor heart to rise up and call you blessed in the great day of God.

O, M—, be diligent! Work while the day lasts. The night cometh; and while its shadows haste and the daylight flies away, we must be diligent, and by calm, sober, *wise* and well-directed effort manifest Christ to the world, and prepare men for the revelation of his excellent glory."

An examination passed on my soul, while reading over this language, to-day. And were it not that I have the assurance that a *few* of God's little ones have been benefitted by my feeble efforts, I should not dare to continue them. And, for the future, I am determined to write *carefully*, believing we are as liable to *write* words that wound the hearts of our friends, as to speak them. Then let all the writers, who speak to ten thousand souls weekly, be careful. We need wisdom and grace, I know; but we can have them. We need to *pray* as well as write. Who thinks of preaching a sermon without private and public prayer for success? Not many. Neither ought we to preach with the pen without praying that our words may be accompanied with God's Spirit.

Brethren, we need something more than *talent* to address so large a class of judgment-bound souls. We need the love of God in our own hearts; so shall we love mankind, and seek their good, rather than our honor. The number is composed of the tried, tempted, sorrowing, sick and poor. The widow and orphan,—the old and the young are before us. "What will you say" to this multitude? Tell them of Christ, and his dealings with his people. Tell them of righteousness and a judgment to come. Tell the sick of health—the weary of rest. This is no small privilege, to live in these last days, and find ten thousand readers willing to be told the messages of Jehovah committed to us. O, let us deal faithfully with them. We have a large field for thought,—a sweet promise to each mourner, and warnings to all the wicked. Then

"Keep back no words of wisdom
That human hearts should know."

May God bless us, make us wise, useful, kind, peaceful and good; and realize to us that our work is not in vain in the Lord; make us diligent as becometh those that wait for the Lord from heaven,—is my prayer.

MARIA MATHEWS.

Danville, C. E, June, 1862.

For the Crisis.

Prophecy.

"We have also a more sure word of prophecy"—2 Pet. 1: 19.

The Scriptures span the vast outline
From Eden's flower-gemmed shore,
To where the bliss of a fadeless clime
Is measured by time no more:
Where the green palm tree lifts its head
O'er lands redeemed by blood,
And streams, like a silvery moonbeam, thread
The Paradise of God.

Earth's lot mentioned and man forgot;
With pens of living light
The prophets have pictured the princely lot
Of the heir, with a home so bright.
Aye, pilgrim, lift thy care-dimmed eyes,
For a golden age shall dawn;
The stars grow dim in earth's changing skies,
Sure harbinger of morn.

VESTA N. CUDWORTH.

For the Crisis.

Land of the Living.

Yes, so it is called. But I find that there are more dead and dying than living. Fifty thousand die every twenty-four hours. Then to add to sickness and mortality the terrible scourge of war, that has blasted the land ever since Cain slew his brother, and especially at this time, when every invention that men and devils can invent to kill is brought into action,—is it not getting to be more and more the land of the dead and dying? But we will thank God and take courage, that the fifth universal kingdom is about to be established under the whole heaven, when the glory of the Lord will cover the earth as the water now covers the sea; when there will be nothing to hurt nor destroy in all God's holy mountain. Then will the meek inherit the earth. Then will the righteous inherit the land, and dwell therein forever. Then will the kingdoms of this world become our Lord's, and he will reign forever and ever. Then will Jesus sit on his father David's throne, and reign over the house of Jacob forever; and of his kingdom there shall be no end. Then will the saints put on immortality, and become sons and daughters to the Lord Almighty. So let us, dear Bros. and Srs., count all things loss and dross that we may win Christ and be found of him in peace, without spot and blameless; and hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Dear waiting ones, we will exhort one another, and so much the more as we see the day approaching. The world has passed the Babylonish kingdom, also the Medo-Persian, Grecian and Roman kingdom in its various forms, till we are now occupying the last jots and tittles of the fourth or last earthly dynasty, when I have not a lingering doubt but the eternally glorious reign is about to be ushered in. Let us be ready and waiting, so that we can say in the language of the prophet, "Lo! this is our God, we have waited for him, and he will save us." Amen.

IRA FANCHER.

Sandy Hill, N. Y.

☞ A writer in the S. S. Times, speaking of persons who give as a reason for their not being christians, that there are so many inconsistent church-members, says that he was impressed with an incident related by a chaplain in one of our regiments in a sermon the other evening. He said a young man came into his camp, and in conversing on religious matters, he asked him why he was not a christian. "Why," said he, "because there are so many hypocrites in the church." "Well, are there not hypocrites out of the church?" "O! yes." "Well, what are you doing out of the church?"

For the Crisis.

When will He come?

The evening was before the day. Hence the evening and the morning were the first day. The Jews commenced their Sabbath at sunset, before dark. Now if six thousand years fill the week of the world's time, and the seventh thousand is the great Sabbath, then we should expect this Sabbath to commence before daylight is gone, on the sixth; that is, before we should otherwise call it the close of the sixth day. A few years in the close of the sixth thousand would be but as the twilight of Friday in the setting in of the Sabbath.

In the 24th of Matthew our Savior answers the complex question of the destruction of Jerusalem and of his second coming. Perhaps the question was providentially complex, the one being a type of or bearing a resemblance to the other. But certain it is that he commingles the answer. He says: "Except those days should be shortened, there should no flesh be saved. But for the elect's sake those days shall be shortened." This was true in the destruction of Jerusalem, when Titus besieged it. As the old world grew worse to the time of the flood, and as the new world has grown worse to the present, so will the future grow worse to the close of time. Iniquity will obtain to the extent that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Yea, even the faithful, "departing from the faith, will give heed." Now doubtless Spiritualism is the ancient witchcraft, as the spirits have said; for they may sometimes, by mistake, tell the truth. These witches never found the world wicked enough in former times to make their craft a general thing, openly; for while their works were often manifest, the workers were in secret, in by places, unpopular, being put down by law. But the devil is doubtless growing wiser. And the apostle was shown that ere the close of time, wickedness would abound—"spiritual wickedness in high places." Satan therefore cunningly sent Mesmerism ahead, affirming that it was a *science*; adopted it into good families, then brought forward Spiritualism, saying, O, don't be frightened, it is nothing but mesmerism!

But so we find it: spiritual wickedness in high places, stations, and families,—infidelity stalking abroad at noon-day, which once would have blushed to show its head. "This know, also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." Have we knowledge of a time when this was *all* more true? "And because iniquity shall abound, the love of many shall wax cold." "For there shall be great tribulation, such as was not since the beginning of the world." "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

Admitting that prophecy verges to a close at '68, yet "He will finish the work, and cut it short in righteousness; because, a short work will the Lord make upon the earth." We have reason to believe that the Lord will cut short in righteousness the last end of the six thousand years; that the Sabbath will set in before dark; that the days of tribulation which shall be in the last days He will cut short, and establish righteousness for the elect's sake; that the time is at hand when we may always say, we expect it *now*. And the Lord Jesus Christ testifies, in his closing words to us, "Surely, I come quickly."

MINER CAWKINS.

Council Grove, Kansas, Lyon's Creek.

For the Crisis.

Western Missionary History.

Over five years ago, I came to this new, western field, to raise the banner of unpopular truth, where it had scarcely been unfurled before. This brief space of time forms a peculiar page in my ministerial history, which will long present itself to my mind, with its complexed features, in which trials and pleasures sorrows and joys, poverty and plenty, health and sickness, persecution and approbation, gospel labor and worldly labor, revivals and declensions, success and failures, friendship and enmity, discussions and evasions of discussions, school-house meetings and "church" meetings, prairie meetings and grove meetings, large meetings and small meetings, journeyings on foot and on horseback, journeyings by wagon and by sleigh, journeyings through mud and through snow-drifts, journeyings in cold and in heat, are strangely interwoven in my memory. Through a feeble instrumentality, something has been done to the glory of God, while very much remains undone. The latter part of my western history has been laborious, and somewhat successful. Much of the time I have preached from six to nine sermons per week. I have often thought that if the Lord approbated the *quality* of my preaching, he would not object to the *quantity*. I have had a fixed determination to make *practical godliness* prominent in my sermons. I often preach a dozen sermons in succession on purely *practical themes*, especially among believers. I have seen happy results of this course. Indeed, a church cannot prosper without such preaching.

The early part of my western mission was necessarily crippled. My goods, (about sixty dollars worth, at western prices,) were lost on the road, and never recovered or paid for; thus leaving us minus of bed, bedding, a part of our clothing, &c. Preaching in so new a field, I found by experience, took thrice as much *out of* pocket as it put *in*. Under these circumstances I *tried* to content myself by preaching on Sundays only, near home, to get rid of expense, devoting the rest of my time to manual labor, school teaching, &c. But the cry constantly saluted my ears, from every point of compass, "Come over and help us." The missionary fire was burning within me, and I would occasionally break away on a tour; sometimes getting traveling expenses paid, and sometimes not. Finally, Eld. B. insisted, with other friends, that the cause imperatively demanded that I should devote my whole time to preaching, at the expense of the brethren, who were few in number. I was convinced that duty required the undertaking. Accordingly, I moved to Wisconsin, and commenced my travels on foot. God blessed my labors. Soon the brethren insisted that I must have a horse. It was purchased, and for a while I traveled on horseback. Again, they insisted that I must have a wagon. It was purchased. As foremost in these matters, I shall ever gratefully remember Eld. B., Brn. K. and B. and T. of Sauk Co., Wisconsin. They live in my memory. God reward them.

I have passed through some things that our eastern ministers would whine about. Not getting rich, but seeking "enduring riches." Not wasting money in getting extravagant furniture or costly living. When friends call to see us, we welcome them to as good a bed as we have owned for over five years; namely, a straw bed, which is more healthful in summer than a rich man's bed, though not so comfortable in a cold winter. But I look from the past to the future. My motto is, "*Work for God.*"

W. SHELDON.

For the Crisis.

Help one another.

"Bear ye one another's burdens, and so fulfil the law of Christ."

How numerous are the ways we can do so. Are there any afflicted ones who feel the want of sympathy, some one to help bear their burdens, who, when weak in body, and consequently in mind, are ready to exclaim, O that I could have a word or look of sympathy from my bosom companion, instead of a reproachful one, as much as to say, "you are always feeling unwell, what do I care?" Is there one who knows by painful experience the want of sympathy in such an hour? If so, how do you keep your head above the waters? Perhaps you see some beyond the family circle get a word of sympathy to show off to the public, while you get a reproachful look under the same circumstances. If so, do you not feel detached from earth? Are you not ready to exclaim, any other trial I could better bear than this? Well, how shall we do? Try to bear up under it, cast our burdens on the Lord and be sustained. Perhaps there may be times when our system is so weak and prostrate, it seems impossible to do so. One wave of sorrow succeeds another, till we feel crushed. Under such circumstances, we need much of the grace of patience. Let us remember Christ said, bless them that curse you, not rendering evil for evil; and if we do so, and keep his commandments, we shall have right to the tree of life, and go in and out and find pasture. Let us sing,

"The road may be rough, it cannot be long,
We'll smoothe it with hope, and cheer it with song."

Perhaps we cry, O for grace! We need a double portion of the grace of God to be kept under such circumstances. If we cease to cry, "My soul be on thy guard," instead of overcoming evil with good, we shall be overcome of evil, fall into sin, make shipwreck of faith and a good conscience. But let us remember we have an high priest who can be touched with the feeling of our infirmities, who is ready to plead, "the spirit indeed is willing, but the flesh is weak." Let us lift up our hearts [illegible].

From your unworthy Sister, ORRA.

For the Crisis.

"Why stand ye here all the day idle?"—Matt. 20: 6.

Can we bring an answer to this question that will stand the day of trial? Many have tried hard to frame excuses for their idleness in the vineyard of the Lord, which they would be glad to have accepted. There is no work that I can do, says one. Perhaps there is not much in the vineyard until your heart is in working order. Is it right with God? Have all your sins been forgiven, the last stain removed by the cleansing power of the precious blood of Jesus, and he having full possession? Is your soul and body laid a living, acceptable sacrifice upon the altar of God? Have you no will of your own? and is the overflowing desire and language of your heart from day to day, Jesus, what can I do for thee? Have you got so near him in prayer that the radiance of the Father's glory shines through his smiling face upon your consecrated heart, as he gently and lovingly lays his approving hand upon your devoted head and says, Child, thy request shall be granted? If so, a good work has already commenced in your heart.

No work that I can do! Look here, Sister. Did you know that Nancy L— and Mary C— were under conviction? "I mistrusted they were, for they wept a good part of the time in the prayer-meeting Sunday evening, and they called on me yesterday, both appearing quite serious." A good chance. You conversed about Jesus, his dying love, his care for them, his Spirit then striving, and how he stood with open arms smiling, waiting to receive and forgive them; then, from experience, told them of the peace there is in believing and joy in the Holy Ghost, and invited them to come and accept of the Savior now, did you? "N-o; I have n't any gift or talent for talking. If I could talk and pray as some can, I would n't value it." Did n't you speak to them? "O yes! I talked to them all the time they stayed." About what? "O! about the school, donation party, sewing circle, our new dresses and bonnets, one thing and another." Where did you get your gift? "O! these are common things." Ah! my sister, be not deceived. Who has said, "Where your treasure is, there will your heart be also," your mind, thoughts and conversation? My sister, a little more work—yes, considerable to be done at the heart. Had a stranger been listening to your conversation upon these topics, he would not have questioned your talent nor gift of communicating. The things and objects uppermost in your heart are those you best love and worship.

Bro., did you ask that young man of his hopes and expectations of the future life, as he conversed so freely yet rather sadly of the present, together with the distress, disappointment, commotion and dark shadows of earth? Did you not tell him of the promise of the bright future, the hope of the redeemed, and invite him to come to the Giver and share in the bliss of the new earth? Did you bow and give that poor old gentleman you met, leaning so feebly upon his staff to rest, a friendly shake of the hand, a smile of pleasure, as you said, "Well, grandfather, you've got almost through, and if you love Jesus, have him for your friend, he is soon to appear and will make an exchange, and for this frail body will give you one fashioned like his glorious body, forever to bloom in unfading beauty?" "N-o. I thought of it, but somehow I hardly dare to. I have n't got courage and confidence enough." A little more work at the heart, brother! Perfect love casteth out slavish fear. When we truly love the work, it is neither a task nor a very heavy cross. "My yoke is easy and my burden is light." Jesus, help in the work.

Nothing to do with! Wait. "Mrs. White, did you know that Mr. James had closed his shop, on account of the hard times?" "No." "Well, he has, and no more work now for poor Mrs. Young and widow Smith." "Dear me! what will those poor children do? I'll step in to the widow's to-night and see." "So do." Hark! "Mother, I am so cold," said little Charlie Smith, "and my feet ache so, I wish I had some old shoes to put on. Shant I put on a little wood, mother?" "No, child, there's only enough to kindle the fire in the morning." "What will you do, mother, then?" "I don't know, dear." "I am so hungry," whispered little Alice, "is n't there a little piece of cake left, mother, you'll please let me have to-night?" "Not any, dear, and only meal enough to make a small cake in the morning, should we live to need it," the big tears rolling down her pale, sunken cheek, still plying her needle, finishing the last work from the closing shop. "Don't cry, mother dear, may be I'll be a big boy soon, so I'll help you," said Charley—only five years old. No reply could the widow make, her heart was too full for utterance as the rushing tears unbidden still fell upon her work. "Is Jesus dead, mother?" anxiously inquired little Charley as he drew near, laying his little cold hand upon her arm, watching the fast falling tears, and remembering the story she had told him a few days before, how Jesus had once died, rose again, and now lives to take care of, watch over, feed and clothe us. "Why no, child," replies the mother, making some little effort to speak. "What makes you ask that question?" "mother" "as us t'other day you said he lives to take care of us, and to feed us, and may be if he don't come his'self he will send somebody; so don't cry, mother, long as Jesus lives." Wait, sister, don't go in just now, Is 'nt there *work here to do*, and have 'nt you *anything to do with*? Go back, ask husband to take a large armful of wood, that nice pair of boots getting small for Willie, divide that loaf of bread, take part of the butter, if you have to fast and pray for your own supper; go in, spend the evening, pray with and for her and the children, and you will lift a burden from that widow's heart that yours is a stranger to, and your dreams that night may be of Paradise on the new earth where the widow's heart will sing for joy. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." "All things whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets."

No man hath hired us! Well, perhaps somebody else has. "Sister Mason, what excellent discourses, and what a good meeting we had last Sabbath," said Bro. L—, after listening to three gospel sermons from Bro. P—, who had traveled over thirty miles at his own expense. He had been invited, yet no man had hired him. Why? O! because he is not preaching for hire now. One had said, "Go ye into all the world and preach the gospel to every creature. . . . Lo! I am with you always, even to the end of the world." So upon the strength of this promise and others of equal import, he had gone and was still going. "Well, Bro. P—, can't you come again and preach to us?" "I don't know, Bro. L—, if the Lord opens and provides a way, I may." "Good bye! Bro. P—, God bless you!" The servant of God takes his leave. God has blessed him—his health good—his heart light, and purse lighter still. His well-trained steed now all life for home hastens, oversteps and pulls a shoe from its place. Thirty miles nearly to travel. "Shoe must be replaced, and only one quarter in my purse, and that wife's hard earnings, which she unsolicited placed there for fear what might happen on the way!" Well, shoe replaced, bill paid, leaves the purse light and empty, but places a heavy weight upon the heart, which under ought-to-be circumstances would not be perceptible, but somehow just now there is a strange proximity between the two for recollecting that he had been absent from home several days, and wife said that morning, "Husband, we've only a few pounds of flour, but we'll try and make it do till you return." The Lord will provide, and now being rather faint and weary from the journey, the thought, though often suppressed, arose with double weight, causing the heart, though well supplied with faith and hope, to sink. A few hours drive brings him just at night-fall in front of his own "hired house," meeting his patient, faithful, loving wife with the ever-cheerful salutation, "How do you do, husband? How have you prospered?" "Pretty well; the Lord is good. How do you and the children do?" "Alive and well, thank the Lord." Sr. P—, after waiting awhile to see if husband does not bring from his sleigh some articles of food, as presents, from which she could prepare a little more for their repast, arranges the table, brings from the pantry a very small, thin pie, a few slices of bread, places them upon the table with a tumbler of water, saying, "Come, husband, the children and I fasted for dinner, and reserved this till your return to enjoy it with us. Did not the dear friends give you anything?" "Not this time," slowly replied the husband looking rather sad. "What shall we do, husband?" "Trust in the Lord and do good; so shalt thou dwell in the land; and verily thou shalt be fed." "I think this means spiritually, husband; surely it cannot be temporally." They are seated around the table, and after the usual blessing the children are served with a piece of bread which they very much relish. Soon little Ada looking up notices papa with head bowed down, apparently not so very hungry, and exclaims, "Papa! can't you eat?" In vain does the strong man with a strong heart hitherto sustained by faith endeavor to longer conceal his emotions. The deep fountain is stirred—a flood of tears now rushes unbidden down his manly cheek, bedewing the morsel still lying untouched before him. Still struggling with the heavy burden on his sinking heart he rises, walks the room, a half-suppressed groan with the usual "O my Father!" escapes his lips, and he retires to the closet. Go, Bro., unobserved and kneel by his side, and witness the distress, the deep anguish and earnest pleadings of that servant of God, "O my Father! I ask not for ease, comfort, or wealth, but *give us our daily bread!*"

Say, Bro., doth God care for lilies, sparrows and oxen, and not for his children, his servants, who have made a covenant with him by sacrifice? Hath he provided for these and not ordained that they who preach the gospel should *live* of the gospel? Think of this, friends of Jesus, if indeed he has any in these days. Can you look here and say no man hath hired us? Decide cautiously, you that indulge in the use of "gold" and "costly apparel," have splendid houses, richly furnished parlors, and well-filled granaries. Hath no one hired you? Is there nothing that you can do? and have you nothing to do with? How shall they who preach live of the gospel if you, as God's stewards, withhold from them that which is the Lord's? Is not the earth his and the fulness thereof, and are you not his? Then look well to your accounts, for a settlement will soon be called for. A little while and the Judgment. "Behold the Judge standeth before the door!"

Brethren and sisters, this is no overdrawn picture, nor fancy sketch; it is *real life*. Work while the day lasts. Verily the night cometh. Live daily as though Jesus were here personally with you, and then you will be *all ready* with joy to meet him at his coming. Having done all, you will stand. D. N. Kidder.

Bristol, N. H.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, June 18, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Inquiry.

Bro. A. Kidder wishes to know the meaning of the word rendered *return* in Josh. 22: 8, as connected with a remark made in our discussion with W. Clayton.

The passage in Joshua was associated with Phil. 1: 23, which reads as follows:—"For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." It was stated that the word *analuo*, here rendered *depart*, occurs in only one other place, which is in Luke 12: 36, where it is rendered *return*,—"And ye yourselves like unto men that wait for their Lord, when he will *return* from the wedding." We then quoted from a distinguished scholar,* who says, "In twenty-two manuscripts of the Septuagint, including the Oxford, it is used in Josh. 22: 8, for the Hebrew word which always signifies 'to return.'" The passage in Joshua reads,—"And he spake unto them, saying, *Return* with much riches unto your tents."

The Hebrew word rendered *return*, in Joshua, is *shoov*, and is defined as follows:—"*He returned*, or *was remanded*, *sent back*, as to a former residence, or place, Gen. 31: 3, 42: 28, Ruth 1: 8, Ps. 9: 17."—*Roy*. The following are the foregoing passages: "And the Lord said unto Jacob, *Return* unto the land of thy fathers." "And he said unto his brethren, My money is *restored*; and, lo, it is even in my sack." "And Naomi said unto her two daughters-in-law, Go, *return* each to her mother's house." "The wicked shall be *turned* into hell, and all the nations that forget God." It appears evident that *shoov*, in the last example, should be rendered *returned*, or *turned back*. The Septuagint reads,—"Let sinners be *turned back* to the mansions of the dead."

The foregoing shows that *shoov* is not properly rendered *depart*, but *return*; consequently, when the translators render the Hebrew word *shoov*, "which always signifies 'to return,'" by the Greek word *analuo*, it it strong evidence in favor of its being rendered *return*, or returning, in Phil. 1: 23,—"Having a desire for the returning and being with Christ;" that is, he had a desire for Christ to return, so that he could be with him.—o.

* Prof. Hudson.

Think for Yourself.

There are but few people, of independent minds, who dare do their own thinking. Most men are only echoes of some one else; like weather vanes, they show which way the popular wind blows. They are slaves to fashion and public opinion. The best that can be said of them is, they are conservative, neutral. These careful conservatives assist in reforming society, and in spreading the truth of the Lord, as does the man who looks on while others draw the load up the hill, and then rides down. They are very much opposed to what they term "radicalism," which, in their estimation, includes every thing opposed to the *popular* voice. If Christ, the apostles, and reformers, had been governed by such cowardly principles, christianity would have died out long since, and the truth of the Lord been buried among fables, to rise no more for ever.

The following incident illustrates the position of the conservative class of people of whom we are speaking. A clever sort of woman in Sherbrook, C. E., went to hear a new preacher say some new things, and after meeting was asked what she thought of the sermon? She replied, "I can't tell till I see Dea. Arms."—o.

Condition of the Pope.

It is evident that Pius IX. is in a critical situation. This his best friends now see, while his own eyes seem to be blinded in a measure to his real helpless condition. The Empress of France has expressed strong sympathy for him, and has evidently exerted all her powers for the purpose of upholding his tottering throne; but it appears she has become discouraged. It is said there is much talk in Paris about an autograph letter from the Empress to the Pope, in which she is said to urge him to be resigned to a proximate solution of the Roman question." The Pope still professes to be confident of success. The Boston *Pilot* reports the following from him:—"My trust in the future is positive. Never, I may say it, has it been greater. I have no doubt, then, about the approaching triumph of the Church."

Mystic Babylon, on the seven hills, is now in about the same condition as was the ancient city of the same name, the night it was taken by Cyrus. The hand writing is upon the wall, while she is in the midst of her gorgeous festivals and feasts, attended by the dignitaries of the church. The latest news says, "Rome is full of priests and soldiers." Her awful hour of doom cannot be far off, when she will sink like a millstone cast into the sea. She must soon begin to drink from her retribution cup. "She can feast no more upon the blood of the martyrs of Jesus." They will soon rise to shout eternal victory over all their bloody foes, and be welcomed "to the marriage supper of the Lamb." *Soon* the glad hour will burst upon us. Reader, are you ready?—o.

Napoleon and the Pope.

It appears evident that Napoleon III. with the French empire represents the eighth and last head of the scarlet-colored beast, in Revelation chap. 17. It is equally plain that the "woman" is near the close of her journey, which is to end in "perdition." The French troops are the only reliable protection of "the mother of harlots," whose seat is on the "seven-hilled city" in Rome.

In a letter from Louis Napoleon to Victor Emanuel, dated last July, he says:—

"It is now eleven years that I have supported the power of the Holy Father at Rome, in spite of my desire not to occupy militarily any portion of the Italian soil. Circumstances have always been such that it has been impossible for me to evacuate Rome."

We think the time is at hand for startling events connected with the "eternal city," that has been made "drunken with the blood of the saints." The time is short for her to boast,—"I sit a queen, and am no widow, and shall see no sorrow." The wail of mourning is already on the breeze, and her admirers will soon say, "Alas! alas! . . . in one hour is thy judgment come, . . . in one hour is so great riches come to nought, . . . in one hour is she made desolate." Following the wailing of her infatuated devotees, comes the rejoicing of those she has slain. Let the glad day come speedily.—o.

War Ministers.

It is still a mystery to us how any one who loves Jesus, and is possessed of his Spirit, can go forth to the battle field and assist in killing his fellow-men; for our Savior has taught us to *love* our enemies, be kind to them, and pray for them. We learn from the Scriptures that "love worketh no ill to his neighbor." We do not know what greater ill we could do to a man than to take his life, and deprive his children of a father and his wife of the means of support, thus making his home desolate. If this is christianity, we confess our inability to understand the teachings of Christ and the apostles. We have yet to learn that the spirit of war and the spirit of Christ can be harmonized. To us, they seem as much opposed as sin and holiness. We clipped the following item from a late paper:—

"The minutes of the Conference of the Methodist Episcopal Church and other official sources, show that there are 322 clergymen of that body in the loyal army. Of these there are four colonels, two lieutenant-colonels, one major, thirty-six captains, twenty inferior officers, ten privates and two hundred and forty chaplains."

Blessed are the Peacemakers.

At a recent meeting of the Quakers in Philadelphia, they took occasion to re-avow their peace principles, for which they have been justly noted. Would that all the professed followers of Jesus had ever adhered to the same spirit and practice, as taught by our Savior.

In the address issued by the society, they exhort their brethren not to engage "in any trade or business promotive of war; sharing or partaking of the spoils of war by purchasing or selling prize goods; importing or shipping goods in armed vessels; paying taxes for the express purposes of war; grinding of grain, feeding of cattle, or selling their property for the use of the army, . . . it being the judgment of this meeting that if any of our members do, either openly or by any connivance, pay any fine, penalty or tax, in lieu of personal service for carrying on war; or allow their children, apprentices, or servants to act therein; or are concerned in arming or equipping vessels with guns, or in dealing in public certificates, issued as a compensation for expenses incurred, or services performed, in war; that they be tenderly dealt with, and if they are not brought to an acknowledgment of their error, monthly meetings should proceed to testify against them."

They also recommend that the Friends should suffer the spoiling of their goods, imprisonment, and martyrdom, rather than violate their peace principles. This is noble, and corresponds with primitive christianity, and the teachings of Christ.—o.

Garibaldi and the Priesthood.

The following from a Turin paper shows the feeling and determination of Garibaldi and the Italians:

"Genoa, March 12. I shall not speak of faults. When I speak to crowds I quote from the words of the gospel, 'let him who is without sin cast the first stone.' Harmony, therefore, between us, if you wish it, but act well; hitherto you have acted ill. You have made Rome a den of wild beasts, thirsting for the destruction of Italy. I am unhappily convinced that you cannot save the cardinals from perdition, but do it if you can. Moreover, cry to the four winds of heaven that you will have no companionship with the wicked, that you are Italians, that you will at least imitate the priesthood of Hungary, of Poland, of Greece, of China, of the savages of America, where the priest does not deny his fellow citizens, but combats together with them for the independence of their country. Let the Italian priest launch from the pulpit the sacred words of the redemption of the country, and of the damnation in hell of the Vatican. He will then have, in the first place, the entire approbation of his own conscience, and secondly, the approbation and gratitude of millions of men. Revive the ancient christianity, which proclaims self-denial, mutual forgiveness, and the holy doctrine of the equality of men. It is on these conditions that we can receive you as brethren.

Garibaldi."

Effects of War.

The following extract from a letter to the Boston *Journal*, dated Cairo, May 25, 1862, shows the demoralizing effects of war. The writer says:—

"Service in the field is a severe test upon moral character. *Facilis descensus Averni!* Easy to slide. A gentleman informed me that he saw the other day two men, one of them a church member at home, and the other an estimable man, correct in all his morals, having a game of cards upon a coffin which contained the body of a comrade! They played as unconcernedly as if it were a table or a dry goods box, and both were profuse in the use of profane language. It is a sad but not a solitary instance of a great fall from virtue. Profanity in the army is the great demoralizing vice. Officers are very profane to their men, forgetting that the regulations make it an offence. I know of a Brigadier General, commanding a division, who interlards his orders with blasphemous words.—o."

Anti-Tobacco Journal.

We have just received the May and June numbers of Bro. Geo. Trask's excellent *Anti-tobacco Journal*, that should be read by all who use tobacco, or think of commencing. We propose that all who use the weed should go without it long enough to save money sufficient to take the Journal one year, which will require but one dollar. He will pay the postage. Come, make the experiment, and send the dollar at once to Geo. Trask, Fitchburg, Mass. He deserves patronage in his noble work. —o.

Bro. Hudson's new tract, entitled, "The silence of the Scriptures respecting the immortality of the soul, or of the race, or of the lost," is now ready. It is excellent, and should be in the hands of all lovers of truth. It is a good tract to lend your neighbor, who thinks a belief in the sleep of the dead is heresy. Price 5 cents, postage one cent.—o.

For the Crisis.

Letter from England.

In the fall of 1857 the writer of the following letter, several months after his arrival from England, found his way into the meetings of the Advent Church in Albany. At home he had been connected with the "Plymouth Brethren," and in our gatherings at "Rechabite Hall" he found much to remind him of the scenes he had been familiar with. A strong mutual attachment at once grew up between him and our society, and during his brief residence in Albany our fellowship was of an intimate and endearing character. The great financial panic was upon the country at this time, and our brother found little to encourage him in the way of business. Having remained among us a few months, he determined, though not without reluctance, to return to his native land. While among us he embraced the doctrine of the unconsciousness of the dead and the destruction of the wicked. With the doctrine of the Advent of Christ, as an event right at hand, he had previously been familiar. He left us with the earnest desire to carry back to his brethren the precious light he had received on the Immortality question. He found them, however, utterly unwilling to receive it. More than this, they excluded *him* from their fellowship, believing that he had fallen into a fearful snare of the devil. This proved, as might well be supposed, a severe trial to our brother; but he had counted the cost and could not be moved from his new position.

I trust the following letter, which needs no farther preliminary explanations, will be found interesting to many of the readers of the Crisis. Rufus Wendell.

9, Victoria Terrace, Royal Road, Walworth, London, April, 1862.

Dear Brother Wendell:—

Last year I received a number of copies of the "Crisis" and though I was not sure who was the sender, I supposed them to come from Bro. Gladding. A short time ago, my wife was looking at No. 304 and discovered your kind communication which had previously escaped my notice, and which showed me to whom I was indebted. Under these ungrateful circumstances forgive my delay and accept my thanks.

I was pleased to find that you had taken the post of Editor, and that you were engaged in the ministry. Seeing that a warm discussion was being maintained on the subject of christians bearing arms, I had prepared my views to send to you, when a subsequent number announced that for a time the subject was waived; my paper was therefore useless.

Excepting short intervals my religious experience, since my return to England, may be comprehended in the word isolation. Until I came to London, circumstances debarred me from communion with those who love the appearing of our Lord. In our experience here, we learn many things by contrast, and I have found that, in a soul that clings to Christ, no amount of temporal comfort can compensate for the loss of communion with kindred spirits. I often recur to the happy and profitable meetings of the brethren at Albany—a flock poor, compared with many others, but rich in faith; they knew but one degree, their sympathies were evenhanded; inspired by a common faith, and rejoicing in a common hope, they could forbear with petty differences. These remembrances have often caused me a melancholy pleasure; memory does not restore the past, it only reveals it in the hazy, mournful distance.

Since I have lived in London (about a year) I attended for a short time the ministry of Mr. Newton, who like myself has been rejected by the Plymouth Brethren for *heresy*. Though he holds the immortality of the soul, he seldom refers to it. The character of his preaching and writings is Elijah-like, protesting against the evil course of the age and its corruption. About nine months ago, the lease of his chapel having expired, he removed to another, about four miles distant from where I am at present living; so that, except occasionally in summer, I have now little opportunity of hearing him. Among those who attended him, I have found a brother named Veitch, who holds views similar to ours, and he informs me that our brethren are rather numerous in Scotland, and that they support a periodical called the "Messenger." I forward a copy, and think that an article it contains on the "Land of Sodom" may be worthy of a place in the "Crisis." I also forward a work of Mr. Newton's on "Babylon," a pamphlet on "Jerusalem and its future history," and two others on the "Ephah of Zachariah;" one for yourself and one for Bro. Storrs, which I request you to forward to him as I not know his address. I hope to send you some others in course of time.

Although I have now to consult the wishes of another, I have not entirely abandoned the hope of seeing you again, if the Lord will; for I find that having passed my earliest days in Jamaica, my constitution will not conform to the climate of England, which is very changeable at all seasons, and very damp. My wife joins me in love to you and your family.

I remain yours in Christ,
D. Gordon.

Note.—A circular received by me from the London Post Office communicates the fact that the publications named by Bro. Gordon are held there and "cannot be forwarded" until postage is prepaid. Bro. G. can resume them by inquiring for "Book Packet No. C. P. 1101." The postage being (as I conclude) a large sum, I shall not expect to receive the "Packet." At the same time I thank my far off brother for the good will he has shown in the matter. The "Messenger" periodical has come to hand. I would inform Bro. G. that my address is "Salem, Mass." R. W.

For the Crisis.

Carpet-bag Report.

After returning from my little excursion into Wisconsin in February and March, I spent about a week in Chicago, and left then for this direction. Have visited Aurora, Lane, Dixon, Amboy, Mendota, Lasalle, Vermillionville, Tonica, Ottawa, Peru, Dover, Malden, Princeton, Kewanee, Wataga, Galesburg, Knoxville, Cameron, Monmouth, Burlington (Iowa), Keokuk, Warsaw, Quincy, and St. Louis, where I now am. I have lectured in three orthodox churches, in two instances to the Sabbath congregation, and with apparent good effect. In one case the pastor urged me to do so, giving notice in the morning that I should say some things in the afternoon which the congregation might not believe, and which he did not hold. But if one had devoted himself for years to the investigation of what he regards as truth, and had presented the result in a christian way, he was entitled to a hearing. And it was well for them to hear sometimes that from which they might dissent, lest their faith should gather cobwebs. And I got, on such a notice, as pleasant a hearing as could be wished.

In most of these places the carpet-bag has fared very well. But best of all here. I came not expecting so much to do business as to see one or two friends and look upon so famous a city. If I paid my expenses I should call that doing well enough. Have been here now near two weeks. Have sold of "Debt and Grace" twenty-five copies. Of complete sets of my books, thirteen copies. Seven of my patrons are Catholic priests. Ten are Germans, of different denominations. Six are known as holding Life in Christ only, and are mostly Adventists. Whole number of persons who have paid for something to read, forty-six. This is when not a few complain of hard times.

My chats with the priesthood have been more than usually pleasant. They are often models of gentility, and, though they often take a book for mere curiosity, they will doubtless in most cases find a fair reading. My list of ministers in orthodox connexion who hold our view of Immortality is now forty.

Leave for Bunker Hill, Ill., to-morrow, and hope to see Bunker Hill Monument in about eight months, after a two years' absence. C. F. H.

June 9.

For the Crisis.

Campmeetings.

Bro. Grant:—I have seen that my suggestion about a campmeeting was misunderstood by many. I did not design, by any means, to have it interfere with the Wilbraham meeting; but I did think, and still do, that it would be beneficial to the cause of Christ and truth, to have other meetings scattered about, so that many that could not get to Wilbraham would have the blessed privilege of attending a Second Advent Campmeeting. There is a strong desire of many in N. H. to have a meeting in that State. And I hope the Brn. will stir themselves, and concentrate all their influence and interest and have a consistent, good, old-fashioned Advent Campmeeting, where all can unite sounding the alarm and saving men. Let our efforts and meetings be multiplied for Christ's sake. L. Boutell.

Debt and Grace.—We clipped the following notice from the New York *Independent*:—

"Debt and Grace, as related to the Doctrine of a Future Life. By C. F. Hudson. New York: Carleton. 1861. 12mo. pp. 489. This is an elaborate and detailed examination of the three beliefs: 1. In the eternal misery of the wicked; 2. In the ultimate purification and happiness of all; 3. In the annihilation (the author prefers 'extinction' as less obnoxious) of the wicked; the argument being concentrated, of course, upon the assertion of the latter belief, which Mr. Hudson is well known to advocate. We do not recollect any fuller discussion of the subject. Many thoughtful minds incline toward admitting the possibility at least of the truth of Mr. Hudson's belief."

Tremont Campmeeting.

Those interested in this meeting will please notice the *change of time*, referred to in another column. We trust this will be a *large* and *profitable* gathering. We hope to be able to be present.—o.

Correspondence.

From Bro. J. Morrison.

Dear Brn. and Srs.:—The most of us have expected that, before this period, we should have been released from the watch-tower, and have entered our eternal rest; but our hope is not yet realized. We are still surrounded by a wicked, corrupt world; the influences on every hand are unholy, and consequently against us. Let us obey the admonition, "be ye also ready;" and not suffer these unhallowed influences to alienate our affections from the better things prepared for all that love the appearing of Jesus Christ. Praised be the name of God forever for the hope that we cherish. Peter calls it "a lively hope." The apostle Paul calls it a "blessed hope," in his letter to Titus; but in Hebrews, he speaks of a "better hope," of "better things," to be realized in a "better country," through a "better resurrection."

O, bright and glorious Hope! we look for and hasten unto thee, and the literal, personal appearing of our Savior, Jesus Christ, without sin unto salvation to all them that believe, and obey the gospel of the kingdom of Jesus Christ; and to the destruction of them that do not believe nor obey the gospel.

Though he may seem to tarry, let us patiently wait, for he will surely come, (at the appointed time,) he "will not tarry." I firmly believe this hope will soon be consummated. The prophecies and signs in the state of the world, (moral and political,) all say to the believer, be *ready*. The earth is waxed old as a garment, and in every point of view is as the prophets, Jesus Christ, and the apostles, said it should be at the time when the trump should sound. The transgressors have come to the full, wicked men and seducers have waxed "worse and worse," until they are ripe for destruction; and the great reaper will soon reap the earth. O may we all be ready to lay off this corruptible and put on incorruption, to drop this mortal and put on immortality, and enter through the gates into the city, and be forever with our Lord and Savior, Jesus Christ. Amen. Your brother, waiting for the "blessed hope." John Morrison.

New Glasgow, C. E., 1862.

From Sr. L. A. Hall.

Dear Bro. Grant:—As I sat watching beside my little sick, suffering boy, I thought I would write a few lines to you. I have been thinking of writing for some time, but have delayed until the present, as I was anxious to have something to send with it, although but a mite. I have felt an interest in the cause of the C. P. S. ever since I saw the notice in the Crisis, and resolved that the first dollar that I could spare, without injury to my family, should be freely given. It is now in my hands, and I gladly send it with no regret save that it is no more. I am strongly attached to the Crisis, and its contributors. My prayer has often been, "Lord bless the Editor of the Crisis, and others of like faith." I claim a very near relation to all such. May we soon meet in the kingdom.

Chester, Vt.

For the Crisis.

There's Glory.

There's glory, I know, on yonder bright shore,
Where sorrows and trials and tears come no more;
There's life for the dying and hope for the dead,—
They by living waters shall gently be led.

There's joy for the mourner and wealth for the poor,—
The weary may rest and their conflicts be o'er;
The sad shall be merry, the sick be restored,
And dwell in the presence of Jesus, their Lord.

There's glory in Eden, bright glory, I know,
And to that blest home I am anxious to go;
Lord, keep me from sin and receive me at last
When all earthly toil and commotion is past.

Canada East, 1862.

Obituary Notices.

Died in Wakefield, N. H., May 15th, 1862, Mrs. Louisa W. Hooper, wife of Lieut. Chas Hooper, of the New Hampshire 7th Regiment Vols., Co. D., aged 29 years.

The subject of this notice gave her heart to God in 1854, and experienced a pardon of her sins and was baptized; but when the reaction came she ceased to love her Savior, and began again to move in the current of the world, as many others have done, and lost her hope in Christ, and thus continued until about six months previous to her death, when she again resolved to serve the Lord and have eternal life. She confessed her backslidings to God and the brethren, and gave good evidence of her acceptance with Christ.

Her disease was quick consumption. She bore her sickness with patience and christian resignation, and passed away with the hope of immortality which Jesus will give when the dead are raised to life again. She has left a husband, son, mother, brothers and sisters, to mourn her loss, with a large circle of other relatives and friends. May this be an unbroken family in the kingdom of God.

Oh when, when will it be,
That death 'll be destroyed,
And all the saints be free,
No more to be annoyed?
'Twill be when Jesus comes;
Death then will be no more;
The saints will then be freed
From him that "had" the power.

A. W. SIBLEY.

Died in Kennebunk, June 7th, 1862 Edward M., son of Bro. John and Sister Frances Brown, aged twenty years, five months.

Edward was an amiable young man, very much inclined to study, and was the idol of the family. He practiced the most rigid discipline in his diet, though fond of luxuries and rich articles of food; but death had marked him for a victim, and diet could not save him.

A little less than a week previous to his death he came to see me, and spent most of the day; but disease of the throat seized him and carried him suddenly off. During the past winter he gave his heart to God, and found sweet peace in believing. He has for a number of years been a firm believer in the literal interpretation of the Holy Scriptures, and since giving his heart to God has looked with joy for the return of Him who is to "make all things new."

Edward sleeps, and his parents feel deeply their loss; but they have much to comfort them. They have hope in his death, and firmly believe that in a little while Jesus will come, and the dead will come forth, they that have done good to life, and they that have done evil to die again, and believe Edward will come forth to the resurrection of life. May God bless the bereaved ones.

His funeral was attended at our chapel, on Sunday, and, notwithstanding the rain, a large congregation of sympathising friends assembled, and listened attentively to words of comfort from the writer, drawn from Rev. 21: 4.

W. H MITCHELL.

Died at the hospital in Evansville, Ind., April 25th, 1862, of wounds received in the battle of Pittsburgh, WM OAKS, aged 25 years.

At the Soldier's Home, Quincy, Ill., May 17th, of typhoid fever, LAFAYETTE OAKS, aged 27 years.

They were brothers from the state of Maine; and when the call for three years volunteers was sent through our land, these noble brothers early responded to the call, but their warfare is over. Their last battle in the great rebellion is fought. They sleep in the embrace of the last enemy. No more will the shrill fife, the roll of the drum, the rattle of musketry, the cannon's awful roar, call them forth to battle. The storm of death, dealing missiles, will fall unheeded by them, but in the great realm of death they will sleep on till Gabriel's trump shall call them again from the land of the enemy, when wars and fightings shall cease. The following are Lafayette's dying words:—"I have given myself to God, I have done all I could."

E. C. KEITH.

Died very suddenly, in Foster, R. I., May 13th, of heart disease, Bro. DARIUS DURFEE, aged 80 years.

He loved the gates of Zion, and the inner courts of the house of God. He reverenced the name of Jehovah, and admired the name of Jesus. He sleeps like his fathers, having not received the promise. A large collection of neighbors were present to pay their last respects to the old pilgrim, and lay him away in the family burying place, there quietly to rest till Jesus bids him come forth to receive his crown.

E. BELLOWS.

FOREIGN NEWS.

HALIFAX, June 11. The steamer Africa, from Liverpool May 31st, via. Queenstown June 1, arrived off the harbor at four o'clock this morning.

The British Government, at the request of the Atlantic Telegraph Company, has ordered two steamers to be got ready for the purpose of making further surveys on both sides of the Atlantic.

The French army in Rome is about to be reduced to a single division.

The Paris correspondent of the *Times* says that a formal demand has been made at Rome for the expulsion, in as gentle a manner as possible, of the King of Naples. The French troops (so, the ultimatum says) are sufficient to protect the Holy Father, but not sufficient to put down brigandage in the Neapolitan States. Rome is full of priests and soldiers.

On the 25th of August will be celebrated over the Czar's boundless dominions the one thousandth anniversary of the foundation of the Russian Empire. ... government ... has promulgated on ... reforms are, it is said ... the great occasion. ... LAND.—A letter from ...

GREAT FIRE ... ult. says: A telegram ... Amsterdam of ... town of Enschede, from the ... afternoon, reports the total ... received here ... that town by fire. Fifteen ... destruction, four churches and the town ... manufactures the dwellings of all the inhabitants ... hall, ... ten thousand, are burned to the ... tants. Several lives have been lost. The ... fire was caused by lightning.

TERRIBLE DISTRESS IN IRELAND.—The reports of destitution and suffering in Ireland are fully confirmed by a communication from John Francis Maguire, M. P., which appears in the London *Times*. Mr. Maguire adds to his own testimony that of official persons in various parts of Ireland, all going to show that many of the peasantry are reduced to the last stages of poverty. James Barry makes the following report to the Guardians of the Skibbereen Union:

"I visited Sherkin and Cape Clear on Monday, Tuesday and Wednesday. I found the utmost destitution and want of every kind, and no fuel except the dropping of the cows. I did not hear that any one died of starvation, but many, especially the children, were emaciated to the greatest degree, and unless immediate relief is given from this until the potatoes are fit for use, I fear some will perish."

Mr. Hurley reports: "I found, both in Sherkin and Cape Clear, that there are a great number suffering from insufficient food. Women and children looked as if they were approaching the gradual decay of strength and muscle. Their appearance was wretched, and their houses wretched."

Mr. Downing says: "I did not see food enough in any house to supply the family with the second day's provision. I went into one house where there had been no dressing or preparation, and I can swear on my solemn oath that I saw in that woman's house—about four feet by nine—*some boiled sea-weed, and nothing else.*"

☞ The particulars of a frightful tornado which devasted a part of the border between England and Scotland are related in a letter to the London Times of the 12th ult. Trees were wrenched from the ground and carried five or six rods. Houses were unroofed or destroyed, and fences swept away. In one case land which had been recently ploughed was levelled as if by a roller; in others the surface was scored up as if by a torrent. Hailstones fell of from one to two inches in diameter.

SEVEN DAYS LATER.

ST. JOHNS, N. B., June 14. The steamship Bavaria, from Southampton 4th; and the China from Liverpool 7th, Queenstown 8th, passed Cape Race at 11 o'clock this forenoon.

The Viceroy of Egypt had arrived in London.

The Paris *Moniteur* publishes an Imperial decision reducing the French army at Rome to a single division, consisting of three divisional brigades under General Montebello.

The Prussian Ambassador had presented his credentials to the French Emperor.

Garibaldi has had an explanation with the King's Aid-de-Camp at Turin, at which, it is asserted, all the differences between the Government and Garibaldi were arranged.

The Turks had beat the Montenegrins. They had burned four villages and killed 700 men. The latter had been repulsed several times and were flying to the mountains. On the 29th ult. the Turks marched against Schermits, a large village occupied by 2000 Montenegrins. The latter were beaten and fled, having first fired their houses.

CHINA.

The rebels have been twice defeated with great loss. Foreigners at Ningpo remain unmolested. Colonel Ward, an American, had been created a Mandarin.

There is a rumor that Napoleon contemplates the permanent establishment of French influence in Mexico by means of a Protectorate.

The Empress Eugenia is expected to pay a private visit to England during the Emperor's visit to Vichy.

France and Prussia both reject the proposition of the Porte relative to the Church of the Holy Sepulchre at Jerusalem.

The Italian Government has resolved to form six new brigades of infantry.

LIVERPOOL, Saturday night. The Paris *Moniteur* contains a notification of the blockade of the Mexican ports of Tampico and Alvarado.

At the request of the Atlantic Telegraph Company, the Admiralty has ordered the steamer Porcupine to prepare to take soundings. It will be ready in about ten days.

☞ By the latest advices from England we learn that one of the principal sluices near Lynn had burst—that the waters of the North Sea had broken in, and no less than thirteen thousand acres of land were completely deluged.

DOMESTIC NEWS.

From Gen. Fremont's Division.

Virginia, June 8th. Gen. Fremont has overtaken the enemy, of whom he has been in pursuit for a week, forced him to fight, and driven him from his chosen position with heavy loss. He left Harrisonburg this morning, at 6 o'clock, and advanced in pursuit of Jackson by the road leading to Fort Republic, on the left of the turnpike to Staunton, seven miles beyond Harrisonburg.

The rebels fought wholly under cover, while our troops were forced to advance through open fields.

The enemy's advantages of position and numbers were counterbalanced and defeated by Gen. Fremont's skilful handling of his troops, and the coolness and determination with which he pressed his success. The fight was furious for three hours, and continued until nearly dark. Our army slept on the field of battle.

The loss is heavy on both sides, the enemy suffering especially from our artillery. The Garibaldi Guards lose nearly 200, and the 25th Ohio, 60. The total loss is estimated at from 600 to 800 in killed, wounded and missing.

Baton Rouge, May 28th. The Federals attempted to land troops at the Garrison yesterday morning in small boats. Just as they were about to land, a Confederate company fired on them, when, without giving timely notice, the Federals commenced throwing shot and shell into the town. One of the missiles struck the Waine House. Many other houses were struck.

In half an hour after the firing commenced nearly all of the women and children left town, flying in every direction. The Federals are now landing troops. A fight is expected soon, a confederate force being near the city.

CAPTURE OF CHATTANOOGA.—The defeat of the rebels at Chattanooga, Tennessee, and the capture of the place by a detachment from General Mitchell's command, is an important event at this time. It cuts off all Western communication by rail between Beauregard's and Johnston's armies. It has been conjectured by some that Beauregard, in his present unknown retreat, might attempt a flank movement on the right to Nashville, thus bringing him in the rear of the main part of our army in the West. But Gen. Mitchell has blocked this game by the occupation of the Chattanooga road. He now cuts off Beauregard from all approach to Nashville as effectually as McDowell has shut Johnston out from making a diversion on Washington. We are closing in on the rebels in every quarter.—*Boston Journal.*

FREMONT'S HEADQUARTERS,
PORT REPUBLIC, VA., June 10.

The army advanced early this morning in line of battle, but finding no enemy, proceeded in a column through the woods and over the country to Port Republic. Everywhere were evidences of the completeness of yesterday's success. The battle was fought at Cross Keys, and takes that name. The rebel loss was greatly superior to ours. They left their dead and many of their wounded on the field. Not less than 500 dead were found and many wounded. Two of their guns were left behind, which we captured this morning.

Capt. Dunker of Gen. Fremont's staff was killed. Capt. Gitterman of Cluseret's staff was severely wounded. No other staff officers were killed or wounded.

The rebel wounded were found in every house along the road.

Ambulances, wagons, arms and clothing strewed the field.

Forty of our wounded were taken prisoners and left in a church, and were retaken.

The 6th Louisiana regiment lost all but thirty men.

The enemy retreated until midnight, and this morning their rear guard crossed the Shenandoah at this place and burnt the bridge.

New York, June 10. The Petersburg Express states that Gen. Lee is in command of the rebel army, in consequence of a slight wound received by Gen. Johnson.

Letters from Gen. McClellan's army state that it is proved beyond a doubt that the rebels made the attack on the memorable Saturday with 60,000 men, and that they were obliged to confess a complete defeat with the loss of 10,000 men.

It is also stated, with every probability of truth, that it is now well known that North Carolina Unionism had broken out on Tuesday in open revolt, and that six North Carolina regiments in that brigade were surrounded with Mississippi and Alabama troops in superior numbers, who disarmed and placed them in confinement.

Washington, June 12. The reports of Vicksburg papers state that Dacotah, Miss., has been destroyed by our fleet, and adds that but three little buildings mark the spot which once gloried in the title of a city.

The same report adds that the Federal gunboats shelled the town of Grand Gulf on Monday, and then transports landed troops who pillaged and sacked the town of everything they could lay their hands on.

New York, June 13. The Tribune's Washington dispatch says Representative Maynard of Tennessee has received a dispatch from Governor Andy Johnson to-night, to the effect that the rebels are reported to be retreating from Cumberland Gap towards Chattanooga. If so, East Tennessee is at last freed and Gen. Morgan can immediately take possession.

A Memphis paper has extracts from the Houston (Texas) Telegraph of May 23, which says that Commander Eagle of the United States frigate Santee had, on the 17th, demanded the surrender of Galveston, in order to save the loss of life that would follow a bombardment. The demand was not complied with; Gen. Herbert, the rebel chief, saying when the Union land and naval forces appeared, a reply would be made. On the 22d a war vessel arrived, and under apprehensions of an attack, the foreign Consuls had taken steps for the protection of their subjects.

Washington, June 14. Dispatches received at the War Department, state that a demonstration was made yesterday evening by a force of rebel cavalry and artillery on the right flank of Gen. McClellan's army at Tunstall's Station, apparently with the intention of interrupting his railroad communication.

The attempt was met by a force of Infantry and the enemy retreated. No damage was done to the railroad.

The movements of the enemy have been extensive, and as yet are involved in mystery. Large bodies of men have been seen moving down from the neighborhood of Mechanicsville Bridge and Richmond towards the late battle-field.

New York, June 15. It is stated that at the Port Republic fight the enemy's loss was very heavy. Four hundred of their dead, by actual count, were found unburied in one field. From the number of the dead found scattered in other parts of the battle ground, it is believed that there are 200 more of their dead on the field, making their loss in killed 600 besides officers whose bodies were carried away.

New York, June 16. A correspondent of the Philadelphia Press, on board the steamer Brooklyn, off Baton Rouge, May 30, writes Fort Morgan has surrendered, leaving Mobile unprotected. Also that Brig Gen. Williams encountered a large body of rebels outside of the city, and a terrific engagement was transpiring. Result unknown. Gen. Butler is sending more men up in the Constitution and Mississippi. There were several crevasses in the banks of the Mississippi river, and in some places whole towns and plantations had been immersed.

June 19. A letter from Gen. McClellan to a friend in Philadelphia, states that the loss of the rebels at Fair Oaks was ten thousand, and that seven thousand are now in the houses and hospitals at Richmond.

News from Mexico of the 1st inst., confirms the defeat of the French troops by the Mexicans.

The Mexicans are actively fortifying the capital, and the French will march against it when reinforcements arrive.

A rumor is current in Havana that the French designs are not so much against Mexico as against the United States.

BLUNDERS OF THE SOUTH.

The Religious *Herald*, a Baptist paper, published at Richmond, Va., in a calm and deliberate survey of our Southern rebellion, says that the responsible parties in its management have made at least eight great blunders, and thus enumerates them:

1. In firing upon Fort Sumpter.
2. In believing there would be a divided North and an apathetic Federal Government.
3. In believing that they would have the hearty sympathies of Europe.
4. In believing that the bonds of their confederacy would readily be taken in Europe.
5. In believing that the military power of the North would be directed in a crusade against slavery, rather than employed for the overthrow of treason and the establishment of the Union and the constitution.
6. In believing that Northern courage and physique were no match for Southern, or that to battle one Southerner equalled five Yankees.
7. In believing that the flag of the cotton oligarchy would wave above the Capitol at Washington, and the roll of slaves be called on Bunker Hill.
8. In believing that the fancied omnipotence of cotton would dominate the commerce of the world.

☞ The drouth in Canada East is so severe that the pastures are drying up and the farmers are talking of shooting their cattle rather than see them starve.

Notices, &c.

Information.

To the churches in the vicinity of Plainville, Ct., I would say, having moved to Plainville, I desire to devote my time to the cause of Christ in Plainville and the adjoining towns, as the Lord may seem to direct. I have a standing appointment in Plainville once in four weeks. My next appointment here is July 13th. I hope to hear from the churches in this vicinity soon.

The preaching brethren who wish to visit Plainville to preach, will please confer with Bro. George Morgan, who is corresponding Secretary of the Church. My P. O. address is Plainville, Ct.

WM. A. FENN.

Special Notice.

The Grove and Campmeeting advertised to commence at Tremont, Mass., June 24th, is changed to July 1st.

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug. 25th, and continue one week. Particulars hereafter.

F. H. BERICK, MILES GRANT, GEO. T. ADAMS, } Committee of Arrangements.

Notice.

There will be a public discussion at Week's Mills, Me., commencing Tuesday, June 24th inst., at 10 o'clock, and continuing four days. The question to be discussed is as follows:—*Resolved*, "That all men are immortal in the sense of an unending being." Eld. E B Fletcher, affirmative. Eld Miles Grant, negative.

Barn Meeting.

There will be a barn meeting at Orange, N H., commencing Friday, June 27th, in Bro. S. K. Ford's barn, at 2 o'clock, P. M., and holding over the Sabbath. It is desirable that Bro. Hook, Ford, and Simpson, be at this meeting to assist in holding up the truth before the people of Orange, before it is too late. Brethren, I hope that you will make this meeting a subject of prayer.

Brethren and sisters in that region, we want your help. Come one, come all.

B P. MANNING, for the brethren.

Notice.

The Lord willing, a two days meeting will be held at Norwalk, O., commencing Saturday, July 5th, and continuing over Lord's day. We extend a cordial invitation to all the brethren in this section to come and worship the Lord with us. Elder John T. Ongley will be with us to minister in the word of life, and we shall be happy to see other preaching brethren here also.

Yours in hope, P. B. HOYT.

Notice.—R. I. Q. C.

The Rhode Island Quarterly Conference will hold its next session at River Point, R I., commencing Wednesday, June 25th, at 2 o'clock, P. M. We expect this to be one of the best meetings the conference has ever held, and hope it will be largely attended. Brethren in the ministry, and delegates from churches, let the church in River Point be cheered by your presence and strengthened by your counsils.

H. F. CARPENTER, Sec.

May 26th, 1862.

Notice.

A special conference of the Iowa, Minn., and Wis. Christian Conference will be held in connection with the grove meeting at Hesper, Almakee Co., Iowa, July 4th, 1862. Hope to see many preachers and delegates, as there is business of importance, in which all are interested.

WM SHELDON, Pres.
PETER S W DETO, Clerk.

P. S. We expect to have the New England Mission Tent.

Notice.

The Lord willing, there will be a conference meeting in Buchanan, Mich., to commence on the evening of the 26th of June, and continue over the following Sabbath. We hope to see a general gathering of our scattered friends at this meeting. Let us make this meeting a subject of prayer, that much good be accomplished. Bro. Israel Daumon is expected to be present.

D. R. & M. S. MANSFIELD.

Special Book Notice.

Now ready, "THRILLING AND INSTRUCTIVE DEVELOPMENTS," by Ed. (late Abbe) M. B Czechowski. Price $1.00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 21st, 1861, to May 1st, 1862, $505.74.

Church in Woodstock	$3.00
Sr. Hill	50
Em'ie Ayres	25.00
A Friend in New Bedford	2.00
H. H. Crow	1.00
C. W. Smith	1.86
Sr. Marsh	1.00
Ed. J. Lee	1.00
Friends at Southampton	42
G. Lewis	25
Z. Whitney	2.00
J. M. Streeter	25.00
Sr. York	1.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite.

H. L. HASTINGS, Pres. C. P. S.

Grove and Camp Meeting.

Good news to the happy souls who gathered last year at Tremont, Mass., for divine worship in the grove. There will be another grove and campmeeting in the vicinity of the Tremont Depot, West Wareham, Mass., commencing Tuesday evening, July 1st, 1862, and continuing over the following Sunday. Eld M. Grant, H. L. Hastings, if possible, and others will be present to preach the word. Many things promise to make this an interesting and profitable meeting. First, the blessing of God upon us last year. Those who were there will welcome us again, and bring others with them. Second, its location—easy of access to many churches. It is situated on the Fairhaven and Boston, R. R., at its junction with the Cape Cod R. R.; fare reduced on this road from Middleboro and New Bedford. We expect a good representation from New Bedford, Mattapoisett, Plymouth, Carver, Middleboro, Taunton, and perhaps from Boston. Third, its accommodations; a beautiful grove, in the midst of an orderly people; good board provided cheaper than by ourselves; lodging in private dwellings near by, or in tents, as chosen. Fourth, the cheering evidences that we are nearing our eternal home, cannot fail to awaken an unusual interest in every believing heart. Come then, one and all, prepare for a good meeting; pray much about it; come to labor for precious souls, come full of the blessing of Christ; come early; come to *stay through* the meeting; come, and may many kind friends in Tremont bless the day of our coming.

In behalf of many brethren,
H. F. CARPENTER.

Special Book Notice.

In fulfilment of a long cherished purpose, I am happy to present my friends with a list of my books, at reduced prices, as follows, till further notice:—

The Voice of the Church, 75 cts.
Great Controversy, paper 25 cts; cloth (small edition) 30 cts.
Thessalonica, or The Model Church, paper 25 cts.
Spiritualism, by Ramsey, 15 cts. paper, 25 cts. cloth.
Pauline Theology, 10 cts.
Reasons for my Hope, paper, 18 cts., (ready in a few weeks.)
Retribution, or the Doom of the Ungodly, 18 cts., and *free* to all who deny the resurrection of the unjust, provided they will *read it through*.
Tracts from my list, 1800 pages for $1.00. A full supply nearly ready. Tracts by mail, 1300 pages for $1.00. Free to the poor. Several German tracts at 3 cents each.

The Publication Society will sell the above works from the Crisis office, at the same rates; and I intend, (D.V.) after a month or so, to keep a *full assortment constantly on hand.*

Let orders come in, and they shall be attended to, if the Lord will. A still further discount from these prices will be made to those who order quantities, and send the money with their order, directed to MILES GRANT, or H. L. HASTINGS, Boston, Mass.

Appointments.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day.
F. H. BERICK, Pastor.

Boston, (Lowell Street Chapel) Sunday...June 22d
JOSEPH W. WHITE.

Concord, N. H.......Saturday evening, June 21st, and over the following Lord's day.
Portland, Me.......Saturday evening, June 28th, and over the following Lord's day.
MILES GRANT.

Worcester, Mass........June 19th
Springfield........June 20th
Hartford, Ct........Sunday, June 22d
New Britain........June 25th
Hartford........June 29th
J. S. WHITE.

Goffstown Village, where Bro. Santpaugh may appoint........June 22d
J. G. HOOK.

Clinton, Burditt's Hall........Sunday, July 6th
Let there be a general gathering.
L. BOUTELL.

Moultonborough........Sunday, June 22d
T. F. LANG, Jr.

Bristol, Ct........June 22d
LEWIS GUNN.

Bristol, Ct........July 6th
WM. A. FENN.

Surry, Me., June 22d and 29th, (one Sunday at North Bend, and the other at Morgan's Bay meeting-house, so as not to interfere with other appointments which may be in either of those places; leaving it with the brethren at Surrey to arrange the meetings.)
Holden, Me........July 6th
Milo........July 13th
THOMAS SMITH.

Advent Conferences will be held by Eld. J. V. Himes, in Danville, C. E., beginning Wednesday, June 18th, and continue over the Sabbath.

East Farnham, Allen's Corner, C. E., to commence Thursday, July 3d, and continue over the Sabbath.

Lectures will be given on the personal coming of Christ, and the evidence of its nearness, connected with other exercises of prayer and conference by the brethren in the ministry and membership, for the edification of the saints.
J. V. H.

Bristol, N. H........June 22d
Barnstead, (Clark meeting-house)........June 29th
T. M. PREBLE.

New Bedford, Mass.......Friday evening, June 20th
Mattapoisett........Sunday, June 22d
Will Bro. Ransom meet me at New Bedford Friday evening?
Boston, (Lowell Street Chapel) Sunday. June 29th
Tremont Grove Meeting........July 1st to 7th
H. F. CARPENTER.

Center Road Station, Pa........June 22d
Freedom, Portage Co., Ohio........eve., June 25th
Mantua Station, Ohio........eve., June 26th
Auburn Corners, Ohio........eve., June 27th
Aurora, Ohio, (where Bro. L. may appoint) evening of 28th and over Sunday.
Norwalk, or North Fairfield, as Bro. P. B. Hoyt may arrange........July 6th and 13th
JOHN T. ONGLEY.

New Hampton, where Bro. Simeon Vesey may appoint........June 22d
Melvin Village........June 29th
Moultonborough........July 6th
Clark, N. H., Barnstead........July 13th
T. W. PIPER.

Willington, where Bro. Morse may appoint, Sunday, June 21st.
Abington........Sunday, June 28th
E. BELLOWS.

Pine Swamp, Ct........June 22d
Prospect, Ct........June 29th
Wrightville, Ct........July 6th
Plymouth Hollow, Ct........July 13th
T. S. CANFIELD.

Warner, Waterloo School-house........June 22d
Orange, at Bro. S. K. Ford's barn, Sunday, June 29th.
B. P. MANNING.

Seitico, C........June 29th
S. P. BABCOCK.

South Windsor........June 22d
Wareham ....June 29th
Springfield, Mass........July 13th
Goshen........July 20th
J. K. BELLOWS.

Marion........June 22d and 29th
New Bedford........July 13th and 20th
M. BATCHELOR.

South Norfolk, (Bro. Tibbal's district)........June 22d
New Boston, Mass........Sunday, June 29th
Sandisfield........July 6th
LEWIS ANDREWS.

Manchester, N. H........Sunday, June 22d
C. C. STEVENS.

Peach Pond, N. Y., in the grove, if pleasant, if not, in the Pine Tree School-house, June 22d.
S. B. MUNN.

Danbury........June 22d
Z. FORD.

New Durham........June 22d
North Haverhill........June 29th
J. G. SMITH.

Castleton, Vt........Sunday, June 22d
Poultney........Sunday, June 29th
H. MUNGER.

Grove Meeting Appointments.

4. A grove meeting is to begin at Cascade, Iowa, (fourteen miles from Dubuque) on the 20th of June. Inquire for Bro. H. Allyn.

5. A meeting will be held in Dorchester, Almakee Co., Iowa, commencing on the 27th of June, as Bro. J. Sturdevant may arrange.

6. A grove meeting is to be held in Hesper, Iowa, as Bro. J. McKee may arrange, commencing on the 4th of July. Inquire for John McKee.

7. A grove meeting will be held in Eauclaire, Eauclaire Co., Wis., beginning on the 11th of July, as Eld. W. B. Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a *score* of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.

W. SHELDON.

Business Department.

Letters Received.

G. Alkire, O. D. Woodruff, Celia, J. Lyle, C. G. Carr, S. Hart, A. C. Judson, Susie Pettengill, C. F. Hudson.

To Correspondents.

S. J. Parsons.—It was received. Your order has been delayed, waiting for Retribution, "*bound*," which we are out of. Have made up a package of the best we have on hand, and forwarded by mail to Houlton.

Joseph Jenkins.—Is it Josiah Whitney, Stoughton, as you now give it, or *Cyrus*, as you first sent it? We are sending it to Cyrus.

D. E. Smith.—Shall send in a few days, as soon as the new tract is out. Do not know of any in Johnson County.

Mrs. K. W. Macomber.—Sent books ordered, and a bundle of tracts for free distribution.

I. C. Wellcome.—Have attended to it.

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☞ H. L. HASTINGS [illegible]

H. L. HASTINGS.

For the Crisis.

Lines

SUGGESTED AFTER WITNESSING A BAPTIST COMMUNION SERVICE WITH BRO. ———.

God reigns, and glad I am!
Let all exclaim Amen!
My heart with thine together joins
In praises to his name.

A marriage feast prepared,
A table of the Lord,
Where you and I will one day meet,
And none shall be debarred;

Save those who will not have
The Lord to reign o'er them—
'Tis they alone will be deprived
The supper of the Lamb.

O, how my heart expands
In thought of that great day,
When bolts and bars and creeds of men
Forever 'll pass away.

God knows his little ones—
He knows whate'er they need;
Though man exclude from tables set,
God will his chosen feed.

D. D. CHAFFEE.

For the Crisis.

A Glance at our World—No. 5.

Who can without horror consider the whole earth as the empire of destruction? It abounds in wonders, also in victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, air, and water. In man there is more wretchedness than in all other animals put together. He smarts continually under two scourges which other animals never feel—*anxiety* and *listlessness*, which make him weary of himself. He loves life, and yet he *knows he must die*. If he enjoys some transient good—for which he is thankful to Heaven—he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative. Other animals have it not. He feels it every moment rankling and corroding in his breast,—yet spends the transient days of his existence in diffusing the suffering he feels; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving, that he may command; and in repenting of all that he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains rather carcasses than men. I shudder upon a retrospective glance at this picture, to find that it implies a complaint against providence.

I am not surprised at the complaints of those who possess no godliness,—who live as though this was their abiding place; but the follower of Christ expects trials and troubles as he journeys along through this wilderness world. In the course of a single day in our large cities, as we pass along its streets, we meet large numbers of gaily attired men and women, all hurrying along as though they enjoyed an exuberance of health and life; but let us canvass these noble mansions, and what shall we find? Nearly every second house contains an invalid. And so we are subjected to pine away with old age, or be wasted with consumption, burned with fevers, scalded with humors, eaten with cancers, putrified with mortifications, suffocated by asthmas, strangled with diptheria, poisoned by the cup of excesses, stabbed with the knife of luxury, or racked to death by disorders as loathsome and accidents as various as our sins. Sloth, gluttony, drunkenness and uncleanness, cheating, defrauding, stealing and oppression, lying, perjury, treachery and cruelty, stalk openly or lurk secretly everywhere. Are not all these vices predominant among whites and blacks, among civilized nations, among Turks and Jews, heathens and Christians, whether they live on the banks of the Ganges or the Thames, the Mississippi or the Seine; whether they starve in the snows of Lapland, or burn in the sands of Guinea?

No sooner did disobedience open the floodgates than arduous labor came in full tide, and a thousand painful arts were invented to mitigate the manifold curse which sin had brought upon them; but the remedy is not yet; the curse is still burdensome and oppressive, and is wringing excessive sighs and sweat. *Unite the former*, and a tempest might ensue. Collect the latter, and it would swell into rivers. Turn your eyes which way you please, and you will see some flying from others' groaning, the rod of God and the greatest number busily making a scourge for the backs of their fellow beings.

Shall we pass over the miseries of the brute creation, who in common with the rest of the creation are in the same suffering and subjection—as disease and death, put to hard labor for man; they are shot, snared, flayed, skinned and eaten, the larger preying on the smaller; and a continued warfare going on in the animal creation, and will continue till the consummation.

Can civilization and refinement of nations, with the arts and sciences, remedy the evils of existing society? No. What says all history? Does it not say NO? In proportion as nations go up in the scale of power, civilization, and popularity, they degenerate in morals; they become vain, proud and luxurious, by which diseases are multiplied and aggravated. This is a matter of *fact*. All ages can witness in the case. Prosperity at the last has never failed to be a calamity. Can enterprise and genius furnish the remedy? What do they for the world? They plant railroads, drive steamboats, dig canals, build navies, man ships, drive commerce, endow and empower monopolies, build factories, and make machines of war. Is it in the nature of these to reform the wicked, chase disease from the earth, restore the crippled, open the prison to them that are bound, bind the devil, and raise the dead? Plainly not. Can a demand for duelling pistols, bowie knives, dirks, etc., promise a reform in society? Never!

J. L. H.

For the Crisis.

Maine State Mission.

March 20th, I attended our Quarterly Conference at West Poland. The weather had been stormy and the roads were blocked much by snow, so that we had not a large gathering. Yet a few faithful ones from regions remote and near came together in the warm and devoted spirit of love and labor. Yarmouth sent up quite a delegation of brethren and sisters in Christ who were ready for the work. The ministering brethren present were Elders York, Wellcome, Howard, Libby, True Jordan, and myself. One soul, we trust, was converted to God during our conference, and others became serious; two or more have since been hopefully changed, while christians were interested and awakened during our meeting. The brethren and sisters in Poland were as hospitable and kind as ever to entertain the pilgrims.

The 27th I commenced a few meetings in Biddeford, which being held in a private house did not result in much external good to the community. Prof. Gleason was in the city lecturing upon Physiology, etc., attracting the multitudes, so that a public meeting like ours was thought to be inexpedient, and besides there was no appropriate hall to be obtained at the time. The brethren and sisters were comforted and strengthened by our meetings, and encouraged to hope that the time would come for a more public effort. On the evening of the 28th I preached at Old Orchard to an attentive audience gathered in a storm. The interest was such that I gave encouragement to visit the place again. At this place I called on Bro. Prescott, formerly of Portland, and made a happy acquaintance with him and his family, and especially with his blind son, whom I found to be a christian and a good singer. After he had sung to me some beautiful hymns—"In the bosom of Jesus," etc., by his request I sung and he learned Bro. Libby's hymn—

"Down from the bending willows,"

with which he was greatly pleased, and which he sung with so much feeling and spirit as to draw tears from our eyes and those of his parents. Apr. 1st I preached in the neighborhood of Bro. Towne's, near to Biddeford. Though the roads were in a bad condition, we had a good number present to hear the word, who listened with great interest. I remained two evenings. It will be remembered that Bro. Towne and family were greatly afflicted by the sudden and sad death of their daughter in the Lawrence catastrophe a few years since. Though they still sorrow, yet it is with the consolations of hope in the resurrection of the dead.

From the 3d to 6th April I was in Kennebunkport. I found the church discouraged, and Bro. Mitchell overburdened with necessary cares arising from the increased affliction and sickness of his father, and recent additional attack of mortification of one of the limbs of his long afflicted mother. I sympathized with this afflicted family, and was pleased to see the quiet and patience manifested in the furnace. I tried to encourage the church and preach the word for the benefit of the congregations. I had a pleasant time among the devoted church, and hope my labor was not in vain. Some were inquiring whom I hope ere this have found peace in Christ. The evening of 10th April I preached at Goodwin's Mills. My subject was upon the condition of the nations. Some understood and some understood not the force of the words I spoke, and some thought me a secessionist, or wished to so consider me.

From 11th to 18th I labored in Hollis. A good interest was created, Satan was stirred, sinners convicted, and christians revived; and had not necessity urged my leaving, and the roads been so bad, we should have continued our effort. But we could not tarry. The 15th, passing through Bro. Towne's neighborhood, I was besought to stay by citizens of the school district beyond, and preach to them the word of the kingdom. I tarried the 16th and 17th, and was heard with considerable interest, some desiring my return to occupy the Methodist chapel some Sabbath in the future, which I hope to do soon. Learning my wife to be ill, I returned home and tarried over Sunday the 20th in Yarmouth. As the Orthodox clergyman of the First Congregational society had been preaching several discourses against our views, and anticipating that he would preach again on the subjects connected with our faith, I attended his morning service. I was not disappointed, and taking notes of his sermon, the next day, at mid-day, I posted on the church door the following notice:—

The discourse of yesterday morning, the 20th inst., preached in the First Congregational church by Rev. Mr. Putnam, will be reviewed and replied to in Institute Hall, on Tuesday evening, the 22d inst.

O. R. FASSETT.

A good audience convened amid a rain storm to hear the review of this discourse; and by request it was repeated on the Friday evening following in the same place. Yarmouth was stirred by this circumstance, and I hope some will yet see light. The afternoon of the above Sabbath I preached to the Advent church in Yarmouth, and also in the evening upon prophecy to a good audience.

Sunday, the 27th, I was called to preach the funeral sermon of Capt. Joseph Kinsman on Cape Elizabeth. A large assembly of people of all classes and denominations, with some clergymen, Friends, and seamen and their masters were present. Services were held in the Congregational Church at 2 1-2 P. M., and were solemn and impressive. In the evening of this day I addressed a good audience in the Cape school-house. So far as I can judge, there is a good field for labor on the Cape, and I would that I could devote more time there. On Monday, the 28th, I returned home, and learned that Rev. Mr. Putnam, with inflamed zeal, had preached against our views all day on Sabbath, misstating some of them and misinterpreting our character and motives. Why will not these men acquaint themselves with our views, so as to deal intelligent and fair arguments against us if they must dissent?

May 3d and 4th I again visited Old Orchard, where I had a good and blessed season with citizens and friends in preaching the word and visiting. Had an invitation to return at some future day among this people; also to go to regions beyond. May 11th preached in Portland. Found the church in a distracted condition. I hope the day will yet come for better times in that city for our cause. May 16th to 18th labored in Casco, but found the interest in divine things very low. Some heard with profit. From the 19th to 22d had to journey to Vienna and back to North Raymond to return a borrowed wagon left at Vienna last winter. I tarried at North Raymond from the 23d to the 25th, preaching the word and visiting among the people. On the Sabbath I baptized three happy souls in a delightful pond near to Gray, each coming out of the water rejoicing in the Lord and the hope of the resurrection of the dead. At 5 o'clock the same day I baptized two others at West Poland, eight miles beyond. A large assembly of people were gathered to witness this christian and solemn ordinance. This was a day of joyful labor, and the Lord greatly blessed me, and gave his Spirit to revive the hearts of these several candidates, who went on their way rejoicing.

May 29th to June 1st attended our quarterly conference at Cumberland. This meeting will be noticed by another. But I would state that it was one of good interest. The citizens generally in the region came out to listen to the preaching of the word, and showed us no little kindness in hospitably entertaining us. There were some deeply convicted of the things we preached, and I hope ere long that they may submit and be converted to God. There was some hostility shown toward us by a few professors of religion, who are destitute of the grace of God, and who know not what christian courtesy and love is. The Lord forgive them, and shed light and truth into their dark souls, before the day of darkness overtake them.

June 2d I was under the necessity of visiting Boston, Mass., to see my companion in life, whom I learned by a letter from Bro. Himes was dangerously ill. She has been quite feeble in health for some weeks, and had gone on to Boston by invitation of friends, in the hope that the travel and change would revive her wasted energies. But alas! how uncertain is life! how frail our natures! May the Lord, the Great Physician, raise her up to labor in his vineyard, and make her still useful in his cause.

At the close of this quarter I have, as usual, to record the goodness of the Lord in preserving me in health and life, and in giving me a measure of success in his work. And the resolution is still formed to sacrifice and labor in his cause to the end.

O. R. FASSETT.

For the Crisis.

Answer to the Numerical Prediction.

ELD. GRANT:—Seeing in your paper of June 4th a "numerical prediction," requiring a solution, I take this liberty of answering B. W. J.

Taking the French alphabet, and applying the numerals, as in modern enigmas, we have,—Louis Napoléon Buonaparte, Representant Du Peuple De Dix Departements, Sera President De Republique Francaise, Indivisible Democratique Par Le Suffrage Universel vers Le Dix Neuvieme Siecle, which, being translated, merely means this,—Louis Napoleon Bonaparte, representing the people of ten departments, you shall be president of the French Republic, Indivisibly Democratic, by *universal suffrage* towards the nineteenth century.

Yours truly, L. F. COLE.
Windham, Me., June 9th, '62.

SING AS YOU GO.—"How shall I be useful?" asked one. "Sing as you go," said his experienced friend. "Let men see you with a genuine smile upon your face, coming up from a happy heart, as you go out and in. That will draw men to your Master."

☞ A financier remains "respectable" with a fortune that don't belong to him; while a beggar becomes a criminal for purloining a loaf of bread to keep himself from starving.

For the Crisis.

Communion Hymn.

Master, we, the world forsaking,
Gather near thy bleeding side;
And this bread together breaking,
Seek the food that shall abide.

Let the world in festive pleasure
Float along a dangerous sea;
Jesus, thou art all our treasure,
Gladly we remember thee.

Let thy love in us abiding,
Charm us from each worldly tie;
Help us each, in faith confiding,
In the Lord to live or die.

Master, now the cup receiving,
We would covenant with thee,
In thy love through grace believing,
Thine forever we will be. H. L. H.

Boston, April, 1862.

Selections.

The National Horizon.

Whether the nations will be at peace or war,—that is whether they will be in actual conflict, or whether there will be a suspension of hostilities, in the time immediately preceding Christ's appearing, we may not be able to say; but it is very evident that the national horizon will be full of gloom,—the world will be in commotion, and men generally in a state of fearful suspense and foreboding. We read in the prophecy of Haggai, "Thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come." This cannot refer to our Savior's first advent, for all nations, also the heavens, earth, sea, and dry land, were not then shaken. "The temple of Janus was then closed; there had been a respite from wars for years; and amidst the peace of a world not at peace with God, but enjoying a momentary calm, the Prince of Peace was born." But the above prediction expressly states that God will shake all nations, yea, the heavens and the earth. In turning to the New Testament we learn that its fulfilment is future. The apostle Paul saith, "Whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." Heb. 12: 26. Thus an inspired apostle regards the prophecy in question as unfulfilled about sixty years after the birth of our Lord.

The following passage from our Lord's great prophecy concerning his second advent gives us further light:—"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 26–27.

It seems to us that we are very fast coming into the national trouble and fearful looking, thus foretold,—in other words, that we are in the day of preparation for the last grand struggle, when God will drive asunder the nations, and manifest his own peaceful and endless reign. How diligently then should we attend to the stirring admonition found in the same prophecy by our Lord; "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the earth. Watch, ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—*Millennial News*.

The Lower Class.

Who are they? The toiling millions, the laboring men and women, the farmer, the mechanic, the artist, the inventor, the producer? Far from it. These are Nature's nobility—God's favorites—the salt of the earth. No matter whether they are high or low in station, rich or poor in pelf, conspicuous or humble in position, they are the "upper circle" in the order of nature, whatever the factious distinction of fashionable society. It is not low, it is the highest duty, privilege, pleasure, for the great men and the whole-souled women to earn what they possess, to work their way through life, to be the architects of their own fortune. Some may remark the classes we have alluded to as only relatively low, and in fact the middle classes. We insist they are absolutely the very highest. Is there a class of beings on earth who may properly be denominated low? If so, it is composed of those who consume without producing, who dissipate the earnings of their fathers and relatives, without laboring for anything themselves.

How to be Miserable.

Think about yourself; about what *you* want, what *you* like, what respect people ought to pay *you*, what people think of *you*; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either.

In heaven either, I say. For that proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell, as the great devil himself. It was by pride, by seeking his own glory—so, at least, wise men say—that he fell from heaven to hell. He was not content to give up his own will and do God's will, like the other angels. He was not content to serve God, and rejoice in God's glory. He would be a master himself, and rejoice also in his own glory; and so when he wanted to make a private heaven of his own he found that he had made a hell. When he wanted to be a little god for himself, he lost the life of the true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore, he saw God no more, and learned to hate him whose name is love.

YOUTH.—If the Spring put forth no blossoms, in summer there will be no beauty, and in autumn no fruit; so if youth be trifled away without improvement, riper years will be contemptible, and old age miserable.

HOW TO ADMONISH.—We must consult the gentlest manner and softest seasons of address; our advice must not fall like a violent storm, bearing down and making those to droop whom it is meant to cherish and refresh. It must descend as the dew upon the tender herb, or like melting flakes of snow; the softer it falls, the longer it dwells upon and the deeper it sinks into the mind. If there are few who have the humiliation to receive advice as they ought, it is often because there are few who have the discretion to convey it in a proper vehicle and can qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by an artful mixture of sweetening and agreeable ingredients. To probe the wound to the bottom, with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very dexterous and masterly hand. An affable deportment and complacency of behavior will disarm the most obstinate; whereas, if, instead of calmly pointing out their mistakes, we break out into unseemly sallies of passion, we cease to have any influence.

DEVIL WORSHIP.—"I now state, and I wish it to be heard in every corner of the christian world, that the devil is regularly, systematically, and ceremoniously worshipped by a large majority of the inhabitants of the island of Ceylon! The demon worship of the Greeks and Romans had good as well as bad demons; but I have never heard of a benevolent being in the worship as practiced in Ceylon. They are all evil, exercising a most wicked and malicious influence over the affairs of men; and on this account, the natives are afraid of them continually.

When the Portuguese had possession of the island, they prohibited devil worship, and made it a capital offence for any one to profess himself a devil-priest. The Dutch also enacted laws against it; but still it exists, and nothing but the gospel of Christ can succeed in eradicating its principles, and destroying its practice."—*Rev. B. Clough*.

"ENJOYING LIFE."—I must pity that young man who, with a little finery of dress and recklessness of manner, with his coarse passions all daguerreotyped upon his face, goes whooping through the streets, driving an animal much nobler in its conduct than himself, and who swaggers into some haunt of shame, and calls it "enjoying life!" He thinks he is astonishing the world, and he is astonishing the thinking part of it, who are astonished that he is not astonished at himself. For look at that compound of flash and impudence, and say if on this earth there is anything more pitiable! He know anything of the true joy of life? As well say that the beauty and immensity of the universe were all enclosed in the field where the prodigal lay among the husks and swine.

SUBTERRANEAN PRISON.—Some workmen employed in digging a well in Seville, Spain, a short time since, discovered some subterranean masonry, which on investigation, proved to contain numerous cells, in one of which four human bodies, perfectly mummified, were found chained to the walls. One of them was that of a monk; the garments of the others were of the style of the last century. A silken shirt worn by one body was the only garment in tolerable preservation. They are supposed to have been the victims of the inquisition, chained in the cells and starved to death.

TOBACCO.—Just now the civilized nations of the world derive their chief revenue from tobacco. Without it the Pope would be bankrupt in a month. Last year the English government derived $28,000,000 revenue, and the French $36,000,000 from the weed that vanishes in smoke. The greater part of the tobacco which yields to foreign powers their chief revenue is grown in America.

Youth's Department.

Pledge
OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

DEAR EDITOR:—

The following I translated from a piece in a German paper, which I read yesterday, and which I thought would be something good for the young as well as the old. It is headed—

To give is more blessed than to receive.

"A young Englishman of eighteen or twenty years, who studied in Lausanne, (a city in Switzerland,) one day took a walk with Professor Durand, who was called the student's friend, in the vicinity of the city. As they went side by side, Durand endeavoring to give the conversation a turn towards some important subjects, they observed a pair of muddy looking shoes standing by the side of the pathway on which they walked, belonging, as it appeared, to a poor man, who was laboring on a piece of ground near by, and almost done with his work for the day. The youth suddenly addressed the Professor in these words:

'We will play that man a trick, hide his shoes and ourselves behind some bushes near by, and watch his embarrassment when he finds out that his shoes are gone.'

'My beloved friend,' replied the Professor, 'we must never play any tricks on a poor man in order to gratify our delight. You are rich, and therefore able to please both yourself and the poor man in a far nobler way. Suppose you put a dollar in each of these shoes, and then let us hide ourselves behind the bushes.'

The student obeyed, and now they placed themselves behind a bush close by, through which however they were able to observe the poor laborer, and at the same time listen to all utterances of amazement and joy that he might make. Soon the man had finished his work, and then walked down towards the place where he had put his shoes. While he put on his jacket, which hung on the fence, he at the same time put one foot in one of his shoes; but in doing this he felt something hard, which, after examining the shoe, to his astonishment turned out to be a large silver dollar. He looked at it over and over again, turning it, looked in vain till at last, after he had looked whether he could see in all directions to see being near, put the money into his pocket. But in trying to put on the other shoe, he found another dollar. His astonishment was great; a feeling overwhelmed him, and looking up to heaven, with eyes full of tears, he fell on his knees, uttering the following prayer:

'O Lord, my God! so it is true, thou dost not forsake them that put their trust in thee! Thou didst know that I, children have no bread, that my wife is sick in bed, and that I was helpless. Therefore, my dear heavenly Father, hast thou through some benevolent heart sent me this money to help me in this my present situation. O that my soul might appreciate thy goodness and be faithful unto death! But the instrumentality of thy merciful deliverance, O God! be pleased to bless abundantly; yes, even with thy richest blessings!' The youth stood there with many tears in his eyes, and almost speechless with emotion.

'Now,' said Durand, 'are you not more pleased, than you would have been if you had played your trick on that poor man?'

'O! my dear beloved Professor,' replied the youth, 'you have taught me a lesson which I shall never forget. I feel now the truth of those beautiful, but never comprehended words: To give is more blessed than to receive!'"

Never approach the poor in any other way but with the intention to do him some good.

L. REIMER.

WARNING TO THE YOUNG DRINKER.—Charles Lamb tells his sad experience, as a warning to the young, in the following language:—

"The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have set a foot in the perilous flood. Could the youth, to whom the flavor of the first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when he shall feel himself going down a precipice, with eyes open and a passive will, to his destruction, and have no power to stop it, and yet feel it all the way emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about a piteous spectacle of his own ruin; could he see my fevered eye, feverish with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry hourly with feebler outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling temptation.

Proverbial Acrostic.

I love them that love me; and those that seek me early shall find me.—Prov. 8: 17

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.—Prov. 3: 27.

In the house of the righteous is much treasure; but in the revenues of the wicked is trouble.—Prov. 15: 6

Strive not with a man without cause, if he have done thee no harm.—Prov. 3: 30.

Honor the Lord with thy substance, and with the first-fruits of thine increase.—Prov. 3: 9.

Trust in the Lord with all thine heart, and lean not unto thine own understanding.—Prov. 3: 5.

Open rebuke is better than secret love.—Prov. 27: 5.

Be not wise in thine own eyes: fear the Lord and depart from evil.—Prov. 3: 7.

Envy thou not the oppressor, and choose none of his ways.—Prov. 3: 31.

A false balance is abomination to the Lord: but a just weight is his delight.—Prov. 11. 1.

Go to the ant, thou sluggard; consider her ways, and be wise.—Prov. 6: 6.

O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.—Prov. 8: 5.

Only by pride cometh contention: but with the well advised is wisdom.—Prov. 13: 10.

Do they not err that devise evil? but mercy and truth shall be to them that devise good.—Prov. 14: 22.

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.—Prov. 9: 9.

In the way of righteousness is life; and in the pathway thereof there is no death.—Prov. 12: 28.

Rob not the poor because he is poor; neither oppress the afflicted in the gate.—Prov. 22: 22.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.—Prov. 23: 31.

Oswego, Ill. ELLEN M. SMITH.

Enos and his Temptation.

Enos Roff was employed by a grocer in his neighborhood to help him in a store. Enos was glad of the chance to do something for himself; for he was fourteen years old, and his father could not afford any longer to keep him at school. So he engaged with Mr. Thorpe, the grocer, at two dollars a week for the first six months, when, if he suited, he was to get three.

Enos was a boy of good principles. His parents were pious, and had taken great pains to teach him to be upright, and his Sunday-school teacher also took a deep interest in him. When he commenced his work in the store he found a good opportunity of practicing what he had been taught at home and in school.

He was often left alone, yet he never thought of taking a single thing that did not belong to him.

But he had yet to learn the great truth that temptation to do wrong does not always come in the manner in which we look for it. Had the thought of actually taking money from his employer's drawer entered Enos' mind, he would have said at once, and indignantly, "No I won't." But temptation came in another way.

One night, after Enos had shut up the store, and while he was on his way home, he thought of the small sum he received for his week's work. Was there not some way by which he might honestly increase it? As he drew near his house a plan occurred to his mind which seemed honest, and which he determined to try. He did not feel entirely satisfied with it, yet he could not see anything wrong in it. The next morning, when he was left alone in the store, he put this plan in practice. The first customer that entered was a woman who wanted a pound of cheese. The price of the cheese was twelve cents; but Enos determined to charge fourteen, and while he put twelve cents in the drawer, to put two in his pocket. And he thought that, by overcharging each customer a cent or two, he could in a little while have some spending money. Poor boy! he did not see the snare that Satan had set for him. So when the woman said, "How much is it?" Enos replied, "Fourteen cents."

"Fourteen cents!" said the woman; "why, I only gave twelve here day before yesterday. It must have risen in price."

"Y-e-e-s, it has," stammered Enos, while he felt his face burning. But something seemed to say to him, "Well, that's no lie, the price has raised. You raised it yourself." But if it was the truth, what made Enos' cheeks color, and what made him think it might be a lie?

The woman paid the money and left the store. Enos held the dime and the four cents she had given him in his hand until she had gone, when he put the dime and two cents in the drawer, and the remaining two cents in his pocket.

But the moment he drew his hand from his pocket and left the money there, he felt wretched enough. He tried to sing, and to whistle, and to read, and to work; but it was of no use. Through all his singing, and whistling, and reading, and working, the voice of conscience was saying to him, "You are a thief. You stole two cents." He tried in various ways to persuade himself that he had not done wrong. But conscience still troubled him, and he found no relief until he returned the two cents to the woman, whom he happened to know.

Enos never tried another experiment like that. He had learned from it to look out for temptations on every side, and to resist them when they came; and he had also learned that one crime leads to another, just as his overcharging led him to tell a lie.

Enigma.—No. 6.

I am composed of thirty-six letters.

My 5, 22, 19, 27, 17, was the king of the Amorites.

My 35, 23, 14, 25, 29, was the daughter of Asher.

My 33, 22, 21, 3, is a mount mentioned in the Old Testament.

My 9, 10, 14, 20, 11, is the number of years Abijam reigned in Jerusalem.

My 23, 8, 1, 12, 31, 8, 36, was a certain Jew mentioned in the Acts.

My 6, 34, 21, 4, 11, 2, is an ancient language.

My 24, 33, 16, 26, 26, is what Paul recommends.

My 15, 7, 21, 30, 17, was built by the children of God.

My 28, 13, 4, 18, 14, 11, 35, 36, is often applied to a place of defense.

My whole is an exhortation of the Psalmist.

Wales, Mass. J. M. P.

Your Evenings, Boys.

Great boys and little boys, here is a question which concerns you all. How do you spend your evenings? If your parents or guardians allow you to go from home in the evenings where do you go, and how is this time spent by you? Read this little account and think of the lessons it teaches:

Joseph Clark was a fine-looking and healthy lad as ever left the country to go into a city store. His cheek was red with health, his arm strong, and his step quick. His master liked his looks and said that boy will make something. He had been a clerk about six months, when Mr. Abbott observed a change in Joseph. His cheek grew pale, his eyes hollow, and he always seemed sleepy. Mr. Abbott said nothing for a while. At length finding Joseph alone in the counting-room, he asked him if he was well.

"Pretty well, sir," answered Joseph.

"You look sick, of late," said Mr. A.

"Have the headache sometimes," the young man said.

"What gives you the headache?" asked the merchant.

"I do not know as I know, sir."

Do you go to bed in season?"

Joseph blushed. "As early as most of the boarders," he said.

"How do you spend your evenings, Joseph?"

"Oh, sir, not as my pious mother would approve," answered the young man,—tears starting to his eyes.

"Joseph," said the merchant, "your character, and all your future usefulness and prosperity depend upon the way you spend your evenings. Take my word for it, it is a young man's evenings that make or break him."

Acrostic.

Ec. 3, 1–11, 4–6, 19.
Ec. 9, 10–1, 4–11, 9–12, 13–10, 11–7, 10.
Ec. 11, 1–12, 1–11, 6–7, 3–7, 2–10, 11.
[Each line forms a word.] F.

☞ Let not the stream of your life be a murmuring stream.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 352. BOSTON, WEDNESDAY, JUNE 25, 1862. VOL. XV. NO. 15.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Faded Joys.

BY S. S. BREWER.

The friends that I loved in my childhood
Have slumbered for years in their graves;
Ah! this world looks as drear as wildwood
When strips of its beautiful leaves.
O! the home of my youth I remember,
And scenes ever dear unto me;
Those kind ones that loved me so tender
I may never, no, never more see.

How dark looks this world and how dreary,
When bereft of the ones that we love;
But there's hope for the faint and the weary
Imparted to faith from above.
The humble oft sigh in deep anguish,
While wandering 'mid sorrow and gloom,
And oft in my trials I languish,
And long for the saints' happy home.

Bright prospects may bloom of the morrow,
As I weep for the friends I have known;
But my heart often throbs with deep sorrow,
When I think of the ones that are gone.
'Tis no wonder that I am sad-hearted,
Deep stricken with sorrow should be,
For we met, we have loved, we have parted—
My friends, my companions, and me.

The dark night of death is near ending,
Soon the morning of triumph will dawn,
When the Savior, in glory descending,
Death's sceptre and power to dethrone.
In the kingdom of God then forever
The King in his beauty I'll see,
And parting and sorrow come never
To the holy, the happy, the free.

Ellisburg, Central N. Y.

For the Crisis.

Experience of a Baptist Minister.

The following experience of Bro. A. F. Pawley, of Oceanport, N. J., who has recently seen the light on the life and death question, will be read with interest. It was addressed to one of his brethren. We hope our brother will have courage to "stand up for Jesus" and his word.—G.

DEAR BRO. P——:—It has long been my desire to see you, or have communication with you. I have waited in expectation, hoping you would fulfill your engagement to visit me, which, from the long delay, I have no longer any expectation. Perhaps you have reasons which you consider justifiable. I take it for granted you have (by the unruly member of communication) been duly informed of my falling away from "the faith" of the Baptist Church—a report of which you can better judge after you have read me on this matter.

And first, I will say, I have no complaint to offer against my brethren, concerning their conduct toward me, in casting me out as unworthy of regard; for I know that, in all my trials, it is "for the *hope* of the *promise* made of God unto our fathers, that I am called in question; and I thank God in all this, I have rejoiced in tribulation, knowing that for "Jesus' sake" I bear the reproach of the gospel. With all I have *fallen from*, I say "Let God be true," if I am found "a liar." I have not forgotten that Noah was as one that mocked to the *old world*; that Lot was the same; that Joseph was hated and sold; that Jesus "came unto his own, and his own received him not." In short, all who have cried "reform," have been branded with fanaticism, both by the world and bigoted churches. Nor can I (be it egotism or fanaticism) but hope that, as in these cases, *victory* hath crowned *truth*, so I, in the coming of Jesus, may be found a faithful servant giving meat in *due season*.

I need not call your attention to the zeal I manifested, when I made known to my brethren that I felt it duty to preach the gospel of Jesus Christ. It was manifest that I felt it my duty, and I sought the privilege at the consent of my brethren; but of God how I should preach, and what I should preach; nor did I at that time (or now) think they were judges in this matter. Inasmuch as I was (and now am) responsible to Him, I looked unto him for wisdom to direct. I did not expect to please men, if I gave them the truth they needed; nor did I expect to please the *church*, or that part of it that takes a communion service to distinguish it from the world. This defect, with a man pleaser, with a bodily presence weak, and a contemptibility of speech in my setting out, I did not expect much credit as a preacher of *truth*. Yet with these forebodings, I left my brother in Piscataway, with the words on my lips, and the vow in my heart, to "*stand up for Jesus*," let it lead me where it may, if indeed it lead me further into disrepute than it did the one* whose dying words I used. In this respect, I have not "*fallen*," nor been much disappointed; still, there is the "necessity laid upon me," and He who hath given me grace hitherto, I can trust for future good; for it has been my experience to learn that *the honor conferred by man is of little worth.*

Among the reminiscences of the past, I fondly cherish your good will and kind advice. I remember, I sought of you the most useful books to study; you replied, "*I would not need many, the Bible was my best study*,"—a hint well-timed, which I have since tried to improve with a zeal that has led me (through the grace of God) to my present position, and to believe it is the *only* book that can make me wise unto salvation; and I will here add, had I, and you, and our professing brethren made this our sure guide from the first, when we set out to serve God, there would not be a sad necessity of stating there are full five hundred sects, who have a Christ in their creed, nor a majority of church members who, while they profess to be dead to the world, evince by the examples they set, are alive to nothing else,—a name to live and are dead.

And now what can better tell the sad story of this departure but the echo of that word, "Ye have departed from following me, saith the Lord." And cannot a professing church deteriorate? Where then did the church of Judah and Israel go? Where did the churches in Asia, who turned away from Paul, go? Look at the *seven* Apocalyptical churches. Are there not marks of *five* at least in a state bordering on apostasy? And if those churches were (as some affirm) typical of dispensations to come, expressing the mood of the church, I ask, is not Laodicea's antitype developing to the vomit? And amidst all the pomp and power of a church who give words to their preachers, saying, "Speak unto us smooth things, prophesy deceits"—please for your good name, offend at your peril,—is it not time, I ask, to fear Ichabod is the handwriting on the walls? But you may say, What right have you to judge thus? If *I* judged, I might be to blame; but it is not I,—the *word*, the rule by which the church should live, is the judge. The words of Paul judge. The examples of those who departed from following the commands of God are our judges. If we now do the like things, as on them, so on us, must come retribution. We ought to tremble when the word of God says, that without holiness no man shall see the Lord. And unless this is seen and felt (where now, alas! is seen pride, pomp, envy, strife, bigotry and power), there must be a departure from following the commands of God and obeying the gospel of Jesus Christ; and if so, where then is the hope of seeing the Lord? The gospel requires the inflexible law of obedience to Jesus Christ. What must I do to be saved? was the primitive cry (not, what can I escape doing?). The church ought at least to know. We must away with every weight, and each besetting sin. We have a race to run, a cross to bear, and the crown of life to win. As Baptists we have been baptized into Christ, and by so doing have *outwardly* put on Christ. Then why is not the Baptist church more like Christ? He for the joy set before him endured the cross, despising the shame. Did he do this that we might live in sin, and that the grace of God might abound? God forbid. We are taught to strive against sin, and overcome through much tribulation. Yet it is evident the ease and worldly conformity of the church is such, that to strip her of her "form of godliness" would show her nakedness and shame.

I have no other apology for writing thus than the development of evils in our age, the like of which led Jeremiah to weep over a departing church, and Jesus himself to weep over the beloved city, because she heeded not the things that made for her peace, and the caution of Paul to Timothy. See 2 Tim. 3. Can it be considered unkind or unjust to state facts, when a professing church acknowledges godliness, and yet every one who says reform is to them an intruder? Look at her cold-heartedness when she professes love to the brethren! yet they sue and distress one another. * * * Look at her conformity to the world when she professes to be "not of the world," * * * yet are their houses opened for fairs, for concerts, and in all (honest) ways make merchandise of God's word, house, and people. Look at her sectarianism, when she professes one church, and union in one Head! Can it be that the heaven of our churches is to be the scene of reconciliation, when on earth they strove for the masteries under the cloak of "*opposition is the life of trade*"!? Here is to be the place of reconciliation; here are we to know we have passed from death unto life, because we love the brethren. And whilst this is not done by the church, is there not need of some one's *asking*, "Are ye not carnal and walk as men?" Has Paul said there is one body, one spirit, one hope, one Lord, one faith, one baptism and one God? Why then this division, if the church is not carnal and full of sin? Alas! Bro. P., patch up by revivals, by public manifestations of benevolent enterprise, by expensive buildings dedicated (as it is said) to the worship of God, or in what they please, the church still has a disease preying on her vitals—like the fatal consumption in a beautiful woman—often patched up and encouraged with false hope, but no cure effected, and why? There is balm, but it is too bitter. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart."

You have, dear Bro., in the past *said* the church had many a Simon Magus, but you may now say, "I am uncharitable" and condemn the good with the bad. No; I hope there are many who fear God and sigh over this state of things, but they are not considered the pillars of the church, they do not rule, nor do they dare cry "reform," or they would undergo the process of excommunication. And if this is true, it indicates a state of things in this age not better than the Jewish church when Jesus cried, "O ye scribes, pharisees, hypocrites!" and when he said to his disciples; they shall put you out of the synagogue,—nor the Papacy in the days of Martin Luther. But is there no voice in the church for the old paths? Yes. But who will heed the cry, is a question. It will not be the rich, the proud, nor the traditionary wise, if the past is a fair rule by which we may judge of the present; and if a fair rule, we may solemnly ask, is there any hope? and if so, in what direction? Shall we begin at home and ask our Baptist church, "Watchman, what of the night?" Hark to the answer! behold "the morning cometh, and also the night." "Repent ye, therefore, and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets." Is she as a wise and faithful servant giving meat in due season? or does her conduct show she thinks herself rich and increased in goods and hath need of nothing? Who is now receiving the chaplet of glory as the church that hath passed resolutions of war and the Union? The Baptist church. She whose praise is in all the armies, North and South,—she whose Master said, "My kingdom is not of this world (age); .. then would my servants fight." She whose armor is the whole armor of God, whose weapons are not carnal, who is professedly dead to the world and alive to Christ alone; who hath the vows of baptism on her head, pretentions to the Bible for a creed, to the world for an enemy, and to eternal life for a reward. What right then hath she to strive in the armies of war? True, it may be that justice calls for retribution in our country, but the church ought to be praying, not fighting. Praying—God save us from "the wicked which is thy sword: from men which are thy hand, oh Lord; . . . which have their portion in this life"—not fighting. Has she forgotten that "he that killeth with the sword must be killed with the sword. (?) Here is the patience and the faith of the saints." Does treason cry for vengeance? Yes! but what hath the church to do with vengeance? Her Lord hath said, "Vengeance is mine." This is not the kingdom of the saints. This is still the strivings of the potsherds of earth. The church should still be on her pilgrimage march toward the kingdom of God. It is at hand.

Then it is not to the Baptists (as a church) I can longer hope in as the true fold for the "little flock." And if not there, I despair of finding it in any direction among all the fair daughters of the great whore of Babylon. Hence I pray, "Thy kingdom come." My hope now is that in a "little while" "He that shall come, will come, and will not tarry." I wish to stand on the watch tower of this faith, and, like Habakkuk, watch to see what "He will say unto me, and what I shall answer when I am reproved"; for the vision hath been made plain, and he may run that readeth it. It hath tarried long, but it is the time of the end, and it now speaketh "The just shall live by faith." When the Son of man comes, will "he find faith on the earth?" is his own question,—the faith which is the substance of things hoped for, the evidence of things not seen as yet. I wish to have and live by such a faith,—faith in those promises made to Abraham concerning his everlasting possessions through the promised seed, possessions he died without having received, but believing in God, knowing that He was faithful who had promised. See Gal. 3; Heb. 11.

(To be concluded.)

* Dudley A. Tyng.

For the Crisis.

A Prayer.

O Father! speak.
When clouds begloom the skies,
When sweeping tempests rise,
When chilling breezes blow,
When sorrow's waves o'erflow—
O Father! speak.

O! pity me.
When pains pervade my frame,
When halt, or blind, or lame,
When breath is short and faint,
When, grieved, I make complaint,
O! pity me.

Remember me.
When chosen friends forsake,
When death the loved doth take,
When foes my path assail,
Let not *Thy* friendship fail,—
Remember me.

Canada East, 1862. MARIA.

For the Crisis.

Baptism and Remission of Sin.

NUMBER ONE.

Before giving the Bible on this subject, I will briefly state some of the evils growing out of what I consider wrong views of the design and effect of baptism.

1. One serious consequence of making too much of this ordinance, is the anger of some, or many, taking up with a false hope, by relying on an external act or work of their own, and not seeking to know what real repentance and heart conversion are. All own that some are self-deceived, as their works show; and is not this one of the causes of deception? Paul saw there was danger in this matter, and said, "Examine yourselves whether ye be in the faith; prove your own selves." 2 Cor. 13: 5. He did not mean they should learn whether they had been baptized or not, nor if baptized in a proper way.

2. A denomination holding a doctrine which excludes from eternal life more than half of Protestant professing christians for ages past, living as godly as any other sect or people, must be looked upon with suspicion, if not with abhorrence, and lose influence—ears be shut against them, whatever other important truths they may hold. A doctrine involving such consequences needs strong proof.

3. We have writers among us advocating the old exploded, abhorred, and God-dishonoring doctrine of "infant damnation," (destruction) and founding their views chiefly or wholly on the fact that they cannot be or are not immersed. We need not a prophet to assure us that a people, or sect, or preacher, openly avowing this view of God's government, will soon become a reproach in community, and their usefulness die out. Jer. 31: 16 says, "They shall come again from the land of the enemy." Rom. 5: 13 says, "Sin is not imputed where there is no law;" and 4: 15. "Where no law is there is no transgression." Infants have no law; and John 5: 28, 29 tells us *all* shall come from "the graves." If innocent, (sin not being imputed), will "the Judge of all the earth do right" in destroying countless millions, more than one third of our race, after having them and their parents suffer untold miseries by their being born? Surely a doctrine or theory involving such consequences, when legitimately carried out, needs strong Bible proof. So much to show the importance of this subject. Much more could be said.

I am a Baptist, and urge all who give suitable evidence of conversion, or real penitence, and love to God and his people, to be immersed; so none can say I ignore or lightly esteem one of Christ's ordinances—an important one too, as designed to keep in remembrance Christ's burial and resurrection; and also to *avow publicly* our faith and attachment to God and his cause; or, in other words, to give evidence to *men*, not to *God*, that our *hearts are right*. Acts 8: 21. The Bible plainly demands such an avowal, and the converted who neglect it long, will be chastised in some way. My views of the consequences of neglect may be seen in 1 Cor. 11: 30–32, and 3: 12–15. In proof of my views I remark:

I. The New Testament teaches remission of sins and justification *before* and *without baptism*. "And he said unto her, "Thy sins are forgiven; . . thy *faith* hath saved thee; go in peace."—Luke 7: 48-50. "Son, be of good cheer; thy sins be forgiven thee." Matt. 9: 2. Mark 2: 5 is the same. None will say these persons had been baptized; and it would be bold work to say the thief on the cross was not saved without baptism. The statement about the Publican and Pharisee was made by Christ to exhibit or illustrate God's plan of forgiveness; and here *confession* and *prayer* procures justification, and of course forgiveness. See also the case of Zaccheus, Luke 19: 8, 9. To avoid these proofs, we are told by some that the gospel dispensation did not begin till Pentecost, and then God's plan of salvation was changed. I ask, in the first place, if God ever had more than one way of real forgiveness and justification of actual transgressors? See Isa. 55: 7,—"Let the wicked forsake his way," etc. Next I ask, where is the Bible proof as to the gospel not beginning till Pentecost? Mark 1: 1–4 says the beginning of the gospel was John preaching the baptism of repentance for the remission of sins. Luke 16: 16 says, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Alas! for a theory that ignores plain Bible, and has to rely on uncertain inferences. Did not Christ teach the plan of salvation? Did not the two dispensations interlap? But the case of Cornelius, in Acts 10, is our guide, as we are Gentiles; and I ask if he did not receive both the spirit and remission of sins before baptism? Here too we have a clear example of what kind of Gentiles should be baptized—those who show in some way they *have the Spirit*. The example of inspired apostles is equivalent to a command, if nowhere contradicted in Scripture; and surely this example is not opposed. Simon Magus deceived Philip by a mere head confession and belief, as many now deceive churches and themselves. Here too we have the proof that immersion does not procure remission, nor "putting away the filth of the flesh," (1 Pet. 3: 21,) while faith and repentance do, as seen above and elsewhere. Simon Magus was yet "in the gall of bitterness and in the bond of iniquity." Acts 8: 23. Thus we have plain Scripture that there is remission of sins without and before baptism; and I find none plainly in opposition, as I shall endeavor to show hereafter. And besides, can the Bible contradict itself?

II. I have looked up eighty texts where forgiveness, justification and salvation, are directly attributed to the following terms: *repentance, faith, belief, confession of the mouth, and prayer.* I think only four or five texts are claimed as connecting baptism with these terms in order to salvation; and these I must leave for another article. About the *procuring cause* of remission and salvation there is a general agreement among christians. The blood of Christ was "shed for many for the remission of sins." Matt. 26: 28. "Christ died for our sins," etc. The question before us is, what are we required to do to have forgiveness come to us individually?

I cannot and need not quote all those texts I have named, and will only give a sample of them. Peter preached five sermons in which he tells of forgiveness and way of salvation. His second is in Acts 3: 19—"Repent ye therefore, and be converted (properly *turn*), that your sins may be blotted out." Verse 26 tells what Peter meant by "turning." God "sent him (Jesus) to bless you, in turning away every one of you from his iniquities." The plain import of the direction is, "repent, and turn from your iniquities, that your sins may be blotted out." See the same direction in Acts 26: 20. His third sermon was to the Council, Acts 5: 31,—"Him hath God exalted with his right hand to be a Prince and a Savior, for to give *repentance* to Israel, and *forgiveness* of sins." His fourth sermon to Cornelius is noticed above. His fifth is in Acts 15: 9,—"And put no difference between us and them, (Gentiles) purifying their hearts by *faith*." In Acts 11: 18, the apostles together said, "Then hath God also to the Gentiles granted repentance unto life." Thus we find that in four cases out of five Peter presents repentance, faith, and turning from sin, as the means of obtaining forgiveness and life eternal, and does not intimate that baptism is also necessary. Mark—each of his five sermons were to new hearers, who were ignorant as to the new dispensation. Did he forget, or shun to declare "all the counsel of God," on a vital point of doctrine? Taking these four sermons of Peter, and more than eighty passages like them, or still more plain, does it not appear plain that his first sermon, Acts 2: 38, has been wrongly interpreted by some brethren, who make it the main pillar of their theory? Ought they not to suspect their explanation and re-examine it? Eight months ago I published in two of our papers conclusive evidence that Mark 16: 16 was an *interpolation*, and I am grieved to see many brethren who read those papers, still quoting it in proof of their views on baptism. Some brethren yet hold the popular view of the Trinity; and would we not reprove them if they should quote 1 John 5: 7 to prove their doctrine?

I will endeavor in another article to show how Peter's first sermon can be harmonized with his others, and with the tenor of the Bible. J. BLAIN.

Buffalo.

☞ A native of Africa who had visited England a few years ago, when asked what ice was, said: "Him be water fast asleep."

For the Crisis.

Balm.

Those precious words of Jesus—"Be of good cheer!" come like a ray of sunlight to our hearts through the darkness of earth. We are ready to heed the admonition so full of loving-kindness; and, though sorrows do abound, the christian knows where to go for comfort. Perhaps a weary hour has come. Many cares have served to distract his mind. The world seems hollow. He sees multitudes rushing madly on, seeking that which is perishable, glorying in what is not true glory. In his perplexed, despairing musings, he is almost tempted to think that effort is in vain, and to say, "Who will show us any good?" But he opens his Bible, and it may be that his eye meets some of Paul's words, so full of mighty faith, earnest anticipations, untiring zeal and true courage, that his own spirit grows strong to endure and to toil. Or, perhaps, he opens to Isaiah's glowing prophecy concerning the mission of Jesus. His attention is fixed, for he reads, "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." And, as though the great, joyful tidings were new to him, he turns to where the glorious fulfillment is recorded. O, how weariness vanishes as the story is unfolded,—the lowly birth, the angel's songs, the shepherd's joy and wonder. He forgets that good old Simeon and Anna have been in their graves a long, long time, waiting for redemption, and sees them in the temple, their countenances beaming with holy joy and love; and hears the strange words of praise and rejoicing which they utter. His imagination helps the brief record to picture his childhood—beautiful in love and obedience, —and then he follows the Man of Sorrows in his journeyings, sees him weep with the afflicted, and listen to stories of grief, giving the oil of joy for mourning, causing gladness to spring up where before was desolation, caring not for himself, but giving sympathy and encouragement to others; saying in gracious, pitying tones to the penitent, "Thy sins be forgiven thee,—go in peace,"—sincerely and soothingly making them feel that their guilt was to be remembered no more. 'Tis all the same—his whole life, full of blessing, and patience, and magnanimity, crowned with the mighty act of yielding to the power of the grave.

As that life of love passes before the christian, he is nerved with new strength and vigor. He remembers that Jesus has gone from earth, and the glorious work, which was his meat and drink, is to be done through the instrumentality of his followers; and he resolves to do his part toward showing men lost and ruined, the plan of redemption. No act of love seems small or unimportant. It is a joy to help others to become like him who was altogether lovely. He knows that Jesus' arms are still extended wide for all who will come to him, and hope whispers that many will yet eagerly accept the offered salvation.

There are a thousand ills in life, but in the word of God can be found abundant consolation for each one. And as we go onward receiving blessed, needed discipline, let us never murmur, but rather let us sing—

I journey through a desert drear and wild,
Yet is my heart with such sweet thoughts beguiled
Of Him on whom I lean, my strength, my stay,
I can forget the sorrows by the way.

Thoughts of his coming! for that joyful day
In patient hope I watch, and wait and pray;
The dawn draws nigh, the midnight shadows flee,
And what a sunrise will that advent be!"

Westfield, Mass. J. E. LLOYD.

For the Crisis.

The Judgment.

The *last* day must come. Where there has been a beginning, there must be an end. The day of days, the last of days, the day of the Lord, is to come. No power can prevent it. God has declared it, and it shall come. No schemes, neglect, unbelief of the moving millions on earth can blot out the remembrance of that day from the divine mind. It is the *finisher* of this world's affairs, just as certainly as the first day was a starting point for it. It comes, and with it shall come the fates of men—the rewards of all. With it shall come the Son of man—the true Messiah. With it shall come the judgment. The last trumpet shall sound, and the dead shall hear. Sleeping myriads, who lay down in their dreamless beds in ages past, shall once more open their eyes, arise, and wonder that they live again. They shall again mingle with the living of earth, and with them go to judgment.

O solemn hour! O awful fate for those who shall be consigned to destruction! Let me escape the wrath of Jehovah! Let Jesus be my friend in that day. Let me stand with the redeemed—the saved. O! let me *live* when Jesus reigns. Let me share in the joys of God's great glory. Let me join in the songs of immortal hosts. Let me have an everlasting home there, in that beautiful world. Let me dwell where sighs are not heard, where tears never flow. Let me abide permanently in that peaceful land where evil is not known. O, when imperfection is perfected, let me live.

Reader! would you live then? Would you escape the sentence, "Depart"? Then come to Jesus now. He waits to claim you as his child. Wander no longer. Cease your rebellious career,—come and be reconciled to God, ere the day of probation passes, the door of mercy closes, and the Master be risen up to cast out his enemies from the earth—the saints' happy home.

Canada, 1862. MARIA MATHEWS.

For the Crisis.

Indecent Papers.

Yes, they are indecent, and not only indecent, but corrupting and demoralizing. Look upon the numerous book and paper stands in our city, into very many bookstores—what do you see? Snakes in the grass, heaps on heaps, serpents that bite with a deadly venom. So exceedingly vile are many of these publications, that even one of our dailies, that caters to a corrupt public taste, is induced to cry out, thus:—

"We wish to call the attention of the public, and more especially that of the general superintendent of the police, to the vulgar papers that are sold at many of the newspaper stands, and hawked about the streets, in defiance of law and decency. Any argument in regard to the propriety of putting a stop to such business would be useless, since there are few persons to be found so vile as to openly advocate the sale of these papers. It is a disgrace to the city that individuals who are so devoid of self-respect as to print the suggestions of a foul imagination, should be allowed to reside elsewhere than at Sing Sing."

D. F. NEWTON.

For the Crisis.

Bro. P. A. Smith to Bro. M. B. Cyphers.

BRO. CYPHERS:—You say, "While reading a book written by Phineas A. Smith, entitled, 'Every Body's Book,' I find a statement that does not agree with the rest of his teachings, or with the Bible."

You refer to page 44, where I state that Adam was made incorruptible. You object on the ground that Webster's definition of the word is opposed to that view of man's nature. I will quote Mr. Webster. He says, "*Incorruptible*, that cannot corrupt or decay, not admitting of corruption. Thus gold, glass, mercury, etc., are *incorruptible*." Now if the application of acids to gold will corrode and cause it to decay, which I understand to be the fact; then, Adam before he ate the forbidden fruit was incorruptible; but when he came in contact with the poison, or whatever was the nature of the tree of which he was forbidden to eat, it affected him in like manner, and he became corruptible; and having been driven from "the tree of life," he must continue so until Christ comes and gives him incorruptibility. As long as he ate of "the tree of life," he was incorruptible; that neutralized everything that would have affected him otherwise.

I am not alone in this view of the subject. I quote from Bro. E. E. Pinney's book, entitled "The purpose of God in creating the world," p. 20. He says, "Man was made pure, having no seeds of corruption or decay in himself, and, unaffected by external, or foreign powers and substances, he might have lived perhaps forever; yet was susceptible of being destroyed by them; for incorruptibility is no security against external powers. To illustrate: a piece of pure gold, excluded from the air and all foreign substances, would remain bright and indestructible forever; because it is pure in itself; and, therefore, incorruptible; yet by the application of acids, it will speedily corrode and decay; so Adam, when created, was free from all seeds of corruption and decay; yet was susceptible of being corrupted by foreign substances."

Let us so live that if we are sown in corruption, we may be "raised in incorruption." O! how I pant for that hour to come; then, Bro., we shall see eye to eye. There will be no difference in opinion. Here we "see through a glass darkly," but there, face to face. Will you meet me there?

"Come, let us anew,
Our journey pursue,"

and, during the few moments we have left, work for God, and get as many to enlist for the kingdom as we can; for soon the trump will start the sleeping ones from their dusty beds, and then for the shout of triumph through the whole lines of the redeemed. Glory to God for the prospect.

Yours in love, P. A. SMITH.

Rochester, N. Y.

☞ The discovery of truth by slow, progressive meditation, is wisdom. Intuition of truth, not preceded by perceptible meditation, is genius.

For the Crisis.

The Ill. Conference Report.

DEAR BRETHREN:—Again, amid the perils and exciting scenes of these last days, we have been permitted to meet in conference. In many respects it was an interesting time, and we trust a profitable one. Many, who are looking for the Messiah soon to come, the resurrection, and the establishment of the everlasting kingdom, came together from different parts of the land, to congratulate each other in regard to the blessed prospect before us, and counsel together as to the best method to promote the interest of the Redeemer's cause. The preaching brethren present were Bro. Wm. Sheldon, J. Blain, G. Moyer, A. S. Calkins, C. W. Smith, G. W. Hurd, H. A. King, D. S. Clark, Wm. M'Cullock, A. Royce, S. E. Mabey, N. Johnson, and H. G. M'Cullock. The fore part of the meeting was devoted mostly to social meetings, and practical preaching by Brn. Moyer, Sheldon, and Blain, on the qualifications necessary to fit us for the kingdom, and the necessity of being led by the Spirit of God, as well as having a correct theory. These brethren were followed by Brn. Hurd and Smith, after which Bro. Calkins gave us a sermon on the gospel, connected with the promises made unto the fathers.

Sunday morning, we met for a love-feast. Fifty-nine spoke in sixty-five minutes, after which we listened to a discourse by Bro. Sheldon on our position in the world's history. It was convincing to saint and sinner that earth's sad story is almost told. After service, we repaired to the water side, where two were buried in the likeness of Christ's death. One was a class teacher in the Methodist church. Preaching in the afternoon by Bro. Blain, on the final end of evil, by the destruction of the wicked, after which Bro. G. W. Hurd, A. Royce, and S. E. Maybe, were set apart for the work of the ministry, and two more were baptized.

In the evening, sermon by Bro. Sheldon, on the literal resurrection of the dead. After service, sixty sat down to the table of the Lord, after the manner of Christ and his disciples. It was truly a solemn season, and many staid to witness it. As Bro. Blain said, they had loud preaching that day,—three sermons, four baptized, three ordained, and the Lord's Supper. Friday morning, Saturday morning, and Saturday afternoon, at six o'clock, were devoted to conference sessions.

The following officers were chosen for the ensuing year: Eld. Wm. M'Cullock, Pres., D. S. Clark, Vice Pres., H. G. M'Cullock, Sec'y. The constitution was amended so as to embrace the whole State in the conference, which is to be called the "Illinois Conference of Adventists." An invitation was given to ministers and members from distant churches, to participate in our deliberations. The minutes were read and accepted, after which the following preachers were received into the conference,—G. W. Hurd, of Ionia, Warren Co., C. W. Smith, Oswego, Kendall Co., George Moyer, Laporte, Ind., who is now laboring in this State. The following churches were received into the conference: New Rutland, Millroy, Henderson, Indian Grove, Ionia, and Paw Paw. Reports were then heard from the churches.

Bro. Hurd said the churches at Indian Grove and Ionia, in Warren Co., were workers; have put their hands to the plough and will not look back. The former numbers twenty, the latter twenty-four members. At Henderson, Knox Co., the church is in a good condition, and striving for the kingdom. Bro. King said the church in Millroy is growing in the knowledge of the truth. They number nineteen. Several are waiting to be baptized. Bro. Calkins said the church in New Rutland was in a prosperous condition. Last winter there was but one brother there, but under the labors of himself and Bro. Royce it now numbers forty-three. Bro. Maine said the church at Livingston numbers forty. They are living christians. Bro. Calkins labors there part of the time. H. G. M'Cullock said the church at Shabbona is pressing forward, and does not intend to give up till the Master comes. The interest is spreading. They number some seventy-five. At Paw Paw the church is just organized. Ten have united. The interest is good. Bro. Maybe said, at Amboy we have struggled on through opposition. God has been with us, and there is light ahead. They number twenty-eight. Many are with us who have not united. Bro. Mason said, at Palo the interest is good. There are a few that stand firm in the faith. Bro. Kelsey said, at Earlville the cause has been wounded by its professed friends. A few are determined to press forward.

Ministers and delegates were instructed to carry into effect a resolution adopted by the conference in regard to raising funds for missionary purposes. Questions came up causing animated discussions, but no unkind expressions of feelings. All were interested in the great and blessed cause of saving men in the kingdom. Thus we adjourned to meet again at New Rutland, Lasalle Co., at the call of the President and officers of the conference.

Bro. Royce, who is now laboring with us in connection with the conference, was also recommended to the pilgrims and strangers scattered abroad, as worthy of their confidence and support.

Thus ended our meeting. Good attention and good audiences were characteristic of the meeting. It had the effect of removing prejudice and opening the eyes of some. Some Methodists, some Baptists are inquiring about the matter, and searching to see whether these things are so. But oh for help! Why don't they come,—men of the right stamp? We know there are men in the East, who are qualified for this very place,—self-sacrificing, christian men. We need you here on these wide-spread prairies to scatter the precious seed. By so doing, many will rise up in the day of His coming and call you blessed. Our dear Bro. Spencer was not able to meet with us. We sometimes fear his work is almost done. Let us so live that, when when earth blooms in all its pristine loveliness, we may be there to share in its never-ending glories.

H. G. M'CULLOCK, Sec. of Conference.

For the Crisis.

The Numerical Prediction.

BRO. GRANT:—In the Crisis of to-day, (June 4th,) I notice "a numerical prediction" on the second page of the paper, with the request to have it solved; hence I send you my solution of it. I think, however, there is some mistake in some of the figures; instance the last three figures in the fourth line, 4, 9, 23, *diur*, which word I cannot find. If it read 4, 9, 5, 21, *dieu*, it would be God; or if it read 4, 9, 21, *diu*, it would be the name of an island. And then again, the beginning of the last line, commencing 14, 5, etc., should read to be nineteenth instead of nine.

The following is the best I can make of it:—"12, 15, 22, 9, 19, [*Louis*] 14, 1, 16, 15, 12, 5, 15, 14, [*Napoleon*] 2, 21, 15, 14, 1, 16, 1, 18, 20, 5, [*Buonaparte*] 18, 5, 16, 18, 5, 19, 5, 14, 20, 1, 14, 20, [*Representant*] 4, 21, [Du—meaning *of the*] 16, 5, 21, 16, 12, 5, [people—*people*] 4, 5, [de—*of*] 4, 9, 23, [dieu, see the above explanation] 4, 5, 16, 1, 18, 20, 5, 13, 5, 14, 20, 19, [*Departements*] 19, 5, 18, 1, [Sera—*shall be*] 16, 18, 5, 19, 9, 4, 5, 14, 20, [*President*] 4, 5, [de—*of*] 18, 5, 16, 21, 2, 12, 9, 17, 21, 5, [Republique—*Republic*] 6, 18, 1, 14, 3, 1, 9, 19, 5, [Francaise—*France*] 9, 14, 4, 9, 22, 9, 19, 9, 2, 12, 5, [Indivisible—*that cannot be divided*] 4, 5, 13, 15, 3, 18, 1, 20, 9, 7, 21, 5, [Democratique—*Democratic*] 16, 1, 18, [Par—*by*] 12, 5, [Le—*the*] 19, 21, 6, 6, 18, 1, 7, 5, [*suffrage*] 21, 14, 9, 22, 5, 18, 19, 5, 12, [*Universel*] 22, 5, 18, 19, vers [Towards—or *about*] 12, 5, [Le—*the*] 4, 9, 23, [see the above explanation] 14, 5, 21, 22, 9, 5, 13, 5 [Neuvieme—*ninth*, see explanation] 19, 9, 5, 3, 12, 5, [Siecle—*century*]

Its obvious meaning appears to be, that Louis Napoleon would be Napoleon Bonaparte represented, or that Louis Napoleon Bonaparte would be a Representative of the people in the Departments, (which he actually was just previous to being President), that he should be President of the Republic of France, that it should not be divided, but be democratic in its form by universal suffrage of its people, which would be about or towards the nineteenth century.

Yours, JOHN TAYLOR.

New Sharon, Me., June 5th, '62.

The Cross and Crown.

While we delight to linger around the cross, and to point all to the atoning death of our adorable Savior, we cannot be unmindful of the fact that his coming again in glory is uniformly presented in the Holy Scriptures as the hope of the church of God. We have been long satisfied that the Second Advent is pre-millennial; in other words, that Christ will come again before the millennial,—that there will be no golden age of universal righteousness and peace prior to his coming,—that iniquity will abound, and the love of many wax cold, till the end,—that the wheat and tares will grow together till the harvest,—that evil men and seducers will become worse and worse, deceiving and being deceived; and that as it was in the days of Noah and Lot, so it will be at the coming of the Son of man.

We believe, too, that the present dispensation is nearing its close,—that a voice will soon emanate from the throne, saying, "It is done," and Jesus will come in like manner as he was seen to go into heaven! The fulfillment of prophecy, the advanced age of the world, and the signs of the times admonish us of this, and also of our duty to continue and increase our aid in swelling the note of warning which is being heard in all lands.

The reader may have stood by the Falls of Niagara. A short distance above the cataract the waters become very rapid,—hence that part of the mighty stream is called "The Rapids." So it seems to us that we are in the rapids of time: and the cataract of eternity is just before us! The eye of enlightened faith sees it; and the ear of faith hears its dreadful roar; and the voice of wisdom says to all men everywhere, "Prepare to meet thy God." "Be ye also ready, for in such an hour as ye think not the Son of man cometh." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—*Millennial News.*

☞ How sweet are the slumbers of him who can lie down on his pillow and review the transactions of every day without condemning himself!

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 25, 1862.

Tickets for Tremont Campmeeting.

FARE REDUCED FROM BOSTON.

Tickets for Tremont campmeeting, good July 1st to 7th inclusive, can be obtained at half price ($1.40 to go and return) of the undersigned. Cars leave Old Colony Depot, Kneeland St., at 7.45 A. M. and 4.30 P. M.

GEO. T. ADAMS, 167 Hanover St., Boston.

Concord.

We spent Lord's day, June 15th, in Concord, and had an interesting season. The church is doing well—making progress in divine life. It is heart-cheering to hear the testimonies of the young converts. We found them gaining ground. About twenty-five of the young people have formed a "Try company," and have interesting meetings. They seem determined to form good habits in their youth, and thus escape the temptations and snares of Satan, where others have been ruined. There are several members of the "Try Company" that are from nine to fifteen years of age, who speak and pray in our social meetings in the great congregation. They have found by happy experiment, that "I will *try*" accomplishes wonders, with the help of the Lord. It is a delightful sight to see these youth walking in wisdom's ways, choosing the Lord as their portion. We learn their little prayer meetings are delightful scenes.

The prospect in Concord is good. Several of the old soldiers of the cross say they never felt such sweet peace, and such a clear witness of their acceptance as now. They are longing for the day to arrive when they shall see the Savior coming in his glory, and they are confident the time is at hand. They are rejoicing that they have held fast during the many trials through which they have passed, and are now preparing to meet the coming Bridegroom.

Two more were baptized, making twenty-eight in all, and others are intending to follow their example soon. For want of room in the meeting-house, we are obliged to occupy the spacious City Hall, and then get extra seats to accommodate the crowds that wish to hear. The truth and light are spreading in all directions, causing those who receive these blessings to rejoice in the Lord. Many now see the wide difference between the real christian's hope, and the one based on the fables of these last days.—O.

That is Right.

Bro. C. W. Smith writes:—"I wish to do all in my power to oppose error." This should be the sentiment of every true christian. Error is worse than worthless. It is a positive injury to its holder; hence every true man should do all in his power to prevent men from embracing it, and to persuade them to give it up, if they have been so unfortunate as to have taken it by mistake. Kindness to our fellow-men demands this at our hands. It is a *duty* we owe to them, as truly as we should a caution to the blind man who was about to take a road that would lead him off a high precipice. We are well aware that the task is often an unpleasant one, which "affords more kicks than coppers." The whole host of those who support error, will cry against us, some as they did against the apostles, when they informed the people that their gods were of no benefit to them. We may expect a tumult, and a long shout, "Great is Diana of the Ephesians!" But such things are unworthy the notice of a christian soldier.

The founder of error is continually giving it new forms, that he may the more easily entrap the unsuspecting. His most successful attack probably in the whole history of the world, is through modern Spiritualism. It may look "like a lamb," but it speaks "as a dragon." This is evidently the closing and crowning work of the arch deceiver. He who expects to "oppose error" in all its forms should be well posted in this system, which is wholly based on Satan's lie; and is as ruinous to its votaries, as tobacco, rum, opium and arsenic, to a healthy constitution. Its sentiments are becoming daily more popular. We only find here and there one who is not already more or less poisoned with the infidel sentiments of Spiritualism. Many have embraced nearly its whole system of doctrine, who have been led into it in such a sly way, by the wiles of Satan, that they have no idea how far they have departed from "the old paths" of a pure christianity, and the truth of the Bible. Millions, no doubt, are already past recovery from this strong delusion; and they are "seducing" as many more to join their company.

We meet with many who once loved the "blessed hope," who now laugh at the "old-fashioned way of getting religion." They do not believe in any supernatural aid from the Holy Spirit,—any bitter cup of repentance for sins, and the bright witness of the Spirit that sin is forgiven; but they have a more "philosophical" way of explaining these things. Thus they have already cut loose from the sheet-anchor of christianity, and are drifting towards the maelstrom of Spiritualism.

Bro. Smith, now is the time to be *firm* for the right. Let there be *no wavering*, and the God of truth will sustain you. Be *kind*, but expose error in all its hydra-headed forms. Love the men, but pull down their false systems; for by so doing you may save them from everlasting destruction, and cause them to gain eternal glory in the coming kingdom. Dear Bro., do not get weary in such noble work.—O.

Progressing downwards.

That our nation has been growing "worse and worse" morally, is a fact too plain to be denied by any careful observer. Our fathers would be astonished at the wickedness of our country, could they rise from the dead, and witness the sad state of things existing in all departments of social, political, and moral relations. Would the Pilgrims who landed on Plymouth Rock have believed the prophets who should have informed them that in 1862 their descendants would be what we now see they are? Alas! no one fact is clearer than that prosperity usually causes men to forget God, become proud, wicked, and oppressive. It has been thus in all ages. That which mankind are most anxious to possess—wealth—is almost sure to prove their ruin. How true the Scripture,—"They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." It is as true *nationally* as in the case of individuals. This is emphatically the case with our own prospered land.

The prosperity of the American people has made them proud and boastful, like Nebuchadnezzar in Babylon. In his case, his name very properly signified,—"tears and groans of judgment;" and the application would not be amiss if applied to the government of the United States for the last few years. It seems determined to exalt itself in all its wickedness, till like Nebuchadnezzar it is humbled in the dust, and held by "a *band* of iron." The prophet might well say to this nation, as to the mighty king of Babylon, "Let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor slave."

It might have been hoped that our nation would humble itself before the Lord, and reform when our present national troubles began, but we see no evidence of such a work. The following from an exchange shows how Sunday is spent at the Capitol:

"A Washington correspondent gives the following account of how last Sunday was observed at the Capitol, where it is customary to have religious services in the Representatives' Hall. No chaplain appeared at the customary hour of commencement, and the audience engaged in promiscuous conversation. After some fifteen or twenty minutes a gentleman stepped forward and announced that there would be services, and at the same time requested the "audience" to listen to the singing of a few pieces. Of course the religious mercury resumed its wonted sphere. Just at this point there burst upon listening ears the clear, harmonious vocal strains of the "Star Spangled Banner," sung by a young lady of this city. It was truly amusing to see the various expressions of astonishment by grave Senators, and the wise men from the East, and elsewhere, and the repeated 'Can it be possible?' A portion of the words used in this song were new and elegant. This was followed by another song, having for its sentiment 'Down with the rebel flag,' and 'Three cheers for the Red, White, and Blue.' At the conclusion of this performance there was long, loud and hearty applause, continued for several seconds in an unmistakable spirit of enthusiasm. After the singing of 'America' and 'Old Hundred,' the assemblage dispersed. There was a very large attendance of ladies and officers and privates of the army."

"The World's Crisis."

We have just received the first number of a small monthly paper, entitled "The World's Crisis," published in San Francisco, Cal., J. L. Hopkins Editor. The following "Salutatory" will give the reader an idea of its object.

SALUTATORY.

The object of starting this paper is soon told;—an earnest desire to set forth the truth of God in reference to the judgments that are coming on the earth, the closing up of the Christian dispensation, and ushering in of the New.

We would ask of our readers, saint or sinner, a fair and impartial examination. Read carefully, before you condemn! You may not be convinced by the arguments employed, but the subject is worthy of a thorough investigation. If that is given, there is but little more to ask.

The great difficulty in the case is, men do not thoroughly examine it. What Sir Isaac Newton said to Halley concerning revelation, is, generally, true of this subject in particular: "You do not read on this subject because you do not understand it, and you do not understand it because you do not read."

Men may say of this subject just what they will. It still remains true, that there are no weightier questions than those which are here discussed: on one side or the other the truth lies. Every man is concerned to know it; he may not confess that he is, but whether he confess it or not, his interest therein is real or abiding.

The world is on the eve of great changes. Events of great importance are rapidly drawing near. It is wise to note them closely, and ponder them well. We are beginning to hear the distant thunder of a coming storm.

May the Lord grant his blessing, and accompany the truth herein set forth.

J. L. HOPKINS.

We are glad to see interest awakening in California on the great and all-important subject of the Lord's speedy coming. Sound the alarm. Sound it everywhere, all you faithful ones. Our work is short, but let it be *earnest*. We bid our Bro. Hopkins God speed in his worthy enterprise.—O.

Napoleon III.

Politicians are troubled at the movements of Bonaparte. They are beginning to see that he has some grand scenes on his programme, which are not yet played out, but he is so secret in his operations, he keeps them all wondering. The following item shows the state of feeling:—O.

"Thinking men in France are becoming alarmed at this disposition of his Majesty to make himself the arbiter of the destinies of the world, and are growing more and more discontented with a ruler whose course is so uncertain, and whose acts seem to be controlled by no fixed principles—a ruler who seems to delight in continually surprising and startling the world, and for the gratification of whose fancies they are required to pay."

Gen. 7: 22.

Bro. C. W. Smith, Tamarack, Ill., makes the following inquiry:—

"In examining your works,—'What is Man,' and 'The Spirit in Man,' on page four of the first I read that the word breath, in Gen. 7: 22, is from *n'shah-mah*; in 'The Spirit in Man,' page sixteen, I notice this passage given in the list of those in which breath is from *ruach*. Which is correct?"

Ans. Both. In the Hebrew both words occur as follows: '*n'shah-mah ruach ghahy*,—the breath of the spirit of life. Only one is translated in our version.—O.

Quite Sensible.

The following sensible conundrum was composed by one of our Boston friends, who, like many others, has been often forced to feel the truthfulness of the application.—O.

Why is that part of a lady's dress which *trails* when she is walking, like salt when it has lost its savor?

ANS. Because "it is good for nothing but to be cast out, and to be *trodden under foot of men*."

For the Crisis.

Be Sober.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins."—1 Pet. 4: 7, 8.

This exhortation, given by the apostle Peter to his brethren, seems to be applicable to us living in this time, who are looking for the speedy advent of the Lord. He exhorts them to cease from sin, taking Christ for their example. Methinks if the apostle was now living, he would utter the same words; for never was the world so full of evil as at the present. Would that we could stop here, and leave the evil with those of the *world*; but the exhortation is to the *church* who profess to be waiting for the Lord. Are we "sober" and watching "unto prayer? Have we fervent charity? These are solemn questions, and of vital importance to us. We are living in perilous times, when everything seems to be against the child of God; and we need the sympathy of our Bro. and Srs. We need encouragement from those who have been on the way longer than we. There are many weak ones with us, and if they step aside, and through ignorance, perchance, do something which older folks do not think proper, is it Christ-like for them to whisper it among the church and set them watching for their faults? Would that be watching unto prayer? O for more praying and less talking; more charity and God-likeness. We wish to inherit the kingdom; and shall the tongue, a small member, but a powerful instrument of much good, and great harm, keep us from the tree of life? God forbid! James says, "Brethren (for I think the brethren will have to own guilty as well as we sisters), these things ought not so to be." With him every child of God will agree. It is hard to have our friends of the world turn against us; yet we can bear it for Christ's sake; but it is a great deal worse, when those with whom we have taken sweet counsel have bitter envyings and evil surmisings against us. But so it is, and many hearts are crushed and bleeding to-day on account of it. It is not of God. No, it is "earthly, sensual, devilish."

Who does not sigh for a better state of things? Let us, my Bro. and Srs. in Christ, seek for that wisdom that comes "from above," which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." God grant that the little flock may "walk worthy of the vocation wherewith they have been "called, with all lowliness and meekness, with long-suffering, forbearing one another in love." What a mighty influence the church would have, if standing out clear, having less of self, and looking for the interest of souls. It is high time we were awake. The day is far spent; our night of weeping and sorrow is most over. Soon the Life-giver will come and raise the sleeping millions that rest in the grave. May we all be ready to join the blood-washed throng. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope, through grace, comfort your hearts, and stablish you in every good word and work."

Portsmouth, N. H. GEORGIANA WHITE.

For the Crisis.

The Book of Revelation.

It is called by thousands a sealed book, a mysterious, incomprehensible book, hard to be understood, and that none but the most learned can know anything of its mysteries. And therefore the great majority of the christian world have settled down upon the one idea that the book of Revelation is not to be understood by mortal man, for the most learned of the churches say they know nothing of its general meaning. But from the announcement of the first chapter of the book itself, we conclude there is something for us to understand. Rev. 1: 1,—"The REVELATION of Jesus Christ, which God gave unto him, to show unto his servants the things which must shortly come to pass." The meaning of revelation is, to reveal; therefore the book of Revelation is a portion of God's word revealed to man, to be understood by his church. The book is very rich in its symbolical and mystical descriptions, scenery, and figurative language. It is also rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men many ages to come.

John has written this book after the laws of nature; that is, he has seemed to copy after some of the richest scenes in nature's laws. He has, in revealing truths to our minds, followed the same steady course that fountains of water do in their course to the sea. He begins as it were upon the mountains where the head may be but a fountain, and there gives us a description of the source. He then glides gently along through the vale below, winding between hills and mountains, visiting in its course the hamlets of the peasant, the villages of men, the populous towns and cities of commerce, until he ushers us upon the ocean of eternity. At first, he appears to be describing some bubbling fountain, or gentle spring, and swelling in importance as he proceeds, brings in and adds every important stream of event, deepens and widens in his course until he makes his prophetic history like a deep flowing river, bearing upon its bosom the gallant ships and galley with oars. At first, he describes a pebbly brook murmuring along the hills, now and then bursting into view with some gentle fall, then gliding softly away, until it meets some rugged headland, shifts its course, and almost seems to retrace its path; then suddenly bursting from rock to rock, leaping into the vale below, it glides onward till it reaches the ocean.

Four times the Revelator brings us down in this manner, as though he had begun off one mountain, and traced four different streams of history to the great ocean of eternity; like the river of Eden, which watered the garden, becoming four heads of four great rivers, which watered and encompassed the whole land,—taking different points of the compass, but falling at last into the ocean (Gen. 2: 10–14), and and all these having seven tributary streams in their course. Thus it is in the book of Revelation. The seven churches, the seven seals, the seven trumpets, the seven vials, the seven stars, and the seven candlesticks, and many other events, woven in like tributary streams, and filling up the grand river of prophecy, until the whole ends us in the ocean of eternity. This, to me, is the plan of John's prophecy in this book of Revelation. And the man or woman who wishes to understand this book must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy are not all explained in the same, but must be found in other prophets, and explained in other parts of the Scriptures. Therefore, "Search the Scriptures; for in them ye think ye have eternal life."

J. R. C.

For the Crisis.

Do you care for the Poor and the Sick?

In 1844 and '54, there was a people that professed to be living out the teachings of Christ and the apostles. In those days the sick and the afflicted were cared for, and their wants were sought out. How is it now? Did not Christ say, "The poor ye have always with you, and when ye will ye may do them good"? Did Christ mean what he said, or is the christian's duty less binding now? Can the watchman be justified in passing by the doors and under the chambers of the sick and dying, without stopping to administer the words of consolation to the afflicted ones? When the lame, the blind, the sick and the afflicted, were brought to Christ, did he turn from them? Nay, verily. In every instance he administered to their wants. Servants of the living God, go ye and do likewise.

Brimfield, Mass. I. E. AINSWORTH.

For the Crisis.

Judgment and Reward.

Judgment must precede reward; for reward is the result of judgment. Judgment consists, firstly, in passing a decision, and secondly, in executing that decision. Reward, whether of a good or bad nature, is the realization of the decision in its execution. This fact being established, it follows that the reward of both saint and sinner is on the other side of the great judgment. Then at what point of time are men to be judged? Let Christ answer: "The word that I have spoken, the same shall judge him IN THE LAST DAY." John 12: 48. Thus the judgment is interwoven with "THE LAST DAY;" consequently there is no reward for saint or sinner prior to the "last day," for reward is the result of the decision made at the judgment. Consequently:—

First: That theory which represents the saint as entering upon his reward prior to the "last day,' is in opposition to God's plan.

Secondly: That theory which represents the sinner as entering upon his reward previous to the "last day," (whether by going to a burning hell, or simply to a state of irrevocable death,) is positively at variance with the divine plan.

Thirdly: Saint and sinner must be judged, not in the hour of death, but "IN THE LAST DAY;" and their reward will be the result of the decision there made.

Fourthly: Consequently both classes must be called from the prison of death to be tried, (or judged) and rewarded—the "*second death*" being the reward of the sinner, and "eternal life" the reward of the saint.

W. SHELDON.

Merrimack, Wis.

Correspondence.

From Bro. J. Porter.

BRO. GRANT:—Since you were here last winter, three of our number have fallen asleep in Jesus,—all expecting immortality upon the return of the Life-giver.

The first was Sister Shaw, in her ninety-first year, almost blind, but strong in the faith that her corruptible would put on incorruption at the resurrection morn.

The second was Benjamin Stanley, in his eighty-sixth year, who devoted the latter part of his life to the Lord, and to a preparation to meet the approaching scenes of the mighty future. Both of these aged persons, with some others, were baptized by Eld. Fassett, when last in Canada, and noticed by him in connection with his meetings in Danville, which were said to be the best he had seen in these townships.

The third was Clarissa Perkins, in the fifty-sixth year of her age, baptized by you in June '61, and who requested that she might receive the Lord's Supper when you were here in Feb. last. On the day she died, she sent for me, and I arrived in time to witness the last struggle of this intelligent and well-instructed saint with the "last enemy." He conquered, and she fell; but with this assurance, that there is a day not far in the future when his conquest will be disputed to the last inch of territory. The scene was deeply affecting. There were present a husband, three sons, and seven daughters, suffused in tears; five of the latter are members of the church in this place.

On Tuesday last, I was called to Lawrenceville, a distance of thirty-two miles, to attend the funeral of David Lawrence, the father of Eld. P. H. Lawrence, of that place, aged seventy-seven years. He attended meeting with his son on the day before his death. He was for many years a pious man, and in his last hours the Lord signally owned him by a clear evidence that he should have a part in the first resurrection. He leaves an aged but pious companion, who is blind, and now confined to her bed. Her hope also is standing upon something more substantial than "fables."

At L. there is a small church struggling for life; for in the midst of adverse winds, Bro. L. endeavors to keep the colors floating at the mast head.

Danville, June 10th, 1862.

From Wm. Greenleaf.

BRO. GRANT:—I am very thankful for the Crisis, through the columns of which I would like to say to the Brn. and sisters that I am still contending for the "faith once delivered to the saints," and looking for "that blessed hope"—the coming of the Redeemer and the consummation of that hope. How joyful the thought! Yes, hoping ones, our trials are almost ended. Lift up your heads. We have all had our trials, and some of us have waded through troubles long and dark, and nothing but that blessed hope could have sustained us. I have been a silent observer of the course of some of our brethren, and have simply to say, that some have more sectarian feeling than I think is healthy for devoted christians in these perilous times. But let us get all the truth we can, be sanctified thereby, ready and watching when the angels shall come and say to us, as Martha said unto Mary, "The Master is come, and calleth for thee"—to be summoned by angels,—escorted by them to meet the Lord in the air! "Be ye also ready!" The great crisis is coming! Dear friends, will we not look upward, not like Bunyan's man with the muck-rake—no; let go the muck-rake—hold this world very loosely, knowing our redemption draweth nigh? Do not be drawn by the world, or the war spirit, or by the great maelstrom—Spiritualism, away from "that blessed hope." The Lord keep all his children safe in these times of peril, and bless you, Bro. Grant, and guide you into all truth.

Orland, Ind.

From Bro. F. H. Burbank.

BRO. GRANT:—One year ago, I went into the world, in obedience to the commands of my Master, to preach "the gospel of the kingdom" to those poor children who live on the highways and in the hedges

The Lord furnished a bountiful supply of wedding garments, and I found many naked children in my journeyings, to whom I offered them. Some received them gladly, and are now "found clothed and in their right minds," waiting for the coming Bridegroom. My salary for preaching this "glorious gospel" is very heavy, and I expect by and by to walk on streets of gold. It gives me great pleasure to write, that twenty-two children have been down into Plymouth harbor with me, to be baptized, "for there is much water there," and soon another happy company will also be "buried with Christ by baptism." Our meetings are attended by large numbers of those who "have been feeding on husks," and we are holding up before them "corn of heaven," and some show unmistakable signs that they will soon ask for the food. As soon as they ask "they shall receive." We are laboring in this field to gather a few more sheaves, and hope they will be full before the Lord, our great husbandman, comes.

Brethren and sisters in Christ, labor on in the vineyard of the Lord. Dig, prune, carry burdens, tread grapes, in short, do anything that the Lord requires; that at last we may bear the glorious words of welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Plymouth, June 18th, '62.

Obituary Notices.

Died, at South Woodstock, Vt., Sister Betsey Slater, wife of Bro. Reuben Slater, aged seventy-six years.

She was converted over fifty years ago, and joined the Christian church. On hearing the doctrine of the coming kingdom, she embraced it, rejoiced in it, and died in the faith of soon being waked up to join in celebrating the song of joy and redemption from the grave.

For forty years, this mother in Israel has willingly waited upon the saints of God, and comforted them in their trials through this vale of tears. Many poor pilgrims will remember her acts of kindness as they passed through South Woodstock. It was one of my best homes. I always felt a kind of joy when I got in sight of Bro. Slater's house. It was a home for man and beast.

When I started on my Vermont trip, I expected to stop there as usual, but was informed Sister Slater was dead. One half of my anticipation was gone. On arriving, we found a welcome at Bro Slater's old home, but no Sister Slater there. We could look at her old empty rocking-chair, and other things she used,—all seemed to be mourning the loss of their queen. Then we would look on Bro. Slater, who was the greatest mourner, and see that three years added to his age, together with this heavy stroke of affliction, had made a great change in his appearance; but not in his *faith*, or hope, which was all he had left. We staid some two hours, and was made more than welcome by Bro. Slater and his aged sister, who is keeping house for him. Thus we see one after another going down to the grave, but they will all come forth again. Hiram Munger.

Died, in Washburn, Aroostook, Me., Feb. 27th, of diphtheria, George W. Churchill, aged 12 years, 11 months, 14 days.

March 16th, Asenath A. Sharp, aged 18 years

May 19th, Prudence H. Crouse, aged 22 years, 3 months.

These were children of Nathaniel and Sarah M. Churchill. This is the fourth time in the short space of eight months that death has entered our family ranks, and torn a loved one from our embrace.

Oct. 9th, 1861, our dear father fell on sleep. With sad hearts we followed him to the lone, dark grave. But little did we think that our dear brother, then in all the bloom and strength of youth, the stay and staff of a widowed mother's declining years, would follow so soon; nor yet that our dear sisters, once the joy and light of a happy home, would sleep so soon in the dreadful silence of the cold, dark grave. They leave their partners to mourn their bitter loss, besides a large circle of relatives and friends. But thanks be to God, there is hope in their end. "They shall come again from the land of the enemy." They fell with their armor on, rejoicing in hope of the soon coming kingdom; when they shall see their blessed Lord, and be like him, for they "shall see him as he is." May God sanctify this affliction to our good, and gather us eventually, an unbroken family, with all the redeemed, is my prayer.

Our gracious Father and our God,
We bow beneath thy chastening rod;
While deep, o'erwhelming trouble rolls
In sad'ning fury o'er our souls.

O Lord, the cherished of our hearts
Have fallen 'neath death's poisoned darts,—
Two sisters, brother, father dear,
O how we wish the loved ones here!

Lord, roll that blissful morning round;
When the last joyful tramp shall sound,
They'll spring to life with sweet surprise,
And in their Savior's image rise.

We'll meet our father, brother, there;
Prudence, Asenath, blooming fair;
Yes, when death's long, dark night is past,
We'll greet our loved ones, met at last.

Christian F. Churchill.

Presque Isle, Aroostook, Me., June 8, '62.

Fell asleep in Jesus, at Orrington, Me., April 25th, 1262, of consumption, Bro. Wallace F. Smith, son of Bro. James and Mehitabel A. Smith, aged thirty-five years.

He was converted in 1844, and loved the appearing of Jesus. He would often say when sick, he had a good hope. Like Timothy of old, he was dearly beloved by all. He was not ashamed of the words of our Lord, and was a partaker of the afflictions of the gospel, according to the power of God. He was very happy when dying. He wished all to rejoice with him instead of weeping. He would say, "we shall soon meet again on the beautiful new earth." He desired them to sing that sweet hymn,

"Thou wilt come again, blessed Savior."

As his friends stood by his bedside, he exhorted them to prove faithful. He said he expected to sleep a little while in the grave, until Jesus comes, and then they would all meet to part no more. He often spoke of the glory that Christ will bring with him when he comes.

He leaves a wife and two little children, who feel that they have been deprived of their best earthly friend; besides parents, brothers, sisters, and other friends, who deeply feel their loss. But thank the Lord, those loved ones that now sleep in the dust of the earth will awake with immortal loveliness. We shall meet the fond gaze of those lovely eyes once more, glittering with the mild radiance of undying youth.

His funeral was attended in the Methodist church. Bro. I. Damman spoke from the words, "Jesus wept," to a full house, and we were all comforted with the hope of the resurrection. C. Daggett.

DOMESTIC NEWS.

Fair Oaks, June 12. Not a day passes but our victorious hosts get nearer Richmond, slowly, to be sure, but certain. The old battle field of ten days since, then the advance ground, now forms a rear line of battle, for beyond that lie intrenched hosts of men, whose generals are on the alert, bound not to be again surprised. The rebel pickets daily lose ground. and Joe Johnston, if he be not dead, has been obliged to withdraw the advanced camps of his army. The opinion gains strength that Richmond is being evacuated, for in a day or two more we will probably be in possession of an elevation of ground from which the Confederate Capital can be shelled in safety. But prisoners brought in by our pickets insist that the rebel leaders will fight where they are, because the Virginia regiments have resolved that with the abandonment of their State they will throw down their arms and go home, whatever may be the result."

New York, June 17. The Times' correspondent in the army of the Potomac, writing on the evening of the 13th inst., says the right wing of the army to-day was attacked by the rebels, who succeeded in capturing nearly all of the pickets of Company H. 5th Regular Cavalry. A scouting party of Company F. about the same time was attacked by a large rebel force, but they made good fight on the retreat. Our small force burned and destroyed their tents, &c., and the rebels succeeded in taking a few prisoners. Our forces retreated to the Chickahominy, but the rebels did not follow. The rebels now hold possession of Old Church, but will probably be driven off to-morrow.

June 20. The Buffalo Commercial says there can no longer be any doubt that at last General McClellan has been generously reinforced. The Pennsylvania reserve, 8000 strong, is now with him, so are ten regiments which have during most of the year been in the neighborhood of Newport News, Old Point, &c., and so also is McDowell corps at least 30,000 strong.

In addition to this, several New York regiments, including the 10th and 101st regiments, with others, have joined Gen. McClellan's forces within ten days.

June 19. An intelligent Union refugee has furnished the Herald with important and interesting information of affairs in Richmond, from which place he made his escape a few days since. He states that since the appointment of Lee as General-in-Chief, nearly the whole army has been concentrated near Richmond. The conscription act is rigidly enforced, the conscripts being placed in the ranks of old regiments in the field.

Jeff. Davis is hated by the army as a stubborn, self-willed tyrant, and Beauregard has lost prestige, though they still hold the delusion of a rebel victory at Shiloh.

Correspondents are excluded from all the camps, and the soldiers are not allowed to write to their friends.

The negroes are daily growing more openly in insubordination, and the burning of the city is by some considered certain.

The rebel army around Richmond cannot amount to less than 150,000. This army is well disciplined and effective, and has unbounded confidence in Gen. Joseph Johnston. The rebel soldiers still believe that the tide will be turned against Gen. McClellan, and then the war will be carried across the Potomac into Maryland and the North. The army of Johnston is constantly receiving reinforcements, and he expects to hold our army in check until the impatience of England and France in reference to Southern cotton and tobacco shall result in bringing those nations to the rescue.

Jackson has been reinforced by 12,000 men.

Gen. Fremont is in a very exposed position and no reinforcements are on the way to him. It is believed that much of the Corinth army is to be sent to secure the supplies of wheat in the Shenandoah valley.

Shelbyville, June 12. Our expedition into East Tennessee has proved successful. We are returning with eighty prisoners, including a number of prominent officers, also captured a drove of cattle and a large quantity of horses, intended for the rebel army. We silenced the enemy's batteries at Chattanooga on the evening of the 7th, after a fierce cannonading of three hours. We opened on the 8th at nine rifle pits, driving the enemy out and forcing him to abandon his works and evacuate the city. They burnt several railroad bridges to prevent pursuit. The Union people in East Tennessee are wild with joy. They meet us along the roads by hundreds.

New Orleans, June 2. On repairing to the place where the Chief Commissary of subsistence was selling provisions to the people at low rates, we found, as we expected, an immense jam of people, most of whom were standing in the broiling hot sun, waiting their turn for them to be introduced to the place where flour was selling at seven and a half cents a pound, and salt meats at ten cents. It is not probable that more than a third of the crowd were able to go in, as we saw a large number returning from the scene with empty baskets and disappointed looks.

Memphis, June 19. On the 17th the gunboats St. Louis, Mound City, Lexington and Conestoga, and New National, having on board the 46th Ind. Regiment, Col. Fitch, which left here a week ago to open communication with Gen. Curtis' army, and remove the obstructions from White River, ascended that stream. The gunboat Mound City, Capt. Kelty commanding, was about a mile and a half in advance in the bend in the river near St. Charles, when two concealed batteries opened upon her. Her decks were immediately cleared for action, and as soon as the range of the works was obtained, fire was opened. Capt. Kelty signalled Col. Fitch to land his force below the Fort, which was successfully accomplished. The gunboats Lexington and St. Louis shelled the works, under cover of which Col. Fitch gained the rear of the rebel position. At this juncture a ball from a siege gun struck the forward and port side of the Mound City, penetrating the casements, and passed through the steam drum. The vessel was filled with escaping vapor. Nearly every man on board was scalded. Only 23 of the officers and crew out of 175 escaped from injuries.

The scene which ensued was horrible. Many of the crew, frantic with pain, jumped overboard, and some were drowned. The rebels fired on the men in the water, murdering most of those who were attempting to escape. Being apprised of the state of affairs in the river, Col. Fitch's regiment pushed forward and carried the Fort by storm at the point of the bayonet.

The crew of the Mound City consisted of 175, of whom 120 were killed and wounded.

Corinth, June 22. It is positively ascertained that Beauregard has turned over his command to Bragg.

On the 15th he left for Montgomery, accompanied by his personal staff, en route for Richmond.

Major Gen. McClellan's Headquarters, June 22—8 P. M.

This has been a remarkably quiet day, considering the close proximity of the two contending forces.

Brisk skirmishing ensued all day yesterday, and at night everything indicated that a general engagement was at hand. The enemy advanced in strong force on our lines during last night, but being promptly met soon retired

The Richmond papers say that Beauregard is to be followed by a large portion of the army of the Mississippi.

Fortress Monroe, June 23. Richmond papers of the 21st contain brief accounts of a bloody battle on Monday last between five Federal regiments and a battery of Parrott guns, and parts of four Confederate regiments and a battery. The battle lasted all day with heavy loss on both sides. The fight was within four miles of Charleston.

New York, June 23. A Fortress Monroe letter says a member of the Governor's Guard of Richmond, who was captured at Ashland, states that Beauregard is second in command at Richmond, and that a number of his troops have arrived there.

Great fears are expressed by the rebels of the fall of Richmond if our reinforcements come up.

Washington, June 21. A gentleman direct from the headquarters of the army of the Potomac is confident that a week or ten days must elapse before Gen. McClellan will be "in position" to reduce Richmond.

Yesterday the rebels opened upon Gen. Hooker's advance with shell, but did no serious damage. Gen. Hooker answered from our powerful new batteries, which have just been completed, the shells of which were seen to burst among the rebel attacking party by persons in one of Prof. Lowe's balloons, causing the rebel artillerymen to retire.

Our troops are represented as enthusiastic in view of a prospect of a great and decisive battle.

New York, June 23. The World's Washington dispatch says a rumor is in circulation to the effect that Secretary Stanton is about to relinquish the charge of the War Department and that Major General Banks will take the place vacated.

Washington, June 20. The President has approved the bill securing freedom in all present as well as future territories of the United States.

Louisville, June 22. On Friday evening as several Unionists were returning from a meeting, five of them were killed by the rebels in ambush near Berry's Station. Reinforcements were immediately sent from Lexington, and other places, and their capture is considered certain.

New York, June 21. The gunboat Connecticut which arrived on Saturday, brought intelligence from Mobile. We annex a summary of it

The rebel forces at Mobile, which were weakened for the purpose of assisting in the defence of Corinth, have been largely reinforced, and efforts are making to render the position too strong to be captured. Immense earthworks are going up, the rebels working night and day to complete them.

The rebels have determined to hold Mobile, and if the result of the operations at all other places prove disastrous, to make the final struggle here.

The Emancipation Bill.

The emancipation bill which has passed the House discharges from service and declares to be freemen the slaves of five classes of rebel officers, of which the list has been published more than once. It then continues the declaration as follows.

"Sixthly. Of every person not embraced in the foregoing classes, who, after the passage of this act, being actually, willfully, and without coercion or compulsion, engaged in armed rebellion against the Government of the United States, shall not, within sixty days after public warning and proclamation duly given and made, at his discretion, by the President of the United States, lay down his arms and return to his allegiance to the United States."

To complete in this connection the main penalties declared against these six classes, we copy the seventh and last section of the bill, as follows:

"That every person embraced in any of the classes specified in section one of this act shall forever hereafter be incapable of holding or exercising any office of honor, trust, or profit under the Government of the United States."

The second section provides for the appointment of commissioners for each slave State, who shall make out a list of the above classes of persons and of the slaves claimed by them, and regulates the manner in which those who are alleged to be in the sixth class may prove the compulsory character of their rebel service, and also prescribes the general judicial process applicable to the cases. Section third provides for the perfection of the lists under all circumstances. Section fourth gives the discharged persons and their descendants the benefit of the habeas corpus act. Section fifth requires that when any person seeks to enforce his claim for service against any slave, he shall first file an affidavit that he does not belong to any of the six classes specified in the act. The sixth section authorises the President to negotiate for the acquisition of lands in Mexico, Central America, South America, or in the islands of the Gulf, or for the right of settlement therein, where the persons liberated under this act may be removed "with their own consent," and from forty to eighty acres of land set apart for the use of each man or head of a family—for meeting which expenses, the President shall use such moneys as Congress may from time to time direct, arising out of the sales of the property formerly owned by rebels, and which shall have been confiscated to the use of the United States. Such is the substance of the whole bill.—*Boston Journal.*

Trouble Brewing in the East.—The last arrival from Europe brings an important rumor that the Russian government has addressed a circular to all its agents in the East, recommending them to make preparations for their departure, a rupture of diplomatic relations between St. Petersburg and Constantinople being imminent. It is further reported that Napoleon intends to support the Emperor of Russia in his designs upon Turkey.—*New York Evening Post.*

Married.

In Yarmouth, Me., May 20th, by R. R. York, Bro. Alfred B. Closby to Sr. Julia W. Gilman, both of Lewiston, Me.

Notices, &c.

Fourth of July Meeting.

The meeting held for two years on the 4th, in the grove on Bro. Higgins' place in Palmer, and advertised to be there again this year, will be held on the camp ground in Wilbraham, and continue over the following Sunday. All that can come, are invited. Bring your provisions with you, unless you want to board at the hotel. Two tents will be raised to accommodate those who wish to stop on the ground one night. Bro. Ross and Wendell are invited and expected, with others. Baptism and the Lord's Supper will be attended to. For the Church,

A. M. H[illegible].

Special Notice.

The Grove and Campmeeting advertised to commence at Tremont, Mass., June 24th, is changed to July 1st.

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug. 25th, and continue one week. Particulars hereafter.

F. H. Berick, Miles Grant, Geo. T. Adams, } Committee of Arrangements.

Barn Meeting.

There will be a barn meeting at Orange, N. H., commencing Friday, June 27th, in Bro. S. K. Ford's barn, at 2 o'clock, P. M., and holding over the Sabbath. It is desirable that Brn Hook, Ford, and Simpson, be at this meeting to assist in holding up the truth before the people of Orange, before it is too late. Brethren, I hope that you will make this meeting a subject of prayer.

Brethren and sisters in that region, we want your help. Come one, come all.

B. P. Manning, for the brethren.

Notice.

The Lord willing, a two days meeting will be held at Norwalk, O., commencing Saturday, July 5th, and continuing over Lord's day. We extend a cordial invitation to all the brethren in this section to come and worship the Lord with us. Elder John T. Ongley will be with us to minister in the word of life, and we shall be happy to see other preaching brethren here also.

Yours in hope, P. B. Hoyt.

Notice.

A special conference of the Iowa, Minn., and Wis. Christian Conference will be held in connection with the grove meeting at Hesper, Almikee Co., Iowa, July 4th, 1862. Hope to see many preachers and delegates, as there is business of importance, in which all are interested. Wm. Sheldon, Pres.

Peter S. W. Devo, Clerk.

P. S. We expect to have the New England Mission Tent.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 23d, 1861, to May 1st, 1862, $506.74.

Church in Woodstock	$ 3 00
Sr. Hill	50
Emelie Ayres	25 00
A Friend in New Bedford	2.00
H. H. Cross	1.00
C. W. Smith	1 86
Sr March	1 00
Ed. I. Lee	1.00
Friends at Southampton	40
G. L. Lewis	25
Z. Whitney	3 00
J. M. Stetler	25 00
Sr. Yorks	1.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1 00
A Friend	10 00
Eld. S. Wheelock	27
D Howard	1.00
J Hayden	25
L. S. Miller	1 00
S B Potter	1 00
A Rose	1.00
H. B. Eaton	1 00
L. A. Gilbert	10.00

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Grove and Camp Meeting.

Good news to the happy souls who gathered last year at Tremont, Mass., for divine worship in the grove. There will be another grove and campmeeting in the vicinity of the Tremont Depot, West Wareham, Mass., commencing Tuesday evening, July 1st, 1862, and continuing over the following Sunday. Eld. M Grant, H. L. Hastings, if possible, and others will be present to preach the word. Many things promise to make this an interesting and profitable meeting. First, the blessing of God upon us last year. Those who were there will welcome us again, and bring others with them. Second, its location—easy of access to many churches. It is situated on the Fairhaven and Boston, R. R., at its junction with the Cape Cod R. R.; fare reduced on this road from Middleboro and New Bedford. We expect a good representation from New Bedford, Mattapoisett, Plymouth, Carver, Middleboro, Taunton, and perhaps from Boston. Third, its accommodations, a beautiful grove, in the midst of an orderly people; good board provided cheaper than by ourselves; lodging in private dwellings near by, or in tents, as chosen. Fourth, the cheering evidences that we are nearing our eternal home, cannot fail to awaken an unusual interest in every believing heart. Come then, one and all, prepare for a good meeting, pray much about it, come to labor for precious souls; come full of the blessing of Christ; come early; come to stay *through* the meeting; come, and may many kind friends in Tremont bless the day of our coming. In behalf of many brethren,

H. F. Carpenter.

Information.

To the churches in the vicinity of Plainville, Ct., I would say, having moved to Plainville, I desire to devote my time to the cause of Christ in Plainville and the adjoining towns, as the Lord may seem to direct. I have a standing appointment in Plainville once in four weeks. My next appointment here is July 13th. I hope to hear from the churches in this vicinity soon.

The preaching brethren who wish to visit Plainville to preach, will please confer with Bro. George Morgan, who is corresponding Secretary of the Church. My P. O. address is Plainville, Ct. Wm. A. Fenn.

Notice.

By divine permission, the annual meeting of Adventists will be held in Kingston, N. H., on Friday, the 4th of July next, (in a grove most probably) commencing at 10 1-2 o'clock, A. M. Eld. A. Hale, of Charlestown, Mass., will be with us. Brethren and sisters from the sister churches, we cordially invite, and whosoever will, let them come.

F. Gale.

Special Book Notice.

In fulfillment of a long cherished purpose, I am happy to present my friends with a list of my books, at reduced prices, as follows, till further notice:—

The Voice of the Church, 75 cts.
Great Controversy, paper 25 cts; cloth (small edition) 30 cts.
Thessalonica, or The Model Church, paper 25 cts.
Spiritualism, by Ramsey, 15 cts. paper, 25 cts. cloth.
Pauline Theology, 10 cts.
Reasons for my Hope, paper, 18 cts., (ready in a few weeks.)
Retribution, or the Doom of the Ungodly, 18 cts., and *free* to all who deny the resurrection of the unjust, provided they will *read it through.*
Tracts from my list, 1800 pages for $1.00. A full supply nearly ready. Tracts by mail, 1200 pages for $1.00. Free to the poor. Several German tracts at 3 cents each.

The Publication Society will sell the above works from the Crisis office, at the same rates; and I intend, (D.V.) after a month or so, to keep a *full* assortment *constantly* on *hand.*

Let orders come in, and they shall be attended to, if the Lord will. A still further discount from these prices will be made to those who order quantities, and send the money with their order, directed to MILES GRANT, or H. L. HASTINGS, Boston, Mass.

Notice.

Eld. Peter Noka is expected to preach in the new Meeting-house in Gloucester, R. I., July 4th, at half-past ten o'clock, A. M., and at one o'clock, P. M.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Boston, (Lowell Street Chapel) Sunday..June 29th
H. F. CARPENTER.

Portland, Me.......Saturday evening, June 28th, and over the following Lord's day.
MILES GRANT.

Hartford..............................June 29th
J. S. WHITE.

Clark's Hall, Shannock Mills, R. I., Sunday, June 29th, at 10 A. M., and 1 P. M.
At Rocky Brook in the evening, if conveyance is provided.
Providence, (New Market Hall,) Monday evening, June 30th.
Boston, (Lowell Street Chapel) Tuesday evening, July 1st. Then at Tremont campmeeting.
H. L. HASTINGS.

School-house in Bro. Halstat's district, about two miles north of New Salem, Mass., every Sunday for the present. G. A. STREETER.

South Sutton, N. H...........Sunday, June 29th
J. COUCH.

Concord..............June 29th and July 6th
JOSEPH W. WHITE.

Poultney.....................Sunday, June 29th
Hebron, N. Y...........................July 6th
Sandy Hill, N. Y., the Tuesday following, for three days.
West Hoosac.................Sunday, July 13th
Will stop at Pownal a few days, as the brethren have requested.
The last Sabbath in July and three first in August not engaged. HIRAM MUNGER.
P. S. Shall be at home the last week in July. Can go to Ct. if informed in season.

North Springfield, Vt..........Sunday, June 29th
GEO. CHAMPLIN.

Warner, Waterloo School-house, Sunday, June 29th
Dorchester, N. H.....................Sunday, July 6th
as Bro. E. H. Shaw may arrange.
S. W. BISHOP.

Hallowell, City Hall..........................July 6th
D. M. HANSCOME.

Clinton, Burdit's Hall...........Sunday, July 6th
L. BOUTELL.

Bristol, Ct.................................July 6th
WM. A. FENN.

Holden, Me...............................July 6th
Milo......................................July 13th
THOMAS SMITH.

East Farmhouse, Allen's Corner, C. E., to commence Thursday, July 31, and continue over the Sabbath. J. V. HIMES.

Barnstead, (Clark meeting house)........June 29th
Meredith Centre, F. W. Baptist house.....July 13th
Canterbury, Town Hall....................July 27th
T. M. PREBLE.

Auburn Corners, Ohio..............eve., June 27th
Aurora, Ohio, (where Bro. Lord may appoint) evening of 28th and over Sunday
Norwalk, or North Fairfield, as Bro. P. B. Hoyt may arrange..................July 6th and 6th
JOHN T. ONGLEY.

Melvin Village...........................June 29th
Moultonborough............................July 6th
Clark, N. H., Barnstead...................July 13th
T. W. PIPER.

Abington..........................Sunday, June 29th
E. BELLOWS.

Prospect, Ct..............................June 29th
Wrightville, Ct............................July 6th
Plymouth Hollow, Ct......................July 13th
T. S. CANFIELD.

Orange, at Bro. S. K. Ford's barn, Sunday, June 29th. B. P. MANNING.

Seltico, Ct...............................June 29th
S. P. BABCOCK.

Warehousepoint............................June 29th
Springfield, Mass..........................July 13th
Goshen....................................July 20th
J. K. BELLOWS.

Massena...................................June 29th
New Bedford...................July 13th and 20th
M. BATCHELOR.

New Boston, Mass...............Sunday, June 29th
Sandisfield................................July 6th
LEWIS ANDREWS.

North Haverhill...........................June 29th
J. G. SMITH.

Tremont Grove Meeting................July 1st to 7th
H. F. CARPENTER.

Grove Meeting Appointments.

6. A grove meeting is to be held in Hesper, Iowa, as Bro. J. McKee may arrange, commencing on the 4th of July. Inquire for John McKee.

7. A grove meeting will be held in Eaclaire, Eaclaire Co., Wis., beginning on the 11th of July, as Eld. W. B. Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a score of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.

W. SHELDON.

Business Department.

To Correspondents.

W. Sheldon—Your "Ghostology" is about ready for delivery. How, where, and how many shall we send to you? H. L. H.

C. F. H.—Will try and attend to your wishes soon. You tracts have been sent by F. A. Brown to Chicago. H. L. H.

Bro. ——— ———, Norwalk, O.—Will the brother in this place who sends $1.00 for Sr. Buck, and $2.00 for himself, please give us his name? His letter contains no signature.

BOOKS AND TRACTS SENT.

Wm. A. Monroe,	sent by mail June 18th
C. S. Sherman,	" " "
G. A. Lewis,	" " "
Jas. W. Finn,	" " "
E. A. Annable,	" " 19th
Geo. A. Barker,	" " 20th
B. Tripp,	" " 21st
J. W. Nile,	" " "
A. Boston,	" " "
Esther M. Barney,	" " 23d
Nicholas Branch,	" " "
Jacob Shaffer,	" " "

N. F. Mason—Sent by Editorial Express June 23d [illegible].

Letters Received.

J. E. Lloyd, F. A. Smith, M. G. McCulloch, L. Reimer, E. M. Freeman, D. Taylor, G. Waite, L. E. Ainsworth, F. H. Burbank, J. Porter, G. W. Niles.

Cash Receipts.

The *figures* following the names show the whole number to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

A Wright 372, E Miller 351, Miss M A Elliott 378, J W Finn 377, Miss A Macumber 375, A F Burdick 377, J B Trefethren 370, Wm. P Durfee 368, N Cole 368, E M Curtis 378, W J Hoyt 335, J W Sharick 400, B S Emery 377, F Schillinger 364, Geo. A Barker 377, Mrs. Jane Buck 378, Mrs. L Cunningham 380, Wm. Mix 378, E A Chandler 376, R Hill 366, A Williams 377, E Francher 377, S Case 390, Eld. E Evans 353, A B Howard 377,—$1.00 each.

Mary R Hook 403, S Kilburn 390, John Woodford 392, M Ferrin 195, W F Collier 364, Mrs. L J Clark 403, F House 401,—$2.00 each.

A Rundall 363, J W Niles 364, S C Wilcox 364,—50 cts. each.

A G Hudson 351, 44 cts; J W Trott 347, 75 cts.

BOOKS AND TRACTS.

S C Page, I Roseby, C S Sherman, E A Annable, P S Peckham, Chas. H Sutton, B Tripp,—$1.00 each. C Goodrich $3,40. M A Elliott, J Wanless, J W Niles,—25 cts each. R W Pierce, J E Lloyd,—7 cts. each. M L Curtis 8 cts; A Jaquith 36 cts.; A G Hudson 56 cts; A Boston 30 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Deutsche Tractate. (German Tracts.)

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption (Luke 21: 28.)

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis pr Nummer 5 cts; pr Dutzend 50 cts, pr Hundert $3.00 Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage one cent. $3.00 per hundred.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-12, by H. K. Flagg. Single copy 6 cts; postage 1 cent; $4.60 per hundred.

Analogy of the First and Second Advents. General apostasy of the church or christendom demonstrated—her affinity with the world manifested—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Sheldon. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $4.00 per hundred. 6 cents single, or 6 cts. with post.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts. postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 6 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 6 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment; a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

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Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

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The Doctrine of Endless Misery an occasion of Scepticism, 24 pp., 5 cents.

Eternal Death in the literal sense is Eternal Punishment. 24 pp. 5 cts.

(The 24 page tracts sold, twenty for 50 cts, and $2.00 per hundred.)

Published by G. W. Carleton, 130 Grand Street, New York, and the books sold by S. C. Griggs & Co., Chicago.

Words of Warning. 3 cents single; postage 1 ct.; $1.50 per hundred.

Every Body's Book. The Bible view of the personality of God and the Devil; his origin, personality, power and doom.—by Phineas A. Smith. Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

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English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—

Pearl, (reference betwixt the verses) [illegible] binding, $1.25; postage 14 cts.
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Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, [illegible]; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
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Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cts; postage 10 cts.

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Anti-eternal Torment. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

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The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 3 cts. Postage 1 cent. $2.00 per 100.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 3 cts.—postage 1 cent.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Discourses on Faith and the Evils of Sect. By W. H. Starr, with Memoir and Notes. By C. F. H. 279 pp., 30 cts.

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Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

☞ Most of H. L. Hastings' publications can be obtained of N. Branch, Jr., Moline, Ill., who keeps a supply for the accommodation of Western friends.

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☞ A LIBERAL DISCOUNT is allowed on Books when ordered by preachers, or by those who buy largely, either to distribute or to sell. Fifteen dollars' worth of books will be sent by express for TEN DOLLARS. All orders should be accompanied by the CASH. Any book on the list will be sent by mail, postpaid, on receipt of the price.

Thessalonica: or, The Model Church. A Sketch of Primitive Christianity. [illegible]

[illegible]

The Great Controversy Between God and Man: Its Origin, Progress, and End. [illegible]

[illegible]

Reasons for my Hope, and the Tokens of its Speedy Realization. [illegible]

[illegible]

Retribution; or, The Doom of the Ungodly, after the Resurrection of the Dead, Just and Unjust. [illegible]

[illegible]

Pauline Theology; or, The Scripture Doctrine of Future Punishment, as taught in the Epistles of Paul. [illegible]

[illegible]

The Old Paths; or, The Primitive Doctrine of a Future Life. [illegible]

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Tracts on Immortality: containing Pauline Theology, The Old Paths, Milton on the State of the Dead, and other minor tracts. [illegible]

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[illegible]

☞ H. L. HASTINGS [illegible]

[illegible]

H. L. HASTINGS.

For the Crisis.

The following poem has been offered to a religious (?) paper in this city for publication, but was declined on account of the sentiment in the third stanza, though the Editors admitted it was in harmony with the gospel. O, when will ministers (?) dare to proclaim the truth to the people? Will you do me the favor to insert it in your next issue, and oblige the author?

The Man for Me.

Air—"*The Rose that all are praising.*"

BY E. THAYER.

I.

O, he is not the man for me
Who will his brother slay,—
Who hates and bids his enemy,
While he for him doth pray!
But he who can a wrong forgive,
Who seeks with all at peace to be,
Whose motto is—"Live and let live,"—
O, he's the man for me;
O, he's the man for me;
O, he's the man for me.

II.

O, he is not the man for me,
A brother's purse who'll drain,
Reducing him to penury
For sake of "paltry gain!"
But he who will the "cup" withhold,
Which leads to vice and misery,
More do I prize than mines of gold,—
O, he's the man for me, etc.

III.

O, he is not the man for me
To "despots" who'll succumb,
While millions, robbed of liberty,
Lie bleeding, bound, and dumb:
But he whose living words of light
Ring through the land, from sea to sea,—
In favor of each human right,
O, he's the man for me, etc.

IV.

He, sure, is not the man for me
Whose voice o'er hill and plain
Is heard in praise of Liberty,
Yet puts on now the "chain!"
But he who dares for "Freedom" strike,
While others wink at Slavery,—
He is the man whom most I like,
O, he's the man for me, etc.

Boston, Mass.

For the Crisis.

Our Work.

The Lord has a particular work for his people to do *now;* a work that prophets and apostles and none of his children living in the past could do. "Watch, therefore; for ye know not what hour your Lord doth come." Matt. 24; 42. The prophets and apostles foretold of this time, and the word of God abounds in instruction, showing how the people, who may live in the watching time, can know the fact, and what their work is. Watch! The long dark night of sin is soon to be broken by the sounding of the trump of God; and the danger of being thrown off our watch and falling asleep increases as we near the morning. A person watching with the sick finds it most difficult to keep awake near morning, and the Lord would have us profit by this simple fact, and take warning from it.

When a building is constructed, the first work to be done is to prepare the frame. After it is raised, then follows the covering, fitting of doors, windows and floors, and so on till it is completed. There is a particular work to be done to fit each piece to its proper place, and a particular time to put it in that place. So in the construction of the "spiritual house," of which every christian forms a part. 1 Peter 2: 5.

The prophets and apostles laid the foundation, under Christ the Master builder, and after they had finished their work, and left instruction for their successors, they died. Generation after generation has passed, the work has been steadily progressing, and some of the workmen were required to pass through persecution, even laying down their lives, in order to do their work. When *this* work was required, God had a people to do it, and their testimony was sealed in blood. According to the instruction of the Master Builder, the time has come in which the last work is being done to finish the "spiritual house." The last ones are being gathered from highways and hedges, ere the Master Builder returns to view "his work before him," and reward the faithful. Isa. 40: 10.

The last notes of warning are being given to the world, and *now* is the time to do this work. "Multitudes" are "in the valley of decision," (Joel 3: 14) deciding whether to believe the day of the Lord is near, and prepare for it, or be left to wonder, despise and perish. They are waiting for evidence enough to convince them, and will be convinced when the heavens depart as a scroll, and they are left to perish. The children of God will know and do their work, because they are already convinced that *now* is the time. God's will is to have his people in a waiting condition, directed by the wisdom that comes from above; and how great the need of patience, for the doing of God's will always brings the enmity of the world, persecution, scoff and frowns. The great adversary would have us get out of patience, which is the first step away from duty; hence the apostle Paul says, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10: 36.

A person can speak on no theme so unpopular, and so despised by the world, as the coming of the Lord, and immortality only through Christ by a resurrection from the dead. Professing christians of all denominations, although they may disagree and be divided on other questions, will all unite together with the nonprofessor to oppose this truth. Paul, before he came into the work of the Lord, and after he began to serve him, is an example of this kind. While he breathed "out threatenings and slaughter against the disciples of the Lord," the High Priest, (called God's High Priest) Acts 23: 4, Acts 9: 1–2, was on intimate terms with him, both doing all they could to persecute God's children. After Paul's conversion, this same High Priest (Acts 23: 2) commanded him to be smitten "on the mouth," thus showing his hatred of him. We want our friends and neighbors to prepare for the Judgment, and we should urge them to escape the wrath to come; but we cannot compromise the truth for popularity, in order to gain their company. If friends forsake and persecute us for our faith in God's word, bear it patiently. We must expect it in this world, but "in the world to come life everlasting." Luke 18: 29–30.

Let us not mind the scoffs of the world, but keep at our work and not leave for the future what can be done now. Watch our conversation, and not let it be turned to worldly things, but see to it that we speak for Christ and his kingdom. "Behold the Judge standeth before the door."—James 5: 9. Don't say, from day to day, by word or act, "My Lord delayeth his coming," but be found giving "meat in due season." This is the *work*, and the finishing work. All the work to be done prior to this has been done. God had a people to do it, and a crown of life awaits those who are found in the performance of their work. *Separation* from the world and its enmity are occasioned, not by believing what has been in the past, but the present. The Jews believed a Savior was prophesied of, but when he came they rejected him. Let us take warning from their example, believe and be saved.

O. D. WOODRUFF.

For the Crisis.

Extracts from Dr. Herman Schultz.

(Continued.)

"Christianity teaches us to hope for immortality. Not however as an abstract truth; it offers the same to us as a fact. The christian feels within his bosom that eternal life; he knows himself immortal; still, only in connection with Christ, (1 Cor. 15: 12); but at the same time, he feels that this immortality is not altogether a new thing, but an estate, an inheritance, which was lost and brought back again. For that which is recovered by Christ is that which was lost by Adam. The life which Christ has brought back again, was originally designed to be man's property, ere death came into the world by sin. So christianity knows of an immortality which belongs to man's nature. But how does this consciousness agree with that which we have before proved? We have seen that only God is the fountain of life; have also seen that the connection with him, which the creature as such received through his creation, does not suffice to put him in possession of this life; by it he may be preserved forever, but cannot be immortal, as this life is never within, but only without him, as there always remains the possibility of withdrawing that life from him. Therefore, we must come to the conclusion, that for human nature, if it is to be immortal, without being God, there must be opened another connection with God; a union, by which they are put in possession of the life in such a way that they can feel it as their own. Such a connection or union however is the ethic, (i. e. a relation to the highest being, which in regard to the same, presupposes a free determination on our side.) . . . . .

"When Gen. 1: 26; 2: 7, etc., present to us the creation of man, they place him on a perfect level with the rest of beings. The same word "dust" denotes his origin as that of the other beings. The life which animated him is like that of the beast, a divine breath, (Gen. 6: 3; Ps. 104: 29, etc.,) a breath which becomes his own, as every animal has it, which makes him conscious of his personal existence. According to his position, he is Lord and governor of the earth, (Gen. 1: 27; Ps. 8,) while the rest of creation only is of a relative value, so that it may be sacrificed on his account; but nevertheless, he is only dust and ashes compared with his Creator, a corruptible vessel by itself, a nothing, so that, if God would withdraw his breath, all flesh would perish, (Job 34: 13; Ps. 104: 29,) so that God, if he delivers man up to death, only needs to point him to the manner of his origin, his being made of dust, to which to return it would not only be nothing unnatural to man, but a natural consequence of his origin. (Gen. 3: 19.) In other respects, however, to man is from the beginning given a different position and destination than to the rest of the world. All other creatures receive their breath of life from the life-spirit which God has filled nature with, (Gen. 1: 20, 24,) but to man, God gives this breath of life himself directly, (2: 7) which at death, he takes again to himself, (Eccl. 3: 21; 12: 7,) while that of the animal creation is received back again by nature; (Eccl. 3: 21.) All else is only created, to fill out its place in the order of nature,—the creation of man however is brought in direct relation to God, (made in the image of God—Gen. 1: 26.)

"This indicates at the first sight, what a different position man was to occupy above all the animals. For because he was created in this way, the consequence is, that he shall and can rule over all that is living upon the earth, (besides man.) But that which thus distinguishes man from the rest of living creatures, must be something which, at all times and under all circumstances, is closely united with man's nature. For according to Gen. 5: 3, it is to be transferred upon the whole human race. Gen. 9: 6; 1 Cor. 11: 8; James 3: 9. However, this expression, image of God, is used from human nature, after their moral conduct has entirely changed. Neither can it be holiness, which, (as Hoffman truly remarks,) the expression (image) contains; but something which man possesses according to his nature. But man, as man, is not to be distinguished from all the other creatures by his form, neither by his life, nor because he is conscious of himself, and able to form impressions that are made upon his senses, into distinct ideas. It is this that distinguishes him from all animals, because he is susceptible of divine things, and able to enter into relationship with God, so that in his will, (in opposition to the animal instinct) in his knowledge, and in his feeling for spiritual things, he possesses the power to bring the absolute spirit, with which he, according to his creation, has already formed a connection now into a second relationship with himself, to draw the spirit by his will, his knowledge, his feeling into himself, and voluntarily unite it with his own being."

L. REIMER.

For the Crisis.

Be Brave.

Be brave! and manfully breast
The dark waters; look not
On the fearful wave when drest
In white foam, look away
To yon starry light on the shore
There's a beacon to save
Thee, thy voyage soon is o'er—
Home awaits thee—be brave!

Trust not past efforts, though brave,—
Will they now push the oar?
Work! was the pass-word gave
When thy boat left the shore;
And when hearts trembled with fear,
Clear rose thy song o'er the wave.
Now as the shore you near,
Trust the same arm to save;
Struggle! for life is dear,
Home awaits thee—be brave!

VESTA N. CUDWORTH

Correspondence.

From Bro. L. Boutell.

BRO. GRANT:—I have recently spent two Sundays, and the intervening time, at Vernon, Vt., preaching "this gospel," so elevating, so heart-cheering, so world-separating, so uniting, bringing harmony, peace, love, brotherly-kindness, self-denial, and reproach to all true believers; but it must be preached. It must be received, and believed, for it is the only remedy for sin. The embodiment of this gospel is Jesus Christ, the way, the truth, the life. Then it surely stands all in hand to "take heed" to *themselves*, "and unto the *doctrine*; continue in them"; that they may save themselves and them that hear.

I found quite a change in five years, since I last visited this people. Some of the good and faithful had fallen in death, leaving companions to weep and mourn; but they fell asleep in Jesus, and will awake in the morn of the resurrection. They have a very neat chapel, and the cause seemed to be in a prosperous state. Quite a number have fallen in love with what is reproachfully called "Millerism," and think it not so "incredible . . . that God should raise the dead." Thus the truth is gaining ground, and the people begin to think it the wisest after all to get good religion, and be ready for the coming of the Lord, while it hasteth greatly.

Bro. Champlin is among them, laboring successfully one half of the time. I had a pleasant time with him and family;—wish them prosperity in the vineyard of the Lord. It was really refreshing to see the old pilgrims still holding on, with heads uplifted, looking for redemption. I found Bro. Gould, of Erving, bereaved, lonely, and afflicted in the loss of his wife, who fell asleep in Jesus last Nov., after a long and severe sickness for years, which she endured patiently till the last. God bless him in this trying time, and keep him till the day of redemption.

At Athol, I found a few faithful ones still looking for the same blessed hope; and the Lord has added to their numbers such as I hope will be saved in the day of the Lord Jesus.

I had the favor of the Lord and a good hearing in Vernon; also good fellowship with the brethren; and if they will see that their spiritual prosperity and progression keep up fully with their worldly, they will come off conquerors; and even more, and get an abundant entrance into the kingdom of God.

O that our Brn., while not slothful in business, would be fervent in Spirit serving the Lord, keeping all on the altar, ready for translation and eternal life. "I have chosen you out of the world,"—"a peculiar people," "not your own," but Christ's, now and forever. Amen.

Groton, Mass.

From Chas. Stratton.

BRO. GRANT:—We commenced a series of meetings in Athens a few weeks since, which have resulted in the reclaiming of wanderers and the conversion of sinners, twenty-five or thirty in number. The few who were holding on for life through Christ have been encouraged. Thank the Lord for some victory in these last days, amid the scoffs of the world and ungodly professors. I rejoice that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The character of our meetings at times was such that we could hardly tell how the battle would turn. A number of the ministry came in occasionally with their superstitions and traditions; but there was only one on whom I could rely for help in time of need and that was Bro. Tripp, an old man full of years and good works. Finally the water of life rose higher and higher, until some of the drift-stuff passed off, and now we are expecting to see a small company that will stand on the word and promise of God, ready to every good word and work. We trust they will be found occupying when the Master comes. We believe that to be soon; and unto them that look for him he will appear the second time without sin unto salvation. Brethren, pray for us, that the word of God may have free course and be glorified.

Cornville, Me.

Extracts from Letters.

JEREMIAH CARR writes from So. Albion, Me.:—"Since the death of our dear boy in Oct., I have been doing what I could in preaching the gospel of the Kingdom at hand. Have preached from house to house and evenings and Sundays as the door was opened. Some received the word gladly, while others opposed. Have been at Unity, Troy, and East Newport. Found some that loved the Lord's coming. From Newport went to Palmyra. Spent one night with a preaching brother of the Christian church, who believes in the sleep of the dead, destruction of the wicked, and restitution of the earth, but does not preach it. He is educated and able to defend the truth, but concludes that it is not best to speak out on these doctrines. My prayer is, that God will raise up more that are willing to lay aside their honors and go into the work with a will, and show the people the truth—that the wages of sin is death and not eternal life in misery, and thereby try to save men from infidelity. How many there are who reject the Bible because they think it teaches the eternal conscious suffering of the wicked. May God help us to stand up for the truth. The conflict will soon be over, and then the crown of glory will be given to the faithful. Then the dear ones that we have lain away in the cold grave will live again and forever. May God help us to preach the whole gospel and rightly divide the word of truth. How precious are the moments that linger. The Lord is at hand!"

SR. A. P. MORRILL writes from Wolcott, Vt.:—"My heart is comforted while I read the soul-stirring communications from dear Brn. and Srs., and yet made sad by the cry for help from laborers, and the want of means in the vineyard of the Lord. Are not these the times of trial and temptation that shall come upon all the world to try them? I think these are the days when the Lord's children should keep awake, and watch unto prayer, that they may be found worthy to escape those things that are coming on the earth. Soon the Master will come.

"O! let us be ready to hail the glad day."

I am striving by the help of the Lord to bear the cross, fight the good fight of faith, and lay hold on eternal life.

'O for a faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe.'"

JAMES B. SKINNER writes from Kewanee, Ill.:—"I am so blind it is with difficulty I can write. I am in my 71st year—am a Vermonter, and out of the Congregational church. I am here alone, but with a multitude around me, as saith the prophet David. There are seven denominations in this village, all making a well-directed fire against Adventism. If any of our preaching brethren should come this way, I should be glad to wait on them. I live on Tremont street, eighty rods south of the depot, and am generally known. I am on the R. Road from Chicago to Burlington and Quincy, 135 miles west of Chicago."

For the Crisis.

Reverend.

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."—Matt. 23. 8.

How dare any, in the face of this plain teaching, assume any title, or suffer any title to be appended? Is it not following, evidently, the footsteps of these hypocrites whom our Savior is here condemning for a desire to be great? For he seems to sum up all titles by which men loved to be called; as Master, Father, etc. Rabbi is an acknowledged name, or title of dignity, answering to Doctor, Master, or Reverend. Reverend is defined by Butterworth to mean *fearful*. We understand that a Father, Master, Rabbi, or Reverend, all imply a superiority to which obedience must be paid; to whom honor, reverence, and fear are due. We may well define all, thus: Rabbi, fearful, to be feared; Reverend, fearful, or to be feared; Master, fearful, or to be feared; Father, [as applied to Catholic priests,] fearful, to be feared; Doctor, learned, on which account he is august, fearful, to be feared. "But be not ye called Rabbi," or, seek to be feared, but "I say unto you," "fear not" man; "but I will forewarn you whom ye shall fear," fear God, reverence him. "One is your Master, even Christ. . . . Call no man your father upon the earth, for one is your Father, which is in heaven."

Dear brother, let piety, humility, and love, so abound, as to stimulate you to action; and men will love you for the work's sake. For "whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted." Yea, be humble, brother, except ye think it wise to "love the praise of men more than the praise of God." MINER CAWKINS.

Council Grove, Kansas, Lyon's Creek.

Selections.

Business Rules.

1. Do not undertake a business with which you are not perfectly acquainted, any sooner than you would attempt, if blind, to survey a city. First thoroughly understand what you propose to do. Serve an apprenticeship, do anything, before taking a single step involving risk.

2. Never attempt a business for which you have no taste or tact. Seek to that for which you have a natural faculty and relish. Don't aspire to be a merchant, when you should be a farmer, a mechanic, or a day-laborer.

3. Never connect yourself in partnership with those in whom you have not perfect confidence—with those to whom you would not be willing, sick or well, at home or abroad, living or dead, to intrust all your business affairs.

4. Never attempt to do more business than you can safely do on your own capital.

5. Avoid taking the extraordinary risks of long credits, no matter what profits are in prospect.

6. Give no credit whatever to any one who does not possess a good moral character.

7. Supervise, carefully, your own business, (not your neighbor's,) and look after your clerks, and see that they are faithful in the performance of all their duties.

8. Let all those with whom you have dealings of intercourse, understand, distinctly, that you will not lend yourself, for the sake of trade, to do any mean thing—anything which your conscience will not approve of.

9. Never lend your name by indorsement or otherwise, except under most extraordinary circumstances, and then let the act be guarded with every possible security.

10. Never allow yourself, or your partners, to draw a dollar from the concern, to invest in any "outside operation" whatever.

11. In forming a co-partnership, insist that a limited, fixed sum only shall be drawn by each partner, for personal expenses.

12. Under no circumstances whatever deal in stocks. Don't believe any one of the thousand marvelous tales of a fortune in that direction. They are a trap and a lie.

13. Keep all your accumulated profits in your business, so long as you owe a dollar. When you have more capital than you can use, then it will be proper to invest it outside.

14. Borrow of banks or other sources never, if it can be avoided. If temporary assistance is needed, seek it from a tried friend or from a sound banking institution, and then return the loan, on the day fixed, with the most rigid punctuality.

15. Have an eye on the condition of the country, its crops, and the general prospects for business, and look out sharp for the movements of politicians, who, in nine cases out of ten, care more for a re-election than for our national prosperity.

There are other and most important matters which should not be forgotten. Keep good company. Value integrity more than money. Live within your means. Eschew wine, theaters, and fast horses. Use no profane language. Never quarrel with a partner. Be kind, considerate, and generous to clerks, and also to your unfortunate debtors. Cultivate the friendship of all. Do your proper share in promoting the public weal. Be a man, a gentleman, and a christian; and you will make sure of an inheritance in this life and of untold riches in the life which is to come.—*New York Independent.*

"I was a stranger, and ye took me not in."

An editor who is also a preacher had an appointment to preach, on a recent Lord's day, some twelve miles distant from the city. Having no assistants, and desiring very much to get out a good paper, he kept at work until seven o'clock Saturday evening. Hastening to the cars he found himself, at nearly eight, on the way to his appointment. At Carlisle he left the train, expecting to take an omnibus, fare 25c., to Germantown, a distance of four miles. But the omnibus was not at the station. A hack, however, was in waiting.

"Will you take me to Germantown this evening?" said the preacher to the hackman.

"Yes, sir."

"What will you charge me?"

"One dollar."

"I will walk," said the preacher, and the fact that he had but a half dollar in his pocket, was an argument in favor of the use of his own legs.

After walking two miles on a dark road, in sand and gravel, he resolved to stop and take lodgings for the night, and addressing a man who was standing by the gate before a nice, large white house, he said—

"How far is it to Germantown?"

"Two miles."

"Two miles! Well, sir, I had the misfortune to miss the omnibus at Carlisle, and as I am weary and somewhat unwell, I would be glad to get a place to sleep till morning. I reside in Dayton, am a preacher, and have an appointment to preach at Germantown to-morrow morning, at 10 A. M."

"O, you can stay, no doubt," said the hired man. "Mr. C., the Presbyterian minister, is here. Walk in."

The preacher walked in, and addressing the man of the house, he related his case, omitting the fact that he was a preacher, and asked shelter until morning.

It was refused. He was not even asked to sit down. It was after nine o'clock, and he was told that he would find a hotel at Germantown, only two miles distant.

The preacher walked out of the parlor into the dusty road, resumed his line of march, and after thanking God for this new experience and its lessons, he sang,

"We are out on the ocean sailing,
Homeward bound we sweetly glide."

True, there is some little difference between "sailing, gliding," etc., and walking a gravel road, but a slight effort of the imagination removed this difficulty entirely. Ten o'clock found our preacher at his journey's end, under one of the most hospitable roofs in the Miami Valley.—*Religious Telescope.*

What constitutes a "good" Editor?

Many people estimate the ability of a newspaper, and the industry and talents of its editor by the quantity of editorial matter which it contains. It is comparatively a easy task for a frothy writer to pour out daily columns of *words—words*, upon any and all subjects. His ideas may flow in "one weak, everlasting flood," and his command of language may enable him to string them together like bunches of onions, and yet his paper may be a meagre and poor concern. But what is the labor and toil of such a man, who displays his "*leaded matter*" never so largely, to that imposed on the judicious, well-informed editor, who exercises his vocation with an hourly consciousness of responsibilities, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows on a suit, or a humane physician upon a patient, without regard to show or display. Indeed, the mere writing part of editing a paper, is but a small portion of the work. The *care* is the time employed in selecting far more important matter, and the fact of a good editor is better shown by his selections than any thing else, and that we know is half the battle. But, as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general conduct of his paper—its tone—its temper—its uniform, consistent course—its principles—its aims—its manliness—its dignity—its propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they can find room to write at all.—*Exchange.*

SEVEN FOOLS.—1. The envious man—who sends away his mutton, because the person next to him is eating venison.

2. The jealous man—who spreads his bed with stinging nettles, and then sleeps on it.

3. The proud man—who gets wet through sooner than ride in the carriage of an inferior.

4. The litigious man—who goes to law in the hope of ruining his opponent, and gets ruined himself.

5. The extravagant man—who buys a herring, and takes a cab to carry it home.

6. The angry man—who learns the trombone, because he is annoyed by the playing of his neighbor's piano.

7. The ostentatious man—who illumines the outside of his house most brilliantly, and sits inside in the dark.

"FOUND GOD IN SECRET."—He who has not found God in secret has never met with him. He is found in the sanctuary, but only by those who have also found him in the closet. Those whose religious enjoyments are connected with the public worship of God, and with external acts with reference to his cause, may well fear lest they are trusting to a false hope. The soul which has a good hope enters the closet, and there finds God, and at times enjoys a nearness of access and a felt communion rarely experienced in the place where public prayer is wont to be made.

☞ Henry Ward Beecher says of tobacco:—"If there ever was a weed whose roots went down till they drew sap from below, that is it. A snuffing, smoking, chewing, spitting minister, ought to have a church in a spit-box. He is not fit to stand in ordinary congregations, nor to live in ordinary families.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

How to Eat Wisely.

The great sources of mischief from eating are three: Quantity, Frequency, Rapidity; and from these come the horrible dyspepsias which make of human life a burden, a torture, a living death.

RAPIDITY.—By eating fast, the stomach, like a bottle being filled through a funnel, is full and overflowing before we know it. But the most important reason is, the food is swallowed before time has been allowed to divide it in sufficiently small pieces with the teeth; for, like ice in a tumbler of water, the smaller the bits are, the sooner are they dissolved. It has been seen with the naked eye, that, if solid food is cut up in pieces small as half a pea, it digests almost as soon, without being chewed at all, as if it had been well masticated. The best plan, therefore, is for all persons to thus comminute their food; for even if it is well chewed, the comminution is no injury, while it is of very great importance in case of hurry, forgetfulness, or bad teeth. Cheerful conversation prevents a rapid eating.

FREQUENCY.—It requires about five hours for a common meal to be dissolved and pass out of the stomach, during which time this organ is incessantly at work, when it must have repose, as any other muscle or set of muscles, after such a length of effort. Hence persons should not eat within less than a five hours' interval. The heart itself is at rest more than one third of its time. The brain perishes without repose. Never force food on the stomach.

All are tired when night comes; every muscle of the body is weary and looks to the bed; but just as we lie down to rest every other part of the body, if we, by a hearty meal, give the stomach five hours' work, which, in its weak state, requires a much longer time to perform than at an earlier hour of the day, it is like imposing upon a servant a full day's labor just at the close of a hard day's work; hence the unwisdom of eating heartily late in the day or evening; and no wonder it has cost many a man his life.

No laborers or active persons should eat an atom later than sun-down, and then it should not be over half the mid-day meal. Persons of sedentary habits or who are at all ailing, should take absolutely nothing for supper beyond a piece of cold stale bread and butter, or a ship-biscuit, with a single cup of warm drink. Such a supper will always give better sleep and prepare for a heartier breakfast, with the advantage of having the exercise of the whole day to grind it up and extract its nutriment. Never eat without an inclination.

QUANTITY. It is variety which tempts to excess; few will err as to quantity who will eat very slow. Take no more than a quarter of a pint of warm drink, with a piece of cold stale bread and butter, one kind of meat, and one vegetable, or one kind of fruit. This is the only safe rule of general application, and allows all to eat as they want.

Cold water at meals instantly arrests digestion, and so will much warm drink; hence a single tea cup of drink, hot or cold, is sufficient for any meal.

For half an hour after eating sit erect, or walk in the open air. Avoid severe study or deep emotion, soon after eating. Do not sit down to a meal under great grief or surprise, or mental excitement.—*Hall's Journal of Health.*

Health for Children.

Three times as many children die in cities as in the country, and half the children born do not reach ten years. Such a result could not have been intended by the wise and kind Maker of us all. A different result must be brought about, by the exercise of the reason which is implanted in all parents, and which, if properly cultivated and practised in the lights of our time, would soon work a wonderful change in infantile mortality. 1. Children should sleep in separate beds, on mattresses of straw or shocks of corn. 2. Require them to go to bed at a regular early hour, and let them have the fullest amount of sleep they can take, allowing them in no case to be waked up. 3. Except a rug beside the bed, there should be no carpet on the floor of their chamber, no bed or window curtains, no clothing of any description hanging about, no furniture beyond a dressing-table and a few chairs, no standing fluids, except a glass of water, and nothing at all in the way of food, or plants, or flowers. In short, a chamber should be the cleanest, driest, coolest, lightest, and most barren room in the house, in order to secure the utmost purity of air possible. 4. Make it your study to keep your children out of doors every hour possible, from breakfast time until sundown, for every five minutes so spent in joyous play, increases the probabilities of a healthful old age. 5. Let them eat at regular hours, and nothing between meals; eating thus, never stint them; let them partake of plain substantial food until they are fully satisfied. Multitudes of children are starved into dyspepsia. The last meal of the day should be at least *two* hours before retiring to rest. 6. Dress children warmly, woolen flannel next their persons during the whole year. By every consideration, protect the extremities well.—*Hall's Journal of Health.*

DIRECTIONS FOR CLEANING THE TEETH.—Brush the teeth well, both inside and out, every night and morning, with a moderately hard brush, constructed with three rows of bristles, standing so far apart that the elasticity of the hair may have its full play. Do not confine its operation to simply moving the brush across the faces of the teeth from side to side, but give it a rotary, and, as far as possible, a vertical direction, so that the bristles may spring in between the teeth, and free them from the particles of food, and the incipient deposits from the secretion of the tartar glands.—*Dental Mirror.*

☞ Mr. Seth Hunt, of Northampton, gives, in an exchange, the following statement of the success of treating with cold water a severe burn and scald in his family: "Cold water was applied by immersion, till the pain ceased; the water being changed as often as it became warm. The part was then kept swathed with wet bandages, a dry woolen one enveloping them, until the injury was healed. The healing was rapid, and effected without leaving a scar. The instant relief which the cold water gave from the excruciating pain, was highly gratifying."—*Gen. Far.*

☞ The Salem Observer learns from a reliable source that a case of death by cancer in the mouth and throat recently occurred in a neighboring State, which was no doubt caused by excessive smoking. The deceased was a gentleman highly respected and esteemed for his many virtues. His sufferings were most dreadful; at last the cancer, eating into the jugular vein, soon terminated his life. His age was fifty years.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 353. BOSTON, WEDNESDAY, JULY 2, 1862. VOL. XV. NO. 16.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Hymn.

To thee, O God, in joyful songs
We lift now the strain of praise,
O! may thy love inspire our tongues,
While we our notes of gladness raise.

O Savior, thou the lost didst love,
And for them shed thy precious blood;
Now for us thou dost plead above,
Our priest at the right hand of God.

To thee, O God, at morning's dawn,
To thee at evening's silent hour,
Our hearts in joyful song are drawn,
To praise thy mercy, love and power.

Grant us, O Lord, thy peace and grace
In all the ways and woes of life,
And bring us then to see thy face
Beyond earth's conflicts, toils and strife.

Phila., July 21st, '61. M. L. M.

For the Crisis.

Experience of a Baptist Minister.

The following experience of Bro. A. F. Pawley, of Oceanport, N. J., who has recently seen the light on the life and death question, will be read with interest. It was addressed to one of his brethren. We hope our brother will have courage to "stand up for Jesus" and his word.—G.

(Concluded.)

In this direction now lies my hope. I have given up my hopes of going to heaven (Jesus hath for us entered in), and I have ceased to add slime and well-burnt bricks to that Babel tower, and I fear God would confound me if I return to the work again; for I have learned that the earth is "given to the children of men," and "the meek shall inherit" it,—that "the righteous shall be recompensed in" it; also "the wicked and the sinner." This sphere will be good enough for me when the restitution is made; when shall be brought to pass the saying written, "Death is swallowed up in victory!"* Then this groaning creation will be delivered, and this tabernacle will "be clothed upon with our house which is from heaven," and "mortality" will "be swallowed up of life." In view of this, I join in the cry of John in response to the word, "Surely I come quickly,"—"Even so, come, Lord Jesus." In His return I see hope for the faithful and watchful. While he stays away I expect nothing but anarchy, war, and apostasy. In his return I see a religious, political, social, and humane necessity. So, dear Bro., whilst I dare to expose the sins of the church, I also differ from her in faith.

But this is not all. Bear with me, even though you consider it my folly. Man's nature and destiny are subjects of the utmost importance, and I rejoice that as a believer in the Lord Jesus Christ, although not as a true Baptist minister, I can take the word of God to prove all I believe on this subject. To begin, I affirm that the Bible does not teach the great contradiction of terms,—that mortal man has an immortal entity in him, or that death means life in misery. It is strange to me that man's teaching should charge God's word with such inconsistencies.

Dear Bro., you will concur with me, that there is no eternal life but through Jesus Christ. Circumstances have led me to investigate this subject; and my conclusions, in the fear of God, are, that man is a mortal soul, body, mind, breath or spirit, without any hope of living again but through Jesus Christ, whose office it is to give life as a favor to them that believe. The gospel is the good-will of God to man, that he should not perish, but have everlasting life, by believing on the Son of God. Now we find that this power is given to Jesus Christ, by God the Father; "that every one which seeth the Son, and believeth on him, may have everlasting life, and I (Jesus) will raise him up at the last day."—John 6:40. Jesus is, according to this record, a Savior—life-giver. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ." For this I am branded as a heretic. But as God has given the judgment of this world into the hands of Jesus, his Son, I will leave them and their charge against me for the Lord to settle when he comes. This I know well, that no man can bring proof positive from the word of God, that man is an immortal; or that the wicked will ever be immortal. If so, why has not God told us in his word by other words than "death," "perish," "destroy," "consume away," "be as though they had not been," "shall not live," "like the beasts that perish," "burnt up," "like stubble," "chaff," "tow," "ashes," "everlasting destruction,"—(destruction without end), etc.? Our God is not the author of confusion, of ambiguity, or darkness, but of light, and in him is no darkness. But is not the word of God Babel itself, if these mean the opposite of what is written? And if not, alas! how has vain man exalted himself in this respect to be equal to his Maker, "who," Paul says, "only hath immortality."

Again, if man has natural immortality, then Jesus is not the "life,"—only happiness is the boon he confers on those "who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." Now, dear Bro., I can praise the great God that his word teaches me why Jesus is "the Bread of Life." I am a mortal, "dead in trespasses and sins," without the life Jesus is able to bestow. Thank God for Jesus Christ! Life is the gift of the gospel, and a blessed crown of life awaits those who sleep in Jesus. Paul looked for it in view of his fighting "a good fight," finishing his course, and keeping the faith, as a bestowment in righteousness at the appearing of the Lord from heaven.

And now shall we let the man of tradition, or of perdition, take our crown? Let "no man take thy crown," is the counsel of Jesus. If we take this counsel, we must away with the badges of antichrist, our Rev's., our D. D's., and let Jewish fables go; let Plato and Socrates go; break every leading string of papacy, and come to the light, and no longer love "darkness rather than light." This much every one may know upon reflection, that no doctrine can be founded on an inference, metaphor, or symbol. A plain declaration does not exist in God's word that man has immortality innate, and you, my dear brother, know it. The opposite is plainly taught,—the substance of which is, that man is a unit, not a double entity, and he dies; and if he lives again, it must be through a Life-giver, who counts him "worthy to obtain that world, and the resurrection from the dead"; for "God is not the God of the dead, but of the living." But you may say it is not contended that flesh hath immortality; the soul is the immortal part. But no, not if it can die; and the word says, "the soul that sinneth it shall die." Jesus says, "Fear not them which kill the body (as if he would say, I can give it life again), . . . but rather fear him (God) which is able to *destroy* both soul and body (both life and body) in hell."

There is not a thought in Scripture that recognizes man's soul as an entity separate from his body. The Greek word *psukee*, translated soul in our Bibles, is given in all lexicons I have ever seen as breath, life, the animal soul, principle of life. The same word is used where our translators have given us life, being, and person. And so it is also in the Old Testament. The Hebrews, according to the marginal reading, use the same word *nephesh*—soul—when speaking of the beast, as well as of man. See Gen. 1: 20, word translated "life,"—margin reads, soul. In verse 30, the word is translated *life*,—margin—Heb. a living soul; and this is all that can be claimed from chap. 2: 7; where our translators have given us,—"man became a living soul,"—the same as they might have translated the 30th verse of the first chapter, before man had any being. What "pre-eminence" then hath man "above the beast"? "Yea (the wise man says), they have all one breath." Man has no pre-eminence over beasts respecting innate immortality, but it has pleased God to place man under dispensations wherein he can be a candidate for immortality. This indeed seems to me to be the case before man fell—much more so now.

When we look at the testimony relating to the creation of man, and his curse or doom, because he sinned, we do not find one word that hath the shadow of immortality, applied to the man formed out of the ground, or in "the breath of life," by which he "became a living soul" (living creature). The plain history seems to inform us that God made a man capable of developing a character, and placed him on probation, to the intent that he might live by having access to the tree of life, which access he had as long as he was obedient to the mild law of Eden. Adam was subject to temptation. Desire is no sin if resisted. He did not resist, but gratified his own animal appetite, ate and died, being denied access to the tree of life. For this reason, Adam and all his race have returned to the dust again, nor would there have been any hope of a future life if God had not in mercy made a new and wise arrangement, in order that man might live; for God had a desire to the work of his hand. He never willed the death of any man, that he might forever perish, unless he did so of his own choice. It does not reflect upon the character of a great, good and holy God, to say we have no testimony that he knew Adam would disobey. We have no right to infer that God has at any time decided upon any of his creatures, whom he has placed under a law for the development of character, before that time of trial or probation is ended.

Eden was a failure for the time being, and the creation was subjected to vanity by "Him who hath subjected the same in hope." See Rom. 8: 19–24. When Jesus shall reign, then the lost kingdom of Eden will be restored. Death is the curse, and the resurrection is the only hope. Since Adam lost his privilege, the child of God groans for the redemption of his body; not for life at death—but death "swallowed up in victory." Now if this had not been the case, and Adam had possessed this (theological) double entity, he might have used language like the following to his Maker, when God said, "Dust thou art, and unto dust shalt thou return,"—"You have truly doomed my body to the ground, but on my soul you have not passed sentence, and this is my essential part. My thoughts cannot perish. Shake off this shell of clay, if you please; but my immortal entity must live on parallel with thyself. You have made a soul you cannot destroy!" Is not this theology? but does it not give God the lie also? Is it not much better for us to take God at his word and believe the record he has given us of his Son?

When God condemned Adam, he meant the whole man; and if there is any hope of life, it comes through the seed of the woman—the seed of promise to Abraham (Gen. 3: 15), Jesus Christ the Life-giver (Gen. 17: 6; Gal. 3: 16.) Let us then believe the testimony which God has testified of his Son, 1 John 5: 10–12,—"He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Here it is evident that some have life and some have not. Eternal life is a gift conferred (or to be conferred) on those who have the Son of God; and what is it to have him, but to believe what God hath testified concerning him, and keep his commands by taking Jesus as our great example and first fruits from the dead?

1 John 2: 22, asks, "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist who denieth the Father and the Son." And yet in the face of such truth, the Father and Son are denied by making Jesus God himself; and by so doing making him his own *Father*. If Jesus is the Christ, he is the anointed one of God; and if anointed, he has right to a throne, a kingdom and subjects. He was "born king of the Jews," and was rejected; yet he was faithful, and died that we Gentiles might have what the Jews refused—life through the anointed one; and there yet remains to be fulfilled the angel's salutation (Luke 1: 32, 33),—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." David's throne was never in heaven, but in the "city of the great king." Then Christ is an exile from his throne, and has gone to heaven to be an intercessor at his Father's throne until his enemies are made his footstool.

It seems by the signs given that it is "the time of the end," "the nations are angry," and it is a time of trouble. I feel like singing—

"Come and reign, come and reign,
Jesus, on thy throne;
And oh! it fills my heart with joy
To know we're almost home.
Here I drop the falling tear,
As pilgrim-like I roam,
An exile from my Father's house,
But soon he'll call me home."

I have one more thought, brother, and that is, beware of *Spiritualism*. Antichrist can deceive many under this garb, for it is in all the church.

I have been candid,—perhaps I have troubled you. You may be able now to answer all inquiries concerning my faith. My creed is the Bible. I know but one church—all who lift up "holy hands without wrath and doubting." I know but one hope—"life from the dead," "through Jesus Christ." I have but one purpose in this life—to glorify God. I still love you as a brother in the Lord, and hope you will examine yourself to see if you are in "the faith which was once delivered unto the saints." Believe me truly, A. F. P.

Oceanport, N. J., Feb. 8, '62.

☞ The happiness of the heart induces seriousness, not noise or mirth.

For the Crisis.

The Love of God.

Illimitable, and, to our finite minds, beyond comprehension, is the love of the Creator toward the beings which his power caused to exist. Looking upon ourselves as "worms of the dust," we wonder at its extent, that it could sacrifice so dear an object as a beloved son to make us his children, and more, co-heirs with that son to a glorious inheritance. We stretch our capacities to their utmost to take in the full conception of his greatness, but how inadequate our powers!

Science, discovering myriads of brilliant worlds, and measuring the vast distances of space, has in part revealed the magnitude of his universe, and the wonderful order and perfection that pervades it; and upon our own globe discloses innumerable instances of wisdom, and goodness, and power. As, in the rose-leaf, matchless in delicacy of hue and texture; in the ever-changing, ever-glorious sky; in those minute creatures to whom a drop of water is a great ocean; in the larger animals, with their capacities so nicely adapted to the situation, to which in the faultless order of nature they are assigned; and in the exquisite mechanism of man, which yet at this late age of science baffles in some respects his own understanding. How beautifully in accordance with nature it is that we should be transmuted from this imperfect state to that higher, perfect order of beings, fit associates for the holy angels that are in constant attendance upon the throned Majesty on high, and in which we shall be worthy to call him Father. How amazing! He who not only originated these marvellous creations, but rules the unnumbered hosts of heaven, circling the place of his dwelling with wreaths of glittering suns, investing his sacred presence with a mantle of light,—the ineffable, unapproachable radiance with which he is eternally enveloped, swaying the sceptre of almighty power over his boundless universe,—this awful Majesty so loved the world;—let us pause, let us grasp if possible the mighty thought,—so loved the world that he gave a beloved *only* Son. We can imagine, though we may not fathom the depth of an earthly father's love; but, considering the royalty, perfection and happy estate of that son, in contrast to the insignificance of man and his fallen estate, the mystery appears in all its incomprehensibility!

He gave him to die on the cross! Not that the cross was cruel, dreadful as it was, not that the sharp iron might pierce the tender, innocent hands and feet that went about only to do good; not alone that the crown of mockery should desecrate that devoted head; not alone that the merciless sword should enter that body of sacrifice,—but, God be thanked! he was brought to that lowest level of the humanity for which he suffered, that its redemption might be *entire*; none too low for his love to reach; none too sinful for his blood to cleanse; none too poor or lowly to receive his ever-living, ever-outgushing sympathy for those whom he bought with the costly offering of his life. It was the love of a Deity, as great in mercy and beneficence as in majesty and power.

So loved us! Do we realize it? Truly no human tongue can tell, no human mind can compass, the love of the great Abba, Father! Hear what he promises: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Father and son! Creator and creature dwelling together in that blessed relation, when all things are made new; when the curse is removed, that thorns and thistles may spring up no more; when the wilderness blossoms as the rose, and the whole renewed earth is prepared for that great Sabbath of eternal rest, and is lightened by the presence of God and the Lamb. *So loved us!* It is pleasant to dwell upon the words, taking their comforting sweetness to our hearts, looking heavenward, full of joy and peace in the hope of ere long meeting that Lamb of God that was slain from the foundation of the world. We love to pour out the soul in prayer and praise, by which we are raised to the very atmosphere that surrounds the throne, and made to participate in that "peace of God"—the peace which he possesses, "that passeth all understanding," and which, bestowed upon the dying saint, lulls him sweetly to that

——"blessed sleep,
From which none ever wake to weep."

We are more than repaid, even in this life, for our services to God, as every true christian will testify, having peace, safety, and consolation in the midst of peril, suffering, and temptation. But to those who will accept, is added the great gift of eternal life through Christ Jesus our Lord. And how cordially are all invited! "The Spirit and the bride say come! And let him that heareth say, come! And whosoever will, let him take of the water of life freely." Where is the heart that can resist this appeal? Who can turn coldly from such a friend as He who stands waiting—with what long-suffering, forgiving love, to receive with joy, a joy that angels delight to share, the sinner that was lost but is found?

O! you who would possess yourselves of this priceless treasure of love, rouse up—act! *Now* is the time. The present is yours. The past is hopelessly gone. The future is in the hands of God; but the present is yours. Search the Scriptures. They will tell you what to do. And when you ask yourselves *why* you do thus, let the answer be in the words of the beloved disciple: "We love God because he first loved us."

M. L. SOUTHWICK.

Marysville, Ohio.

For the Crisis.

O Savior, take us Home!

The night is long and dreary,
We wander sad and lone,
Our souls have grown aweary,
O Savior, take us home!

O take us home to glory—
Bid us no longer roam,
But dwell for aye before Thee,
O Savior, take us home!

Storm after storm here falling,
Enshrouds our path with gloom;
Our hearts are ever calling,
O Savior, take us home!

We're tired of earth's contention,
We sigh for Thee to come
And banish all dissension,—
O Savior, take us home!

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

The Church of God.

BRO. GRANT:—I suppose all will admit that there is a church of God, and I am led to think that but very little more is thought of the subject. We consider ourselves as constituting the church. And first let us inquire, what is the design of having a church on the earth? We learn from Matt. 5: 13, that "Ye are the salt of the earth." We understand that the nature of salt is saving. Do we exert that saving influence that God designed the church should? "Ye are the light of the world." We look at the sun as he sheds his genial rays over the earth, and we inquire, Does the church to-day have that effect upon the world that would warrant us in comparing it to the light of the world? In 1 Tim. 3. 15, we read that the church of the living God is the pillar and ground of the truth; thus we learn that the design of the church is to save and enlighten the world, and be the supporter and stay of the truth.

The church has a good foundation—a tried stone, elect, precious. Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ." He is the Head of the body, and this body is one; "for as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body." We notice also that this one body hath many members. Shall we see one member antagonistic with another member? Let us see how the Scriptures speak relative to the union of the members of this one body, and the sympathy existing one with another. "That ye be like-minded, having the same love, being of one accord, of one mind."—Phil. 2: 2. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. 3: 16. "Now the God of patience and consolation grant you to be like-minded, one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify God."—Rom. 15: 5, 6. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Cor. 1: 10. Also read 1 Cor. 12: 12–27. We are also taught that the members love one another. "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 25. We are to love one another as Christ loved us. How much did Christ love us? Do we love each other in like manner? "Be kindly affectioned one to another, with brotherly love; in honor preferring one another."—Rom. 12: 10. "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4: 2, 3. A host of other texts might be quoted on this point. But, my brethren, let us look at these and see if we as the church of Christ are walking by the rule laid down by the word of God.

This church of God is to be edified and built up. The question is, how? Let the word answer. Read Rom. 12: 3–10, and follow that. Again, Rom. 14: 19,—"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification."—Rom. 15: 1, 2. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4: 14–16. "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying; that it may minister grace unto the hearers."—29th verse. Read Col. 3: 12–18.

We see by the Bible, then, that (1.) There is a church. (2.) Its design. (3.) What it is built upon. (4.) Its oneness. (5.) How its members regard one another. (6.) How the church may be edified. But is this all for us to consider relative to the church? I think not. There may be a member of the body that becomes diseased; and how shall we deal with it? Shall we cut it off without trying to save it, or shall we let it stay and abide with the body, until every thing has been done for it that can be done? Let us see. We are to labor with the brother personally. "Go and tell him his fault . . . . If he will not hear thee, then take with thee one or more. If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man." Here is church discipline. Read 1 Cor. 5: 4–12. Also Gal. 6: 1; and 2 Thess. 3: 6, 14, 15. If I have a finger which becomes corrupt, and is in danger of corrupting the other members, and cannot be saved, what is best? hold on to it, or cut it off? Every one would say, cut it off.

Bro., let us have church discipline, with other things. If we are the church of Christ, let us see to it that we carry out the principles of the church. After we have labored with men according to the gospel rule, and they yet remain in a state of wickedness, let the world know that we fellowship them no longer. I have felt that the cause suffered and our influence lessened by this lack of discipline. I go to a flock and endeavor to hold up the religion of Jesus, and it is thrown in my face at once, you pretend to be Bible christians, and yet there is such a one whom you call brother, and I am as good as he is. If we fellowship those who are living in sin, do we not sin? God help us to be Bible men and women, and be found when Jesus comes pure, without spot or wrinkle, for it is such a church Jesus is to present to himself. Amen. G. L. TEMPLE.

Morris, Conn.

For the Crisis.

Baptism and Remission of Sin.

NUMBER TWO.

"Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—ACTS 2: 38.

In verse 40, Luke says, "And with many other words did he (Peter) testify and exhort, saying, 'Save yourselves from this untoward generation.'" Here is full proof that Luke abridged this sermon of Peter's, as he did others in Acts, as I shall show; and we should inquire where and how he abridged it. Peter had used at least fourteen verses to prove Jesus was the Christ, and can we suppose he used only one verse in answering the vital question which was put to him? The question was asked by Cretes, Arabians, etc., who, though Jews, had not heard the teaching of John and Christ about baptism, faith, the Holy Spirit, and other matters. In repeating Philip's sermon to the Eunuch, Luke only says he "preached unto him Jesus," and yet we know he must have told of baptism, or the Eunuch would not have asked it. Acts 8: 35. In Acts 9: 6, some is left out, which is added in 26: 14. In chap. 17: 22, we have a skeleton of a sermon; for who can believe Paul preached but two minutes on Mars Hill; yet it is recorded just as this verse is—"Paul said, ye men of Athens," etc. In 18: 5, we have a one verse sermon, and in the 28th verse the same. See 20: 21, for a like case with this—"testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ." Had he not also told of baptism and other things? In 24: 25 is a plain case of Luke's manner of giving only the heads or subjects of sermons—"Reasoned of righteousness, temperance, and judgment to come." In 23: 23, is a day's sermon in one verse; and in 17: 3, we have three Sabbath's sermons in one verse.

From these examples, is it not evident that Luke in this verse only named the *subjects* on which Peter dwelt in his directions, which were, *repentance*, and likely *faith*, the *promise of the Spirit*, and *baptism*; and for brevity omitted to state specifically the means by which remission is obtained, while he does so in other places. One other proof that he thus abridged, is the fact that he records four other sermons by Peter, where he specifies how remission comes, and does not name baptism, but says positively it is by *faith*, *repentance*, and turning from sin. See these noticed in my last article on this subject. In recording Paul's sermon in Acts 13: 38, 39, Luke is also specific, and says, "Through this man is preached unto you the forgiveness of sins; and by him, all that *believe* are justified from all things, from which ye could not be justified by the law of Moses." Here the law and gospel are compared, and the gospel plan should be made plain; and I ask in the name of reason why Paul did not say, "all that *believe*" and are *baptized* shall be "justified," if this was the gospel way of forgiveness? This sermon was to Jews, as well as Peter's. I name this because some say, but without proof, the apostles preached differently to Jews and Gentiles—but one plan is told to both—God "shall justify the circumcision *by faith*, and uncircumcision *through faith*." Why not say, by *faith and baptism*? The Bible abounds in abbreviations like this in Acts 2: 38, but I cannot notice them now.

Acts is a record of the beginning of preaching by the apostles, who expounded Christ's teaching; and we might expect the plan of salvation to be made plain, yet in the whole book we find no plain intimation that baptism is essential, unless it be found in this abridged sermon of Peter's; while it is often named as a duty of believers who have the Spirit, as in the case of Cornelius. Paul's case I will notice hereafter. But Romans is the most specific of any book in telling what the sinner is to do to be pardoned and justified; and I ask why Paul never names baptism but once, and then only figuratively? Rom. 6: 3–5. It should be noticed that he labors to show the *ground* of pardon, the death of Christ, and also how we are to obtain it, which last he tells in over twenty passages. Luke only *reported* briefly what others preached, but Paul wrote his own or inspired views, and so should be more specific; and he was not a careless teacher. The same remarks might be made as to the Epistles to the Galatians and Hebrews. Can we suppose Peter commanded these Cretes and Arabians to be baptized, and also Cornelius, before explaining it, and showing that Christ had enjoined it? And is not here evidence of abbreviation? Heb. 6: 1, 2, shows the points on which Peter doubtless dwelt in his directions in this case. But the fact that in more than eighty passages in the New Testament we are told how pardon and salvation is to be obtained, and baptism is not mentioned as one of the conditions, renders it impossible for me to believe that, for the sake of brevity, it was thus left out of them all, and never added except in this evidently abridged sermon of Peter's.

As this is a vital question, I will here refer to these eighty texts, so that brethren can see whether or no I handle "the word of God deceitfully":

Luke 7: 50; 24: 47; 13: 3–5; 15: 7–10; John 1: 12; 3: 15, 36, 18; 6: 24; 6: 29, 35, 40, and 47; 7: 38, 39; 8: 24; 11: 25; 12: 46; 14: 12; 17: 20; Acts 3: 19; 5: 31; 10: 43; 11: 18; 13: 43, 39; 16: 31; 15: 9; 20: 21; 26: 18–20; 28: 27; Rom. 3: 26, 28, 30, 31, 22; 4: 5, 11, 13, 16; 10: 4, 9, 10, 13; 17: 26; 9: 30; 1: 16, 17; 5: 1, 2; 1 Cor. 1: 21; 15: 2, 14, 17; Gal. 2: 16; 3: 2, 8, 14, 24, 26; 5: 5, 6; Eph. 1: 13, 15, 19; 2: 8, 9; 3: 12; Col. 1: 4; 1 Tim. 1: 16; 4: 10; 2 Tim. 3: 15; 1 John 5: 23; 1: 9; Heb. 4: 3; 6: 12; 10: 39; 1 Pet. 1: 9; 2 Cor. 7: 10.

About all, if not the whole, of these eighty texts tell the way the sinner is to obtain pardon and life, while a far greater number tell of faith, repentance and prayer, as the duty and exercise of the christian. I affectionately ask my brethren in Christ to read these passages carefully, and ask themselves if they can fully believe that baptism was left out of the whole of them for the sake of brevity, if Christ and the apostles knew it was one of the essential conditions by which the ignorant sinner was to obtain eternal life? I ask them also to keep in mind the fact, that only about half a dozen texts are generally claimed, or can be [illegible] (it is [illegible]) and that [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 353. BOSTON, WEDNESDAY, JULY 2, 1862. VOL. XV. NO. 16.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.

P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Hymn.

To thee, O God, in joyful songs
We lift anew the strain of praise,
O! may thy love inspire our tongues,
While we our notes of gladness raise.

O Savior, thou the lost didst love,
And for them shed thy precious blood;
Now for us thou dost plead above,
Our priest at the right hand of God.

To thee, O God, at morning's dawn,
To thee at evening's silent hour,
Our hearts in joyful song are drawn,
To praise thy mercy, love and power.

Grant us, O Lord, thy peace and grace
In all the ways and woes of life,
And bring us then to see thy face
Beyond earth's conflicts, toils and strife.

Phila., July 21st, '61. H. L. H.

For the Crisis.

Experience of a Baptist Minister.

The following experience of Bro. A. F. Pawley, of Oceanport, N. J., who has recently seen the light on the life and death question, will be read with interest. It was addressed to one of his brethren. We hope our brother will have courage to "stand up for Jesus" and his word.—G.

(Concluded.)

In this direction now lies my hope. I have given up my hopes of going to heaven (Jesus hath for us entered in), and I have ceased to add slime and well-burnt bricks to that Babel tower, and I fear God would confound me if I return to the work again; for I have learned that the earth is "given to the children of men," and "the meek shall inherit" it,—that "the righteous shall be recompensed in" it; also "the wicked and the sinner." This sphere will be good enough for me when the restitution is made; when shall be brought to pass the saying written, "Death is swallowed up in victory!"* Then this groaning creation will be delivered, and this tabernacle will "be clothed upon with our house which is from heaven," and "mortality" will "be swallowed up of life." In view of this, I join in the cry of John in response to the word, "Surely I come quickly,"—"Even so, come, Lord Jesus." In His return I see hope for the faithful and watchful. While he stays away I expect nothing but anarchy, war, and apostasy. In his return I see a religious, political, social, and humane necessity. So, dear Bro., whilst I dare to expose the sins of the church, I also differ from her in faith.

But this is not all. Bear with me, even though you consider it my folly. Man's nature and destiny are subjects of the utmost importance, and I rejoice that as a believer in the Lord Jesus Christ, although not as a true Baptist minister, I can take the word of God to prove all I believe on this subject. To begin, I affirm that the Bible does not teach the great contradiction of terms,—that mortal man has an immortal entity in him, or that death means life in misery. It is strange to me that man's teaching should charge God's word with such inconsistencies.

Dear Bro., you will concur with me, that there is no eternal life but through Jesus Christ. Circumstances have led me to investigate this subject; and my conclusions, in the fear of God, are, that man is a mortal soul, body, mind, breath or spirit, without any hope of living again but through Jesus Christ, whose office it is to give life as a favor to them that believe. The gospel is the good-will of God to man, that he should not perish, but have everlasting life, by believing on the Son of God. Now we find that this power is given to Jesus Christ, by God the Father; "that every one which seeth the Son, and believeth on him, may have everlasting life, and I (Jesus) will raise him up at the last day."—John 6:40. Jesus is, according to this record, a Savior—life-giver. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ." For this I am branded as a heretic. But as God has given the judgment of this world into the hands of Jesus, his Son, I will leave them and their charge against me for the Lord to settle when he comes. This I know well, that no man can bring proof positive from the word of God, that man is an immortal; or that the wicked will ever be immortal. If so, why has not God told us in his word by other words than "death," "perish," "destroy," "consume away," "be as though they had not been," "shall not live," "like the beasts that perish," "burnt up," "like stubble," "chaff," "tow," "ashes," "everlasting destruction,"—(destruction without end), etc.? Our God is not the author of confusion, of ambiguity, or darkness, but of light, and in him is no darkness. But is not the word of God Babel itself, if these mean the opposite of what is written? And if not, alas! how has vain man exalted himself in this respect to be equal to his Maker, "who," Paul says, "only hath immortality."

Again, if man has natural immortality, then Jesus is not the "life,"—only happiness is the boon he confers on those "who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." Now, dear Bro., I can praise the great God that his word teaches me why Jesus is "the Bread of Life." I am a mortal, "dead in trespasses and sins," without the life Jesus is able to bestow. Thank God for Jesus Christ! Life is the gift of the gospel, and a blessed crown of life awaits those who sleep in Jesus. Paul looked for it in view of his fighting "a good fight," finishing his course, and keeping the faith, as a bestowment in righteousness at the appearing of the Lord from heaven.

And now shall we let the man of tradition, or of perdition, take our crown? Let "no man take thy crown," is the counsel of Jesus. If we take this counsel, we must away with the badges of antichrist, our Rev's., our D. D's, and let Jewish fables go; let Plato and Socrates go; break every leading string of papacy, and come to the light, and no longer love "darkness rather than light." This much every one may know upon reflection, that no doctrine can be founded on an inference, metaphor, or symbol. A plain declaration does not exist in God's word that man has immortality innate, and you, my dear brother, know it. The opposite is plainly taught,—the substance of which is, that man is a unit, not a double entity, and he dies; and if he lives again, it must be through a Life-giver, who counts him "worthy to obtain that world, and the resurrection from the dead"; for "God is not the God of the dead, but of the living." But you may say it is not contended that flesh hath immortality; the soul is the immortal part. But no, not if it can die; and the word says, "the soul that sinneth it shall die." Jesus says, "Fear not them which kill the body (as if he would say, I can give it life again), . . . but rather fear him (God) which is able to *destroy* both soul and body (both life and body) in hell."

There is not a thought in Scripture that recognizes man's soul as an entity separate from his body. The Greek word *psukee*, translated soul in our Bibles, is given in all lexicons I have ever seen as breath, life, the animal soul, principle of life. The same word is used where our translators have given us life, being, and person. And so it is also in the Old Testament. The Hebrews, according to the marginal reading, use the same word *nephesh*—soul—when speaking of the beast, as well as of man. See Gen. 1:20, word translated "life,"—margin reads, soul. In verse 30, the word is translated *life*,—margin—Heb. a living soul; and this is all that can be claimed from chap. 2:7; where our translators have given us,—"man became a living soul,"—the same as they might have translated the 30th verse of the first chapter, before man had any being. What "pre-eminence" then hath man "above the beast"? "Yea (the wise man says), they have all one breath." Man has no pre-eminence over beasts respecting innate immortality, but it has pleased God to place man under dispensations wherein he can be a candidate for immortality. This indeed seems to me to be the case before man fell—much more so now.

When we look at the testimony relating to the creation of man, and his curse or doom, because he sinned, we do not find one word that hath the shadow of immortality, applied to the man formed out of the ground, or in "the breath of life," by which he "became a living soul" (living creature). The plain history seems to inform us that God made a man capable of developing a character, and placed him on probation, to the intent that he might live by having access to the tree of life, which access he had as long as he was obedient to the mild law of Eden. Adam was subject to temptation. Desire is no sin if resisted. He did not resist, but gratified his own animal appetite, ate and died, being denied access to the tree of life. For this reason, Adam and all his race have returned to the dust again, nor would there have been any hope of a future life if God had not in mercy made a new and wise arrangement, in order that man might live; for God had a desire to the work of his hand. He never willed the death of any man, that he might forever perish, unless he did so of his own choice. It does not reflect upon the character of a great, good and holy God, to say we have no testimony that he knew Adam would disobey. We have no right to infer that God has at any time decided upon any of his creatures, whom he has placed under a law for the development of character, before that time of trial or probation is ended.

Eden was a failure for the time being, and the creation was subjected to vanity by "Him who hath subjected the same in hope." See Rom. 8:19–24. When Jesus shall reign, then the lost kingdom of Eden will be restored. Death is the curse, and the resurrection is the only hope. Since Adam lost his privilege, the child of God groans for the redemption of his body; not for life at death—but death "swallowed up in victory." Now if this had not been the case, and Adam had possessed this (theological) double entity, he might have used language like the following to his Maker, when God said, "Dust thou art, and unto dust shalt thou return,"—"You have truly doomed my body to the ground, but on my soul you have not passed sentence, and this is my essential part. My thoughts cannot perish. Shake off this shell of clay, if you please; but my immortal entity must live on parallel with thyself. You have made a soul you cannot destroy!" Is not this theology? but does it not give God the lie also? Is it not much better for us to take God at his word and believe the record he has given us of his Son?

When God condemned Adam, he meant the whole man; and if there is any hope of life, it comes through the seed of the woman—the seed of promise to Abraham (Gen. 3:15), Jesus Christ the Life-giver (Gen. 17:6; Gal. 3:16.) Let us then believe the testimony which God has testified of his Son, 1 John 5:10–12,—"He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son of God, hath not life." Here it is evident that some have life and some have not. Eternal life is a gift conferred (or to be conferred) on those who have the Son of God; and what is it to have him, but to believe what God hath testified concerning him, and keep his commands by taking Jesus as our great example and first fruits from the dead?

1 John 2:22, asks, "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist who denieth the Father and the Son." And yet in the face of such truth, the Father and Son are denied by making Jesus God himself, and by so doing making him his own *Father*. If Jesus is the Christ, he is the anointed one of God; and if anointed, he has right to a throne, a kingdom and subjects. He was "born king of the Jews," and was rejected, yet he was faithful, and died that we Gentiles might have what the Jews refused—life through the anointed one; and there yet remains to be fulfilled the angel's salutation (Luke 1:32, 33),—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." David's throne was never in heaven, but in the "city of the great king." Then Christ is an exile from his throne, and has gone to heaven to be an intercessor at his Father's throne until his enemies are made his footstool.

It seems by the signs given that it is "the time of the end," "the nations are angry," and it is a time of trouble. I feel like singing—

"Come and reign, come and reign,
Jesus, on thy throne;
And oh! it fills my heart with joy
To know we're almost home.
Here I drop the falling tear,
As pilgrim-like I roam,
An exile from my Father's house,
But soon he'll call me home."

I have one more thought, brother, and that is, beware of *Spiritualism*. Antichrist can deceive many under this garb, for it is in all the church.

I have been candid,—perhaps I have troubled you. You may be able now to answer all inquiries concerning my faith. My creed is the Bible. I know but one church—all who lift up "holy hands without wrath and doubting." I know but one hope—"life from the dead," "through Jesus Christ." I have but one purpose in this life—to glorify God. I still love you as a brother in the Lord, and hope you will examine yourself to see if you are in "the faith which was once delivered unto the saints." Believe me truly, A. F. P.

Oceanport, N. J., Feb. 8, '62.

☞ The happiness of the heart induces seriousness, not noise or mirth.

For the Crisis.

The Love of God.

Illimitable, and, to our finite minds, beyond comprehension, is the love of the Creator toward the beings which his power caused to exist. Looking upon ourselves as "worms of the dust," we wonder at its extent, that it could sacrifice so dear an object as a beloved son to make us his children, and more, co-heirs with that son to a glorious inheritance. We stretch our capacities to their utmost to take in the full conception of his greatness, but how inadequate our powers!

Science, discovering myriads of brilliant worlds, and measuring the vast distances of space, has in part revealed the magnitude of his universe, and the wonderful order and perfection that pervades it; and upon our own globe discloses innumerable instances of wisdom, and goodness, and power. As, in the rose-leaf, matchless in delicacy of hue and texture; in the ever-changing, ever-glorious sky; in those minute creatures to whom a drop of water is a great ocean; in the larger animals, with their capacities so nicely adapted to the situation, to which in the faultless order of nature they are assigned; and in the exquisite mechanism of man, which yet at this late age of science baffles in some respects his own understanding. How beautifully in accordance with nature it is that we should be transmuted from this imperfect state to that higher, perfect order of beings, fit associates for the holy angels that are in constant attendance upon the throned Majesty on high, and in which we shall be worthy to call him Father. How amazing! He who not only originated these marvellous creations, but rules the unnumbered hosts of heaven, circling the place of his dwelling with wreaths of glittering suns, investing his sacred presence with a mantle of light,—the ineffable, unapproachable radiance with which he is eternally enveloped, swaying the sceptre of almighty power over his boundless universe,—this awful Majesty so loved the world,—let us pause, let us grasp if possible the mighty thought,—so loved the world that he gave a beloved *only* Son. We can imagine, though we may not fathom the depth of an earthly father's love; but, considering the royalty, perfection and happy estate of that son, in contrast to the insignificance of man and his fallen estate, the mystery appears in all its incomprehensibility!

He gave him to die on the cross! Not that the cross was cruel, dreadful as it was, not that the sharp iron might pierce the tender, innocent hands and feet that went about only to do good; not alone that the crown of mockery should desecrate that devoted head; not alone that the merciless sword should enter that body of sacrifice,—but, God be thanked! he was brought to that lowest level of the humanity for which he suffered, that its redemption might be *entire*; none too low for his love to reach; none too sinful for his blood to cleanse, none too poor or lowly to receive his ever-living, ever-outgushing sympathy for those whom he bought with the costly offering of his life. It was the love of a Deity, as great in mercy and beneficence as in majesty and power.

So loved us! Do we realize it? Truly no human tongue can tell, no human mind can compass, the love of the great Abba, Father! Hear what he promises: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Father and son! Creator and creature dwelling together in that blessed relation, when all things are made new; when the curse is removed, that thorns and thistles may spring up no more, when the wilderness blossoms as the rose, and the whole renewed earth is prepared for that great Sabbath of eternal rest, and is lightened by the presence of God and the Lamb. *So loved us!* It is pleasant to dwell upon the words, taking their comforting sweetness to our hearts, looking heavenward, full of joy and peace in the hope of ere long meeting that Lamb of God that was slain from the foundation of the world. We love to pour out the soul in prayer and praise, by which we are raised to the very atmosphere that surrounds the throne, and made to participate in that "peace of God"—the peace which he possesses, "that passeth all understanding," and which, bestowed upon the dying saint, lulls him sweetly to that

——"blessed sleep,
From which none ever wake to weep."

We are more than repaid, even in this life, for our services to God, as every true christian will testify, having peace, safety, and consolation in the midst of peril, suffering, and temptation. But to those who will accept, is added the great gift of eternal life through Christ Jesus our Lord. And how cordially are all invited! "The Spirit and the bride say come! And let him that heareth say, come! And whosoever will, let him take of the water of life freely." Where is the heart that can resist this appeal? Who can turn coldly from such a friend as He who stands waiting—with what long-suffering, forgiving love, to receive with joy, a joy that angels delight to share, the sinner that was lost but is found?

O! you who would possess yourselves of this priceless treasure of love, rouse up—act! *Now* is the time. The present is yours. The past is hopelessly gone. The future is in the hands of God; but the present is yours. Search the Scriptures. They will tell you what to do. And when you ask yourselves *why* you do thus, let the answer be in the words of the beloved disciple: "We love God because he first loved us."

M. L. SOUTHWICK.

Marysville, Ohio.

For the Crisis.

O Savior, take us Home!

The night is long and dreary,
We wander sad and lone,
Our souls have grown aweary,
O Savior, take us home!

O take us home to glory—
Bid us no longer roam,
But dwell for aye before Thee,
O Savior, take us home!

Storm after storm here falling,
Enshrouds our path with gloom;
Our hearts are ever calling,
O Savior, take us home!

We're tired of earth's contention,
We sigh for Thee to come
And banish all dissension,—
O Savior, take us home!

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

The Church of God.

BRO. GRANT:—I suppose all will admit that there is a church of God, and I am led to think that but very little more is thought of the subject. We consider ourselves as constituting the church. And first let us inquire, what is the design of having a church on the earth? We learn from Matt. 5:13, that "Ye are the salt of the earth." We understand that the nature of salt is saving. Do we exert that saving influence that God designed the church should? "Ye are the light of the world." We look at the sun as he sheds his genial rays over the earth, and we inquire, Does the church to-day have that effect upon the world that would warrant us in comparing it to the light of the world? In 1 Tim. 3. 15, we read that the church of the living God is the pillar and ground of the truth, thus we learn that the design of the church is to save and enlighten the world, and be the supporter and stay of the truth.

The church has a good foundation—a tried stone, elect, precious. Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ." He is the Head of the body, and this body is one; "for as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body." We notice also that this one body hath many members. Shall we see one member antagonistic with another member? Let us see how the Scriptures speak relative to the union of the members of this one body, and the sympathy existing one with another. "That ye be like-minded, having the same love, being of one accord, of one mind."—Phil. 2:2. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. 3. 16. "Now the God of patience and consolation grant you to be like-minded, one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify God."—Rom. 15:5, 6. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Cor. 1:10. Also read 1 Cor. 12:12–27. We are also taught that the members love one another. "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:25. We are to love one another as Christ loved us. How much did Christ love us? Do we love each other in like manner? "Be kindly affectioned one to another, with brotherly love; in honor preferring one another."—Rom. 12:10. "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4:2, 3. A host of other texts might be quoted on this point. But, my brethren, let us look at these and see if we as the church of Christ are walking by the rule laid down by the word of God.

This church of God is to be edified and built up. The question is, how? Let the word answer. Read Rom. 12:3–10, and follow that. Again, Rom. 14:19,—"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification."—Rom. 15:1, 2. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:14–16. "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying; that it may minister grace unto the hearers."—29th verse. Read Col. 3:12–18.

We see by the Bible, then, that (1.) There is a church. (2.) Its design. (3.) What it is built upon. (4.) Its oneness. (5.) How its members regard one another. (6.) How the church may be edified. But is this all for us to consider relative to the church? I think not. There may be a member of the body that becomes diseased; and how shall we deal with it? Shall we cut it off without trying to save it, or shall we let it stay and abide with the body, until every thing has been done for it that can be done? Let us see. We are to labor with the brother personally. "Go and tell him his fault . . . . If he will not hear thee, then take with thee one or more. If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man." Here is church discipline. Read 1 Cor. 5:4–12. Also Gal. 6:1; and 2 Thess. 3:6, 14, 15. If I have a finger which becomes corrupt, and is in danger of corrupting the other members, and cannot be saved, what is best? hold on to it, or cut it off? Every one would say, cut it off.

Bro., let us have church discipline, with other things. If we are the church of Christ, let us see to it that we carry out the principles of the church. After we have labored with men according to the gospel rule, and they yet remain in a state of wickedness, let the world know that we fellowship them no longer. I have felt that the cause suffered and our influence lessened by this lack of discipline. I go to a flock and endeavor to hold up the religion of Jesus, and it is thrown in my face at once, you pretend to be Bible christians, and yet there is such a one whom you call brother, and I am as good as he is. If we fellowship those who are living in sin, do we not sin? God help us to be Bible men and women, and be found when Jesus comes pure, without spot or wrinkle, for it is such a church Jesus is to present to himself. Amen. G. L. TEEPLE.

Morris, Conn.

For the Crisis.

Baptism and Remission of Sin.

NUMBER TWO.

"Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—ACTS 2:38.

In verse 40, Luke says, "And with many other words did he (Peter) testify and exhort, saying, 'Save yourselves from this untoward generation.'" Here is full proof that Luke abridged this sermon of Peter's, as he did others in Acts, as I shall show; and we should inquire where and how he abridged it. Peter had used at least fourteen verses to prove Jesus was the Christ, and can we suppose he used only one verse in answering the vital question which was put to him? The question was asked by Cretes, Arabians, etc., who, though Jews, had not heard the teaching of John and Christ about baptism, faith, the Holy Spirit, and other matters. In repeating Philip's sermon to the Eunuch, Luke only says he "preached unto him Jesus," and yet we know he must have told of baptism, or the Eunuch would not have asked it. Acts 8:35. In Acts 9:6, some is left out, which is added in 26:14. In chap. 17:22, we have a skeleton of a sermon; for who can believe Paul preached but two minutes on Mars Hill; yet it is recorded just as this verse is—"Paul said, ye men of Athens," etc. In 18:5, we have a one verse sermon, and in the 28th verse the same. See 20:21, for a like case with this—"testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ." Had he not also told of baptism and other things? In 24:25 is a plain case of Luke's manner of giving only the heads or subjects of sermons—"Reasoned of righteousness, temperance, and judgment to come." In 28:23, is a day's sermon in one verse; and in 17:3, we have three Sabbath's sermons in one verse.

From these examples, is it not evident that Luke in this verse only named the *subjects* on which Peter dwelt in his directions, which were, *repentance*, and likely *faith*, the *promise of the Spirit*, and *baptism*; and for brevity omitted to state specifically the means by which remission is obtained, while he does so in other places. One other proof that he thus abridged, is the fact that he records four other sermons by Peter, where he specifies how remission comes, and does not name baptism, but says positively it is by *faith*, *repentance*, and turning from sin. See these noticed in my last article on this subject. In recording Paul's sermon in Acts 13:38, 39, Luke is also specific, and says, "Through this man is preached unto you the forgiveness of sins; and by him, all that *believe* are justified from all things, from which ye could not be justified by the law of Moses." Here the law and gospel are compared, and the gospel plan should be made plain; and I ask in the name of reason why Paul did not say, "all that *believe*" and are *baptized* shall be "justified," if this was the gospel way of forgiveness? This sermon was to Jews, as well as Peter's. I name this because some say, but without proof, the apostles preached differently to Jews and Gentiles—but one plan is told to both—God "shall justify the circumcision *by faith*, and uncircumcision *through faith*." Why not say, by *faith and baptism*? The Bible abounds in abbreviations like this in Acts 2:38, but I cannot notice them now.

Acts is a record of the beginning of preaching by the apostles, who expounded Christ's teaching; and we might expect the plan of salvation to be made plain, yet in the whole book we find no plain intimation that baptism is essential, unless it be found in this abridged sermon of Peter's; while it is often named as a duty of believers who have the Spirit, as in the case of Cornelius. Paul's case I will notice hereafter. But Romans is the most specific of any book in telling what the sinner is to do to be pardoned and justified; and I ask why Paul never names baptism but once, and then only figuratively? Rom. 6:3–5. It should be noticed that he labors to show the *ground* of pardon, the death of Christ, and also how we are to obtain it, which last he tells in over twenty passages. Luke only *reported* briefly what others preached, but Paul wrote his own or inspired views, and so should be more specific; and he was not a careless teacher. The same remarks might be made as to the Epistles to the Galatians and Hebrews. Can we suppose Peter commanded these Cretes and Arabians to be baptized, and also Cornelius, before explaining it, and showing that Christ had enjoined it? And is not here evidence of abbreviation? Heb. 6:1, 2, shows the points on which Peter doubtless dwelt in his directions in this case. But the fact that in more than eighty passages in the New Testament we are told how pardon and salvation is to be obtained, and baptism is not mentioned as one of the conditions, renders it impossible for me to believe that, for the sake of brevity, it was thus left out of them all, and never added except in this evidently abridged sermon of Peter's.

As this is a vital question, I will here refer to these eighty texts, so that brethren can see whether or no I handle "the word of God deceitfully":

Luke 7:50; 24:47; 13:3–5; 15:7–10; John 1:12; 3:15, 36, 18; 5:24; 6:29, 35, 40, and 47; 7:38, 39; 8:24; 11:25; 12:46; 14:12; 17:20; Acts 3:19; 5:31; 10:43; 11:18; 13:48, 39; 16:31; 15:9; 20:21; 26:18–20; 28:27; Rom. 3:26, 28, 30, 31, 22; 4:5, 11, 13, 16; 10:4, 9, 10, 13; 17:26; 9:30; 1:16, 17; 5:1, 2; 1 Cor. 1:21; 15:2, 14, 17; Gal. 2:16; 3:2, 8, 14, 24, 26; 5:5, 6; Eph. 1:13, 15, 19; 2:8, 9; 3:12; Col. 1:4; 1 Tim. 1:16; 4:10; 2 Tim. 3:15; 1 John 3:23; 1:9; Heb. 4:3; 6:12; 10:39; 1 Pet. 1:9; 2 Cor. 7:10.

About all, if not the whole, of these eighty texts tell the way the sinner is to obtain pardon and life, while a far greater number tell of faith, repentance and prayer, as the duty and exercise of the christian. I affectionately ask my brethren in Christ to read these passages carefully, and ask themselves if they can fully believe that baptism was left out of the whole of them for the sake of brevity, if Christ and the apostles knew it was one of the essential conditions by which the ignorant sinner was to obtain eternal life! I ask them also to keep in mind the fact, that only about half a dozen texts are generally claimed, or can be claimed, as proving it essential (it is essential to *duty* of the converted), and that in half of these the term baptism is not used, but only claimed to be inferred.

Is the precious Bible so dark and contradictory on an essential doctrine? or have these *few* passages been misunderstood by some who love our Lord Jesus Christ, and reverence his word?

I will give a few more samples of the numerous class of texts referred to above. Eph. 1: 13, . . . "in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." 2 Thess. 2: 13,—"God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." In these texts we see the work of the Spirit, and also when and how it is obtained. Rom. 3: 22;—"Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that *believe*; for there is no difference." Rom. 4: 5;—But to him that worketh not, but *believeth* on Him that justifieth the ungodly, his *faith* is counted for righteousness." Chap. 1: 16;—"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that *believeth*; to the Jew first, and also to the Greek." Eph. 2: 8, 9;—"For by grace are ye saved, through *faith*; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Is not baptism a work, differing much from the exercise of faith and repentance? And do not some boast in relation to it, or is there not danger of such boasting?

We justly censure the popular churches for founding the doctrine of eternal misery on a few uncertain and symbolical passages, while they overlook, or wrongly explain, scores of plain texts which clearly establish the final destruction of the wicked; and can any one fully imitate them in relation to the doctrine of baptism and the Spirit, and be innocent? The Lord willing, I shall continue to examine other passages on this subject, and will next examine Gal. 3: 27.

J. Blain.

Buffalo.

For the Crisis.

Consistent Faith.

Do you love Christ and his cause? Then *live* your religion. Live it at home in your family. Be patterns to your children and others. Do not go home from the meeting where you have said good things, and get angry with your family, with or without a cause, and talk unkindly or harshly to them. "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." "Let all bitterness, and wrath, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Better not talk at all in meeting, or elsewhere to the unbeliever, than to say one thing and do another. If your example is not good, who will believe your report? Your family will not have confidence in you, neither will others. Perhaps you meet with severe trials, and losses, and injustice. These trials are doubtless for your good, although you do not now comprehend it. These losses are to show you how insecure are all things here. "Fret not thyself because of evil doers, . . . for they shall soon be cut down like the grass." "Commit thy way unto the Lord." Trust in him. Art thou tempted? Go pray to him. Perhaps Satan desires to sift thee. Then pray. You cannot? Why not? your best endeavors do not avail you anything—you labor hard for naught—do you not need some true friend? Who so true as Him who died for you? Then go to him when tempted. Strive to obey him, even to the bridling of the unruly member. O! pray and strive for the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

s. v. w.

For the Crisis.

A Dearth.

"Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even unto the east; they shall run to and fro to seek the word of the Lord, and shall not find it."—Amos 8: 11, 12.

There will be a cry for oil made by the foolish virgins. Matt. 25: 8. What is this oil? Faith. How does faith come? By *hearing the word of the Lord*. There will be a time when the word of the Lord will be sought for, but will not be obtained from God's preachers; but they will be told to "go . . to them that sell (hirelings) and buy for yourselves." Notwithstanding the foolish virgins have their lamps (the Bible), oil (or faith) is begotten by hearing the word of the Lord preached by the man whom God hath sent. Rom. 10: 14, 15. "So then faith cometh by hearing, and hearing by the word of the Lord." "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest,"—men who love God better than all things else,—men who will stand in the gaps and defend the truth in its purity at the loss of life,—men of God, who could like a Paul speak the truth in *soberness*, notwithstanding he was called mad,—wandering through perils and dangers on every hand, beset by men and devils, tossed to and fro upon the ocean of time, crying, "If in this life only we have hope in Christ, we are of all men most miserable,"—biding

the "woe" upon him if he preached not the gospel,—making himself of no reputation, a servant of servants, that he might win to himself the honor that comes from God alone,—thus making himself near kin to Moses who esteemed "the reproaches of Christ greater riches than the treasures in Egypt,"—of Christ, who for our sakes became poor that we might be rich, he having in heaven a "more enduring substance," who, when called to surrender his life, did it cheerfully for the sake of the truth,—men to whom God will give the lively oracles to deliver unto the people who are famishing for want of something to eat. Past truth will not suffice. The cry comes from the people, "Watchman, what of the night?" Will they be answered? Yes. *Now* is the time of plenty, when we may be supplied with oil in our vessels. "*Now* is the accepted time; behold, *now* is the day of salvation." Make haste! Delay not! Fight, christian, fight! It is your last chance. You may be gone soon, unless you fight and pull down the strong holds of Satan. "Knowing the terror of the Lord, we persuade men."

"Ye Gentile sinners, ne'er forget
The wormwood and the gall."

Pray, pray! pray *always*, "that ye may be accounted worthy to escape all those things that are coming upon the earth, and stand before the Son of man." Plead with Jesus. Beg of God. Cry for sinners. Preach the truth.

Porter.

Savoy, Mass.

For the Crisis.

The Hope.

"Because that for the hope of Israel I am bound with this chain."—Acts 28: 20.

What is the hope of Israel? The promises of God made to the Fathers that they should inherit the earth, and the Son of David, the Lord Jesus, would reign king over the house of Israel forever. And they "all died in faith," believing the promises of God. Their only hope was in a resurrection from among the dead. When living they preached this glorious gospel of the kingdom. Paul tells his brethren that the gospel was preached to them as well as to us. The gospel is a chain of promises; and our glorious hope is fastened to this great chain, which is like an anchor to the soul, "sure and steadfast." Paul calls this hope a "blessed hope." It is a blessed hope; for the pure in heart will see God. Paul says, "Christ in you the hope of glory." Surely this is our best bower or anchor. In connection with this hope is the glorious appearing of the great God and our Savior Jesus Christ. Paul standing before Agrippa says, "Now I stand and am judged for the hope of the promise made of God unto our Fathers;" then goes on to say, "Why should it be thought a thing incredible with you, that God should raise the dead?" Ezekiel said that the only hope for Israel was, that God would raise them from their graves and bring them into their own land. The prophet Joel says, "The Lord will be the hope of his people" when "the heavens and the earth shall shake." David says, "My flesh shall rest in hope." Paul says, "Unto Abraham and his seed were the promises made." After God had promised the whole land of Canaan to Abraham and his seed, he gives him the covenant of circumcision in his flesh. Paul calls it "a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe." Paul says that "Jesus Christ was a minister of the circumcision, . . . to confirm the promises made unto the fathers." Christ says he was "the truth and the life," and the "only way" whereby men could be saved; and they that climb up some other way, are thieves and robbers.

The apostle says Christ has "redeemed us from the curse of the law . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ." He commissioned his disciples to go and preach the gospel to all the world; "he that believeth and is baptized shall be saved; and he that believeth not shall be damned." And they went everywhere preaching the word. And "so mightily grew the word of God and prevailed." When Paul and Silas came to the city of Thessalonica, and reasoned with them out of the Scripture that Christ must needs have suffered and risen again from the dead, the unbelieving "Jews, moved with envy, . . . set all the city on an uproar." And the rulers cried out that they had "turned the world upside down." Iron chains, boiling oil, scourges, whips and rods, starvation, and all other tortures, could not stop them from preaching the gospel. The closer they were chained up, the louder they would sing; and their sound, like the prophets, went into all the earth. They were happy while bound with their chains. Paul and Silas when cast into prison, and their feet put in another prison, were so happy they sung praises to God, when every body else was asleep. Brethren, it is far better to be bound with Paul's iron chain for Christ's sake, than to be led captive by the devil with a gold one.

Jordan.

☞ A man proves himself fit to go higher, who shows that he is faithful where he is. A man that will not do well in his present place because he longs to be higher, is fit neither to be where he is, nor yet above it.

☞ If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 2, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Discussion at Weeks Mills.

Our discussion with Eld. E. B. Fletcher (Methodist) was one of much interest, and has resulted in opening the eyes of many to see the glorious truths of the Bible that have been long obscured by mystical interpretation, based on Satan's great lie uttered to our first parents in Eden's garden.

The debate was held in the Union meeting house, at Weeks Mills, about fourteen miles north of Augusta, Me. We commenced Tuesday, June 24th, and continued three days. We debated five hours the first day, and six each of the other two, making seventeen in all. We discussed the following question:—"All men are immortal in the sense of continued and unending being."

Our opponent was said to be the Methodist champion in Maine; and if oft-repeated *assertions* and misrepresentations were argumentative proof, then he certainly established his points; and if all he said during the debate against us were true, our moral and christian character must be very low. It is a source of considerable comfort to know that *man* is not our judge; for if he were, our chance for salvation would often appear very small.

The following was the grand proposition of our opponent:—"Man has a spiritual soul *destinct* from the body." Effort was made on his part to show that this "spiritual soul, *destinct* from the body," would experience eternal misery if it did not repent.

We found an abundance of scripture to show that the *entire man is mortal*; and that all the talk about a "spiritual soul" that "goes to glory at death," is unscriptural and untrue. An oft-repeated saying was fully verified, in the case of our opponent, during this discussion:—

"A man convinced against his will,
Is of the same opinion still."

We had a fine opportunity to witness the power of prejudice, which is ever proof against the reception of truth. According to his assertions, the "Materialistic Annihilationists," as he called those who believe in the destruction of the wicked, are very far from being christians. He would often make statements that he would afterwards deny, when they were met and refuted by plain scripture. On one occasion, we took the liberty, by permission of the chairman, to appeal to the audience, asking those who recollected the saying that was denied, to raise their hands, when quite a number were raised. He at once inquired if there were any among them who were "not Annihilationists?" An intelligent citizen, who raised his hands, spoke at once, and said, "I am not." We were informed that this same gentleman afterwards noted down some fourteen statements made and *denied* by our opponent. This only served to make the truth shine the brighter, and strengthen the faith of its lovers.

During the discussion, many, who have been in darkness on the great truth that all men are mortal, and must obtain immortality "by patient continuance in well doing," were led to see the simple harmony of the Bible doctrine on this point, and we trust they will never be entangled again in the fables of these "last days."

Scarcely any attempt was made by our opponent to answer the plain and positive scriptures, which were presented to show that *the entire man is mortal*, and does not receive immortality till the resurrection; but he would reply by saying, "Who does not know that those texts are in the Bible. A boy ten years old could tell you that."

When we left, we had the satisfaction of knowing that the truth had been thankfully and joyfully received into many honest hearts. This fact afforded us a rich reward for the reproach and slanders received while defending the "blessed hope" of the gospel. The tears of joy that shone in the eyes of those who saw and embraced the light that came from the sacred page, were of more value to us than all the applause a wicked world can bestow upon those who support the popular errors of the day. It is even a privilege to suffer with Christ, for the truth's sake; while at the same time we feel the sweet influences of the heavenly Comforter.

In conclusion, we would say, we are glad we have had the discussion at Weeks Mills. The glorious results have abundantly paid us for all the hard sayings impeaching our moral and christian character, and we pray the Lord to forgive, instruct and bless the one who made them.—o.

Meetings in Concord.

We spent the Sabbath, June 22nd, in Concord, and had a very interesting season, while engaged in the worship of the Lord. Two more were converted, and three were baptized, making thirty-one in all. Others are seeking the Savior. The good work is still onward. The young converts are doing well, and pressing for the prize to be received at the coming of Christ. Many are anxiously inquiring what they shall do to be saved, being convinced something must soon be done or it will be forever too late. The audiences are very large and attentive, and our social meetings are scenes of lively interest. The Spirit of the Lord is present to comfort and enlighten, while many glad hearts unite in songs of holy joy in hope of eternal glory.

Sabbath evening was spent in commemorating the sufferings of Christ. It was a scene of rare interest and profit. We spread a table sixty-four feet in length, around which were seated about seventy-five of Christ's happy disciples. It was truly a heavenly place. Tears flowed freely while we talked of Jesus, and his great love for us, as shown by his sufferings on the cross; but we felt joyful in the thought that he is soon coming again to reign as the Prince of peace, the Lord of lords, and King of kings. We all felt resolved to be ready to meet him, and share in his glorious triumph, when the good are gathered home to enjoy the society of all the pure that have ever lived upon our planet. We felt sure that our waiting season is nearly ended, and that soon deliverance will come to gladden the hearts of all the faithful.—o.

The Spirit Land.

"The spirit land." Where is it? Echo answers—"where is it?" We have heard and read much about it, but have seen nothing in the *Bible* concerning such a place; and hence conclude that it exists *only* in the imaginations of those who believe in such visionary notions, borrowed from the heathen, with a few modifications, to suit the more refined tastes of civilized society. It is astonishing to see how a belief in this fabulous land is interwoven with a large amount of the poetry and other literature of the day. They seem to think it very tame, and without embellishment, unless it abounds in pretty references to the "spirit land." The following poetic effusion, which we clipped from the Advent *Herald*, of Apr. 26th, '62, is but a common example of the strange inconsistency of modern theology:—

The Dying Girl to her Father.

BY THEO. D. C. MILLER.

"Father, weep not for thy daughter,
Do not shed the bitter tear,
When you see *me* calmly *sleeping*
In *my* dark and *silent bier*.

Though fond memories often linger
Round your heart, now sad and sore,
Think of *me as joined* in heaven
With my *mother—gone before*.

Rays unfading greet my vision,
As I near that blissful shore;
Angels beckon me to hasten,—
Earthly joys are nearly o'er

I can *see my sainted mother*—
Hear *her notes* of heavenly glee!
Listen, father! catch each whisper!
Soon I'll leave this earth—and thee.

Now my mother's form's receding—
See! she *stops* and *waves her hand*,
Pointing to the glories o'er us,
In that happy *spirit land*.

Father! life is swiftly ebbing—
Drawing to its final close,
And your loved and only *Helen*
In *the grave will soon repose*."

Hark! I hear the angel's voices,
Breathed in tones of tender love;
Listen now, their low sweet chantings
Welcome *me* to *worlds above*.

Farewell, all ye mortal visions,
Beauteous nature, fare thee well;
Longer I may not behold thee,
Father, dear! farewell—farewell!"

Glen Villa, Oct. 1861.

[The italics are ours.—o.

From the foregoing, we learn that "Helen" is calmly sleeping" in her "dark and silent bier," and at the same time is "joined in heaven" with her "mother gone before." Then, again it is said, "*Helen* in the *grave* will soon repose;" and yet, "angel's voices" welcome her "to worlds above." Thank the Lord, that his word teaches no such absurdities as are set forth in the foregoing, and therefore we are not required to believe them.—o.

Excitement.

In these days people seem to be afraid of all religious excitement, while they are greedy after all other kinds. This is as Satan would have it. He is devising every possible means to keep men and women quiet in religious matters, that he may turn their attention to things of this world, and get them excited in picnics, fairs, festivals, old folks' concerts, politics, war, baby shows, dog shows, &c., which he tries to make them believe is all very nice, even if they are up late, and laugh and cry, and clap hands, and shout hurrah till they are hoarse; but if one happens to get happy in the Lord and shout *his* praise, rejoicing like angels because a sinner is pardoned, and has found peace in believing on Jesus, then the poor worldly professor is ready to cry, "fanaticism," and warn people against *excitement*.

Well, this is just as Paul said it would be "in the last days,"—"Having a *form* of godliness, but denying the power thereof."

The following interesting remarks are from the New York *Independent*:—o.

"Excitement is only another name for life. Within certain bounds the amount of life-power is determined by the degrees of excitability which exist in any organ or faculty. Every power languishes, and tends toward somnolency or death, as excitement and excitability decrease. The noblest experiences are those which excitement develops. In a poet, it is called inspiration; in an orator, eloquence; in a conversationalist, brilliancy; in a man of action, zeal. Every noble deed, every worthy emotion, is the child of excitement. Only by it can we rise at all into some notable christian moods. It is this that gives the mind repulsive power to throw off and resist evil. It is the secret of those exaltations of mind which are the conditions of faith, or the vivid realization of the invisible—of supersensuous truth.

No wonder that excitement is made a duty: is praised as an eminent virtue. 'Not slothful in business, fervent in spirit, serving the Lord.' Apollos, 'being fervent in spirit,' spake and taught diligently. He is called eloquent and mighty in the Scriptures. What must be that state of mind which is on fire, which burns? Is there no excitement in a condition for the description of which coals and flames are the images? And, on the other hand, the loss of religious life is described as the loss of heat. 'The love of many shall wax *cold*.' Zeal is but another name for excitement. That is praised and commended. In short, the sacred Scriptures commend intensity as well as rectitude of feeling—degree as well as kind. . . .

There are many who do not believe in fervid religious emotions, or in a spiritual life at any rate. They regard all moral excitements as extravagancies. They are not in good taste! They are the result of ignorance and weakness! They befit women, and are unbecoming manhood! If there is any religion, it is an esthetic calm; a solemn passage of peaceful awe. . . .

But we ought not to countenance such errors. They are more mischievous than even the most injurious animal excitements can be. Coarse and spurious excitements may adulterate religion; but the want of all excitement utterly destroys it.

Nor are our dangers on the side of undue fervor. A thousand influences are deadening religious feeling. Doubts, philosophies, refinements in taste, and sensitive social proprieties, tend to suppression of feeling among the good; pleasure, ambition, care, and excessive occupation tend to prevent it entirely among worldly men. We need stimulation, not soothing. We need to be aroused, not calmed to a yet greater moral indifference. The want of feeling is the curse and danger of the church."

Expenses of the War.

How often men let their wills run away with their interests. This fact is usually very prominent in war, and all other contentions, and litigations. Many a man has spent ten times more in a law-suit than the amount of his claim against his debtor, and received nothing but hatred and remorse for all his trouble. The same result almost universally follows from all the wars of modern times. The prospect is now that this will be emphatically true of the present war. It is evident that the North would have been far better off to-day, financially and morally, had they bought all the slaves at their full value, and set them free, or carried them home to their native land and loved ones. This would have been a noble deed, resembling the works of our Savior, in his sacrifices for our good. Such an act of christian kindness would have melted every Southern heart, if it was not ossified. How is it now? Let the following statement from the New York *Independent* be carefully considered; and remember the end is not yet:—o.

"The cost of the war to the Government, up to the 1st day of July, will be not less than $600,000,000. This amount, however, is but a small part of the total expenses of this monstrous rebellion. Who can estimate the damage it has been, and will be, to individuals? Hundreds of millions have already been lost by the depreciation, waste, and destruction of private property. How many ships have been sunk or burned! How many have been idle in our harbors! How many houses, with their contents, have been destroyed! What a vast amount of breadstuffs and other necessaries of life have been worse than wasted! Who can tell how many millions of days the past year have been idly spent? Time is money.

The loss on the real estate of the country, now going a-begging in all quarters, can only be counted by thousands of millions of dollars. How has business suffered in every city, town, and village! The losses here in profits and by depreciation of stock have been fabulous. The wheels of manufactories have been stopped, machine-shops have been closed, and every channel of trade has been clogged. Mechanics, laborers, and professional men have been forced to join the army to save their families from starvation.

The merchants of New York alone, it is estimated, have lost, in bad debts South, more than $100,000,000. Hundreds here have been utterly ruined in consequence. We know a large number of mercantile firms who, two years ago, were regarded independent, but are now hopelessly bankrupt. Their only hope of relief from the crushing burdens resting upon them is in Congress, whither they now look with distressing anxiety. What Senator or Representative will refuse to give them help?

Nearly the whole capital of the country has been diverted from its ordinary peaceful channels. It is used for war instead of aiding to promote our national growth and prosperity. The accumulated property of generations—the surplus gains of an industrious people, on which have rested our commercial strength and thrift—has thus in a moment been swept away.

We are supporting an army of 600,000 men, who have been producers, but are now consumers. Figures will fail to show the immense loss in this direction. But the expenditures and losses must go on for years to come. Sufferings and privations, caused by this unholy war, may begin now, but they will not end, it may be, for a century. How many have pledged their property—their all—to find means for support through these pinching times! Embarrassments thus begun will, in numerous cases, end in bankruptcy and ruin. Homesteads will be sold, and hundreds or thousands of dollars will be sacrificed, in many a little family group.

What is to become of the great army of maimed and crippled soldiers? What a mighty host of pensioners, for years, will draw their living from our National Treasury! These patriots, who counted not their lives dear unto them, will now add little to the capital of the country. They must be nursed and tenderly cared for till every tongue among them shall cease to tell the story of our wrongs and the price they have paid for liberty. The millions for their support we will give ungrudgingly.

The total losses of the nation and of individuals, traceable directly and indirectly to the war, cannot be less than *ten thousand millions of dollars*.

War News. There has been some very hard fighting near Richmond, during the past week, which has resulted in heavy losses on both sides.—o.

For the Crisis.

At Home.

To my Friends:—I am happy to report myself safe at home this morning, through God's mercy, after an absence of twenty-two days; during which time I have been enabled to travel, by land and water, about 1250 miles, in Mass., N. Y., Pa., N. J., and R. I., attend twenty-five or six meetings, and preach some twenty sermons in Barre, Shelby, Rochester, and Brockport, N. Y.; and in Riverpoint, Richmond, S Kingston, and Providence, R. I., besides attending to divers business matters of more or less importance to myself and others.

My family, I believe, are comfortably well, and I am in pretty good condition for a man who "don't eat anything," "lives without salt," has been to Dansville and "soaked himself to death in water," and does n't "eat pork to make him strong." I hope my friends who are *strong*, after a dozen years of *such* work as this, may feel better, and be able to do more than I, who always was of slender health from childhood.

After a few days at Tremont camp-meeting, I shall, if the Lord will, try to push the work of publishing with new vigor, and fill the many orders on hand for the long delay of which I am still obliged to beg indulgence. Grace be with you all.

H. L. Hastings.

Boston, 6 A. M., July 1st, '62.

Correspondence.

From Russell Williams.

Bro. Grant:—I have heard nothing directly upon the coming of the King of glory, since I enjoyed the labors and admonitions of Bro P. B. Morgan at Union Mills, Ia. Yet, glory to God, I can look forward with joyful anticipation to the day when the weary saint no more shall roam o'er the barren plains of earth, but, in the language of the poet—

"Dwell in a sonny, peaceful home,"

free from the turmoils of earth.

Dear brethren and sisters, let us stand firm and unmovable, always abounding in the work of the Lord; for surely at the ending of the days the vision will speak, and not lie. Then every one shall have deliverance who are written in the book. Our country and world is being convulsed with war and commotion; the cup of iniquity is nearly full, and He whose right it is will come and reign King of the nations. Then will the kings, princes and potentates of earth yield submission to the sceptre of "David's greater Son." The small and the great, the rich and the poor, will be there; and the servant will be free from his master. The prize is still in advance of us; but not as it was in the Grecian games: though all might run, but one could obtain the prize. In the christian race every one that runs the whole length of the celestial road, fights the good fight, keeps the faith, has the promise of a crown of everlasting life, of unfading glory, which the Lord the righteous Judge will give unto them at his appearing. Let us heed the admonition of the apostle, and so run that we may at last obtain that enduring crown. The reward promised is not a pension at the close of the war, but, listen!—"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

War and dissension may fill our world, but the child of God, who has that hope which is as an anchor to the soul, sure and steadfast, reaching to that within the vail, whither the forerunner hath for us entered, all the combined powers of darkness can never move, whose faith and hopes are anchored within the meridian circle of the eternal throne. We may have trials and temptations for a few days here, but our "light afflictions," which are "but for a moment," may and will "work out for us a far more exceeding and eternal weight of glory." With all the din of battle with which we are surrounded, the christian should remember the admonition of the Savior,—"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." And after this, the declaration of the apostle that the "weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." How necessary then that we put on the whole armor of God, that we "may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, . . . against spiritual wickedness in high places." Let us then "endure hardness as good soldiers of Jesus Christ," looking for and preparing for the realization of that "blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," who has promised, if we are faithful to our high and holy calling, to "change our vile body, that it may be fashioned like unto his glorious body."

It appears evident that the Lord hath a controversy with the nations of earth; and that great day, looked and longed for by patriarchs and prophets, by the good and the blest of past ages, is fast approaching when the vail of mortality will be rent in twain, and the glories of eternity revealed to a sin-defiled and sorrow-stricken world. Then may you and I, dear brother and fellow-traveler to the judgment bar of God, find a hiding-place in the chambers of Omnipotence, secure within the pavilion of God's eternal love; no more clogged with mortality, but where our unfettered souls may bask in the full fruition of eternal felicity.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

Jefferson City, Iowa.

From J. H. Horton.

Bro. Grant:—Your valuable paper comes laden with many good things from the dear brethren and sisters scattered abroad in the vineyard. It has now been a welcome visitor for nearly three years, and my dear wife and children would feel it a great loss to be without it, as we do not have preaching here very often. Bro. and Sr. Deviney, with ourselves, are all in this place who believe in immortality only through Christ. They have been growing in grace and in the knowledge of the truth since four years ago, when they were converted to the knowledge of life only through Christ under the preaching of Bro. E. C. Cowles, who has preached occasionally for us. He is one of the best Bible scholars we have in our land. He is and has been preaching for the West Groton and Dresserville Christian churches for several years, with a good degree of success, and his labors are blessed by the conversion of many precious souls, whom he has buried in the likeness of Christ's death. He is truly a workman that "needeth not to be ashamed, rightly dividing the word."

Over twenty years have passed since God for Christ's sake forgave my sins, and I feel to rejoice in my Savior that I have been made to see the truth, and to hold fast through faith to this time, when the nations are becoming angry, and the weak say they are strong; when the mighty men are being stirred up, and the plowshare and pruning hook are beaten into implements of war. With great energy the nations are making arrangements for war. Soon the powers of the earth will be shaken, and then shall ye see the "sign of the Son of man" in the heavens. Brethren and sisters, are we not seeing the last signs coming to pass? May we not lift up our heads and rejoice? Soon the time will come when the implements of war will be beaten into pruning hooks and plowshares, when nations shall learn war no more, and all shall know the Lord, and none will say, I am sick. Soon He that hath the keys will come in the clouds of heaven with power and great glory, will bind Satan, unlock the dark charnel house embracing the sleeping saints, and we shall be changed. And then to those living,—oh death, where is thy sting? and those the grave had imprisoned,—oh grave, where is thy victory? Let us have our lamps burning brighter than ever, waiting for the Lord, that he come not on us as a thief in the night. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

Kelloggsville, N. Y.

From Mary E. Streeter.

Dear Bro. and Sis. in Christ:—We are truly living in perilous times, when the love of many has already grown cold, and evil men and seducers are growing worse and worse. Now is the time for us to be up and doing all we can to get people ready for judgment. Let us gird on the gospel armor anew, and try and do more for Jesus than we ever have done before; for it is those that do the will of the Master that will hear that blessed word—"Come, ye blessed." It is a great thing to be a christian. To be a christian is to be Christ-like. Are we so? God help us! It will be very sad indeed to be deceived at the last great day, and that day is fast approaching. Have we done all we could to relieve our brother or sister?

It is truly heart-cheering to the weary pilgrim, as he journeys through this vale of tears, to think of the rich reward that is to be given at the end of the race. We shall indeed be well repaid for all the privations we have to encounter while in this wilderness. Eternal life in the kingdom will richly atone for all we suffer here. I often think how changed it will be when we get over on the other shore. Here my dear companion is called to go and sound the last notes of warning to a lost and perishing world, and hard indeed it is for us to be separated; but Father says, Go, and we must submit, knowing that it is best for a little while; and were it not for the blessed hope of the gospel, it seems that I could never submit to it; but in the world to come we will all be together, and never more fear separation. Blessed thought! that we are so near our journey's end. What a good Father we have! Dear children, be faithful. Soon it will be said—

"Child, thy Father calls, come home!"

Dana, Mass.

☞ Rowland Hill said "he would not give a farthing for that man's religion whose cat and dog were not the better for it."

Obituary Notices.

Died in Augusta, Me., of diphtheria, June 26th, John L., son of Bro. Wesley R. and Sr. Ann Holt, aged three years and two months.

The loss of this pretty child was a sad stroke to the parents, whom we endeavored to comfort with the hope of the resurrection of the dead, showing them from the Scriptures that their little son is sure of a home in the kingdom. They intend to be ready to greet him when he rises into life again at the coming of Christ. May the Lord bless them in their days of affliction, and enable them to keep ready for the great day of the Lord.—c.

FOREIGN NEWS.

From Liverpool 11th ult., and Queenstown 12th.

The *Times* regards the defeat of General Banks as one of the most important successes of the Confederates, on account of the lesson that it teaches the North, showing that efforts and sacrifices, greater than any that have gone before, must be made if even a border State is to be won back to the Union. It also says hopes of an early solution must be dispelled, and mutual hatred tend to make a new union more and more impracticable.

The *Daily News* treats the defeat of Banks as quite unimportant, and not in the slightest degree calculated to disconcert Gen. McClellan's plans. It was nothing more than a mere raid of the Confederates.

The *Morning Post* denounces in the bitterest terms Gen. Butler's proclamation relative to the ladies of New Orleans, and thinks the Government is bound to recall and court martial him, and says such an act as this, if not promptly disavowed, would soon turn the scale finally and decisively in favor of the Confederate cause.

Visitors at the great exhibition were numbering about 60,000 a day.

The Paris journals announce that it has been decided to send reinforcements to Mexico, but not until next October.

The Bishops in their address to the Pope deplored the oppression of the church, and declared that temporal power was necessary for the independence of the Pope. They approved all the Pope has done, and entreated him to remain firm in resistance. The Pope in allocution deplored the spread of the revolutionary spirit, the oppression of the church, and the efforts against temporal power. He urged the Bishops to redouble their efforts in arresting these errors.

THREE DAYS LATER.—Per Arabia

[English Press on American affairs.]

The *Times*, in an editorial on the Ministers' denial of mediation projects, says: "There will be no disposition to quarrel with the decision of the Cabinet, and the country will gladly leave the question in the hands of the government to choose such opportunity and mode of action as it may think proper.

The *Times* admits that advice from England would not be acceptable; but it would rejoice to see Napoleon or the Czar press on the Americans the counsels which would be indignantly rejected if offered by England.

The *Times* then speculates on the disastrous effects of either Northern conquest or the reverse, and argues that if the Southerners continue to protract the struggle, the time must come when the intervention of Europe will be demanded by the interests of humanity, and perhaps accepted willingly by the exhausted combatants. England may then with prudence hold itself in readiness to support any proposition which may be urged by its more favored neighbors.

The *Morning Post* says that Lord Palmerston's announcement that no mediation in American affairs is intended, will be received with satisfaction, as indicative as well of the good sense of the governments of France and England as of their respect for international law. After expatiating, however, on the uselessness of any present effort, the *Post* says the time may come, and that shortly, when it will become the paramount duty of neutral states to interpose; but now, as at the commencement of the war, they are undoubtedly bound to stand aloof.

The Manchester *Guardian* contends that the time for England to interfere has not yet come, if, indeed it ever will, and attaches little importance to the French reports of negotiations for mediation. It thinks France can go further in the matter than England, and it would rejoice to see the struggle ended without interference by England.

Paris papers state that the approaching journey of Count Persigney to London is exclusively political, and that he will submit to the English Cabinet the private views of the Emperor relative to arrangements for a joint mediation in American affairs.

ITALY.

It is reported that the Papal Government has officially informed the French Government that it will listen to no proposition modifying the conditions of its temporal power.

It is stated that Russia has announced her willingness to recognize the Kingdom of Italy, if the government will undertake to prohibit any organization of Polish refugees.

DOMESTIC NEWS.

New York, June 24. The Tribune's Washington dispatch says there is reason to believe that a battle will be fought at Chattanooga within a day or two.

Harper's Ferry, June 24. A pontoon bridge will arrive this afternoon on the way to Gen. Fremont.

The greater part of the force here is throwing up earthworks on Bolivar Heights. Supplies are plenty.

It was rumored yesterday that the rebel General Ewell was advancing on New Creek with 4000 men. The 23d Illinois and the 87th Pennsylvania Regiments went there this morning.

Jackson is by this time checked, and Generals Fremont, Banks and Shields have joined their forces to pursue him.

New York, June 24. It is stated by persons well informed, that President Lincoln, accompanied by Gen. Pope, arrived from Washington last night and took a special train, which had been kept in readiness, and went to West Point, where Gen. Scott met them by appointment by telegraph. Speculations, in which the movements of the War Department are mixed up, are afloat, relative to the President's hasty visit of consultation with Gen. Scott, but nothing of a satisfactory or probable nature can be ascertained.

Fortress Monroe, June 24. The reports from Gen. McClellan's army to-day seem to indicate a desire on the part of the rebels to bring on a general engagement before McClellan is ready to make them skedaddle again with his siege guns and "regular approaches." Skirmishing has been going on for the last three days on the left of our line with the usual results.

Whilst Gen. McClellan is operating surely to save us the humiliation of the most insignificant retreat before Richmond, he has now so invested said city as to leave little else for the rebels to do but fight, and fight to the bitter end. Should they attempt to retreat South, McClellan can now head them off with an army south of Petersburg, which he can throw across the James river in a few hours, under cover of our gunboats. To retreat to Lynchburg and the mountains would entail starvation and utter demoralization to their army, and the rebels would simply wage war for a time as guerrillas.

Everything is ready on the left of our line, which is evidently to be the fulcrum of the advance upon Richmond, standing firm while the whole army sweeps gradually round upon the enemy. The rebel army numbers about one hundred thousand effective men, with seventy-two field pieces. To back this they have their parallels of earthworks, to which they will no doubt fall back, if they are so blind as not to know that they will certainly be crushed. Our entire lines are gradually advancing, and the big fight must soon take place. If they stand firm, it will be the most extensive and the bloodiest ever fought upon this continent. We have the advantage of the enemy in men, material, discipline and indomitable courage. Our artillery is far more effective than theirs in every way.

The enemy has no advantageous retreat left, and he must fight. Our success is certain and will be perfectly overwhelming if our artillery and cavalry are properly used, and our generals endeavor to fight brigades and divisions, rather than regiments.

I can say nothing of our numerical strength or of the advantages of position, but I may be permitted to say that the army of the Potomac contains more men than any one man can command, according to the best military authority.

The ball must open soon; indeed, the music for the promenade is now ringing in our ears. The rebels are said to be feeling our position with their artillery; they might as well save their ammunition, for we are not only feeling their positions, but advancing and holding them, one after another, every hour almost.

June 17. Our forces labor with surprising industry to carry out the designs of the General Commanding, and when Richmond has fallen, the immensity of their work, and the genius of his plans, will both surprise and gratify. Would that some of the growlers were here to see for themselves. How unfortunate that we newspaper correspondents can tell of nothing. All around us are preparations for a most magnificent—something; our eyes behold the sight; people are anxious to know all about it; but whisper not a word, ye drivers of the quill, who are presumed not only to know, but to tell, everything. Suffice it to say, that in no case is another Casey surprise anticipated, and that once attacked, either the enemy must be ours, or we his.

Our first parallel, three miles long, is completed. It is believed the rebels cannot muster 60,000 men on whom they can rely.

June 25, evening. Gen. Hooker, at nine o'clock this morning, advanced his division with a view to occupy a new position.

The result was that the troops met with a most determined resistance from the enemy, which lasted until four o'clock in the afternoon, during which the rebels were forced to give way before the invincible courage of our men.

During the day everything indicated a general engagement, but the evening showed no disposition to accept the challenge. Our troops all fought gallantly as ever. The loss on our side was about 200 in killed and wounded.

Washington, June 26. It is believed here that the skirmishes of yesterday were contests for positions necessary to secure the construction of an advanced parallel, which will not only bring heavy siege guns into position, but will enable Hooker's division to move forward from its camp ground, which is so filled with partially buried men and horses as to have been unhealthy.

Richmond is represented as one great hospital, with sick and wounded in nearly every house, and provisions scarce and high.

New York, June 26. A letter from before Richmond to the times says Gen. McClellan is bringing up from Yorktown sundry siege guns, some of which have already arrived. It was agreed between Col. Keyes and Gen. Howell Cobb in a recent conference that surgeons taken on the field of battle should not be regarded as prisoners of war, but noncombatants. This arrangement has been sent to Washington for approval. There can be but little doubt it will receive it.

Temporary hospitals will be put up at Fair Oaks station, at Savege's, and elsewhere near the front, and accommodations in tents have already been prepared for 2500 or 3000 at White House. This will, if possible, be still further enlarged.

Deserters who came in to-day confirm the report that Gen. Johnston's wound is very severe, two of his ribs being broken; and that Lee is in command. Wise is in disgrace and has retired to a country residence.

In the Richmond Dispatch we find the announcement that Jeff. Davis was taken ill at Raleigh, N. C., whither he had gone to visit his sick child.

The Tribune's Washington dispatch says Gen. Pope laughs at the idea of Beauregard having reinforced the rebel army at Richmond by a single soldier. He considers the war at the West virtually at an end.

The retreat of Beauregard from Corinth was a necessity imposed on him by the circumstances that surrounded him, and not a stroke of strategy, as has been pretended by some admirers of his generalship. A correspondent of the Edgefield (S. C.) Advertiser, writing from Okolono, Miss., says the retreat from Corinth and upon Beauregard's army "a terribly demoralizing effect." He says "many declare they will quit the service and go home and indeed, the Tennesseeans are now deserting every day." It also appears that Beauregard has lost some of his laurels; "not a few of those who were heretofore foremost in his praise are now the most bitter in denouncing him." The same correspondent says the Southern army "suffered immensely from sickness at Corinth," and "the whole country from there to Columbus, Miss., is one vast hospital." There are two thousand sick at Okolona, and they are in a terribly suffering condition.

Professor Lowe now has three balloons inflated and making ascensions at all hours of the day and night. "The Union" now floats over Mechanicsville, "The Intrepid" over New Bridge, and "The Constitution" over the left wing. No movement can be made by the rebels, when it is calm or the air is free from fog, but it is instantly reported to headquarters.

Philadelphia, June 29. The Sunday Dispatch publishes the following:

City Point, Va., June 27. Refugees taken on board by our gunboats report that Jackson, Price, and Beauregard are in Richmond, and will be assigned to important commands shortly.

About one third of the valley of the Shenandoah is now held by the Union troops, and the rest is under the sway of Jackson and his horde. One of the rebel schemes is to attempt getting in the rear of our army and cutting it off. The possibility of this is believed to have been foiled by the falling back of Fremont.

Memphis, Tenn, June 25. A detachment of the 6th Illinois cavalry made a descent on the rebel cavalry guarding a train near Cold Water station, on the Mississippi and Tennessee Railroad, and captured 25 prisoners and 20,000 pounds of bacon. They also destroyed the bridges, making the road impassable.

Memphis, June 26. The first train on the Memphis and Charleston Railroad for Corinth, with a number of teams, wagons, and one company of the 56th Ohio Regiment, besides several officers, was attacked by a large force of rebel cavalry, yesterday, about twelve miles from this city. The rebels destroyed the locomotive, burnt the cars, killed ten of our men, and captured several officers.

Middletown, Va, June 29. Gen. Fremont this morning turned over the command of his forces to Gen. Schenck.

New York, June 28. The Times' correspondent estimated our loss in the fight on the 25th before Richmond at from 600 to 700.

The Herald's letter says: "Wednesday, June 25, was signalized by another glorious struggle between the rebels and Union troops, in which the latter were twice victorious. About 6000 of our men on that day encountered two divisions of the rebel army, and drove them back a mile.

By a remarkable blunder, we relinquished all the ground we had gained as soon as we obtained possession of it, and then, when the error was sifted and understood, our gallant lads went at it again and corrected the mistake. Upon our retirement the enemy had once more swept in over the field, and a second time we drove him back step by step over the ground originally won, and maintained our position there at night.

New York, June 27. The steamer Philadelphia, from Beaufort, and the Ericsson, from Key West, and Port Royal have arrived.

The Ericsson brings 181 passengers, including Gen. Benham and staff, and 57 soldiers who were wounded in the late engagement on James Island, near Charleston. The United States troops under General Benham made an attack at 4 o'clock on the morning of the 16th, and were repulsed after four hours' hard fighting, with a loss of 668 in killed, wounded and missing. The Michigan 8th regiment had but 250 men left on roll call. The New York 79th suffered severely.

New York, June 30. A special dispatch to the Tribune says the Union ram fleet was off Vicksburg on the 26th inst., and communicated with Commodore Farragut, who was to attack that place on Friday. Twenty vessels were in position and Farragut was confident of victory. The rebel force is estimated at 12,000.

Great Battle Fought.

New York, June 30. The Tribune has just issued an extra with dispatches from the battle field Sunday morning.

The dispatch states that a severe and most determined battle was fought on the right wing on Thursday and Friday, which is claimed by some of our officers as a successful strategic movement into which the enemy unwittingly had been drawn, and which will soon result in the capture of Richmond and the entire rebel army.

The attack was made by the enemy in immense force, who crossed the Chickahominy near the railroad above Mechanicsville Thursday afternoon.

They fought desperately, but were unable to drive our men a single rod, though the enemy were ten to one.

The only force engaged on that day was Gen. McCall's division. The battle lasted from 2 o'clock to 9 P. M., when the division was ordered back.

General McClellan was on the field, and expressed himself satisfied with the result.

About 2 o'clock P. M., the enemy's infantry and squadrons of cavalry crossed the Chickahominy in immense force, making a rapid advance toward McCall's division, intrenched on a hilly woodland, across a swampy ravine, about a mile in the rear of Mechanicsville.

The enemy advanced down in the rear of Mechanicsville, on a low, marshy ground, where our forces were drawn up behind rifle pits and earth works, where the conflict became most terrible.

The rebels, with most determined courage, attempted to push forward over the miry ground, but bullets and grape fell among them like hail, until, in the words of an officer, 'they lay like flies in a bowl of sugar,' and withdrew.

Company K of Bucktails, was surrounded, and the last known of them they were trying to cut their way through an immense force. Their fate is not known, but it is presumed that the greater number are taken prisoners.

Washington, 24. The extradition treaty with Mexico is officially proclaimed. Its provisions do not apply to political offence or embrace the return of fugitive slaves.

The Providence Journal of the 24th of June, makes the following statement

It is only too clear that designing men in the northern states are already laying their plans to "fraternize with the rebels," so far as to oppose the war and patch up some kind of a miserable compromise with the traitors as soon as they dare. Fernando Wood and his brother are said to be in the plot at New York. Their clique has already held a meeting to prepare for their work. In Indiana and Illinois, leagues have already been formed to resist the payment of the national taxes. We have no doubt that these wretched intriguers could recruit their forces to some extent in New Hampshire and Connecticut. They could find a few of their sort in other states. It is well to be ready for them.

TERRIBLE ACCIDENT.—A very melancholy accident occurred on Tuesday, June 24th, in the extensive iron works of Messrs Lazell, Perkins & Co., Bridgewater. A boiler exploded in the building occupied for a forge, killing six, and wounding several other persons. The explosion created great havoc in the building, destroying one end of the structure and the windows of other portions. The windows of the houses in the neighborhood were broken. Every person in the vicinity of the boiler at the time of the accident was either killed or dangerously wounded.—*Jour*

TORNADO AT SPRINGFIELD.—A storm of wind and rain, very remarkable in its effects, passed over Springfield on Saturday evening, causing great damage in some places. On State street and for some distance south, huge trees were torn up or twisted off, in some cases as cleanly as if cut down with an axe. Chimneys were blown down, and a blacksmith's shop demolished. At West Springfield large hailstones fell, and considerable damage was done to trees.

☞ Letters received from Rome state that the bishops who have reached that city have handed over to the Pope a sum of five hundred thousand Roman crowns collected as Peter's pence.

☞ A telegraphic dispatch from West Point states that Gen. Scott has received intelligence of the death of his wife at Rome June 10th. Her age was seventy-two years.

Married.

At Essex, Ct., June 19th, by Rev. J. A. Gallup, Bro. FRANKLIN HALE, of Collinsville, Ct., to Sister H. JANETTE BROWN of Essex.

Notices, &c.

GHOSTOLOGY.—The tract on Ghostology is now ready. Price 10 cts. single, postage paid. $6 per hundred.

☞ We were obliged to omit some of the cash receipts this week.

Campmeeting.

The great interest manifested at our tent meeting in New Preston, Ct., has induced us, with the advice of the brethren in that section, to appoint a campmeeting, to commence Tuesday, Sept. 2d, at 10 A. M. Some eight tents have already been counted up for the occasion, and we hope the number will be much larger. Brethren that want to work for the Lord will find here a new and interesting field.

We desire all who can, to bring provisions and tents for themselves and others. Plain food, and "all things common" is the Bible rule; let us practice it cheerfully. A daily stage from New Milford (Housatonic R. R.) at 12 will bring in all who wish. Distance eight miles. H. PRATT.

Grove Meeting.

The grove meeting in Sauk Co., Wis., July 18th, will be in Sumpter, (formerly Kingston) near the centre of the town. Sumpter joins Baraboo on the South. Brethren coming from a distance will call on Bro. Knapp. G. W. BARNES.

Meeting of the Advent Christian Association.

To the brethren in Christ, and churches of the Lord who "serve the living God," and "wait for his Son from heaven," Greeting:—The Board of Managers, after due consultation, have decided to appoint the third annual meeting of the Advent Christian Association, at Wilbraham, Mass., to commence Tuesday, 4 o'clock, P. M., August 26th, 1862.

Two reasons have led them to decide upon this time in preference to October, as heretofore. *First*—A larger attendance can be secured; *Second*—Much expense can be saved. These are weighty considerations. The business to be transacted at the annual meeting of this Association is very important. The interests of every church, and every individual, "looking for the blessed hope," are involved in its proceedings. This Society controls the World's Crisis. It appoints its Editors and Managers. It decides what its character shall be, and marks out its policy, whether it shall give expression to every idea, however fanciful or absurd, which may demand its columns; or whether it shall select such only as are "meat in due season." It becomes necessary, therefore, that every church be represented, that our family paper be sustained in such a manner as to "feed the flock," that we may know whether its Editorship, eminently successful thus far, shall be changed or not.

A full representation, so desirable, can be best secured during campmeeting week. Distant churches in the South, West and East, are usually represented *then*, while they cannot afford six weeks afterwards to send other representatives so far to attend the Association alone. Having, for these reasons, fixed upon this time for our third annual meeting, it is hoped that we may have a large and profitable one. Lest we be disappointed, let earnest prayer be made to God daily, that whatever shall be done at that time may be done, not in the name of *man*, *self*, or *party*, but "in the name of the Lord Jesus."

DANIEL T. TAYLOR, Chairman.
H. F. CARPENTER, Clerk.

June 7th, 1862.

NOTE. The Board of the Advent Christian Association are requested to meet at Wilbraham on Tuesday, August 26th, at 8 o'clock, A. M. A prompt and punctual attendance desirable.
D. T. TAYLOR, President.
H. F. CARPENTER, Clerk.

NOTE. Letters are solicited from churches and ministers who cannot possibly be otherwise represented. They may be directed to H. F. Carpenter, Collins Depot, Mass.

All pastors and evangelists, and delegates from churches co-operating with this Society, are *members*. Each church is allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members. None can *vote* by letter.

Fourth of July Meeting.

The meeting held for two years on the 4th, in the grove on Bro. Higgins' place in Palmer, and advertised to be there again this year, will be held on the camp ground in Wilbraham, and continue over the following Sunday. All that can come, are invited. Bring your provisions with you, unless you want to board at the hotel. Two tents will be raised to accommodate those who wish to stop on the ground one night. Bro. Ross and Wendell are invited and expected, with others. Baptism and the Lord's Supper will be attended to. For the Church,
A. M. HIGGINS.

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug. 25th, and continue one week. Particulars hereafter.

F. H. BERICK, MILES GRANT, GEO T ADAMS, } Committee of Arrangements.

Notice.

The Lord willing, a two days meeting will be held at Norwalk, O., commencing Saturday, July 5th, and continuing over Lord's day. We extend a cordial invitation to all the brethren in this section to come and worship the Lord with us. Elder John T. Ongley will be with us to minister in the word of life, and we shall be happy to see other preaching brethren here also.
Yours in hope, P. B. HOYT.

Notice.

A special conference of the Iowa, Minn., and Wis. Christian Conference will be held in connection with the grove meeting at Hesper, Almikee Co., Iowa, July 4th, 1862. Hope to see many preachers and delegates, as there is business of importance, in which all are interested.
WM. SHELDON, Pres
PETER S. W. DEYO, Clerk.

P. S. We expect to have the New England Mission Tent.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to May 1st, 1862, $605.74.

Church in Woodstock	$ 3 00
Sr. Hill	50
Emilie Ayres	25.00
A Friend in New Bedford	2.00
H. B. Cross	1.00
C. W. Smith	1.86
Sr. Marsh	1 00
Eld. J. Lee	1.00
Friends at Southampton	40
G. A. Lewis	25
Z. Whitney	3 00
J. M. Stetler	25.00
Sr. Yorks	1 00
S. Sherwin	1.00.
W. L. Carroll	Jewelry.

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.27
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1 00
S. B. Potter	1 00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10 00

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Information.

To the churches in the vicinity of Plainville, Ct., I would say, having moved to Plainville, I desire to devote my time to the cause of Christ in Plainville and the adjoining towns, as the Lord may seem to direct. I have a standing appointment in Plainville once in four weeks. My next appointment here is July 13th. I hope to hear from the churches in this vicinity soon.

The preaching brethren who wish to visit Plainville to preach, will please confer with Bro. George Morgan, who is corresponding Secretary of the Church. My P. O. address is Plainville, Ct. WM. A. FENN.

Notice.

By divine permission, the annual meeting of Adventists will be held in Kingston, N. H., on Friday, the 4th of July next, (in a grove most probably) commencing at 10 1-2 o'clock, A. M. Eld. A. Hale, of Charlestown, Mass., will be with us. Brethren and sisters from the sister churches, we cordially invite, and whosoever will, let them come.
F. GALE.

Notice.

Eld. Peter Noka is expected to preach in the new Meeting-house in Gloucester, R. I., July 4th, at half-past ten o'clock, A. M., and at one o'clock, P. M.

Appointments.

We would say of our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Boston, (Lowell Street Chapel) Sunday...July 6th
H. L. HASTINGS.

Tremont Campmeeting....July 6th
MILES GRANT.

Rutland, Vt.....Thursday evening, July 10th
Poultney.....Sunday, July 13th
H. F. CARPENTER.

East Woodstock.....Sunday, July 6th
J. B. POTTER.

Abington, Ct.....July 13th
D. A. JONES.

APPOINTMENTS FOR DANIELSONVILLE, CT.
Eld. A. Ross.....Sunday, July 6th
Eld. Varnum Simmons.....Sunday, July 13th
Eld. Miles Grant.....Sunday, July 20th

Clinton, Burdit's Hall.....Sunday, July 6th
Newfield, Ct.....Sunday, July 20th, and Aug. 3d
L. BOUTELL.

New Milford, Ct.....Sunday, July 6th
Winsted, Ct.....Sunday, July 13th
Bantom Falls, (Methodist church, 1 and 5 o'clock, P. M.).....Sunday, July 20th
Leach Hollow, 1 P. M., and Bogus Hill, 5 P. M., August 3d. B. ST. JOHN.

Danbury.....Sunday, July 6th
Meredith Centre, F. W. Baptist house....July 13th
Bristol.....July 20th
Canterbury, Town Hall.....July 27th
Barnstead, (Clark Meeting house).....Aug. 10th
T. M. PREBLE.

New Durham, at Bro. John Davis' barn, baptism, July 6th.
Moultonborough.....July 13th
J. G. SMITH.

Wilbraham.....July 4th
New Britain.....July 9th
Hartford.....Sunday, July 13th
J. S. WHITE.

Cochituate.....Sunday, July 6th
J. McCANDIS.

Boston, (Lowell St. Chapel).....Sunday, July 13th
J. COUCH.

School-house in Bro. Halstat's district, about two miles north of New Salem, Mass., every Sunday for the present. G. A. STREETER.

Concord.....Sunday, July 6th
JOSEPH W. WHITE.

Hebron, N. Y.....July 6th
Sandy Hill, N. Y., the Tuesday following, for three days.
West Hoosac.....Sunday, July 13th
Will stop at Pownal a few days, as the brethren have requested. HIRAM MUNGER.

Dorchester, N. H.....Sunday, July 6th
as Bro. E. H. Shaw may arrange.
S. W. BISHOP.

Hallowell, City Hall.....July 6th
D. M. HANSCOME.

Bristol, Ct.....July 6th
WM. A. FENN.

Holden, Me.....July 6th
Milo.....July 13th
THOMAS SMITH.

Norwalk, or North Fairfield, as Bro. P. B. Hoyt may arrange.....July 5th and 6th
JOHN T. ONGLEY.

Moultonborough.....July 6th
Clark, M. H., Barnstead.....July 13th
T. W. PIPER.

Wrightville, Ct.....July 6th
Plymouth Hollow, Ct.....July 13th
T. S. CANFIELD.

Springfield, Mass.....July 13th
Goshen.....July 20th
J. K. BELLOWS.

New Bedford.....July 13th and 20th
M. BATCHELOR.

Sandisfield.....July 6th
LEWIS ANDREWS.

Grove Meeting Appointments.

7. A grove meeting will be held in Eauclaire, Eauclaire Co., Wis., beginning on the 11th of July, as Eld. W. B. Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a *score* of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.
W. SHELDON.

Business Department.

Letters Received.

D. F. Newton, R. V. Lyon, B. Perham, W. L. Carroll, V. P. Simmons, E. P. Monroe, S. G. Hazelton, W. Whitaker, L. Reimer, G. Moyer, C. C. Tuck, B. Spaulding, L. Fancher.

To Correspondents.

Will the brother who sends us $1.00, stating that his "P. O. address now is Eastern, Me.," please give us his *name* and *former* address? His letter contains neither.

Mrs. Lucy P. Grant—To No. 366.

Mrs. E. Welton—Some fault in the P. O. It has been sent regularly every week. Send you back numbers.

Thomas Inman—Have corrected mistake, and sent back numbers.

F. H. Berick's P. O. address is Boston, Mass.

C. F. Hudson's P. O. address is Chicago, Ill., care of S. C. Griggs & Co.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

J Knight 374, T Cotton 288, Rosetta Price 390, H Gorham 378, D Kinsman 375, Mary W Meader 378, S Sherwin 378, J Rogers 378, J Arnold 378, J Hutchins 364, I Wight 360, J C March 378,—$1.00 each.

Hon. Martin Roberts 402, Francis Finn 402, Paul Grinnell 294, E Sanderson 380, H L Salsbury, A Farrow, Jr., 407, Mrs E N Overlock 364, D Dudley 351, Mrs. Chas. M Stark 404, J W Austin 390, A Bryant 378, I Richards 404, M G Day 403, Asa Kelsey 286,—$2.00 each.

H Hey 386, $4.00; T W Haskins 368, 50 cts; A Wood 361, 56 cts; Mrs. J A Smyth 54 cts; Mrs. E Tarte 340, $3.00.

BOOKS AND TRACTS.

L N Choate $1.00, A Wood 6 cts, D L Farnum 24 cts.

Special Book Notice.

Now ready, "THRILLING AND INSTRUCTIVE DEVELOPMENTS," by Eld. (late Abbe) M. B. Czechowski. Price $1.00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Special Book Notices.

In fulfilment of a long cherished purpose, I am happy to present my friends with a list of my books, at reduced prices, as follows, till further notice:—

The Voice of the Church, 75 cts.
Great Controversy, paper 25 cts; cloth (small edition) 30 cts.
Thessalonica, or The Model Church, paper 25 cts.
Spiritualism, by Ramsey, 15 cts. paper, 25 cts. cloth.
Pauline Theology, 10 cts.
Reasons for my Hope, paper, 18 cts., (ready in a few weeks.)
Retribution, or the Doom of the Ungodly, 18 cts., and *free* to all who deny the resurrection of the unjust, provided they will read it through.
Tracts from my list, 1300 pages for $1.00. A full supply nearly ready. Tracts by mail, 1300 pages for $1.00. Free to the poor. Several German tracts at 3 cents each.

The Publication Society will sell the above works from the Crisis office, at the same rates; and I intend, (D.V.) after a month or so, to keep a *full* assortment *constantly* on *hand*.

Let orders come in, and they shall be attended to, if the Lord will. A still further discount from these prices will be made to those who order quantities, and send the money with their order, directed to MILES GRANT, or H. L. HASTINGS, Boston, Mass.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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DEUTSCHE TRACTATE. (GERMAN TRACTS.)

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III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis: pr Nummer 5 cts; pr Dutzend 50 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage one cent. $3.00 per hundred.

THE SAINT'S HARVEST, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-12, by H. K. Flagg. Single copy 8 cts; postage 1 cent; $4.50 per hundred.

ANALOGY OF THE FIRST AND SECOND ADVENTS. General apostasy of the church or christendom demonstrated—her affinity with the world manifest—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

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Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 8 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

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THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3 00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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For the Crisis.

Earth's Coming Doom.

I read in ancient prophets
Of earth's approaching doom,
Of a burning, awful judgment,
Of heavens veiled in gloom;
Read of Jehovah's terror
On guilty nations hurled,
I read of woe and horror
That shall seize a guilty world.

The heavens shall blaze with baleful fire,
And worlds in ruin lay;
Jehovah, robed with vengeance dire,
Shall sweep their thrones away.
While burning heavens with thunders shake,
And lightnings blast the skies,
The dead their rocking graves forsake,
With terror and surprise.

The mutterings of the thunder
On Europe's shores we hear;
The nations gaze in wonder,
And tremble with dire fear.
Dissension, strife, commotion,
Are traveling hand in hand;
Dregs of the Vial's potion
We drink in our fair land.

Ye sons of pleasure, waken!
Ere skies in ruin rend,
Christian, for the conflict strengthen,
Prepare ye for the end!

G. H. Kimball.

For the Crisis.

Gospel of the Kingdom.

[Statistics from Dr. Coggswell's Harbinger Mill.]

Jesus Christ said, "And this gospel of the kingdom shall be preached in *all* the *world* for a witness unto all nations; and then shall the end come." "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days (1260 years), clothed in sackcloth." Matt. 24; Rev. 11. The abomination of desolation, spoken of by Daniel the prophet, was the persecuting power over the Christians for 1260 years, and the word of God, or the two witnesses. God raised up translators of his word in that desolation. In 1324 Wiclif was born. He translated first the New Testament, then the Old, out of Latin into English, for the use of the people. Between Wiclif's first English version of the Scriptures in manuscript, and the establishment of the British and Foreign Bible Society, the Scriptures were not only translated but printed in the ancient languages, which were the roots of all the others. Fifty versions of the Scriptures in different languages were preserved through the 1260 years of the papal persecution. In ancient languages, four; for Europe, thirty-two; Asia, nine; Africa, two; America, three. Wiclif's version spread widely, even in manuscript, throughout England. He died Dec. 29, 1384. In his time, the price of a Bible, fairly written in manuscript, with a commentary, was not less than thirty pounds. A hundred years after Wiclif died, William Tyndal and Luther and Zuingle were born. These men made great progress in learning, especially in the languages, and translated the Old and New Testaments. Wiclif, the first translator, expected to die a martyr; but he did not, and after he had been dead forty-four years, his grave was ransacked for his "body and bones," which were burnt, and the ashes cast into the brook, that conveyed them into the river that emptied into the ocean. The Roman Church burnt men, bones, and books. Tyndal and Dr. Barnes were both burned at the stake. Luther died in peace in his native town in 1546, notwithstanding all his aggressions on the papacy, for he even burned its bulls or decrees; but his writings were consumed; and on the very spot where the bones and books of Wiclif, Tyndal and Luther were burnt, now stands the Depository of the Religious Tract Society, whence the writings of Wiclif, Tyndal and Luther go forth throughout the world.

William Tyndal gave to England its greatest treasure—the printed English Bible. In 1450 the first book in the world was printed, and it is believed that book was the Bible in Latin. It was beautifully printed on vellum. One of the existing copies was sold in 1827 for five hundred pounds. The Bible has been copied as no book of man ever was or ever will be. It has seen itself often persecuted, or forgotten, or forbidden, or burned. It has had to traverse the first three centuries of pagan persecutions, when persons found in possession of the holy books were thrown to the wild beasts,—next the seventh, eighth, and ninth centuries, when false books and traditions were everywhere multiplied,—the tenth and eleventh centuries, when so few could read even among princes,—the twelfth, thirteenth and fourteenth centuries, when the use of the Scriptures was punished with death, and the books of the ancient fathers were burnt. God gave mighty power unto his two witnesses, and they did prophesy 1260 years, clothed in sackcloth and mourning.

Jesus said, "Heaven and earth shall pass away, but my *words* shall not pass away." "Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." In 1780 the sun and moon were darkened, and the two witnesses were no more in sackcloth,—the time (1260 yrs.) ended there, and the saints are no longer in tribulation. In 1780 the first Bible Society was established for the use of the Army and Navy in England;—in 1781, a society was formed to abolish slavery;—in 1782, the first Sabbath School Society, by Robert Raikes. He died in 1831, and Sabbath Schools had increased to the number of 300,000 in Great Britain. In 1788, Rev. Thomas Charles, a missionary in Wales, found in many parts of the country the sound of the gospel had scarcely been heard for centuries, and the people were ignorant; in many parishes not ten persons could read. The Bible was scarcely to be found in any poor cottage in Wales. In 1784–5, Mr. Cowper, Rev. John Newton, Dr. Scott, Rev. John Wesley, and Dr. Coke, were interested in forming Sabbath Schools; also sent out missionaries to the West Indies. In 1786, a Missionary Society was formed, and three hundred and nine missionaries sent out of England to different parts of the world. In 1787, Bible Society formed by Dr. Scott for the poor in Wales. Oct. 2d, 1789, English Baptist Missionary Society established by Rev. William Carey, one of its first missionaries. Dr. Carey, Dr. Marshman, and Rev. W. Ward, the great translators for the continent of India, reached there in 1793. Two or three days before the death of Dr. Carey, in 1834, he was carried down stairs by his intimate friends into his study, in a state of extreme exhaustion, to finish the last revised sheets of the last language into which he had translated the Scriptures. His work was done, and he was ready to depart. He had labored in India forty years, and had given her the word of God, in whole or in part, in thirty different languages. Dr. Morrison and Dr. Milne have labored in China from the year 1807. Dr. Medhurst and other Protestant missionaries at present in China, have recently completed a revised edition, comprising both the Old and New Testaments. The Chinese Testament can now be printed in China for the small sum of four-pence. Three hundred and sixty millions of people have the gospel for a witness in their nation. In 1791, the first Sabbath School Society in the United States. 1792, Baptist Missionary Society. 1794, Society for the slaves in the West Indies. 1795, London Miss. Society. 1796, Edinburgh Miss. Society. 1797, Baptist Home Miss. Society. 1798, Connecticut Miss. Society,—also Church Miss. Society, Africa East. 1799, Mass. Miss. Society, in Boston. 1799, Religious Temperance Society, Eng'd. 1800, Church Miss. Society, England. 1803, first Tract Society, United States. 1804, British Foreign Bible Society.

Twenty-four years from the time the sun and moon were darkened, to the establishment of this Bible Society in 1804, God's people made a mighty effort to spread the gospel, without any opposition from the Catholic power to hinder them. Rev. John Wesley said, he wondered that Satan had not sent out some able champion against them. The time had come for the gospel of the *kingdom* to be preached in every nation, before the end come. During the first twenty-five years of its existence, Bible societies were established in England, Scotland, Ireland, Holland, half of Germany, three-fifths of Prussia, three-fifths of Switzerland, Sweden, Norway, Denmark, Iceland, United States America, Canada, and West Ind a Islands, subject to Dutch, Danish, Swedish and British sway. The destitution of the Bible was so great every where that the ministers of Christ made it a public affair to stir up the people; and Mr. Charles at last made his appeal before the Tract Society, before Rev. Joseph Hughes, for more Bibles for Wales. Mr. Hughes replied, "If for Wales, why not for the whole world?" A meeting was held in a room at the London Tavern, about three hundred persons being present, of every denomination, making an effort to send the Bible to all the world. The God of the Bible was with them, and blessed the means. 700*l*. were subscribed on the spot, 7th March, 1804. These godly men exerted their influence to obtain subscriptions for the support of the new Society; so that the contributions of the first year amounted to nearly 1900*l*., contributed chiefly, says Mr. Owens, by the plain and lower orders of the people. Lord Teignmouth was the President. He had an extensive knowledge of the languages, and his intimate acquaintance with the manners and sentiments of eastern nations, acquired while he was Governor-General of India, were of the highest importance to the society. Joseph Hughes, Secretary. William Wilberforce and Hannah Moore its advocates and supporters. They all died in 1834, after serving thirty years in the blessed cause of spreading the word of God. O! how glorious they will shine in the resurrection morning.

The first Auxiliary Bible Society was formed in 1809. For two years and a half the results were cheering. Many thousand Bibles and Testaments were distributed, and 46,000*l*. remitted to the Auxiliary Society. In Great Britain there are now 445 of these auxiliaries, with 2825 branches. In 1812, the Scriptures were introduced into Prussia by a decree of King Frederick William III., the first German sovereign who became a patron of Bible Societies. The Bible Society was established there in 1814. In 1817, it had twenty auxiliaries; one of these had seven branches. In 1821, it had thirty-two auxiliaries, and distributed 50,000 Bibles and 33,000 Testaments. In the locality of Luther's monastery, the destitution was great. The churches were left without the Bible necessary to the performance of Divine worship. In 1812, Bible Society formed in Russia. Also the Emperor added 5000 roubles from his private purse, in the province of Finland, in this year. This, in the following year, gave rise to another Society at St. Petersburg. During fourteen years it translated the Scriptures or parts of them into seventeen languages, in which they had not been previously known. In ten years were issued 800,000 copies. In 1806, they began to print the Scriptures in six languages in India, by Carey, Marshman and Ward. The Scriptures were also provided at low prices for the inhabitants of the Isle of Man. 1807, an application from Edinburgh, to assist in procuring Arabic types and paper, for printing the New Testament in Turkish. The request was readily complied with, and the work completed in 1813. A Bible Association established in Jersey, France. There are now fourteen associations, a ladies' branch, and an auxiliary. 3000 Bibles have been distributed by them in 1807–8.

In 1809, first Bible Society established in Philadelphia. America in her northern regions fared more generously; the colonies of England were partially supplied. The Bible constituted the inheritance of the magnificent Union of the States; the pilgrim fathers had conveyed it in the "Mayflower," in 1620; Oglethorpe bore it to Georgia. We have now in possession one of those Bibles which our pilgrim fathers brought to New England in the Mayflower; and according to the paper mark it is over two hundred and fifty years old. It has been sent to England three times and bound, and the last time was in 1735. It is broken some in the middle, but the New Testament is entire. It weighs now 7 lbs. This blessed old book has been in the sackcloth state,—my husband is its present owner,—handed carefully down from one generation to another for us, as a sacred relic of our forefathers; and if no accident befals it, will remain till our Lord comes again. 1810 witnessed the establishment of ten societies in England, and three in Scotland, and copies sent to the Roman Catholics in the south of France. In 1811, attempted to present versions of the Scriptures in Arabic. In 1812, the Bible Society sent 1525 Bibles and Testaments to Londonderry, to be sold at half their cost, for Ireland was destitute of the Scriptures, not one Bible to five hundred persons. The Scriptures were also sent to Norway. The same year the Icelandic Bible was completed by Rev. E. Henderson. In 1813, the number of Bible societies rose from eight to thirty-five, and the number of Bibles and Testaments issued was 40,000, in Ireland. 1814, Calcutta Auxiliary Bible Society. 1815, the Armenian Bible printed for the Armenian inhabitants of Russia. Bible Society established in Iceland.

D. Taylor.

(To be concluded.)

For the Crisis.

Salvation's Rock.

He is the Rock, and only there
Who build upon its perfect strength,
Shall yet encompass all their foes,
And win eternal life at length.

Our God is truly called a rock, and "the shadow of a great rock in a weary land." Perhaps only those who have traveled in eastern countries can fully comprehend what a great blessing is comprised in these words, "The shadow of a great rock." The traveler who has passed over several leagues of hot, arid sands, eagerly looks, as the burning sun ascends higher in the heavens, for some shelter in which to pass the noontide heat; but he looks in vain for a clump of trees. At the best only a few stinted shrubs, or a detached palm, meet his vision. But he is not disappointed, for he does not expect to find a leafy shelter; but there are many large, overhanging rocks, beneath one of which he finds refuge, and reposes in its shadow until the sun hath passed the meridian, and his fiery glances are somewhat subdued, when he again resumes his journey. And thus the "shadow of a . . . rock" has become an emblem, in the Hebrew tongue, of the overshadowing love of God. We too are travelers in a "weary land," and we need, far more than ever eastern traveler needed, a resting place, a refuge from a gathering storm; and we well know that it can only be found beneath the Rock of Ages.

I have heard of an English clergyman expressing the wish that God might be to the sailor "like a great rock in the midst of the sea." This was considered as a very dubious expression of good-will, for there is scarcely anything that a sailor dreads more than a rock, when his ship is staunch and firm beneath his feet, when the heavens are bright above him, and propitious gales waft him on his way; but when wild winds have lashed the waves to fury; when sails are torn to ribbons, and he feels the shipboards parting beneath his tread, then, oh! then, how gladly will he look for the rock, for he knows his only hope of life is there. It is thus with the world. In the summer's sunshine they keep afar from the Rock; but mid winter's storms, when the foundation that they themselves have builded is passing from beneath their feet, how eagerly will they seek for the Rock foundation that can never be destroyed. Thrice happy are they who have secured a foothold there, though to the eye of the world they may seem as insecure as they were before. The rain may descend, the winds howl, and waves roar around them as of old, yet here all resemblance ceases, for then there was fear, aye, *terror* mingling with the storm; but now the wildest storms may shriek around, the red bolts fly above them, while they smile at these feeble efforts to dislodge them, for they know they are secure.

This feeling of safety is, I think, the brightest gem in the christian's crown. He feels he is safe while the world is distracted with fears, while thrones are trembling, while empires are crumbling to ruins, and destruction descends on every side. He needs no earthly guard, for he knows he is guarded by Him "who walks unseen," who is ever near him, "swift to hear and strong to save;" and he has only to keep within the shadow of the Rock to be assured of protection forevermore.

Mrs. A. S. Knowles.

Peacedale, R. I.

For the Crisis.

"I am the Way."

"Jesus saith, I am the way, the truth, and the life: no man cometh unto the Father but by me." —John 14: 6.

When sins do like a mountain
Before my vision rise,
To Christ, the living fountain,
I turn my weary eyes,
And to him make confession
Of all my sins and woes,—
With words of intercession
He to the Father goes.

The Father then speaks pardon,
Bids me look up and live,
Removes my every burden,
And freely doth forgive;
And tells me though but mortal,
That I a home at last
May find within the portal,
Where conflicts all are past.

Danielsonville, Ct. E. M. Freeman.

Selections.

The Last Chance.

A traveler who was pursuing his journey on the Scottish coast, was thoughtlessly induced to take the road by the sands as the most agreeable. This road, which was safe only at low tides, lay on the beach, between the sea and the lofty cliffs which bound the coast. Pleased with the view of the inrolling waves on the one hand, and the abrupt and precipitous rocks on the other, he loitered on the way, unmindful of the sea, which was gradually encroaching on the intervening sands. A man, observing from the lofty cliffs the danger he was incurring, benevolently descended, and arresting his attention by a loud halloo, warned him not to proceed. "If you pass this spot, you lose your last chance for escape. The tides are rising. They have already covered the road you have passed over, and they are near the foot of the cliff before you, and by this ascent alone you can escape." The traveler disregarded the warning. He felt sure he could make the turn in the coast in good time; and leaving his volunteer guide, he went more rapidly on his way. Soon, however, he discovered the real danger of his position. His onward journey was arrested by the sea. He turned in haste, but to his amazement he found that the rising waters had cut off his retreat. He looked up the cliffs, but they were inaccessible. The waters were already at his feet. He sought higher ground, but was soon driven off. His last refuge was a projecting rock; but the relentless waters rose higher and higher—they reached him—they rose to his neck—he uttered a despairing shriek for help, and no help was near, as he had neglected his last opportunity to escape. The sea closed over him; and it was the closing in upon him of the night of death.

An incident like this has its pregnant moral. How many travelers are there on the coast of time, amusing themselves with the surrounding scenery as they pass along! They are beset with dangers of which they are wholly unmindful. They are warned and importuned against proceeding in their present course. Only one narrow way of escape is pointed out to them, which they are besought to take before it is too late. They laugh at the predicted danger, and pursue their way. The crisis at length comes—inevitable ruin stares them in the face. Worse dangers than a roaring sea, inaccessible cliffs, and a relentless tide, surround them. They have disregarded and passed by the cleft rock in which they might have taken refuge, and now, surprised by the sudden and surrounding death, they shriek for help in their bewilderment, and sink hopelessly in the raging flood.—*Sel.*

Believing on Christ.

What is it to believe on Christ? It is to believe that he is the only Savior; that "there is no salvation in any other; no other name under heaven given among men whereby we must be saved." Acts 4: 12. It is to feel your need of him; that you are guilty, and need forgiveness; sinful, and need to be made holy; under condemnation, and need to be pardoned; lost, and need to be saved.

It is to believe that he is able and willing to save you, and to save you now. He is able, "almighty," "able to save to the uttermost them that come unto God by him," Heb. 7: 25; "not willing that any should perish, but that all should come to repentance," 2 Pet. 3: 9; ready to save you *now*, for "now is the accepted time, and now the day of salvation." 2 Cor. 6: 12.

It is to cast yourself at once, and without reserve, on his mercy, trusting in him alone for salvation, renouncing self-righteousness and self-dependence—all idea of meriting salvation by any thing you can do, and relying on what Christ has done; to give yourself up to him just as you are; to be accepted, forgiven, purified, directed and saved; to take him for your prophet to teach, your priest to atone, your king to rule over and in you, and your example; to be imitated in all your feelings, purposes and conduct. Do this, and you will be a believer in Christ, and he shall be your refuge, your portion, your Savior, all your salvation, and all your desire.—*Selected by Emma A. Wheeler.*

☞ He who knows his ignorance is the possessor of the rarest kind of valuable knowledge.

Embalming the Dead.

A Washington correspondent gives the following account of the process of embalming:—

The body is placed on an inclined platform, the mouth, ears, nose, &c., are stopped with cotton; if wounded, cotton is put in the wound, and a plaster is put on; an incision is made in the wrist, the attachment is made from an air pump, and fluid is ejected into the arteries. The wound is then sewed up and the body is hoisted to dry. To save the eyes from sinking in, wax is put under the eyelids. The hair is found to come out very easy, but after the embalming it could not be removed. The bodies take, on an average, about seven quarts. There were some eight bodies on hand; some had been there thirty days. The operators say that in four months the body will become solidified like marble, but no change has yet been had to prove it. Col. Baker's body, on arriving at San Francisco, was in an advanced state of decomposition. Dr. Holmes, late of Williamsburg, Long Island, is the oldest in the business here, and I am informed he has made $30,000. Messrs. Brown & Alexander are trying to get a bill through Congress for the exclusive right to embalm bodies, and to have Congress authorize a corps of embalmers for each division. The charges are $56 for an officer, and $25 for a private, and I must say the bodies are as life-like as if they were asleep.—*Scientific American.*

Work.—We should learn to love work, and leave to pestilent despots the love and enjoyment of indolence. There has been prevalent an idea that gentlemanliness requires that a man shall do nothing. And in our land this same idea has been very much spread by the despicable example of the petty despots of the plantation, who work not, owning workmen to do their work for them, and who have an utter contempt for working. Blessed be God, there is a New England in this land, and there are many States leavened with the same blood that flows in the veins of New Englanders, where men are brought up to honor real work, of brain or of hand.

To honor work; to shrink from no work; to hold work in such high esteem that no ridicule can make you ashamed of it, or turn you from it—this is noble. And let parents inspire a love for work in their children. Let young men, apprentices, clerks, that are seeking a fortune, honor work. Let no man be ashamed of it. The great worker of the world and the universe is the Lord God Almighty. Nobody else works as he does. Nobody else can.—*H. W. Beecher.*

Children.—Whatever you wish your child to be, be it yourself. If you wish it to be happy, healthy, sober, truthful, affectionate, honest, and godly, be yourself all these. If you wish it to be lazy and sulky, and a liar and a thief, and a drunkard and a swearer, be yourself all these. As the old cock crows, the young cock learns.

Youth's Department.

Pledge
OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

☞ Answer to Enigma No. 7, sent from New Sharon, Me., is correct. The writer should have signed his or her name.—Ed.

For the Crisis.

What Good Can I Do?

BY AUNT MARY.

Dear Children:—I once read of a poor farmer, who had a little field, which he had ploughed and planted with corn. He weeded it carefully, and watched it day by day, to see it grow. But, for a long time, no rain fell, and the corn was drying up, and withering sadly; which the poor farmer saw with grief, for he depended on it for the support of his family.

One day, feeling very sad, he went out to look at his corn, when a little rain-drop up in the clouds saw him, and said to one of his companions,—"See that poor man, how badly he feels! I wish I could do something to revive his corn. I have a good mind to go down, and see what I *can* do."

"O, that would be folly!" said its companion, "what could *you* do? one little rain-drop! You could not even moisten one hill."

"I don't care," replied the first, "I am going to *try*; I may do something." And down it fell—spat on the farmer's nose.

"Ha! what is this?" cried the farmer, looking up, "are we going to have a shower?"

The little rain-drop's companion just then said to itself, "Well, if *you* are going, *I* will go too;" and many of its mates, who had overheard the conversation, cried, "And I," "And I," till a great number followed, and there was a refreshing shower. The farmer's corn grew, and yielded a good crop, and he was happy.

Now, my young friends, I hope you will all learn a lesson from this little rain-drop, and each try and see what *you* can do. God made you to do *something*. He made you to do good, and he wants you to *fit* yourself for doing good, *now*, while you are young.

"But," cries one, "what good can *I* do, among so many? I am only *one*."

You can do a great deal, if you try. You can do good, by setting a good example for others to follow, as did the little rain-drop.

You can do good, by being kind to your playmates, and gentle and affectionate to your brothers and sisters, and ever ready to do them a good turn.

You can do good, by being obedient and respectful to your parents, and always glad to deny yourself to give them pleasure and happiness.

You can do good, by helping the poor and needy, and giving them such things as they are in want of, even if it be no more than a bit of bread or a cup of cold water.

You can do good, by being kind and attentive to your young friends who are sick,—by bringing sweet flowers and fruits for them, or by reading to them, and talking to them of the blessed Jesus. A few words from a little child have sometimes done great good, and who knows but yours might.

You can do good, by seeking out poor children, and bringing them to the Sabbath School, where they can learn about God, and Jesus, and Paradise, and the way to get there.

You can do good, too, by writing little pieces for the Crisis, and getting as many as you can to join the "Try Company." What you write, a great many boys and girls all over the land will read, and it will do them good; and they, too, will begin to think and write, and then we shall have ever so many children writing for the Crisis every week, and that would make the paper more interesting to you all.

But we can do no good without God helps us. Let us, then, go to Jesus, and he will help you to do what you can. And so you will gladden the hearts of your parents and friends, be happier yourselves, make the angels rejoice over you, and please the good God who reigns over all and grants us all life's blessings, and who will soon give us a sweet home to live in, where we shall be full of joy and happiness forevermore.

Boston, June, 1862.

S. S. Convention.

Dear Children:—I wish to tell you something about the Sabbath School Convention held in Lawrence last week. This is an annual State convention of superintendents and teachers of the evangelical churches in the State of Mass. The exercises consisted of addresses, discussions upon the best mode of conducting Sabbath schools, devotional exercises, singing by the children, etc. The singing was considered by many to be the most interesting part of the meeting. There were between two and three hundred in the choir, each one of which had a little flag, and during the exercises they sung some patriotic or national hymns, when they would all wave their little flags. A gentleman said he had come all the way from New York to see how much better they conducted Sabbath schools in New York than in New England, and how much better the children sing in that State than here. He said he never heard better singing in his life. One of the speakers said the question was often asked by children and others, What can I do? A number of incidents were related of what children have done in this cause. One by Mr. Moody, of Chicago, Ill. A little girl whose father was intemperate was brought into a Sabbath school, and hearing them pray, asked if she could pray. They told her she could, and to ask for any thing she desired. She went home and into an upper room, and began to repeat this prayer: "O Jesus! stop my father from drinking." Her mother hearing her, went and called her father. He crawled up to the top of the stairs and listened awhile, and then went out to a saloon to get some strong drink. He put the glass to his lips, but the prayer of his little daughter,—"O Jesus! stop my father from drinking,"—was ringing in his ears, and he could not drink. He threw it down and went out; but the words of his daughter followed him until he became a sober man and a christian. Another little girl was going along the street, and saw two boys fighting. She went up to them kindly and said, "Don't quarrel any more!" They were affected by her kind words, and became friends. Many years after there was a meeting in London of a society for the support of missionaries who had become too infirm to labor, and during the meeting the leader requested an old gentleman to stand up. "This," said he, "is one of the boys who quarrelled." He then asked another old grey-headed man to stand up. "This," said he, "is the other boy who quarrelled." They had spent their life in preaching the gospel to the heathen. He then asked an old lady to stand up. "This," said he, "was the little girl who spoke to the boys in the street, and the few words she said to them were the means of their conversion." Another little girl was going to the Sabbath school with her brother, and they saw a boy fishing. She went up to him and asked him if he would not go to the Sabbath school. He said his hands and face were dirty. "O! here is water," said she, and she persuaded him to wash himself, gave him her little white handkerchief for a towel, then led him to the Sabbath school, and he became a punctual attendant and a good boy.

Many other instances were related of what little boys and girls have done by *trying*. I think those three little girls must have belonged to the *Try Company*. The best hymn the children sung was the one called "Marching Along," and for the benefit of the Try Company, and all the little boys and girls who read the Crisis, I have requested the Editor to publish it, and I hope all the children who are going to the campmeeting at Wilbraham, will commit it to memory, and we will learn the tune. And how many will commit to memory some passage of Scripture to repeat at the Children's Meeting? Each one try.

Question. Find some example in the word of God of what has been done by trying.

D. N. Smith.

P. S. I have just been to the union prayer meeting of the Old South Chapel, where I saw Mr. Van Meter of New York, with some little girls whom he has brought from the "House of the Little Wanderers" in that city, and heard them sing. A story was told of a little girl in Chicago, whose father was a sailor. She became a christian, and they used to call her "little praying Mary." Her father took her in the vessel once to cross the lake, and then a storm came up. They were in danger of being lost, and some one asked if there were any on board who could pray? There was no one found but this little girl, and she kneeled down and prayed. She then began to sing the hymn called the "Evergreen Shore." They were surprised to see her so calm in the midst of such danger. She said she trusted in Jesus. They were saved.

If the Editors publish this hymn, let the children learn it, and we will teach them the tune at the campmeeting.

D. N. S.

Marching Along.

The children are gath'ring from near and from far,
The trumpet is sounding the call for the war,
The conflict is raging, 't will be fearful and long,
We'll gird on our armor, and be marching along.

CHORUS.

Marching along, we are marching along,
Gird on the armor, and be marching along,
The conflict is raging, 't will be fearful and long,
Then gird on the armor and be marching along.

The foe is before us in battle array,
But let us not waver nor turn from the way,
The Lord is our strength, be this ever our song,
With courage and faith we are marching along.

Cho.—Marching along, etc.

We've listed for life, and will camp on the field,
With Christ as our Captain we never will yield;
The "sword of the Spirit," both trusty and strong,
We'll hold in our hands as we're marching along.

Cho.—Marching along, etc.

Through conflicts and trials our crowns we must win,
For here we contend 'gainst temptation and sin;
But one thing assures us we cannot go wrong,
If trusting our Savior while marching along.

Cho.—Marching along, etc.

For the Try Company.

Bro. Grant:—I like the suggestion of Martin L. Howard respecting the campmeeting, and hope we shall see a large gathering of children at Wilbraham next August. Those who were there last summer will not soon forget the pleasant meetings we had, and the interesting exercises attending them. We hope the next meeting will be the best that has ever been held at this old homestead. Let the cords be lengthened and the stakes strengthened, and the young and old come up to this feast.

Questions. 1. Where and when will Christ reign in his kingdom? 2. Who will be the subjects of that kingdom? 3. What is of most importance for us to know?

D. N. Smith.

Enigma.—No. 9.

I am composed of forty-two letters.
My 13, 19, 34, 25, 23, is the end of the wicked.
My 14, 4, 6, 8, was the first victim of murder.
My 24, 16, 20, 36, is a book in the New Testament.
My 26, 14, 13, 9, 32, 16, 19, 12, 26, were those who believed in no resurrection.
My 18, 17, 35, 19, 26, was the babe hid in the bulrushes.
My 13, 36, 10, 6, 19, 33, was the queen that obtained the grace of the golden scepter.
My 5, 14, 18, 24, 34, was the man hung on the gallows he had prepared for another.
My 36, 28, 32, 29, was the one stricken with blindness for three days.
My 30, 39, 40, 41, 17, 45, 19, 14, 42, 39, 22, 23, 19, 33, is a commandment of Christ.
My whole is found in the book of Malachi.

East Boston, June 4th. Maria A. Adams.

Acrostic.

P our out thy Spirit, mighty God,
R enew our hearts through Jesus' blood,
A wake our souls thy name to praise;
Y outh and age, come join our lays.
E ver keep us from temptation,
R eplete until the consummation.

D. N. Smith.

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AND
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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 354. BOSTON, WEDNESDAY, JULY 9, 1862. VOL. XV. NO. 17.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"Do we love His appearing?"

Are we waiting now for the glorious day,
When the Lord will come the earth to bless;
When the dark'ning shadows will flee away
Before the Sun of Righteousness?
Do we hopefully watch and pray for the hour
When every eye will His face behold?
When Satan's host will lose their power,
And the dust of earth be turned to gold?

Do we see the types, in the things that are,
Of the glorious things that yet will be?
When the earth will her robes of beauty wear,
And the slaves of sin are by Christ made free?
Do we watch, as we watch for an absent friend?
Do we trust his word that the time is nigh,
When Christ in his power and might will descend,
And the world will see him eye to eye?

Do we know that he'll rule and reign alone,
That death and hell will their captives bring
To his feet; that he'll reign on Judah's throne,
And the Jews will hail him as their king?
Dare we doubt that the earth will soon be free,
Eden's lost beauty restored again;
That soon, oh! soon there'll be no more sea,
And the Lord our God will rule and reign?

Peacedale, R. I. MRS. A. S. KNOWLES.

For the Crisis.

The Great Prayer Meeting.

God hath said that "at the name of Jesus EVERY knee should bow, of things in heaven, and things in earth, and things under the earth; and that EVERY tongue should *confess* that Jesus Christ is Lord, to the glory of God the Father." I believe that this great event will occur when Christ comes "to be glorified in his saints, and to be admired in all them that believe."

For nearly twenty centuries the note of warning has been sounded in the ears of a world that "lieth in wickedness," but the masses have replied, "We will not have this man to reign over us," and they are rushing on to "swift destruction." Ere long, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." The sea shall give up the dead which are in it; death and hell shall deliver up the dead which are in them, and all will appear at "the judgment seat of Christ." This day will be one of joy to the believer; but to the ungodly, one of weeping and "wailing, and gnashing of teeth." No pen can describe the terrors of that day. "The kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman," will hide "themselves in the dens and in the rocks of the mountains," and will say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." At that time the wicked will seek Him early, and call upon him, but he will answer, "I have called, and ye refused." "I also will laugh at your calamity." This will be the only answer to the prayers of the condemned.

Unconverted reader! God has commanded you to pray. You have refused to obey him, and in your present condition you are "without Christ, . . . having no hope, and without God in the world." If you do not "call on the name of the Lord" before he comes, you will be compelled to take an active part in the great prayer meeting. You cannot escape the notice of the Savior, though there be millions of others around you. God hath said, "Every knee should bow," and "every tongue should confess." You cannot hope for mercy then, but will have to hear that awful sentence—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

As a friend, I beseech you to "repent . . . and believe the gospel." God says, "He that believeth and is baptized shall be saved." "Flee from the wrath to come!" Delay not. "The kingdom of heaven is at hand." Every moment is precious. You have no time to spare. "*Now* is the accepted time; behold, *now* is the day of salvation." Listen to the invitations of the gospel. "The Spirit and the Bride say, come; . . . let him that heareth say, come; . . . whosoever will, let him take the water of life freely." "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Our heavenly Father is "not willing that any should perish, but that all should come to repentance"; "and him that cometh to me, I will in no wise cast out." Come, in your lost condition, to Christ, for such he came to save. Refuse to come, and you must perish forever. F. H. BURBANK.

Plymouth, Mass.

For the Crisis.

Family and Closet Devotion.

Don't be afraid of spending too much time in reading God's word, in secret and family prayer. Hold on, read on, pray on. Get your soul full of God in the morning; it is gain, clear gain. It is gain every way, temporally and spiritually. When the heart is right with God, calm, sweet, peaceful, heavenly, every thing goes right. In this happy, joyful, composed state of mind, business men, merchants, printers, mechanics of every kind, husbandmen, doctors, lawyers, ministers, editors—all, great and small, can accomplish ten-fold walking thus in wisdom's ways, God-fearingly, strengthened with might in the inner man. A man rich in faith, full of the Holy Spirit, is a giant; he rises above the world—its temptations, trials, conflicts. He does every thing in the spirit of meekness and love of Christ.

Some holy men spend whole hours in the morning feasting on angels' food. They drink deeply at the living Fountain. Then, when they go forth into the battle-field, Satan trembles before them. God smiles graciously on their labors, on things secular and divine, all the day, gloriously. Friends, don't hurry over your morning devotions, in the closet or around the family altar. Give yourselves ample time for secret prayer, reading the word of God, meditation and self-examination; get your souls on fire, richly imbued with the spirit of holy benevolence; build on solid rock. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

Wait on God, put on the whole armor, then go out to your varied, secular employments newly and freshly baptized with an increased faith, hope and love. This hurrying over hap-hazardly secret and family devotion, omitting reading, singing and expostulation, as very many do, is mockery, high-handed, God-dishonoring. It is not only robbery, slighting Omnipotence, but it is starvation to the soul, degrading the family altar, making it a mere pack-horse, or scape-goat. It is like the children of Israel before the golden calf, sitting down to eat and drink, and rising up to play. God, the Almighty, is not in all their thoughts. Besides, the family, the children and servants, are led into a loose, careless, slip-shod, half-heartedness.

"How many useless prayers we say,
Because our lives our prayers belie;
Because devotion dies away,
As on the air the echoes die!"

Friends, give yourselves time, do up the work faithfully, patiently, profitably. Let your children, your friends, your neighbors, see and know you fear God, and have respect unto *all* his commandments. Say with the divine poet, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up."

"My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer?"

D. F. NEWTON.

For the Crisis.

"What manner of Love."

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—1 John 3: 1.

When some of the Danish missionaries in India appointed some of their Indian converts to translate a portion of the Bible, when they came to these words—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," one of them started at so bold a saying, as he thought it, exclaiming, "It is too much; rather let me render it, 'they shall be permitted to kiss his feet.'" In what sense are we the sons of God? Says one, We are the children of God by adoption. So it seems by what Paul says, "That we might receive the adoption of sons."—Gal. 4: 5. But is that all? It seems to me that is too cold, too distant, though we deserve not so much honor as that. "What!" says one, "is there any more endearing title for us to bear than to become the adopted sons of God? An adopted child is not as near and dear as a natural child, or a child according to the flesh. But then is it possible for us to sustain any higher, any nearer, any more endearing relation to a loving God than that of adopted children?" Let Peter answer,—"Whereby are given unto us exceeding great and precious promises, that . . . ye might be partakers of the divine nature." 2 Pet. 1: 4. Is it possible that we are to become divine, and have the nature of our Father, God, and of our elder brother, Jesus? So Peter thought, and so I believe. Paul declares (Rom. 8: 15) that in *this* life we are the children of God by adoption. Peter, that in *the life to come*, when we are born again, we shall be divine and so become the natural sons of God, and the natural brothers and sisters of Jesus. This then is the highest possible honor, the greatest possible blessing, and the most inestimable endearment that infinite affection can bestow. "Therefore the world knoweth us not, because it knew him not." What then if the world cannot know us, cannot appreciate the humble sons and daughters of God? What if the children of the devil, the sons of perdition, do not love us, do not speak well of us, and evil judge us? All this is of little moment if we have the hope of being made "like Him" who was so evil treated when on earth. "And every man that hath this hope in him, purifieth himself even as he is pure."

Danielsonville, Ct. V. P. SIMMONS.

For the Crisis.

Extracts from Dr. Herman Schultz.

(Continued.)

"Man is above all beings of nature personality. But he is created personality, because will and being is not one with him; because the end, which his will is able to take hold of, lies without him, in that God for whose susceptibility he was created. So man has no physical connection with God; he is not created holy and immortal; if he were by nature, he would be God himself, would have both end and will united within him. But he has the image-personality, bears the power within him to take hold of the absolute, to make to his own by free will that which could not be created to him by his nature, the power to *become* holy and immortal. Both is he, who feels the divinity within him and himself with it indissolubly united. So does the christian feel himself immortal, where he knows himself united with the life, the immortality itself, the prince of life. (Rom. 8: 38.) This, however, can only be done by mediation of the free will, and this includes the possibility that man may become neither the one or the other, neither holy or immortal. * * * *

"Plain is the expression—to take away the spirit; which, especially in Job and Eccl., also in some of the Psalms, stands for die. (Job 27: 2; comp. ver. 5) There is nothing alluding to the personality of man. As the animal lives through the spirit (breath), and if it is withdrawn from him dies (Eccl. 3: 14; Ps. 104: 29; Job 42: 40; 22: 2; 34: 14;) so also man has become alive through inhaling the spirit (Gen. 2: 7); and if this is withdrawn, the time of his consciousness, his life, ceases. (Eccl. 3: 18; 12: 7; 8: 8; Ps. 146: 4) Here spirit is something uncreated, divine, incorruptible, the animating, by which life only can exist. But this is no part of man, but an animating principle, which God withdraws, which he gives back again to re-animate. And it is only in this sense in which the singular translation of the Septuagint of Job 7: 15 can be understood. * * * *

"Neither body or soul or spirit are immortal; all three are created and can perish; all three are in their life caused through participation with the spirit of life, which is God. But through the spirit man can lay hold on God, and hereby become immortal; i. e., by filling the soul through the spirit, the body through the soul, with the true life, with God. But where this is not done, it does not follow that the spiritual soul must with the body perish, as a soul not spiritual. [H. Schultz makes a difference between human soul, which he calls spiritual, and the soul of animals, or animal soul.] The spiritual soul is not like a soul without spirit, entirely dependent on the body; it has a sphere of existence without the body, another principle, with which it hangs together. Its connection with the life is not only that by mediation of the body, but it can also exist without the body as long as it is not entirely separated from God. Even if it did not accomplish this its end, if man dissolved, and the spiritual soul had no longer for its organ the body, the same could exist on, could perhaps be eternal, according to the designs of the Creator (for a necessity of ending does not follow), but never immortal.

Immortal can only be the whole man. For whenever he accomplishes his end, if he by his free will does not exclude God from him, but makes him indissolubly to his own,—there he is entirely immortal. Where he does not do this, where he excludes the life from him,—there soul and spirit are not immortal,—there they have the true life not within them; they have separated themselves from it; therefore whatever they may be, eternal or not, they are not immortal. * * * *

"So man was created for immortality; he had, as in the second creation the spirit was imparted to him, access to God; there was nothing which hindered him from accomplishing his end. Only a pure development was required; only the opposition of the self-will was to be avoided. Because the free will is a necessary condition of accomplishing a moral end, man was capable to cut himself off from his fountain; the spiritual soul could withdraw from its life-principle,—hereby cut off the possibility of immortality, which is given only where God is,—be subjected to the death-principle, which rules over all that does not bear eternal life within itself, etc. * * * *

"The New Testament declares the *logos* of God as him in whom and through whom and for whom every thing is created. In connection herewith we can therefore say, that in union with this *logos* man could become immortal. So was already the first Adam created and designed to have eternal life in the Son, by gradually uniting himself with the eternal Son through an undisturbed development of those powers that were imparted to him, and through a voluntary acceptance of the relation in which the Creator has placed him; not physical, not with loss of our personality, but ethical, so that he might obtain by his own exertion that personality, as the creature only can have it. So man stands opposite in the creation to immortality, not as its possessor, but as its born inheritor, who only had to remain in his original state, in order to come into possession of it." L. REIMER.

NOTE. Dr. H. Schultz speaks of two creations of man; according to the first, he is equal to the animal creation, and possesses, like this, an animal soul. according to his second creation, his animal soul is spiritual and by the spirit (a spiritual soul), in consequence of which he becomes able to receive divine impressions, while the animal soul is never capable of this; but neither one or the other are immortal. L. R.

For the Crisis.

Contentment.—No. 1.

An extract from an ancient work on "Divine Contentment," by Simeon Ashe, minister of the gospel, London, 1653.

"I have learned in whatsoever state I am, therewith to be content."—PHIL. 4. 11

"The inspired apostle in the former verses of this chapter has left for our instruction some useful and heavenly exhortations, among the rest, to be careful for nothing. Not to exclude a prudential care, for he that provideth 'not for his own, . . . hath denied the faith.' 1 Tim. 5: 8. Nor yet a religious care, for we must 'give diligence to make' our 'calling and election sure.' 2 Pet. 1: 10. But to exclude all anxious care about the issue and event of things. "Take no thought for your life what ye shall eat'; and in this sense it should be a christian's care not to be careful. The word careful in the Greek comes from a primitive, that signifies to cut the heart in pieces—a soul-dividing care. Take heed of this. We are bid to commit our ways unto the Lord. The Hebrew word is, Roll thy way upon the Lord. It is our work to cast our care upon him, but it is God's work to take care. By our immoderacy we take his work out of his hands. Care, when it is eccentric, either distrustful or distracting, is very dishonorable to God. It takes away his providence, as if he sat in heaven, and minded not what became of things here below. Immoderate care not only takes the heart off from better things, but it is a spiritual *cancer*, that doth waste and dispirit, and does no good to the soul. We may sooner, by our care, add a *furlong* to our grief, than a *cubit* to our comfort. God doth threaten it as a curse,—'they shall eat their bread with carefulness.' Ezek. 12: 19. Better fast than eat of that bread. Be careful for nothing. 'I have learned in whatsoever state I am therewith to be content.' Noble sentiment! A speech worthy to be engraven upon our hearts, and treasured up in our memory forever. Observe, he says not, 'I have heard,' but, 'I have *learned*.' It is one thing to hear, and another thing to learn, as it is one thing to eat and another thing to digest. St. Paul was a practitioner. Christians hear much, but, it is to be feared, learn but little. There were four sorts of ground in the parable, and but one *good* ground. An emblem of this truth;—many hearers, but few learners." C. H.

FREEDOM OF OPINION.—Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him, leave him to God, the Judge of all.—*John Wesley.*

☞ Mourn not that you are weak and humble. The gentle breeze is better than the hurricane, the cheerful fire of the hearth [illegible] than the conflagration.

For the Crisis.

Impromptu.

O! come again to earth and reign,
Jesus, on thy throne;
Hasten the day, when thy blest sway
Old earth shall gladly own.

Give to the blest the promised rest,
And set the captives free;
And let them bathe within the wave
Of immortality.

O! come and save, from sea and grave,
The millions who have died;
The pure and just take from the dust,
And bring them to thy side.

Remove sin's stain from earth's domain,
And end her night of woe;
And let sweet flowers beget green bowers,
And living waters flow.

O! let thy voice bid earth rejoice,
When sin has passed away;
Let victory's strain, in glad refrain,
Proclaim thy righteous sway.

M. E. PRETTYPLACE.

For the Crisis.

Gospel of the Kingdom.

[Statistics from Dr. Coggswell's Harbinger Mill.]

(Concluded.)

1816, a version of the New Testament, in modern Arabic, for the Mohammedans. 1817, Bible Society in Australia. 1818, missionaries translated the Old and New Testaments into the language of the Buriat Mongolians in Siberia. 1819, the Bible printed in twenty-seven languages in India, and an edition of 4000 copies of the Syrian Old Testament. The same year, the formation of the Smyrna Bible Society. 1820, Madras Society. Since that time almost 800,000 copies have been put in circulation. Tahiti, an edition of 3000 copies of Luke's Gospel, and 10,000 copies of the book of Acts and the other Gospels followed. 1821, Dutch Society furnished with the Scriptures, and the Marine Bible Society formed. They also undertook a version of the New Testament for Java, and a Malay version for Amboyna. 1822, a Bible Association was formed in the town of Berditchev, Russia, for the Jews, who aided it by their subscriptions, and were anxious to obtain the Old and New Testaments. 1825, an African Jew purchased thirty-three Hebrew Bibles at Malta, and carried to Tunis, and another Jew purchased one hundred and thirty-two Hebrew Bibles to carry to Leghorn for the use of their brethren. In Sweden, 1824, the Hernosand Ladies' Bible Society. 1828, Professor Kieffer finished his most careful revision of the Turkish Bible. 1828, Protestant Bible Society formed in Russia. In 1826, the four Gospels were completed in Ethiopic, and the entire New Testament in 1830. In 1829, the New Testament was published for the Abyssinians in Africa. New Testament translated into Amharic, and published in 1829.

It is known to be a fact that, even in 1814, some pious Englishmen, who came to Paris, made an attempt to meet with a French Bible of any version, and that they were unsuccessful in their search. The Bible Society subscribed 250*l*. to a stereotype edition of Le Maistre de Sacy's version of the New Testament for the use of the Catholics in France. 1818, when Mr. Owen paid a visit in Paris to Prof. Kieffer, and found him revising the Turkish Bible, his thoughts were also busy on what might be done among the Roman Catholic portion of the population. His distributions among them in 1819 and 1820 cost the committee upwards of 2000*l*. Prof. Kieffer was appointed as regular agent in 1820, and continued so to act until 1833. His issues during this period amounted to more than 730,000 copies, chiefly among Roman Catholics. In 1830, when religious liberty was at its height in France, a strenuous effort was made to aid the religious movement which it had commenced in Paris, with a view to evangelize the Roman Catholics. Several places were opened in the capital, which were filled to overflowing. Monsieur de P. was appointed agent in 1833 for the Bible Society, and for twenty years he directed the agency, with consummate zeal and prudence. In 1830, the Geneva and Paris Bible Societies employed 150 colporteurs. In 1837, the British and Foreign Bible Society began to send forth colporteurs. These colporteurs now traverse the continent of Europe,—a band of humble but zealous and valiant soldiers of the Cross. They carry with them the "sword of the Spirit," and their weapon is "not carnal, but mighty, through God, to the pulling down of strong holds." From the shores of the Mediterranean to the Baltic, in Belgium, in Holland, France and Germany, they unfurl the gospel banner, and wondrous are the tales they tell of its willing reception among those who would never have heard of it but through their means. During the first fifteen years by colporteurs, in France alone, were circulated almost seventeen hundred thousand copies.

It is calculated that one of these excellent men offered the Scriptures and spoke of their contents to more than 200,000 persons. He had been colporteuring eleven years before he died, and sold at least 18,000 copies of the Scriptures. His name was Osee Derbecq, and he labored in Belgium. The Bible Society never had a more faithful servant. His whole soul was absorbed in his work; his deep piety and profound humility made him a welcome visitor wherever he went; and many persons who had persecuted him, afterward became his warmest friends. In more than one locality, where there is now a flourishing congregation, he was the sower of the seed. He died at the age of forty-two, and his death made a strong impression on those around him, for it was full of bliss.

Sometimes the colporteurs in France are addressed in this way: "As for you, you are men of the Bible; you never speak of anything else: you certainly are not men of this world. Whether Louis Napoleon or Louis Phillippe sits on the throne, it matters very little to you; you are comical fellows; you seem as if you belong neither to the republic, the empire, nor to anything else; and, to look at you, and to listen to you, one might almost say that God is always before you, and that it is he that governs. How is it? Explain yourselves." And they do explain themselves: they stand by many a dying bed, and are brought into sympathy with many a strange scene: they sow the good seed through the field of the world, and often reap, years afterward, the seed they have sown.

1832. The Netherlands Bible Society, Holland, obtained a good translation of the Javanese New Testament. They employed for this purpose Mr. Gericke; and the King of Netherlands presented, on this account, a gold medal, showing that the government also prized his exertions. In 1844 colportage was adopted with great advantage in Holland; and Mr. Tiddy writes, that the sales at the depot surpass all idea; in one week they amounted to 2250 volumes. In nine years, the sale of the Scriptures has surpassed 326,000 volumes. The depository at Amsterdam writes in 1853: "Armed with the sword of the Spirit, the colporteurs continue their travels; and this year we have again experienced that our God is faithful, and that his word retains its power. The opposition of papacy is increasing. The strongest bulwark is the word of God. Nothing is feared by Rome more than this. In 1832, in the valleys of Piedmont and Vaudois, have been distributed 600 copies, and another edition was called for of 2000 copies." 1840. Maj. Gen. Beckwith writes, that the Gospels sent into Northern Italy are freely circulating among the Protestants. The General, with other friends, has erected and endowed a hundred schools among the Vaudois. 1854, in the report, Maj. Gen. Beckwith is said to have made a remittance of 95*l*. 13*s*. 4*d*. for Italian and Piedmontese Scriptures. Now comes the memorable year of 1833,—"the stars shall fall from heaven." Jesus said that immediately after the tribulation of those days the sun and moon should be darkened; but the stars did not fall till fifty-three years after, which is a strong and mighty bulwark to defend that sign in 1780. The spread of the gospel from that year, the circulation of the Scriptures, and the new impetus in colportage given to spread the word, clusters around the falling of the stars in '33, while on the other side of that great sign were 1260 years of tribulation, and Jesus said, "such as was not since the beginning of the world to this time, no, nor ever shall be," and the great earthquake that shook all the world. The tribulation of the saints, the sackcloth state of the two witnesses, and the great earthquake, were the strong bulwark on that side of the sign in 1780, that is immovable as the throne of God. "Heaven and earth shall pass away, but my words shall not pass away," saith Jesus Christ. These are some of the beautiful sayings of Jesus, full of mercy and truth. More has been done in those fifty-three years to spread the word of God among the nations than ever was before.

1833. The Old Testament translated into the language of the Buriat Mongolians, Siberia. 1834. American missionaries commenced their labors with the Nestorian Church in the north of Persia. Their language is the Syriac, closely akin to the Hebrew, and spoken many centuries before Christ. In 1830, the B. F. Bible Society put in their possession 2000 copies of the four Gospels. The American missionaries say of these tribes: "Many of the people appear like persons awakened from a deep sleep, and are inquiring 'How is it that we have been kept so long in ignorance and self-delusion?' To which inquiry their priests reply, 'We ourselves have been dead in sins, and our sins are greater than yours for having hidden the light from you so long.'" In 1835 the Scriptures were introduced into Spain, while the cholera was raging; in 1836, by [illegible] Pyrenees; in 1838, while confusion and misery reigned in the country, the Holy Scriptures gained a silent entrance, and were openly bought and sold in several of the principal towns. Between 5 and 6000 copies were sold. "The expressions of gratitude for the books were innumerable. It is said, 'The words and the history of the crucified Savior and of his followers are most interesting to us. We were altogether ignorant of such a book, and it delights us;' it was received by the laboring class of people. 16,000 copies have been scattered in five years."

In 1839, the Arabic Scriptures were executed at Malta. From 1811, the Bible Society attempted to present versions in Arabic. Henry Martin said, "When we gain this language, we will begin to preach to Arabia, Syria, Persia, Tartary, part of India and China, half of Africa, all the sea coasts of the Mediterranean, and Turkey, and *one tongue shall suffice for them all.*" The Scriptures sent to Arabia, where the great Apostle of the Gentiles commenced his ministry. Gal. 1; 15–17. 1840, the Calcutta Bible Association established. This object was now effectually accomplished; scarcely a family of Protestant christians has been found without the Bible. In 1841, Mongolian translation completed. Mr. Shagdur went out to distribute copies of the Scriptures in the districts bordering on the Chinese frontiers. In a few days the whole of his stock was disposed of. He says he felt like a man who had gone out with a bushel of seed-corn to sow a field of *ten acres*. We have been told that the books are well understood, and are much sought after. In 1842, the entire Old Testament was published in ancient and modern Syriac, by the American Bible Society. 1843, the missionary cause called forth more interest in the Protestant states of Germany. 1844, Mr. Henderson visited Denmark, after the lapse of nearly forty years, and found the total issues of the Bible Society had been 198,000 copies. 1845, in the county of Radnor, England, a colporteur supplied every family with a copy in one district, among a population of 5804. The years of 1845 and 1846 were remarkable for the increasing demand for the Scriptures. From the Manchester Depository 96,711 copies were issued in one year. The Auxiliaries at Liverpool, Bristol, Bath, Hereford, Derby, Leicester, greatly increased their distributions. The total issues of 1846 amounted to 1,441,651 copies; in 1847, to 1,419,283 copies. 1847, the distribution of the Scriptures in Austria. Despotism and popery clasp hands, and work together to shut out the Bible from its territories, even in the midst of this nineteenth century, but not till 41,659 copies were distributed. In some parts, the desire for the word is described as a "rage," and a "famishing"; and the priests of Rome, becoming aware of this, denounced the books from the pulpit. Spain is closed against the Bible.

1848, the committee, at the earnest recommendation of Dr. Barth, of Germany, granted the sum of 100*l*. to Dr. Gutzlaff, for the Chinese Union, composed of converted natives, a considerable number of whom traverse the interior parts of China, introducing the word of God into those portions of the country to which no missionary had access. 1849, Mr. Barker writes: "Our work goes on steadily (among the Jews), and the demand for the Hebrew Scriptures continues unabated, and, if anything, gains ground. During the last quarter of a century vast numbers of copies of the Scriptures, in Hebrew and other languages, have been circulated among the Jews of different countries. The report of the Bible Societies witnesses to the desire of the Jews to possess the Bible at Malta, Damascus, and St. Petersburg. In the space of four years, 5000 copies of the Scriptures have been put into circulation at Algiers, at Tunis, and Tripoli, and in many other towns. 1850, Calcutta Society ordered to press 125,000 copies of the Hindui Scriptures. 1852, a Baptist missionary visited numerous places where neither missionary nor christian book had ever been seen before. He says, "The desire of the people to obtain the Scriptures is most intense." 1853, the number distributed was 67,418; and from the year 1820 almost 300,000 copies have been put in circulation. Mr. Hill, the missionary, when at one time proclaiming the love of Christ and the blessings of salvation, would frequently hear the exclamation, "What mercy!" "What words of mercy!" [illegible] And at another time he writes: "One evening while preaching to about one hundred and fifty persons at my tent door, I observed a tall old man approaching, leaning on a silver-headed cane. He sat down with the rest, and listened with marked attention, and afterward addressing me, said, [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 354. BOSTON, WEDNESDAY, JULY 9, 1862. VOL. XV. NO. 17.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
F. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"Do we love His appearing?"

Are we waiting now for the glorious day,
When the Lord will come the earth to bless;
When the dark'ning shadows will flee away
Before the Sun of Righteousness?
Do we hopefully watch and pray for the hour
When every eye will His face behold?
When Satan's host will lose their power,
And the dust of earth be turned to gold?

Do we see the types, in the things that are,
Of the glorious things that yet will be?
When the earth will her robes of beauty wear,
And the slaves of sin are by Christ made free?
Do we watch, as we watch for an absent friend?
Do we trust his word that the time is nigh,
When Christ in his power and might will descend,
And the world will see him eye to eye?

Do we know that he'll rule and reign alone,
That death and hell will their captives bring
To his feet; that he'll reign on Judah's throne,
And the Jews will hail him as their king?
Dare we doubt that the earth will soon be free,
Eden's lost beauty restored again;
That soon, oh! soon there'll be no more sea,
And the Lord our God will rule and reign?

Peacedale, R. I. MRS. A. S. KNOWLES.

For the Crisis.

The Great Prayer Meeting.

God hath said that "at the name of Jesus EVERY knee should bow, of things in heaven, and things in earth, and things under the earth; and that EVERY tongue should *confess* that Jesus Christ is Lord, to the glory of God the Father." I believe that this great event will occur when Christ comes "to be glorified in his saints, and to be admired in all them that believe."

For nearly twenty centuries the note of warning has been sounded in the ears of a world that "lieth in wickedness," but the masses have replied, "We will not have this man to reign over us," and they are rushing on to "swift destruction." Ere long, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." The sea shall give up the dead which are in it; death and hell shall deliver up the dead which are in them, and all will appear at "the judgment seat of Christ." This day will be one of joy to the believer; but to the ungodly, one of weeping and "wailing, and gnashing of teeth." No pen can describe the terrors of that day. "The kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman," will hide "themselves in the dens and in the rocks of the mountains," and will say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." At that time the wicked will seek Him early, and call upon him, but he will answer, "I have called, and ye refused." "I also will laugh at your calamity." This will be the only answer to the prayers of the condemned.

Unconverted reader! God has commanded you to pray. You have refused to obey him, and in your present condition you are "without Christ, . . . having no hope, and without God in the world." If you do not "call on the name of the Lord" before he comes, you will be compelled to take an active part in the great prayer meeting. You cannot escape the notice of the Savior, though there be millions of others around you. God hath said, "Every knee should bow," and "every tongue should confess." You cannot hope for mercy then, but will have to hear that awful sentence—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

As a friend, I beseech you to "repent . . . and believe the gospel." God says, "He that believeth and is baptized shall be saved." "Flee from the wrath to come!" Delay not. "The kingdom of heaven is at hand." Every moment is precious. You have no time to spare. "*Now* is the accepted time; behold, *now* is the day of salvation." Listen to the invitations of the gospel. "The Spirit and the Bride say, come; . . . let him that heareth say, come; . . . whosoever will, let him take the water of life freely." "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white snow; though they be red like crimson, they shall be as wool." Our heavenly Father is "not willing that any should perish, but that all should come to repentance"; "and him that cometh to me, I will in no wise cast out." Come, in your lost condition, to Christ, for such he came to save. Refuse to come, and you must perish forever. F. H. BURBANK.

Plymouth, Mass.

For the Crisis.

Family and Closet Devotion.

Don't be afraid of spending too much time in reading God's word, in secret and family prayer. Hold on, read on, pray on. Get your soul full of God in the morning; it is gain, clear gain. It is gain every way, temporally and spiritually. When the heart is right with God, calm, sweet, peaceful, heavenly, every thing goes right. In this happy, joyful, composed state of mind, business men, merchants, printers, mechanics of every kind, husbandmen, doctors, lawyers, ministers, editors—all, great and small, can accomplish ten-fold walking thus in wisdom's ways, God-fearingly, strengthened with might in the inner man. A man rich in faith, full of the Holy Spirit, is a giant; he rises above the world—its temptations, trials, conflicts. He does every thing in the spirit of meekness and love of Christ.

Some holy men spend whole hours in the morning feasting on angels' food. They drink deeply at the living Fountain. Then, when they go forth into the battle-field, Satan trembles before them. God smiles graciously on their labors, on things secular and divine, all the day, gloriously. Friends, don't hurry over your morning devotions, in the closet or around the family altar. Give yourselves ample time for secret prayer, reading the word of God, meditation and self-examination; get your souls on fire, richly imbued with the spirit of holy benevolence; build on solid rock. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

Wait on God, put on the whole armor, then go out to your varied, secular employments newly and freshly baptized with an increased faith, hope and love. This hurrying over hap-hazardly secret and family devotion, omitting reading, singing and expostulation, as very many do, is mockery, high-handed, God-dishonoring. It is not only robbery, slighting Omnipotence, but it is starvation to the soul, degrading the family altar, making it a mere pack-horse, or scape-goat. It is like the children of Israel before the golden calf, sitting down to eat and drink, and rising up to play. God, the Almighty, is not in all their thoughts. Besides, the family, the children and servants, are led into a loose, careless, slip-shod, half-heartedness.

"How many useless prayers we say,
Because our lives our prayers belie;
Because devotion dies away,
As on the air the echoes die!"

Friends, give yourselves time, do up the work faithfully, patiently, profitably. Let your children, your friends, your neighbors, see and know you fear God, and have respect unto *all* his commandments. Say with the divine poet, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up."

"My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer?"

D. F. NEWTON.

For the Crisis.

"What manner of Love."

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—1 JOHN 3: 1.

When some of the Danish missionaries in India appointed some of their Indian converts to translate a portion of the Bible, when they came to these words—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," one of them started at so bold a saying, as he thought it, exclaiming, "It is too much; rather let me render it, 'they shall be permitted to kiss his feet.'" In what sense are we the sons of God? Says one, We are the children of God by adoption. So it seems by what Paul says, "That we might receive the adoption of sons."—Gal. 4: 5. But is that all? It seems to me that is too cold, too distant, though we deserve not so much honor as that. "What!" says one, "is there any more endearing title for us to bear than to become the adopted sons of God? An adopted child is not as near and dear as a natural child, or a child according to the flesh. But then is it possible for us to sustain any higher, any nearer, any more endearing relation to a loving God than that of adopted children?" Let Peter answer,—"Whereby are given unto us exceeding great and precious promises, that . . . ye might be partakers of the divine nature." 2 Pet. 1: 4. Is it possible that we are to become divine, and have the nature of our Father, God, and of our elder brother, Jesus? So Peter thought, and so I believe. Paul declares (Rom. 8: 15) that in *this* life we are the children of God by adoption. Peter, that in *the life to come*, when we are born again, we shall be divine and so become the natural sons of God, and the natural brothers and sisters of Jesus. This then is the highest possible honor, the greatest possible blessing, and the most inestimable endearment that infinite affection can bestow. "Therefore the world knoweth us not, because it knew him not." What then if the world cannot know us, cannot appreciate the humble sons and daughters of God? What if the children of the devil, the sons of perdition, do not love us, do not speak well of us, and evil judge us? All this is of little moment if we have the hope of being made "like Him" who was so evil treated when on earth. "And every man that hath this hope in him, purifieth himself even as he is pure."

Danielsonville, Ct. V. P. SIMMONS.

For the Crisis.

Extracts from Dr. Herman Schultz.

(Continued.)

"Man is above all beings of nature personality. But he is created personality, because will and being is not one with him; because the end, which his will is able to take hold of, lies without him, in that God for whose susceptibility he was created. So man has no physical connection with God; he is not created holy and immortal; if he were by nature, he would be God himself, would have both end and will united within him. But he has the image-personality, bears the power within him to take hold of the absolute, to make to his own by free will that which could not be created to him by his nature, the power to *become* holy and immortal. Both is he, who feels the divinity within him and himself with it indissolubly united. So does the christian feel himself immortal, where he knows himself united with the life, the immortality itself, the prince of life. (Rom. 8: 38.) This, however, can only be done by mediation of the free will, and this includes the possibility that man may become neither the one or the other, neither holy or immortal. * * * *

"Plain is the expression—to take away the spirit; which, especially in Job and Eccl., also in some of the Psalms, stands for die. (Job 27: 2; comp. ver. 5) There is nothing alluding to the personality of man. As the animal lives through the spirit (breath), and if it is withdrawn from him dies (Eccl. 3: 14; Ps. 104: 29; Job 42: 40; 22: 2; 34: 14;) so also man has become alive through inhaling the spirit (Gen. 2: 7); and if this is withdrawn, the time of his consciousness, his life, ceases. (Eccl. 3: 18; 12: 7, 8: 8; Ps. 146: 4) Here spirit is something uncreated, divine, incorruptible, the animating, by which life only can exist. But this is no part of man, but an animating principle, which God withdraws, which he gives back again to re-animate. And it is only in this sense in which the singular translation of the Septuagint of Job 7: 15 can be understood. * * * *

"Neither body or soul or spirit are immortal; all three are created and can perish; all three are in their life caused through participation with the spirit of life, which is God. But through the spirit man can lay hold on God, and hereby become immortal; i. e., by filling the soul through the spirit, the body through the soul, with the true life, with God. But where this is not done, it does not follow that the spiritual soul must with the body perish, as a soul not spiritual. [H. Schultz makes a difference between human soul, which he calls spiritual, and the soul of animals, or animal soul.] The spiritual soul is not like a soul without spirit, entirely dependent on the body; it has a sphere of existence without the body, another principle, with which it hangs together. Its connection with the life is not only that by mediation of the body, but it can also exist without the body as long as it is not entirely separated from God. Even if it did not accomplish this its end, if man dissolved, and the spiritual soul had no longer for its organ the body, the same could exist on, could perhaps be eternal, according to the designs of the Creator (for a necessity of ending does not follow), but never immortal.

Immortal can only be the whole man. For whenever he accomplishes his end, if he by his free will does not exclude God from him, but makes him indissolubly to his own,—there he is entirely immortal. Where he does not do this, where he excludes the life from him,—there soul and spirit are not immortal,—there they have the true life not within them; they have separated themselves from it; therefore whatever they may be, eternal or not, they are not immortal. * * * *

"So man was created for immortality; he had, as in the second creation the spirit was imparted to him, access to God; there was nothing which hindered him from accomplishing his end. Only a pure development was required; only the opposition of the self-will was to be avoided. Because the free will is a necessary condition of accomplishing a moral end, man was capable to cut himself off from his fountain; the spiritual soul could withdraw from its life-principle,—hereby cut off the possibility of immortality, which is given only where God is,—be subjected to the death-principle, which rules over all that does not bear eternal life within itself, etc. * * * *

"The New Testament declares the *logos* of God as him in whom and through whom and for whom every thing is created. In connection herewith we can therefore say, that in union with this *logos* man could become immortal. So was already the first Adam created and designed to have eternal life in the Son, by gradually uniting himself with the eternal Son through an undisturbed development of those powers that were imparted to him, and through a voluntary acceptance of the relation in which the Creator has placed him; not physical, not with loss of our personality, but ethical, so that he might obtain by his own exertion that personality, as the creature only can have it. So man stands opposite in the creation to immortality, not as its possessor, but as its boon inheritor, who only had to remain in his original state, in order to come into possession of it." L. REIMER.

NOTE. Dr. H. Schultz speaks of two creations of man, according to the first, he is equal to the animal creation, and possesses, like this, an animal soul. according to his second creation, his animal soul is spiritualized by the spirit (a spiritual soul), in consequence of which he becomes able to receive divine impressions, while the animal soul is never capable of this, but neither one or the other are immortal. L. R.

For the Crisis.

Contentment.—No. 1.

An extract from an ancient work on "Divine Contentment," by Simeon Ashe, minister of the gospel, London, 1653.

"I have learned in whatsoever state I am, therewith to be content."—PHIL. 4. 11

"The inspired apostle in the former verses of this chapter has left for our instruction some useful and heavenly exhortations, among the rest, to be careful for nothing. Not to exclude a prudential care, for he that provideth 'not for his own, . . . hath denied the faith.' 1 Tim. 5: 8. Nor yet a religious care, for we must 'give diligence to make' our 'calling and election sure.' 2 Pet. 1: 10. But to exclude all anxious care about the issue and event of things. 'Take no thought for your life what ye shall eat'; and in this sense it should be a christian's care not to be careful. The word careful in the Greek comes from a primitive, that signifies to cut the heart in pieces—a soul-dividing care. Take heed of this. We are bid to commit our ways unto the Lord. The Hebrew word is, Roll thy way upon the Lord. It is our work to cast our care upon him, but it is God's work to take care. By our immoderacy we take his work out of his hands. Care, when it is eccentric, either distrustful or distracting, is very dishonorable to God. It takes away his providence, as if he sat in heaven, and minded not what became of things here below. Immoderate care not only takes the heart off from better things, but it is a spiritual *cancer*, that doth waste and dispirit, and does no good to the soul. We may sooner, by our care, add a *furlong* to our grief, than a *cubit* to our comfort. God doth threaten it as a curse,—'they shall eat their bread with carefulness.' Ezek. 12: 19. Better fast than eat of that bread. Be careful for nothing. 'I have learned in whatsoever state I am therewith to be content.' Noble sentiment! A speech worthy to be engraven upon our hearts, and treasured up in our memory forever. Observe, he says not, 'I have heard,' but, 'I have *learned*.' It is one thing to hear, and another thing to learn, as it is one thing to eat and another thing to digest. St. Paul was a practitioner. Christians hear much, but, it is to be feared, learn but little. There were four sorts of ground in the parable, and but one *good* ground. An emblem of this truth;—many hearers, but few learners." C. H.

FREEDOM OF OPINION.—Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him, leave him to God, the Judge of all.—*John Wesley.*

☞ Mourn not that you are weak and humble. The gentle breeze is better than the hurricane, the cheerful fire of the hearth stone than the conflagration.

For the Crisis.

Impromptu.

O! come again to earth and reign,
Jesus, on thy throne;
Hasten the day, when thy blest sway
Old earth shall gladly own.

Give to the blest the promised rest,
And set the captives free;
And let them bathe within the wave
Of immortality.

O! come and save, from sea and grave,
The millions who have died;
The pure and just take from the dust,
And bring them to thy side.

Remove sin's stain from earth's domain,
And end her night of woe;
And let sweet flowers begem green bowers,
And living waters flow.

O! let thy voice bid earth rejoice,
When sin has passed away;
Let victory's strain, in glad refrain,
Proclaim thy righteous sway.

M. R. PHETTEPLACE.

For the Crisis.

Gospel of the Kingdom.

[Statistics from Dr. Coggswell's Harbinger Mill.]

(Concluded.)

1816, a version of the New Testament, in modern Arabic, for the Mohammedans. 1817, Bible Society in Australia. 1818, missionaries translated the Old and New Testaments into the language of the Buriat Mongolians in Siberia. 1819, the Bible printed in twenty-seven languages in India, and an edition of 4000 copies of the Syrian Old Testament. The same year, the formation of the Smyrna Bible Society. 1820, Madras Society. Since that time almost 800,000 copies have been put in circulation. Tahiti, an edition of 3000 copies of Luke's Gospel, and 10,000 copies of the book of Acts and the other Gospels followed. 1821, Dutch Society furnished with the Scriptures, and the Marine Bible Society formed. They also undertook a version of the New Testament for Java, and a Malay version for Amboyna. 1822, a Bible Association was formed in the town of Berditchev, Russia, for the Jews, who aided it by their subscriptions, and were anxious to obtain the Old and New Testaments. 1825, an African Jew purchased thirty-three Hebrew Bibles at Malta, and carried to Tunis, and another Jew purchased one hundred and thirty-two Hebrew Bibles to carry to Leghorn for the use of their brethren. In Sweden, 1824, the Hernosand Ladies' Bible Society. 1828, Professor Kieffer finished his most careful revision of the Turkish Bible. 1828, Protestant Bible Society formed in Russia. In 1826, the four Gospels were completed in Ethiopic, and the entire New Testament in 1830. In 1829, the New Testament was published for the Abyssinians in Africa. New Testament translated into Amharic, and published in 1829.

It is known to be a fact that, even in 1814, some pious Englishmen, who came to Paris, made an attempt to meet with a French Bible of any version, and that they were unsuccessful in their search. The Bible Society subscribed 250*l.* to a stereotype edition of Le Maistre de Sacy's version of the New Testament for the use of the Catholics in France. 1818, when Mr. Owen paid a visit in Paris to Prof. Kieffer, and found him revising the Turkish Bible, his thoughts were also busy on what might be done among the Roman Catholic portion of the population. His distributions among them in 1819 and 1820 cost the committee upwards of 2000*l.* Prof. Kieffer was appointed as regular agent in 1820, and continued so to act until 1833. His issues during this period amounted to more than 730,000 copies, chiefly among Roman Catholics. In 1830, when religious liberty was at its height in France, a strenuous effort was made to aid the religious movement which it had commenced in Paris, with a view to evangelize the Roman Catholics. Several places were opened in the capital, which were filled to overflowing. Monsieur de P. was appointed agent in 1833 for the Bible Society, and for twenty years he directed the agency, with consummate zeal and prudence. In 1830, the Geneva and Paris Bible Societies employed 150 colporteurs. In 1837, the British and Foreign Bible Society began to send forth colporteurs. These colporteurs now traverse the continent of Europe,—a band of humble but zealous and valiant soldiers of the Cross. They carry with them the "sword of the Spirit," and their weapon is "not carnal, but mighty, through God, to the pulling down of strong holds." From the shores of the Mediterranean to the Baltic, in Belgium, in Holland, France and Germany, they unfurl the gospel banner, and woodrous are the tales they tell of its willing reception among those who would never have heard of it but through their means. During the first fifteen years by colporteurs, in France alone, were circulated almost seventeen hundred thousand copies.

It is calculated that one of these excellent men offered the Scriptures and spoke of their contents to more than 200,000 persons. He had been colporteuring eleven years before he died, and sold at least 18,000 copies of the Scriptures. His name was Osee Derbecq, and he labored in Belgium. The Bible Society never had a more faithful servant. His whole soul was absorbed in his work; his deep piety and profound humility made him a welcome visitor wherever he went; and many persons who had persecuted him, afterward became his warmest friends. In more than one locality, where there is now a flourishing congregation, he was the sower of the seed. He died at the age of forty-two, and his death made a strong impression on those around him, for it was full of bliss.

Sometimes the colporteurs in France are addressed in this way: "As for you, you are men of the Bible; you never speak of anything else: you certainly are not men of this world. Whether Louis Napoleon or Louis Phillippe sits on the throne, it matters very little to you; you are comical fellows; you seem as if you belong neither to the republic, the empire, nor to anything else; and, to look at you, and to listen to you, one might almost say that God is always before you, and that it is he that governs. How is it? Explain yourselves." And they do explain themselves: they stand by many a dying bed, and are brought into sympathy with many a strange scene: they sow the good seed through the field of the world, and often reap, years afterward, the seed they have sown.

1832. The Netherlands Bible Society, Holland, obtained a good translation of the Javanese New Testament. They employed for this purpose Mr. Gericke; and the King of Netherlands presented, on this account, a gold medal, showing that the government also prized his exertions. In 1844 colportage was adopted with great advantage in Holland; and Mr. Tiddy writes, that the sales at the depot surpass all idea; in one week they amounted to 2250 volumes. In nine years, the sale of the Scriptures has surpassed 326,000 volumes. The depository at Amsterdam writes in 1853: "Armed with the sword of the Spirit, the colporteurs continue their travels; and this year we have again experienced that our God is faithful, and that his word retains its power. The opposition of papacy is increasing. The strongest bulwark is the word of God. Nothing is feared by Rome more than this. In 1832, in the valleys of Piedmont and Vaudois, have been distributed 600 copies, and another edition was called for of 2000 copies." 1840. Maj. Gen. Beckwith writes, that the Gospels sent into Northern Italy are freely circulating among the Protestants. The General, with other friends, has erected and endowed a hundred schools among the Vaudois. 1854, in the report, Maj. Gen. Beckwith is said to have made a remittance of 95*l.* 13*s.* 4*d.* for Italian and Piedmontese Scriptures. Now comes the memorable year of 1833,—"the stars shall fall from heaven." Jesus said that immediately after the tribulation of those days the sun and moon should be darkened; but the stars did not fall till fifty-three years after, which is a strong and mighty bulwark to defend that sign in 1780. The spread of the gospel from that year, the circulation of the Scriptures, and the new impetus in colportage given to spread the word, clusters around the falling of the stars in '33, while on the other side of that great sign were 1260 years of tribulation, and Jesus said, "such as was not since the beginning of the world to this time, no, nor ever shall be," and the great earthquake that shook all the world. The tribulation of the saints, the sackcloth state of the two witnesses, and the great earthquake, were the strong bulwark on that side of the sign in 1780, that is immovable as the throne of God. "Heaven and earth shall pass away, but my words shall not pass away," saith Jesus Christ. These are some of the beautiful sayings of Jesus, full of mercy and truth. More has been done in those fifty-three years to spread the word of God among the nations than ever was before.

1833. The Old Testament translated into the language of the Buriat Mongolians, Siberia. 1834. American missionaries commenced their labors with the Nestorian Church in the north of Persia. Their language is the Syriac, closely akin to the Hebrew, and spoken many centuries before Christ. In 1830, the B. F. Bible Society put in their possession 2000 copies of the four Gospels. The American missionaries say of these tribes: "Many of the people appear like persons awakened from a deep sleep, and are inquiring 'How is it that we have been kept so long in ignorance and self-delusion?' To which inquiry their priests reply, 'We ourselves have been dead in sins, and our sins are greater than yours for having hidden the light from you so long.'" In 1835 the Scriptures were introduced into Spain, while the cholera was raging; in 1836, by the colporteurs in the Pyrenees; in 1838, while confusion and misery reigned in the country, the Holy Scriptures gained a silent entrance, and were openly bought and sold in several of the principal towns. Between 5 and 6000 copies were sold. "The expressions of gratitude for the books were innumerable. It is said, 'The words and the history of the crucified Savior and of his followers are most interesting to us. We were altogether ignorant of such a book, and it delights us;' it was received by the laboring class of people. 16,000 copies have been scattered in five years."

In 1839, the Arabic Scriptures were executed at Malta. From 1811, the Bible Society attempted to present versions in Arabic. Henry Martin said, "When we gain this language, we will begin to preach to Arabia, Syria, Persia, Tartary, part of India and China, half of Africa, all the sea coasts of the Mediterranean, and Turkey, and *one tongue shall suffice for them all.*" The Scriptures sent to Arabia, where the great Apostle of the Gentiles commenced his ministry. Gal. 1; 15–17. 1840, the Calcutta Bible Association established. This object was now effectually accomplished; scarcely a family of Protestant christians has been found without the Bible. In 1841, Mongolian translation completed. Mr. Shagdur went out to distribute copies of the Scriptures in the districts bordering on the Chinese frontiers. In a few days the whole of his stock was disposed of. He says he felt like a man who had gone out with a bushel of seed-corn to sow a field of *ten acres*. We have been told that the books are well understood, and are much sought after. In 1842, the entire Old Testament was published in ancient and modern Syriac, by the American Bible Society. 1843, the missionary cause called forth more interest in the Protestant states of Germany. 1844, Mr. Henderson visited Denmark, after the lapse of nearly forty years, and found the total issues of the Bible Society had been 193,000 copies. 1845, in the county of Radnor, England, a colporteur supplied every family with a copy in one district, among a population of 5804. The years of 1845 and 1846 were remarkable for the increasing demand for the Scriptures. From the Manchester Depository 96,711 copies were issued in one year. The Auxiliaries at Liverpool, Bristol, Bath, Hereford, Derby, Leicester, greatly increased their distributions. The total issues of 1846 amounted to 1,441,651 copies; in 1847, to 1,419,283 copies. 1847, the distribution of the Scriptures in Austria. Despotism and popery clasp hands, and work together to shut out the Bible from its territories, even in the midst of this nineteenth century, but not till 41,659 copies were distributed. In some parts, the desire for the word is described as a "rage," and a "famishing"; and the priests of Rome, becoming aware of this, denounced the books from the pulpit. Spain is closed against the Bible.

1848, the committee, at the earnest recommendation of Dr. Barth, of Germany, granted the sum of 100*l.* to Dr. Gutzlaff, for the Chinese Union, composed of converted natives, a considerable number of whom traverse the interior parts of China, introducing the word of God into those portions of the country to which no missionary had access. 1849, Mr. [illegible] writes: "Our work goes on steadily (among the Jews), and the demand for the Hebrew Scriptures continues unabated, and, if anything, gains ground. During the last quarter of a century vast numbers of copies of the Scriptures, in Hebrew and other languages, have been circulated among the Jews of different countries. The report of the Bible Societies witnesses to the desire of the Jews to possess the Bible at Malta, Damascus, and St. Petersburg. In the space of four years, 5000 copies of the Scriptures have been put into circulation at Algiers, at Tunis, and Tripoli, and in many other towns. 1850, Calcutta Society ordered to press 125,000 copies of the Hindui Scriptures. 1852, a Baptist missionary visited numerous places where neither missionary nor christian book had ever been seen before. He says, "The desire of the people to obtain the Scriptures is most intense." 1853, the number distributed was 67,418; and from the year 1820 almost 300,000 copies have been put in circulation. Mr. Hill, the missionary, when at one time proclaiming the love of Christ and the blessings of salvation, would frequently hear the expression, "What mercy!" "What words of mercy are these [illegible]" [illegible]

mages and pundits I have met with; I am two years short of eighty, and have not found a religion in which I can hope for eternity. My remaining days are few; the evening of life is set in; and oh!' he exclaimed with emotion, 'may it please God to bring me at the close of my long life to know and find a way by which I can die in peace! Do give me a book which will tell me this way, and I will read it earnestly.' I gave him a book." Ah! who can tell how many such persons may in the jungles be like him, thirsting for the waters of life, and endeavoring to feel after God, if haply they might find him.

In South America, the American agent says the Bible is here excluded by royal mandates, and by papal balls. The new governments are not only willing, but anxious, that the Scriptures should have a general circulation. "Surely it is a new thing in this land to see twenty-four mules loaded with Bibles and Testaments, making their way up the mountains and through the woods into the interior." A Bible Society formed at Buenos Ayres, supplies Brazil, Chili, Peru, and Buena Vista. In the region of Rio de la Plata, and Rio de Janeiro, and Pernambuco, the Spanish and Portuguese Scriptures are received with gratitude. Since 1809 the American Bible Society has 1400 auxiliary societies, and nearly 2000 branch societies. The Bible Society House in New York, and their income increasing by 8500*l.* a year, with their annual distribution of 779,000 volumes. These all unite to speed the bright angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, *and to every nation, and kindred, and tongue, and people*, saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come;* and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, *that great city*, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14 : 6–8

D. Taylor.

Exeter, N. H., June 17, 1862.

For the Crisis.

What do I believe?

First, I believe there is a God, and that he is "a rewarder of them that diligently seek him"; that he is not an immaterial, intangible being, as is almost universally taught in these last days, but that he has a body and parts, like man, who was created "in the image of God," Gen. 1 : 26, 27; 2 : 7; 3 : 8; Ex. 33 : 18–23. Seeing then that God is a tangible, substantial being, he must have some permanent place of abode. Where is it? Let the wise man Solomon answer. Read 2 Chron. 6 : 21, 23, 25, 27, 30, 33, 35, 39. I believe that, notwithstanding his dwelling-place is *now* in heaven, the day is coming when he will dwell with men on the earth made new. See Rev. 21 : 3; Dan. 7 : 27; Isa. 65 : 17; Rev. 21 : 5. I believe that Jesus Christ is the Son of God, according to the Scriptures; that he died, rose again, and ascended to heaven *bodily*, and now sits at the right hand of his Father as our high priest, to make intercession for us; that he will come again "in like manner" as he ascended, that is, *bodily*, in the clouds of heaven, and will reign on David's throne, and of his kingdom there shall be no end; and to them that overcome in this life will be given the blessed privilege of sitting with him in his throne, even as he also overcame, and is now set down with his Father on his throne. May God help us to be overcomers!

I do most firmly believe that we are living in the "time of the end," when it may most emphatically be said that the Judge standeth at the door; and all things in the earth, comparatively speaking, moral, social, and physical, seem to give ten-fold weight to the declaration of Christ—"Behold, I come quickly." Seeing, then, that these things are so, what manner of person ought I to be "in all holy conversation and godliness."

I do most firmly believe that the message which has been preached to this world for the last twenty years is the "gospel of the kingdom," and that whoever rejects it, may as well reject God; and it were better for that person that he had never been born. The more people scoff at and ridicule the blessed doctrines of Christ, the stronger and more determined are those who are walking in the light. May God give us strength and boldness, that we may always be ready to give a reason for our hope with meekness and fear, and to instruct all who will be instructed.

I firmly believe that the signs which were to foretoken the coming of the Lord are nearly, if not quite, all in the past: the darkening of the sun and the moon in 1780, the falling of the stars in 1833, and the "distress of nations, with perplexity," if not already begun, to be fulfilled, will evidently be fulfilled very soon. And with all these things so plainly to be seen, the world goes heedlessly on, and like the swan, which is said to sing the most sweetly just before its death, is singing its song of future peace and prosperity for this world, when everything bespeaks war and the end of all things. Truly, "darkness (covers) the earth, and gross darkness the people." But then it must be, or the Scriptures would be broken; for as the days of Noe were, so [illegible] shall also the coming of the Son of man be; for as in the days before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, *and knew not* until the flood came and took them all away: so shall also the coming of the Son of man be."

Finally, I believe that these are "perilous times," according to the Scriptures; and that there is much need of having on the whole armor of God, that we may be able to stand against all opposition, and meet the Lord when he comes. God help me, and all his children, to live humbly, and keep his word patiently, always remembering that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Charles C. Tuck.

Bangor, June 24th, 1862.

For the Crisis.

From Canada East.

Visit of Eld. J. V. Himes to Canada East, in Waterloo, Melbourne and Danville.

We have been struck with his improved health, and with it a very decided and happy state of mind. I have never seen him when he possessed more of the spirit of the Master than now. It is evident to me that his work is not yet done; and although he has gone through enough within the last twenty years of our complex history to have killed many ordinary men, or sent them to an insane hospital, yet he seems to me to have vigor and strength, spirit and life, to accomplish much more work for the expectant church, which I have no doubt the Lord and the brethren will not fail to sustain him in doing. His practical discourses are just what the church needs in this late hour of her history. His sermon on "perfect peace" has some claim to special notice. It is well known that some christians (?) are always in a broil among their neighbors; their lot is always cast in bad neighborhoods and among quarrelsome folks. One of these unfortunate christians happened to be present, when the Eld. insisted that a man should be at *peace* not only with his neighbors, his family, but also with his horse and his dog, and even in some respects with the Devil himself. At the close of the discourse the man rose and made some confessions much unexpected by others.

His prophetical discourses have given us a new interest upon the all-absorbing subject of the coming Lord. They appear to me and many others to be sound, and important to the church, on the *time*. *Time* ought to be to us now, of no less importance than it was to the prophets. I was much interested by the *time* as given by Bro. Himes. I wish all could hear. I did not think I could feel so much interest on the subject again. His argument on the 1260, 1290, and 1335 days was very clear for the ending of the latter period in 1868, but that the Lord might come before, as there might be some things to be done after and before Daniel stands in his lot. The above arguments were favorably received by many at the conference in Waterloo; but some who stood on conservative ground objected; yet they did not give any light on these periods. 1st. They objected to the light given by Bro. H., and 2nd, they gave no light in the place of it. This was the case of an esteemed brother who made some remarks and objections at the close of the conference on the Sabbath evening. He reminded me of the case of Joseph Hume and his pious mother. She was a christian, but her infidel son gave her no rest until he had destroyed the foundation of her hope. She became sick, and on her death bed he was at a distance, and she wrote complaining for the loss of her former consolation in sickness, and to come home and give her in her dying hour something to lean upon, instead of that which he had taken away. But it is notorious that he never answered the letter, and so there was nothing forthcoming, just because there was nothing to be had. I say it is not enough for the brethren to object, and try to throw doubts over what others give with clearness and force,—but give us light—a better argument,—we are ready to hear. This was what we demanded of our opponents in 1842–3.

I am glad Bro. H. has visited Canada again. It is now ten years since he was with us in Danville, and I am sure he has appeared to us with fifty per cent improvement, and ten years hence I believe he will have improved upon that ten-fold. His visit has done us all good, and as usual there was a large turnout to hear. I would say to the brethren all abroad, let Bro. H. be sustained. He needs the sympathy and support of all. He has, no doubt, subtle foes to deal with, such as might be expected; but God is able to sustain his servants who put their trust in him, and faithfully do their duty.

Our meeting closed here with the Lord's Supper in the evening, when between forty and fifty of the brethren and sisters surrounded the long table, and no man could feel more at home in the family or more happy than J. V. Himes.

J. Porter.

Danville, C. E., July 2d, '62.

☞ Good temper is the philosophy of the heart—a gem of the treasury within, whose rays are reflected on all outward objects: a perpetual sunshine, imparting warmth, light and life to all within the spheres of its vast influence. [illegible]

The World's Crisis and Second Advent Messenger.

Boston, Wednesday, July 9, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

The Church in Portland.

We spent Sabbath, June 29th, with the church in Portland, Me., and had an interesting time. They have a pleasant hall, and large congregations. Their prospect is good. They have opened a Sabbath School that bids fair for excellent success. Although this church has passed through some trying scenes, it appears to gather strength in every battle with Satan, and receive new courage for another conflict. It seems to be firmly resolved, in the strength of the Lord, to have a complete victory at last, and share in the triumphs attending the grand coronation of the King of kings. They are longing for his return, and expecting it *soon*.—o.

Scatter Tracts.

We think but few realize the importance of the tract enterprise. We know of no way in which so much good can be accomplished with so small means as by the distribution of tracts. One dollar will pay for thirteen hundred pages of tracts including the postage, to any part of the United States. It is hardly among the probabilities that so many pages would be scattered without producing a lasting benefit to several of the readers, and very probably result in the salvation of some. If *one* dollar may do so much good, are there not many who will make this little sacrifice for the benefit of their fellow men? People are now anxious to read. They express even a greedy desire for our tracts, which a few years since they would only use for kindling their fires. Let us supply them. Many have already done nobly, but let others come and share in the blessing that follows those who give cheerfully to the Lord.

That is the best use of money which does the most good. Come, brethren, and sisters, let every one have some stock in this glorious enterprise. While some cannot give more than five cents, which would pay for sixty pages, others can give five, or fifty dollars. Let us do all we can to spread the light we prize so highly. Unless we do it *soon*, we shall lose the opportunity.

The following from the *Tract Journal* may serve to show the worth of tracts:—o.

The Torn Tract.—When a student of theology, I became acquainted with a pious and intelligent family, living in the neighborhood of the Seminary, where I learned, from the lips of Mr. —— himself, the facts now related:—

In early life Mr. —— was a sailor. He fell into those habits of profanity and dissipation too frequently belonging to that class. One day, as he walked the deck, after a violent storm, he saw a piece of paper at his feet. Picking it up, he discovered it was a piece of a religious tract. He read the few words it contained. They filled his mind with a sense of his sinfulness. He thought them exactly appropriate to his own case. He had no rest till he repented, gave his heart to God, and made, the first opportunity, a public profession of religion. He continued a christian life, became an officer in the church, and brought up his family religiously.

We see in this the . . method which God often employs for convincing men of sin, and bringing them into holy service to himself. We see, too, how the humblest instrument may be used for this purpose. It should encourage us to pray with earnestness and faith that the word of truth, scattered in so many ways on the printed page, may ever be blessed by the same results.

C. H. M.

Dark War Clouds.

All classes are now free to admit that the future of our country looks very gloomy. No "silver lining" appears upon the war clouds hanging over our nation. Men have tried to penetrate the gathering darkness, and, like the sailor at sea, have often imagined they saw a pleasant landscape, which proved to be only a fog-bank. There is but one prospect before our nation—*ruin*. Like Nebuchadnezzar, it still boasts in its haughty pride; but its valley of humiliation is at hand. Its days of glory will evidently soon be among the things that were. Ere long, we may expect to be ruled by the rod of earth's noted monarch. Then the system of man-worship will be complete; and demons will rule the nations through their chosen man and his subordinates.

Thank the Lord, to the view of the saints, the clouds are now lined not with "silver" alone, but tinged with the golden glory of the coming kingdom of peace. Let us keep ready to welcome the Great King, who is to raise the dead, and immortalize those who love his appearing.

The following from the Boston Evening *Journal* shows the state of feeling among thinking men who are thoroughly posted in passing events:—o.

"The Crisis.—With no information beyond what we lay before the public, we have no hesitation in saying that we have now reached the critical moment of the war. Darkness overhangs the tremendous struggle that has been for the last two days going on before Richmond, and no one can tell us in what accents the terrible silence will be broken. Perhaps our loyal brethren have been fighting for the possession of Richmond, and perhaps for their own lives. All we know is, they have been contending against a greatly superior force, coming on in successive waves of attack, while our men have had to keep up a continuous, exhausting fight, nearly encompassed by the enemy.

If they win the battle under these circumstances, it will be the most glorious and beneficent victory ever known. If they fail——but we will not calculate on that event. While there is room for hope—as there clearly *is*—we shall cherish it. It is enough to know that our brothers in the field are doing their duty, and the question for us is, are we doing *ours*? Every energy we possess that can be lent to the cause should be given instantly. All complaints, fault-finding, croaking, should be dropped, as if they were coals of fire on our own heads. Providence is throwing us into the scales of trial—let us see that we prove not wanting.

Whether our army is victorious or not, it will need immense succor from the loyal community. Its thousands of dead and wounded and exhausted, will call for immediate attention. Reinforcements, physicians, medical stores, supplies, conveniences in whatever the North has that is demanded by the exigency, must be hurried on without stint or hesitation. We beseech every man to consider instantly whether he cannot do something for his country in this hour of her need. Let there be no panic, no misgiving of the future—for this mighty nation is not vulnerable to human hands—but only the quick, calm exercise of that patriotic prudence, skill and energy, that have made us what we are as a people. If we do our duty, it will be the best pledge that everything will go on well, and that the unsetting sun of victory will cheer the land."

The State of Italy.

There is strong probability that Rome is near its end as the capitol of the Pope's dominions. There appears to be no chance for him to regain his lost power. The Italians are most firmly resolved that Rome shall be their capitol without a Pope to dictate their laws. They are determined that Italy shall be "United and Free." But when we arrive at this point in the history of this harlot power, we may know from this very state of things, if there were no other signs, that the Lord is soon coming to set up his kingdom, and give it to the saints. Thank the Lord, our home is rapidly approaching. Our days of toil and doubt are nearly over. Soon the glad hour of redemption will burst upon our enraptured vision. We are glad we ever saw this glorious truth, and took it to our embrace.

Touching the state of Italy, a correspondent of the N. Y. *Independent* writes:—o.

"I see you are not well posted up of Italy. I have within a week read sixty or more of letters, etc., from different parts of Italy. Her patriots are almost maddened by the infernal policy of the French emperor. The state of southern Italy is fearful. Organized atrocities at Rome, which, by aid and comfort of the Emperor, is made garrison, mint, recruiting ground for the ex King of Naples. Language is inadequate to describe the horrible atrocities perpetrated by the bands of brigands so organized and sustained. Eighteen months since I wrote an article here: "America, United and Free—Italy, United and Free." You, as we hope and trust, have passed through, or nearly through the ordeal; but the imperial, regal and papal Floyds, Davises, and Masons are working their will on Italy conspirator fashion, and according to their decree."

Speak the Truth.

How little regard is paid to the particular instruction in the Bible relative to the use of the tongue. How few seem to believe that "*all liars* shall have their part in the lake which burneth with fire and brimstone." Because deception and exaggeration are so *common*, many appear to excuse themselves on the ground that others do the same. This has become a great sin in these last days, and is still increasing like all other sinful practices. If there was any *necessity* for speaking lies, then, of course, the sin would cease, but men *can* tell the truth if they choose.

David asks the important question, "Lord, who shall abide in thy tabernacle?" In the answer it is said,—"He that . . . speaketh the truth in his heart." The Lord wishes all his people to tell the truth, and has decided that no *liar* shall have any place in his kingdom.

The following, from the *Home Monthly*, affords a specimen of the way by which parents teach their children to lie by their own careless example:—o.

'I will skin you alive if you do that again,' exclaimed a mother to a naughty child. It was a sort of hyperbolical expression that has crept into frequent use, with a multitude of other expressions of similar character. She did not mean that she should proceed to flay the little one as butchers would a calf or lamb. The execution of her threat would fill her own soul with excessive horror. She would not have strength to make much progress in the very barbarous work of skinning her child alive. It would not be motherly.

'I will whip you within an inch of your life,' said a father to his erring son. This would be a terrible whipping indeed. Coming so near to death's door with the rod would be revolting. He did not mean this. He only meant that he would administer a very severe chastisement. No one would be more careful than he not to jeopardize the life of his son. His expression was only a form of exaggeration which society seems to tolerate.

How many precisely such speeches are made in every circle. 'It was done as quick as lightning.' 'He is as slow as a snail.' 'It is as hot as an oven.' 'It is as cold as Greenland.' There is no end to such expressions. And they indicate that the habit of exaggeration is very strong in the human family. Human nature seems inclined to stretch the truth. That is the reason that such strange stories are told, often becoming magnified to such an extent after having passed through several hands. 'A story loses nothing by traveling' is an old saying. It usually grows like a ball of snow which school-fellows roll. Every tongue that repeats it gives it an additional turning over, by which it accumulates. Yet none mean to exaggerate.

It is a fault, however, is it not? May it not be a sin? It is certainly deceptive to tell a child that you will skin him alive when you have no idea of perpetrating the infernal deed. Should we not talk as we mean? Let your yea be yea, and your nay, nay. At least, this should be done to children."

The Billiard Tournament.

On the night of last April 3d a noted Billiard Tournament came off at Irving Hall, New York, between two champion billiard players, for $500, a side. The game lasted from eight o'clock in the evening till four o'clock in the morning. The reporter says:—

"The attendance was somewhat of the composite order, consisting of divines, lawyers, merchants, clerks, professional billiard players, horse jockeys, gamblers, and sporting men generally. The affair was rather select, as far as appearances went, and at no time during the evening was there the slightest confusion or disturbance. Among the celebrities present were the following persons:—Henry Ward Beecher, Simeon Draper, Isaac A. Bell, Hiram Woodruff, Judge McCunn, Capt. Rynders, Theodore E. Tomlinson, Niel Bryant, James Lingard, Thomas Stone, of this city; Ralph Benjamin and Chris. Bird, of Philadelphia; Philip Tieman, of Cincinnati: L. Fox, of Rochester, and J. B. Riley, of Detroit."

Truly these are strange times, when popular ministers can stay in a billiard gambling hall till four o'clock in the morning, and the *professed* church of Christ pass it by unnoticed.—o.

Close of the War.

At the commencement of the present terrible civil war in America, it was quite commonly believed that the rebellion would be crushed out in sixty or ninety days. Nearly five times ninety days are passed, but still the war continues. But during the last two months, many have said it will be closed up in sixty or ninety days, and then prosperity will return to our land. The following from the Boston *Herald*, June 27th, shows that some begin to look at things in a different light. The writer says:—o.

"The theory that the present deplorable civil war would come to an end in sixty days or ninety days, is abandoned, and another year is now allowed for its duration by those who manage our financial affairs. Some who were formerly of the opinion that it would be a short war, would now be glad to be promised a peace in five years. The chief argument against the probability of a long war is, that it would be ruinous to the country. But neither party will propose peace on this account. The South, according to Mr. Howell Cobb, would prefer 'annihilation' to restoration of the Union."

Effects of War.—Notwithstanding the awful effects of war in desolating homes, ruining the financial interests of the country, as well as its morals, we find the mass of professing christians and popular ministers are urging people to engage in the bloody conflict that is sweeping thousands to a premature grave and finally to eternal destruction. We do not wonder that the world has lost its confidence in such christianity.

It is said the bereavements caused by the war in the single city of New Orleans has produced not less than *twenty-four hundred orphan children*.—o.

Southern Feeling.

The following language from the *Southern Christian Advocate* does not sound much like the teachings of Jesus:—o.

"For one, we would be willing to see both our large armies going into the fight, when the impending conflict comes, with only the black banner floating over them. Let the cries "no retreat," no "surrender," "no quarter asked or given" "only victory or death," carry terror to the hearts of the cruel and wicked aggressors who seek our destruction."

Tracts.—We have just received an interesting tract entitled, "Bible Doctrine of the Old and New Covenant." By A. N. Sibley. Price 8 cents single, postage 1 cent. We are pleased with this tract.—o.

Tremont Tent Meeting.—We have only time this week to say it was excellent. We purpose to say more about it next week.—o.

A new German Tract.

Das Zukunftige shicksal der Gottlosen. (The future fate of the ungodly.)

Another German tract, from the pen of our brother in the Lord, Louis Reimer. As I have not "the gift of tongues," I cannot testify of its merits without some one "interpret" for me; but in my opinion, if you will give your German neighbor a copy of it, he will get important information from it. Send for a few copies and try it. Price 5 cts. single, $3 per one hundred. Address L. Reimer, 722 Chestnut Street, Philadelphia.

H. L. H.

For the Crisis.

Correction.

Bro. Grant:—In the report of the Ill. Conf., I notice an error, perhaps my own, in the first column, near the bottom. Instead of reading, "Bro. Royce was recommended," etc., it should read Bro. G. Moyer was appointed Evangelist, and recommended to the churches, etc. [illegible]

H. G. McCulloch, Sect.

For the Crisis.

Faithful Wounds.

"Faithful are the wounds of a friend."—Prov. 27 : 6.

I will take the lowest place, and simply speak as a man the thoughts that wear upon my mind by day and night. Why should I wound the Adventists, when in so doing I shall wound myself? I love the truths to which the Crisis is devoted. I am thankful to those who have gratuitously sent it to me for nearly two years. But I also believe that you, like the Laodicean church, proudly assume a character and position which is false, exposing you to the same awful rebuke. You have received truths in advance of the Protestant church, but all in vain, so long as you hold them in unrighteousness, and deny the power of godliness. "We see not our signs (or tokens of distinction): there is no more any prophet: *neither is there among us any that knoweth how long.*"—Ps. 74 : 9. Then, "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is (or shall be) darkness and not light."—Amos 5 : 18. You may have escaped from a lion—some absurd protestant traditions; but if you retain others, the bear will meet you (v. 19), and you may as well perish by a lion as by a bear.

This will not harm the humble, who can give up their own way, believe and wait for the Holy Spirit. For God will remember his covenant with Abraham, and in due time turn away from his fierce anger, for the sake of Him who will soon be the desire of all nations.

Isa. M. Bruce.

Wilmington, Vt., June 25, '62.

For the Crisis.

Enquiry.

Bro. Grant.—Cannot we of N. H. and Maine have a campmeeting nearer than Wilbraham, giving us a privilege to enjoy that which we have so long desired? We have anxiously waited a decision in its favor. It is but a little of the precious truth we hear preached up here amongst the "Granite Hills," yet we know how to appreciate that little, and could we have a "Feast of Tabernacles" nearer, it would be a great saving; but if not, the Lord willing, we intend to make the sacrifice and effort to go to Wilbraham. It seems that we cannot be longer denied. Shall we have an answer soon?

D.

"Thessalonica; or, the Model Church." A stirring little volume, in which the example of the church at Thessalonica, as it appears in the Epistles bearing the name, is set forth and applied to the churches of our day, with no little forceful and healthy criticism. . . . As a whole, evangelical and Scriptural in tone. The extract from the 'Thessalonica Daily News,' is a pungent and not unneeded sarcasm.—*American Presbyterian.*

For sale at the Crisis office. Paper covers, 38 cents.

Correspondence.

From N. J. Pribble.

Brn. and Srs.—My course is onward and upward, believing we are near the port. I feel like facing the storm, believing it will not be long. We must have pure hearts and clean hands, for "the pure in heart" shall "see God." When our hearts are pure, we can present our "bodies a living sacrifice, holy, acceptable unto God, which is (our) reasonable service." Paul says, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." We must be very humble, bringing every thought to the obedience of Christ. The nations are angry. God's wrath will soon come, and the time that the dead will be judged. Are we ready? Will it be said to us, "Well done?" Do we still love the prayer meeting? Do we love to visit our closet? If we saw the Lord coming to-day, could we say, "This is our God?" When he comes, it will be to receive a spotless church, without wrinkle. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." We are coming down to the time of trouble. But God will bring us off conquerors through the "blood of the Lamb, and the word of (our) testimony." If we love God, all things shall work for our good; for "they that trust in the Lord shall be as Mount Zion, which cannot be removed."

Danbury, N. H.

From Eld. S. S. Brewer.

Bro. Grant:—Through the mercy of God we are having some very good, hard times out here among the highways and hedges; in many places, for the sparseness of the population, I may say large congregations and certainly very attentive listeners. All the good accomplished by our feeble efforts, assisted by Him who has promised to be with us even unto the end of the world, will be manifest when He shall appear. These are solemn times to me. Universal humanity is forming a character for the judgment with astonishing rapidity. O! how rapid the mental element fluctuates. Convictions are very transitory. The three great classes set forth in the parable of our Lord, namely, the way-side, stony and thorny-ground hearers, are very numerous, and good-ground hearers very few indeed. Satan, with his cohorts of devotees, drugged to a state of consummate insensibility by his sugar-coated pills, through the instrumentality of men possessing high-sounding religious titles, defies the truth and glories in unrighteousness.

Yet on, on, the sublime yet awful day hasteth, with its joy and gladness to the "pure in heart," and despair and death to them that obey not God and the gospel of our Lord Jesus Christ. To all such, death is their fearful retribution. O my soul! what a thought. A being created in the purpose of God to exist in the future state, where every sight shall please, and every sound shall cheer an immortal, redeemed saint, neglecting the offered conditions of life, and choosing death,—to be blotted out of existence, never, never to see or think; dead, dead, no ray of light or sound to break in upon the dark, still, oblivious state! Awake! awake! the sun is setting. A night of gloom is brooding o'er the world. Seek shelter speedily.

West Martinsburgh, N. Y.

From D. Q. Kent.

Bro. Grant:—I wish you could devise some way that we in this lonely corner of Creation might be once permitted to hear something upon the great question of the Advent. I see by the Crisis there are preachers in some parts of Iowa. I think there are many that would like to hear (and that for the first time), and some willing to help pay expense. We have no money, but we have everything else. I can give a colt, or a cow, or a yoke of young steers, or two of them; but money I could not at present. But the truth I want to hear. I cannot reconcile myself to the thought that the harvest should perish while the fields are white for the want of laborers. O! that God would send some earnest watchman that loves the return of the Master.

Hawleyville, Iowa.

Obituary Notices.

Died, in Wrentham, Mass., June 4th, of heart complaint, Sister Melancy A. Belcher, wife of Abner Belcher, aged sixty years.

Sister Belcher was one of those women who are a blessing to the world while living, and whose works follow them for good after they are dead. In early life she professed faith in Christ her Savior, and she honored that profession to the day of her death. For several years she was connected with the Congregational church. Early in the history of the late Advent movement she united with those who were looking for the reign of Christ on the earth. While she was diligent in useful employment at home and abroad, with the sick and needy, she was "fervent in spirit, serving the Lord," and ever carried with her a healthy, moral and religious influence. She enjoyed her faith in the soon coming of her Redeemer to raise the dead to life and immortality, and to set up his kingdom on the earth, to fill the earth with his glory, removing from the same all things that offend, and to reign on the throne of his father David forever.

Such was the nature of her disease, that she suffered much in body and mind in the last two years of her life. Now she sleeps in Jesus, and is where the wicked cease from troubling and the weary are at rest. She has left a companion and children to feel the loss of one who was a friend indeed. May He who afflicteth not willingly, sanctify the event to them for their good, in this life and in the life to come. Her funeral was attended in the Baptist church, where a discourse was delivered from Col. 1 : 23,—"The hope of the gospel."

J. S. White.

In the Military Hospital, Savannah, Tenn., April 18th, Andrew Judson Babcock, aged twenty-seven years, four months and fifteen days, after a protracted illness, brought on by exposure and fatigue during the battle of Fort Donelson.

Andrew J. Babcock was the eldest son of Mrs. Euphrasia D. Spaulding, wife of A. Spaulding, Aurora, Ill., formerly of Onondaga Co., N. Y. When about five years of age, he removed with his parents to Ill., but before he completed his tenth year, death deprived him of his father. From childhood, he was always of an earnest, sober and studious disposition, seeking knowledge from every thing that engaged his attention, but always preferring religious, scientific and historical reading to the popular literature of the day. Among his classmates he was universally respected, and his uniform kindness won the good will of all around him.

At the outbreak of the present war he manifested much interest, but his general health being feeble, he did not deem it his duty to leave home until an old friend, a Lieutenant in the company, enlisted the sympathies of his youngest brother to enter the army, when he felt that if one of them must go, he would be the one; that his brother should not be exposed and surrounded by the many temptations incident to a soldier's life. Accordingly, with full realization of hardships he would have to endure, in the month of December he enlisted in the 45th Reg. Ill. Vol. Co. K., and with them he served faithfully his country's call. Enduring cheerfully, without murmur or complaint, the many deprivations they were called upon to undergo, his physical system, already sinking under the unusual fatigue he was so illy prepared to meet, he fought among his comrades the battle of Fort Donelson, after which was entirely unfit for duty, and was placed among the sick in the Hospital. Still uncomplaining, in his letters to his mother he alluded to his illness as only transient indisposition, hoping to recover in a few days. He had, however, applied for a discharge, knowing he could be of no further service in the army. He said, "I have faithfully performed my duty, and all I ask is an honorable discharge, that I may return home where I can rest." But before arrangements were completed for his discharge, death released him from further anxiety. He died among [illegible]

sages and pundits I have met with; I am two years short of eighty, and have not found a religion in which I can hope for eternity. My remaining days are few; the evening of life is set in; and oh!' he exclaimed with emotion, 'may it please God to bring me at the close of my long life to know and find a way by which I can die in peace! Do give me a book which will tell me this way, and I will read it earnestly.' I gave him a book." Ah! who can tell how many such persons may in the jungles be like him, thirsting for the waters of life, and endeavoring to feel after God, if haply they might find him.

In South America, the American agent says the Bible is here excluded by royal mandates and by papal bulls. The new governments are not only willing, but anxious, that the Scriptures should have a general circulation. "Surely it is a new thing in this land to see twenty-four mules loaded with Bibles and Testaments, making their way up the mountains and through the woods into the interior." A Bible Society formed at Buenos Ayres, supplies Brazil, Chili, Peru, and Buena Vista. In the region of Rio de la Plata, and Rio de Janeiro, and Pernambuco, the Spanish and Portuguese Scriptures are received with gratitude. Since 1809 the American Bible Society has 1400 auxiliary societies, and nearly 2000 branch societies. The Bible Society House in New York, and their income increasing by 8500*l.* a year, with their annual distribution of 779,000 volumes. These all unite to speed the bright angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, *and to every nation, and kindred, and tongue, and people,* saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come;* and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, *that great city,* because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 6–8.

D. TAYLOR.

Exeter, N. H., June 17, 1862.

For the Crisis.

What do I believe?

First, I believe there is a God, and that he is "a rewarder of them that diligently seek him"; that he is not an immaterial, intangible being, as is almost universally taught in these last days, but that he has a body and parts, like man, who was created "in the image of God," Gen. 1: 26, 27; 2: 7; 3: 8; Ex. 33: 18–23. Seeing then that God is a tangible, substantial being, he must have some permanent place of abode. Where is it? Let the wise man Solomon answer. Read 2 Chron. 6: 21, 23, 25, 27, 30, 33, 35, 39. I believe that, notwithstanding his dwelling-place is now in heaven, the day is coming when he will dwell with men on the earth made new. See Rev. 21: 3; Dan. 7: 27; Isa. 65: 17; Rev. 21: 5. I believe that Jesus Christ is the Son of God, according to the Scriptures; that he died, rose again, and ascended to heaven *bodily,* and now sits at the right hand of his Father as our high priest, to make intercession for us; that he will come again "in like manner" as he ascended, that is, *bodily,* in the clouds of heaven, and will reign on David's throne, and of his kingdom there shall be no end; and to them that overcome in this life will be given the blessed privilege of sitting with him in his throne, even as he also overcame, and is now set down with his Father on his throne. May God help us to be overcomers!

I do most firmly believe that we are living in the "time of the end," when it may most emphatically be said that the Judge standeth at the door; and all things in the earth, comparatively speaking, moral, social, and physical, seem to give ten-fold weight to the declaration of Christ—"Behold, I come quickly." Seeing, then, that these things are so, what manner of person ought I to be "in all holy conversation and godliness."

I do most firmly believe that the message which has been preached to this world for the last twenty years is the "gospel of the kingdom," and that whoever rejects it, may as well reject God; and it were better for that person that he had never been born. The more people scoff at and ridicule the blessed doctrines of Christ, the stronger and more determined are those who are walking in the light. May God give us strength and boldness, that we may always be ready to give a reason for our hope with meekness and fear, and to instruct all who will be instructed.

I firmly believe that the signs which were to foretoken the coming of the Lord are nearly, if not quite, all in the past; the darkening of the sun and the moon in 1780, the falling of the stars in 1833, and the "distress of nations, with perplexity," if not already begun, to be fulfilled, will evidently be fulfilled very soon. And with all these things so plainly to be seen, the world goes heedlessly on, and like the swan, which is said to sing the most sweetly just before its death, is singing its song of future peace and prosperity for this world; when everything bespeaks war, and the end of all things. Truly, "darkness (covers) the earth, and gross darkness the people." But that it must be so the Scriptures would be broken; for "as the days of Noe were, so shall also the coming of the Son of man be; for as in the days before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, *and knew not* until the flood came and took them all away: so shall also the coming of the Son of man be."

Finally, I believe that these are "perilous times," according to the Scriptures; and that there is much need of having on the whole armor of God, that we may be able to stand against all opposition, and meet the Lord when he comes. God help me, and all his children, to live humbly, and keep his word patiently, always remembering that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

CHARLES C. TUCK.

Bangor, June 24th, 1862.

For the Crisis.

From Canada East.

Visit of Eld. J. V. Himes to Canada East, in Waterloo, Melbourne and Danville.

We have been struck with his improved health, and with it a very decided and happy state of mind. I have never seen him when he possessed more of the spirit of the Master than now. It is evident to me that his work is not yet done; and although he has gone through enough within the last twenty years of our complex history to have killed many ordinary men, or sent them to an insane hospital, yet he seems to me to have vigor and strength, spirit and life, to accomplish much more work for the expectant church, which I have no doubt the Lord and the brethren will not fail to sustain him in doing. His practical discourses are just what the church needs in this late hour of her history. His sermon on "perfect peace" has some claim to special notice. It is well known that some christians (?) are always in a broil among their neighbors; their lot is always cast in bad neighborhoods and among quarrelsome folks. One of these unfortunate christians happened to be present, when the Eld. insisted that a man should be at *peace* not only with his neighbors, his family, but also with his horse and his dog, and even in some respects with the Devil himself. At the close of the discourse the man rose and made some confessions much unexpected by others.

His prophetical discourses have given us a new interest upon the all-absorbing subject of the coming Lord. They appear to me and many others to be sound, and important to the church, on the *time*. *Time* ought to be to us now, of no less importance than it was to the prophets. I was much interested by the *time* as given by Bro. Himes. I wish all could hear. I did not think I could feel so much interest on the subject again. His argument on the 1260, 1290, and 1335 days was very clear for the ending of the latter period in 1868, but that the Lord might come before, as there might be some things to be done after and before Daniel stands in his lot. The above arguments were favorably received by many at the conference in Waterloo; but some who stood on conservative ground objected; yet they did not give any light on these periods. 1st. They objected to the light given by Bro. H.; and 2nd, they gave no light in the place of it. This was the case of an esteemed brother who made some remarks and objections at the close of the conference on the Sabbath evening. He reminded me of the case of Joseph Hume and his pious mother. She was a christian, but her infidel son gave her no rest until he had destroyed the foundation of her hope. She became sick, and on her death bed he was at a distance, and she wrote complaining for the loss of her former consolation in sickness, and to come home and give her in her dying hour something to lean upon, instead of that which he had taken away. But it is notorious that he never answered the letter, and so there was nothing forthcoming, just because there was nothing to be had. I say it is not enough for the brethren to object, and try to throw doubts over what others give with clearness and force,—but give us light—a better argument,—we are ready to hear. This was what we demanded of our opponents in 1842–3.

I am glad Bro. H. has visited Canada again. It is now ten years since he was with us in Danville, and I am sure he has appeared to us with fifty per cent improvement, and ten years hence I believe he will have improved upon that ten-fold. His visit has done us all good, and as usual there was a large turnout to hear. I would say to the brethren all abroad, let Bro. H. be sustained. He needs the sympathy and support of all. He has, no doubt, subtle foes to deal with, such as might be expected; but God is able to sustain his servants who put their trust in him, and faithfully do their duty.

Our meeting closed here with the Lord's Supper in the evening, when between forty and fifty of the brethren and sisters surrounded the long table, and no man could feel more at home in the family or more happy than J. V. Himes.

J. PORTER.

Danville, C. E., July 2d, '62.

☞ Good temper is the philosophy of the heart—a gem of the treasury within, whose rays are reflected on all outward objects: a perpetual sunshine, imparting warmth, light and life to all within the sphere of its vast influence.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 9, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—O.

The Church in Portland.

We spent Sabbath, June 29th, with the church in Portland, Me., and had an interesting time. They have a pleasant hall, and large congregations. Their prospect is good. They have opened a Sabbath School that bids fair for excellent success. Although this church has passed through some trying scenes, it appears to gather strength in every battle with Satan, and receive new courage for another conflict. It seems to be firmly resolved, in the strength of the Lord, to have a complete victory at last, and share in the triumphs attending the grand coronation of the King of kings. They are longing for his return, and expecting it *soon*.—O.

Scatter Tracts.

We think but few realize the importance of the tract enterprise. We know of no way in which so much good can be accomplished with so small means as by the distribution of tracts. One dollar will pay for thirteen hundred pages of tracts including the postage, to any part of the United States. It is hardly among the probabilities that so many pages would be scattered without producing a lasting benefit to several of the readers, and very probably result in the salvation of some. If *one* dollar may do so much good, are there not many who will make this little sacrifice for the benefit of their fellow men? People are now anxious to read. They express even a greedy desire for our tracts, which a few years since they would only use for kindling their fires. Let us supply them. Many have already done nobly, but let others come and share in the blessing that follows those who give cheerfully to the Lord.

That is the best use of money which does the most good. Come, brethren, and sisters, let every one have some stock in this glorious enterprise. While some cannot give more than five cents, which would pay for sixty pages, others can give five, or fifty dollars. Let us do all we can to spread the light we prize so highly. Unless we do it *soon*, we shall lose the opportunity.

The following from the *Tract Journal*, may serve to show the worth of tracts:—O.

THE TORN TRACT.—When a student of theology, I became acquainted with a pious and intelligent family, living in the neighborhood of the Seminary, where I learned, from the lips of Mr. —— himself, the facts now related:—

In early life Mr. —— was a sailor. He fell into those habits of profanity and dissipation too frequently belonging to that class. One day, as he walked the deck, after a violent storm, he saw a piece of paper at his feet. Picking it up, he discovered it was a piece of a religious tract. He read the few words it contained. They filled his mind with a sense of his sinfulness. He thought them exactly appropriate to his own case. He had no rest till he repented, gave his heart to God, and made, the first opportunity, a public profession of religion. He continued a christian life, became an officer in the church, and brought up his family religiously.

We see in this the . . . method which God often employs for convincing men of sin, and bringing them into holy service to himself. We see, too, how the humblest instrument may be used for this purpose. It should encourage us to pray with earnestness and faith that the word of truth, scattered in so many ways on the printed page, may ever be blessed by the same results.

C. H. M.

Dark War Clouds.

All classes are now free to admit that the future of our country looks very gloomy. No "silver lining" appears upon the war clouds hanging over our nation. Men have tried to penetrate the gathering darkness, and, like the sailor at sea, have often imagined they saw a pleasant landscape, which proved to be only a fog-bank. There is but one prospect before our nation—*ruin.* Like Nebuchadnezzar, it still boasts in its haughty pride; but its valley of humiliation is at hand. Its days of glory will evidently soon be among the things that were. Ere long, we may expect to be ruled by the rod of earth's noted monarch. Then the system of man-worship will be complete; and demons will rule the nations through their chosen man and his subordinates.

Thank the Lord, to the view of the saints, the clouds are now lined not with "silver" alone, but tinged with the golden glory of the coming kingdom of peace. Let us keep ready to welcome the GREAT KING, who is to raise the dead, and immortalize those who love his appearing.

The following from the Boston Evening *Journal* shows the state of feeling among thinking men who are thoroughly posted in passing events:—O.

"THE CRISIS.—With no information beyond what we lay before the public, we have no hesitation in saying that we have now reached the critical moment of the war. Darkness overhangs the tremendous struggle that has been for the last two days going on before Richmond, and no one can tell us in what accents the terrible silence will be broken. Perhaps our loyal brethren have been fighting for the possession of Richmond, and perhaps for their own lives. All we know is, they have been contending against a greatly superior force, coming on in successive waves of attack, while our men have had to keep up a continuous, exhausting fight, nearly encompassed by the enemy.

If they win the battle under these circumstances, it will be the most glorious and beneficent victory ever known. If they fail——but we will not calculate on that event. While there is room for hope—as there clearly *is*—we shall cherish it. It is enough to know that our brothers in the field are doing their duty, and the question for us is, are we doing *ours?* Every energy we possess that can be lent to the cause should be given instantly. All complaints, fault-finding, croaking, should be dropped, as if they were coals of fire on our own heads. Providence is throwing us into the scales of trial—let us see that we prove not wanting.

Whether our army is victorious or not, it will need immense succor from the loyal community. Its thousands of dead and wounded, and exhausted, will call for immediate attention. Reinforcements, physicians, medical stores, supplies, conveniences in whatever the North has that is demanded by the exigency, must be hurried on without stint or hesitation. We beseech every man to consider instantly whether he cannot do something for his country in this hour of her need. Let there be no panic, no misgiving of the future—for this mighty nation is not vulnerable to human hands—but only the quick, calm exercise of that patriotic prudence, skill and energy, that have made us what we are as a people. If we do our duty, it will be the best pledge that everything will go on well, and that the unsetting sun of victory will cheer the land."

The State of Italy.

There is strong probability that Rome is near its end as the capitol of the Pope's dominions. There appears to be no chance for him to regain his lost power. The Italians are most firmly resolved that Rome shall be their capitol without a Pope to dictate their laws. They are determined that Italy shall be "United and Free." But when we arrive at this point in the history of this harlot power, we may know from this very state of things, if there were no other signs, that the Lord is soon coming to set up his kingdom, and give it to the saints. Thank the Lord, our home is rapidly approaching. Our days of toil and doubt are nearly over. Soon the glad hour of redemption will burst upon our enraptured vision. We are glad we ever saw this glorious truth, and took it to our embrace.

Touching the state of Italy, a correspondent of the N. Y. *Independent* writes:—O.

"I see you are not well posted up of Italy. I have within a week read sixty or more of letters, etc., from different parts of Italy. Her patriots are almost maddened by the infernal policy of the French emperor. The state of southern Italy is fearful. Organized atrocities at Rome, which, by aid and comfort of the Emperor, is made garrison, mint, recruiting ground for the ex-King of Naples. Language is inadequate to describe the horrible atrocities perpetrated by the bands of brigands so organized and sustained. Eighteen months since I wrote an article here: "America, United and Free—Italy, United and Free." You, as we hope and trust, have passed through, or nearly through the ordeal; but the imperial, regal and papal Floyds, Davises, and Masons are working their will on Italy conspirator fashion, and according to their decree."

Speak the Truth.

How little regard is paid to the particular instruction in the Bible relative to the use of the tongue. How few seem to believe that "*all liars* shall have their part in the lake which burneth with fire and brimstone." Because deception and exaggeration are so *common*, many appear to excuse themselves on the ground that others do the same. This has become a great sin in these last days, and is still increasing like all other sinful practices. If there was any *necessity* for speaking lies, then, of course, the sin would cease; but men *can* tell the truth if they choose.

David asks the important question, "Lord, who shall abide in thy tabernacle?" In the answer it is said,—"He that . . . speaketh the truth in his heart." The Lord wishes all his people to tell the truth, and has decided that no *liar* shall have any place in his kingdom.

The following, from the *Home Monthly*, affords a specimen of the way by which parents teach their children to lie by their own careless example:—O.

'I will skin you alive if you do that again,' exclaimed a mother to a naughty child. It was a sort of hyperbolical expression that has crept into frequent use, with a multitude of other expressions of similar character. She did not mean that she should proceed to flay the little one as butchers would a calf or lamb. The execution of her threat would fill her own soul with excessive horror. She would not have strength to make much progress in the very barbarous work of skinning her child alive. It would not be motherly.

'I will whip you within an inch of your life,' said a father to his erring son. This would be a terrible whipping indeed. Coming so near to death's door with the rod would be revolting. He did not mean this. He only meant that he would administer a very severe chastisement. No one would be more careful than he not to jeopardize the life of his son. His expression was only a form of exaggeration which society seems to tolerate.

How many precisely such speeches are made in every circle. 'It was done as quick as lightning.' 'He is as slow as a snail.' 'It is as hot as an oven.' 'It is as cold as Greenland.' There is no end to such expressions. And they indicate that the habit of exaggeration is very strong in the human family. Human nature seems inclined 'to stretch the truth.' That is the reason that such strange stories are told, often becoming magnified to such an extent after having passed through several hands. 'A story loses nothing by travelling' is an old saying. It usually grows like a ball of snow which school-fellows roll. Every tongue that repeats it gives it an additional turning over, by which it accumulates. Yet none mean to exaggerate.

It is a fault, however, is it not? May it not be a sin? It is certainly deceptive to tell a child that you will skin him alive when you have no idea of perpetrating the infernal deed. Should we not talk as we mean? Let your yea be yea, and your nay, nay. At least, this should be done to children."

The Billiard Tournament.

On the night of last April 3d a noted Billiard Tournament came off at Irving Hall, New York, between two champion billiard players, for $500, a side. The game lasted from eight o'clock in the evening till four o'clock in the morning. The reporter says:—

"The attendance was somewhat of the composite order, consisting of divines, lawyers, merchants, clerks, professional billiard players, horse jockeys, gamblers, and sporting men generally. The affair was rather select, as far as appearances went, and at no time during the evening was there the slightest confusion or disturbance. Among the celebrities present were the following persons:—Henry Ward Beecher, Simeon Draper, Isaac A. Bell, Hiram Woodruff, Judge McCunn, Capt. Rynders, Theodore E. Tomlinson, Niel Bryant, James Lingard, Thomas Stone, of this city; Ralph Benjamin and Chris. Bird, of Philadelphia; Philip Tieman, of Cincinnati: L. Fox, of Rochester, and J. B. Riley, of Detroit."

Truly these are strange times, when popular ministers can stay in a billiard gambling hall till four o'clock in the morning, and the *professed* church of Christ pass it by unnoticed.—O.

Close of the War.

At the commencement of the present terrible civil war in America, it was quite commonly believed that the rebellion would be crushed out in sixty or ninety days. Nearly five times ninety days are passed, but still the war continues. But during the last two months, many have said it will be closed up in sixty or ninety days, and then prosperity will return to our land. The following from the Boston *Herald*, June 27th, shows that some begin to look at things in a different light. The writer says:—O.

"The theory that the present deplorable civil war would come to an end in sixty days or ninety days, is abandoned, and another year is now allowed for its duration by those who manage our financial affairs. Some who were formerly of the opinion that it would be a short war, would now be glad to be promised a peace in five years. The chief argument against the probability of a long war is, that it would be ruinous to the country. But neither party will propose peace on this account. The South, according to Mr. Howell Cobb, would prefer 'annihilation' to restoration of the Union."

EFFECTS OF WAR.—Notwithstanding the awful effects of war in desolating homes, ruining the financial interests of the country, as well as its morals, we find the mass of professing christians and popular ministers are urging people to engage in the bloody conflict that is sweeping thousands to a premature grave and finally to eternal destruction. We do not wonder that the world has lost its confidence in such christianity.

It is said the bereavements caused by the war in the single city of New Orleans has produced not less than *twenty-four hundred orphan children.*—O.

Southern Feeling.

The following language from the *Southern Christian Advocate* does not sound much like the teachings of Jesus:—O.

"For one, we would be willing to see both our large armies going into the fight, when the impending conflict comes, with only the black banner floating over them. Let the cries "no retreat," no "surrender," "no quarter asked or given" "only victory or death," carry terror to the hearts of the cruel and wicked aggressors who seek our destruction."

TRACTS.—We have just received an interesting tract entitled, "Bible Doctrine of the Old and New Covenant." By A. N. Sibley. Price 8 cents single, postage 1 cent. We are pleased with this tract.—O.

TREMONT TENT MEETING.—We have only time this week to say it was excellent. We purpose to say more about it next week.—O.

A new German Tract.

Das Zukunftige shicksal der Gottlosen. (The future fate of the ungodly.)

Another German tract, from the pen of our brother in the Lord, Louis Reimer. As I have not "the gift of tongues," I cannot testify of its merits without some one "interpret" for me; but in my opinion, if you will give your German neighbor a copy of it, he will get important information from it. Send for a few copies and try it. Price 5 cts. single, $3 per one hundred. Address L. Reimer, 722 Chestnut Street, Philadelphia.

H. L. H.

For the Crisis.

Correction.

BRO. GRANT:—In the report of the Ill. Conf., I notice an error, perhaps my own, in the first column, near the bottom. Instead of reading, "Bro. Royce was recommended," etc., it should read Bro. G. Moyer was appointed Evangelist, and recommended to the churches, etc.

H. G. MCCULLOCH, Sec.

For the Crisis.

Faithful Wounds.

"Faithful are the wounds of a friend."—Prov. 27: 6.

I will take the lowest place, and simply speak as a man the thoughts that wear upon my mind by day and night. Why should I wound the Adventists, when in so doing I shall wound myself? I love the truths to which the Crisis is devoted. I am thankful to those who have gratuitously sent it to me for nearly two years. But I also believe that you, like the Laodicean church, proudly assume a character and position which is false, exposing you to the same awful rebuke. You have received truths in advance of the Protestant church, but all in vain, so long as you hold them in unrighteousness, and deny the power of godliness. "We see not our signs (or tokens of distinction): there is no more any prophet: *neither is there among us any that knoweth how long.*"—Ps. 74: 9. Then, "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is (or shall be) darkness and not light."—Amos 5: 18. You may have escaped from a lion—some absurd protestant traditions; but if you retain others, the bear will meet you (v. 19), and you may as well perish by a lion as by a bear.

This will not harm the humble, who can give up their own way, believe and wait for the Holy Spirit. For God will remember his covenant with Abraham, and in due time turn away from his fierce anger, for the sake of Him who will soon be the desire of all nations.

ISA. M. BRUCE.

Wilmington, Vt., June 25, '62.

For the Crisis.

Enquiry.

BRO. GRANT:—Cannot we of N. H. and Maine have a campmeeting nearer than Wilbraham, giving us a privilege to enjoy that which we have so long desired? We have anxiously waited a decision in its favor. It is but a little of the precious truth we hear preached up here amongst the "Granite Hills," yet we know how to appreciate that little, and could we have a "Feast of Tabernacles" nearer, it would be a great saving; but if not, the Lord willing, we intend to make the sacrifice and effort to go to Wilbraham. It seems that we cannot be longer denied. Shall we have an answer soon?

D.

"THESSALONICA; OR, THE MODEL CHURCH." A stirring little volume, in which the example of the church at Thessalonica, as it appears in the Epistles bearing the name, is set forth and applied to the churches of our day, with no little forceful and healthy criticism. . . . As a whole, evangelical and Scriptural in tone. The extract from the 'Thessalonica Daily News,' is a pungent and not unneeded sarcasm.—*American Presbyterian.*

For sale at the Crisis office. Paper covers, 38 cents.

Correspondence.

From N. J. Pribble.

BRN. AND SRS.:—My course is onward and upward, believing we are near the port. I feel like facing the storm, believing it will not be long. We must have pure hearts and clean hands, for "the pure in heart" shall "see God." When our hearts are pure, we can present our "bodies a living sacrifice, holy, acceptable unto God, which is (our) reasonable service." Paul says, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." We must be very humble, bringing every thought to the obedience of Christ. The nations are angry. God's wrath will soon come, and the time that the dead will be judged. Are we ready? Will it be said to us, "Well done?" Do we still love the prayer meeting? Do we love to visit our closet? If we saw the Lord coming to-day, could we say, "This is our God?" When he comes, it will be to receive a spotless church, without wrinkle. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." We are coming down to the time of trouble. But God will bring us off conquerors through the "blood of the Lamb, and the word of (our) testimony." If we love God, all things shall work for our good; for "they that trust in the Lord shall be as Mount Zion, which cannot be removed."

Danbury, N. H.

From Eld. S. S. Brewer.

BRO. GRANT:—Through the mercy of God we are having some very good, hard times out here among the highways and hedges; in many places, for the sparseness of the population, I may say large congregations and certainly very attentive listeners. All the good accomplished by our feeble efforts, assisted by Him who has promised to be with us even unto the end of the world, will be manifest when He shall appear. These are solemn times to me. Universal humanity is forming a character for the judgment with astonishing rapidity. O! how rapid the mental element fluctuates. Convictions are very transitory. The three great classes set forth in the parable of our Lord, namely, the way-side, stony and thorny-ground hearers, are very numerous, and good-ground hearers very few indeed. Satan, with his cohorts of devils, dragged to a state of consummate insensibility by his sugar-coated pills, through the instrumentality of men possessing high-sounding religious titles, defies the truth and glories in unrighteousness.

Yet on, on, the sublime yet awful day hasteth, with its joy and gladness to the "pure in heart," and despair and death to them that obey not God and the gospel of our Lord Jesus Christ. To all such, death is their fearful retribution. O my soul! what a thought. A being created in the purpose of God to exist in the future state, where every sight shall please, and every sound shall cheer an immortal, redeemed saint, neglecting the offered conditions of life, and choosing death,—to be blotted out of existence, never, never to see or think; dead, dead, no ray of light or sound to break in upon the dark, still, oblivious state! Awake! awake! the sun is setting. A night of gloom is brooding o'er the world. Seek shelter speedily.

West Martinsburgh, N. Y.

From D. Q. Kent.

BRO. GRANT:—I wish you could devise some way that we in this lonely corner of Creation might be once permitted to hear something upon the great question of the Advent. I see by the Crisis there are preachers in some parts of Iowa. I think there are many that would like to hear (and that for the first time), and some willing to help pay expense. We have no money, but we have everything else. I can give a colt, or a cow, or a yoke of young steers, or two of them; but money I could not at present. But the truth I want to hear. I cannot reconcile myself to the thought that the harvest should perish while the fields are white for the want of laborers. O! that God would send some earnest watchman that loves the return of the Master.

Hawleyville, Iowa.

Obituary Notices.

Died, in Wrentham, Mass., June 4th, of heart complaint, Sister MELANCY A. BELCHER, wife of Abner Belcher, aged sixty years.

Sister Belcher was one of those women who are a blessing to the world while living, and whose works follow them for good after they are dead. In early life she professed faith in Christ her Savior, and she honored that profession to the day of her death. For several years she was connected with the Congregational church. Early in the history of the late Advent movement she united with those who were looking for the reign of Christ on the earth. While she was diligent in useful employment at home and abroad, with the sick and needy, she was "fervent in spirit, serving the Lord," and ever carried with her a healthy, moral and religious influence. She enjoyed her faith in the soon coming of her Redeemer to raise the dead to life and immortality, and to set up his kingdom on the earth, to fill the earth with his glory, removing from the same all things that offend, and to reign on the throne of his father David forever.

Such was the nature of her disease, that she suffered much in body and mind in the last two years of her life. Now she sleeps in Jesus, and is where the wicked cease from troubling and the weary are at rest. She has left a companion and children to feel the loss of one who was a friend indeed. May He who afflicteth not willingly, sanctify the event to them for their good, in this life and in the life to come. Her funeral was attended in the Baptist church, where a discourse was delivered from Col. 1: 23,—"The hope of the gospel."

J. S. WHITE.

In the Military Hospital, Savannah, Tenn., April 18th, ANDREW JUDSON BABCOCK, aged twenty-seven years, four months and fifteen days, after a protracted illness, brought on by exposure and fatigue during the battle of Fort Donelson.

Andrew J. Babcock was the eldest son of Mrs. Euphrasia D. Spaulding, wife of A. Spaulding, Aurora, Ill., formerly of Onondaga Co., N. Y. When about five years of age, he removed with his parents to Ill., but before he completed his tenth year, death deprived him of his father. From childhood, he was always of an earnest, sober and studious disposition, seeking knowledge from every thing that engaged his attention, but always preferring religious, scientific and historical reading to the popular literature of the day. Among his classmates he was universally respected, and his uniform kindness won the good will of all around him.

At the outbreak of the present war he manifested much interest, but his general health being feeble, he did not deem it his duty to leave home until an old friend, a Lieutenant in the company, enlisted the sympathies of his youngest brother to enter the army, when he felt that if one of them must go, he would be the one; that his brother should not be exposed and surrounded by the many temptations incident to a soldier's life. Accordingly, with full realization of hardships he would have to endure, in the month of December he enlisted in the 45th Reg. Ill. Vol. Co. K., and with them he served faithfully his country's call. Enduring cheerfully, without murmur or complaint, the many deprivations they were called upon to undergo, his physical system, already sinking under the unusual fatigue he was so illy prepared to meet, he fought among his comrades the battle of Fort Donelson, after which was entirely unfit for duty, and was placed among the sick in the Hospital. Still uncomplaining, in his letters to his mother he alluded to his illness as only transient indisposition, hoping to recover in a few days. He had, however, applied for a discharge, knowing he could be of no further service in the army. He said, "I have faithfully performed my duty, and all I ask is an honorable discharge, that I may return home where I can rest." But before arrangements were completed for his discharge, death released him from further [illegible]

gers, with none but his step-father with him, who had gone to bring him home. He died tranquil and composed, trusting in his Redeemer, leaving behind him a large circle of relatives and friends, who deeply lament his untimely end. E. D. B.

Died, at Enfield, Conn., April 27th, ROSANNA GRISWOLD, aged seventy-two years.

Sister Griswold was formerly a member of the M. E. church, until the joyful news of the coming kingdom reached her ears. After hearing Bro. Chapman seventeen evenings in succession, she decided to identify herself with this truth and that people everywhere spoken against. With true christian courage she defended the faith of the coming and kingdom of Jesus and life eternal only through him. Her place at meeting was almost always filled, till the infirmities of old age prevented her; but even then her influence was not lost in her home circle; those who knew her best testify that she was a "living christian"—"her work all done and well done."

She had told her friends she should leave them when they did not know it. Though not confined to her bed, yet her feebleness was such that the solicitude of her kind children led them to her bedside in the night. The night before her death she retired, expressing an expectation of a good night's rest. Her daughter found her at four in the morning sleeping very sweetly. When the family arose she still slept on, but "the silver cord was loosed" without the change of a muscle, or any indication that she had waked. As we gazed upon her placid features at the funeral, we thought the church had lost one more to pray with and for them—one less to pray for the agency of the Spirit to affect the hearts of unconverted friends and the world. We thought also of the glad surprise—the joyful waking,—instead of being helped to rise by the same hand of affection that smoothed her pillow on retiring, she suddenly springs to life, startled from her long and dreamless sleep by the trumpet's long, loud blast, accompanied by the shouting of attending angels mingling with the triumphant hallelujah of the living though now changed saints. Her astonished eyes are greeted by an escort of dazzling angels, and then the change.

O! glorious change! instead of an infirm old body, now she is clothed in immortal youth and beauty, "like Christ's glorious body," escorted up the bright pathway of the parting heavens to that city of jasper and gold, that sea of dazzling glory, to grasp the thought of which the sun and moon can give only an approximate idea. To awake from that night's repose to such transcendent glory—to gaze on Him whom her faith had often seen, though invisible—the "King in his beauty"—to behold that Jesus who had died to win and save her—to awake to see that Redeemer, to hear his musical voice "like the sound of many waters" saying, "Come, my beloved!" "Come, ye blessed of my Father." To see that "great mysterious Deity," the Ancient of Days—to see that God she had tried to comprehend, and though not seeing she had loved. And yet the waking up amid these untold glories will only be to her as the *tick of a watch*. No measured lapse of time from her retiring till this glorious waking. Brn. and Srs., if we indeed live on the confines of such glorious scenes, "what manner of persons ought we to be"?

Palmer, Mass. S. G. H.

Died, in Wolcott, Ct., June 17th, of diphtheria, GEORGIANA, daughter of Bro. George Wiard, aged fifteen years.

She was at work in Meriden when taken sick. She expressed a desire to go home, which was granted. Little did she think she was going home to die, as she was not aware of the danger of her case until a few moments before she expired. After an illness of four days she fell under the hand of the destroyer. May this sudden blow be a warning to the careless, and work out good for the bereaved family, and friends and neighbors who thronged the dwelling of Bro. Wiard, to pay the last tribute of respect to the sleeper in death, and to sympathize with the afflicted. We trust this opportunity was not lost in which to sound the alarm of a coming judgment. We presented a discourse from Heb. 9 : 27, 28. WM. A. FENN.

FOREIGN NEWS.

By the arrival of the steamship Scotia, we have foreign news from Liverpool to the 21st ult., Queenstown the 22d.

The Paris *Constitutionel* regards mediation as a mere question of time. Public opinion is in favor of it, and it gains ground in France and England. It is for the government to seize a favorable opportunity.

In the House of Commons Mr. Lindsay is postponing till July 11th his motion relative to British relations with America, expressed hopes that the government would in the mean time see the necessity for recognizing the South, and of taking the matter out of the hands of private members, as it was perfectly clear that the Confederates were now able to assert their independence.

There is great activity in France for sending reinforcements to Mexico. The number now stated to be sent is 12,000.

Garibaldi was again at Turin. Negotiations are reported to be taking place. The party of action called upon him to declare that he was with them or the government. In consequence he resigned his Presidency of their society.

It is reported that Napoleon has resolved to send sufficient troops to Mexico to force a way to the Capital against all obstacles.

The news from America per Persia created great excitement.

GREAT FIRE IN ST. PETERSBURG.—Our foreign files bring us startling news from Russia—including further accounts of the revolutionary schemes in that great empire, and of the incendiary attempts to destroy the capital by fire. Some thirty fires had occurred in the city during two weeks. The city has been placed under martial law, trade and commerce are at a stand-still, and even goods ordered from England to St. Petersburg have been countermanded. An imperial decree has been published declaring that rapine, murder, incendiarism and destruction of crops is to be punishable with death.

This fire has consumed one of the most remarkable features of St. Petersburg—the Louse Market. The old bazaar was destroyed, together with rows and rows of stores, and the great government building. The conflagration continued three days and at the latest dates was not entirely subdued. The loss is estimated at $1,125,000.—*New York Post.*

DOMESTIC NEWS.

New York, July 2. It is understood that General McClellan's right was attacked with great impetuosity by Stonewall Jackson, whose men successfully charged our artillery, sustaining a loss not less than 5000 men. Our loss was very severe.

It is reported that Jackson was killed, and that one of our Brigadier Generals was taken prisoner together with an entire regiment. Gen. Fitz John Porter was sorely pressed, and crossed the Chickahominy to the western side, the enemy taking the last on his left.

General McClellan with much severe fighting had penetrated and passed through White Oak swamp with 40,000 men and one hundred pieces of artillery, to secure an advantageous position, and subsequently cut through a line of communication with James river.

It is reported that during the two days fighting Gen. McClellan's loss was 10,000.

The most important feature covered by the reports is that Gen. McClellan has succeeded in penetrating White Oak swamp and placing a very large force on the other side of it.

Philadelphia, July 2. A letter from Fortress Monroe states that forage trains sent from White House to Dispatch Station on Saturday, met the rebel pickets and backed down to White House, where the cars were burned, engines blown up, and ambulances and baggage wagons rolled into the river, there being no time to destroy them.

The rebels were not in sight of White House Point on Sunday Morning, when the steamer left. The buildings at White House burned all night, and were completely destroyed.

Gen. McClellan and his staff all agree that the present position of our army is far more advantageous as a base of operations against Richmond than that hitherto occupied.

Our gunboats can now be brought to bear and materially aid in carrying on the work.

The Richmond Dispatch of Monday announced the death of Gen. Stonewall Jackson, and of Gen. Barnwell Rhett, of South Carolina.

New York, July 3. The Times has detailed reports of the battles of Thursday, Friday and Saturday, from which it appears that the right wing of our army, about 20,000 men, was attacked on Friday by a rebel force of not less than 50,000, and after a gallant fight our troops crossed the Chickahominy in order.

On Saturday night and Sunday our whole left wing, under Generals Heintzelman, Keyes and Sumner, fell back along the line of the railroad and Williamsburg road, and marched to James river. The rebels crossed the Chickahominy in great force on Sunday, reaching the railroad; but they made no pursuit, remaining, however, in possession of the ground previously occupied by our troops on both sides of the Chickahominy, including the bridges and earthworks we had erected against their approach. All our stores, &c., were withdrawn in good order, without much loss. Of course there was tremendous fighting during these movements, and heavy loss on both sides.

Our left flank now rests immediately on the bank of James river, while our right is upon the impregnable point won by Heintzelman's force on Wednesday last.

The forces lately required to guard West Point and the White House, and intermediate depots, as well as the thirty-five miles of railroad from West Point to our front, and now no longer necessary in their late positions, thus practically adding much to the acting fighting strength of our army, whose supplies of every description can be landed direct from the transports almost immediately in their camps, under the protection of the navy's gunboats.

We need hardly add that the new position of our army is upon high ground, on which it can operate to far greater advantage than of late, in the swamps of the Chickahominy.

Washington, July 3. Gen. McClellan's dispatch received to-day makes the sympathizers with secession and the croakers rather unhappy.

Officers of the army think that the rebellion has failed in its death struggle, and that the Union force will henceforth be kept strong enough to insure success.

This point (Turkey Bend) on the James river, which is to be the new basis of supplies of Gen. McClellan, is about twenty-five miles from Richmond by the course of the river, and about fifteen in a direct line. It is five or six miles above City Point, where the Appomattox comes in and the railroad from Petersburg terminates.

Washington, July 4. The Richmond Examiner of July 2d, gives the following relating to the battle of Monday:

It says that on Sunday morning Generals Hill and Longstreet with their divisions crossed the Chickahominy, and late Monday afternoon attacked the enemy about five miles northeast of Daileytown on the New Market road.

The conflict was terrible, and at half past eight P. M. the enemy had been driven back a mile and a half. At half past nine, being heavily reinforced, the enemy made another stand.

The loss on our (rebel) side was terrible. The situation being evidently hopeless against such overwhelming forces, Gen. Hill slowly retired.

At this moment, seeing their adversary retire, the most vociferous cheers arose along the whole Yankee line. The fight ended there for the night.

The Examiner says that it thinks the division which went into the fight on Friday—14,000 strong—could only number 6000 men for duty on Tuesday, and that the loss of life exceeds that of any battle or series of battles yet fought.

About 8 o'clock A. M. of Tuesday, Jackson and Huger's divisions attacked McClellan's left flank on the west side of the Chickahominy, seventeen miles from Richmond.

Later in the day Magruder fell upon his right flank. Fighting was going on up to nine o'clock Tuesday night.

Cairo, July 5. The ram Monarch brings news from Vicksburg to the 28th ult. On Thursday Com. Porter's fleet commenced to shell the upper battery, below the town. The shelling was renewed on Friday, and in the afternoon a fire was directed on the town, over which the shells were seen plainly to burst. This continued until 4 o'clock, when the firing ceased. During the bombardment the rebel batteries played feebly. Their firing was inaccurate. Half an hour after the cessation of the bombardment the rebel water battery opened on our mortar fleet, which replied until the battery ceased firing.

At 8 o'clock in the evening, a fire was opened from the entire fleet on the town, and it was continued for an hour. The next morning at 4 o'clock, the bombardment was renewed, during which eight of Com. Farragut's vessels passed the batteries without serious damage. The city must have been damaged greatly, as conflagrations were seen in numerous places in different parts of the city.

Corinth, July 3. The guerrillas tore up the track east of Grand Junction a day or two since, and captured seventy or eighty prisoners.

New York, July 3. The Evening Post says we have the best authority for saying that General Pope's army, some days ago, received rations of that kind which betokened a hasty and forced march. Gen. Pope, we may believe, therefore, is on his way toward Richmond. More troops will be ordered from the West. Some are already on the way, if they have not arrived at points whence they can be quickly dispatched to the peninsula.

The Washington correspondent of the N. Y. Express thus sums up the formidable preparations of the rebels for the defence of their capital:

When the army [illegible] York-town it was expected [illegible] would be able to [illegible] Richmond from that point; but the army of the enemy both of necessity and wisdom withdrew. It fortified Richmond at every point. It planted the heaviest cannon and built the most solid fortifications on the James river, casing them with heavy iron and protecting them by earthworks. It sunk thirty vessels, some of them laden with stone and brick, in three parallel lines across the James river, and filled up the space between with stone and sand. The rebel army has occupied all the highlands and chosen positions of health, strength and convenience, around their own capital. They have sent for Beauregard, Price and Jackson, to co-operate with Jeff. Davis, Johnston, Lee, Huger and Magruder. Many of our old naval officers, and some of the best of the number, are directing and handling the guns on the rebel fortifications.

Corinth, July 6. Col. Sheridan's Michigan Cavalry, with two regiments of 728 men, was attacked at Booneville, Miss., by parts of eight rebel regiments numbering 4700, which he defeated and drove back after seven hours hard fighting. Our loss was 41 killed and wounded and missing. The rebel loss was very great.

Washington, July 6. An officer of high rank who arrived here yesterday from the Peninsula, reports that Gen. McClellan's army is in splendid condition, and much larger than the current reports make it, in view of the late losses. He states also that the army is in a perfectly secure position either for offensive or defensive purposes, and able to work without the aid of gunboats.

Fortress Monroe, July 5. There was a skirmish yesterday morning near our left wing, resulting in the defeat of the rebels. We took 1000 prisoners and three small batteries. Our cavalry then followed the rebels until they passed beyond White Oak Swamp.

For the last two days the rebels have shown little disposition to fight, and yesterday they relinquished their ground and batteries almost without resistance.

New York, July 7. The Tribune's correspondent says that Gen. Hooker's division is reduced to less than 5000 effective men.

The result of Tuesday's fight was distinctly in favor of the Union army. Gen. McClellan came on board the mail boat at Harrison's Landing, Wednesday, and hurriedly passed into the cabin with Gen. Patterson, who came up on the boat. In reply to Gen. Patterson Gen. McClellan said: "We have fought a battle every day for the last week and whipped the rebels every time, though they had three to our one."

An officer of high rank gives the most encouraging account of affairs which has yet been received. He states that our army is much larger than is reported in view of the late losses, and that it is in a perfectly secure position, either for offensive or defensive movements, and this without the aid of the gunboats even.

A distinguished officer of the army of the Potomac, who was in Washington after the seven day's battle, estimates that the rebel loss was at least 75,000, or in other words, quite half their whole army in and about Richmond.

Rebel prisoners put their loss at 30,000, while our loss does not exceed 10,000. The rebels had over 200,000 troops engaged.

☞ The latest accounts from Knoxville, Tenn., represent that the persecution of the Union men continued. The property of all loyal Tennesseeans in the Union army was being sold at auction, including furniture, agricultural implements. &c., no attention being paid to the necessities of their families. A distinguished citizen of Tennessee, who had been arrested and cast into a Southern jail, had died there from the effects of unwholesome food. Union soldiers who are prisoners at the South are dying rapidly in consequence of eating tainted meat and rotten food.

A SECOND MOSES.—A Harrisburg paper states that during the terrible freshet of week before last a cradle was seen coming down the rushing waters near Manadaville, and being suspected of containing something, it was watched by several persons for three or four miles, expecting it would at some part of its journey come so near the shore that it would be safe in venturing after in a boat. At last, at a bend in the swollen stream, the cradle came sufficiently near to be secured, when lo and behold, upon lifting up a light covering, a beautiful babe looked up and smiled!

LOCUSTS IN KANSAS.—The seven year locusts have made their appearance in hordes in some parts of Kansas. The grass is full of holes from which they have emerged, and their crystal coats are lying around everywhere. The air is vocal with their music, and the bushes are covered with them. In company with the locusts are countless thousands of grasshoppers, and the ravages of the combined armies begins to excite a fear that vegetation along their line of march will be totally destroyed.

PARSON BROWNLOW'S VIEWS.—In a recent lecture at Washington, Parson Brownlow is represented as saying:—

"This country is now pursuing a course with this infernal, wicked rebellion, which I do not approve of; unless we pursue a different and a more vigorous one, we shall never end this rebellion in God's world!"

☞ A black insect, very prolific, is badly injuring the trees and shrubs at Hartford. It is hatched out of eggs laid on the under side of leaves, in quantities absolutely enormous, and curls up the foliage and even the stems and small branches, so as almost to ruin the trees.

☞ The drought is becoming very serious in Northern Vermont. Lamoille, Chittenden and Orleans counties have not been visited with a copious rain since last fall. For the past four or five weeks no rain has fallen and the grass is drying up in the pastures.

☞ The rebel cavalry are again burning cotton near Memphis, and arresting parties engaged in buying it up, who are sent South.

Notices, &c.

Ghostology.

The articles which have appeared under this caption, in successive numbers of the Crisis, have been revised by the author, W. Sheldon, and are now ready for delivery in the shape of a neat pamphlet of forty-eight pages. Price in glazed covers 10 cts. Single, $6 per hundred. Without covers 8 cts. $5 per hundred, post paid. Orders with cash may be addressed to Miles Grant, or H. L. Hastings, Boston, Mass, or to W. Sheldon, Merrimac, Sauk Co., Wis.

Campmeeting.

The great interest manifested at our tent meeting in New Preston, Ct., has induced us, with the advice of the brethren in that section, to appoint a campmeeting, to commence Tuesday, Sept. 2d, at 10 A. M. Some eight tents have already been counted up for the occasion, and we hope the number will be much larger. Brethren that want to work for the Lord will find here a new and interesting field.

We desire all who can, to bring provisions and tents for themselves and others. Plain food, and "all things common" is the Bible rule; let us practice it cheerfully. A daily stage from New Milford (Housatonic R. R.) at 12 will bring in all who wish. Distance eight miles. H. PRATT.

Grove Meeting.

The grove meeting in Sauk Co., Wis., July 18th, will be in Sumpter, (formerly Kingston) near the centre of the town. Sumpter joins Baraboo on the South. Brethren coming from a distance will call on Bro. Knapp. G. W. BARNES.

Meeting of the Advent Christian Association.

To the brethren in Christ, and churches of the Lord who "serve the living God," and "wait for his Son from heaven," Greeting:—The Board of Managers, after due consultation, have decided to appoint the third annual meeting of the Advent Christian Association, at Wilbraham, Mass., to commence Tuesday, 4 o'clock, P. M., August 26th, 1862.

Two reasons have led them to decide upon this time in preference to October, as heretofore. *First*—A larger attendance can be secured; *Second*—Much expense can be saved. These are weighty considerations. The business to be transacted at the annual meeting of this Association is very important. The interests of every church, and every individual, "looking for the blessed hope," are involved in its proceedings. This Society controls the World's Crisis. It appoints its Editors and Managers. It decides what its character shall be, and marks out its policy, whether it shall give expression to every idea, however fanciful or absurd, which may demand its columns; or whether it shall select such only as are "meat in due season." It becomes necessary, therefore, that every church be represented, that our family paper be sustained in such a manner as to "feed the flock," that we may know whether its Editorship, eminently successful thus far, shall be changed or not.

A full representation, so desirable, can be best secured during campmeeting week. Distant churches in the South, West and East, are usually represented *then*, while they cannot afford six weeks afterwards to send other representatives so far to attend the Association alone. Having, for these reasons, fixed upon this time for our third annual meeting, it is hoped that we may have a large and profitable one. Lest we be disappointed, let earnest prayer be made to God daily, that whatever shall be done at that time may be done, not in the name of *man*, *self*, or *party*, but "in the name of the Lord Jesus."

DANIEL T. TAYLOR, Chairman.
H. F. CARPENTER, Clerk.

June 7th, 1862.

NOTE. The Board of the Advent Christian Association are requested to meet at Wilbraham on Tuesday, August 26th, at 8 o'clock, A M. A prompt and punctual attendance desirable. D. T. TAYLOR, President. H. F. CARPENTER, Clerk.

NOTE. Letters are solicited from churches and ministers who cannot possibly be otherwise represented. They may be directed to H. F. Carpenter, Collins Depot, Mass.

All pastors and evangelists, and delegates from churches co-operating with this Society, are *members*. Each church is allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members. None can *vote* by letter.

Notice.

The Lord willing, there will be a campmeeting at Corinna, Me., (on Mr. Weston Nutter's place) commencing the first Monday in September, and continuing over the following Sabbath. We extend a cordial invitation to all the brethren in this section, and abroad, to come and worship the Lord with us. There will, we hope, be a full delegation of preaching brethren with us from abroad to dispense the word of life. Particulars hereafter.

B. C. MOORE, ALBERT DOOR, GEO. H. FISHER, } Committee of Arrangements.

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug. 25th, and continue one week. Particulars hereafter.

F. H. BERICK, MILES GRANT, GEO. T. ADAMS, } Committee of Arrangements.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to May 1st, 1862, $505.74.

Church in Woodstock	$ 3.00
Sr. Hill	50
Emeline Ayres	25.00
A Friend in New Bedford	2.00
H. B. Cross	1.00
C. W. Smith	1.56
Sr. Marsh	1.00
Eld. J. Lee	1.00
Friends at Southampton	40
G. Lewis	25
Z. Whitney	3.00
J. M. Stetser	25.00
Sr. Yorks	1.00
S. Sherwin	1.00
W. L. Carroll	Jewelry.
H. F. Carpenter	1.00
J. M. Hicks	50

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.27
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1.00
S. B. Potter	1.00
A. Bowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	50

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Information.

To the churches in the vicinity of Plainville, Ct., I would say, having moved to Plainville, I desire to devote my time to the cause of Christ in Plainville and the adjoining towns, as the Lord may seem to direct. I have a standing appointment in Plainville once in four weeks. My next appointment here is July 13th. I hope to hear from the churches in this vicinity soon.

The preaching brethren who wish to visit Plainville to preach, will please confer with Bro. George Morgan, who is corresponding Secretary of the Church. My P. O. address is Plainville, Ct. WM. A. FENN.

Special Book Notice.

In fulfillment of a long cherished purpose, I am happy to present my friends with a list of my books, at reduced prices, as follows, till further notice:—

The Voice of the Church, 75 cts.
Great Controversy, paper 25 cts; cloth (small edition) 30 cts.
Thessalonica, or The Model Church, paper 25 cts.
Spiritualism, by Ramsey, 15 cts. paper, 25 cts. cloth.
Pauline Theology, 10 cts.
Reasons for my Hope, paper, 18 cts., (ready in a few weeks.)
Retribution, or the Doom of the Ungodly, 18 cts., and *free* to all who deny the resurrection of the unjust, provided they will *read it through*.
Tracts from my list, 1800 pages for $1.00. A full supply nearly ready. Tracts by mail, 1800 pages for $1.00. Free to the poor. Several German tracts at 8 cents each.

The Publication Society will sell the above works from the Crisis office, at the same rates; and I intend, (D. V.) after a month or so, to keep a *full* assortment *constantly* on *hand*.

Let orders come in, and they shall be attended to, if the Lord will. A still further discount from these prices will be made to those who order quantities, and send the money with their order, directed to MILES GRANT, or H. L. HASTINGS, Boston, Mass.

Special Book Notice.

Now ready, "THRILLING AND INSTRUCTIVE DEVELOPMENTS," by Eld. (late Abbe) M. B. Czechowski. Price $1.00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Appointments.

We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Boston, (Lowell St. Chapel)..........Sunday, July 13th
J. COUCH.

Concord, N. H., Saturday evening, July 12th, and over the following Lord's day.
MILES GRANT.

East Boston..........July 13th
H. L. HASTINGS.

Richmond, Me..........July 12th and 13th
Litchfield..........July 14th and 15th
West Gardner..........July 16th and 17th
Church Hill..........July 18th
Sidney..........July 20th
Whitefield..........July 21st, and through the remainder of the month, where Eld. S. K. Partridge will appoint.
O. R. FASSETT.

Newark, N. J.....2d, 3d, and 4th Sundays in July.
A. ROSS.

Manchester, N. H..........July 13th
North Sutton (at Bro. L. Andrews')..........July 20th
Danbury, N. H..........July 27th
Orange, N. H..........Aug. 3d
B. P. MANNING.

East Moultonborough, N. H..........July 20th
North Haverhill..........July 27th, where Bro. Glazier may appoint.
T. E. LANG, Jr.

Gloucester, (Zeba Olney's neighborhood,) Sunday, July 13th.
Chestnut Hill, Blackstone..........evening, July 15th
E. BELLOWS.

Hartford..........Sunday, July 13th
Bristol, Ct..........July 20th
J. S. WHITE.

Pond School-house, Pittsfield, N. H.....July 13th
ANDREW SIMPSON.

Carver, Mass., Benj. Ransom's house, Lord's day, July 20th. F. H. BURBANK.

Hooksett, N. H..........Sunday, July 13th
S. W. BISHOP.

Manchester, N. H., Thursday evening, July 17th, 18th, 19th.
Goffstown, Sunday, July 20th, where Bro. Saulpaugh may appoint. J. G. SMITH.
I. PINKHAM.

North Adams..........July 20th
RUFUS STARKS.

Appointments for Sandisfield, Mass.

David Bates..........July 20th
Geo. L. Teeple..........Aug. 3d
Lewis Andrews..........Aug. 17th
C. H. COTTON, for the Bro.

Poultney..........Sunday, July 13th
H. F. CARPENTER.

Abington, Ct..........July 13th
D. A. JONES.

APPOINTMENTS FOR DANIELSONVILLE, CT.
Eld. Varnum Simmons..........Sunday, July 13th
Eld. Miles Grant..........Sunday, July 20th

Newfield, Ct..........Sunday, July 20th, and Aug. 3d
L. BOUTELL.

Winsted, Ct..........Sunday, July 13th
Bantom Falls, (Methodist church, 1 and 5 o'clock, P. M.)..........Sunday, July 20th
Leach Hollow, 1 P. M., and Bogus Hill, 5 P. M., August 3d. B. ST. JOHN.

Meredith Centre, F. W. Baptist house....July 13th
Bristol..........July 20th
Canterbury, Town Hall..........July 27th
Barnstead, (Clark Meeting house)..........Aug. 10th
T. M. PREBLE.

Moltonborough..........July 13th
J. G. SMITH.

School-house in Bro. Halstat's district, about two miles north of New Salem, Mass., every Sunday for the present. G. A. STREETER.

West Hoosac..........Sunday, July 13th
Will stop at Pownal a few days, as the brethren have requested. HIRAM MUNGER.

Milo..........July 13th
THOMAS SMITH.

Clark, M. H., Barnstead..........July 13th
T. W. PIPER.

Plymouth Hollow, Ct..........July 13th
T. S. CANFIELD.

Springfield, Mass..........July 13th
Goshen..........July 20th
J. K. BELLOWS.

New Bedford..........July 13th and 20th
M. BATCHELOR.

Grove Meeting Appointments.

7. A grove meeting will be held in Eauclaire, Eauclaire Co., Wis., beginning on the 11th of July, as Eld. W. B. Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a *score* of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.
W. SHELDON.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

O P Allen 364, Mrs. S E Daggett 346, Mary E Gavitt 366, R C Winsby 374, D D Huntington 374, C B Pelton 374, J K Billington 330, C Haskins 390, C H Randall 371, T M Storer 374, S Ingalls 346, A B Cook 377, H Tower 378, R Austin 376, H Littlefield 361, Mrs. A A Hill 377, A Avery 359, R Haskins 318, T B Davis 381, Wm. Watson 355, Henry Bryant, B Moody 377, A Loomis 360, T Durham 320, J Elvridge 345, Sarah A Alley 366, R J Maine 365, D Hodgdon 379, Jane E Wood 369, D E Ireland 379, Geo. Verge 351,—$1.00 each.

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BOOKS AND TRACTS.

D E Lyon 81, E A Prescott 82, H J Baldwin $2.07, S H Bowman 21 cts, Lewis Andrews 69 cts, Jas. Brooks 8 cts, Wm. Chapin 40 cts, C Hill 7 cts, F B W Chapman [illegible], W A Tracy [illegible], J Pike [illegible].

By mail July 2d—[illegible] Hudson, H G Sanborn, J Wheeler, J F Newell, Eld. J F Butler, Eld. J Davis, J S Lord.

July 5th—Daniel E Lyon, S H Bowman, L N Chase, Jas. Brooks, J M Blaylock, D M Kidder, F R W Chapman, Wm. A Tracy, A J Dow.

June 8th—H J Baldwin, Geo. S Runnels, Miss D Tibbits, S Sherwin.

To Correspondents.

J. Taylor—The discussion was at Weeks Mills, South China, Me.

E. Whitney, Medway—You omit to give the State. Your remittance, therefore, remains uncredited, and the book unsent, until we hear from you again. There is a Medway in Ohio, New York, and Mass.

John West—It was credited in the paper for April 9th, and paid to No. 256.

West Northwood, N. H.—Will the brother at this place who sends remittances for T. B. Davis, Wm. Watson, and *Henry Bryant*, but does not sign his name, please let us know whether Bro. Bryant is a new or old subscriber, and what is his P. O.

Mrs. Fanny B. Calhoun—Your remittance was received. Our mistake in sending them to Woodbury. Have corrected it, and sent back Nos.

H. J. Baldwin—J. G.'s subscription is paid to No. 504.

Nathan West—We send you one dollar's worth of such as we have on hand.

M. R. Phettiplace's P. O. address is Rockland, R. I.

☞ Thos. Smith, your books were sent to Bangor about June 22d, by Winslow's Express. H. L. H.

Letters Received.

F. H. Barbank, J. L. H., C. Hill, J. Taylor, R. V. Lyon, I. M. Bruce, S. E. Daggett, D. M. Beach, R. C. Shaw, A. J. Libby, T. M. Andrews, A. F. Andrews, C. H. Simpson, S. S. Brewer, J. M. Hicks, L. C. Wellcome, N. J. Pribble, O. D. Woodruff, J. Porter.

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gen, with none but his step-father with him, who had gone to bring him home. He died tranquil and composed, trusting in his Redeemer, leaving behind him a large circle of relatives and friends, who deeply lament his untimely end. E. D. B.

Died, at Enfield, Conn., April 27th, Rosanna Griswold, aged seventy-two years.

Sister Griswold was formerly a member of the M. E. church, until the joyful news of the coming kingdom reached her ears. After hearing Bro. Chapman seventeen evenings in succession, she decided to identify herself with this truth and that people everywhere spoken against. With true christian courage she defended the faith of the coming and kingdom of Jesus and life eternal only through him. Her place at meeting was almost always filled, till the infirmities of old age prevented her; but even then her influence was not lost in her home circle; those who knew her best testify that she was a "living christian"—"her work all done and well done."

She had told her friends she should leave them when they did not know it. Though not confined to her bed, yet her feebleness was such that the solicitude of her kind children led them to her bedside in the night. The night before her death she retired, expressing an expectation of a good night's rest. Her daughter found her at four in the morning sleeping very sweetly. When the family arose she still slept on, but "the silver cord was loosed" without the change of a muscle, or any indication that she had waked. As we gazed upon her placid features at the funeral, we thought the church had lost one more to pray with and for them—one less to pray for the agency of the Spirit to affect the hearts of unconverted friends and the world. We thought also of the glad surprise—the joyful waking,—instead of being helped to rise by the same hand of affection that smoothed her pillow on retiring, she suddenly springs to life, startled from her long and dreamless sleep by the trumpet's long, loud blast, accompanied by the shouting of attending angels mingling with the triumphant hallelujah of the living though now changed saints. Her astonished eyes are greeted by an escort of dazzling angels, and then the change.

O! glorious change! instead of an infirm old body, now she is clothed in immortal youth and beauty, "like Christ's glorious body," escorted up the bright pathway of the parting heavens to that city of jasper and gold, that sea of dazzling glory, to grasp the thought of which the sun and moon can give only an approximate idea. To awake from that night's repose to such transcendent glory—to gaze on Him whom her faith had often seen, though invisible—the "King in his beauty"—to behold that Jesus who had died to win and save her—to awake to see that Redeemer, to hear his musical voice "like the sound of many waters" saying, "Come, my beloved!" "Come, ye blessed of my Father." To see that "great mysterious Deity," the Ancient of Days—to see that God she had tried to comprehend, and though not seeing she had loved. And yet the waking up amid these untold glories will only be to her as the *tick of a watch*. No measured lapse of time from her retiring till this glorious waking. Brn. and Srs., if we indeed live on the confines of such glorious scenes, "what manner of persons ought we to be"?

Palmer, Mass. S. G. H.

Died, in Wolcott, Ct., June 17th, of diphtheria, Georgiana, daughter of Bro. George Wiard, aged fifteen years.

She was at work in Meriden when taken sick. She expressed a desire to go home, which was granted. Little did she think she was going home to die, as she was not aware of the danger of her case until a few moments before she expired. After an illness of four days she fell under the hand of the destroyer. May this sudden blow be a warning to the careless, and work out good for the bereaved family, and friends and neighbors who thronged the dwelling of Bro. Wiard, to pay the last tribute of respect to the sleeper in death, and to sympathize with the afflicted. We trust this opportunity was not lost in which to sound the alarm of a coming judgment. We presented a discourse from Heb. 9 : 27, 28. Wm A. Fenn.

FOREIGN NEWS.

By the arrival of the steamship Scotia, we have foreign news from Liverpool to the 21st ult., Queenstown the 22d.

The Paris *Constitutionel* regards mediation as a mere question of time. Public opinion is in favor of it, and it gains ground in France and England. It is for the government to seize a favorable opportunity.

In the House of Commons Mr. Lindsay is postponing till July 11th his motion relative to British relations with America, expressed hopes that the government would in the mean time see the necessity for recognizing the South, and of taking the matter out of the hands of private members, as it was perfectly clear that the Confederates were now able to assert their independence.

There is great activity in France for sending reinforcements to Mexico. The number now stated to be sent is 12,000.

Garibaldi was again at Turin. Negotiations are reported to be taking place. The party of action called upon him to declare that he was with them or the government. In consequence he resigned his Presidency of their society.

It is reported that Napoleon has resolved to send sufficient troops to Mexico to force a way to the Capital against all obstacles.

The news from America per Persia created great excitement.

Great Fire in St. Petersburg.—Our foreign files bring us startling news from Russia—including further accounts of the revolutionary schemes in that great empire, and of the incendiary attempts to destroy the capital by fire. Some thirty fires had occurred in the city during two weeks. The city has been placed under martial law, trade and commerce are at a stand-still, and even goods ordered from England to St. Petersburg have been countermanded. An imperial decree has been published declaring that rapine, murder, incendiarism and destruction of crops is to be punishable with death.

This fire has consumed one of the most remarkable features of St. Petersburg—the Louse Market. The old bazaar was destroyed, together with rows and rows of stores, and the great government building. The conflagration continued three days and at the latest dates was not entirely subdued. The loss is estimated at $1,125,000.—*New York Post.*

DOMESTIC NEWS.

New York, July 2. It is understood that General McClellan's right was attacked with great impetuosity by Stonewall Jackson, whose men successfully charged our artillery, sustaining a loss not less than 5000 men. Our loss was very severe.

It is reported that Jackson was killed, and that one of our Brigadier Generals was taken prisoner together with an entire regiment. Gen. Fitz John Porter was sorely pressed, and crossed the Chickahominy to the western side, the enemy taking the last on his left.

General McClellan with much severe fighting had penetrated and passed through White Oak swamp with 40,000 men and one hundred pieces of artillery, to secure an advantageous position, and subsequently cut through a line of communication with James river.

It is reported that during the two days fighting Gen. McClellan's loss was 10,000.

The most important feature covered by the reports is that Gen. McClellan has succeeded in penetrating White Oak swamp and placing a very large force on the other side of it.

Philadelphia, July 2. A letter from Fortress Monroe states that forage trains sent from White House to Dispatch Station on Saturday, met the rebel pickets and backed down to White House, where the cars were burned, engines blown up, and ambulances and baggage wagons rolled into the river, there being no time to destroy them.

The rebels were not in sight of White House Point on Sunday Morning, when the steamer left. The buildings at White House burned all night, and were completely destroyed.

Gen. McClellan and his staff all agree that the present position of our army is far more advantageous as a base of operations against Richmond than that hitherto occupied.

Our gunboats can now be brought to bear and materially aid in carrying on the work.

The Richmond Dispatch of Monday announced the death of Gen. Stonewall Jackson, and of Gen. Barnwell Rhett, of South Carolina.

New York, July 3. The Times has detailed reports of the battles of Thursday, Friday and Saturday, from which it appears that the right wing of our army, about 20,000 men, was attacked on Friday by a rebel force of not less than 50,000, and after a gallant fight our troops crossed the Chickahominy in order.

On Saturday night and Sunday our whole left wing, under Generals Heintzelman, Keyes and Sumner, fell back along the line of the railroad and Williamsburg road, and marched to James river. The rebels crossed the Chickahominy in great force on Sunday, reaching the railroad; but they made no pursuit, remaining, however, in possession of the ground previously occupied by our troops on both sides of the Chickahominy, including the bridges and earthworks we had erected against their approach. All our stores, &c., were withdrawn in good order, without much loss. Of course there was tremendous fighting during these movements, and heavy loss on both sides.

Our left flank now rests immediately on the bank of James river, while our right is upon the impregnable point won by Heintzelman's force on Wednesday last.

The forces lately required to guard West Point and the White House, and intermediate depots, as well as the thirty-five miles of railroad from West Point to our front, and now no longer necessary in their late positions, thus practically adding much to the acting fighting strength of our army, whose supplies of every description can be landed direct from the transports almost immediately in their camps, under the protection of the navy's gunboats.

We need hardly add that the new position of our army is upon high ground, on which it can operate to far greater advantage than of late, in the swamps of the Chickahominy.

Washington, July 3. Gen. McClellan's dispatch received to-day makes the sympathizers with secession and the croakers rather unhappy.

Officers of the army think that the rebellion has failed in its death struggle, and that the Union force will henceforth be kept strong enough to insure success.

This point (Turkey Bend) on the James river, which is to be the new basis of supplies of Gen. McClellan, is about twenty-five miles from Richmond by the course of the river, and about fifteen in a direct line. It is five or six miles above City Point, where the Appomattox comes in and the railroad from Petersburg terminates.

Washington, July 4. The Richmond Examiner of July 2d, gives the following relating to the battle of Monday:

It says that on Sunday morning Generals Hill and Longstreet with their divisions crossed the Chickahominy, and late Monday afternoon attacked the enemy about five miles northeast of Daileytown on the New Market road.

The conflict was terrible, and at half past eight P. M. the enemy had been driven back a mile and a half. At half past nine, being heavily reinforced, the enemy made another stand.

The loss on our (rebel) side was terrible. The situation being evidently hopeless against such overwhelming forces, Gen. Hill slowly retired.

At this moment, seeing their adversary retire, the most vociferous cheers arose along the whole Yankee line. The fight ended there for the night.

The Examiner says that it thinks the division which went into the fight on Friday—14,000 strong—could only number 6003 men for duty on Tuesday, and that the loss of life exceeds that of any battle or series of battles yet fought.

About 8 o'clock A. M. of Tuesday, Jackson and Huger's divisions attacked McClellan's left flank on the west side of the Chickahominy, seventeen miles from Richmond.

Later in the day Magruder fell upon his right flank. Fighting was going on up to nine o'clock Tuesday night.

Cairo, July 5. The ram Monarch brings news from Vicksburg to the 28th ult. On Thursday Com. Porter's fleet commenced to shell the upper battery, below the town. The shelling was renewed on Friday, and in the afternoon a fire was directed on the town, over which the shells were seen plainly to burst. This continued until 4 o'clock, when the firing ceased. During the bombardment the rebel batteries played feebly. Their firing was inaccurate. Half an hour after the cessation of the bombardment the rebel water battery opened on our mortar fleet, which replied until the battery ceased firing.

At 8 o'clock in the evening, a fire was opened from the entire fleet on the town, and it was continued for an hour. The next morning at 4 o'clock, the bombardment was renewed, during which eight of Com. Farragut's vessels passed the batteries without serious damage. The city must have been damaged greatly, as conflagrations were seen in numerous places in different parts of the city.

Corinth, July 3. The guerrillas tore up the track east of Grand Junction a day or two since, and captured seventy or eighty prisoners.

New York, July 3. The Evening Post says we have the best authority for saying that General Pope's army, some days ago, received rations of that kind which betokened a hasty and forced march. Gen. Pope, we may believe, therefore, is on his way toward Richmond. More troops will be ordered from the West. Some are already on the way, if they have not arrived at points whence they can be quickly dispatched to the peninsula.

The Washington correspondent of the N. Y. Express thus sums up the formidable preparations of the rebels for the defense of their capital:

When the army first advanced from Yorktown it was expected that the gunboats would be able to ascend James river, and command Richmond from that point; but the army of the enemy both of necessity and wisdom withdrew. It fortified Richmond at every point. It planted the heaviest cannon and built the most solid fortifications on the James river, casing them with heavy iron and protecting them by earthworks. It sunk thirty vessels, some of them laden with stone and brick, in three parallel lines across the James river, and filled up the space between with stone and sand. The rebel army has occupied all the highlands and chosen positions of health, strength and convenience, around their own capital. They have sent for Beauregard, Price and Jackson, to co-operate with Jeff. Davis, Johnston, Lee, Huger and Magruder. Many of our old naval officers, and some of the best of the number, are directing and handling the guns on the rebel fortifications.

Corinth, July 6. Col. Sheridan's Michigan Cavalry, with two regiments of 728 men, was attacked at Booneville, Miss., by parts of eight rebel regiments numbering 4700, which he defeated and drove back after seven hours hard fighting. Our loss was 41 killed and wounded and missing. The rebel loss was very great.

Washington, July 6. An officer of high rank who arrived here yesterday from the Peninsula, reports that Gen. McClellan's army is in splendid condition, and much larger than the current reports make it, in view of the late losses. He states also that the army is in a perfectly secure position either for offensive or defensive purposes, and able to work without the aid of gunboats.

Fortress Monroe, July 5. There was a skirmish yesterday morning near our left wing, resulting in the defeat of the rebels. We took 1000 prisoners and three small batteries. Our cavalry then followed the rebels until they passed beyond White Oak Swamp.

For the last two days the rebels have shown little disposition to fight, and yesterday they relinquished their ground and batteries almost without resistance.

New York, July 7. The Tribune's correspondent says that Gen. Hooker's division is reduced to less than 5000 effective men.

The result of Tuesday's fight was distinctly in favor of the Union army. Gen. McClellan came on board the mail boat at Harrison's Landing, Wednesday, and hurriedly passed into the cabin with Gen. Patterson, who came up on the boat. In reply to Gen. Patterson Gen. McClellan said "We have fought a battle every day for the last week and whipped the rebels every time, though they had three to our one."

An officer of high rank gives the most encouraging account of affairs which has yet been received. He states that our army is much larger than is reported in view of the late losses, and that it is in a perfectly secure position, either for offensive or defensive movements, and this without the aid of the gunboats even.

A distinguished officer of the army of the Potomac, who was in Washington after the seven day's battle, estimates that the rebel loss was at least 75,000, or in other words, quite half their whole army in and about Richmond.

Rebel prisoners put their loss at 30,000, while our loss does not exceed 10,000. The rebels had over 200,000 troops engaged.

☞ The latest accounts from Knoxville, Tenn., represent that the persecution of the Union men continued. The property of all loyal Tennesseeans in the Union army was being sold at auction, including furniture, agricultural implements, &c., no attention being paid to the necessities of their families. A distinguished citizen of Tennessee, who had been arrested and cast into a Southern jail, had died there from the effects of unwholesome food. Union soldiers who are prisoners at the South are dying rapidly in consequence of eating tainted meat and rotten food.

A Second Moses.—A Harrisburg paper states that during the terrible freshet of week before last a cradle was seen coming down the rushing waters near Manadaville, and being suspected of containing something, it was watched by several persons for three or four miles, expecting it would at some part of its journey come so near the shore that it would be safe to venturing after in a boat. At last, at a bend in the swollen stream, the cradle came sufficiently near to be secured, when lo and behold, upon lifting up a light covering, a beautiful babe looked up and smiled!

Locusts in Kansas.—The seven year locusts have made their appearance in hordes in some parts of Kansas. The grass is full of holes from which they have emerged, and their crystal coats are lying around everywhere. The air is vocal with their music, and the bushes are covered with them. In company with the locusts are countless thousands of grasshoppers, and the ravages of the combined armies begins to excite a fear that vegetation along their line of march will be totally destroyed.

Parson Brownlow's Views.—In a recent lecture at Washington, Parson Brownlow is represented as saying:—

"This country is now pursuing a course with this infernal, wicked rebellion, which I do not approve of, unless we pursue a different and a more vigorous one, we shall never end this rebellion in God's world!"

☞ A black insect, very prolific, is badly injuring the trees and shrubs at Hartford. It is hatched out of eggs laid on the under side of leaves, in quantities absolutely enormous, and curls up the foliage and even the stems and small branches, so as almost to ruin the trees.

☞ The drought is becoming very serious in Northern Vermont. Lamoille, Chittenden and Orleans counties have not been visited with a copious rain since last fall. For the past four or five weeks no rain has fallen and the grass is drying up in the pastures.

☞ The rebel cavalry are again burning cotton near Memphis, and arresting parties engaged in buying it up, who are sent South.

Notices, &c.

Ghostology.

The articles which have appeared under this caption, in successive numbers of the Crisis, have been revised by the author, W. Sheldon, and are now ready for delivery in the shape of a neat pamphlet of forty-eight pages. Price in glazed covers 10 cts. Single, $6 per hundred. Without covers 8 cts. $5 per hundred, post paid. Orders with cash may be addressed to Miles Grant, or H. L. Hastings, Boston, Mass., or to W. Sheldon, Merrimac, Sauk Co., Wis.

Campmeeting.

The great interest manifested at our tent meeting in New Preston, Ct., has induced us, with the advice of the brethren in that section, to appoint a campmeeting, to commence Tuesday, Sept. 2d, at 10 A. M. Some eight tents have already been counted up for the occasion, and we hope the number will be much larger. Brethren that want to work for the Lord will find here a new and interesting field.

We desire all who can, to bring provisions and tents for themselves and others. Plain food, and "all things common" is the Bible rule; let us practice it cheerfully. A daily stage from New Milford (Housatonic R. R.) at 12 will bring in all who wish. Distance eight miles. H. Pratt.

Grove Meeting.

The grove meeting in Sauk Co., Wis., July 18th, will be in Sumpter, (formerly Kingston) near the centre of the town. Sumpter joins Baraboo on the South. Brethren coming from a distance will call on Bro. Knapp. G. W. Barnes.

Meeting of the Advent Christian Association.

To the brethren in Christ, and churches of the Lord who "serve the living God," and "wait for his Son from heaven," Greeting:—The Board of Managers, after due consultation, have decided to appoint the third annual meeting of the Advent Christian Association, at Wilbraham, Mass., to commence Tuesday, 4 o'clock, P. M., August 26th, 1862.

Two reasons have led them to decide upon this time in preference to October, as heretofore. *First*—A larger attendance can be secured; *Second*—Much expense can be saved. These are weighty considerations. The business to be transacted at the annual meeting of this Association is very important. The interests of every church, and every individual, "looking for the blessed hope," are involved in its proceedings. This Society controls the World's Crisis. It appoints its Editors and Managers. It decides what its character shall be, and marks out its policy, whether it shall give expression to every idea, however fanciful or absurd, which may demand its columns; or whether it shall select such only as are "meat in due season." It becomes necessary, therefore, that every church be represented, that our family paper be sustained in such a manner as to "feed the flock," that we may know whether its Editorship, eminently successful thus far, shall be changed or not.

A full representation, so desirable, can be best secured during campmeeting week. Distant churches in the South, West and East, are usually represented *then*, while they cannot afford six weeks afterwards to send other representatives so far to attend the Association alone. Having, for these reasons, fixed upon this time for our third annual meeting, it is hoped that we may have a large and profitable one. Lest we be disappointed, let earnest prayer be made to God daily, that whatever shall be done at that time may be done, not in the name of *man, self,* or *party*, but "in the name of the Lord Jesus."

Daniel T. Taylor, Chairman.
H. F. Carpenter, Clerk.

June 7th, 1862.

Note. The Board of the Advent Christian Association are requested to meet at Wilbraham on Tuesday, August 26th, at 8 o'clock, A. M. A prompt and punctual attendance desirable.

D. T. Taylor, President.
H. F. Carpenter, Clerk.

Note. Letters are solicited from churches and ministers who cannot possibly be otherwise represented. They may be directed to H. F. Carpenter, Collins Depot, Mass.

All pastors and evangelists, and delegates from churches co-operating with this Society, are *members*. Each church is allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members. None can *vote* by letter.

Notice.

The Lord willing, there will be a campmeeting at Corinna, Me., (on Mr. Weston Nutter's place) commencing the first Monday in September, and continuing over the following Sabbath. We extend a cordial invitation to all the brethren in this section, and abroad, to come and worship the Lord with us. There will, we hope, be a full delegation of preaching brethren with us from abroad to dispense the word of life. Particulars hereafter.

B. C. Moore, Albert Door, Geo. H. Fisher, } Committee of Arrangements.

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug 25th, and continue one week. Particulars hereafter.

F. H. Berick, Miles Grant, Geo. T. Adams, } Committee of Arrangements.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to May 1st, 1862, $506.74.

Church in Woodstock	$ 3.00
S. Hill	50
Emeline Ayres	25.00
A Friend in New Bedford	2.00
H. K. Cross	1.00
C. W. Smith	1.86
Sr. Marsh	1.00
Eld. J. Lee	1.00
Friends at Southampton	40
G. Lewis	25
Z. Whitney	3.00
J. M. Seeber	25.00
Sr. Yorks	1.00
S. Sherwin	1.00
W. L. Carroll	Jewelry.
H. F. Carpenter	1.00
J. M. Hicks	50

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.27
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1.00
S. B. Potter	1.00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	50

Who else will help publish this interesting work? Send your pledges at once and let us have the book to read and circulate.—G.

Information.

To the churches in the vicinity of Plainville, Ct., I would say, having moved to Plainville, I desire to devote my time to the cause of Christ in Plainville and the adjoining towns, as the Lord may seem to direct. I have a standing appointment in Plainville once in four weeks. My next appointment here is July 13th. I hope to hear from the churches in this vicinity soon.

The preaching brethren who wish to visit Plainville to preach, will please confer with Bro. George Morgan, who is corresponding Secretary of the Church. My P. O. address is Plainville, Ct. Wm. A. Fenn.

Special Book Notice.

In fulfillment of a long cherished purpose, I am happy to present my friends with a list of my books, at reduced prices, as follows, till further notice:—

The Voice of the Church, 75 cts.

Great Controversy, paper 25 cts; cloth (small edition) 30 cts.

Thessalonica, or The Model Church, paper 25 cts.

Spiritualism, by Ramsey, 15 cts. paper, 25 cts. cloth.

Pauline Theology, 10 cts.

Reasons for my Hope, paper, 18 cts., (ready in a few weeks.)

Retribution, or the Doom of the Ungodly, 18 cts., and *free* to all who deny the resurrection of the unjust, provided they will *read it through*.

Tracts from my list, 1800 pages for $1.00. A full supply nearly ready. Tracts by mail, 1800 pages for $1.00. Free to the poor. Several German tracts at 3 cents each.

The Publication Society will sell the above works from the Crisis office, at the same rates; and I intend, (D.V.) after a month or so, to keep a *full assortment constantly on hand*.

Let orders come in, and they shall be attended to, if the Lord will. A still further discount from these prices will be made to those who order quantities, and send the money with their order, directed to MILES GRANT, or H. L. HASTINGS, Boston, Mass.

Special Book Notice.

Now ready, "Thrilling and Instructive Developments," by Eld. (late Abbe) M. B. Czechowski. Price $1.00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Boston, (Lowell St. Chapel)....Sunday, July 13th
J. Couch.

Concord, N. H., Saturday evening, July 12th, and over the following Lord's day.
Miles Grant.

East Boston........July 13th
H. L. Hastings.

Richmond, Me........July 12th and 13th
Litchfield........July 14th and 15th
West Gardner........July 16th and 17th
Church Hill........July 18th
Sidney........July 20th
Whitefield........July 21st,
and through the remainder of the month, where Eld. S. K. Partridge will appoint.
O. R. Fassett.

Newark, N. J....3d, 3d, and 4th Sundays in July.
A. Ross.

Manchester, N. H........July 13th
North Sutton (at Bro. I. Andrews')........July 20th
Danbury, N. H........July 27th
Orange, N. H........Aug. 3d
B. P. Manning.

East Moultonborough, N. H........July 20th
North Haverhill........July 27th,
where Bro. Glazier may appoint.
T. E. Lang, Jr.

Gloucester, (Ziba Olney's neighborhood,) Sunday, July 13th.
Chestnut Hill, Blackstone......evening, July 15th
E. Bellows.

Hartford........Sunday, July 13th
Bristol, Ct........July 20th
J. S. White.

Pond School-house, Pittsfield, N. H.......July 13th
Andrew Simpson.

Carver, Mass., Benj. Ransom's house, Lord's day, July 20th.
F. H. Burbank.

Hooksett, N. H........Sunday, July 13th
S. W. Bishop.

Manchester, N. H., Thursday evening, July 17th, 18th, 19th.
Goffstown, Sunday, July 20th, where Bro. Saulpaugh may appoint.
J. G. Smith.
I. Pinkham.

North Adams........July 20th
Rufus Starks.

Appointments for Sandisfield, Mass.

David Bates........July 20th
Geo. L. Teeple........Aug. 3d
Lewis Andrews........Aug. 17th
C. H. Cotton, for the Brn.

Poultney........Sunday, July 13th
H. F. Carpenter.

Abington, Ct........July 13th
D. A. Jones.

APPOINTMENTS for DANIELSONVILLE, CT
Eld. Varnum Simmons........Sunday, July 13th
Eld. Miles Grant........Sunday, July 20th

Newfield, Ct........Sunday, July 20th, and Aug. 3d
L. Boutell.

Winsted, Ct........Sunday, July 13th
Bantom Falls, (Methodist church, 1 and 5 o'clock, P M.)........Sunday, July 2[illegible]th
Leach Hollow, 1 P. M., and Bogus Hill, 5 P. M., August 3d.
B. St. John.

Meredith Centre, F. W. Baptist house........July 13th
Bristol........July 20th
Canterbury, Town Hall........July 27th
Barnstead, (Clark Meeting house)........Aug. 10th
T. M. Preble.

Moltonborough........July 13th
J. G. Smith.

School-house in Bro. Halstat's district, about two miles north of New Salem, Mass., every Sunday for the present.
G. A. Streeter.

West Hoosac........Sunday, July 13th
Will stop at Pownal a few days, as the brethren have requested.
Hiram Munger.

Milo........July 13th
Thomas Smith.

Clark, M. H., Barnstead........July 13th
T. W. Piper.

Plymouth Hollow, Ct........July 13th
T. S. Canfield.

Springfield, Mass........July 13th
Goshen........July 20th
J. K. Bellows.

New Bedford........July 13th and 20th
M. Batchelor.

Grove Meeting Appointments.

7. A grove meeting will be held in Eauclaire, Eauclaire Co., Wis., beginning on the 11th of July, as Eld. W. B. Putnam may arrange.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a *score* of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.
W. Sheldon.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

O P Allen 364, Mrs. S E Daggett 346, Mary E Gavitt 366, R C Winsby 374, D D Huntington 374, C B Pelton 374, J K Billington 330, C Haskins 390, C H Randall 371, T M Sterer 374, S Ingalls 346, A B Cook 377, H Tower 378, R Austin 376, H Littlefield 361, Mrs. A A Hill 377, A Avery 359, B Haskins 318, T B Davis 381, Wm. Watson 355, Henry Bryant, B Mooty 377, A Loomis 360, T Durham 320, J Elvridge 345, Sarah A Alley 366, R J Maine 365, D Hodsdon 379, Jane E Wood 369, D E Ireland 379, Geo. Verge 351,—$1.00 each.

R T Church 390, N West 335, N Branch, Jr., G Huntley 402, H F Holton 364, A Browning 364, R Rounds 390, J M Blaylock 364, C Bailsback 338, A Rogers 405, R Macomber 364, Dr. R W Warner 364, J Megquier 390, S F Rogers 385, I F Harden 353, Mrs. E Stowe 390, C G Carre 350, Richard Plummer 390,—$2.00 each.

J Kenyon 404, $4; Amelia Whiting 381, 50 cts; J M Bruce 338, $3; Geo. E Chapin 365, 50 cts; J Taylor 11 cts; A F Pawley 402, $3; B K Shaw 383, $3; J B Davis 353, 40 cts; J Snyder 380, 50 cts.

BOOKS AND TRACTS.

D E Lyon $1, E A Prescott $2, H J Baldwin $2.07, S H Bowman 21 cts, Lewis Andrews 59 cts, Jas. Brooks 9 cts, Wm. Chapin 40 cts, C Hill 7 cts, F B W Chapman 14 cts, W A Tracy 5 cts, J Pinkham 35 cts, A J Dow 25 cts.

BOOKS AND TRACTS SENT.

By mail July 2d—C F Hudson, H G Staley, J Wheeler, J P Newell, Eld. J F Rattling, Eld. J Davis, J R Hall.

July 8th—Daniel E Lyon, S H Bowman, L N Chrete, Jas. Brooks, J M Blaylock, D N Kidder, F R W Chapman, Wm. A Tracy, A J Dow.

June 8th—H J Baldwin, Geo. S Runnely, Miss D. Tibbitts, S Sherwin.

To Correspondents.

J. Taylor—The discussion was at Weeks Mills, South China, Me.

E. Whitney, Medway—You omit to give the State. Your remittance, therefore, remains uncredited, and the book unsent, until we hear from you again. There is a Medway in Ohio, New York, and Mass.

John West—It was credited in the paper for April 9th, and paid to No. 256.

West Northwood, N. H.—Will the brother at this place who sends remittances for T. B. Davis, Wm. Watson, and *Henry Bryant*, but does not sign his name, please let us know whether Bro. Bryant is a new or old subscriber, and what is his P. O.

Mrs. Fanny B. Calhoun—Your remittance was received. Our mistake in sending them to Wood*bury*. Have corrected it, and sent back Nos.

H. J. Baldwin—J. G.'s subscription is paid to No. 504.

Nathan West—We send you one dollar's worth of such as we have on hand.

M. R. Phettiplace's P. O. address is Rockland, R. I.

☞ Thos. Smith, your books were sent to Bangor about June 23d, by Winslow's Express. H. L. H.

Letters Received.

F. H. Burbank, J. L. H., C. Hill, J. Taylor, R. V. Lyon, I. M. Bruce, S. E. Daggett, D. M. Beach, R. C. Shaw, A. J. Libby, T. M. Andrews, A. F. Andrews, C. H. Simpson, S. S. Brewer, J. M. Hicks, L. C. Welcome, N. J. Pribble, O. D. Woodruff, J. Porter.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Deutsche Tractate (German Tracts)

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 723 Chestnut Str., Phila. Preis pr Nummer 5 cts; pr Dutzend 50 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Bible Doctrine on the old and new covenant. By A. W. Sibley. Price 10 cents single, postage 1 cent.

The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage one cent. $5.00 per hundred.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-12, by H. K. Flagg. Single copy 8 cts; postage 1 cent, $4.50 per hundred.

Analogy of the First and Second Advents. General apostasy of the church or christendom demonstrated—her affinity with the world manifest—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 8 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $4.00 per hundred. 5 cents single, or 6 cts. with post.

Discussion of Spiritualism and Immortality, between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead, and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts, postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10. 28, Gen 2. 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 450, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

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This work contains a statement of the Scripture teachings concerning how men shall come to be forever with the Lord, including lengthy and critical discussions of Paradise, Hades, Sheol, the Intermediate State, and other matters of interest, while it serves to cheer the heart-stricken and with the hope of glory when Christ, who is our life, shall appear.

The Voice of the Church on the Coming and Kingdom of the Redeemer: or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and prefaced by H. L. Hastings. 4th edition. 420 pp. 12mo. [illegible]

This is the ablest work extant on this subject. It proves that the common notion of the world's conversion was unknown to the Church of Christ for 1500 years. It quotes the views of over four hundred of the greatest theologians known, giving an account of each, and presenting their statements on either side in their own words. Multitudes of commendatory notices from preachers and papers, of all kinds, might be quoted. [illegible]

Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. [illegible] cts. Paper, 25 cts.

A masterly expose of the grand delusion of the age, which has shielded many and recovered some from this snare of Satan. The author, a professed scholar, long conversant with spirit manifestations among the heathen, while a missionary in India, has thrown much light upon the question of this strong delusion.

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Will All Men be Saved? or, Universalism Reviewed. [illegible]
Destiny of the Wicked. Scripture Texts. [illegible]
Future Punishment. Destruction. [illegible]
The Immortal State. [illegible]
The Key of Truth, by William Sheldon. [illegible]
Man's Future State, by William Sheldon. [illegible]
Forty Questions on Immortality. [illegible]
Man in Death, by Bishop Hare, D. D. [illegible]
Scripture Searchers, Nos. 1 and 2. [illegible]

☞ H. L. HASTINGS publishes some [illegible] Tracts, mostly from his own pen, upon various subjects pertaining to Life and Godliness. [illegible]

[illegible]

H. L. HASTINGS.

For the Crisis.

Messiah's Advent.

He's coming! he's coming! our Savior, our King,
In the bright clouds of heaven, on swift speeding wing;
From the throne of his Father, where for sinners he plead,
To ransom his saints from the land of the dead.

The angels! the angels! bright seraphs attend,
[illegible] him about as to earth they descend;
The myriads of heaven majestic displayed,
The King in his beauty and glory arrayed.

The trumpet! the trumpet! its tones rend the sky,
'Tis Gabriel himself with his voice lifted high;
The elements of earth by that voice are all stirred,
And the sleepers march forth at the sound of his word.

The judgment! the judgment! the thrones are all set,
And arrayed at his feet stand the small and the great,
To hear from his lips the word of their doom,—
"The righteous to glory, the wicked to gloom."

The city! the city! behold it descend,
Prepared as a bride adorned for her friend;
With gems, and with pearls, and streets of pure gold,
Surpassing in splendor the fables of old.

The marriage! the marriage! the bridegroom comes forth;
See the grace of his nod, hear the words of his mouth;
His vestments shed fragrance and gladness around,
Like the roses of Sharon with dew-drops encrowned.

The music! the music! he speaks,—'tis the King;
"My sister, my spouse, for gladness now sing;
The sorrows of earth forever are past,
The bride and the bridegroom united at last."

The glory! the glory! the earth is made new;
The heavens are changed to etherial blue;
The saints, made immortal, reach their home with the Lord,
'Tis glory forever, 'tis glory to God!

Boston, Mass. H. D. Law.

For the Crisis.

A Glance at our World.—No. 6.

Has an increase of Bibles and tracts worked a reform in society? No. Does not vice stalk abroad openly, not merely confined to our large cities, but back among the rural districts? Morality and vice are strangely thrown together. Things which forty and fifty years ago would have received the most severe denouncement, are now secretly winked at by men who stand high as models of piety. Men and women move along in the highest walks of life who are given to lewdness. We think this will be the *prevailing sin of the last days.* Let us glance at any of the papers of the day devoted to the exposure of city crimes and vices, and what a sad picture is presented to the mind's eye. Right beneath the shadows of those stately churches which ring with vocal melody; where men of enlarged views, in strains of noble eloquence, tell forth the mighty strides the gospel is making among the *poor heathen in Africa, and other parts of Christendom,*—alas! are practised vices which would make a semi barbarian blush. Yet this is the last half of the nineteenth century—so near the world's expected millennium! O! how can men of expanded intellect, who make the Bible their study, still affirm in strains of defiance that the millennium is just at the door!—when wicked men and seducers are waxing worse and worse.

O, how unlike the present world
Will be the one to come!

This is a world of shadows: that will be a world of realities. This is a world of strife: that will be a world of peace—perfect peace—no corroding cares. This is a world of death: that will be a deathless world. No green grassy grave-yards, with monumental slabs telling the sad tale of woe, of family ties severed forever, of loving hearts broken with grief at the loss of kind parents, or a loved son or daughter snatched away when just budding into manhood or womanhood. But so it is. The curse lies heavy on poor fallen man. The worm is rioting in the bud. In that world to come, those who are so unspeakably happy as to attain it will find a world of joy, will gaze upon their Savior—their friend, and will cast their crowns at his feet and cry, "Worthy is the Lamb!"

As we glance abroad we can but exclaim, Is there to be no change in this direful scene of blood and slaughter? Shall brotherly love and cordial affection never become universal, and peace wave her white banner throughout the earth? Is there no durable institution founded in virtue and permanent as the eternal rules of justice? Is there no firm ground of hope? Yes, O yes! there is a kingdom; its foundations were laid of old; its king is the God of heaven; its law is perfect love; its dominion will embrace the whole earth. Earthly kingdoms shall vanish like a shadow or a dream, but this shall continue forever. There is nothing permanent now. Those mighty nations which once enjoyed universal empire, are now silent in the dust. Look at Rome. Look at Persia. Look at Grecia,—gone—gone,—their mighty cities, in which the hum of industry was heard, whose influence was felt in all the then known world,—where are they now? Nineveh exhumed tells a mournful tale of pride and utter destruction. How forcibly it speaks of the truth of Holy Writ! And Babylon, where has it gone? A few broken columns mark what was once the queen of cities. On Euphrates' conquered tide [illegible] but oh! how eloquent in behalf of God's word.

Everything in nature seems to shadow forth the closing up of this present dispensation to a Gentile world; and we are of the opinion it will close up as fearfully as did the Jewish dispensation. All the nations are waking up, and at the present time we are not listening to the gentle rustle of foreign foliage and beholding a zephyr breeze on the face of the placid sea of the people; but we are hearing the hollow, sullen moan of an approaching hurricane, and beholding the deep regular heavings of the great sea about to be broken by the last dreadful storm. The heavens are gathering blackness, and the atmosphere seems growing murky and bronze, while each fluttering cloud, quick to the tide of unseen impulse, seems agitated and restless, like an uneasy steed before an onset. Yes, our own country is bathed in blood—brother against brother; and how long before Europe will be in a blaze of revolution? Time will determine. The powers of darkness now triumph; but amid all these scenes of worldly ambition we are pointed to a land—

"Where saints with Christ shall reign."

J. L. H.

For the Crisis.

Notes by the Way.

At Walsingham I found a few whose hearts were in sympathy with the truth; but, like sheep upon the mountains, without a shepherd. I remained here until I gave fourteen sermons to attentive congregations. Two of them were given to the shanty-men among the tall pines of Canada West. Sold quite a quantity of books. Organized a church of five members. Two of the number have been preachers among the Wesleyan Methodists and Baptists. One of the number had been an editor. Others will be among them soon.

Feb. 12th, I reluctantly bid adieu to my beloved Bro. and Sr. Bezzo of Forestville, and started for Norwichville, having been invited to N. by my good Bro. H. Stephens, who has labored in this vicinity with good success. In Springford, a body has come out under Bro. S.'s labors into gospel order. I defined my first discourse in N. on the evening of the 12th from Jude 3; subject, the ancient faith, or gospel. The congregation was large, and a deep feeling seemed to pervade the minds of all. Meetings continued to increase in interest, and on the 19th, after opening the ice, which was frozen twenty-two inches thick, we retired to the water, where I had the privilege of immersing four mortal souls into the Christ for the remission of sins. On Sunday, the 23d, after the close of the afternoon service, we again retired to the water, where I had the honor, in the presence of a large congregation, of inducting three mortal souls into the Christ by a burial in water for the remission of sins. Glory be to God for such seasons, for they are like an oasis to the weary traveler crossing a barren desert. I gave one discourse to an attentive congregation in Springford. Gave two discourses in Sweaburg, and found a good company here who are in love with Jesus.

Monday, the 24th, having given sixteen discourses in this vicinity, I immersed seven. I scattered some $25 worth of books, and received $12 as a donation, for which I am grateful to the donors. I bade adieu to the loved ones of N. and started for the Queen's Bush, a distance of some eighty miles, being conveyed on runners. By the blessing of my heavenly Father, I reached the village of Listowell on the evening of Feb. 25th. Found a little company of the loved ones of earth, whose intelligence and christian character is second to none in the State. There was a full house to listen to the truth. Gave to L. and the township Elma eleven discourses. Truth took effect in Elma. After opening the ice, which was frozen two feet thick, I had the honor of retiring to the water three times, where I inducted fourteen mortal souls into the Christ by a burial in water for the remission of all past sins. Among them was one household baptism; a mother aged sixty-seven years, and her son and daughter. Bro. Morrison and wife were among the number. Bro. M. was born in the lowlands of Scotland, and had been a preacher for some thirty years in the Reformed Presbyterian church. One of the number was the clerk of the township of Elma. His wife was with him. The pure Scotch blood coursed in the veins of all. They came into gospel order, taking the name of the church of God at Elma.

Whilst in E., I held a public discussion with a learned man of the Church of England, on the destiny of the wicked. A very large congregation was in attendance. I covered him all over with Bible, and left him to perish in his own corruption! At L. I formed an agreeable acquaintance with Bro. Hay, who was formerly a preacher in the Congregationalist church; also Bro. Hasking, an excellent scholar, as well as a christian. I scattered some $20 worth of books, or tracts. Gave five discourses in Hawksville to good congregations. Immersed one into the Christ for the remission of sins; organised a church; formed an agreeable acquaintance with Bro. Sim, who was formerly a Baptist preacher of high standing, but is now an able defender of the things concerning the kingdom of God, and the name of his anointed; also Bro. J. Evans, who is an able advocate of the truth.

March 18th, bid adieu to the loved ones in the Queen's Bush, and started for South Gower. After a long and tedious journey reached the place of my destination.—Preached twice, and on the 19th of March bid adieu to C. for a few weeks, and started for Southbridge, Mass. Reached S. my native town, on the evening of the 21st, found my relatives well and glad to see me. March 23d spent with Dr. Huntington's people. The Dr. preached in the morning an excellent discourse. In the afternoon I gave them a discourse predicated upon Rev. 14: 13. Had a good time. On the first Sunday in April I attended the funeral of my uncle, Moses Lyon, Esq., who died March 27th, at the advanced age of eighty-one years and five months. The preacher put him into his orthodox heaven; but he did not stay long, for I saw him in the coffin after he was through, and we waded through snow and water to put him into *sheol*, a gloomy looking place to one who has no hope of getting out of it. Squire Lyon was a member of the Congregational church, but upon reading my tracts, he became satisfied that Jesus would come and take the throne of David, etc., and that the end of the wicked would be death. Though in his eighty-second year, he had all the energy and firmness of youth and middle age.

Whilst in the East, I preached a number of times in Abington to large congregations; also a number of times at the Axe Factory. Had a good time with all the friends of truth and morality. Spent one First day in Springfield, Mass. Had a good time in presenting the truth. Visited Providence, R. I., also Worcester, Mass. Attended to some worldly matters, then bid adieu to my friends in the East, and with a sad heart started for C. Stopped at Chateaugay, N. Y., and spent two First days, with pleasure to myself and the loved ones in C. May the 6th reached Canada. Spent a number of days in visiting the brethren in Spencerville and the surrounding country. Preached a number of times. Sunday the 11th was a great day. From every quarter they flocked to listen to what I had to say. Gave them two discourses predicated upon Eph. 2: 12; Rom. 5: 18.

May the 16th, amid falling tears, bade adieu to the loved ones in that part of C. and started for Onondaga Co., N. Y., where I have spent a few weeks. Have given ten discourses in the city of Syracuse. Have formed a happy acquaintance with the church in S. Have preached a number of times in the surrounding country. June the 8th I had the honor of inducting six mortal souls into the Christ by a burial in water for the remission of sins. To-morrow I start for Canada, to attend our Annual Conference, which is to be held in Darlington. My P. O. address is Whitby, C. W. R. V. Lyon.

Liverpool, N. Y., June 23d, '62.

Correspondence.

From Moses Merrill.

Bro. Grant:—We have a good work going on in Vernon, under the labors of Bro. Champlin. Over twenty backsliders have been reclaimed, and sinners converted. Five have been baptized. The church hitherto divided and distracted has become a unit, and as the heart of one man labor together. Love that passeth all understanding abounds. It is blessed, sweet, heavenly, glorious! Hallelujah! God is, it seems to me, marshalling his hosts for translation. I never in my forty-two years experience felt such heavenly joy, such sweet communion with God as now. My measure is full, pressed down, shaken together, running over. Such heavenly meetings as are here! such transcendent joy manifested! The world and the best it can do or give recedes. The heavens hold out a better treasure soon to be given. Yours looking for the blessed hope.

West Northfield, Mass., Mar., '62.

From Bro. Benja. Spaulding.

Dear Brethren:—I doubt not but many have inquired with anxiety, What has become of Bro. Spaulding? Some may think he is dead, others that he has backslidden from God and the faith. No, praised be God. I am alive, and not sensible of backsliding. I have been suffering from weakness of the nervous system, occasioned no doubt by having the nerves strained up to a high pitch for a length of time, too much for my system to bear; and at length reaction has taken place, and I have suffered with depression of spirits for more than a year past. Satan, that arch enemy of man, takes advantage of this weakness to throw in doubts about my acceptance with God, and that my life is of no use to myself nor to anybody else, and had better be out of the way. I have tried to say, "Get thee behind me, Satan," for thou hast been a liar from the beginning. I remember how thou didst tempt my blessed Jesus to cast himself down from thence, misapplying scripture to show that it would be right. Still he is loth to give me up; foiled in one form, he takes another, to cheat my soul to death. Blessed be the Lord! Praised be his Name forever! he has not yet conquered me. I yet live to praise him, to be of some use to my fellow men. I am a wonder of mercy, and I trust this trial will not be wholly lost on me, but that it will better prepare me to sympathise with those who are passing through the same.

I am firm in the faith once delivered,—the faith I have tried to establish and build up,—the doctrines of the Bible in relation to Jesus' personal appearing and literal kingdom, immortality through Christ only at his coming, and the destruction of the wicked, and the restitution of the earth. I am now at the sea shore, trying the effect of the sea air, and visiting among the people. I feel somewhat revived. I feel the praying spirit again, the spirit of exhortation, and a willingness to spend and be spent in God's cause. My nerves are yet weak and trembling, but I have resolved to do a little, and as my strength increases, do still more. I think I am willing to be anything God wants of me, no matter how humble the work, no matter how self-denying. I rejoice in the lowest place in God's vineyard. If any can assist in providing tracts for me, I will see that they are faithfully distributed, and put right into the hands of those who need them, and will add a word of exhortation to every tract. Anything for that purpose may be left at the World's Crisis Office.

No. Hampton, N. H., June.

From A. J. Dow.

Bro. Grant:—As we are without Advent preaching, and have been for a long time, and as my earnest desire is that the truth might spread, I would solicit your prayers, and also those of the brethren, that God would pour out his Spirit among us. This has been my prayer for many years, and I am determined, through divine grace assisting, not to give it up. I believe in the prayers of christians. I had some tracts awhile since, and think they did good. If you have any for distribution, please send me a few more.

Machiasport, Me.

For the Crisis.

Lines

TO THE MOTHER OF LITTLE CARRIE.

Friend and sister, once I'll call thee,
Though on earth we meet no more;
Yet I trust one day to greet thee
Where sad partings all are o'er.

Though our meeting was but transient,
And acquaintance was but brief,
Still I'm thinking of thee often,
In thy sad and lonely grief.

Though thy heart hath wept in sorrow
O'er the loved, but early gone,
Weep no more, asleep in Jesus,
She awaits the rising morn!

Yet a little while thy Carrie
Shall by death's cold chain be bound,
Ere the trump of the archangel
Shall awake the sleep profound.

There amid the radiant beauty
Of that fair and promised land,
She'll be clad in dazzling splendor,
Robes prepared by Christ's own hand.

There with harps of gold celestial,
Music filling all the air,
Soon will Carrie join those anthems,—
Say, oh! will you meet her there?

We are passing, swift the moments
Speed us toward that solemn day,
When the earth shall shake with terror,
And the heavens shall pass away.

Flora R. Leonard.

Savoy, Mass., May, 1862.

For the Crisis.

Conference Report.

Maine Central Quarterly Conference met agreeable to appointment, June 12th, at the Baptist meeting-house, Rockwood's Corner, Belgrade. The following ministers were present: L. L. Howard, D. M. Hanscome, H. D. Reed, O. R. Fassett, H. B. Sevey, R. R. York, S. K. Partridge, J. Dudley, I. Wight, and a good representation of brethren within and beyond the limits of the conference. Prayer meeting at 6 o'clock, Thursday evening. Friday morning, met at 8 o'clock for social worship. At half past ten, sermon by S. K. Partridge from 1 Pet. 1: 12. Afternoon, preaching by Bro. Reed, from Rom. 5: 14. Prayer meeting in the evening.

Saturday morning, met for business, Bro. Sevey in the chair; by whom a letter was presented to the conference from Bro. I. C. Wellcome, stating that in consequence of his having removed beyond the limits of the conference, he could no longer act as Secretary. Hence it was necessary to choose some one to fill the vacancy. H. G. Smiley, of North Sidney, was chosen. But as he was not then present, the meeting adjourned to the close of the afternoon services, at which time he was expected. Social meeting at 9 o'clock—well attended—good interest. At the usual hour sermon by L. L. Howard, from 1 John 2: 18, showing some of the distinctive features of God's family, also that the covenant we are now living under is a perfect one, having rules by which we may be regulated in every department of life.

In the afternoon an exposition of the 18th chapter of Isaiah, by O. R. Fassett. Bro. Fassett holds that the United States are there represented by "the land shadowing with wings"; that there we have the future of this country and of the downtrodden Africans, or that portion of them who are believers. Sermon in the evening by R. R. York, from John 6th, latter part of 9th verse. Sunday morning, prayer meeting. Sermon at the usual hour by H. D. Hanscome, from Rom. 1: 16; Gal. 2: 20. Sermon in the afternoon by O. R. Fassett, from 1 John 1–3; at the close of which Bro. I. Wight, of Augusta, was set apart for the work of the ministry. May he be a successful laborer in God's vineyard.

The conference was a profitable one, and we hope much good may result from it.

H. B. Sevey, Chairman.
H. G. Smiley, Secretary.

☞ Every thing useful or necessary is cheapest; walking is the most wholesome exercise, water the best drink, and plain food the most nourishing and healthy diet; even in knowledge, the most useful is the cheapest acquired.

Selections.

Unasked Watching.

"Where have you been in this rain?" said Mrs. Walker to her husband, as he came in with his garments thoroughly drenched.

"I have been watching Thurston's mill."

"What need was there of that?"

"It was in great danger of being carried away by the flood; it would have gone if I had not got the waste gate open when I did."

"Was Thurston there?"

"No."

"I don't think it was your duty to be out in such a rain attending to his affairs."

"Why not?"

"Because he ought to attend to his own affairs; and besides, he is no friend of yours."

"The facts are as you state them, but the inference is unsound. I should say he is no friend of mine, therefore I should strive to do him good: that is gospel reasoning, is it not?"

"I suppose it is."

Mr. Walker was one who really believed that it was necessary for a christian to love his enemies, and do good to those that hate him; hence though unasked, and without any expectation of being thanked for it, he watched his enemy's mill, and saved it from destruction.

God does a great deal of unasked watching for us, He has held us up many a time, when we would have fallen. He has watched over our property, our health, our lives, and the condition of our souls. We speak of having accomplished this object, of having escaped that danger, of having sustained ourselves in such and such positions; and yet, without God's watchful care and assistance, we could have done no one of those things. Did we ask him to watch over us and help us? Or was all that watchful care and assistance unasked? Shall we pass the remainder of our days in the same atheistic manner?—*Presbyterian.*

A Smile.

She comes with a smile, a sweet, modest, lovely, angelic smile! That's the way, friends, when we meet a stranger at the door, by the way-side—anywhere—instead of a frown, a cold, frigid, disdainful, magisterial reserve, put on a smile, a sweet, sociable, affable, heavenly smile; a smile of benevolence, complacency and good-will. A smile is a cheap thing, it costs but little, very little, far less than a frown, a grim, surly look, sour, severe, expressive of displeasure. It is wonderful that persons, seemingly of good common sense in some things, do not learn this art of smiling, instead of knitting the brow, manifesting a morose, austere, rough, grum appearance, enough to freeze a hot summer's day, chill the life blood of good feeling.

"A word, a look, has crushed to earth
Full many a budding flower,
Which had a smile but owned its birth,
Would bless life's darkest hour."

Beloved, why not smile, acquire the habit of smiling, lay down smiling, rise up smiling? Begin the day smiling, keep on smiling all the time, going out, coming in. In all your associations and business transactions, wear a pleasant, cheerful, social smile. Some persons when refusing a reasonable request, instead of doing it pleasantly, with a kind, cheerful smile, sweetly, gently, do it with a vengeance, as having teeth like spears and arrows, and a tongue like a sharp sword.

Husbands and wives, parents and children, brothers and sisters, friends and neighbors, should smile, acquire the habit of smiling, smile perpetually, get the heart full of smiles. "Out of the abundance of the heart the mouth speaketh." Away with your grumness, your stiffness, your surly looks, your sour crout and vinegar barrels, away with them. No one ever gained anything valuable or good by being stiff, stern, formal, sour, surly, impolite or unsociable; but a smiling, heavenly countenance gains the good will of everybody.

"A smile—who will refuse a smile,
The sorrowing breast to cheer?
And turn to love the heart of guile,
And check the falling tear?
A pleasant smile for every face,
O 'tis a blessed thing!
It will the lines of care erase,
And spots of beauty bring." D. F. B.

Condensation.—Give the pith, the cream, the marrow, the essence, the fire. Press your thoughts, pack them, bring everything to a burning, scorching focus. Avoid prefaces, circumlocutions; rush right into your subject at once. Begin before you think of it, and keep dashing on with all your might until you are done.

A tremendous thought may be packed into small compass—made as solid as a cannon ball, and, like that projectile, cut down all before it. Short articles are generally more effective, find more readers, and are more widely copied than long ones. Pack your thoughts close together, and though your article be brief, it will have more weight and will be more likely to make an impression.—*Ex.*

☞ If an editor omits anything, he is lazy. If he speaks of things as they are, people are mad. If he glosses over, smooths down the rough points, he is bribed. If he calls things by their proper names, he is unfit for the position of an editor. If he does not furnish his readers with jokes, he is a mullet. If he does, he is a rattle-head, lacking stability. If he condemns the wrong, he is a good fellow, but lacks discretion. If he lets wrong and injuries go unmentioned, he is a coward. If he upholds a public man, he does it to gratify spite—is a tool of a clique, or belongs to the "outs." If he indulges in personalities, he is a blackguard; if he does not, his paper is dull and insipid.—*Ex.*

Backbiting.—The pious John Newton says: "I was once in a large company where very severe things were said of Mr. W——, when one person seasonably observed, that though the Lord was pleased to effect conversions and edification by a variety of means, he had never known anybody convinced of error by what was said of him behind his back. This was about thirteen years ago, and it has been on my mind as a useful hint ever since."

☞ To enjoy the society of a friend we should limit our intercourse with him. We have pushed our companionship too far [illegible]

☞ On the first day of June, 1660, Mary Dyer, a Friend, was hung on Boston Common. On the 13th of April, 1862, Rachel Howland, by appointment, was present at a meeting in the Friend meeting-house in Milton place, Boston, and the Governor of the Commonwealth was one of the audience.

Hygiene.

"This is for your Health."—*Paul.*

For the Crisis.

Cure for Throat Disease.

As I am quite extensively known in the New England States, and as there are thousands who know how seriously I have been afflicted with a throat difficulty and cough, I wish to state a few facts in regard to its origin and cure.

Fifteen years ago, when I first began to lecture, I took a severe cold, which brought on a cough; this was aggravated by continual speaking. During the warm season, I took but little notice of it; but when the cold weather approached, my cough increased in violence, and held on till spring. What discouraged me most was, that every year it grew worse; it seemed to be more on my lungs. During the last summer, I was not free at all, and I began to think that my days were numbered, as I could get nothing to help me.

Last autumn, I was requested to gargle my throat with strong salt water. This mode of treatment I commenced about the middle of last October, and in three months was entirely well. It is my opinion that, if every diseased throat could be gargled four times a day with salt water, a permanent cure would be effected in a few month's time. I suppose that, if the medicine cost a dollar a bottle, more would be inclined to give it a trial. A word to the wise is sufficient. W. L. Camp.

Shelburne Falls, Mass.

For the Crisis.

Canker.

Bro. Grant:—A request was made not long since, in the Crisis, for any one who knew any thing useful for the health department, to forward it. I know what has proved a sure remedy for canker in every case where it has been tried. Take the bark of a pussy willow from the trunk or root; and make a tea, and drink it.

Woburn, Mass. W. L. Carroll.

Scalds and Burns.

On the instant of the accident, plunge the part under cold water. This relieves the pain in a second, and all hands too become composed. If the part cannot be kept under water, cover it over with dry flour, an inch deep or more. In both cases pain ceases because the air is excluded. In many instances nothing more is needed after the flour; simply let it remain until it falls off, when a new skin will be found under. In severer cases, while the part injured is under water, simmer a leek or two in an earthen vessel, with half their bulk of hog's lard, until the leeks are soft, then strain through a muslin rag. This makes a greenish colored ointment, which, when cool, spread thickly on a linen cloth and apply it to the injured part. If there are blisters, let out the water. When the part becomes feverish and uncomfortable, renew the ointment, and a rapid, painless cure will be the result, if the patient, in the mean while, lives exclusively on fruits, coarse bread, and other light, loosening food.

If the scald or burn is not very severe—that is, if it not deeper than the outer skin—an ointment made of sulphur, with lard enough to make it spread stiffly on a linen rag, will be effectual. The leek-ointment is most needed when there is ulceration from neglected burns, or when the injury is deeper than the surface. As this ointment is very healing and soothing in the troublesome excoriations of children, and also in foul, indolent ulcers, and is said to be efficacious in modifying, preventing altogether, the pitting of small-pox, it would answer a good purpose if families were to keep it on hand for emergencies—the sulphur-ointment for moderate cases, and the leek-ointment in those of greater severity, or of a deeper nature. *Hall's Journal of Health.*

Talks about Health.

Seclusion from sunshine is one of the misfortunes of our civilized life. The same cause which makes potato vines white and sickly when grown in dark cellars, operates to produce the pale sickly girls that are reared in our parlors. Expose either to the direct rays of the sun, and they begin to show color, health, and strength.

When in London, some years ago, I visited an establishment which had acquired a wide reputation for the cure of those maladies in which prostration and nervous derangements were prominent features. I found in the use made of sunshine the secret of success. The slate roof had been removed and a glass one substituted. The upper story had been divided into sixteen small rooms, each one provided with a lounge, washing apparatus, etc. The patient, on entering each his little apartment, removed all his clothing, and exposed himself to the direct rays of the sun. Lying on the lounge, and turning over from time to time, each and every part of the body was thus exposed to the life-giving rays of the sun. Several London physicians candidly confessed to me that many cases which seemed waiting only for the shroud, were galvanized into life and health by this baptism in the blessed sunshine.

Many years ago a clergyman who had for years been a victim of dyspepsia, and who had prayed for death as the only door of escape, came at length, through the advice of a mutual friend, to consult with me. I advised the disuse of all medicines, the generous use of cracked wheat and good beef, and much exposure to sunshine. To secure the last mentioned influence, I directed him to build a close fence, covering a space twenty feet square, in his garden, and place the earth within [illegible]. Then when the weather was warm, shutting himself in, he was to busy himself quite nude with the cultivation of his vegetables, from ten to sixty minutes a day, always indulging in a thorough bath and vigorous friction before leaving. He was radically cured!

I was practicing my profession in Buffalo, New York, during '49 and '51, those memorable cholera seasons. I saw at least five cases of cholera on the shady side of the street to one on the sunny side. One eminent physician in New Orleans reports from his own practice eight cases of yellow fever on the shady side of the street to one on the sunny side.

Who has not read Florence Nightingale's observations in the Crimea as between the shady and sunny side of the hospital? In St. Petersburg the shady side of the hospitals was so notoriously unfavorable to the sick soldier, that the Czar doomed it into disuse.

The shade-trees about our dwellings have done much to make our wives and daughters pale, feeble, and neuralgic. Trees ought never to stand near enough to our dwellings to cast a shade upon them; and if the blinds were removed, and nothing but a curtain within, with which to lessen on the hottest days the intensity of the heat, it would add greatly to the tone of our nerves and to our general vigor. The piazzas which project over the lower story, always make that less healthy than the upper story, especially for sleeping purposes. I am sure I have cured a great many cases of rheumatism by advising patients to leave bedrooms shaded by trees or piazzas, and sleep in a room and bed which were constantly dried and purified by the direct rays of the sun.—*D. Lewis, M. D.*

Our Teeth.

They decay. Hence, unseemly mouths, bad breath, imperfect mastication. Everybody regrets it. What is the cause? I reply, want of cleanliness. A clean tooth never decays. The mouth is a warm place—98 degrees. Particles of meat between the teeth soon decompose. Gums and teeth must suffer.

Perfect cleanliness will preserve the teeth to old age. How shall it be secured? Use a quill pick, and rinse the mouth after eating. Brush and Castile soap every morning; the brush with simple water on going to bed. Bestow this trifling care upon your precious teeth, you will keep them and ruin dentists. Neglect it, and you will be sorry all your lives. Children forget. Watch them. The first teeth determine the character of the second set. Give them equal care.

Sugar, acids, saleratus, and hot things are nothing when compared with food decomposing between the teeth. Mercurialization may loosen the teeth, long use may wear them out, but keep them clean and they will never decay. This advice is worth more than thousands of dollars to every boy and girl.

Books have been written on this subject. This brief article contains all that is essential.—*Sel.*

Use of Tobacco.

It has been carefully estimated by physicians that in the United States, 20,000 persons die annually from the use of tobacco. In Germany physicians have calculated that, of all the deaths which occur between the ages of eighteen and twenty-six, one half originate in the waste of the constitution by smoking. Tobacco exhausts and deranges the nervous powers, and produces a long train of nervous and other diseases, to which the stomach is liable, and especially those forms that go under the name of dyspepsia. It also exerts a disastrous influence on the mind. I am personally acquainted with several individuals now at Lunatic Asylums, whose mind first became impaired by the use of tobacco.

☞ Those who are not in the neighborhood of bakers and cannot procure the fermentation called yeast, may make a better substitute as follows:—Boil one pound of flour, a quarter of a pound of brown sugar and a little salt, in two gallons of water for an hour. When milk-warm bottle and cork it close, and it will be ready for use in twenty-four hours.—*Scientific American.*

☞ A writer in the St. Louis Republican furnishes a cure for hiccup, a remedy which he says he has never known to fail during an experience of twenty years. He says that it can be cured immediately by the mere placing of the palm of the hand of any person upon the pit of the stomach of the one afflicted, and a persistent stare of the eye of the sufferer into that of the one who undertakes the cure.

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AND
Second Advent Messenger.

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Payable in Advance.

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[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 355. BOSTON, WEDNESDAY, JULY 16, 1862. VOL. XV. NO. 18.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.

P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Coming Struggle.

TUNE.—*Annie Lyle.*

Lift thine eyes, refrain from weeping,
Children of the Lord;
Watchful while the world is sleeping,
Trusting in his word.
Raise your heads, redemption's dawning,
Hear the watchmen cry;
See the rosy gleam of morning,
Hail! our King is nigh.

CHORUS.
Sing anthems, pilgrim strangers,
Let your praises ring.
Heavenly music let us waken
To our coming King.

Soon will close our sight of weeping,
Let us watch and pray;
Spotless now our garments keeping,
Looking for the day,—
When in glory bright descending,
Jesus shall come down,
With angelic hosts attending,
Saints receive their crown.

Then beside life's crystal river,
In an endless day,
The spotless bride shall live forever,
Where the sunbeams play
Ever mid pure Eden's bowers
Blooms the lily fair,
Sharon's rose and fragrant flowers
Scent the balmy air.

CHORUS.
Where saints and angels singing,
Golden sunbeams shine,
Melody is ever ringing
In that happy clime.

Hark! the sweet angelic chorus,—
Ever with the Lord,
Rising, swelling, rolling o'er us,—
Ever with the Lord.
Peal on peal the harps are ringing—
O the melting strains!
All creation joins in singing—
The Messiah reigns!

Elisburg, N. Y. S. S. BREWER.

For the Crisis.

Literal Resurrection of the Dead.

BISHOP NEWTON ON THE COMING AGE.

Revelations 20: 4–6. The first resurrection. The great question here to be considered is, whether this resurrection should be literally or figuratively understood. We shall endeavor to state the argument on both sides with brevity and candor. In favor of a literal interpretation we shall quote Bishop Newton, who remarks in the general that "there shall be such a happy period as the millennium; that 'the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High' (Dan. 7: 27); that Christ 'shall have the heathen for his inheritance, and the uttermost parts of the earth for (his) possession' (Ps. 2: 8); that 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11: 9); that the 'fulness of the Gentiles shall come in,' and that 'all Israel shall be saved' (Rom. 11: 25, 26); in a word, that the kingdom of heaven shall be established upon the earth, is the plain and express doctrine of Daniel and all the prophets, as well as of St. John; and we daily pray for the accomplishment of it in praying, 'Thy kingdom come!' But of all the prophets John is the only one who hath declared particularly and in express terms, that the martyrs shall rise to partake of the felicities of this kingdom, and that it shall continue upon earth a thousand years; and the Jewish church before him, and the Christian church after him, have further believed and taught that these thousand years will be the seventh Millenary of the world."

The learned prelate here cites several passages from the Rabbis and the early christian fathers, to the same general effect; and in particular from Justin Martyr, who in the second century certainly maintained that this resurrection of the martyrs was to be literally understood, and that Jesus Christ would descend from heaven and reign with his saints personally in Jerusalem: and that at the end of this thousand years should follow the general resurrection and the final judgment. It is granted that these opinions were afterwards carried to a pitch of extravagance, which sank them into disrepute; but they were again purified and revived, and among the moderns have been ably and strenuously defended by Mr. Jos. Mede, Dr. Thos. Burnett, Dr. Jno. Gill, [illegible]

The Bishop lays considerable stress on the fifth verse, which asserts that "the rest of the dead lived not again until the thousand years were finished," or after the resurrection of the saints. Both passages he contends must be understood in the same manner. If the martyrs rise only in a spiritual sense, then the rest of the dead rise only in a spiritual sense; but if the "rest of the dead" really rise, then the martyrs rise in the same manner. So argues this great man, and with great force.

Now we will examine the ground for the opposition to these views. On the other hand it must be admitted, says our informant, that this doctrine of a literal resurrection and the personal reign of Christ on the earth, met with early opposition, particularly from Origen, and Dionysius of Alexandria. It never was received as the universal opinion of the Christian church, and the most eminent expositors of modern times lean decidedly the other way; that is, to the figurative, or, as they say, spiritual interpretation of this "mysterious" passage. Among the number who thus interpret this passage are the following: Dr. Whitby, Prof. Witsens, Pres. Edwards, Mr. Lowman, Dr. Guise, Dr. Hopkins, Dr. Johnson, Mr. Fuller, Mr. T. Scott, Dr. Bogue, and Dr. Boothroyd. Dr. Doddridge and Archdeacon Woodhouse hesitate. The ground on which these reason is the same old lie of the Devil, namely, the immortality of the soul. But we will give their own statements. 1st. This resurrection must not be literally explained, they argue, because the removal of saints and martyrs from heaven to earth for a thousand years would, so far from being a reward for their fidelity, prove a deterioration to their happiness; especially while the world is subject to sin and sorrow, which must evidently be the case till after the defeat of Gog and Magog. They cannot suppose the saints in heaven will be gratified to leave their celestial thrones for earthly ones below, much less to fight with infidels.

The idea (say they) of our Lord himself leaving his seat upon the Father's throne in glory to occupy one on earth seems still more unscriptural and absurd. He has told us repeatedly and emphatically that his "kingdom is not of this world," and shall he, after all the glories of this exaltation, stoop to wield an earthly sceptre? And is he personally again to recommence his warfare with the devil? Every way in which this subject can be viewed, either with respect to himself or the saints, it seems utterly inconsistent, both with Scripture and common sense.

Let us compare the above language with a few scriptures on this subject: Acts 2: 30; Rev. 3: 21; Matt. 19: 28; Dan. 7: 27. We might examine still further, and show how inconsistent good and wise men have been and still are, by believing the old dogma of the devil—the immortality of the soul. On the great subjects of the coming kingdom, and the resurrection of the dead, they are blind guides. They make void the truth of God by "teaching for doctrines the commandments of men." The further we follow these spiritualizers of the word, the further we get into the fog, and the less likely to get out. The Lord help us to "hold fast the form of sound words." J. M. MOULIN.

Washington Village.

For the Crisis.

Vain Philosophy.

The advocates of the seven-year-change theory inform us, that the man who is *seventy years old* has had *ten* different bodies, and then inquire which one of the ten is to be raised and rewarded? Granting, for a moment, that the premises of this "vain philosophy" are correct, we find its supporters involved in a more serious dilemma than they had intended to plunge us into. If this theory is true, the body is never over *seven* years old; therefore the man who is *seventy* years old should have been a *gray-headed* man *ten times.* The last one of his ten bodies is not a day older than the first one. Then why was not the first one as infirm and decrepit as the last one? Why did not his hair turn as white at the age of *seven* years, as at the age of seventy? Why is not the face as really covered with wrinkles at the age of seven years, as at seventy? And why is the first seven-body frequently only four feet high, while the second one is *six*? If the second seven-year body can vary so much from the first one of the same age, why cannot each succeeding one vary in the same proportion? And why may not the third body be eight feet, and the fourth be ten feet high? Or, since bodies of the same age—seven years each—vary so much in stature, why may not the fifth body chance to be two feet shorter than its predecessor? Certainly if this seven-year change theory is correct, the *first body*, being just as old as the *last one*, should be mature, *full grown*, (for if the first one cannot get its growth in seven years, how can the others?) and gray headed, with a wrinkled face, and infirm appearance!!! It surely will not be claimed that the increasing age of the soul which dwells in those bodies produces these results, causing one body, at the age of seven years, to be blooming with youth and vigor, and causing another, of the same age, to be infirm and gray. Is it not folly to cling to a theory which is alike condemned by facts and revelation?

W. SHELDON.

For the Crisis.

I'm a Pilgrim and a Stranger.

BRO. GRANT:—I am striving, amid temptations and cares, to gain that pleasant land which the fathers looked for—that land of pure delights. I feel sometimes that I am indeed a stranger and alone here; no one to speak an encouraging word, no tears of sympathy to strengthen me to carry the ponderous load. But I will by grace bear manfully the trials of life, and, by and by, rest.

There *is* a rest, a little in the future, for the pilgrim who has labored patiently for his Master. O yes, pilgrim, cheer thee; toiling will soon cease. Soon, if faithful, we shall see Jesus, that long absent friend, coming to claim his waiting bride. Soon, the marriage supper will be spread, and they that have been poor and cast off by the rich and fashionable of earth will have a seat with the Lord at the table.

O, joyful day! when that favored throng will hear the Great Shepherd of the sheep say to his angels, "Go forth, ye heralds, with speed, like the lightning, and gather my jewels,—gather them from distant lands, gather them from their graves. Go to Machpelah's cave, and bring my servants Abraham, Isaac, Jacob, and Joseph; don't forget Sarah and Rebekah my handmaids. Haste to yonder cemeteries, and select my chosen, rend those tombs of marble, and say, Children, come home. Fly to yonder distant seashore, and bring him that sleeps in that lone grave; call, in thy flight, to the deep, and say, Give up your dead!"

Blessed!—O, how *highly* favored will the saints be on that illustrious morning! Endure trials a little longer, and then exchange the painful scenes of mortality for a country where pain will not be known; where the venomous tongue of slander will cease to afflict; where tears will no more be shed, nor hearts be sad.

Then toil, faithful pilgrim,
Be patient and pure,
You'll stand, by and by,
In Eden secure.

Yours in hope. R. K. SHAW.
Canterbury, N. B.

For the Crisis.

The End at hand.

The signs of the times show unmistakably that the end is at hand; that the kingdom of God is near even at the doors, and that *time* cannot last for another nation to rise and fall *after this.* The generation that witnessed the signs in the sun, moon and stars, says the Savior, shall not pass away till *all* be fulfilled. We see here and there one left, and it appears that this nation will have drank from the cup of God's fury to the uttermost before they are passed away.

The war of the Revolution was not the cup of God's fury from which this nation was to drink. That war resulted in the declaration of independence, and commenced her existence as a nation. For upwards of eighty years, she has enjoyed an unparalleled degree of prosperity, and has risen to a position among the nations, envied by them all. She has grown proud and haughty. Slavery has cursed her soil; iniquity abounds in every department to a fearful extent, and her cup is full. The sword is doing its work, and the bitter cup is being drank to the dregs. The rulers have set apart days to implore the Almighty to avert the storm of wrath, but the sure word declares "Ye shall certainly drink." It would seem that the example of nations in the past might have been a warning to this one; but with the great light which she has had, she has grown more and more corrupt, and vengeance cannot longer be delayed. She must drink.

We see on every hand evidence to show that the whole world is being gathered to the battle of the great day of God Almighty. It will be a day of gloom, a day of clouds and thick darkness, and "the mighty man shall cry there bitterly."—Zeph. 1: 14. Who does not wish for a change, for a ruler who "shall be King over all the earth"?—Zech. 14: 9. Be glad, brethren, for the time is not far distant when Jesus Christ shall rule in righteousness. While fear is in the hearts of those who live not by faith, who have no hope, and are without God in the world, the christian can truly rejoice, for he knows that his redemption is near. The history of the nations shows that all have failed to devise a perfect form of government, and this nation, with the example of all the nations before her, and with all the enlightenment of the nineteenth century, has also failed. With the mercy and goodness of God shown her continually, she has done despite to the Spirit of grace, and God has left her to her doom. We look abroad and we see the harvest of the earth is nearly ripe; soon the sickle will be thrust in to gather the grapes. The clouds that hang over the earth are daily increasing, and the storm of wrath, the day of vengeance will soon burst in all its fury upon the wicked and ungodly. The Lord will "utter his voice from his holy habitation," and "give a shout as they that tread the grapes against all the inhabitants of the earth." The christian will escape, and be crowned with eternal life through Jesus Christ. He will be made like his Savior to die no more. Watch, brethren; be careful in everything,—in word and deed,—"for in such an hour as ye think not the Son of man cometh." Hold fast that thou hast, that no man take thy crown.

O. D. WOODRUFF.

For the Crisis.

"Believing and Confessing."—No. I.

FROM DR. L. L. HAMLIN.

BRO. GRANT.—I found the following truthful and interesting sentiments in a sermon by Dr. L. L. Hamlin, on "Believing and confessing." M. D. W.

"2. As to the *matter* of confession, the context seems to limit it to Christ's resurrection: 'If thou shalt confess . . . and shalt believe in thine heart that *God hath raised him from the dead.*' To understand this, we must regard the *spirit* of it. Certain acts, in given circumstances, prove sincere piety, when in different circumstances they prove nothing at all. Look at Daniel. Kneeling for prayer by his window, displayed, in the circumstances, heroic zeal for God, but take away the king's decree and den of lions, and suppose his prayers offered up in the city of Jerusalem, where the most profane Jew observed the custom, and this act of Daniel's loses all its force. Another example is the conduct of the three 'Hebrew Worthies.' Not to worship idols on Mount Zion was common to all classes, whether pious or profane. But in Babylon, where nations bowed down in submission to royal edicts, enforced by the terrors of a burning fiery furnace, for three captive strangers to resist, and hurl defiance at the monarch in the name of Israel's God, was perilling every earthly interest, and afforded the strongest reproof of sanctity and zeal.

In the light of these examples, how evident it is that confessing one offensive feature of christianity may involve a full confession of the system. What that feature is must be determined by the state of public sentiment. In one age or region it may depend on caste, in another on the practice of polygamy; and in a third, on false histories or 'traditions' which cherish natural vanity or profane superstitions, and are in conflict with the doctrines or chronologies of Scripture.

In Paul's day the resurrection was peculiarly offensive, and concentrated on itself the sum total of the odium which fell upon christianity. Christ was slain as a deceiver. Except by his disciples he was abhorred above mankind. His resurrection would not only draw after it his God-head, but would infer upon his crucifiers unexampled guilt. It was therefore *the* question of the times—the point of desperate conflict between Christ's friends and foes. When persecution raged, it was directed to that point, and met by the specific testimony of the unresisting martyrs, a testimony cheerfully sealed in their own blood. Surely this was a plenary confession, involving faith in Christ's God-head, atonement, and offices—in the inward work of the Spirit—in every doctrine of his word, and in his promises, even to that 'exceeding precious' one, '*He that loveth his life for my sake shall find it.*'

Thus the brief form of confession in the context was made all comprehensive by those existing circumstances which, whenever they return, will stamp that form with its original force and meaning. But to confess Christ's resurrection in the midst of present Christendom, would scarcely pledge a man to decent orthodoxy, and might leave him suspected of the grossest infidelity. Of course true confession must be made more explicit. When popular sentiment moves man not to deny but acknowledge Christ as the true God and risen Savior, if the disciple would bear the cross of true confession, he must go some steps beyond that offensive summary to those features which now come under the ban of public prejudice.

Maintaining these with the firmness of a martyr, he will show that he is not ashamed of Christ, or of his word; [illegible] will be subject to that milder persecution, which, when it does not bind and burn, will turn its victim over to contempt and ridicule. * * * What doctrinal test can now separate the true christian from an orthodox, guilty world? The unity of God was a badge to the Jew, but none to Christ's disciple, for all Jewry held it; and to Christ's very crucifiers it might have been said, Ye believe 'there is no God; . . . the devils also believe.' The resurrection was, in turn, a badge to the apostles, but it can be none to us; for now to the worst blasphemer it may be said, 'Thou believest Christ is risen,—devils also believe.' These ancient tests are obsolete in Christendom, unless arrayed against a haggard infidelity which lingers here or there in low and vulgar haunts."

For the Crisis.

Prayer.

How good to plead with God in prayer,
When he indites the thought—
To ask for blessings rich and rare
Upon a christian's heart!

To feel the witness deep within,
That God is reigning there,
That 'tis his mission to indite,
As well as answer prayer.

How sweet to feel when thus engaged,
There's power in prayer for good;
Feel peace pervading all our frame,
Feel swallowed up in God!

When he indites the heart grows warm,
And with his love dilates,
If 'tis for christians that we pray,
What joy the effort meets

There seems a blending heart with heart,
Although we're far away,
And joy comes welling, gushing up,
When thus in faith we pray.

Or, if for sinners cold and dead,
We lift our voices in prayer,
And God indites, oh how we pray,
"O God, in mercy spare!"

We plead and plead, and plead again,
In earnest, fervent strains,
And feel we cannot be denied
Till God unloose their chains.

O brother, sister, do you know
What power there is in prayer,
What peace, what joy, what glory too,
And yet refuse a share?

O God of grace, enlarge our hearts,
And fear dispel, we pray;
Let thy bright glories enter in,
Like an unclouded day.

South Wilbraham D. D. CHAFFEE.

For the Crisis.

"By their fruits ye shall know them."

So said the great Head of the church, in speaking of men. He would have his followers be careful how they judge, lest they should do so unjustly. Still he would not leave them without a rule by which they might know with whom they were associating. By their fruits, then, shall ye know them. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

This is true of men, but will this rule not work equally as well when applied to other things? The illustration of the tree given by our Savior is proof that it will, and hence there can be no serious objection to our making an application of the same rule to doctrines.

Every doctrine in the world, when fully embraced, produces its own effect. This can be seen in the history of heathenism, Mohammedanism, Romanism, Protestantism, and its various sub-divisions. Now the principles of these systems in their action upon the minds of men produce entirely different effects, no two of them the same; consequently their fruits as seen in the habits of those who endorse their doctrines or principles are just as distinguishable as are the fruits of a good tree from that of a bad one. A peach, an apple, a lemon, an orange, or bitter and sweet, cannot be more easily distinguished from each other than are the effects of the above named systems.

This being true, it is evident that the real worth and good of any doctrine or system of teaching may be determined by the effect that it works for good or evil in the daily walk of those who endorse it. If then I see a man who embraces a doctrine, the principles of which when fully adopted have a tendency to make the man purer at heart and better in character than he formerly was, I conclude that there must to say the least be some truth in the doctrine. For truth always produces the same effect. Truth never makes one man act one way and another man a different way. The gospel never makes a heathen a Jew, but a Christian; and whether it be among Jews, Greeks, or barbarians that the gospel is preached, it always if believed produces the same effect. So likewise it is with doctrines: each and every one of them produce their own legitimate fruits. Hence when I see men embracing a doctrine that makes them contentious, self-conceited, loose in their morals, and irregular in their habits, I conclude at once that they do not [illegible] doctrine by its fruit. If the latter, then such should on no wise be tolerated or regarded as christians; so that, in either case, the true believer need not be deceived.

The gospel "is the power of God unto salvation, to every one that believeth"; that is, the means by which God will make man a fit subject for salvation. That the gospel can do this is evident from what it already has done, as can be seen in the history of Apostolic times. Then the gospel converted men—not their heads only, but their hearts also. It completely changed, purified and renovated man as a moral and intellectual being, making him a new creature in Christ Jesus. It caused him to break off his sins by righteousness, and to be sober and temperate in all things. Then the gospel not only enlightened the mind, but restored him to the favor of his God, inspiring him with the Holy Spirit, and shedding abroad in his heart the love of God; in fact, it made him a new man. These are some of the fruits of the gospel as seen in the lives of those who believed it in all its purity. Then the church could live together in union, rejoicing in hope and in the communion of the Holy Spirit. Then they could love and forbear with each other in patience.

Taking the gospel then as a standard, there is no difficulty in judging and knowing other doctrines or systems by their fruits. By their fruits, then, know the nature of doctrines as well as of men.

Mound Station, Ill. GEO. MOYER.

For the Crisis.

One Error begets another.

"Minutes are but drops in the great ocean of eternity."

Let us take a common sense view of the above declaration. Can minutes form any portion of eternity? No. Eternity has no measurement. It cannot be bounded up nor down, hither nor thither. It is beyond the power of any finite mind to comprehend its extent, and by itself it has no bounds. Let us suppose a man placed here on earth, and it was made known to him that he would eternally live here. Do you suppose that man could comprehend the end of that eternal life? Nay. Minutes can form no portion of time unless it is limited time. Minutes form a portion of an hour or day, month or year, or a century; for here is limitation, and the passing of minutes closes up the time to its end. But in unlimited time by the eternal passing of minutes the end never can be reached. Consequently, from reason and the nature of things, I am led to believe that a minute forms no portion of eternity. Upon this hypothesis I am still further led to believe that it is wrong to teach a theory to the world that has no foundation in truth.

Reader, do you believe in endless misery? If so, read God's word with a view to understanding it rightly, and I can but believe you will denounce the doctrine as absurd as the above declaration at the commencement of this article.

Groveland, N. Y. E. H. S.

For the Crisis.

The Brotherhood of Saints.

THE ELEVENTH COMMANDMENT.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."—John 13: 34.

In Lev. 19: 18, the fiat of Jehovah commands us to love our neighbor as ourselves. But are there not many who profess to know God, and do not keep the most important commands of sacred writ? A man or a woman may as well pretend to have power to dethrone Deity, as to be in the possession of the humble and quiet religion of the dear Savior, and at the same time despise a brother or sister, because such are poor. Now I wish to bring to view that spiritual relationship and friendship that must exist and manifest itself among the true and faithful followers of the Lamb.

"Who are my brethren?" Matt. 12: 48. This question was asked by our dear Savior, and was also answered by Him in Matt. 12: 49, 50. The divine teacher plainly shows us that our kindred were of very small consequence, in comparison to that spiritual connection brought about by the renovating power of the Holy Ghost; by which we are brought nigh to God, and into union and communion with our dear Lord, and into fellowship with his saints. What are the fruits of the Spirit? Coldness, or hatred, or to feel above a brother or sister because they are poor, or not in quite so high standing in the world as ourselves? No indeed! Such is not the fruit of the lovely spirit of Jesus, that being who is the "chiefest among ten thousand" and "altogether lovely." But the fruit of this spirit is love, joy, peace, gentleness and kindness.

I do not wish to cast any reflections [illegible] live up to the rules of the gospel, and are governed by the holy principle of divine love?

In Rom. 13: 10, we are informed, that "love worketh no ill to his neighbor; therefore love is the fulfilling of the law." In Gal. 5: 14, it is declared, that "all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." And in 1 Pet. 3: 8, we have many particular points brought to view, as follows: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." Dear reader, do you think that you and I will ever get into the kingdom, unless these christian graces are prominent in our daily walk and dealings with our brethren in the Lord? If we do think so, we are doomed to disappointment; and I am afraid there are many among our Advent brethren, who pray long and loud, and still are far from coming up to the plain yet positive requirements of the gospel.

In 1 John 3: 14, we have the word of inspiration, that gives us the rule by which we know whether we are the true heirs of life; that is, if we "love the brethren;" and, "he that loveth not his brother, abideth in death," or the sentence of eternal death will remain against him. Every true and humble child of God should read the whole chapter (1 John 3) through each day, till he has it all by heart, and is fully governed by the rules therein contained.

In 2 Pet. 1: 5, the Apostle brings to view the different christian graces that must be added to faith. When he comes to brotherly kindness, charity must be added, or joined with it, which, I suppose, means love. I remember of hearing a preacher refer to this subject in a sermon twenty years ago; and when he came to these words, "brotherly kindness," he made a pause for a few moments, and said: "When I was a little boy, I can remember that christians loved one another so fervently, and were so kind to each other, that when they were about to meet in the road, and when they were in sight of each other, they would begin to walk faster to get hold of each other's hand; and when they were some way apart, they would reach out the hand towards each other, and would shake hands as though they felt it in their very hearts. This, my dear brethren, would look like brotherly love!" "But," said the preacher, "we can see brethren and sisters passing by each other in the streets, at the present time, without noticing each other." And we may say at this period of time, the pride and fashion of this evil world leads some so far astray, they do not notice their poor brethren and sisters, forgetting that God has "chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him."

Brethren and sisters, let us be the humble children of our heavenly Father, and ready to go into the kingdom when Christ comes. B. PERHAM.

Brattleboro, Vt.

Souls of Men.

The following passage occurs in the course of a letter: "A clergyman of undoubted veracity told me, not long since, that that are pastors in Virginia sustained by investments arising from the sale of negroes. It is done after this manner: The pious master is about to die, and bequeaths his slaves, or a portion of them, to the church of which he is a member. The church offers the poor unfortunates to the highest bidder, and the price of flesh and blood is thrown into the Lord's (?) treasury for the support of the ministry. In the 18th of Revelation, prediction of the overthrow of Babylon, where the merchants are represented as weeping and mourning because no man buyeth their merchandise any more, what is meant by the mention of 'slaves and the souls of men,' as among that merchandise?"—*M. Harbinger.*

How to Disarm an Enemy.

It is said that bees and wasps will not sting a person whose skin is rubbed with honey. Hence those who are much exposed to the venom of these little creatures, when they have occasion to hive bees, or to take a nest of wasps, smear their faces and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution, and opposition from perverse and malignant men, the defence against their venom is to have our spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, and patience, and the most spiteful enemy will be disappointed in his endeavors to inflict a sting. We shall remain uninjured while his venom returns to corrode his own malignant bosom, or, what is far better, the honey with which he comes into contact will neutralize his gall; the coals of forgiving love will dissolve his hatred, and the good returned for evil, will overcome evil with good.—*Golden Rule.*

[illegible]

For the Crisis.

Our Influence.

Is it right to give our influence in support of that which is based upon error, although it may have the appearance of being good or that good will result from it? is a question with some that seems to be hard to decide upon; perhaps upon the principle that God will bring good out of evil; or that we may do evil that good may come,—which of the two is the incentive to action, I am unable to decide. God can and does often bring good out of evil; but because of this fact shall we encourage evil? shall we give our time, our money and support to that system or institution which is decidedly opposed to the great truths which we love and advocate, and which use the same means to the uttermost to tear down, uproot and overthrow the most precious truths of God's word? There is nothing plainer than the fact that two systems so diametrically opposed to each other as modern theology, and Bible theology, do not belong to the same great author. Then it follows that modern theology is not based upon God's truth. Then is it right in the sight of God to give our influence in support of that error in any form or manner? Are we not really operating against the truth when we do?

That arch demon has been nearly six thousand years advocating his untruth, and in his wily way of preparing things to look like truth—of giving them the appearance of being good. He has duped multitudes, and is no less crafty to-day than he has ever been. He will stamp the name of christian, benevolent, charitable, etc., upon them when the proceeds of such institutions are used to advance the truth.

I fear that we as christians who are looking for the soon coming of our Judge, when we must give an account of every action as well as for the use of the talent he may have entrusted to our care, are not careful enough of exerting our influence, however small it may be, in the right direction. Let us ever remember that when we are not gathering *for* Christ we are scattering abroad. We "cannot serve two masters," neither can we gather for Christ and his enemy at the same time; neither can we hold the world and its pleasures in one hand, and Christ in the other. Did we not when we were baptized into Christ's death die to the world, rise to newness of life, that we should walk no more with the world? Have we continued to walk in the same way? Do we love the precious truth as we then did, and make as great sacrifices for it? We then came out from among those who opposed it. Where are we now? If it was right for us to *come* out, it is right for us to *keep* out. If it was right for us to *embrace* the truth, it is right to *retain* it. If it is worth anything, it is worth everything, or any sacrifice we may be called to make for it. I do not mean by this that we should condemn everybody else that may differ with us, or be unsociable and unfriendly. We can use them with christian kindness, and yet stand firm upon the rock of truth, making no compromises with that which is opposed to it.

We have got the truth; let us keep it. "Buy the truth and sell it not," said one of old. It is worth buying at any sacrifice, even our good reputation, or friends, honor, riches, worldly pleasure, or life itself if need be, and yet get a bargain. Did not Christ suffer all these for us, and shall the servant be above his master? O how few there are that love to suffer for Christ! How much we like the good things of this life—wealth, honor, riches—forgetting that the reproach of Christ is greater riches than this world can give. O! let us seek the true riches, and the honor that cometh from above,—the wealth of that fair city of gold, and a name that shall be written in the Lamb's book of life, that we may have part in the first resurrection, on whom the second death can have no power. Let us see to it that there is no mark of the beast nor a trace of his image left upon us. Let us take our influence from him wholly, and give it to Christ. We shall then be upon the right side; for Christ shall conquer, and we may through him come off more than conquerors and reign with him forever. Amen. S. K. Gibson.

Plain Truths.—To this old and widely circulated tract I have added several pages of valuable extracts on the nearness of the Advent, making it now a tract of 36 pp., well calculated for general circulation. Price $3 per one hundred, or by mail thirty-six copies for $1.00. Few tracts contain so much in little as this. Send in the orders for it. H. L. H.

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A Good Newspaper Article.—An article, to be printed, should absolutely have something in it. If professed argument, it should be conclusive; if pathetic, it should moisten the eyes; if an anecdote, it should have a sharp point; if philosophy, it should go to the primitive rocks; if practical, it should go like an arrow to its work; if spiritual, it should awe the soul that reads it.

☞ He who seldom thinks of heaven is not likely to get there; as the way to hit a mark is to keep the eye fixed on it.

The World's Crisis and Second Advent Messenger.

Boston, Wednesday, July 16, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Tremont Campmeeting.

The Tremont campmeeting was near the ruins of the Tremont Iron works, West Wareham, Mass., on the Cape Cod R. R., about fifty miles from Boston. It commenced Tuesday evening, and continued over the Lord's day. The following preaching brethren were present: H. L. Hastings, H. F. Carpenter, F. H. Burbank, Geo. Waugh, E. W. Barrows, Benj. Batchelor, Wm. Faunce. The meeting was held in a pleasant grove, about half a mile east of the depot. An excellent meeting was held at the same place last year. Brethren and sisters came in from New Bedford, Fairhaven, Plymouth, Boston, and various other towns, to help praise the God of heaven, whose Son, our Savior, we expect to return soon to introduce order upon this distracted planet.

We did not arrive at the ground till Thursday evening. Friday morning, July 4th, was spent very pleasantly and profitably in an excellent social meeting in the New Bedford tent. It was a season of refreshing from the Lord. Many spoke of their joys in him, and were thankful for their "blessed hope." We all felt like contrasting our heavenly situation in the quiet grove, with the noisy scenes of the day where the world seek their amusement. At times, we could hear the distant roar of cannon, commemorating deeds of blood, and felt thankful that we had no desire to be any nearer than we were. We were cheered with the thought that in a little while, we shall be eternally away from the sound of war, and everything of that nature. Wives and mothers were present whose loved ones are now on the battle-field, or filling a soldier's grave. Tears would often fill their eyes, as they spoke of their happy Eden home. These were caused by fears that their warrior sons and husbands would fail to meet them in the kingdom. In the hour of temptation, they had laid by the christian armor and taken carnal weapons. Instead of standing up for Jesus, as "peace-makers," and loving their enemies, they are seeking their heart's blood. Instead of gathering with the Lord, they have been gathered by the spirits of demons to the slaughter field. These were saddening thoughts, and cast a gloom over our joyous scene. Notwithstanding all this, we heard many say they never before spent a fourth of July so pleasantly. We were all glad we were there, and had no desire to mingle in the popular crowd. If our nation thought best to make so much ado over *political* freedom, and the event which separated them from a foreign power; we felt it right to meet and rejoice "in the liberty wherewith *Christ* hath made us free" from the bondage of *sin*, the separation from the army of Satan, and union with the army of the Lord. We all felt the most perfect confidence in our Captain, and sure of victory, unless we took up "carnal weapons."

Several who had put off a part of the christian armor, were fully equipped again for the war, resolved never more to retreat, nor be found again in the enemy's ranks, clothed in rebel armor. Faint-hearted ones gained courage, weak souls were made strong, and sinners trembled at the voice of their testimony. Young converts from Plymouth came in to cheer our hearts, and stimulate the weary to press on for new victories. The day will be joyfully remembered by many who were present; and we trust that some will secure eternal life in consequence of this meeting; which is more than we would venture to say of the combined moral influence of all the popular 4th of July celebrations in our land. They cause many to backslide, but we never heard of one who was led to love Jesus more, and live a better life because he attended the amusements created by fireworks, balloon ascensions, excursions, regattas, picnics, strawberry festivals, circuses, horse races, fairs, surprise parties, etc., etc., where the world and a backslidden church seek their ephemeral joys, that vanish like the pleasures of a dream. All who seek gratification in such scenes, either never had, have lost, or are losing it in Christ. The pure heart has no desire for such poor substitutes for christian joys. Having tried and found them wanting, the child of God does not wish to feed on husks any longer. Christ becomes all in all to him;—the only fountain affording peace without alloy. Such was the experience of many whose testimonies we heard during the meeting on the Fourth.

Saturday, July 5th, was another good day with us. Many resolved to be more like Jesus, and separate themselves more fully from the world, and all bad habits. As a result of this decision, between ten and twenty abandoned the filthy and unhealthy habit of using tobacco. It was a scene of very lively interest, when they gave up their idols. The first one, who decided to leave off this unhealthy stimulant, was a young convert, who had used it for many years. At the close of the sermon, in which a few of the [illegible] of this noxious weed were pointed out, he came up to the preachers' stand, and deposited in our keeping a large "plug of tobacco." Others, seeing the worthy deed of this young convert, though past the meridian of life in years, at once came forward and imitated his noble example; some giving up their "plugs," others their pipes and snuff boxes, which made quite a bundle. We took the disgusting package home, that we might preserve these witnesses to testify against them, if they ever, like the dog, turn to "their own vomit again." But we trust they will never be conquered again by tobacco. We were forcibly reminded of the time in the days of the apostles, when "many that believed came, and confessed, and showed their deeds," and "brought their books together, and burned them before all men."

Our evening meeting in the tent was a blessed one, when many were greatly comforted, especially those who had just resolved to leave off their bad habits. Thus closed the week, and we could truly say the Lord had been our "helper."

Lord's day, July 6th. This was a *very warm* day. At 8 1-2 o'clock we gathered for a love-feast and had an excellent one. We heard over a hundred testimonies in seventy minutes. We expect to enjoy but a few more such scenes before the coming of Christ. It was a heavenly season for the lovers of Jesus.

At the hour of preaching, some three hundred came in from New Bedford, and hundreds flocked together from the surrounding country. The large audience behaved well and gave good attention to the preaching. Many seemed anxious to know the truth of the doctrine we preach, and some became fully satisfied, who came full of doubts.

The baptism, by Bro. Carpenter, was witnessed by a crowd of interested spectators. The candidates came out shouting the praises of the Lord, being greatly comforted.

In the evening, we sat down to a long table, spread under the trees, to commemorate the dying love of our Savior. Many eyes were wet with tears at the sight, while the peace and love of God filled our hearts. We shall long remember that scene.

Thus closed our excellent campmeeting. We think it has accomplished much good. Many have been quickened in divine life, backsliders reclaimed, and sinners awakened. We trust some of the seed sown will spring up unto "everlasting life."—o.

Exposition of 1 Cor. 3: 13--15.

Bro. Grant:—Will you please give an explanation through the Crisis of 1 Cor. 3: 13–15? G. F. Whitney.

The text reads as follows:—"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

In order to get the entire subject before the mind of the reader, it may be necessary to look at the context:—

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

It will be seen at a glance that the "laborers," or workmen, are the *ministers* of the gospel, and hence this scripture is not of universal application. Paul says, "We are *laborers* together with God." What is the "work" of these preachers or laborers? The answer is obvious,—to persuade men to be christians. Suppose Paul, or any other one, with earnest labor night and day, succeeds in leading several men to repent, and follow Christ; and after a time those same men go back to the world and trample upon the truth of God, and are finally burnt up. In this example, the preacher's *work* does not "abide," and he has lost all his labor. To illustrate: suppose a man builds a house, and soon after he moves into it, the flames burn it to the ground, and he barely escapes with his life. In this case his work "is burned,"—it does not "abide"; consequently, he suffers "loss, but he himself" is "saved; yet so as by fire." So it is with the "laborers" in the vineyard of the Lord. Much of their work is ruined by Satan. All such is lost labor. They have toiled, watched, fasted and prayed in vain. Like "wood, hay, stubble," it is only fit to be burned at last. The "laborers" have wrought to no profit.

On the other hand, when those they persuade to be christians continue faithful, they "receive a reward,"—they will rejoice with them in the coming kingdom; or as Daniel expresses it, "They that turn many to righteousness" "shall shine" "as the stars for ever and ever." Paul expresses the same fact, when he says:—"For what is our hope, or joy, or crown of rejoicing? Are not even *ye* in the presence of our Lord Jesus Christ *at his coming? For ye are our glory and joy.*"—1 Thess. 2: 19, 20. Had these Thessalonian brethren departed from the Lord, and at last been found "worthy of death," then Paul's labor would have been lost; because his work did not "adide."—o.

Concord.

The church in Concord is doing well. Their social meetings are very refreshing seasons. Three more have been baptized, making thirty-four in all. They are making earnest efforts to be ready for the coming of the Son of Man. It is really a blessing to hear their hearty testimonies, expressing their ardent desires to see Jesus. They are evidently among those who "love his appearing," and consequently have a good hope.

The "Try Company" is doing nobly. They see the importance of the little word try. Through the blessing of the Lord, it has already accomplished wonders for them; and they feel resolved to keep trying to be good, and to be ready to meet the Savior at his appearing. They love the school of Christ, and he loves to teach them. It is very pleasant to hear their prayers and testimonies in our meetings. They have begun well. May the Lord enable them to continue faithful to the end, and obtain the prize of eternal life.—o.

At Home Again.

After an absence of nearly two months, I find myself again in Boston, much recruited by my recent tour, and fresh for renewed labor. Have been among old friends in Vermont and New York. After leaving Waterbury, where my last communication was dated, I went to Addison, where I spent the most of my time. In this place I took my first charge as pastor of a church, and tarried with that people about five years. I was glad at this time to find them in an apparently prosperous condition—this is certainly so if large and attentive congregations are a criterion by which we may judge. Eld. D. T. Ross continues his earnest labors with them as their pastor. Bro. Munger spent several days with us in Addison, much to the acceptance of the brethren. God grant that after these many years of praying and laboring, suffering and hoping, we may be found ready for the blessed and speedy coming of our Lord.—u.

Emphatic Diaglott.

Bro. C. G. Carre, Blackstone, Mass., wishes a description of the Emphatic Diaglott, published by Benjamin Wilson, Geneva, Ill.

It is an "interlineary translation;" that is, it contains a line of Griesbach's Greek text, and directly under it, a word for word translation in English. Besides this, a marginal column, about one third the width of the page, contains the new translation properly arranged, with several variations from the "word for word translation." At the bottom of the page are important foot notes and references. This is a valuable translation for the mere English scholar, and for all Bible students. The translators are believers in the Bible doctrine that the dead are unconscious, and are dependent on a resurrection for future life. We have between twenty and thirty translations, and we consider this the most reliable one among them all, so far as giving a faithful rendering of the original is concerned. We are very glad it has come out at this time. It was needed. The New Testament is now published as far as Galatians. Judging from the past issues, we think it will be completed by next spring. The price is $4.00 for the entire work; and we consider it richly worth the money. Those who wish it should send their orders to Benj. Wilson, Geneva, Ill.—o.

☞ We have just received a supply of the "Saint's Inheritance," by Wm. Shepherd. It is a new edition in improved style. Price 8 cents single, postage one cent; 1-4th off per dozen. Send in your orders, and set them to preaching.—o.

A new Tract.—"*Witchcraft Unveiled;* or the voice of God against Spiritualism." This is a good tract by Bro. H. V. Reed, of Harvard, Ill. Price 5 cents single, postage one cent. For sale at this office.—o.

Ghostology; or the existence of immaterial men in earth, heaven, and hell. By Eld. Wm. Sheldon. Every body should have a copy. Price 10 cents single, postage one cent; 1-4th off per dozen; $6.00 per one hundred.—o.

Pauline Theology.—A Doctor of Divinity in the Methodist Episcopal church, standing at the head of an important literary institution in New England, after having a copy of Pauline Theology presented to him, remarked, "I think that view of the punishment of the wicked as likely to be the true one as any I know of."

Plans of Napoleon.

It is very evident that Napoleon III. is anxious to have the controlling influence in the United States, and that he will improve every favorable opportunity to accomplish such a result. It is being advocated in France that there is even now a just cause for the Emperor to interfere as mediator in our national affairs. He knows full well how to keep upon the top of the popular wave; and we expect to see him rise to the highest pinnacle of worldly fame, before his final fall "into perdition." A French Protectorate over Louisiana is already intimated. A Paris correspondent of the *Courrier des Etats Unis*, a French paper published in New York, says:—

"The pecuniary aid which Mr. Lincoln has offered to Juarez would certainly justify more than an offer of mediation between the North and South *on our part.* He who furnishes our enemy with money, furnishes him with arms. The Emperor would therefore have the right to intervene, in his turn, in the American conflict. *The right is incontestable.* I still hope that the Senate will remove these reasons of just complaint, and refuse to ratify the treaty concluded by Mr. Corwin with Juarez, until the war with the latter and ourselves will be ended. *To act otherwise would be a veritable provocation, and its authors would alone be responsible for the consequences.*

If the United States furnish France with just reason for revenge by giving assistance to her enemies, *they will place with their own hands, Louisiana and all the Southern Confederacy under a French protectorate*, as England and Spain have placed Mexico under it, and *we shall perhaps see, under Napoleon III., the resurrection of the 'New France' of our fathers*, the dismemberment of which commenced under Louis XV., and was completed under Napoleon."

A distinguished gentleman, when writing from Europe says:—

"The policy of Napoleon is tortuous and mysterious, and is not to be trusted. He has set himself up as the arbiter of Europe, and his ambition would lead him to play the same rule in America. There are many signs which authorize the belief that he would like to mediate in our domestic question, or, failing in that, to intervene. The movements of his Minister, M. Mercier, have been any thing but satisfactory, and I have it from pretty good authority that since his visit to Richmond he regards the restoration of the Union as impracticable."

"France has no interests in the American Continent of her own, and no question with Mexico which required the extraordinary course that has recently been adopted. Consequently, in breaking the terms to which those powers agreed at London, some special object must be contemplated. It is easy to understand that with the leverage of Mexico, Louis Napoleon might, if so disposed, threaten us with *an alliance of that country to the Cotton States*, unless we adopted his counsel and accepted terms of separation. He is quite capable of that or any other policy by which the interest or glory of his dynasty could be augmented. And you may rely upon it that there is some such object in view."

It is evident that events are rapidly approaching a grand crisis, that will make all hearts quail that are not centered in Christ. The popular religion of the day will be found insufficient to sustain its fashionable votaries, when the storm-cloud bursts upon this wicked world. Only "the pure in heart" will be ready. We have but a little time left to prepare for "the marriage supper of the Lamb."—o.

Aristocratic Christianity.

It is enough to make one almost disgusted with the word "chistianity," when we see how its *professors* are living in these "last days." We do not wonder that sensible men say, when referring to cases like the following account from the New York *Tribune*, "If this is christianity, I am well enough off without it."

TROUBLE IN AN UP-TOWN CHURCH.

"Some time since a gentleman in good standing in the community, who is a member of an up-town Baptist church, purchased a fashionably located pew, for which he paid the munificent sum of $1,000. In the course of a little time he met with reverses, and among other effects at the mercy of his creditors was his pew in the church. This fell to the lot of a practical working mechanic, who decided that he would worship his God in this edifice, and with his family would, on the Sabbath, occupy the $1,000 pew for that purpose. Accordingly, he and his family attended regularly and respectably the services of the sanctuary, but his social status became known to the 'ladies and gentlemen' who occupied pews adjacent to his, in the middle aisle, and they presumed to criticise every and the minutest act of the new-comers. The mode of shutting their eyes during prayer, their unusual attention and apparent devotion during the services, their uniform vulgar practice of remaining till the close of service, their going to church in stormy weather without using a carriage, and other extremely ill-bred peculiarities, all were criticised. As the mechanic and his family retired from the church, the grown boys of the congregation, together with some of the younger misses, would crowd in the vestibule and converse loudly about 'tallow,' 'grease,' 'shoddy coats,' 'calico,' 'leather gloves,' and other kindred subjects, with which the strangers were supposed to be familiar. It appears that the humble but frugal mechanic bore this contumely with creditable christian forbearance, not yielding his rights in any degree, but continuing his attendance upon religious ordinances as usual. The stoicism of the iron pew-holder was an outrage to the devotees of fashion; they appealed to the trustees, the trustees appealed to the mechanic, the mechanic offered to sell out at cost price; the trustees hesitated, and the mechanic retained the pew, attending the church as usual. Being somewhat democratic in his notions of society, and a firm believer in the doctrine of human equality, he introduced to his softly cushioned pew, two colored brethren. This last act was the feather that broke the camel's back. So grave an outrage demanded redress at the hands of the law as a 'disturber of public worship'—an act of annoyance of God's people 'under their own vine and fig tree.'

The mechanic continues his devotions, is passionately fond of music, and elects to look toward the choir while praise is being offered from that locality. Meanwhile the trustees have preferred a charge against him before a police justice for 'disturbing public worship,' on which Mr. Mechanic had to find bail, and the Grand Jury have found a bill against him. His case will be tried soon in the Court of General Sessions. The trustees allege that the reputation of the church demands that they prosecute the case. They contemplate forcing him to sell the pew at a sacrifice, which he considers would not be an equitable financial transaction."

The Horrors of War.

It is said by those who have been on the battle field, that we can form but a very faint idea of its horrors till we become eye-witnesses. They must be seen to be known. The most vivid pen pictures come far short of the reality. The following extract from a correspondent of the Philadelphia *Press*, dated July 5th, will give us a glimpse at "the horrors of war." It is a description of the retreat of McClellan's army from before Richmond.—o.

"Thousands of dollars worth of property were destroyed because it could not be carried; but the rear guard kept behind the last wagon, not allowing a single team to fall into the enemy's possession. Food was burned, ammunition blown up, whiskey and molasses barrels broached, wagons, with horses dead by the wayside from sheer fatigue, were burned or had every spoke and axle broken. Soldiers threw away their knapsacks, but attentive fatigue parties piled them in vast heaps, and their ashes mocked the rebels, whose utmost exertions were too feeble to secure them. Muskets lying in ditches were bent or broken. Not a single article of all thrown away by that grand army on its grand retreat could be useful to the rebels. Fire and water, the knife and the ax, did their work and did it well.

Still the enemy pressed us, and through all the night the jaded army, with its baggage, had to be urged on. A vast herd of cattle passed me early Monday morning, and, just after it, a drove of a thousand rebel prisoners. I started early, and again witnessed Sunday's fearful scenes.

Wounded and sick limped along many a one, lying down to sleep his last sleep under the grateful shade of the roadside woods. The same confusion of wagons, and soldiers, and cannon, and the paraphernalia of war, blocked the passage; and, in addition to the rebels thundering behind us, and the long, weary, dusty way before, hunger and thirst began to stare us in the face. Thousands had thrown away their haversacks, containing all their food, and not a bite could they procure. Not a stream or a spring could be found anywhere to quench the thirst of the poor soldiers. They lay on the ground drinking from ditches filled with mud and filth. Wells dug with their hands, sometimes furnished a scant supply.

But it was not one-tenth enough for the army; horses died from thirst, and were left lying where they fell. Everywhere could be heard the cry for water, water, though above it sounded loudly the voices of the officers, who urged every one forward. Monday was far more terrible than Sunday. Hunger and thirst came to the aid of secession, in the infliction of deep and painful wounds upon the Union army.'

Words of Encouragement.

We would say to the many who send us kind words to cheer us in our editorial duties, that they make our burdens much lighter than they would be if these words of sympathy were withheld. We do not often venture to publish them, but hope to be excused for the following extracts.—o.

Bro. J. C. Libby, Biddeford, Me., writes: "The Crisis is sweet to our taste. We love to pay for such a paper, and invite others to take it. May the Lord bless you with every needed grace, is our prayer."

Dr. Baringer, Mt. Hope, O., writes:—"Of all the papers I receive, I consider the Crisis *the best.*"

Bro. O. G. Trundy, Dover South Mills, Me., writes:—"I like the paper very much. It is a welcome messenger to us. It cheers me while reading the stirring letters from the children, who are looking for the return of the Master.

Bro. W. Brewster, Baraboo, Wis., writes: "I like the Crisis the best of any paper I have ever seen. I place it next to the Bible, and hope it may be supported while time lasts."

Bro. J. W. Sharick, Clarence, writes:—"I like the Crisis much. My father-in-law thinks it is one of the best papers that is printed on religion, though he does not believe in the sleep of the dead."

Sr. E. A. Prescott, New Sharon, Me., writes:—"I can't help noticing how carefully the Crisis is scrutinised by its opposing scoffers. But thank God, every word will bear an examination. I have no fears when I see the most devoted christian, or most lawless infidel perusing its pages. I never before so fully realised the responsibility of an editor."

Retribution.—Dr. K—— writes from Indiana:—

"Retribution is just the thing to circulate where ——'s works are read. Its arguments are unanswerable, and I do hope the book may have a wide circulation."

Price 18 cts. For sale at this office, and by H. L. Hastings, Boston, Mass.

Goodness.—If good people would but make goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause!

Obituary Notices.

Died, at Kingsbury, Ind., June 25th, Sarah Atkins, aged nineteen years.

She had been sick a number of weeks of typhoid fever, when her health began to improve, but taking a severe cold, she relapsed into the fever which soon ended her days.

She never made any public profession of religion, but was, nevertheless, a very upright, kind-hearted, and virtuous girl. Her agreeableness of deportment endeared her to a large circle of friends. In her they have lost a pleasant companion. About two weeks before she died, she was impressed with the fact that she should not live. She then manifested some anxiety as to her real condition, and requested that prayer should be offered in her behalf. She remarked that she had not been guilty of making light of religion, but had passed it by carelessly. She remarked, "If I had my life to live over again, I would do quite differently." She warned her companions not to do as she had done—not to put off repentance until they were brought to a sick bed. Before dying, she gave evidence of a change, and then fell asleep, without a struggle or a groan, in hope of a glorious resurrection at the advent of the Redeemer.

Thus has passed away one who was esteemed very highly by companions and neighbors, but more than all, beloved by a father and mother, upon whom this stroke of affliction has fallen, producing almost unconsolable grief. May God's blessing rest upon these bereaved parents and friends who are called to mourn the loss of an affectionate daughter and a sister beloved. F. H. Berick.

Died, in Sandisfield, June 24th, 1862, Louisa, daughter of Theron and Cynthia Wolcott, aged sixteen years.

In the death of Louisa a gentle and obedient daughter is lost, a kind and affectionate sister, and a true and faithful servant in the church. She was one of a family of eight interesting children, the father of whom has not been heard from since a short time after the fall of Fort Sumter. This family, with many others, has felt severely the wickedness of the present great rebellion. Mr. Wolcott was a man whose hands provided for his family, and he went south for the advantage in wages in D. C. When last heard from by his family, he was in Georgia. Louisa loved her father, and said if she could see him again, she could die without one sigh.

Oh! when will strife and tumult cease, and friends of peace be at rest? We had the pleasure of burying Louisa and her two older sisters in the likeness of Christ's death, by baptism, and we hope to meet them all in the glorious resurrection, with several others in Sandisfield, whom we also buried in water, thus illustrating our faith. We find our affections very closely entwined around those whom we have aided in spiritual things. We hope those who shared with Louisa in the baptism, will profit by this sad event; especially may God sanctify it to the good of Sister Mary, who has been a constant companion to Louisa, sharing in her joys and sorrows, since they were baptized together.

During our two years sojourn in Sandisfield, our hearts have often been made glad by the presence of these two at our prayer meetings, when the inclemency of the weather forbade others venturing out. We have not unfrequently claimed the promise,—"Where two or three are gathered together in my name, there am I in the midst of them,"—and received a rich blessing. May these past blessings assure us of God's willingness to help us, when we trust in him.

May God's blessings and grace comfort the bereaved family, and lead them all to Christ, who is soon coming to wipe all tears of grief from the faces of the faithful, that when Louisa lives again they may live with her, where there will be no more death. The funeral services were conducted by the Congregational preacher from Colebrook. Text, 1 Pet. 1: 24, and first clause in verse 25th. Wm. A. Fenn.

Died, in Bristol, Ct., June 13th, of scarlet fever, Julia, daughter of Bro. Geo. White, aged seven years.

Little Julia was an unusually bright and active child, notwithstanding she had suffered nearly unto death at intervals during her short life. Last November her parents thought they should have to lay her away, with typhoid fever. On the first day of June scarlet fever laid its unrelenting grasp on her, which tore her from the little family circle of our dear Bro. and Sr. White, which was composed of three children. Alas! she sleeps; but in her case there is hope. She loved the appearing of Jesus, and used often to ask questions about his coming and raising the dead. Although her youthful mind could not fathom the way God could raise the dead, yet she said she believed it would be done, for the Bible said it. Could we give a better reason for our faith? A funeral discourse was preached at the house of Bro. White, June 14th. A goodly number of the citizens of Bristol were present, to sympathize with the bereaved, and hear of our hope, which we endeavored to present from Jer. 31: 15, 16. May the Lord sanctify the occasion to the good of all present. Wm. A. Fenn.

Died, at the residence of her brother, Joseph Whitcomb, in Compton, C. E., Sally N. Whitcomb, youngest daughter of Elias and Betsey Whitcomb, aged twenty-six years, eleven months and six days.

She has been a subject of disease and suffering from a youth. She took a violent cold, which terminated in the quick consumption. For the last eighteen months, she has been very much given up to the service of the Lord, being very strong in the faith of soon seeing the coming King in his beauty, to reign on the renewed earth. She was willing to sleep a little while till the archangel's trump shall sound and awaken the dead, and change the living, that they with us may have immortality and eternal life at the appearing of Christ.

She leaves a father, mother, brothers and sister, to mourn her loss, with a large circle of other relatives and friends; but we mourn not as those that have no hope, for we believe that Sally will come forth at the first

For the Crisis.

Our Influence.

Is it right to give our influence in support of that which is based upon error, although it may have the appearance of being good or that good will result from it? is a question with some that seems to be hard to decide upon; perhaps upon the principle that God will bring good out of evil; or that we may do evil that good may come,—which of the two is the incentive to action, I am unable to decide. God can and does often bring good out of evil; but because of this fact shall we encourage evil? shall we give our time, our money and support to that system or institution which is decidedly opposed to the great truths which we love and advocate, and which use the same means to the uttermost to tear down, uproot and overthrow the most precious truths of God's word? There is nothing plainer than the fact that two systems so diametrically opposed to each other as modern theology, and Bible theology, do not belong to the same great author. Then it follows that modern theology is not based upon God's truth. Then is it right in the sight of God to give our influence in support of that error in any form or manner? Are we not really operating against the truth when we do?

That arch demon has been nearly six thousand years advocating his untruth, and in his wily way of preparing things to look like truth—of giving them the appearance of being good. He has duped multitudes, and is no less crafty to-day than he has ever been. He will stamp the name of christian, benevolent, charitable, etc., upon them when the proceeds of such institutions are used to advance the truth.

I fear that we as christians who are looking for the soon coming of our Judge, when we must give an account of every action as well as for the use of the talent he may have entrusted to our care, are not careful enough of exerting our influence, however small it may be, in the right direction. Let us ever remember that when we are not gathering *for* Christ we are scattering abroad. We "cannot serve two masters," neither can we gather for Christ and his enemy at the same time; neither can we hold the world and its pleasures in one hand, and Christ in the other. Did we not when we were baptized into Christ's death die to the world, rise to newness of life, that we should walk no more with the world? Have we continued to walk in the same way? Do we love the precious truth as we then did, and make as great sacrifices for it? We then came out from among those who opposed it. Where are we now? If it was right for us to *come* out, it is right for us to *keep* out. If it was right for us to *embrace* the truth, it is right to *retain* it. If it is worth anything, it is worth everything, or any sacrifice we may be called to make for it. I do not mean by this that we should condemn everybody else that may differ with us, or be unsociable and unfriendly. We can use them with christian kindness, and yet stand firm upon the rock of truth, making no compromises with that which is opposed to it.

We have got the truth; let us keep it. "Buy the truth and sell it not," said one of old. It is worth buying at any sacrifice, even our good reputation, or friends, honor, riches, worldly pleasure, or life itself if need be, and yet get a bargain. Did not Christ suffer all these for us, and shall the servant be above his master? O how few there are that love to suffer for Christ! How much we like the good things of this life—wealth, honor, riches—forgetting that the reproach of Christ is greater riches than this world can give. O! let us seek the true riches, and the honor that cometh from above,—the wealth of that fair city of gold, and a name that shall be written in the Lamb's book of life, that we may have part in the first resurrection, on whom the second death can have no power. Let us see to it that there is no mark of the beast nor a trace of his image left upon us. Let us take our influence from him wholly, and give it to Christ. We shall then be upon the right side; for Christ shall conquer, and we may through him come off more than conquerors and reign with him forever. Amen. S. K. Gibson.

Plain Truths.—To this old and widely circulated tract I have added several pages of valuable extracts on the nearness of the Advent, making it now a tract of 36 pp., well calculated for general circulation. Price $2 per one hundred, or by mail thirty-six copies for $1.00. Few tracts contain so much in little as this. Send in the orders for it. H. L. H.

"Thessalonica; or, the Model Church."—This is said to be the best book that the author has issued; which is a sufficient commendation to those who have read his publications.—*World's Crisis.*

For sale at the Crisis office. Paper covers, 38 cents.

A Good Newspaper Article.—An article, to be printed, should absolutely have something in it. If professed argument, it should be conclusive; if pathetic, it should moisten the eyes; if an anecdote, it should have a sharp point; if philosophy, it should go to the primitive rock; if practical, it should go like an arrow to its work; if spiritual, it should awe the soul that reads it.

☞ He who seldom thinks of heaven is not likely to get there; as the way to hit a mark is to keep the eye fixed on it.

The World's Crisis and Second Advent Messenger.

Boston, Wednesday, July 16, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Tremont Campmeeting.

The Tremont campmeeting was near the ruins of the Tremont Iron works, West Wareham, Mass., on the Cape Cod R. R., about fifty miles from Boston. It commenced Tuesday evening, and continued over the Lord's day. The following preaching brethren were present: H. L. Hastings, H. F. Carpenter, F. H. Burbank, Geo. Waugh, E. W. Barrows, Benj. Batchelor, Wm. Faunce. The meeting was held in a pleasant grove, about half a mile east of the depot. An excellent meeting was held at the same place last year. Brethren and sisters came in from New Bedford, Fairhaven, Plymouth, Boston, and various other towns, to help praise the God of heaven, whose Son, our Savior, we expect to return soon to introduce order upon this distracted planet.

We did not arrive at the ground till Thursday evening. Friday morning, July 4th, was spent very pleasantly and profitably in an excellent social meeting in the New Bedford tent. It was a season of refreshing from the Lord. Many spoke of their joys in him, and were thankful for their "blessed hope." We all felt like contrasting our heavenly situation in the quiet grove, with the noisy scenes of the day where the world seek their amusement. At times, we could hear the distant roar of cannon, commemorating deeds of blood, and felt thankful that we had no desire to be any nearer than we were. We were cheered with the thought that in a little while, we shall be eternally away from the sound of war, and everything of that nature. Wives and mothers were present whose loved ones are now on the battle-field, or filling a soldier's grave. Tears would often fill their eyes, as they spoke of their happy Eden home. These were caused by fears that their warrior sons and husbands would fail to meet them in the kingdom. In the hour of temptation, they had laid by the christian armor and taken carnal weapons. Instead of standing up for Jesus, as "peace-makers," and loving their enemies, they are seeking their heart's blood. Instead of gathering with the Lord, they have been gathered by the spirits of demons to the slaughter field. These were saddening thoughts, and cast a gloom over our joyous scene. Notwithstanding all this, we heard many say they never before spent a fourth of July so pleasantly. We were all glad we were there, and had no desire to mingle in the popular crowd. If our nation thought best to make so much ado over *political* freedom, and the event which separated them from a foreign power; we felt it right to meet and rejoice "in the liberty wherewith *Christ* hath made us free" from the bondage of *sin*, the separation from the army of Satan, and union with the army of the Lord. We'all felt the most perfect confidence in our Captain, and sure of victory, unless we took up "carnal weapons."

Several who had put off a part of the christian armor, were fully equipped again for the war, resolved never more to retreat, nor be found again in the enemy's ranks, clothed in rebel armor. Faint-hearted ones gained courage, weak souls were made strong, and sinners trembled at the voice of their testimony. Young converts from Plymouth came in to cheer our hearts, and stimulate the weary to press on for new victories. The day will be joyfully remembered by many who were present; and we trust that some will secure eternal life in consequence of this meeting; which is more than we would venture to say of the combined moral influence of all the popular 4th of July celebrations in our land. They cause many to backslide, but we never heard of one who was led to love Jesus more, and live a better life because he attended the amusements created by fireworks, balloon ascensions, excursions, regattas, picnics, strawberry festivals, circuses, horse races, fairs, surprise parties, etc., etc., where the world and a backslidden church seek their ephemeral joys, that vanish like the pleasures of a dream. All who seek gratification in such scenes, either never had, have lost, or are losing it in Christ. The pure heart has no desire for such poor substitutes for christian joys. Having tried and found them wanting, the child of God does not wish to feed on husks any longer. Christ becomes all in all to him;—the only fountain affording peace without alloy. Such was the experience of many whose testimonies we heard during the meeting on the Fourth.

Saturday, July 5th, was another good day with us. Many resolved to be more like Jesus, and separate themselves more fully from the world, and all bad habits. As a result of this decision, between ten and twenty abandoned the filthy and unhealthy habit of using tobacco. It was a scene of very lively interest, when they gave up their idols. The first one, who decided to leave off this unhealthy stimulant, was a young convert, who had used it for many years. At the close of the sermon, in which a few of the effects of this noxious weed were pointed out, he came up to the preachers' stand, and deposited in our keeping a large "plug of tobacco." Others, seeing the worthy deed of this young convert, though past the meridian of life in years, at once came forward and imitated his noble example; some giving up their "plugs," others their pipes and snuff boxes, which made quite a bundle. We took the disgusting package home, that we might preserve these witnesses to testify against them, if they ever, like the dog, turn to "their own vomit again." But we trust they will never be conquered again by tobacco. We were forcibly reminded of the time in the days of the apostles, when "many that believed came, and confessed, and showed their deeds," and "brought their books together, and burned them before all men."

Our evening meeting in the tent was a blessed one, when many were greatly comforted, especially those who had just resolved to leave off their bad habits. Thus closed the week, and we could truly say the Lord had been our "helper."

Lord's day, July 6th. This was a *very warm* day. At 8 1-2 o'clock we gathered for a love-feast and had an excellent one. We heard over a hundred testimonies in seventy minutes. We expect to enjoy but a few more such scenes before the coming of Christ. It was a heavenly season for the lovers of Jesus.

At the hour of preaching, some three hundred came in from New Bedford, and hundreds flocked together from the surrounding country. The large audience behaved well and gave good attention to the preaching. Many seemed anxious to know the truth of the doctrine we preach, and some became fully satisfied, who came full of doubts.

The baptism, by Bro. Carpenter, was witnessed by a crowd of interested spectators. The candidates came out shouting the praises of the Lord, being greatly comforted.

In the evening, we sat down to a long table, spread under the trees, to commemorate the dying love of our Savior. Many eyes were wet with tears at the sight, while the peace and love of God filled our hearts. We shall long remember that scene.

Thus closed our excellent campmeeting. We think it has accomplished much good. Many have been quickened in divine life, backsliders reclaimed, and sinners awakened. We trust some of the seed sown will spring up unto "everlasting life."—o.

Exposition of 1 Cor. 3: 13-15.

Bro. Grant:—Will you please give an explanation through the Crisis of 1 Cor. 3: 13-15? G. F. Whitney.

The text reads as follows:—"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

In order to get the entire subject before the mind of the reader, it may be necessary to look at the context:—

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

It will be seen at a glance that the "laborers," or workmen, are the *ministers* of the gospel, and hence this scripture is not of universal application. Paul says, "We are *laborers* together with God." What is the "work" of these preachers or laborers? The answer is obvious,—to persuade men to be christians. Suppose Paul, or any other one, with earnest labor night and day, succeeds in leading several men to repent, and follow Christ; and after a time those same men go back to the world and trample upon the truth of God, and are finally burnt up. In this example, the preacher's *work* does not "abide," and he has lost all his labor. To illustrate: suppose a man builds a house, and soon after he moves into it, the flames burn it to the ground, and he barely escapes with his life. In this case his work "is burned,"—it does not "abide"; consequently, he suffers "loss, but he himself" is "saved; yet so as by fire." So it is with the "laborers" in the vineyard of the Lord. Much of their work is ruined by Satan. All such is lost labor. They have toiled, watched, fasted and prayed in vain. Like "wood, hay, stubble," it is only fit to be burned at last. The "laborers" have wrought to no profit.

On the other hand, when those they persuade to be christians continue faithful, they "receive a reward,"—they will rejoice with them in the coming kingdom; or as Daniel expresses it, "They that turn many to righteousness" "shall shine" "as the stars for ever and ever." Paul expresses the same fact, when he says:—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming? For ye are our glory and joy.*"—1 Thess. 2: 19, 20. Had these Thessalonian brethren departed from the Lord, and at last been found "worthy of death," then Paul's labor would have been lost; because his work did not "adide."—o.

Concord.

The church in Concord is doing well. Their social meetings are very refreshing seasons. Three more have been baptized, making thirty-four in all. They are making earnest efforts to be ready for the coming of the Son of Man. It is really a blessing to hear their hearty testimonies, expressing their ardent desires to see Jesus. They are evidently among those who "love his appearing," and consequently have a good hope.

The "Try Company" is doing nobly. They see the importance of the little word try. Through the blessing of the Lord, it has already accomplished wonders for them; and they feel resolved to keep trying to be good, and to be ready to meet the Savior at his appearing. They love the school of Christ, and he loves to teach them. It is very pleasant to hear their prayers and testimonies in our meetings. They have begun well. May the Lord enable them to continue faithful to the end, and obtain the prize of eternal life.—o.

At Home Again.

After an absence of nearly two months, I find myself again in Boston, much recruited by my recent tour, and fresh for renewed labor. Have been among old friends in Vermont and New York. After leaving Waterbury, where my last communication was dated, I went to Addison, where I spent the most of my time. In this place I took my first charge as pastor of a church, and tarried with that people about five years. I was glad at this time to find them in an apparently prosperous condition—this is certainly so if large and attentive congregations are a criterion by which we may judge. Eld. D. T. Ross continues his earnest labors with them as their pastor. Bro. Munger spent several days with us in Addison, much to the acceptance of the brethren. God grant that after these many years of praying and laboring, suffering and hoping, we may be found ready for the blessed and speedy coming of our Lord.—m.

Emphatic Diaglott.

Bro. C. G. Carre, Blackstone, Mass., wishes a description of the Emphatic Diaglott, published by Benjamin Wilson, Geneva, Ill.

It is an "interlineary translation;" that is, it contains a line of Griesbach's Greek text, and directly under it, a word for word translation in English. Besides this, a marginal column, about one third the width of the page, contains the new translation properly arranged, with several variations from the "word for word translation." At the bottom of the page are important foot notes and references. This is a valuable translation for the mere English scholar; and for all Bible students. The translators are believers in the Bible doctrine that the dead are unconscious, and are dependent on a resurrection for future life. We have between twenty and thirty translations, and we consider this the most reliable one among them all, so far as giving a faithful rendering of the original is concerned. We are very glad it has come out at this time. It was needed. The New Testament is now published as far as Galatians. Judging from the past issues, we think it will be completed by next spring. The price is $4.00 for the entire work; and we consider it richly worth the money. Those who wish it should send their orders to Benj. Wilson, Geneva, Ill.—o.

☞ We have just received a supply of the "Saint's Inheritance," by Wm. Shepherd. It is a new edition in improved style. Price 8 cents single, postage one cent; 1-4th off per dozen. Send in your orders, and set them to preaching.—o.

A new Tract.—"*Witchcraft Unveiled;* or the voice of God against Spiritualism." This is a good tract by Bro. H. V. Reed, of Harvard, Ill. Price 5 cents single, postage one cent. For sale at this office.—o.

Ghostology; or the existence of immaterial men in earth, heaven, and hell. By Eld. Wm. Sheldon. Every body should have a copy. Price 10 cents single, postage one cent; 1-4th off per dozen; $6.00 per one hundred.—o.

Pauline Theology.—A Doctor of Divinity in the Methodist Episcopal church, standing at the head of an important literary institution in New England, after having a copy of Pauline Theology presented to him, remarked, "I think that view of the punishment of the wicked as likely to be the true one as any, I know of."

Plans of Napoleon.

It is very evident that Napoleon III. is anxious to have the controlling influence in the United States, and that he will improve every favorable opportunity to accomplish such a result. It is being advocated in France that there is even now a just cause for the Emperor to interfere as mediator in our national affairs. He knows full well how to keep upon the top of the popular wave; and we expect to see him rise to the highest pinnacle of worldly fame, before his final fall "into perdition." A French Protectorate over Louisiana is already intimated. A Paris correspondent of the *Courrier des Etats Unis*, a French paper published in New York, says:—

"The pecuniary aid which Mr. Lincoln has offered to Juarez would certainly justify more than an offer of mediation between the North and South *on our part.* He who furnishes our enemy with money, furnishes him with arms. The Emperor would therefore have the right to intervene, in his turn, in the American conflict. *The right is incontestable.* I still hope that the Senate will remove these reasons of just complaint, and refuse to ratify the treaty concluded by Mr. Corwin with Juarez, until the war with the latter and ourselves will be ended. *To act otherwise would be a veritable provocation, and its authors would alone be responsible for the consequences.*

If the United States furnish France with just reason for revenge, by giving assistance to her enemies, *they will place with their own hands, Louisiana and all the Southern Confederacy under a French protectorate*, as England and Spain have placed Mexico under it, and *we shall perhaps see, under Napoleon III., the resurrection of the 'New France' of our fathers*, the dismemberment of which commenced under Louis XV., and was completed under Napoleon."

A distinguished gentleman, when writing from Europe says:—

"The policy of Napoleon is tortuous and mysterious, and is not to be trusted. He has set himself up as the arbiter of Europe, and his ambition would lead him to play the same role in America. There are many signs which authorize the belief that he would like to mediate in our domestic question, or, failing in that, to intervene. The movements of his Minister, M. Mercier, have been any thing but satisfactory, and I have it from pretty good authority that since his visit to Richmond he regards the restoration of the Union as impracticable."

"France has no interests in the American Continent of her own, and no question with Mexico which required the extraordinary course that has recently been adopted. Consequently, in breaking the terms to which those powers agreed at London, some special object must be contemplated. It is easy to understand that with the beverage of Mexico, Louis Napoleon might, if so disposed, threaten us with *an alliance of that country to the Cotton States*, unless we adopted its counsel and accepted terms of separation. He is quite capable of that or any other policy by which the interest or glory of his dynasty could be augmented. And you may rely upon it that there is some such object in view."

It is evident that events are rapidly approaching a grand crisis, that will make all hearts quail that are not centered in Christ. The popular religion of the day will be found insufficient to sustain its fashionable votaries, when the storm-cloud bursts upon this wicked world. Only "the pure in heart" will be ready. We have but a little time left to prepare for "the marriage supper of the Lamb."—o.

Aristocratic Christianity.

It is enough to make one almost disgusted with the word "chistianity," when we see how its *professors* are living in these "last days." We do not wonder that sensible men say, when referring to cases like the following account from the New York *Tribune*, "If this is christianity, I am well enough off without it."

TROUBLE IN AN UP-TOWN CHURCH.

"Some time since a gentleman in good standing in the community, who is a member of an up-town Baptist church, purchased a fashionably located pew, for which he paid the munificent sum of $1,000. In the course of a little time he met with reverses, and among other effects at the mercy of his creditors was his pew in the church. This fell to the lot of a practical working mechanic, who decided that he would worship his God in this edifice, and with his family would, on the Sabbath, occupy the $1,000 pew for that purpose. Accordingly, he and his family attended regularly and respectably the services of the sanctuary, but his social status became known to the 'ladies and gentlemen' who occupied pews adjacent to his, in the middle aisle, and they presumed to criticise every and the minutest act of the new-comers. The mode of shutting their eyes during prayer, their unusual attention and apparent devotion during the services, their uniform vulgar practice of remaining till the close of service, their going to church in stormy weather without using a carriage, and other extremely ill-bred peculiarities, all were criticised. As the mechanic and his family retired from the church, the grown boys of the congregation, together with some of the younger misses, would crowd in the vestibule and converse loudly about 'tallow,' 'grease,' 'shoddy coats,' 'calico,' 'leather gloves,' and other kindred subjects, with which the strangers were supposed to be familiar. It appears that the humble but frugal mechanic bore this contumely with creditable christian forbearance, not yielding his rights in any degree, but continuing his attendance upon religious ordinances as usual. The stoicism of the iron pew-holder was an outrage to the devotees of fashion; they appealed to the trustees, the trustees appealed to the mechanic, the mechanic offered to sell out at cost price; the trustees hesitated, and the mechanic retained the pew, attending the church as usual. Being somewhat democratic in his notions of society, and a firm believer in the doctrine of human equality, he introduced to his softly cushioned pew, two colored brethren. This last act was the feather that broke the camel's back. So grave an outrage demanded redress at the hands of the law as a 'disturber of public worship'—an act of annoyance of God's people 'under their own vine and fig tree.'

The mechanic continues his devotions, is passionately fond of music, and elects to look toward the choir while praise is being offered from that locality. Meanwhile the trustees have preferred a charge against him before a police justice for 'disturbing public worship,' on which Mr. Mechanic had to find bail, and the Grand Jury have found a bill against him. His case will be tried soon in the Court of General Sessions. The trustees allege that the reputation of the church demands that they prosecute the case. They contemplate forcing him to sell the pew at a sacrifice, which he considers would not be an equitable financial transaction."

The Horrors of War.

It is said by those who have been on the battle field, that we can form but a very faint idea of its horrors till we become eye-witnesses. They must be seen to be known. The most vivid pen pictures come far short of the reality. The following extract from a correspondent of the Philadelphia *Press*, dated July 5th, will give us a glimpse at "the horrors of war." It is a description of the retreat of McClellan's army from before Richmond.—o.

"Thousands of dollars worth of property were destroyed because it could not be carried; but the rear guard kept behind the last wagon, not allowing a single team to fall into the enemy's possession. Food was burned, ammunition blown up, whiskey and molasses barrels broached, wagons, with horses dead by the wayside from sheer fatigue, were burned or had every spoke and axle broken. Soldiers threw away their knapsacks, but attentive fatigue parties piled them in vast heaps, and their ashes mocked the rebels, whose utmost exertions were too feeble to secure them. Muskets lying in ditches were bent or broken. Not a single article of all thrown away by that grand army on its grand retreat could be useful to the rebels. Fire and water, the knife and the ax, did their work and did it well.

Still the enemy pressed us, and through all the night the jaded army, with its baggage, had to be urged on. A vast herd of cattle passed me early Monday morning, and, just after it, a drove of a thousand rebel prisoners. I started early, and again witnessed Sunday's fearful scenes.

Wounded and sick limped along many a one, lying down to sleep his last sleep under the grateful shade of the roadside woods. The same confusion of wagons, and soldiers, and cannon, and the paraphernalia of war, blocked the passage; and, in addition to the rebels thundering behind us, and the long, weary, dusty way before, hunger and thirst began to stare us in the face. Thousands had thrown away their haversacks, containing all their food, and not a bite could they procure. Not a stream or a spring could be found anywhere to quench the thirst of the poor soldiers. They lay on the ground drinking from ditches filled with mud and filth. Wells dug with their hands, sometimes furnished a scant supply.

But it was not one-tenth enough for the army; horses died from thirst, and were left lying where they fell. Everywhere could be heard the cry for water, water, though above it sounded loudly the voices of the officers, who urged every one forward. Monday was far more terrible than Sunday. Hunger and thirst came to the aid of secession, in the infliction of deep and painful wounds upon the Union army."

Words of Encouragement.

We would say to the many who send us kind words to cheer us in our editorial duties, that they make our burdens much lighter than they would be if these words of sympathy were withheld. We do not often venture to publish them, but hope to be excused for the following extracts.—o.

Bro. J. C. Libby, Biddeford, Me., writes: "The Crisis is sweet to our taste. We love to pay for such a paper, and invite others to take it. May the Lord bless you with every needed grace, is our prayer."

Dr. Baringer, Mt. Hope, O., writes:—"Of all the papers I receive, I consider the Crisis *the best.*"

Bro. O. G. Trundy, Dover South Mills, Me., writes:—"I like the paper very much. It is a welcome messenger to us. It cheers me while reading the stirring letters from the children, who are looking for the return of the Master.

Bro. W. Brewster, Baraboo, Wis., writes: "I like the Crisis the best of any paper I have ever seen. I place it next to the Bible, and hope it may be supported while time lasts."

Bro. J. W. Sharick, Clarence, writes:—"I like the Crisis much. My father-in-law thinks it is one of the best papers that is printed on religion, though he does not believe in the sleep of the dead."

Sr. E. A. Prescott, New Sharon, Me., writes:—"I can't help noticing how carefully the Crisis is scrutinised by its opposing scoffers. But thank God, every word will bear an examination. I have no fears when I see the most devoted christian, or most lawless infidel perusing its pages. I never before so fully realized the responsibility of an editor."

Retribution.—Dr. K—— writes from Indiana:—

"Retribution is just the thing to circulate where ——'s works are read. Its arguments are unanswerable, and I do hope the book may have a wide circulation."

Price 18 cts. For sale at this office, and by H. L. Hastings, Boston, Mass.

Goodness.—If good people would but make goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause!

Obituary Notices.

Died, at Kingsbury, Ind., June 25th, Sarah Atkins, aged nineteen years.

She had been sick a number of weeks of typhoid fever, when her health began to improve, but taking a severe cold, she relapsed into the fever which soon ended her days.

She never made any public profession of religion, but was, nevertheless, a very upright, kind-hearted, and virtuous girl. Her agreeableness of deportment endeared her to a large circle of friends. In her they have lost a pleasant companion. About two weeks before she died, she was impressed with the fact that she should not live. She then manifested some anxiety as to her real condition, and requested that prayer should be offered in her behalf. She remarked that she had not been guilty of making light of religion, but had passed it by carelessly. She remarked, "If I had my life to live over again, I would do quite differently." She warned her companions not to do as she had done—not to put off repentance until they were brought to a sick bed. Before dying, she gave evidence of a change, and then fell asleep, without a struggle or a groan, in hope of a glorious resurrection at the advent of the Redeemer.

Thus has passed away one who was esteemed very highly by companions and neighbors, but more than all, beloved by a father and mother, upon whom this stroke of affliction has fallen, producing almost unconsolable grief. May God's blessing rest upon these bereaved parents and friends who are called to mourn the loss of an affectionate daughter and a sister beloved. F. H. Berick.

Died, in Sandisfield, June 24th, 1862, Louisa, daughter of Theron and Cynthia Wolcott, aged sixteen years.

In the death of Louisa a gentle and obedient daughter is lost, a kind and affectionate sister, and a true and faithful servant in the church. She was one of a family of eight interesting children, the father of whom has not been heard from since a short time after the fall of Fort Sumter. This family, with many others, has felt severely the wickedness of the present great rebellion. Mr. Wolcott was a man whose hands provided for his family, and he went south for the advantage in wages in D. C. When last heard from by his family, he was in Georgia. Louisa loved her father, and said if she could see him again, she could die without one sigh.

Oh! when will strife and tumult cease, and friends of peace be at rest? We had the pleasure of burying Louisa and her two older sisters in the likeness of Christ's death, by baptism, and we hope to meet them all in the glorious resurrection, with several others in Sandisfield, whom we also buried in water, thus illustrating our faith. We find our affections very closely entwined around those whom we have aided in spiritual things. We hope those who shared with Louisa in the baptism, will profit by this sad event; especially may God sanctify it to the good of Sister Mary, who has been a constant companion to Louisa, sharing in her joys and sorrows, since they were baptized together.

During our two years sojourn in Sandisfield, our hearts have often been made glad by the presence of these two at our prayer meetings, when the inclemency of the weather forbade others venturing out. We have not unfrequently claimed the promise,—"Where two or three are gathered together in my name, there am I in the midst of them,"—and received a rich blessing. May these past blessings assure us of God's willingness to help us, when we trust in him.

May God's blessings and grace comfort the bereaved family, and lead them all to Christ, who is soon coming to wipe all tears of grief from the faces of the faithful, that when Louisa lives again they may live with her, where there will be no more death. The funeral services were conducted by the Congregational preacher from Colebrook. Text, 1 Pet. 1: 24, and first clause in verse 25th. Wm. A. Fenn.

Died, in Bristol, Ct., June 13th, of scarlet fever, Julia, daughter of Bro. Geo. White, aged seven years.

Little Julia was an unusually bright and active child, notwithstanding she had suffered nearly unto death at intervals during her short life. Last November her parents thought they should have to lay her away, with typhoid fever. On the first day of June scarlet fever laid its unrelenting grasp on her, which tore her from the little family circle of our dear Bro. and Sr. White, which was composed of three children. Alas! she sleeps; but in her case there is hope. She loved the appearing of Jesus, and used often to ask questions about his coming and raising the dead. Although her youthful mind could not fathom the way God could raise the dead, yet she said she believed it would be done, for the Bible said it. Could we give a better reason for our faith? A funeral discourse was preached at the house of Bro. White, June 14th. A goodly number of the citizens of Bristol were present, to sympathize with the bereaved, and hear of our hope, which we endeavored to present from Jer. 31: 15, 16. May the Lord sanctify the occasion to the good of all present. Wm. A. Fenn.

Died, at the residence of her brother, Joseph Whitcomb, in Compton, C. E., Sally N. Whitcomb, youngest daughter of Elias and Betsey Whitcomb, aged twenty-six years, eleven months and six days.

She has been a subject of disease and suffering from a youth. She took a violent cold, which terminated in the quick consumption. For the last eighteen months, she has been very much given up to the service of the Lord, being very strong in the faith of soon seeing the coming King in his beauty, to reign on the renewed earth. She was willing to sleep a little while till the archangel's trump shall sound and awaken the dead, and change the living, that they with us may have immortality and eternal life at the appearing of Christ.

She leaves a father, mother, brothers and sister, to mourn her loss, with a large circle of other relatives and friends; but we mourn not as those that have no hope, for we believe that Sally will come forth at the first

resurrection, blooming with immortality and eternal life.

Funeral service by Eld. Samuel Thurber, in the Methodist chapel, Hatley. Text, Isa. 26: 19. He spoke words very comforting to believers and instructive to all present.

Yours in hope, John R. Whitcomb.

Died, in Casco, Me., June 5th, 1862, Mariam, wife of Bro. Jesse Gay, aged twenty-nine years, ten months, nine days.

Sister Gay lived in Casco as Mariam March until more than twenty years of age, when she embraced Christ by faith as the great and only Life-Giver, and, with many of her young associates, was led to look for and love his appearing. Among these was Bro. Jesse Gay, with whom she soon after united in marriage, and they came to reside in this place (West Poland.) While here for a term of years, by a virtuous life and tender regard for all around her, she won seemingly the affection of all, and in her departure from us has left many friends. Her disease was consumption. It has seemed to be preying upon her constitution quite a number of years, but did not truly develop itself until some ten months previous to her death. She clung to life quite tenaciously during most of her sickness, on account of her family and friends, but at the same time was laboring to resign all into the hands of God. A few weeks before her death she was removed to Casco, to the house of a dear sister (Bro. Gay having disposed of his Poland home), where she continued to sink until she calmly fell asleep in Jesus. I visited her three days before her death, and as I left, her last words were, "Good bye! Albert, we'll meet in the kingdom." She has left Bro. Gay in loneliness, with two little ones to care for, and also brothers and sisters, and many friends, to mourn and say—

Farewell, Mariam, now we miss thee,
Miss thy presence everywhere,
And our hearts are filled with sadness,
While thy voice no more we hear;
But our sorrow is not hopeless,
For thou dost in Jesus sleep,
And the white-robed angel watchers
Round thy grave their vigils keep.

Now we wait the promised morning
When our King shall come to reign,
When the strong man's chains are sundered,
And the captives live again;
Then with joyful hearts we'll greet thee,
Where no grief shall ever come;
Where the ransomed all are gathered
In a fair eternal home.

Remarks were made at the funeral by the writer from 1 Cor. 15 : 35.

Jas. A. Libby.

Fell asleep in Jesus, on the 24th of June, at Westminster, Mass., Jane W., wife of Bro. John G. T. Cruse, after a severe illness.

She had been a firm believer in the second coming of Christ from 1843 to the time of her death. A few days before she died she said a cord was severed from this earth, such as she never felt before, and that Christ was "all in all" to her, and with her feeble voice she sang—

"Weary pilgrim, why this sadness?
Why mid sorrow's scenes decline?
The trial strange brings joy and gladness,
For all things shall yet be thine!"

and,

"I'm a lonely trav'ler here."

Her last words were, while she had her reason, "Time is short!" The funeral was attended by Bro. Samuel Heath of Lunenburg, Mass., who delivered a faithful and comforting discourse from 1 Thess. 4: 14. Thus in the short space of two years and eight months I have committed three dear ones to the silent grave; but I "sorrow not, even as others which have no hope." J. G. T. Cruse.

FOREIGN NEWS.

By the arrival of the Steamship Great Eastern, we have news from Liverpool July 1st, and Queenstown 2nd.

News unimportant.

Lord Brougham explained that in his speech in the House of Lords on the American question, that he merely wished, as a fellow christian, to remonstrate with the Americans on their course in the civil war. Gloss it over as they might, the war threatened fatal results to the American people.

The Daily News city article regards the latest news as portending an almost indefinite postponement of peace in America.

LATER.

The Steamer City of New York brings news from Liverpool July 2nd, Queestown 3d.

RUSSIA.

Incendiarism still prevails, not only at St. Petersburg but in other cities of Russia. Advices from Odessa state that on the nights between the 6th and 8th of June various large conflagrations took place. Storehouses of grain and other produce were destroyed, and great consternation prevailed. These fires are attributed to political motives, and supposed to be caused by the secret societies who do not think the Imperial Government is advancing rapidly enough in the path of reform. The measures taken by the Government tend to confirm the suspicion. The governors of provinces are authorized to declare martial law against incendiaries, and sentence them without appeal to the Emperor. A special decree empowers them to punish with sentence of death any person or persons found guilty of murder, pillage, or attempt to destroy the crops.

The Imperial Library at Paris is about to open a reading-room much larger than the celebrated one at the British Museum. The Imperial Library, the largest in the whole world, is said to contain 1,800,000 volumes, on seventeen miles of shelves.

Polish Census. From the latest returns it appears that the kingdom of Poland contains 5,350,000 inhabitants. Of that number 600,000 are Jews. Warsaw has 165,000 inhabitants, 45,000 of whom are Jews. At the census of 1846, Poland contained only 213,000 Jews.

DOMESTIC NEWS.

Fortress Monroe, July 6. Gen. McClellan has advanced about seven miles up the river, but no fighting has been heard of for the last two days.

BOMBARDMENT OF VICKSBURG.

Cairo, July 8. The steamer Sunshine has arrived. The bombardment was continued. The town was deserted except by the military.

Philadelphia, July 8. The Press has a dispatch from Newbern 2d, stating that Gen. Burnside's entire army is in motion against Richmond.

New York, July 8. The Tribune's Fortress Monroe letter of the 5th says: Yesterday our pickets advanced from four to five miles from the river and saw no enemy, who seem to have mysteriously retired. General McClellan has advanced his lines down to the Chickahominy and no fears are entertained of a flank movement in this direction. By noon to-day General McClellan expected to have his position so fortified as to be able to bid defiance to the enemy in any shape they might choose to come.

New York, July 9. An army letter states that a rebel captain, who was taken prisoner, confessed that the rebel loss on Friday at Gaine's Hill was 24,000, and that their total losses in the week's fighting were from 60, to 70,000.

Another letter says a number of our wounded have come in, having been ordered by the rebels to seek their own camps. Our loss, now, says this letter, is reduced to less than 10,000 men.

New York, July 10. The World has a statement from a Union man who has just reached this city from Atlanta, Georgia, respecting the position of affairs at the South. From his accounts it appears that had the recent contest before Richmond terminated in a Confederate defeat the rebellion would have been ended, as the spirit of the South is almost utterly broken by the long series of rebel defeats; that the rebel army at Richmond previous to the late battles was undoubtedly over 200,000 strong.

The Herald's Washington dispatch says it is not unlikely that the President will issue a proclamation at an early day announcing a change in the policy of the Administration, to wit: a more vigorous prosecution of the war.

The Times' Washington dispatch announces that a discovery has been made by the Government of a great rebel conspiracy, which was to have burst upon the country simultaneously with the great battles before Richmond. The rising was expected to take place in Tennessee, Kentucky and Maryland, and Jeff. Davis was, in the confusion, to march on Washington. The first part of the plan, the defeat of Gen. McClellan, failed, however, and consequently the rest was not attempted.

The Herald's Washington dispatch says the the President is satisfied that affairs on the Peninsula are in much better condition than has been represented. He gives great credit to Gen. McClellan for having in no way exaggerated facts. He has seen the necessity of reinforcing the army, and returns with the conviction that Gen. McClellan is in his proper position, that the army is devoted to him, and full of confidence in his ability, and that all he requires should and shall be done without delay.

Nashville, July 13. Between 3000 and 4000 Georgians, Texans and guerrillas, under Col. Forest, attacked the 11th Michigan and 3d Minnesota regiments in Murfreesboro' at an early hour this morning. There was desperate fighting, but at three P. M., the Michigan troops had surrendered. The Minnesotians were strongly intrenched and cut the enemy to pieces terribly with Hewett's Kentucky Battery, repulsing them with great slaughter in three charges.

Flags of truce were sent in by Colonel Forest, demanding their surrender. Colonel Leslie replied that he could hold his position a week.

The railroad track was torn up, but was replaced. An attack on Nashville is not improbable. Col. Leslie is reported falling back on Nashville.

Memphis, July 11. Arkansas refugees report that Gen. Curtis attacked and cut to pieces 500 Confederates under Col. McNiell, 30 miles east of Batesville, on the 4th.

Memphis, July 13. A Vicksburg dispatch of the 4th states that the bombardment is tremendous and increasing. It is estimated that the Federals have fired 32,000 shot and shell. The inhabitants have taken refuge in the woods.

A foraging party of 1000 of Gen. Curtis' men have been attacked and nearly all killed. But few were captured alive.

Nashville, Tenn., July 14. Three of Hewitt's battery who escaped from Murfreesboro report that their battery and the 3d Minnesota had surrendered. Col. Duffield was mortally wounded.

An escaped prisoner reports the 1st, 2d and 4th Georgia regiments, the 1st Kentucky regiment, and Texas Rangers, and 1700 mounted infantry, under command of Forest and Warner—6000 in all—advancing on Nashville.

Gen. Buell's force, estimated at 30,000 strong, have all crossed the Tennessee river. It is supposed they are making a feint movement on Chattanooga to cover movements on Rome, Georgia.

Cincinnati, July 14. The Gazette's special dispatch says that General Ward assumed command last night. The city is under martial law. No man is to appear without his musket under penalty of being shot down.

Kinderhook, N. Y. Ex-President Martin Van Buren is very low to-day, from his sufferings under throat affection. His physicians say that he cannot long survive. He is insensible, and unable to recognize friends and relatives.

Rome and Sardinia.—In one of his speeches at Naples the Robber King announced that the French Emperor and himself were in perfect accord about the Roman question, and that within a year Rome would be the capital of the Italian Kingdom. Within a year! Let the date be well marked and the words of the Robber King to be well remembered; and let a year hence tell where he and perhaps his Imperial patron will then be. Will either then wear a crown? The Church at all events can afford to wait the issue in perfect serenity and confidence.—*London Register*.

☞ The Mormons have had a small rebellion of their own. A fellow named Morris, who set up for the prophet Moses just returned to earth, got up a crowd of followers, established a settlement, repudiated the regular Government, and began plundering for a living. Militia were called out, a siege and fight ensued, the new Moses was whipped, and 174 of his foolish followers were sent to prison. Some lives were lost, among them that of the new prophet.

Annexation of Canada. A Canadian paper published at Red River, is out in favor of annexation to the United States. It says that Great Britain shows a perfect indifference to the settlement, and it enjoys none of the commercial or governmental advantages it has a right to expect; and that, on the other hand, American influence of every kind is operating upon it.

Notices, &c.

Notices of Eld. J. V. Himes.

Sabbath, July 20th, Boston, Mass., at the re-opening of the chapel.

Sabbath, July 27th, Lowell St. Chapel.

Wednesday, July 30th, conference and lectures in Palmer, or Three Rivers, Mass., and continue over the Sabbath. Afternoon and evening each day, and Sabbath all day, as Bro. Powell shall appoint.

Friday, Aug. 17th, commence a campmeeting at Perry's Mills, N. Y., to continue from the 8th to the 24th.

Tuesday, Aug. 26th, will be at the Wilbraham campmeeting, to continue through the week.

Friends who wrote me from Conn. will please write me without delay as to their wishes and plans for my labors there, after the campmeeting.

Ghostology.

The articles which have appeared under this caption, in successive numbers of the Crisis, have been revised by the author, W. Sheldon, and are now ready for delivery in the shape of a neat pamphlet of forty-eight pages. Price, in glazed covers 10 cts. Single, $6 per hundred. Without covers 8 cts. $5 per hundred, post paid. Orders with cash may be addressed to Miles Grant, or H. L. Hastings, Boston, Mass., or to W. Sheldon, [illegible], Sauk Co., Wis.

Campmeeting Notice.

According to previous appointment, there will be a campmeeting in the town of Grand Blanc, Genesee Co., Mich., on the farm of Bro. John Arable, commencing Aug. 27th, 1862. This meeting is appointed for the express purpose of calling together all such as love the appearing of our Lord Jesus Christ in this State; and if brethren from other States, or from Canada, wish to attend, of course there will be no objection. Come, then, dear brethren and sisters; come with your tents and provisions; come well furnished with materials to take care of yourselves and others; come with warm hearts in the fear of God to labor for the salvation of souls, and be sure that you come at the commencement of the meeting. Our meeting last year was a blessed one, and we anticipate a more glorious one this year. Bro. and Sr. Mansfield will be there to aid in the proclamation of the gospel.

P. S. Brethren coming on the cars, from the East or West, will stop at Holly. The meeting is to be some twelve miles north of Holly. Stages run within three miles of the meeting. In behalf of the church,

A. N. Seymour.

General Meeting.

The brethren in New Hampshire, believing in gospel order, and the gifts as given to a New Testament church, feeling that in this day of unbelief and apostasy they should meet together, exhort one another, and contend earnestly "for the faith which was once delivered to the saints," that they may be able to stand against those in these last days who "resist the truth" like Jannes and Jambres, and "come behind in no gift; waiting for the coming of our Lord," that we may be found "blameless in the day of our Lord Jesus Christ;" and while we may regret any confusion (as God is not the author of confusion) or fanaticism, in this or other countries, that may have been connected with the exercise of the gifts; still we would not turn away from these, God's own appointed channels of communicating strength, comfort and blessings to his church in this day of trial, as well as the past; and, while we have our solemn conviction that, although we may hold many of the glorious truths of the gospel as very sacred and essential, still if we are destitute of its *power*, we shall be found with a lamp, but destitute of oil in the day of God; have concluded to commence a meeting on New Durham Ridge August 21st, and hold it over the following Sunday, for the investigation of the word, and to seek the divine blessing. Bro. J. Billings and others will be present to preach the word. All are invited. In behalf of the brethren,

J. G. Smith.

Advent Campmeeting.

A general campmeeting for Northern New York, Vermont and Canada East, will be holden in Perry's Mills, N. Y., near the depot of the Ogdensburg Railroad in that place, six miles from Rouses Point, N. Y.

The Adventists in the entire region, with all classes and persuasions of christians, are most cordially invited to attend, and take an earnest and active part in the objects of the meeting. All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber tents, or others, for themselves and strangers. Board and lodging will be provided on reasonable terms, also pasture for horses. Every thing will be done by the brethren and friends in the vicinity to make the people comfortable. Our tried and faithful brethren, Dr. E. M. Loomis of Perry's Mills, N. Y., and Alvah Loomis of Champlain, N. Y., may be addressed by any who wish accommodation, or any further information about the meeting. The exact location of the grounds will be given in season. The meeting will commence on Friday, August 17th, at 4 o'clock, P. M., and be continued every day over two Sabbaths, to the 24th.

Ministers of God, brethren, sisters, friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now, for the Adventists to speak and work for God and a doomed world. Many too among us have left their first love, and have need of help. Many in our families are out of the ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community too are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings. Shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling, the False Prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us!

Come, then, ye veterans of the Advent faith; come, ye young with the old soldiers, let us shake off the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand with us on Mount Zion in the day of the Lord. Joshua V. Himes.

Boston, July 14, 1862.

Maine Conference.

The Maine Annual Advent Conference will convene Sept. 10th, at 7 P. M., and continue over the following Sunday. It is hoped that all Advent ministers in the State, who can work together in union and fellowship, in the promotion of the objects of our conferences, will be present, and as many other brethren and sisters as can well attend this yearly gathering, to work together for the spread of this gospel of the kingdom of God, that sinners may be saved, and the church strengthened and fitted for the soon coming of the Lord from heaven.

The place of the conference is not yet decided upon, but will be soon, and given.

O. R. Fassett, President.
I. C. Wellcome, Scribe.

Notice.

The Lord willing, there will be a campmeeting at Corinna, Me., (on Mr. Weston Nutter's place) commencing the first Monday in September, and continuing over the following Sabbath. We extend a cordial invitation to all the brethren in this section, and abroad, to come and worship the Lord with us. There will, we hope, be a full delegation of preaching brethren with us from abroad to dispense the word of life. Particulars hereafter.

B. C. Moore, Albert Door, Geo. H. Fisher, } Committee of Arrangements.

Special Book Notice.

In fulfillment of a long cherished purpose, I am happy to present my friends with a list of my books, at reduced prices, as follows, till further notice:—

The Voice of the Church, 75 cts.
Great Controversy, paper 25 cts; cloth (small edition) 30 cts.
Thessalonica, or The Model Church, paper 25 cts.
Spiritualism, by Ramsey, 15 cts. paper, 25 cts. cloth.
Pauline Theology, 10 cts.
Reasons for my Hope, paper, 18 cts., (ready in a few weeks.)
Retribution, or the Doom of the Ungodly, 18 cts., and *free* to all who deny the resurrection of the unjust, provided they will *read it through*.

Tracts from my list, 1800 pages for $1 00. A full supply nearly ready. Tracts by mail, 1200 pages for $1.00. Free to the poor. Several German tracts at 8 cents each.

The Publication Society will sell the above works from the Crisis office, at the same rates; and I intend, (D.V.) after a month or so, to keep a *full* assortment *constantly* on hand.

Let orders come in, and they shall be attended to, if the Lord will. A still further discount from these prices will be made to those who order quantities, and send the money with their order, directed to MILES GRANT, or H. L. HASTINGS, Boston, Mass.

Meeting of the Advent Christian Association.

To the brethren in Christ, and churches of the Lord who "serve the living God," and "wait for his Son from heaven," Greeting:—The Board of Managers, after due consultation, have decided to appoint the third annual meeting of the Advent Christian Association, at Wilbraham, Mass., to commence Tuesday, 4 o'clock, P. M., August 26th, 1862.

Two reasons have led them to decide upon this time in preference to October, as heretofore. *First*—A larger attendance can be secured; *Second*—Much expense can be saved. These are weighty considerations. The business to be transacted at the annual meeting of this Association is very important. The interests of every church, and every individual, "looking for the blessed hope," are involved in its proceedings. This Society controls the World's Crisis. It appoints its Editors and Managers. It decides what its character shall be, and marks out its policy, whether it shall give expression to every idea, however fanciful or absurd, which may demand its columns; or whether it shall select such only as are "meat in due season." It becomes necessary, therefore, that every church be represented, that our family paper be sustained in such a manner as to "feed the flock," that we may know whether its Editorship, eminently successful thus far, shall be changed or not.

A full representation, so desirable, can be best secured during campmeeting week. Distant churches in the South, West and East, are usually represented *then*, while they cannot afford six weeks afterwards to send other representatives so far to attend the Association alone. Having, for these reasons, fixed upon this time for our third annual meeting, it is hoped that we may have a large and profitable one. Lest we be disappointed, let earnest prayer be made to God daily, that whatever shall be done at that time may be done, not in the name of *man*, *self*, or *party*, but "in the name of the Lord Jesus."

Daniel T. Taylor, Chairman.
H. F. Carpenter, Clerk.

June 7th, 1862.

Note. The Board of the Advent Christian Association are requested to meet at Wilbraham on Tuesday, August 26th, at 8 o'clock, A. M. A prompt and punctual attendance desirable. D. T. Taylor, President. H. F. Carpenter, Clerk.

Note. Letters are solicited from churches and ministers who cannot possibly be otherwise represented. They may be directed to H. F. Carpenter, Collins Depot, Mass.

All pastors and evangelists, and delegates from churches co-operating with this Society, are *members*. Each church is allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members. None can *vote* by letter.

Conference Notice.

The Illinois conference of Adventists will hold their quarterly meeting with the church near New Rutland, Lasalle Co., commencing Tuesday, Sept. 2d, at 2 o'clock, and continue over the Sabbath. Those coming from the East or West will take the Burlington and Quincy R. R., connecting with the Central at Menetata, or the Rock Island R R. connecting with the Central at Lasalle, stopping at New Rutland, on the Central R. R., where conveyances will be provided to the place of meeting. Preaching brethren in the conference are expected to be there. It will be held in the New England Mission Tent.

H. G. McCulloch, Sec. of Conf.

Campmeeting.

The great interest manifested at our tent meeting in New Preston, Ct., has induced us, with the advice of the brethren in that section, to appoint a campmeeting, to commence Tuesday, Sept. 2d, at 10 A. M. Some eight tents have already been counted up for the occasion, and we hope the number will be much larger. Brethren that want to work for the Lord will find here a new and interesting field.

We desire all who can, to bring provisions and tents for themselves and others. Plain food, and "all things common" is the Bible rule; let us practice it cheerfully. A daily stage from New Milford (Housatonic R. R.) at 12 will bring in all who wish. Distance eight miles. H. Pratt.

"Ghostology" Revised and Enlarged.

"Ghostology" has been ordered for the following persons, in $1 00 and $2 00 packages, by mail:—Eld. G. W. Barnes, O. S. Knapp, Mason Preothro, Eld. G. W. Turner, W. S. Shears, Eld. C. W. Smith, Eld. Wm. McCullock, Eld. D. S. Clark, L. H. Thornton, Eld. G. W. Hurd, N. M. Henry, and A. Allen. W. Sheldon.

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug. 25th, and continue one week. Particulars hereafter.

F. H. Berick, Miles Grant, Geo. T. Adams. } Committee of Arrangements.

Special Book Notice.

Now ready, "Thrilling and Instructive Developments," by Eld. (late Abbe) M. B. Czechowski. Price $1 00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Notice.

Eld. M. Batchelor is expected to hold a grove meeting in the grove of I. A. Lawton, at Hauppauge, Islip, L. I., to begin Friday, Aug. 8th, and hold over the following Sunday. I. A. Lawton.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 23d, 1861, to May 1st, 1862, $505.74.

Church in Woodstock	$3 00
Sr. Hill	50
Emelie Ayres	25 00
A Friend in New Bedford	2.00
H. B. Cross	1.00
C. W. Smith	1.86
Sr. Marsh	1.00
Eld. J. Lee	1.00
Friends at Southampton	40
G. A. Lewis	25
Z. Whitney	3.00
J. M. Stetler	25.00
Sr. Yorks	1.00
S. Sherwin	1.00
W. L. Carroll	Jewelry.
H. F. Carpenter	1.00
J. M. Hicks	50

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.27
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1 00
S. B. Potter	1.00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	50

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Boston, (Lowell St. Chapel)....Sunday, July 20th
H. L. HASTINGS.

Orange, N. H., in the school-house near Bro. A. Martin's....July 20th
Loudon, New Dover school-house....July 27th
J. G. HOOK.

Nashua, N. H....July 27th
J. M. MUHLIG.

Cornish, N. H., (Henry's yard)..Sunday, July 20th
Dorchester, N. H., (Town House) Sunday, July 27th
Manchester, N. H....Sunday, Aug. 3d
Northfield Farms, Mass., at Bro. A. Gage's, Sunday, Aug. 25th.
Newfane, Vt., (Whitakerville)....Sunday, Sept. 7th
Rawsonville, Vt....Sunday, Sept. 14th
Sutton, N. H., at Bro. Isreal Andrews, Sunday, Sept. 21st. S. W. BISHOP.

☞ Preaching in Bro. Smith's grove, in the town of Wolcott, Ct., July 27th. Brethren, rally under the banner of Jesus, and come to this meeting, and help us in trying to save our fellow men on the mountain. WM. A. FENN.

Church Hill....July 18th
Sidney....July 20th
Whitefield....July 21st,
and through the remainder of the month, where Eld. S. K. Partridge will appoint.
O. R. FASSETT.

Newark, N. J....3d and 4th Sundays in July.
A. ROSS.

North Sutton (at Bro. I. Andrews')....July 20th
Danbury, N. H....July 27th
Orange, N. H....Aug. 3d
B. P. MANNING.

East Moultonborough, N. H....July 20th
North Haverhill....July 27th,
where Bro. Glazier may appoint.
T. E. LANG, Jr.

Bristol, Ct....July 20th
J. S. WHITE.

Carver, Mass., Benj. Ransom's house, Lord's day, July 20th. F. H. BURBANK.

Manchester, N. H., Thursday evening, July 17th, 18th, 19th.
Goffstown, Sunday, July 20th, where Bro. Saulpaugh may appoint. J. G. SMITH. I. PINKHAM.

North Adams....July 20th
RUFUS STARKS.

Appointments for Sandisfield, Mass.

David Bates....July 20th
Geo. L. Teeple....Aug. 3d
Lewis Andrews....Aug. 17th
C. H. COTTON, for the Brn.

APPOINTMENTS FOR DANIELSONVILLE, CT.
Eld. Miles Grant....Sunday, July 20th

Newfield, Ct....Sunday, July 20th, and Aug. 3d
L. BOUTELL.

Bantom Falls, (Methodist church, 1 and 5 o'clock, P. M.)....Sunday, July 20th
Leach Hollow, 1 P. M., and Bogus Hill, 5 P. M., August 3d. B. ST. JOHN.

Bristol....July 20th
Canterbury, Town Hall....July 27th
Barnstead, (Clark Meeting house)....Aug. 10th
T. M. PREBLE.

School-house in Bro. Halstat's district, about two miles north of New Salem, Mass., every Sunday for the present. G. A. STREETER.

Goshen....July 20th
J. K. BELLOWS.

New Bedford....July 20th
M. BATCHELOR.

Grove Meeting Appointments.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a *score* of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.

W. SHELDON.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

J S Atwood 378, J F Myers 345, J K Cobb 416, A Jenney 312, S Jenkins 340, J C Pease 310, D Rollins 375, J S Smith 378, J M Taylor 356, Mrs. L Crowinshield 380, O M Fanner 380, C G Baker 390, B S Colby 364, J Bemis 372, E Watson 402, S J Gaylord 379, M Saunders 380, D S Lyon 354, Mrs. H White 385, B F Nicholson 364, Chas. Hoxie 354, Martha A Shaw 379, M L Lawrence 376, A D Stickler 372, Captain Gowers 380, Smith Brown 354, H Barnard 389, G Bangs 384, J Morrill 356, R Edwards 377, A Webster 382,—$1.00 each.

S S Brown 364, J Hammond 410, J Burns 405, J M Hicks 405, J M Stetler 412, Mrs. C M McMullin 398, C H Cotton 390, B S Jackson 307, M Clark 406, Wm. McCulloch 403, L C Glazier 406, Wm. E Dasper 390, J Daniels 384, Wm. E Gordon 284,—$2.00 each.

H V Davis, for Brn. in New Bedford, 364, $18.33; Temple Hardy 350, $8.37; D S Morse 388, $3.08; A Spaulding 325, Mrs. M Waterhouse 364, Thos. Perry 367, 50 cents each; Mrs. M S Pepper 398, $4.00; H Thayer 288, N G Nelson 390, F Barnes 416, J Chandler 290,—$3 00 each; F S Ainsworth 369, 64 cts.

BOOKS AND TRACTS.

J Pinkham $14.08, A C Greene $3.00, W H Russell $2.33, Jane Bailey $2.04, O D Woodruff $1.00, F S Knowlton 15 cts, H Babbitt 21 cts, E G Scott 4 cts, R Murray 6 cts, J M Hicks 25 cts, C York 21 cts, F S Ainsworth 20 cts, S J Gaylord 9 cts, B Tripp 6 cts, N Chaffee 40 cts, S B Howard $1.60.

BOOKS AND TRACTS SENT.

July 9th—By mail, T G Newman, C L Sherman, Jane Bailey, H Babbitt, Miss S R Gilman, F S Knowlton, E G Scott, R Murray.

July 10th—A C Greene, A J Page, Wm. McCulloch, F S Ainsworth, B Tripp, C York, Wm Chapin, J M Hicks, S J Gaylord.

July 11th—By Miles Express, J Pinkham; by mail, E P Couser, S C Page, E Miller, S E Daggett, R Call, S Ingalls, N Chaffee, A Gordon.

July 12th—George W Young, Eld. J Porter.

July 14th—Geo. S Runnels.

To Correspondents.

Cordelia G. Baker—You will see it in the No. for June 18th.

G. Huntley—Received, and acknowledged in No. 354.

W. H. Buxton—Have attended to it, and credited from present number. Please excuse the oversight.

F. S. Ainsworth—Have none of the "Conflict" on hand.

Wm. Chapin—ditto.

Smith Brown—To No. 354.

Geo. S. Runnels—Have sent you another package.

S. Kelbern—We have not.

W. Sheldon—I wish to send you a package by Express. Where and how shall I send it? Please direct, and order any books you may wish.

Letters Received.

T. Smith, I. C. Welcome, M. D. Wellcome, A. C. Greene, W. Sheldon, S. K. Gibson, L. P. Hastings, C. H. Sweet, M. Mathews, S. D. Berry, Celia, G W Young, H. Pratt.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Deutsche Tractate. (German Tracts.)

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persœnliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlœsung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis: pr Nummer 5 cts; pr Dutzend 50 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Witchcraft Unveiled; or the voice of God against Spiritualism. By H. V. Reed. Price 5 cts. single, postage 1 cent; 1-4th off per dozen.

The Bread of Life. An interesting work by Wm. Shepherd. Price 8 cts. single, postage 1 cent; 1-4th off by the dozen.

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The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage one cent. $5.00 per hundred.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11–12, by H. K. Flagg. Single copy 8 cts; postage 1 cent; $4.50 per hundred.

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"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

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Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

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Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

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The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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Published by G. W. Carleton, 130 Grand Street, New York, and the books sold by S. C. Griggs & Co., Chicago.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Genesee, N. Y. Price $1., postage paid.

Every Body's Book. The Bible view of the personality of God and the Devil; his origin, personality, power and doom.—By Phineas A. Smith. Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

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Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

☞ Most of H. L. Hastings' publications can be obtained of N. Branch, Jr., Moline, Ill., who keeps a supply for the accommodation of Western friends.

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The Voice of the Church on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and published by H. L. Hastings, 4th edition. 420 pp. 12mo. Price $1.00.

This is the ablest work extant on this subject. It proves that the common notion of the world's conversion was unknown to the Church of Christ for 1500 years. It quotes the views of some four hundred of the greatest theologians known, giving the names of each, and presenting their statements on either side, in their own words. Multitudes of commendatory notices from ministers and papers, of all kinds, might be quoted. Read it and be satisfied.

Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. Price, cloth, 40 cts. Paper, 25 cts.

A masterly expose of the grand delusion of the age, which has shielded many and recovered some from this snare of Satan. The author, a profound scholar, long conversant with pagan literature among the heathen, while a missionary in India, has shed much light upon the question of this strong delusion.

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[illegible]

resurrection, blessing with immortality and eternal life.

Funeral service by Eld. Samuel Thurber, in the Methodist chapel, Hatley. Text, Isa. 26: 19. He spoke words very comforting to believers and instructive to all present.

Yours in hope, John B. Whitcomb.

Died, in Casco, Me., June 5th, 1862, Mariam, wife of Bro. Jesse Gay, aged twenty-nine years, ten months, nine days.

Sister Gay lived in Casco as Mariam March until more than twenty years of age, when she embraced Christ by faith as the great and only Life-Giver, and, with many of her young associates, was led to look for and love his appearing. Among these was Bro. Jesse Gay, with whom she soon after united in marriage, and they came to reside in this place (West Poland.) While here for a term of years, by a virtuous life and tender regard for all around her, she won seemingly the affection of all, and in her departure from us has left many friends. Her disease was consumption. It has seemed to be preying upon her constitution quite a number of years, but did not truly develop itself until some ten months previous to her death. She clung to life quite tenaciously during most of her sickness, on account of her family and friends, but at the same time was laboring to resign all into the hands of God. A few weeks before her death she was removed to Casco, to the house of a dear sister (Bro. Gay having disposed of his Poland home), where she continued to sink until she calmly fell asleep in Jesus. I visited her three days before her death, and as I left, her last words were, "Good bye! Albert, we'll meet in the kingdom." She has left Bro. Gay in loneliness, with two little ones to care for, and also brothers and sisters, and many friends, to mourn and say—

Farewell, Mariam, now we miss thee,
Miss thy presence everywhere,
And our hearts are filled with sadness,
While thy voice no more we hear;
But our sorrow is not hopeless,
For thou dost in Jesus sleep,
And the white-robed angel watchers
Round thy grave their vigils keep.
Now we wait the promised morning
When our King shall come to reign,
When the strong man's chains are sundered,
And the captives live again;
Then with joyful hearts we'll greet thee,
Where no grief shall ever come;
Where the ransomed all are gathered
In a fair eternal home.

Remarks were made at the funeral by the writer from 1 Cor. 15 : 35.

Jas. A. Libby.

Fell asleep in Jesus, on the 24th of June, at Westminster, Mass., Jane W., wife of Bro. John G. T. Cruse, after a severe illness. She had been a firm believer in the second coming of Christ from 1843 to the time of her death. A few days before she died she said a cord was severed from this earth, such as she never felt before, and that Christ was "all in all" to her, and with her feeble voice she sang—

"Weary pilgrim, why this sadness?
Why mid sorrow's scenes decline?
The trial strange brings joy and gladness,
For all things shall yet be thine!"

and,

"I'm a lonely trav'ler here."

Her last words were, while she had her reason, "Time is short!" The funeral was attended by Bro. Samuel Heath of Lunenburg, Mass., who delivered a faithful and comforting discourse from 1 Thess. 4: 14. Thus in the short space of two years and eight months I have committed three dear ones to the silent grave; but I "sorrow not, even as others which have no hope." J. G. T. Cruse.

FOREIGN NEWS.

By the arrival of the Steamship Great Eastern, we have news from Liverpool July 1st, and Queenstown 2nd.

News unimportant.

Lord Brougham explained that in his speech in the House of Lords on the American question, that he merely wished, as a fellow christian, to remonstrate with the Americans on their course in the civil war. Gloss it over as they might, the war threatened fatal results to the American people.

The Daily News city article regards the latest news as portending an almost indefinite postponement of peace in America.

LATER.

The Steamer City of New York brings news from Liverpool July 2nd, Queestown 3d.

RUSSIA.

Incendiarism still prevails, not only at St. Petersburg but in other cities of Russia. Advices from Odessa state that on the nights between the 6th and 8th of June various large conflagrations took place. Storehouses of grain and other produce were destroyed, and great consternation prevailed. These fires are attributed to political motives, and supposed to be caused by the secret societies who do not think the Imperial Government is advancing rapidly enough in the path of reform. The measures taken by the Government tend to confirm the suspicion. The governors of provinces are authorized to declare martial law against incendiaries, and sentence them without appeal to the Emperor. A special decree empowers them to punish with sentence of death any person or persons found guilty of murder, pillage, or attempt to destroy the crops.

The Imperial Library at Paris is about to open a reading-room much larger than the celebrated one at the British Museum. The Imperial Library, the largest in the whole world, is said to contain 1,800,000 volumes, on seventeen miles of shelves.

Polish Census. From the latest returns it appears that the kingdom of Poland contains 5,850,000 inhabitants. Of that number 600,000 are Jews. Warsaw has 165,000 inhabitants, 45,000 of whom are Jews. At the census of 1846, Poland contained only 213,000 Jews.

DOMESTIC NEWS.

Fortress Monroe, July 6. Gen. McClellan has advanced about seven miles up the river, but no fighting has been heard of for the last two days.

BOMBARDMENT OF VICKSBURG.

Cairo, July 8. The steamer Sunshine has arrived. The bombardment was continued. The town was deserted except by the military.

Philadelphia, July 8. The Press has a dispatch from Newbern 2d, stating that Gen. Burnside's entire army is in motion against Richmond.

New York, July 8. The Tribune Fortress Monroe letter of the 5th says: Yesterday our pickets advanced from four to five miles from the river and saw no enemy, who seem to have mysteriously retired. General McClellan has advanced his lines down to the Chickahominy and no fears are entertained of a flank movement in that direction. By noon to-day General McClellan expected to have his position so fortified as to be able to bid defiance to the enemy in any shape they might choose to come.

New York, July 9. An army letter states that a rebel captain, who was taken prisoner, confessed that the rebel loss on Friday at Gaine's Hill was 24,000, and that their total losses in the week's fighting were from 60, to 70,000.

Another letter says a number of our wounded have come in, having been ordered by the rebels to seek their own camps. Our loss, now, says this letter, is reduced to less than 10,000 men.

New York, July 10. The World has a statement from a Union man who has just reached this city from Atlanta, Georgia, respecting the position of affairs at the South. From his accounts it appears that had the recent contest before Richmond terminated in a Confederate defeat the rebellion would have been ended, as the spirit of the South is almost utterly broken by the long series of rebel defeats; that the rebel army at Richmond previous to the late battles was undoubtedly over 200,000 strong.

The Herald's Washington dispatch says it is not unlikely that the President will issue a proclamation at an early day announcing a change in the policy of the Administration, to wit: a more vigorous prosecution of the war.

The Times' Washington dispatch announces that a discovery has been made by the Government of a great rebel conspiracy, which was to have burst upon the country simultaneously with the great battles before Richmond. The rising was expected to take place in Tennessee, Kentucky and Maryland, and Jeff. Davis was, in the confusion, to march on Washington. The first part of the plan, the defeat of Gen. McClellan, failed, however, and consequently the rest was not attempted.

The Herald's Washington dispatch says the the President is satisfied that affairs on the Peninsula are in much better condition than has been represented. He gives great credit to Gen. McClellan for having in no way exaggerated facts. He has seen the necessity of reinforcing the army, and returns with the conviction that Gen. McClellan is in his proper position, that the army is devoted to him, and full of confidence in his ability, and that all he requires should and shall be done without delay.

Nashville, July 13. Between 3000 and 4000 Georgians, Texans and guerrillas, under Col. Forest, attacked the 11th Michigan and 3d Minnesota regiments in Murfreesboro' at an early hour this morning. There was desperate fighting, but at three P. M., the Michigan troops had surrendered. The Minnesotians were strongly intrenched and cut the enemy to pieces terribly with Hewett's Kentucky Battery, repulsing them with great slaughter in three charges.

Flags of truce were sent in by Colonel Forest, demanding their surrender. Colonel Lester replied that he could hold his position a week.

The railroad track was torn up, but was replaced. An attack on Nashville is not improbable. Col. Leslie is reported falling back on Nashville.

Memphis, July 11. Arkansas refugees report that Gen. Curtis attacked and cut to pieces 500 Confederates under Col. McNeill, 30 miles east of Batesville, on the 4th.

Memphis, July 13. A Vicksburg dispatch of the 4th states that the bombardment is tremendous and increasing. It is estimated that the Federals have fired 22,000 shot and shell. The inhabitants have taken refuge in the woods.

A foraging party of 1000 of Gen. Curtis' men have been attacked and nearly all killed. But few were captured alive.

Nashville, Tenn., July 14. Three of Hewitt's battery who escaped from Murfreesboro report that their battery and the 3d Minnesota had surrendered. Col. Duffield was mortally wounded.

An escaped prisoner reports the 1st, 2d and 4th Georgia regiments, the 1st Kentucky regiment, and Texas Rangers, and 1700 mounted infantry, under command of Forest and Warner—6000 in all—advancing on Nashville. Gen. Buell's force, estimated at 30,000 strong, have all crossed the Tennessee river. It is supposed they are making a feint movement on Chattanooga to cover movements on Rome, Georgia.

Cincinnati, July 14. The Gazette's special dispatch says that General Ward assumed command last night. The city is under martial law. No man is to appear without his musket under penalty of being shot down.

Kinderhook, N. Y. Ex-President Martin Van Buren is very low to-day, from his sufferings under throat affection. His physicians say that he cannot long survive. He is insensible, and unable to recognize friends and relatives.

Rome and Sardinia.—In one of his speeches at Naples the Robber King announced that the French Emperor and himself were in perfect accord about the Roman question, and that within a year Rome would be the capital of the Italian Kingdom. Within a year! Let the date be well marked and the words of the Robber King to be well remembered; and let a year hence tell where he and perhaps his Imperial patron will then be. Will either then wear a crown? The Church at all events can afford to wait the issue in perfect serenity and confidence.—*London Register*.

☞ The Mormons have had a small rebellion of their own. A fellow named Morris, who set up for the prophet Moses just returned to earth, got up a crowd of followers, established a settlement, repudiated the regular Government, and began plundering for a living. Militia were called out, a siege and fight ensued, the new Moses was whipped, and 174 of his foolish followers were sent to prison. Some lives were lost, among them that of the new prophet.

Annexation of Canada. A Canadian paper published at Red River, is out in favor of annexation to the United States. It says that Great Britain shows a perfect indifference to the settlement, and it enjoys none of the commercial or governmental advantages it has a right to expect; and that, on the other hand, American influence of every kind is operating upon it.

Notices, &c.

Notices of Eld. J. V. Himes.

Sabbath, July 20th, Boston, Mass., at the re-opening of the chapel.

Sabbath, July 27th, Lowell St. Chapel.

Wednesday, July 30th, conference and lectures in Palmer, or Three Rivers, Mass., and continue over the Sabbath. Afternoon and evening each day, and Sabbath all day, as Bro. Powell shall appoint.

Friday, Aug. 17th, commence a campmeeting at Perry's Mills, N. Y., to continue from the 8th to the 24th.

Tuesday, Aug. 26th, will be at the Wilbraham campmeeting, to continue through the week.

Friends who wrote me from Conn. will please write me without delay as to their wishes and plans for my labors there, after the campmeeting.

Ghostology.

The articles which have appeared under this caption, in successive numbers of the Crisis, have been revised by the author, W. Sheldon, and are now ready for delivery in the shape of a neat pamphlet of forty-eight pages. Price in glazed covers 10 cts. Single, $6 per hundred. Without covers 8 cts. $5 per hundred, post paid. Orders with cash may be addressed to Miles Grant, or H. L. Hastings, Boston, Mass., or to W. Sheldon, Merrimac, Sauk Co., Wis.

Campmeeting Notice.

According to previous appointment, there will be a campmeeting in the town of Grand Blanc, Genesee Co., Mich., on the farm of Bro. John Arable, commencing Aug. 27th, 1862. This meeting is appointed for the express purpose of calling together all such as love the appearing of our Lord Jesus Christ in this State; and if brethren from other States, or from Canada, wish to attend, of course there will be no objection. Come, then, dear brethren and sisters; come with your tents and provisions; come well furnished with materials to take care of yourselves and others; come with warm hearts in the fear of God to labor for the salvation of souls, and be sure that you come at the commencement of the meeting. Our meeting last year was a blessed one, and we anticipate a more glorious one this year. Bro. and Sr. Mansfield will be there to aid in the proclamation of the gospel.

P. S. Brethren coming on the cars, from the East or West, will stop at Holly. The meeting is to be some twelve miles north of Holly. Stages run within three miles of the meeting. In behalf of the church,

A. N. Seymour.

General Meeting.

The brethren in New Hampshire, believing in gospel order, and the gifts as given to a New Testament church, feeling that in this day of unbelief and apostasy they should meet together, exhort one another, and contend earnestly "for the faith which was once delivered to the saints," that they may be able to stand against those in these last days who "resist the truth" like Jannes and Jambres, and "come behind in no gift; waiting for the coming of our Lord," that we may be found "blameless in the day of our Lord Jesus Christ;" and while we may regret any confusion (as God is not the author of confusion) or fanaticism, in this or other countries, that may have been connected with the exercise of the gifts; still we would not turn away from these, God's own appointed channels of communicating strength, comfort and blessings to his church in this day of trial, as well as the past; and, while we have our solemn conviction that, although we may hold many of the glorious truths of the gospel as very sacred and essential, still if we are destitute of its *power*, we shall be found with a lamp, but destitute of oil in the day of God; have concluded to commence a meeting on New Durham Ridge August 21st, and hold it over the following Sunday, for the investigation of the word, and to seek the divine blessing. Bro. J. Billings and others will be present to preach the word. All are invited. In behalf of the brethren,

J. G. Smith.

Advent Campmeeting.

A general campmeeting for Northern New York, Vermont and Canada East, will be holden in Perry's Mills, N. Y., near the depot of the Ogdensburg Railroad in that place, six miles from Rouses Point, N. Y.

The Adventists in the entire region, with all classes and persuasions of christians, are most cordially invited to attend, and take an earnest and active part in the objects of the meeting. All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber tents, or others, for themselves and strangers. Board and lodging will be provided on reasonable terms, also pasture for horses. Every thing will be done by the brethren and friends in the vicinity to make the people comfortable. Our tried and faithful brethren, Dr. E. M. Loomis of Perry's Mills, N. Y., and Alvah Loomis of Champlain, N. Y., may be addressed by any who wish accommodation, or any further information about the meeting. The exact location of the grounds will be given in season. The meeting will commence on Friday, August 17th, at 4 o'clock, P. M., and be continued every day over two Sabbaths, to the 24th.

Ministers of God, brethren, sisters, friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now, for the Adventists to speak and work for God and a doomed world. Many too among us have left their first love, and have need of help. Many in our families are out of the ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community too are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings. Shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling, the False Prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us!

Come, then, ye veterans of the Advent faith; come, ye young with the old soldiers, let us shake off the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand with us on Mount Zion in the day of the Lord. Joshua V. Himes.

Boston, July 14, 1862

Maine Conference.

The Maine Annual Advent Conference will convene Sept. 10th, at 7 P. M., and continue over the following Sunday. It is hoped that all Advent ministers in the State, who can work together in union and fellowship, in the promotion of the objects of our conferences, will be present, and as many other brethren and sisters as can well attend this yearly gathering, to work together for the spread of this gospel of the kingdom of God, that sinners may be saved, and the church strengthened and fitted for the soon coming of the Lord from heaven.

The place of the conference is not yet decided upon, but will be soon, and given.

O. R. Fassett, President.
I. C. Wellcome, Scribe.

Notice.

The Lord willing, there will be a campmeeting at Corinna, Me., (on Mr. Weston Nutter's place) commencing the first Monday in September, and continuing over the following Sabbath. We extend a cordial invitation to all the brethren in this section, and abroad, to come and worship the Lord with us. There will, we hope, be a full delegation of preaching brethren with us from abroad to dispense the word of life. Particulars hereafter.

B. C. Moore, Albert Door, Geo. H. Fisher, } Committee of Arrangements.

Special Book Notice.

In fulfillment of a long cherished purpose, I am happy to present my friends with a list of my books, at reduced prices, as follows, till further notice:—

The Voice of the Church, 75 cts.
Great Controversy, paper 25 cts; cloth (small edition) 30 cts.
Thessalonica, or The Model Church, paper 25 cts.
Spiritualism, by Ramsey, 15 cts. paper, 25 cts. cloth.
Pauline Theology, 10 cts.
Reasons for my Hope, paper, 18 cts., (ready in a few week.)
Retribution, or the Doom of the Ungodly, 18 cts., and *free* to all who deny the resurrection of the unjust, provided they will *read it through*.
Tracts from my list, 1800 pages for $1 00. A full supply nearly ready. Tracts by mail, 1200 pages for $1.00. Free to the poor. Several German tracts at 3 cents each.

The Publication Society will sell the above works from the Crisis office, at the same rates; and I intend, (D.V.) after a month or so, to keep a *full* assortment *constantly on hand*.

Let orders come in, and they shall be attended to, if the Lord will. A still further discount from these prices will be made to those who order quantities, and send the money with their order, directed to MILES GRANT, or H. L. HASTINGS, Boston, Mass.

Meeting of the Advent Christian Association.

To the brethren in Christ, and churches of the Lord who "serve the living God," and "wait for his Son from heaven," Greeting:—The Board of Managers, after due consultation, have decided to appoint the third annual meeting of the Advent Christian Association, at Wilbraham, Mass., to commence Tuesday, 4 o'clock, P. M., August 26th, 1862.

Two reasons have led them to decide upon this time in preference to October, as heretofore. *First*—A larger attendance can be secured; *Second*—Much expense can be saved. These are weighty considerations. The business to be transacted at the annual meeting of this Association is very important. The interests of every church, and every individual, "looking for the blessed hope," are involved in its proceedings. This Society controls the World's Crisis. It appoints its Editors and Managers. It decides what its character shall be, and marks out its policy, whether it shall give expression to every idea, however fanciful or absurd, which may demand its columns; or whether it shall select such only as are "meat in due season." It becomes necessary, therefore, that every church be represented, that our family paper be sustained in such a manner as to "feed the flock," that we may know whether its Editorship, eminently successful thus far, shall be changed or not.

A full representation, so desirable, can be best secured during campmeeting week. Distant churches in the South, West and East, are usually represented *then*, while they cannot afford six weeks afterwards to send other representatives so far to attend the Association alone. Having, for these reasons, fixed upon this time for our third annual meeting, it is hoped that we may have a large and profitable one. Lest we be disappointed, let earnest prayer be made to God daily, that whatever shall be done at that time may be done, not in the name of *man*, *self*, or *party*, but "in the name of the Lord Jesus."

Daniel T. Taylor, Chairman.
H. F. Carpenter, Clerk.

June 7th, 1862.

Note. The Board of the Advent Christian Association are requested to meet at Wilbraham on Tuesday, August 26th, at 8 o'clock, A. M. A prompt and punctual attendance desirable. D. T. Taylor, President.
H. F. Carpenter, Clerk.

Note. Letters are solicited from churches and ministers who cannot possibly be otherwise represented. They may be directed to H. F. Carpenter, Collins Depot, Mass.

All pastors and evangelists, and delegates from churches co-operating with this Society, are *members*. Each church is allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members. None can *vote* by letter.

Conference Notice.

The Illinois conference of Adventists will hold their quarterly meeting with the church near New Rutland, Lasalle Co., commencing Tuesday, Sept. 2d, at 2 o'clock, and continue over the Sabbath. Those coming from the East or West will take the Burlington and Quincy R. R., connecting with the Central at Menetata, or the Rock Island R. R. connecting with the Central at Lasalle, stopping at New Rutland, on the Central R. R., where conveyances will be provided to the place of meeting. Preaching brethren in the conference are expected to be there. It will be held in the New England Mission Tent.

H. G. McCulloch, Sec. of Conf.

Campmeeting.

The great interest manifested at our tent meeting in New Preston, Ct., has induced us, with the advice of the brethren in that section, to appoint a campmeeting, to commence Tuesday, Sept. 2d, at 10 A. M. Some eight tents have already been counted up for the occasion, and we hope the number will be much larger. Brethren that want to work for the Lord will find here a new and interesting field.

We desire all who can, to bring provisions and tents for themselves and others. Plain food, and "all things common" is the Bible rule; let us practice it cheerfully. A daily stage from New Milford (Housatonic R. R.) at 12 will bring in all who wish. Distance eight miles. H. Pratt.

"Ghostology" Revised and Enlarged.

"Ghostology" has been ordered for the following persons, in $1 00 and $2 00 packages, by mail:—Eld. G. W. Barnes, O. S. Knapp, Mason Preothro, Eld. G. W. Turner, W. S. Shears, Eld. C. W. Smith, Eld. Wm. McCullock, Eld. D. S. Clark, L. H. Thornton, Eld. G. W. Hurd, N. M. Henry, and A. Allen. W. Sheldon.

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug. 25th, and continue one week. Particulars hereafter.

F. H. Berick, Miles Grant, Geo. T. Adams, } Committee of Arrangements.

Special Book Notice.

Now ready, "Thrilling and Instructive Developments," by Eld. (late Abbe) M. B. Czechowski. Price $1 00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

Notice.

Eld. M. Batchelor is expected to hold a grove meeting in the grove of I. A. Lawton, at Hauppauge, Islip, L. I., to begin Friday, Aug. 8th, and hold over the following Sunday.

I. A. Lawton.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to May 1st, 1862, $505.74.

Church in Woodstock	$ 3.00
Sr. Hill	50
Emelie Ayres	25 00
A Friend in New Bedford	2.00
H. B. Cross	1.00
C. W. Smith	1.86
Sr. Marsh	1.00
Eld. J. Lee	1.00
Friends at Southampton	40
G. A. Lewis	25
Z. Whitney	3.00
J. M. Stetler	25.00
Sr. Yorks	1.00
S. Sherwin	1.00
W. L. Carroll	Jewelry.
H. F. Carpenter	1.00
J. M. Hicks	50

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.27
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1.00
S. B. Potter	1.00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	50

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Boston, (Lowell St. Chapel)....Sunday, July 20th
H. L. HASTINGS.

Orange, N. H., in the school-house near Bro. A. Martin's....July 20th
Loudon, New Dover school-house....July 27th
J. G. HOOK.

Nashua, N. H....July 27th
J. M. MUHLIG.

Cornish, N. H., (Henry's yard)..Sunday, July 20th
Dorchester, N. H., (Town House) Sunday, July 27th
Manchester, N. H....Sunday, Aug. 3d
Northfield Farms, Mass., at Bro. A. Gage's, Sunday, Aug. 25th.
Newfane, Vt., (Whitakerville)....Sunday, Sept. 7th
Rawsonville, Vt....Sunday, Sept. 14th
Sutton, N. H., at Bro. Isreal Andrews, Sunday, Sept. 21st. S. W. BISHOP.

☞ Preaching in Bro. Smith's grove, in the town of Wolcott, Ct., July 27th. Brethren, rally under the banner of Jesus, and come to this meeting, and help us in trying to save our fellow men on the mountain. WM. A. FENN.

Church Hill....July 18th
Sidney....July 20th
Whitefield....July 21st,
and through the remainder of the month, where Eld. S. K. Partridge will appoint.
O. R. FASSETT.

Newark, N. J....3d and 4th Sundays in July.
A. ROSS.

North Sutton (at Bro. I. Andrews')....July 20th
Danbury, N. H....July 27th
Orange, N. H....Aug. 3d
B. P. MANNING.

East Moultonborough, N. H....July 20th
North Haverhill....July 27th,
where Bro. Glazier may appoint.
T. E. LANG, Jr.

Bristol, Ct....July 20th
J. S. WHITE.

Carver, Mass., Benj. Ransom's house, Lord's day, July 20th. F. H. BURBANK.

Manchester, N. H., Thursday evening, July 17th, 18th, 19th.

Goffstown, Sunday, July 20th, where Bro. Saulpaugh may appoint. J. G. SMITH.
I. PINKHAM.

North Adams....July 20th
RUFUS STARKS.

Appointments for Sandisfield, Mass.

David Bates....July 20th
Geo. L. Teeple....Aug. 3d
Lewis Andrews....Aug. 17th
C. H. COTTON, for the Brn.

APPOINTMENTS FOR DANIELSONVILLE, CT.
Eld. Miles Grant....Sunday, July 20th

Newfield, Ct....Sunday, July 20th, and Aug. 3d
L. BOUTELL.

Bantom Falls, (Methodist church, 1 and 5 o'clock, P. M.)....Sunday, July 20th
Leach Hollow, 1 P. M., and Bogus Hill, 5 P. M., August 3d. B. ST. JOHN.

Bristol....July 20th
Canterbury, Town Hall....July 27th
Barnstead, (Clark Meeting house)....Aug. 10th
T. M. PREBLE.

School-house in Bro. Halstat's district, about two miles north of New Salem, Mass., every Sunday for the present. G. A. STREETER.

Goshen....July 20th
J. K. BELLOWS.

New Bedford....July 20th
M. BATCHELOR.

Grove Meeting Appointments.

8. A grove meeting will be held in Sauk Co., Wis., where Eld. G. W. Barnes may appoint, to begin July 18th.

The above meetings will begin at 10 1-2 A. M. About a *score* of meetings are wanted that I have not time to hold, therefore let none feel slighted. Let us have a general rally at these meetings. Several preachers will attend the most of them. Each meeting will hold over Lord's day.

W. SHELDON.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

J S Atwood 378, J F Myers 345, J K Cobb 416, A Jenney 312, S Jenkins 340, J C Pease 310, D Rollins 375, J S Smith 378, J M Taylor 356, Mrs. L Crowinshield 380, O M Fanner 380, C G Baker 390, B S Colby 364, J Bemis 372, E Watson 402, S J Gaylord 379, M Saunders 380, D S Lyon 354, Mrs. H White 385, B F Nicholson 364, Chas. Hoxie 354, Martha A Shaw 379, M L Lawrence 376, A D Stickler 372, Captain Gowers 380, Smith Brown 354, H Barnard 389, G Bangs 384, J Morrill 356, R Edwards 377, A Webster 382,—$1.00 each.

S S Brown 364, J Hammond 410, J Burns 405, J M Hicks 405, J M Stetler 412, Mrs. C M McMullin 398, C H Cotton 390, B S Jackson 307, M Clark 406, Wm. McCulloch 403, L C Glazier 406, Wm. E Dasper 390, J Daniels 384, Wm. E Gordon 264,—$2.00 each.

H V Davis, for Brn. in New Bedford, 364, $13.33; Temple Hardy 350, $3.37; D S Morse 388, $3.08; A Spaulding 325, Mrs. M Waterhouse 364, Thos. Perry 367, 50 cents each; Mrs. M S Pepper 398, $4.00; H Thayer 288, N G Nelson 390, F Barnes 416, J Chandler 290,—$3 00 each; F S Ainsworth 369, 64 cts.

BOOKS AND TRACTS.

J Pinkham $14.08, A C Greene $3.00, W H Russell $2.22, Jane Bailey $2.04, O D Woodruff $1.00, F S Knowlton 15 cts, H Babbitt 21 cts, E G Scott 4 cts, R Murray 6 cts, J M Hicks 35 cts, C York 21 cts, F S Ainsworth 38 cts, S J Gaylord 6 cts, B Tripp 6 cts, N Chaffee 42 cts, S B Howard $1.00.

BOOKS AND TRACTS SENT.

July 9th—By mail, T G Newcomb, C L Sherman, Jane Bailey, H Babbitt, Miss S R Gibson, F S Knowlton, E G Scott, R Murray.

July 10th—A C Greene, A J Page, Wm. McCulloch, F S Ainsworth, B Tripp, C York, Wm Chapin, J M Hicks, S J Gaylord.

July 11th—By Niles Express, J Pinkham; by mail, E P Conser, S C Page, E Miller, S E Daggett, R Call, S Ingalls, N Chaffee, A Gordon.

July 12th—George W Young, Eld. J Porter.

July 14th—Geo. S Runnels.

To Correspondents.

Cordelia G. Baker—You will see it in the No. for June 18th.

G. Huntley—Received, and acknowledged in No. 354.

W. H. Buxton—Have attended to it, and credited from present number. Please excuse the oversight.

F. S. Ainsworth—Have none of the "Conflict" on hand.

Wm. Chapin—ditto.

Smith Brown—To No. 354.

Geo. S. Runnels—Have sent you another package.

S. Kelbern—We have not.

W. Sheldon—I wish to send you a package by Express. Where and how shall I send it? Please direct, and order any books you may wish.

Letters Received.

T. Smith, I. C. Welcome, M. D. Wellcome, A. C. Greene, W. Sheldon, S. K. Gibson, L. P. Hastings, C. H. Sweet, M. Mathews, S. D. Berry, Celia, G W Young, H. Pratt.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Deutsche Tractate. (German Tracts.)

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persœnliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlœsung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis, pr Nummer 5 cts; pr Dutzend 50 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Witchcraft Unveiled; or the voice of God against Spiritualism. By H. V. Reed. Price 5 cts. single, postage 1 cent; 1-4th off per dozen.

The Bread of Life. An interesting work by Wm. Shepherd. Price 8 cts. single, postage 1 cent; 1-4th off by the dozen.

Bible Doctrine on the old and new covenant. By A. W. Sibley. Price 10 cents single, postage 1 cent.

The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage one cent. $5.00 per hundred.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-12, by H. K. Flagg. Single copy 8 cts; postage 1 cent; $4.50 per hundred.

Analogy of the First and Second Advents. General apostasy of the church or christendom demonstrated—her affinity with the world manifest—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

The Coming Conflict: with the inquiry, Ought Christians to bear arms? By P. B. Morgan. $4.00 per hundred. 5 cents single, or 6 cts. with post.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

The Rich Man and Lazarus, 24 pp., 5 cts. The Rights of Wrong, 24 pp., 5 cts. Reviewers Reviewed, 36 pp., 10 cts.

The Doctrine of Endless Misery an occasion of Scepticism, 24 pp., 5 cents.

Eternal Death is the literal sense is Eternal Punishment. 24 pp. 5 cts.

(The 24 page tracts sold, twenty for 50 cts, and $2.00 per hundred.)

Published by G. W. Carleton, 130 Grand Street, New York, and the books sold by S. C. Griggs & Co., Chicago.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Genesee, N. Y. Price $1., postage paid.

Every Body's Book. The Bible view of the personality of God and the Devil; his origin, personality, power and doom.—By Phineas A. Smith. Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.75; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.15; postage 21 cts.
Minion, do. do. roan, $1.75; postage 29 cts.
Do. do. do. morocco, $2.25; postage 29 cts.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 65 cts.; postage 10 cts.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

Anti-Eternal Torment. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cents. Postage 1 cent. $3.00 per 100.

The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 3 cts. Postage 1 cent. $2.00 per 100.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 5 cts.—postage 1 cent.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Discourses on Faith and the Evils of Sect. By W. H. Starr, with Memoir and Notes. By C. F. H. 279 pp., 30 cts.

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H. L. HASTINGS.

For the Crisis.

Advent Hymn.

"A LITTLE WHILE."

"A little while," the Savior saith,
Ye shall not see my face;
But I will cheer your sorrowing hearts
With fresh supplies of grace.
Then mourn not that I go away,
But strive to do my will;
For mid your toils and trials here,
My Spirit's with you still.

"A little while," and my return
With joy ye soon shall hail;
Though heaven and earth shall pass away,
My promise shall not fail.
I'll come in clouds of dazzling light,
Your Savior and your King,
And all my ransomed ones on earth
To glory I will bring.

"A little while" my church below
Her Master's cross must bear;
Soon shall she hear the joyful call,
A crown of bliss to wear:
When she has fought the fight of faith,
And conquered in my name,
Before the assembled universe
Her victory I'll proclaim.

"A little while," and sin and death
Shall yield their scepter'd sway,
And I will give eternal life
To all who love that day.
And war and bloodshed, foul and wrong,
Shall then forever cease,
And I will come on earth to reign,
Your gracious Prince of Peace.

"A little while?" then, dearest Lord,
Do thou our strength renew,
And aid us by thy Spirit's grace
Our Master's work to do.
When weary with life's toilsome way,
We'll lean upon thy word,
And wait in patient faith and hope
Thy glorious Advent, Lord.

BERTHA.

Correspondence.

From F. H. Burbank.

DEAR BRN. AND SRS.:—Early in the morning of July 4th, a goodly number of "the household of faith" left the noise and bustle of the day, to attend the grove meeting at Tremont, distant about fourteen miles from Plymouth. The weather was delightful, and after a pleasant journey of three hours, we entered the grove singing "the songs of Zion" "with cheerful heart and voice," and were cordially received by the rest of our heavenly Father's family, many of whom we had not seen before.

We listened with delight to the bold and earnest preaching of Bro. Hastings. I was reminded of a circumstance that occurred in a certain town;—two lawyers were engaged on "a case at law." The plaintiff, who had the truth on his side, engaged a timid and conservative lawyer, while the lawyer on the other side was energetic and fearless. A verdict was given in favor of the defendant, much to the astonishment of the plaintiff and his counsel. A few days afterwards, the two lawyers met, and in answer to the question of the "counsel for plantiff," "how did you gain the case, when I had the truth on my side?" the other answered, "you told the truth as though it was a lie; and I told the lie as though it was the truth." Thus we were delighted to hear Bro. H., because he preached the truth as though it was the truth. It is too late to "mince matters." God's servants must be bold, and use "great plainness of speech," in these last days.

We were greatly edified by the "practical preaching" of Bro. Grant. "The batteries were terribly effective," and no one present escaped being wounded. I hope that no one will put on "sticking plaster" to conceal their wounds, but desire that all may apply to "the great Physician," and have a "permanent cure effected, and no scars left.

We heard with pleasure the discourses of Bro. Carpenter, and our hearts throbbed with delight, as the evidences of the nearness of "the kingdom" were presented to us. We can now "lift up (our) heads, for (our) redemption draweth nigh."

The prayer and conference meetings were blessed of the Lord. Numbers of cold and backslidden ones returned to their Father's house.

On the Lord's day we passed the time in a heavenly manner. The love-feast in the morning was attended by a goodly number, and in seventy minutes, over one hundred testimonies were given. Brother C. preached in the forenoon on "the signs of the times," and in the afternoon Bro. G. preached on "Spiritualism." Many Spiritualists were present, and among them a lecturer, who asked questions during Bro. G.'s discourse, and at its close expressed a desire to hear him again. Thus the Lord blessed his word. At half-past four, Bro. C. baptized two sisters, who came out of the water praising God. At half-past seven, we sat down to "the Lord's table" to commemorate "his dying love." The occasion was one of great solemnity, and we longed to see "the Bridegroom" and sit down to "the marriage supper of the Lamb." We can cry "Lord Jesus," "come quickly." At a quarter before nine, we bid farewell to the brethren and sisters, and arrived in Plymouth at midnight, greatly refreshed in spirit.

Our delegation of "workers" numbered thirty-two. Two of the brethren walked the entire distance to and from the camp-ground. "The work" is yet going on in P. Two new conversions lately. Six or eight will be baptized on the 13th. "Praise the Lord, for his wonderful works to the children of men."

Yours looking for Christ,

Plymouth, July 9, 1862.

From Sr. M. D. Wellcome.

DEAR BRETHREN AND SISTERS:—From various directions the inquiry comes to me, "Why do you not write more frequently for the Crisis?" and in connection the solicitation, "Keep your pen in motion," etc. Quite a pile of letters from friends have accumulated, and remain unanswered. So having not the time to address all who have written, I scribble a few lines for the Crisis by way of answer. I hope those dear friends who have long waited for a word of reply to their very *welcome* epistles, will not impute it to any lack of interest or regard for them; but I have lacked opportunity, and sometimes when a little leisure has been afforded, I have felt so wearied I had no disposition to write. I dislike writing when I am devoid of interest, for the ideas then are so flat.

You have seen my husband's change of address. Quite unexpected was our removal to Yarmouth. I hope it will be for the best. I left many friends whom I dearly loved at Richmond; but I have found kind friends here who have given me a cordial greeting, some of them long known and loved. One privilege is afforded here not enjoyed at R. without going three miles, i. e., an Advent meeting. We were the only family residing in the village who were Adventists. Here there are many. This will be very pleasant, although I do not confine my associations by any means to them. I have my friends and social intercourse with the pious in all the churches.

A new member has been recently added to our tri-circle, and our Charlie's long and oft-expressed desire has been granted by the advent of a little brother. So you will see that if my contributions are less frequent, it is because hours once given to my pen, are now occupied with new responsibilities. I hope those whose epistles now cheer us, will continue their efforts, and new ones be added to the number. Sister Kidder, I have not forgotten my indebtedness to you; will try and write soon. Do employ the talents God has given you in writing more frequently for the paper. And to all whose letters are unanswered, let me say, I want you to write again as you have opportunity. May God bless you and preserve you unto his heavenly kingdom. Your sister in Christ.

Yarmouth, Me.

From J. M. Hicks.

BRO. GRANT:—God bless you in all efforts put forth for truth through Christ. I sought the Savior and found him to be precious in the year of our Lord 1854, and believed for about seven years that any child of God had their reward at death, but not in full until the resurrection. I trust through this period of time that I was growing somewhat in grace and truth; but now I honestly think not in the further knowledge of it. I passed through a happy change when I first found Jesus; attended Advent meetings at that time. I thought while some of the brethren told me they did not expect to get their reward at death, "Well, if that is all the hope you have, I don't know as you ever will." But since this war commenced, through Jesus and the word, the truth and spirit, which agree, my eyes have been opened.

When this war commenced, I began to think deeply on the subject of fighting. I studied to know what duty was; but to sum it all up in little, it is written in the New Testament that we are not "under the law, but under grace." We are told that the law worketh wrath, and that the law never was made for a righteous man, but for the lawless. I perceive what makes the church so-called use the weapons that are carnal. It is this thinking Christ's kingdom is set up, and they think of upholding it; when we are plainly told it will be when the Savior comes the second time "without sin unto salvation." So salvation in the strict sense does not come until the Savior returns, when the seventh angel will sound and the Kingdom will be His, and Satan's Kingdom will be brought to desolation, and Spiritualism also, that raging man of Sin, will be destroyed. I believe the Savior will come quickly.

In closing I would say, your tracts awakened my attention: "The Rich Man," also the "Spirit in Man."

No. Providence, R. I.

From M. C. Whitaker.

BRO. GRANT:—I feel that we have great reason to thank God for the Bible in these last days of peril, and for all its precious promises to claim as ours. We are told to "search the Scriptures, for in them ye think ye have eternal life." How often I think when reading the life of Christ, that I should like to have sat at his feet and heard his sweet voice with my own ears. But I have the promise of his speedy return, and then if faithful I shall both hear and see him in all his glory. Blessed be the name of the Lord! Cheer up, brethren and sisters, our toils are almost o'er. We may never meet here, but let us meet on the other river shore, where partings never come, where no more tears are shed.

There are a few in this place who are looking for Jesus' speedy return. We have two prayer meetings weekly; not very often any preaching. I wish more preaching brethren would come this way and cheer up the waiting ones. May God bless you all, is the prayer of your unworthy sister,

Newfane, Vt.

From Sr. S. B. Daggett.

DEARLY BELOVED IN CHRIST:—On this beautiful morning, as I look abroad upon the works of creation, I feel to praise God with my whole heart for the rich blessings he so freely bestows upon me, all unworthy as I am. O! why is it we are so apt to be forgetful of the great Giver of all blessings? Let us awake, and be up and doing. Let us persuade sinners to come to Christ, that they may have a home in the coming kingdom. I feel to praise God more and more each day of my life. I have a sweet peace within my heart which the world cannot give.

To the brethren and sisters at Foster I would say, be faithful a little while longer. We shall soon get home and be at rest in God's kingdom, where none shall say, I am sick and weary; where there will be none to molest or make us afraid. "Stand up for Jesus" a little while longer; he will soon appear and gather his tired ones home. Glory to God for his rich promises which he has so freely given us! Hold out a little longer. Fear not, but be strong in the Lord. Pray for me, that my strength fail me not. Yours looking for Jesus' coming.

Fisherville, Windham Co., Ct.

From Ira Fancher.

DEARLY BELOVED IN THE LORD:—We are in duty bound to love one another fervently and God supremely, and to exhort one another and "so much the more as we see the day approaching." "But," says one, "you have seen the day just at hand for twenty years, and it don't come yet." True. But suppose I start with a good ship and captain for the city of London, with the understanding that when we run our vessel 2300 miles we shall land in London harbor. When we had counted off as we supposed 2300 miles, no London is in view. Shall we turn back and say there is no such city? No, no; we will say, "Steady, oh pilot," for

"We shall soon reach the harbor and the shore."

Yes, the blessed shores of immortality and eternal life. And another will inquire, How do you know that the day is approaching? or, What signs are there that the coming of the Lord draweth near? There are many. And I believe that the race of people that was alive when the sun was darkened (I believe supernaturally) in 1780, will not pass away (that is, die,) before that "same Jesus" will come again to redeem his people. Let us be ready and waiting. Amen.

Sandy Hill, N. Y.

From Sr. O. Morse.

BRO. GRANT:—I want to be a witness for my Master. In my distress I cried unto the Lord and he heard me. I have been a believer in the soon coming of Christ these many years. But there have been changes with us as well as with others. My husband and myself became convinced that we were living in the last days by hearing Bro. Himes and Father Miller preach in 1843 in Lockport, N. Y. Since that time we have moved to Wisconsin. When we came here there were none that believed in the signs of the times. But now there are a few who have their names cast out as evil, looking for that "blessed hope" of the "glorious appearing of the great God and our Savior Jesus Christ." We have preaching once in four weeks by Elder Gibson. The Crisis is a welcome messenger to us. I think we could not do without it. I hope it will continue till Christ comes.

Springville, Wis.

From Sr. Joanna Latham.

BRO. GRANT:—There are but few in this place who are believers in the soon coming of Christ to set up his kingdom, which shall be under the whole heavens. However, we are doing the best we can. Since I came here meetings are again set up. We procured a room and had it seated. We have no preachers, yet we feel that we are called to labor, and so let our light shine, that others seeing our good works "may glorify (our) Father which is in heaven."

Any preacher or preachers traveling in the West would receive a hearty welcome here. Why not come, Brn., since here there is quite as much wickedness, and more of the bread that is temporal, than in the East? Come and see. May God send you.

Beaver Dam, Dodge Co., Wis.

Selections.

Gleanings on Prophecy.

Prophecy is history anticipated and contracted; history is prophecy accomplished and dilated. Lying oracles have been in the world; but all the wit and malice of men and devils cannot produce any such prophecies as are recorded in Scripture.—*Bp. T. Newton.*

God doth not use to set his people to work in the dark; they are the children of light, and they are no deeds of darkness which they have to do. Yea, he always suits their light to their labor, and gives them a clear discerning of what he is about. —*Dr. J. Owen.*

God travels to satisfy our comfort, but not our curiosity.—*Lord John Napier.*

The giving ear to the prophets is a fundamental character of the true church.—*Sir. I. Newton.*

The Revelation was not written without tears, (Rev. 5: 4,) neither without tears will it be understood.—*J. Wesley.*

A blessing is pronounced on those who hear, and read the words of this prophecy, (Rev. 1: 3,) . . . God commands the study of the book to me. Who then shall say, let it alone? . . . I cannot but think it is a sin for any minister of the gospel to say he knows nothing about it.—*B. Slight, M. A.*

The prophetical portions of the sacred Scriptures . . . are a beacon light, in times of storm and agitation on the great ocean of human life, thrown out to guide us as we navigate, and to warn us of the breakers on dangerous coasts.—*Dr. G. Duffield.*

Prophecy is equivalent to any miracle, and is of itself evidently miraculous. . . . The voice of Omnipotence alone could call the dead from the tomb,—the voice of Omniscience alone could tell all that lay hid in dark futurity, which to man is as impenetrable as the mansions of the dead,—and both are alike the voice of God.—*Dr. A. Keith.*

God gave us his word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us his own purpose, and our duty and chief end.—*James Scott.*

No discussion on the fulfillment of prophecy must ever divert, but on the contrary, should draw our minds to the consideration of our personal safety in the sight of God. Are we hiding ourselves within the everlasting arms,—and when the last storm shall come, and the last thunder shall roar, and the last fires shall blaze, are we conscious that we shall be found resting on the rock that shall never fail?—*Dr. Cumming.*

In God's time, which is the best time, and in God's way, which is the best way, prophecy shall certainly be fulfilled. Every word of Christ is very pure, and therefore very sure.—*Matthew Henry.*

As a band to bind these gleanings together, we may take the words of the apostle: *Despise not prophesyings.—Millennial News.*

Higher.

Higher in the christian life,
Hasten up the steep before thee;
Far above the din of strife,
See thy Savior smiling o'er thee;
He has said, and he is sure,
Faithful servants must "endure."

Higher, christian! Tarry not,
Though the vale is fair with flowers,
Perils hide in sunny spots;
Shun the soft enchanted bowers,
Linger not by pleasure's stream,
List not to ambition's dream.

Higher, christian! climb the mount—
Mount of prayer. Thy Master climbed it
Many a night for thee, thou frail one;
His example hath sublimed it.
Plead as Jacob did of old,
Till the blessing thee enfold.

Higher! higher! weary one,
Faint not, though thy comforts perish.
Weep when night comes darkly on,
Hiding hopes thy heart did cherish.
Still, though weeping, look above,
He who rules is full of love.

Higher, christian! angels wait,
Watching all thy toilsome way;
Higher! till the golden gate
Opens to the land of day.
Blessed forever thou shalt be,
Home for all eternity.

Banner of the Covenant.

Be Easy.

Friends, be easy. Don't fret. Supposing some one *does* think differently from you. Supposing he does quote scripture that tends to overthrow some of your darling theories. Would you like to gag his mouth, or break his pen? Well, may be he won't *fight* with you. Perhaps he has something more to do than to stop and dispute, and wrangle. Perhaps all your sly thrusts, and innuendoes, and musqueto-bites won't move him away from his Master's business.

Well, what then? Why, just *be easy.* Don't fret. The world will roll on even if you can't get all the crotchets that are in your head into all others. The world indeed may not perish, if it should be suddenly deprived of one or two of your pet hobbies of which you think so much, and on which you doat so fondly.

Now it's best to be quiet. You can't make one hair white or black, and the most you will do will be to make yourself very uncomfortable. Come, get right yourself, so that a little Bible won't capsize your theory, and so that a little plain truth won't put you in a fret.

Come, friends, just be good natured; that face of yours is long enough for two, and judging from appearances, one would think you had been sucking lemons, or eating pickles for a month. Now the best way is to feast on something sweeter and better. If you want to love God, you must love your brother also, and that too, even if *you* happen to know *more* than *he* does; or even if by some marvelous chance he should happen to know more than *you do!* Don't knock his lantern to atoms because it gives *more* or *less* light than yours.

We think it's best to "be *easy*," don't you? Well, let us try, then, and behave like kind, quiet followers of Him who said,—"I am meek and lowly in heart.—*Indian Arcana.*

The Number Seven.

On the 7th of the 7th month a holy observance was ordained to the children of Israel, who feasted seven days and remained seven days in tents; the 7th year was directed to be the Sabbath of rest for all things, and at the end of seven times seven years commenced the grand jubilee; every 7th year there was a grand release from all debts, and bondsmen were set free. From this law might have originated the custom of binding young men to seven years apprenticeship, and punishing incorrigible offenders by transportation for seven, twice seven, or three times seven years. Anciently a child was not named before seven days, not being accounted to fully have life before that periodical day. The teeth spring out in the 7th month, and are shed in the 7th year, when infancy is changed into childhood. At thrice seven years the faculties are developed, manhood commences, and man becomes legally competent to all civil acts; at four times seven a man is in full possession of his strength; and at five times seven he is fit for the business of the world; at six times seven he becomes graver and wiser, or never; at seven times seven he is in his apogee, and from that decays; at eight times seven he is in his climacteric; at nine times seven, or sixty-three, he is in his grand climacteric, or year of danger; at ten times seven, or three-score years and ten, was by the royal prophet pronounced the period of human life.

Editorial Responsibility.

The Nashville *Christian Advocate* says with great truth: "To get up a fuss, an interesting squabble, is very easy. Our experience is that this could be done any week of the year. Elements are always in hand which need only to be cast into the paper to make a flare-up. Then times would be lively. The editor would be visible, marching up and down his columns commanding the peace, begging brethren to be reconciled, explaining his position, defending himself from misrepresentations, replying to personal attacks and such like. But would all this be to the edification of the church? Peace in the church, like health in the body, is not noisy, not demonstrative. There is not much self-consciousness in such a state, not much visibility; but things move along quietly, and there is solid prosperity."

DO YOUR OWN WORK.—Enlarge not thy destiny, says the oracle; endeavor not to do more than is given thee in charge; the one prudence of life is concentration; the one evil is dissipation; and it makes no difference whether our dissipations are fine or coarse. Property and its cares, friends and a social habit, or politics, or music, or feasting—everything is good which takes away one plaything and delusion more, and drives us home to add one stroke of faithful work. Friends, books, pictures, lower duties, talents, flatteries, hopes,—all are distractions which cause oscillations in our giddy balloon, and make a good poise and a straight course impossible. You must elect your work; you shall take what your brain can, and drop the rest. Only so can that amount of vital force accumulate which can make the step from knowing to doing. —*Emerson.*

A NEW REMEDY FOR LONG SERMONS.—A sufferer from long sermons suggested to the *London Times* that, after half an hour's preaching, the bottom of the pulpit should be contrived to come out on the principle of an *oubliette*, and project the clerical transgressor into the gulf below. Another proposes that a sounding-board or cover, in the shape of an extinguisher, made exactly to fit the pulpit, be suspended above it, and that at the expiration of twenty-five minutes from the delivery of the text it should begin to descend, so as, exactly at the half hour, to "shut up" the lengthy preacher.

BEAUTIFUL LEGEND.—There is a beautiful legend illustrating the blessedness of performing our duty at whatever cost to our own inclinations. A beautiful vision of our Savior had appeared to a monk, and in silent bliss he was gazing upon it. The hour arrived in which it was his duty to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but left it to perform his humble duty. When he returned, he found the blessed vision still waiting for him, and uttering these words "Hadst thou staid, I must have fled."

THE GOLDEN RULE.—It is said of an Indian that whenever he got into a bad place in a swamp, where the ground was too soft for safety, he put up a stake to mark the place. Thus he not only avoided the danger himself, but he kept others from falling into the same snare. Might not every christian learn a lesson from this rude son of the forest, not only to guard against his own false steps, but as he prays, "Lead us not into temptation," to be careful to remove temptation out of his brother's path?

☞ TIME is the seed of eternity. At the judgment the question which will decide our destiny will be no other than this—How have you used your time? And the less there remains of this precious article the more valuable it should appear.

Youth's Department.

Pledge OF THE TRY COMPANY.

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Anna E. Neal, Lucila Morse, Springfield, Wis.
We do not publish any S. S. paper.—[ED.

For the Crisis.

The Perfect Pattern.

THE HOLY CHILD JESUS.
A WORD TO OUR LITTLE READERS.

"There is no friend like Jesus,
So gentle, kind and true;
This friend is always near us,
And sees whate'er we do."

Little readers, do you want an example, beautiful, safe, heavenly? perfect as perfect can be, without spot, blemish or any such thing? a pattern to imitate in all you think, say and do—calculated to make you happy here, happy forever? Where will you find it? On earth? There have been great men, good men, wise men, very great, good and wise, from the days of Enoch till now; but where among all the sons and daughters of Adam, can we point you to one, even *one* that would be safe to imitate in all things? The greatest, wisest and best men on earth have nothing save what God gives, and are subject to like passions as we are, liable to err, mistake in judgment; they have nothing good or praiseworthy, save what is received; their light is a borrowed light. "Every good gift and every perfect gift is from above."

"All flesh is as grass, and all the glory of men as the flower of grass." "Verily every man at his best state is altogether vanity." "Put not your trust in princes, nor in the son of man in whom there is no help." "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"

If the greatest, wisest and best men that ever lived are unsafe guides, where shall we look for a perfect pattern, safe to follow always, everywhere? Look to Jesus? Yes, that's it, little friends, look to Jesus, the bright image of his Father, full of grace and truth. The voice from the excellent glory said: "This is my beloved Son, in whom I am well pleased." One special design in his assuming our nature, was to set us a perfect example in all things. "He was holy, harmless, undefiled, and separate from sinners." Christ was a perfect pattern from his childhood—perfect in patience, in meekness, in love, in humility, in self-denial, in doing good, and in submission. All the christian graces were in him and abounded; "love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, against which there is no law."

Is it not safe and wise to imitate Jesus in all these things? "Even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2: 21, 22, 23. Children, were you to see a little boy that did every thing just right, was meek, modest, mild, sweet-tempered, kind, affectionate, obedient, always wearing a cheerful, heavenly smile, who went about doing good, doing all he possibly could to make every body happy, would you not think such an example worthy your imitation? Well, this is Jesus—the lovely Jesus. There was not a thought in his heart, not a word in his lips, not an act of his life, save that of love, mercy and truth; his whole life from his childhood was "like apples of gold in pictures of silver."

Little folks, will you take this blessed Jesus for your example? strive to imitate him in all things? follow him through evil report and good report? He invites you freely. "I love them that love me, and they that seek me early shall find me," saith the Lord.

"Suffer the little ones to come,"
The blest Redeemer said;
"I'll take them to my heavenly home,
And give them angels' bread.
My precious blood I'll shed to save
From sin, from sorrow, and the grave."

B. F. N.

For the Crisis.

The Boy that Wanted to Steal.

"How I should like to steal some of those nice apples; but I guess I wont," said Frank Raymond to George Leslie, as they were walking by farmer Grey's orchard.

"O Frank, you wicked boy! You are breaking one of God's commandments," replied George.

"No, I am not," said Frank, "I only said I should *like* to steal some. That is not breaking the commandment, is it?"

"Yes, it is just as bad to *think* steal, as it is to *act* steal," said George.

And so it is, boys. He who *wishes* to steal, is—in God's eyes—a thief; and has sinned against God as much as though he *had* stolen. And he who *wants* to do *any* wrong thing, is just as guilty, in the sight of God, as though he *had done* it. Never cherish wrong thoughts, children, and you will never do wrong deeds.

Boston, July, '62. AUNT MARY.

TWO LETTERS FROM SUMMIT, WIS.

Dear Bro. Grant:—I heartily give you my name for the pledge. I neither use tea, coffee, nor any thing your pledge prohibits. I am a girl sixteen years old. I will try and prove faithful to my pledge. I take great pleasure in perusing the columns of the Crisis, and have for a year past; but it has been more interesting to me since you started the Try Company than before. I hope that all my young friends will take pleasure in signing their names to the pledge.

Yours in hope of a kingdom,
FILENA M. ANDREWS.

Dear Bro. Grant:—I am glad that you have started a Try Company for us. I am a little girl twelve years old, and wish to enlist in it. I will try and prove faithful. I hope that all the little boys and girls will join the Try Company, and learn to love their Savior more than any thing else.

ADALIA F. ANDREWS.

Little children, you must be
Always loving, good, and kind;
When at play, you must agree,
And your parents always mind.

AUNT MARY.

ANSWERS.—Answer to Enigma No. 6 may be found in Prov. 20: 1;—"Wine is a mocker: strong drink is raging."

Answers to questions: Absalom was caught by his hair in the oak, and Joab thrust three darts through his heart, in the wood of Ephraim. 1. John's parents were Zacharias and Elizabeth. 2. God was the Father of Jesus, and Mary was his mother. 3. Simon helped bear the cross. 4. Joseph put Jesus in the tomb.

CHAS. H. DAVIS.
W. Northwood, N. H.

Enigma.—No. 10.

I am composed of twenty-four letters.

My 2, 11, 6, 11, 3, 8, 19, is the nation to which one of Job's friends belonged.

My 18, 6, 7, was Joshua's father.

My 17, 15, 22, 14, 4, is a river mentioned in the Old Testament.

My 10, 12, 15, 17, 11, was Abraham's father.

My 5, 1, 24, was the king of the country north of the Caucasus mountains.

My 11, 12, 15, 22, 16, is a king mentioned in the New Testament.

My 9, 20, 13, is a kind of bird.

My 21, 17, 6, 13, was a persecutor.

My whole is an exhortation of the Psalmist.

EDWARD P. MUNROE.

Providence, R. I., June 20th, '62.

Answer to Enigma No. 8,—"O worship the Lord in the beauty of holiness."—Ps. 29: 2. E. F. M.

The "Try Company."

A gentleman who was riding in the cars noticed a bright little fellow, between five and six years of age and engaged in the attempt to unloose a knot in a string that bound a small parcel. The knot had become well compacted and the child's tiny fingers seemed to make no impression thereon. The patient earnestness of the little fellow was contrasted with the apparent indifference of his parents, who made no attempt to assist him. At last the gentleman, whose sympathies with children are warm, could bear the sight no longer; so partly to help the child and partly to rebuke the parents, he took out his knife and handing it to the boy said:

"Here, my little fellow, try the virtue of a sharp blade. You can't untie the knot."

Something to his surprise the knife was not taken, but instead the child answered, with a smile:

"Please, sir, father don't allow me to say I can't. I belong to the 'TRY COMPANY.'"

"Indeed!" said the gentleman, drawing back his hand. "I never heard of that company before."

"Oh, I've always belonged to it. Haven't I, father?" And the child turned with an expression of loving confidence in his face towards his father.

"He's a worthy member of that excellent association, sir," remarked the father, now speaking to the gentleman and smiling.

"Ah, I understand you!" Light was breaking in upon his mind.

"This is a part of your discipline. You never permit your little boy to say 'I can't.'"

"No, but instead, 'I'll try,' sir."

"Excellent," said the gentleman, "Excellent! Here is the way that men are made. It is the everlasting 'I can't' that is dwarfing the energies of thousands upon thousands all over the land. A feeble effort is made to overcome some difficulty and then the arms fall wearily and the attack is abandoned."

"And who is most to blame for this?" was inquired.

"Parents," was the unhesitating reply. Parents who fail to cultivate patience and perseverance in their children. Parents who carry them when they should let them walk, even though their feet may be weary. I see it all as clear as light and see my own fault at the same time. I cut the knot of difficulties for my children every day instead of requiring them to loosen it themselves. But sir, they shall join the 'Try Company' after this. I'll have no more knot cutting in my house."

How is it with you, reader, child or man? Are you a member of the "Try Company?" If not and you have any ambition to be something more than a drone in the hive, join it at once, and from that time forth never let the words "I can't" find a place on your lips.—*Arthur's Home Magazine.*

Enigma.—No. 11.

I am composed of twenty-three letters.

My 1, 2, 6, 11, 16, 4, one of the apostles.

My 13, 3, 9, 7, 16, 22, a prophetess.

My 2, 10, 15, 20, 5, a king mentioned in the New Testament.

My 12, 14, 19, 15, a man spoken of in Genesis.

My 18, 16, 17, 8, 22, 2, a name in the Old Testament.

My whole is one of Jesus' sayings.

CHAS. H. DAVIS.

About Order.

Little friends, put things right back in their proper places. Never leave things all about, helter-skelter, topsy-turvy,—never. When you use any article—hoe, shovel, rake, pitchfork, axe, hammer, tongs, boots or shoes, books, slates, pencils, writing apparatus, pins, thimbles, pincushions, needles, work-baskets, kitchen furniture, every article of housewifery or husbandry, no matter what it is—the very moment you have done using it, return it to its proper place. Be sure to have a special place for everything, and everything in its place. Order, order, perfect order is the watchword, heaven's first law. How much precious time is saved (aside from vexation) by observing order, systematic regularity. And little folks should begin early to preserve order in everything—form habits of order. Those loose, slipshod, slatternly habits are formed in childhood, and habits once formed cling for life. Young friends, begin early to keep things straight in their proper place; study neatness, order, economy, sobriety, everything just, honest, pure, lovely, and of good report.

Little things—ay, little things—
Make up the sum of life;
Then let us watch these "little things,"
And so respect each other,
That not a word, or look, or tone,
May wound a friend or brother.

—*Examiner.*

The World's Crisis AND Second Advent Messenger.

Terms of Subscription, Payable in Advance.

A single copy one year	$2.00
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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 356. BOSTON, WEDNESDAY, JULY 23, 1862. VOL. XV. NO. 19.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Lines

On the death of Dr. L. Smith, Hollowell, Me.

DEDICATED TO HIS SISTER.

The enemy conquered, though bravely he fought,
My brother, companion, and friend;
He has gone to the grave, he's returned to the dust,
O, when shall this mortal state end!

He lies low in the ground as a sinner ordered,
No mortal can save from his doom;
He's fallen! O who can now rescue him there,
For angels cannot reach the tomb.

From Zion a mighty Deliverer shall come,
Who hath trod the dark valley before him;
He pillowed the last and went down to the tomb,
And commanded the grave to restore him.

He shall come when the days of probation are o'er,
And awaken my brother from sleep;
I'll meet him again on the far distant shore,
In our home, where we never shall weep.

MARIA MATHEWS.

West Danville, C. E., April 27, '62.

For the Crisis.

The Mediator.

BY H. L. HASTINGS.*

At the portals of the heavenly home Christ stands to welcome us to courts which our polluted feet would never dare to tread. We have boldness, by the blood of Jesus, to enter into the holy place. In ancient times, a lamb was slain, and his blood sprinkled became a pledge of safety, a token of deliverance. We were not redeemed with silver and gold; for us the price paid is blood; for us the ransom given is life. He gave "his life a ransom for many," "to be testified in due time." I thank God that this fact has been testified to me; and to-day, in this day of salvation, I testify this:—Christ died for our sins; and now he lives to save us. If he were dead, we might lament him as one who had done all he could for us; but yet the work would be incomplete. "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God" to make "intercession for us," that we adore.

We may come, now, boldly to the throne of grace. Our best friend is there to receive us. We do not come among strangers; we go to Christ. We do not go where awful majesty and kingly glory alone are seen; but we go where, veiled in humanity, Deity is incarnate. God is with us, manifest in the flesh; receiving us, weak, feeble, worthless, as we are, having been "touched with the feeling of our infirmities"; succoring us, tempted and tried as we are, having been tempted "in all points like as we are, . . . yet without sin"; saving us, helpless as we are, for he is a strong Savior, a mighty One.

The sinner need not fear to come to God, for there waits one to welcome him, who has laid down his life to save him; him "whom having not seen, (we) love; in whom, though now (we) see him not, yet believing, (we) rejoice with joy unspeakable and full of glory." And his work to-day is to make intercession for us. His work to-day is the work of a great High Priest, who knows how to have compassion on them that are ignorant and out of the way, seeing that he himself is compassed with infirmity. His work to-day is to stand before the golden altar, and offer up from the golden censer much incense with the prayers of all saints. His work to day is to intercede in your behalf, and in mine. [illegible]

them come. From the ends of the earth, from the islands of the sea, from the heaving bosom of the mighty deep, Christ can hear prayer. To the utmost bound of the everlasting hills, to the deepest abodes of human sorrow and distress, to the farthest place of peril in all this world, his hand can reach, his arm can rescue; for the Lord is not straitened, nor is His arm shortened that He cannot save.

God has revealed what he would have us know of himself in Christ. We are not to look to Christ as representing a character essentially different from and unlike the Father. We are not to suppose that the Father is our foe, while Christ is our friend; for Christ hath said, "I and my Father are one," and "God was in Christ, reconciling the world unto *himself*." God's love shines out in Jesus' life. Christ did for us what the Father would have him do, and of the fulness of his grace we receive that mercy which shall bring us at last to be partakers of the divine nature, and inheritors of the heavenly glory. It is a great thing in this world for a man to have a friend in earthly courts. It is a great thing for a man to have a friend who is intimate in the councils and in the seats of power. But of all the friends in the universe, that can be of service to us, there is none like Jesus. We have a friend at court, we have an intercessor there; we have a kinsman that is bone of our bone, flesh of our flesh; and into our hearts he has poured the living energies of his own eternal life. We are linked to him by ties that never can be sundered. He prays for us; he waits to receive us; he shall come to save us, and in the day of his glory he shall welcome us to his rest. Among the splendors of the pilgrim's home, among the great things that shall be his joy, there is nothing like the voice of Christ saying, "Come, ye blessed." Fancy as we will all the raptures of that hour, there is no voice so sweet as that. The voice that said, "Thy sins be forgiven thee," shall speak to the forgiven then, and speak eternal blessedness. The voice that said in tenderest accents, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," shall say, "Come, ye blessed of my Father, inherit the kingdom."

Mine ear hath heard, mine eye hath seen,
The glories of that home of song;
Though stormy billows roll between,
I go to join the angel throng.
But of the joys beyond the tide,
The welcomes on that golden strand;
The best shall be from Him who died
To bring me to the shining land.

In that day let me see Jesus, and hear him say, "Well done"; let but the Mediator who died for me, lives for me, receive me then, and I shall rejoice forever.

For the Crisis.

Resurrection of the Unjust.

As many questions are asked by our brethren, I propose to write a short piece in answer to one, which is, "*Will the wicked dead have a resurrection?*"

In answer to the above question, I propose to draw the attention of the readers to *God's word*; as no Bible question can be satisfactorily answered without coming directly to the Word. God has said,—"If any man speak, let him speak as the oracles of God."—1 Pet. 4: 11. I am aware that no inferential testimony, standing alone, is to be taken for proof. Therefore, we must have *direct* and *positive* testimony to answer the question before us. Have we got any? Has God said in his word that the wicked *shall* have a resurrection? or has he said they shall *not*? or is the Bible silent upon this question? To the last, I will say, the Bible is *not* silent upon this subject; and the testimony that says they shall *not* have a resurrection, I cannot find in God's word. But says one, Can you find Scripture saying they *shall* have a resurrection? We think we can. Observing the rule that no inferential Scripture has any weight, except it be in accordance with direct and positive testimony, we will examine the witnesses. Unless they can be impeached, we must believe what they say, when they testify positively on any subject. If we find a witness contradicting himself, his testimony is not to be taken. For example; if Paul should tell his Corinthian brethren that "We must all appear before the judgment-seat of Christ; that every one may receive the things . . . in . . . body, according to that he hath done, whether good or bad" (See 2 Cor. 5: 10, 11); and then tell the Galatians if they [illegible]

the Son? Ans., by believing and obeying his words. Do we honor Christ if we disbelieve his words? John 5: 24,—"Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life." What death do we escape by believing in Christ? Do we escape the death that is passed upon *all* men? If so, we have eternal life now, and need not wait for a resurrection from the dead. But if the eternal life is future, then the death which we escape is also future. And when believers in Christ are raised from the dead, *they* will *not* come into condemnation, while *some* that are raised from the dead *will* come into condemnation. This is plain from the following, John 5: 28, 29,—"Marvel not at this; for the hour is coming in which *all* that are in the graves shall hear his voice, and *shall come forth*, they that have done good unto the resurrection of *life*; and they that have done evil unto the resurrection of *damnation*." The life spoken of in the 29th verse, is the same promised in the 24th verse. The resurrection is the time when *one* class get *eternal life*; the resurrection is also the time when *another* class get *eternal death*, or condemnation.

But some may say, the condemnation of the wicked consists in their being left in their graves, and that they are judged while dead, for the reason they cannot have life outside of Christ. If eternal life is meant, we admit it; for the following reasons:

First, the Savior says, "*All* that are in the graves shall hear his voice." We know that dead men know nothing while dead. If the dead can hear, then they may know something while dead. But God's word says, "The dead know not anything."—Eccl. 9: 5. Therefore, in order for dead men to hear and come forth, they must be reanimated. God's *power* will reanimate them. Mark what the Master said to the Sadducees, Mark 12: 24,—"Do ye not therefore err, because ye know not the Scriptures, neither the *power* of God?"

The question may be asked, if the wicked are raised to life in any sense, will it not be a reward? We think not. The Master says they will come forth to condemnation. But we will examine another scripture on this point. Matt. 10: 15; 11: 22, 24; Luke 10: 12, 14. The Master says, "It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city." Now if those wicked Jews never have a resurrection, and are not brought to judgment, how can it be more tolerable for Sodom and Gomorrah than for that city? Dear reader, is there any meaning in such language? If those wicked Jews and Sodomites all got their punishment when they died, how will it be more tolerable?

Hear the Master, Matt. 11: 23; Luke 10: 13. "For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes." These scriptures point to a *future* day of retribution; not of a class, but of all men.

Hear the Master; Matt. 12: 36, 37,—"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." We ask, do all men have judgment passed upon them when they die? Do the wicked give account for all they have said and done when they die? If so, what is the necessity of judging them in the *last day*? Christ says, "The word that I have spoken, the same shall judge him in the last day." John 12: 48. Is this last day when a man dies? If so, Mary and Martha were in a great error, and Christ, who loved them much, did not correct them; for they thought their brother would rise again at the *last day*. John 11: 24. And we think they were right, and there was no need of Christ's correcting them in their faith; for we think they understood the Master to teach a *general resurrection* at the *last day*, or day of judgment, and after men had died.

But again; Christ says, Matt. 12: 37, "By thy words thou shalt be justified." When will the righteous be justified? We answer, at the judgment. "And by thy words thou shalt be condemned." When will the wicked be condemned for their words and actions? We answer, at the same time the righteous are justified; i. e., at the day of judgment—the great reaping time, when men reap the reward of their doings. We read in Gal. 6: 8,—"For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." By the scripture above we are taught that there is a great reaping day coming, in the which every man shall reap as he did sow. Now the sowing time of the righteous is in this present life. They sow to the spirit, and they shall of the spirit reap life everlasting. When do the righteous reap their crown of life? Luke 14: 14,—"For thou shalt be recompensed at the resurrection of the just." Is not the sowing and the reaping time the same in both cases? If the resurrection is the time when the righteous are rewarded, is it not also the time when the wicked receive their punishment?

We think Paul teaches this very plainly in Acts 24: 14, 15, where he says, "There shall be a resurrection of the dead, both of the just, and unjust." I know it is thought by some that Paul *simply admits* that the Jews believed it, without endorsing it himself. But if we examine the 14th verse carefully, we find a very strong point. It is this: Paul says he believed "*all* things which are written in the law, and in the prophets." Now if we find it written in the prophets that the wicked dead will have a resurrection, then Paul believed it. He then adds, "which they themselves also allow, that there shall be a resurrection of the dead, both of the just, and unjust." If we turn to Dan. 12: 2, we read, "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." If Daniel's people mean the saints only, then some of the saints will have a resurrection "to shame," etc. Is it not so, if the wicked are not raised?

Dear brethren, let us believe the *truth*, for "it is hard . . . to kick against the pricks." Stand upon the plain declaration of God's word, which says both classes "shall hear," "and *they* that hear *shall live*"; but only a *part* shall live *eternally*. John 5: 25, 28, 29. Please read Rom. 14: 10–12; Matt. 25: 31–46; Acts 10: 42; 17: 31; Rom. 2: 3, 5, 6; Jude, 14, 15; Matt. 12: 36; 1 Pet. 4: 5.

Boston. JOHN NOYES.

For the Crisis.

Answer of Elder Joshua V. Himes to Dr. Thomas Wardle.

DEAR BRO. WARDLE:—Your inquiry in the *Herald* of June 7th is now before me, dated Philadelphia, May 25, '62. You say,

"It is reported in high circles in this region, that you have changed your faith on the state of the dead, etc. I cannot give you the exact words of the report; but it is calculated, as it now goes, to mislead others and injure you. What are the facts? You have many friends who would like to know. We do not question your right to change your views, and would not esteem you the less for an honest difference of opinion. We have come out from Rome, and will not persecute for an honest difference of opinion, while we live christian lives."

1. In reply, I would first remark that this report has been extensively circulated elsewhere than in Philadelphia. It was especially used as a report to hedge up my way in my late tour in Canada West. I will give one case. One of the Elders of Messiah's church said in a sermon he gave in Belmont, C. W., that "Eld. H. had no doubt gone over to the sleep of the dead. At any rate, he associated with that class of Adventists who held to that view, and a man was known by the company he kept. The Adventists had every sort of error and evil practice among them. That he and others had come out and formed a new church, that was pure and free from all these errors and evil practices." And this was said in the town, and the very house where I was expected to preach the next week. The object was very evident. But a friend of mine present vindicated my cause and character. But such things very greatly injure the cause of Christ. They certainly savor more of the corrupt spirit of sectarian pride, than the purity or benevolence of christianity.

I am an "Adventist, and with all their faults, I love them still." And I very well know that *many* evil things laid to their charge are untrue, and that evil things that have been committed among us have not been done always by Adventists; but have been deplored by them, and the parties committing them condemned. This is the old spirit of the world and a worldly church, that classes us with the degraded elements of society.

2. But the sleep of the dead and the destruction of the wicked, seemed to be the great sin just at this time to hedge up my way, although my faith in the *definite time* of the Advent had much to do with the matter, though not made as prominent. I have felt it a duty that I owed to myself and the Advent cause to make this brief statement, that you may see and that all may see the true state of things. I wish to stand in the light, and know with whom I associate. And if no difference of opinion is to be tolerated among us on the state of the dead, or on the time of Christ's coming, then this should be distinctly understood, and all should act accordingly. The world is wide, and there is plenty of room, and enough to do, and it can be done in peace, even if we separate like Lot and Abraham. We will be brethren in the midst of a wicked world. We should seek to honor our Master by walking uprightly with each other, notwithstanding a difference of opinion.

3. My views of the state of the dead are well known to those who have read what little I have said on the subject, or have heard me speak on the question in my public discourses. But to your question.

4. On the intermediate state I have held with the christian Fathers, who, according to the best authorities, uniformly speak of the intermediate state under the scriptural names of "Paradise"—"those who have gone before us"—"in the keeping of the Lord"—"somewhere in a better place, awaiting the day of judgment"—"cherished in peaceful abodes"—"place where the souls of the righteous and the ungodly are carried, feeling the anticipations of the judgment to come." They say mostly, "that the very apostles and patriarchs are not yet crowned." They teach that they "wait for us." That the "*reward* is not before the resurrection." That "they are now beholding their way to immortality more clearly, as being near it,—praise God, and exult with divine joy; not now fearing that they should turn aside to evil, but well knowing that they *shall have* safety, and forever enjoy the good things laid up for them." Again, they say; "the heavens are not open till the earth pass away"—"see not the unchangable good as angels do"—only "see the good things through faith and hope."

The Fathers confine themselves mostly, however, to the scriptural phrases; "being with Christ." They agree that they are at rest "with the Lord"—"in his keeping"—"seeing him; (*though we know not the place* which the Scriptures designate as Paradise, Abraham's bosom, or the altar,) yet not seeing God as they shall see him after the resurrection, now having as yet their full reward." *

5. Thus it will be seen that the Fathers had no idea that the saints go to heaven at death, and give no countenance to the modern doctrine, so prevalent, of "death being the gate to endless joy" and the kingdom. I suppose the foregoing views of the christian Fathers were founded on such passages as the following, in the New Testament: Phil. 1: 23,—"Having a desire to depart and to be with Christ, which is far better." 2 Cor. 5: 8,—"Absent from the body and to be present with the Lord." Luke 23: 43,—"To-day shalt thou be with me in Paradise." And of the parable of the rich man and Lazarus. Luke 16: 19–31. These passages have always been clear in my mind. And when the plausible and strong arguments have been brought to prove the unconscious state, their force has always been broken by the clear and positive character of these Scriptures. Yet I have not been able to harmonize these texts with the ideas of many passages in the Old Testament, which seem to militate against them. I think I have no prejudice to blind my moral sense, or any lack of a love of light or truth, to hinder me from a full and free reception of all the truth on this subject.

I frankly confess to you that I have my difficulties with the view I hold in relation to the nature of man, and the mode of his existence in the intermediate state, as well as the true place of his residence in that state. I do not clearly comprehend in the light of reason and fact how a being, as such, can exist without substance, or organization. I have no knowledge of such being. And human philosophy does not help me. It must rest on revelation alone. And then the place of the abode of spirits is another thing I do not understand. Once I thought I did. I followed Josephus, and the Pharisees among the Jews, and Dr. Campbell and others among the Christian Doctors, locating them in "*Hades*"; but in a conversation with Professor N. N. Whiting of Williamsburg, N. Y., I was effectually convinced of the incorrectness of this idea. I have great confidence in his knowledge of the language. He showed me that *Hades* had no such meaning in the Bible as given by Josephus and others. His view is, that the soul goes to heaven at death, but is not rewarded, or perfected in its existence till the resurrection. And then the christian Fathers taught that the soul *did not* go to heaven at death. And Justyn Martyr went so far as to say, that those who believed the soul went to heaven at death, *were not christians!* Wesley and others taught that the soul did not go to heaven at death. So we have a confusion of tongues on this subject. Some send the soul to heaven at death; some to Paradise, meaning a different place from heaven; some to the New Jerusalem; others to *Hades*, a very different place [illegible]; and some have the saints [illegible] in heaven at death; others say they are not rewarded till the resurrection; some that they sleep in a conscious dream of rest, expecting the coming of Christ in the resurrection of the just; while others give to them wakefulness and blessedness in a higher sense. Others hold that they sleep in Jesus in the literal sense of sleep, and are absolutely dead, and will have no life till "Christ who is our life, shall appear," and then they will "appear with him in glory," at the "resurrection of the dead." Amid these conflicting opinions, I rest on the plain word of God.

1. At death, the body goes "to the earth," "and the spirit shall return unto God who gave it." Eccl. 12: 7.

2. There is no judgment or reward until the resurrection. Col. 3: 3, 4. I see no way for the saints to be "crowned," "robed," or "clothed upon," till the resurrection. 2 Cor. 5: 4. 2 Tim. 4: 8. If there is no judgment or reward between death and the resurrection, then the intermediate state is not one of positive blessedness. It is an imperfect, a negative state, in which they wait for the consummation of their hope at the resurrection, to be enjoyed in immortal bodies, in the new heavens and new earth. This is the "blessed hope." We know that "when Christ, who is our life, shall appear, *then* shall ye also appear with him in glory."

It will be seen, by a careful perusal of the New Testament, that Christ and the apostles said but little on the intermediate state. The burden of their preaching was on the resurrection, and the inheritance of the saints in the world to come. On these points they spoke with great freedom and plainness of speech. None can mistake their teachings. And here I am positive, while on the other I cannot feel the same positiveness, for the want of the same amount of light. If others can, I do not object to it. They are more blessed in this respect than I am.

6. The "destruction of the wicked" is another point on which much stress has been laid. And on this I will simply say, that I have ever considered the plain and positive declarations in the word of God on this awful subject, as proofs of "everlasting punishment." Still, on long reflection and a re-examination of the question of late years, I cannot say that it would not be a relief to my mind to have a harmonious exposition of the Scriptures in relation to the subject, that would give us a reasonable hope that human suffering would cease after the final judgment of the wicked. But as yet, I do not see the proof of this, and so, for the present, I refer this solemn subject to Him who will do all things well.

Accept my thanks, dear Bro. Wardle, for this mark of your confidence and esteem in calling my attention to these things. I intend to review this whole question, and shall, at a proper time, if I have any thing new, speak out whatever may be the result. Till then, believe me to be, as always, an out and out Adventist, and now, with our present light, looking for Jesus and the first resurrection about 1867–8.

Very truly yours,
JOSHUA V. HIMES.

Waterloo, C. E., June 12, '62.

* See Library of the Fathers, Vol X., pp. 117 and 118.

For the Crisis.

A Supposition that the Apostle Paul is in town, and wishes to preach.

Paul. Called on a minister and requested a privilege to preach in his church four sermons.

Minister. Bro. Paul, I have no objection to your preaching in our church, if you will so teach that none of the heresies of the day may be strengthened thereby.

Paul. I will say and preach 1 Thess. 4: 16–18;—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

M. But we as a church do not want to hear that kind of preaching, for the world has got to be converted before the coming of Christ. We do not want to hear on that subject now. Certainly not, no, no, Bro. Paul.

P. I would also quote Matt. 13, where the Savior says, "Let both (wheat and tares) grow together until the harvest." Also Rom. 6: 23,—"For the wages of sin is death."

M. Bro. Paul, we as a church do not believe that those terrible wicked ones are worthy of death, but they must live eternally in misery. So I believe.

P. I would also say (2 Thess. 1: 7),—"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

M. Why, Paul, you talk like that annihilationist that preached in our village the other day, and some of our church members are believing his doctrine of the final destruction of the wicked, and that to all eternity.

P. That is as Jesus said,—"Broad is the way that leadeth to destruction."

M. I know it reads destruction, but it means preservation in eternal misery; that is, the soul will never die, for that is naturally immortal and must live forever.

P. 1 Tim. 6: 13–16,—"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto."

M. Yes, but I believe every person has an immortal soul that will live eternally, and you say that God and Christ only have immortality, when every person has a never-dying soul.

P. James 5: 20,—"Let him know, that he which converteth a sinner from the error of his way, shall save a soul from *death*."

M. Bro. Paul, I am astonished! Save a soul from *death*? I tell you the soul is immortal, and can never die to all eternity!

P. Ezek. 18: 4,—"Behold! all souls are mine; as the soul of the father so also the soul of the son is mine; the soul that sinneth, it shall DIE."

M. I say, Bro. Paul, the soul is immortal and cannot die, as you and your prophets declare; consequently you cannot preach in our church; no, never. IRA FANCHER.

Sandy Hill, N. Y.

For the Crisis.

War.

Who can paint its horrors? What language is sufficient, that human tongue can speak, to portray its evils, so vast, so terrible? The blood recoils—the nerves quiver, and an inexpressible shudder creeps over the frame, while we contemplate it. Those dreadful implements of death, so surely fatal, created by that exalted, inventive genius, which God has bestowed upon man,—at work with all their fury. Demoniacal rage gleaming from the eye, and nerving the arm with almost supernatural strength, rushing on to blood and slaughter, stand the contending foes. Human beings, made in the image of their God, with capacities for enjoyment akin to those of the pure host that encircle the throne above, and power to impart peace and joy to all within their range, engaged in such inhuman, fiendish work! Which was pronounced by its Creator, "very good," and which drew from him and his celestial associates a song and shout of joy! Well might he vail his face, and wing his rapid flight away from such pollution and misery. Alas! the horrors of war! Thousands of dead and dying—the sick and wounded—widows and orphans made more than desolate—crime, wretchedness and woe of every description, not only on the battle-field, but through the length and breadth of the land, where the evil exists—are only a portion of its aggravated and multiplied calamities. And can it be that such is the condition of our once highly favored and happy land? Is it true that our fellow-mortals, on our own soil, are crushing each other to misery and death? Would God it were only a dream. My ear is pained, my soul is sick with every day's report of blood and carnage, death and destruction, that are deluging our heaven-favored continent. My longing heart cries out, O! come, thou holy King of kings, thou who didst come to bring peace on earth and "good will toward men," hasten thine appearing, and put an end to these evils, so offensive in the sight of a holy God, and of all those who have communion with him on the great theme of love, purity, and heaven-born peace. How long, O how long shall this blot remain upon creation? How long shall our ears be thus pained, and our hearts tremble? Glory to God! beyond these booming, [illegible] clouds, beyond the [illegible], we hear a voice, a [illegible]; it brings peace to the troubled heart,—"Surely I come quickly." "Amen and Amen," with every [illegible] child of God, "even so, come, Lord Jesus." [illegible]

[illegible]

☞ How few are our real [illegible] and how they [illegible]. Our [illegible] ary ones are [illegible].

For the Crisis.

Report of the R. I. Quar. Conference.

River Point, June 25th, 1862. Conference met, according to appointment, at 2 P. M. The weather being stormy, the gathering was small. The afternoon was spent in social worship. In the evening Bro. M. R. Phetteplace preached from [illegible]. Thursday morning 26th, 9.30. Bro. P. C. Rodman in the chair. The Secretary not being present, Bro. A. C. Greene was chosen Sec'y *pro tem*, and the report of the last conference was not called for.

Bro. Robert Rounds reported from Central Village Church, R. I. Said he had nothing very encouraging. They still had meetings as usual. Bro. Phetteplace preached once a month. Church numbered 18. As for himself, he intended to be in the Kingdom. Eld. J. D. Brown reported from Providence Church, not by any authority, but from the office he held with them. He said they made out to stick together. He thought with Sister H. B. Hastings, if they had not loved one another so well, they would have been broken up long ago. Bro. V. P. Simmons reported from Danielsonville Church. He said there were some good things among them, and some bad things. He intended to give a faithful report. He said there had been a revival the past winter; some were added to the church—some held on, and some had fallen off. Some brethren had lost their interest by not dropping tobacco, and some for not setting up a family altar,—some for one thing, and some for another. Have preaching from abroad about two-thirds of the time. Bro. Phetteplace reported from Foster Church, R. I. Said there was a coldness among them as a church, but some would stand. They did not have much taste for prayer meetings. He had labored in new and rough places, where it needed the plough of the Almighty to do much good. Had been at Gloucester, R. I. Had the pleasure of baptizing three. Church did not belong to the Conference. Bro. J. Eldridge was Pastor of this church.

Bro. Simmons reported from East Killingly, Conn. Three had been baptized. There were a few interested in having meetings. Are anxious that preaching brethren coming that way should stop. Bro. Jonah Eldridge reported from Gloucester Church. The church numbers about twenty-three. Three had been added to the church. Had tremendous opposition. Tried to do what they could. There were some professed believers that hindered the cause. Bro. Peter Noka reported the church at Westerly. Said they were in a healthy state. Was there the 22d ult. Had a good time. They requested that the Conference should meet there the next time they met. He thought they had better go,—that good might be done by so doing.

The Clerk reported the church at River Point. There were some still holding on and striving to serve the Lord. Had much to contend with. Some come in that do not belong to the church, that like to discuss the Bible. Say they want to see the church prosper, but do not want to unite with them. Sunday School not quite so large as it had been. Numbered about fifty, scholars and teachers. Bro. P. C. Rodman said he would report from the Plain Church, where he labored once a month. Said that some old veterans were left there yet, but some had fallen asleep. He talked to them about the glory, and keeping their eye on it. Said he thought there was some advance among them. Some had set up their will to have their own way, right or wrong, and they were trying to do something. Said he had been at Carolina Mills. Some were trying to serve the Lord. Been some discord sown among them. There were a few at Peacedale trying to keep along, and some at Rocky Brook. Things looked rather forbidding there, but he did not feel discouraged. Bro. Edwin Wood reported from the church in Exeter, R. I. Said he was bound to let his light shine, and to press on toward the prize. The church numbered about thirteen. Been two baptized—have not joined the church. Another one had come out—not been baptized. They were battling for the Lord.

Thursday P. M., 2.30. Eld. Peter Noka preached from Heb. 10: 28. At 6 P. M., love-feast. The Lord was with us by his Spirit. At 8 A. M., Eld. Brown preached from Ps. 119: 65. Friday morning, 9 A. M. Bro. Carpenter offered his resignation as Sec'y and Treasurer of the R. I. Quar. Conference. He lived so far away that he could not be with us. Bro. A. C. Greene was chosen to fill his place. The minutes of the last conference were read and accepted.

RESOLUTIONS OF THE R. I. Q. C.

Bro. H. F. Carpenter offered the following resolutions, which were adopted by this conference:—

Whereas, It devolves upon the A. C. Association to choose the Editor or Editors of the World's Crisis at its annual meeting; and, Whereas, The said Association desires a free expression of opinion and feeling upon matters which come before them from the churches scattered abroad; and inasmuch as we desire to cooperate with the A. C. A. in promoting the prosperity of our [illegible]

Resolved, That this conference express its approbation of the choice of Editor made by the A. C. A. at its last annual meeting, and its satisfaction with the general course of the Crisis during the present year.

Resolved, That, enjoying as we have reason to an interest in the present usefulness of the World's Crisis, we do request the A. C. A. to continue in office the present Editor with such assistance as he may require.

Resolved, That we shall deeply regret any change in the conduct of the World's Crisis, which shall lead to the unhappy results of 1861, or which shall give the occasion for such evils by adopting a similar course of management.

Dr. Huntington reported the Abington Church by letter. Had nothing of special interest to communicate. Religious state about the same as it was at the last conference. Meetings, both Sabbath and conference, are steadily and cheerfully maintained. Scattered as they were, it was quite an effort to get together. Have been enabled thus far to persevere, and hope to hold on to the end. Have difficulties to meet and do not expect they can be avoided altogether. Try to encounter them with christian spirit and with christian weapons. Church wished him to invite the Conference there at its next session, if agreeable.

Bro. Brown reported from Danielsonville Church. Felt encouraged about the church at D. Bro. D. A. Jones and Bro. Simmons preached to them. Collection from $4 to $6. Bro. Lewis reported the church at Carolina Mills. He said spiritual interest was not so manifest as it might be. Labored under disadvantages—somewhat scattered—living some miles apart—had to sacrifice to go to meeting. He was willing to. Had been without a place to worship. Bro. Clark had opened his Mill to worship in—seats 400. Bro. Carpenter reported his labors. Left Danielsonville soon after conference. Parted with tried friends—left for Vermont very reluctantly. Found the church at Poultney numbering 100. Had dropped some. Had adopted special prayer meeting to pray for young converts that had strayed away. It had resulted in good. Held meetings three miles south of there with good results. Trying to do good among the Methodists across the line in York State. Congregations good at Poultney. Did not know but they were as popular as some other churches, not externally, but looked up to as a church by the community generally.

Bro. H. L. Hastings was present and called upon to report his labors. Glad to be here—only conference he ever attended where they did not meddle with what did not belong to them. Thought it hard to tell how much corn there would be until the harvest. Had been preaching in various places, running at large as usual. Had moved—gone to making tracts, as usual. Had seen good results. Had spoken to the church at Lowell St., in that part of the city where there was a great chance to labor. Wished to see the cause of God revived. Was going to be constantly on the altar, anything the Lord wanted that he had, he could have,—anything he wanted him to do, he would do it.

A motion was made that the Treasurer be authorized to buy tracts and send them to different preaching brethren connected with this conference. It was adopted. Motion was made that the next meeting of the conference should be at Westerly, the last Wednesday in Sept. Adopted.

10.30. Bro. Simmons preached from 1 Thess. 1: 5. 2 P. M. Bro. H. L. Hastings preached from Eph. 4: 6. 6 P. M. Love-feast—a "cloud of witnesses." 8 P. M. Bro. H. F. Carpenter preached from 1 Cor. 15: 22.

Ministers present at the conference:—P. C. Rodman, M. R. Phetteplace, Peter Noka, D. O. Hopkins, Elwin Wood, Jonah Eldridge, Varnum P. Simmons, H. L. Hastings, B. Roberts, H. F. Carpenter, J. D. Brown, Eld. Devro.

A. C. Greene, Sec'y.

For the Crisis.

A Request.

To the members of the first Congregationalist Church in Plympton, Rev. M. A. Stevens acting Pastor, greeting:—Believing it inconsistent with my faith, founded on the word of inspiration, to remain longer in fellowship and communion with a body of professed believers in "the faith which was once delivered to the saints," yet "teaching for doctrines" the *traditions* of men; I apply for a letter of dismission from your communion and fellowship, choosing rather to suffer the reproach of men, than longer by passive silence to perpetuate *error*.

Please give me your decision soon; as I am determined, God sparing my life, soon to be baptized in the faith "once delivered to the saints," and taught by the apostles and primitive christians. Praying that you as a body, and as individuals, may make the Bible the rule of your doctrine in future; forever laying aside your old traditions as *error*. I remain your *friend*,

Fanny S. Bradford.

Plympton, Mass., July 10, '62.

Elder Grant:—The foregoing is a copy of a letter which I sent to our late church meeting. What they intend doing, I know not; probably they will set me aside. Doubtless you will remember me, as the lady who would not decide to be baptized at Tremont the [illegible] Sabbath. My faith received strength at that meeting; and I look forward with joyful anticipations to the time when I shall make a public demonstration of that faith. Yours in the faith, F. S. Bradford.

The World's Crisis and Second Advent Messenger.

Boston, Wednesday, July 23, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Flight from Judea.

Bro. E. G. Scott inquires concerning the flight from Judea, mentioned in Matt. 24: 15. We will quote a few verses in connection with this passage:—"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) then let them which be in Judea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." It will be seen that the flight is *hasty*, implying urgent circumstances. For some time, we have been of the opinion that this flight was from the persecuting power represented by the "little horn," mentioned by the prophet Daniel, in chap. 7: 8, 24, 25, 26.

When speaking of the flight from the persecutions under Justinian, who was Emperor of the eastern empire from A. D. 527 to 565, Gibbon says,

"To this (Persian) standard of natural and religious freedom, myriads of fugitives resorted from all the provinces of the eastern empire; the narrow bigotry of Justinian was punished by the emigration of his most industrious subjects. . . . Their enmity to Rome could not always atone for their attachment to the gospel; a colony of three hundred thousand Jacobites, the captives of Apamea and Antioch, was permitted to erect a hostile altar in the face of the *Catholic*, and in the sunshine of the court. In his last treaty, Justinian introduced some conditions which tended to enlarge and fortify the toleration of christianity in Persia. The Emperor, ignorant of the rights of conscience, was incapable of pity or esteem for the heretics who denied the authority of the holy synods; but he flattered himself that they would gradually perceive the temporal benefits of union with the empire and the church of Rome."—Gibbon, Vol. 4, p. 543, Harper's edition.

When describing the events of A. D. 532, Bower says:—

While the Arian king was striving, by the most just and equitable laws, to clear the church from all simony in the west, the Catholic Emperor, [Justinian] was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any christian emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous; and, as such, excluded from all employments, both civil, and military; rendered incapable of leaving any thing by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred by the Catholic peasants who guarded the passes. . . . The Jews, who were very numerous in Samaria, openly revolted; and, ranging themselves under the banner of one Julian, a noted robber, whom they chose for their king and their leader, engaged the imperial troops in the field; but after a most obstinate and bloody dispute, were utterly defeated, with the loss, if Procopius is to be credited, of one hundred thousand men."—Bower's History of the Popes, Vol. 1, p. 334.

The foregoing extracts show a literal fulfillment of Matt. 24: 16. Another important point should be noticed, this fulfillment was accomplished at the right *time* and by the right *power*.

We have yet to learn that there was a flight from Jerusalem, when it was taken by the Romans under Titus, in A. D. 69 to 70, that corresponds with the description in Matt. 24: 15–22. We understand the "GREAT TRIBULATION" was upon the *saints* of God; and as certainly as it was, it could not have been at the destruction of Jerusalem, for then it is said all the righteous escaped—about three hundred. But when we come to the sixth century, we arrive at the period when the saints were given into the hands of the "little horn," and hence to the time for the "great tribulation," from which they fled in such haste that they were unable to take their clothes with them, as shown by the foregoing extracts.—o.

Sudden Death.—We see by the Boston Herald, of July 18th, that Dr. Joseph Tenney of Hartford, Ct., died suddenly on the 15th inst. [illegible]

☞ For want of room we have been obliged to omit several book notices.

Ordination.

The following notices from the Boston Journal will show that Bro. P. B. Morgan has somewhat changed his religious associations:—o.

"An ordination will be held by the Rt. Rev. Bishop Eastburn, at St. John's Church, East Boston, on Friday, the 18th inst., at 10 o'clock, A. M., when Mr. P. B. Morgan will be admitted to the Holy Order of Deacons."

"Ordination of a Deacon.—A congregation assembled at St. John's Church, East Boston, this forenoon, (July 18th), on the occasion of the ordination of Mr. P. B. Morgan (who has officiated for two years past in Chapman Hall), as a Deacon in the Episcopal Church.

Morning Prayers were read by Rev. T. R. Lambert of St. John's Church, Charlestown, and the candidate was presented for orders by Rev. Henry McClury, rector of the parish.

The Rt. Rev. Bishop Eastburn then preached a sermon, in which he set forth the responsibilities and duties of the holy office to which the candidate was about to be admitted. The discourse, which was one of marked ability, contained also much sound advice to the congregation.

The ordination service was then proceeded with, and the holy sacrament was administered by the Bishop, the services closing with the benediction. In addition to the clergy above named, Rev. Mr. Pierce of the Church of the Advent also took part in the ceremony."

Resignation.

To the President and Members of the Advent Christian Association, and all whom it may concern.

Dear Brethren:—Having, by the grace of God, undertaken a path of duty thought to be incompatible with my present relation as one of the editors of your organ—The World's Crisis and Second Advent Messenger—I hereby give notice that on and after the 26th of August next, I propose to resign my appointments as the Associate Editor of the Crisis and Messenger, as Vice President of the A. C. Association, and member of the Board.

It gives me much pleasure to add that the course I have proposed does not originate in any essential change in faith, or in personal disaffection toward my former true and faithful brethren. My faith and joy in the prospect of the soon coming of the glorious Redeemer and King was never greater,—nor was my estimate of the practical importance of the Second Advent ever higher than at this present time. It is with unspeakable thankfulness I record the fact that such is to my heart the "blessed hope." And so far from having for a moment the thought of ever denying my faith, or placing the truth in abeyance, by putting myself in a new relation,—to the contrary, it is with the most express understanding that the largest conceivable liberty is guaranteed me in preaching the truth as it is in Christ. Upon the special point of the hope we in common cherish, the same and only hope is inculcated in the doctrines of this ancient and venerable body. Her precise words are (and in no instance will she contradict herself), "I look for the resurrection of the body, and the life of the world to come."

You know, brethren, I have for these many years protested against modern sectarianism; being persuaded that, true to itself, perpetual "come-out-ism" and anarchy was its unvarying tendency, and unity of faith, and the oneness of the body of Christ, so clearly taught in the New Testament, must be expunged from our creeds (if we had any), or be winked at as mere ornamental or figurative language that somehow found its way into the New Testament, but as in no sense the clear and unmistakable teachings of inspiration as it is. When a few years since I published the Economy of the Church, with a formulary for the more solemn and decent celebration of the ordinances, you clearly saw my desire to get back into what, with many of yourselves, I felt was more in harmony with apostolic teachings. I was at that time ignorant of the fact that there was on the earth (indeed by my very side) a body, older than apostate Rome, and of apostolic planting, holding the truth in its purity, granting the largest liberty of conscience, and with open arms stood ready to receive and in Christ's name bless all who would accept her benedictions. This I now believe; and believing, rejoice. The same blessing I would fain impart to all my former brethren; but this I know cannot be; yet permit me to say to all such as I have taken sweet counsel with in former years,—so long as you faithfully follow Christ, according to the light given you, you will as christians have my sympathy, and perpetually live in the tenderest affections of my heart.

I know you will be cited to instances where men have been ejected from the church. But of this, as of the spirit that possesses many minds in these times, leading men in quest of new things and new positions, instead of those that are old and apostolic, I need not remark. I need only cite your attention to Archbishop Whateley's views of a future life, and to the many published documents from the English millenarians, to show that the faith of Adventists is warmly cherished in this Protestant Episcopal Church of America.

You will hear the cry of "bigotry" and "formalism"; but of these things let those who know best judge. "Charity begins at home." If the [illegible] a Fletcher, a Wesley, a Whitefield, and many of the most godly men of modern times is of any worth, those solemn forms, embodying the truth, and breathing the spirit of devotion, are not opposed to the devotions of the closet, or the most earnest christian zeal. "According to your faith be it unto you."

Perhaps I should add, that I am not insensible of the unsolicited and unexpected honors you have sought to confer upon me, in last year making me President of your Association; and in this year appointing me Vice President, Associate Editor of the Crisis, and member of the Board *ex officio*. But these offices you will at your next general meeting place in other, and I trust more competent hands; while similar tokens of preferment and esteem, which I fully appreciate, I shall no more expect in this world. For these kindnesses I thank you. And now, while I go forth among strangers to fulfill my mission as a minister of the cross, I have this one request to make: it is, dear brethren, that you pray for me; that with you I may put on "the armor of light now in the time of this mortal life, in which . . . Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal." And I am most sincerely and affectionately yours,

P. B. Morgan.

A Challenge.

Bro. Grant:—When in Canada West a short time since, I had considerable conversation with Bro. I. R. Gates, late of the Advent body, and now of Messiah's church in Pa. He said he had challenged you some time ago to discuss with him the intermediate state of the dead and the destiny of the wicked. But, for some reason, you had not accepted. He wished to renew the challenge, and sent it by me. He would like to discuss it somewhere in New England, where your views are most prevalent, say Lawrence, or Lowell, or any other place in the vicinity of Boston.

He did not give me the exact form of the question, but will arrange this when you shall accept his challenge. I have now done my duty as promised, hoping whatever is done in the matter may further the cause of truth, in which we all should be interested. Joshua V. Himes.

Boston, July 10, 1862.

We were not aware before that we ever declined to discuss the question with Eld. Gates. But we will now say to him, that his proposition to discuss the question proposed is *accepted*, and we will meet for this discussion as soon as it shall be convenient for him to arrange.

And we will add, that a discussion of the new creed of his church "on man," in which it is assured that "God made man immortal," etc., with other questions, might, if he wishes, come into the discussion. Or if he, as a prominent and leading man in this new denomination, does not see fit to accept this, I will discuss it with Elder Litch, who is properly the founder of this new party in the church of Christ.—o.

Novel Reading.

The following excellent article on Novel Reading, taken from the *Herald of Gospel Liberty*, should be read by every one. But few are aware of the sad effects of this kind of reading. They do not see that it is one of Satan's devices to destroy their love for the truth, and keep them away from Christ. We would say to all who wish to be *real christians*, spend no time in reading novels. Shun them as you would rum and whiskey. They intoxicate the mental powers, as alcoholic drinks do the physical. Read with care what follows:—

NOVEL READING.

"'A novel was a book
Three-volumed, and once read, and oft crammed full
Of poisonous error, blackening every page;
And oftener still of trifling, second-hand
Remark, and old, diseased, putrid thought;
And miserable incident, at war
With nature, with itself, and truth at war:
Yet charming still the greedy reader on,
Till done—he tried to recollect his thoughts,
And nothing found but dreaming emptiness.'

These words of the 'sage almost inspired' are exceedingly truthful and pertinent. At the outset, we lay down the broad proposition that novels are pernicious, and pernicious only in their influence. Nor are we disposed to make exceptions to this general rule.

Novels of a certain type, it is true, are styled 'religious novels,' yet we think the term self contradictory, and a palpable absurdity. For even these are but sweetened poison. They have just enough pious sentiment thrown in to make the dose palatable to those persons who would feel qualms of conscience at gulping down the same, devoid of the religious salt and pepper. Now we abhor the whole brood, religious and irreligious. They are an accursed race, hollow, baseless, rotten. As Sin 'a goddess armed' out of the head of Satan sprang, so these imps of darkness, yclept novels, spring from the teeming brains of their authors, and go forth on a like mission to seduce and corrupt mankind. But here it may be asked, 'Do not some novels convey sound instruction, and have they not a moral tendency?' Admit it; what then? The infinitesimal good that the few accomplish is swallowed up in the gigantic evil wrought by the many. Like intoxicating liquors where they save the life of one human being, they slay ten thousand others. Could the hell-born brood of novels, together with every drop of 'fire water' be forever banished from earth's wide domain, we should think a mighty stride had been taken toward the inauguration of the wished for millennium. Nor should it be forgotten that all the instruction which novels are supposed to convey, may be transmitted infinitely better in some other way.

'Truth is stranger than fiction.' Is it not also a better medium for transmitting moral instruction? Is not a solid stick of timber a better conductor of sound than a rotten carcass?

But lest we may be accused of dealing in 'glittering generalities' we proceed to make specific charges.

First, then, the general tendency of novels is to corrupt the morals of those who read them. Exceptions to this statement are like angels' visits, 'few and far between.' An inspired writer has declared, 'Evil communications corrupt good manners.' Now it is a notorious fact that much the larger portion of the novels and romances of the present day are directly or indirectly licentious in their tendency. Of French novels, so far as our observation has extended, this is true without exception. A large portion of works of fiction abound with profanity, disguised obscenity and covert sneers at chastity and virtue. As sometimes 'Satan himself is transformed into an angel of light,' so vice in the pages of the novelist too often wears the alluring guise of virtue. . . .

We remark, further, that the reading of novels creates a distaste for sound literature. Novels are a kind of unhealthy and unnatural stimulant. A person accustomed to highly seasoned food, to sweetmeats and condiments, will very unwillingly return to simple fare. So the man addicted to the wine-cup will not relish nature's beverage, pure cold water. In like manner the admiring reader of Eugene Sue, Victor Hugo, Bolsac, Scott, Dickens, Cooper, and their thousand and one imitators, will feel an insatiable craving after something stimulating. Fancy a habitual novel reader attempting to peruse Butler's Analogy, Hamilton's Lectures, Lock, Reid, Bacon, or any works requiring deep and patient thought. The undertaking would be speedily given up in disgust. Nor would Geometry, Mental Philosophy, Chemistry fare better. The simple fact is, novel reading totally unfits the mind for the successful pursuit of sound literature. It induces a morbid and abnormal action. It causes a hot-house development of certain mental faculties to the entire neglect of the rest. It cultivates the imagination, the sensibilities, the emotional part, while the judgment and reason lie dormant. In short, novel reading fosters a craving thirst for the morbidly sentimental, the exciting, the unnatural, rather than an appreciative love of the sound, deep, healthy and substantial in literature. In consequence, it is pernicious.

Lastly, we say that novels convey false views of life. As is often remarked the novel-reader lives in an ideal world. It is a world of shadows, mirage, and illusion rather than of substance. A quaint writer two centuries since mentions the contents of the novels of his time. And the picture is true to the life at the present day. He says they contain 'strange adventures, passionate amours, unkind refusals, grand impediments, importunate addresses, miserable disappointments, wonderful surprises, unexpected encounters, castles surprised, imprisoned lovers rescued, and meetings of supposed dead ones; bloody duels, languishing voices echoing from solitary groves, overheard mournful complaints, deep-fetched sighs sent from wild deserts, intrigues managed with unheard of subtlety; and whilst all things seem at the greatest distance, then are dead people alive, enemies friends, despair turned to enjoyment, and all their impossibilities reconciled; things that never were, nor are, nor ever shall or can be, they all come to pass.' In these few, terse words, we have the quintessence of nineteen twentieths of the novels in vogue.

Well does the old author say that the effect of these tales is to 'consume men's time, effeminate their natures, debase their reason, and set them on work to reduce these things to practice and make each adventure theirs by imitation.' . . .

Now in view of these things, we deem it incumbent upon all christians, and especially upon the religious press, to discountenance the circulation and reading of works of fiction. When we have so much sound and profitable literature, why give currency to that which is pernicious, or, to say the least, unprofitable. When the field of truth lies before us, so vast and inviting, why gorge ourselves upon silly and shallow fiction. We think a reform is demanded in this matter. Look ye well to it, lest sin lie at the door."—H.

Book Notices.

"*Reasons for my Hope*," by H. L. Hastings; and "*Thessalonica, or the Model Church*," by the same author. We have just received a supply of these excellent works, very neatly bound. They are truly "BOOKS FOR THE TIMES." Every lover of truth should keep at least one copy of each to lend his neighbors. If you have not got them, do not fail to obtain them as early as possible. For price, see "special book list."—o.

A New Tract.—"*The Advent at hand*," by Bro. P. B. Morgan, is now ready. It is a good tract to lend your neighbor who is not looking for the personal coming of Christ within a brief period. It contains 24 pp. Price 2 cts. single, postage 1 cent; 1-4th off per dozen; fifty-four copies for $1.00, postage paid; seventy-four copies for $1.00 by express. Now is the time to scatter them. Let them fly like autumn leaves.—o.

Signs of the Times.—We learn that Bro. H. L. Hastings is preparing a work on the "Signs of the Times," which he hopes to have ready for the press before long. It will contain many valuable statistics, and other interesting matter.—o.

For the Crisis.

Prayer Requested.

Bro. Grant:—I have a request to make. My brother-in-law has been sick some two or three years. He is very sick now. His complaint is bleeding from the stomach. I have told him that he can be healed by the prayers of God's faithful people, and he requests all of those that have any faith to pray that he may be healed. I would propose, that on Sunday evening, July 27th, at the going down of the sun, we all unite in prayer for him.

Fisherville, Ct. Sarah E. Daggett.

For the Crisis.

Letter from a Minister.

A minister of the Episcopal church, who loved God and his truth more than he did his salary, writes thus:—

"Yes, brother Hastings, I can trust the Lord; I have done so all my life. Early was I cast upon his care, and hitherto he hath cared for me. My [illegible] and for the future is not at all clear. . . . At present many ministers sympathize with me; with such I can speak kindly, and to such communicate freely my views, which are the cause of my being an outcast from the church of my choice. I have done this with, I trust, considerable success. I know, at least, that if I have advanced none, I have silenced many. This is something. The remark has been made to me by some of my brethren of the clergy, 'Well, your views don't appear to be so opposed to Scripture.' . . .

"Unless something turns up in the good providence of God to direct my thoughts otherwise, I shall commit my views to writing for the edification of my brethren,—I mean on the life and death question. I find they are for the most part in profound ignorance on the subject. Under the blessing of God I shall hope for success. Before doing so, however, I shall (D. V.) come and see you. I feel assured that you will give me all the counsel and assistance in your power to carry out my plan. This is the only way I can successfully hope to reach the majority of my brethren of the clergy. . . . To give life and popularity to the production, I have thought of putting what I had to say on the subject in the form of a theological debate, carried on by inquirers after truth, etc. What think you of this? I read the Crisis with great pleasure; expecting soon (but not fixing the date) the coming of our gracious Lord, to take to himself his great power and reign. I remain, etc."

I think the idea of a debate a good one, and, if properly executed, I think the book would be a valuable one. Let us have it when the Lord will. I shall be happy to advise or aid in any practicable way. Make a good live book, *well packed*, and I think it will have a general circulation. May God's blessing be with you, my brother, and lead you continually. He who has given you grace, *not* merely to leave your position for a *larger salary*, or an *easier* and more respectable *place*, but to come and stand forth at the loss of all things earthly, as a light in a benighted land, will, I trust, still *lead you* in *green pastures* and beside still waters; prepare for you a table even in the presence of your enemies, anoint your head with the oil of joy, and cause your cup of blessings to overflow. May He be with you to the end, is the prayer of your brother, H. L. Hastings.

Boston, July 19, 1862.

For the Crisis.

Campmeeting in Maine.

Feeling much interested in the meeting appointed at Corinna, I wish to say a few words to the brethren through the Crisis in relation to the cause in this State. I know of no field of labor that looks so encouraging as in this State. The people have ears to hear, and many are earnestly inquiring after truth. Calls come to me from different parts of the State, "Come over and help us." But few are laboring in the field to spread the truth. What shall we do, brethren? Shall we have a united effort, to gather the scattered sheep of Israel? Why not have a general rally at the campmeeting? Let the old, tried friends of the cause come up, and take their place in the ranks. You have fought many hard battles. You have raised the cry of "victory or death"; but for the last few years not much headway has been made in this State. The enemy has taken possession of some hard-fought battle fields. Will you give up now? Methinks I hear the reply from all parts, "No, never." Well, then, come to Camp Corinna. Bring up your recruits. Come armed with the whole armor. Have your feet well "shod with the preparation of the *gospel of peace*." Let us have a grand drill of the whole army in this State, so that when we leave the camp for actual service, we can all work in harmony with the plan of the battle—surprise the enemy—take his strong holds, and plant the standard of truth in every part of the State.

Come, brethren, begin to talk up this matter. We want reinforcements. We shall expect a good regiment from the Penobscot, all armed with tents and camp utensils. There is quite an army over on the Kennebec river. This call means you. Come on full of faith,—the Quartermaster's supplies are abundant. You may have to put up with some hard bread; but never mind, *victory is ours*, in the name of our Chief Captain. I know some of the old soldiers are rather poor, and some are sore-footed, some have been wounded, some under-captains have turned traitors; but never mind that, the bounty-land is ahead. Come well provided with rations for a week's march. Don't depend upon your neighbors too much. Provision will be made for the needy. We don't expect any drones in the camp. If they come, they must drill. Come one, come all. We fight for the old constitution—LIBERTY AND EQUAL RIGHTS. J. Hemenway.

Dover, Me.

☞ The summer, in the central, northern and western parts of the State, is thus far one of the dryest on record. All kinds of crops, with the exception of corn, are greatly suffering for rain. The pastures are, in many places, almost reduced to a crisis, while the meadows will hardly produce half an average crop.—*Albany Journal*.

☞ The wheat harvest in New Jersey is said to be the heaviest known for many years.

Obituary Notice.

Died at Palmyra, Me., June 26th, 1862, of diphtheria, Mrs. Mary B. Osborn, daughter of Eld. Nathaniel F. and Mary H. Mason, aged twenty-six years and twenty days.

Sister Mary was on a visit to her sister in Palmyra, and was taken with this fatal disease and died about nine days after leaving her father's.

She experienced religion at a campmeeting in South China, Me., in 1852. She was soon after married and lost her interest. Her husband went to California in 1854, and left her and her child George with her parents. She was the same year reclaimed and baptized. Mary and her husband corresponded with each other between two and three years, when all at once he ceased writing to her. She wrote him many times, but never received any answer. She suffered much in her mind in consequence of her husband's desertion without any cause. Her trouble darkened her hope. In the winter of 1860 and '61 she was taken sick, and was not expected to live. She gave up all to the Lord, and in her own language, said she had "a through ticket." She bore her sickness with great patience, and regained her health better than it had been for years. She was loved by the good, had many friends, and but few enemies.

After her case was considered hopeless, her parents were sent for, but her father only got there one hour before she died, and found her insensible. The Doctor told her that if she would drink one quart of whiskey that night, she might live. She replied, "I have the spirit of Jesus Christ in me, and I will not drink the whiskey." She wrote the following letter the day before she died. It shows that she had the faith that overcomes the fear of death. Yours truly, W. Nichols.

No. Searsport, Me.

COPY OF MARY B. OSBORN'S LETTER

Dear Father and Mother:—I am about dying, but do not mourn for me. My trust is in God. Forgive me for the wrongs I have done you both. Do not reflect that I came up here. It is all right. I have got all my work done up till the judgment day. Meet me on the other shore, where parting is known no more. I long for the time to come when I shall be at rest. My dear father and mother, mourn not for me, but mourn for the living. I would write more, but I am too weak.

Good bye, dear little George (her only child) how I love you. Poor thing, how I wish I could see you once more on earth; but seek the Lord and meet me. Give my love to all in Searsport. I love them all. My love to my sister Jane, and Eben. Good bye all of you. M. B. Osborn.

FOREIGN NEWS.

By the arrival of the steamship North America, we have news from Liverpool to the 10th instant. Queenstown 11th.

Lord Palmerston, in the House Commons, confirmed the statement that Russia had recognized Italy. He also said that he believed Prussia would do the same.

The *Opinione Nationale* says the Russian papers revived the rumor that France, in consequence of the stubbornness of England, has invited Russia to join her in an offer of mediation to America.

The Paris correspondent of the London *Herald* believes that the French Government entertains very serious intentions of interfering to put an end to the American war.

FRANCE.

The walls of Paris were covered with placards announcing that there will be shortly given on the lake at Versailles a grand nautical fete representing the combat between the Merrimac and the Monitor.

The rumors respecting the Mexican expedition are contradictory—the Paris papers having been requested to be particularly reserved on the topic. The London *Globe's* correspondent says:—

"An impression is gaining ground that warlike measures against Mexico may be superseded by diplomacy. The expense of the war, a probable collision with Spain, and a disagreement with England, are not without their influence."

The correspondent of the *Times* writes in a different strain. He says:—

"Four thousand men will be sent out at once to make their way to Gen. Lorencez, should he be seriously menaced, or cannot keep open his communication with the coast. Should there be no pressing demand, they will stay at Martinique or Guadaloupe, and be forwarded in successive detachments to Vera Cruz when the sickly season is over. Not only ten thousand, but twenty-five thousand troops will go on to Mexico. In fact, there is hardly a limit to the number, for the city must be taken at all cost, and will be occupied for an indefinite time."

RUSSIA.

According to present reports, it does not appear that the Russian grain harvest will be large this year. In the South the crops have been burnt up, and in the North they have had cold and wet. The cold at the date of the last letter was described as unprecedented at this season.

The conflagrations in Russia are spreading from St. Petersburg to the provinces. Conflagrations have also taken place at Novgorod and at Cronstadt.

The insurance companies have lost between £220,000 and £290,000 sterling, but the total destruction was much more, the amount insured having been comparatively small. It is thought, however, that a million or a million and a quarter sterling will cover all.

Terror prevails at the seat of government. The force intrusted with the care of the public safety has been increased. The losses at St. Petersburg are estimated at many hundred millions of roubles. In addition to the numerous arrests that have been made, the sudden disappearance of Col. Rost-Zoff, aid-de-camp of the Emperor, has given rise to much comment. He is accused of being connected with the secret societies, and in correspondence with them.

FOUR DAYS LATER FROM EUROPE.

By the Asia, we have news from Liverpool to the 12th inst., Queenstown 13th.

The London Herald treats the affair before Richmond as a decisive defeat of Gen. McClellan, and says the Confederate capital is safe. It does not, however, believe the campaign in Virginia is ended, but supposes it will go on until Europe stays the uplifted sword, and in the name of humanity enforces peace.

The Times bitterly denounces the spirit in America which regards the tariff with satisfaction, because of its injurious effect upon England in particular and America in general.

The Liverpool Post says the tariff will be looked upon in Great Britain as a measure tantamount almost to a declaration of war, and the unpopularity of the Northern States will not only be terribly aggravated, but something more than mere moral force will [illegible]

Lord Palmerston has declared that there was no intention of withdrawing the British troops from Canada.

The Paris Patrie asserts that France will [illegible]. When the French army has entered Mexico, the Mexicans will be consulted and their wishes scrupulously respected. France will only [illegible] the [illegible]

DOMESTIC NEWS.

Philadelphia, July 16. The Richmond Enquirer of the 12th speaks of Gen. McClellan's defensive attitude under the cover of the gunboats as fixed. His only demonstration on the Confederate lines, until he shall have become resuscitated from his late defeats, must consist of indecisive raids, to keep up the spirits of his men. "In the meantime," it says, "we must turn our eyes to the West for more startling events. The movements of Buell, and the consequent operations of our own army, are now watched with energy and confidence by the government."

Washington, July 16. The New York Post's correspondent writes as follows:

"The pressure upon the government on the emancipation question is very great. The President not only feels the universal sentiment of the free States, but there are fears of foreign intervention, which can be allayed with an emancipation policy that is real and not a sham. Even the State Department, as I hear, is fully alive to the necessity of action on the subject of slavery, to enable our friends abroad to hold their ground in defence of the national cause."

New York, July 16. The British steamer Ann arrived at noon in charge of Acting Master Partridge.

The Ann was discovered under the guns of Fort Morgan, Mobile Bay, unloading arms, gunpowder, &c., when the frigate Susquehanna and the gunboat Kanawha sailed into the Bay. The former engaged the Fort, and the latter succeeded in cutting the British neutral vessel out.

The crew of the Ann deserted and escaped after attempting to sink her. Her cargo consists of gunpowder, arms, cartridges, boxes of tea, coffee, pepper, &c.

Nashville, Tenn., July 16. The rebels are reported to have evacuated Murfreesboro. The killed on both sides is not over fifty.

Gen. Duffield is severely if not mortally wounded, but is now under good care. The citizens buried the dead of both Union and rebel soldiers. No private residences were destroyed.

Enlistments have been going on moderately. The city is beyond all danger.

Chicago, July 16. A special dispatch to the Tribune dated Memphis, says that 200 of Col. Fitch's command had an engagement with the rebels, numbering 450, on the morning of the 6th.

The Federal loss was 22 killed and wounded. The rebels had 84 killed, wounded and missing.

Another engagement took place on the night of the 7th. Col. Fitch captured all the enemy's camp equipage and provisions.

Both fights are said to have taken place within ten miles of Duvall's Bluff, where a large force of rebels are said to be stationed.

Louisville, July 16. Morgan was at Midway yesterday, and cut the telegraph line, tore up the railroad, and took everything convertible to his use. He had four twelve pound howitzers, but is said to have had only six rounds of ammunition.

He left for Georgetown last evening and encamped on Gonos Farm. He said he would visit Lexington and Frankfort before he got through with his job. Lexingtonians say they have ample force to protect the town, but not enough to take the offensive.

Our pickets are falling back on the Georgetown road. The rebels are approaching in force. Our men, with several pieces of artillery, are advancing on Georgetown to meet them. The railroad and telegraph to Medway are repaired, but the burnt bridge at Keyser's has not yet been rebuilt.

New York, July 17. The Harper's Ferry correspondent of the Tribune, under date of 15th, states: Fears are entertained that we shall soon have trouble. In consequence of the threatening appearance of matters at Winchester, the stores and all other valuables of the army have been safely removed here. It is reported that our pickets were driven in below Winchester last night.

There seems to be a general impression here that Winchester will be the scene of a fierce battle before a week. It is rumored that Jackson has returned and been reinforced by numerous guerrilla bands.

During the past ten days our vast depots of supplies at New Creek, Martinsburg and other places, have been broken up and the stores removed elsewhere.

New York, July 17. The Times' army correspondent, under date of the 15, states: the position of the main body of the army near Harrison's Landing, remains unchanged. Yesterday a squadron of the Sixth United States cavalry went a mile beyond the pickets, for the purpose of preventing the surprise of a fatigue party. The enemy's videttes were discovered half a mile in advance. For upward of two hours the two parties sat quietly on their horses watching each other, until the enemy became exceedingly restless and showed signs of hostility.

The Sixth allowed him to advance a few yards, and then gave him a volley from their carbines. A few shots were fired in return by the rebels, on which they turned about and galloped off. No one injured on our side. The enemy lost three wounded and one taken prisoner.

The main force of the rebels is not less than fifteen miles from our exterior line, which would locate them on the Trent and Gaines' Mills, the former of which is on the west and the latter on the east side of the Chickahominy.

Our new base of operations will lead to our approaching Richmond from another quarter than that of Mechanicsville or Fair Oaks. The public will readily perceive the direction most likely to be taken by the army; the only question is when will active operations be commenced.

The people of the North are as competent as myself to judge of what is required to hasten forward the auspicious moment. Give us reinforcements and we will give you Richmond. Reinforcements have already arrived, but do not fear repletion; the more men we have and the sooner they join us, the better it will be for themselves and the country and the cause.

Louisville, July 17. Indefinite rumors prevail of a fight at Cynthiana, Ky., this afternoon.

At a meeting of the City Council this evening, both branches unanimously passed an ordinance compelling the Board of School Trustees to require all professors and teachers of the public schools to take the oath of allegiance.

Mobile, 10. A special dispatch to the Advertiser, dated Jackson, to-day, says that the enemy are throwing occasional shells into Vicksburg. The crops are suffering for rain. There is no truth in the report that 1500 Yankees were captured at Baton Rouge."

Another dispatch confirms the fact that the rebels have not taken possession of Baton Rouge."

Corinth, July 16. Gen. Halleck has just issued a special field order, saying that in giving up the immediate command of the troops composing the army of the Southwest, he desires to express his appreciation of the courage, endurance, good behavior, and soldierly conduct which they have exhibited on all occasions. He expresses to the commanders of the army corps and their subordinates the warmest thanks for their cordial co-operation. He says the soldiers have nobly done their duty, and accomplished much toward crushing the wicked rebellion. If they continue to exhibit the same vigilant courage and perseverance, he believes they will bring the war soon to a close.

Philadelphia, July 18. The Inquirer says Gen. Halleck is on his way to Washington to take the position of General Commanding the armies of the United States.

New York, July 18. The Tribune has advices from Warrenton dated the 17th. The news that Gen. Hatch occupies Gordonsville has created great consternation among leading rebels in Warrenton, who had [illegible]

idea that Gen. Pope would reach that point without a great battle. Indeed many of them said it would be held at all hazards, and that no Yankee army would ever be allowed to take it.

Washington, July 18. The Richmond Enquirer of the 15th appears alarmed at the order of our War Department, concentrating the forces of Generals McDowell, Fremont and Banks, under Gen. Pope, and remarks of the latter that "he is notoriously one of the most dangerous of the Union commanders—an officer of great activity and daring, and is very apt to do unexpected things."

Washington, July 18. We feel at liberty to state that yesterday a portion of the army of Gen. Pope entered the important town of Gordonsville, Virginia, unopposed, and duly destroyed all the railroad paraphernalia at that point, the junction of the Orange and Alexandria and Virginia Central Railroads. Three-fourths of the troops, munitions and supplies of every description for the rebel army at Richmond, of necessity pass through Gordonsville by railroad. The blow, therefore, is a most important one, more especially as it is the first of a series, which we trust will do more to cripple the efficiency of the rebel Richmond army than aught that has yet occurred.

Washington, July 18. The following is an extract from a recent dispatch received at the War Department from Gen. Saxton, dated Beaufort, S. C., July 10:

To Hon. E. M. Stanton, Secretary of War.

Sir—I have the honor to report that every thing pertaining to the special service, for which I am sent to this Department, is in a favorable condition. The negroes are working industriously. We have some 15,000 acres of corn and cotton under cultivation. It looks well. The system of voluntary labor works admirably. The people are contented and happy. When the new crop is harvested they will cease to be a burden upon the Government. By adopting a judicious system of reward for labor, almost any amount can be obtained. Its proceeds will pay the expense.

I am, with great respect, yours truly,
R. Saxton, Brig. Gen. Volunteers.

Washington, July 18. The Post Office Department is having postage stamps printed, of denominations ranging from three to ninety cents, on thick ungummed paper, to be used for general circulation as a substitute for specie.

TO ALL PATRIOTIC CITIZENS!

At a meeting of the Executive Committee of the General Recruiting Committee of one hundred and fifty, appointed at Faneuil Hall, it was voted to recommend to the people of Boston to close their places of business this day, July 18th, at 4 o'clock P. M., and meet upon Boston common. The time has arrived when every citizen should do what he can, and all can do something to advance the object of recruiting.

Come one, come all, and let there be such a gathering on the common as will show to the country that Boston is alive and awake and interested in this important matter.

An address will be read to the people by Hon. J. T. Stevenson—also a band of music and addresses from several gentlemen.

Per order of the Executive Committee,
W. W. Clapp, Jr., Secretary.

New York, July 21. The Tribune's Washington dispatch says there is reason to believe that the President will soon issue one or more rules for the general conduct of the war. It is now positively known that the President, under the advice of Gen. Scott, and with the acquiescence of Gen. McClellan, has called Major General Halleck to Washington, to act as General-in-Chief of the armies of the United States.

It is probable that a general order will soon be issued from the War Department, applying everywhere within the lines of our armies the principle that wives and children of rebels who refuse to take the oath of allegiance, will be sent to join their husbands and fathers in the South.

The Tribune's Washington correspondent has advices from Warrenton this evening, which states that Gen. Hatch had reached Charlottsville. All the rich rebels of Warrenton were placed under contribution for the support of the national army. Four churches were taken for the use of the sick.

Nashville, Tenn., July 21. Our pickets were captured on the Lebanon road this evening, five miles from Hare, by guerrillas. Only one escaped. Three bridges were burned today on the Chattanooga road. The enemy is in force under Forrest, five miles from the city. The troops are out, and there is great excitement.

Notices, &c.

Meeting of the Advent Christian Association.

To the brethren in Christ, and churches of the Lord who "serve the living God," and "wait for his Son from heaven." Greeting.—The Board of Managers, after due consultation, have decided to appoint the third annual meeting of the Advent Christian Association, at Wilbraham, Mass., to commence Tuesday, 4 o'clock, P. M., August 26th, 1862.

Two reasons have led them to decide upon this time in preference to October, as heretofore. *First*—A larger attendance can be secured; *Second*—Much expense can be saved. These are weighty considerations. The business to be transacted at the annual meeting of this Association is very important. The interests of every church, and every individual, "looking for the blessed hope" are involved in its proceedings. This Society controls the World's Crisis. It appoints its Editors and Managers. It decides what its character shall be, and marks out its policy, whether it shall give expression to every idea, however fanciful or absurd, which may demand its columns, or whether it shall select such only as are "meat in due season." It becomes necessary, therefore, that every church be represented, that our family paper be sustained in such a manner as to "feed the flock," that we may know whether its Editorship, eminently successful thus far, shall be changed or not.

A full representation, so desirable, can be best secured during campmeeting week. Distant churches in the South, West and East, are usually represented *then*, while they cannot afford six weeks afterwards to send other representatives so far to attend the Association alone. Having, for these reasons, fixed upon this time for our third annual meeting, it is hoped that we may have a large and profitable one. Lest we be disappointed, let earnest prayer be made to God daily, that whatever shall be done at that time may be done, not in the name of *man*, *self*, or *party*, but "in the name of the Lord Jesus."

Daniel T. Taylor, Chairman.
H. F. Carpenter, Clerk.

June 7th, 1862.

Note. The Board of the Advent Christian Association are requested to meet at Wilbraham on Tuesday, August 26th, at 8 o'clock, A. M. A prompt and punctual attendance desirable. D. T. Taylor, President. H. F. Carpenter, Clerk.

Note. Letters are solicited from churches and ministers who cannot possibly be otherwise represented. They may be directed to H. F. Carpenter, Collins Depot, Mass.

All pastors and evangelists, and delegates from churches co-operating with this Society, are *members*. Each church is allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members. None can vote by letter.

Notice.

Eld. M. Batchelor is expected to hold a grove meeting in the grove of I. A. Lawton, at Hauppauge, Islip, L. I., to begin Friday, Aug. 8th, and hold over the following Sunday. I. A. Lawton.

General Meeting.

The brethren in New Hampshire, believing in gospel order, and the gifts as given to a New Testament church, feeling that in this day of unbelief and apostasy they should meet together, exhort one another, and contend earnestly "for the faith which was once delivered to the saints," that they may be able to stand against those in these last days who "resist the truth" like Jannes and Jambres, and "come behind in no gift; waiting for the coming of our Lord," that we may be found "blameless in the day of our Lord Jesus Christ;" and while we may regret any confusion (as God is not the author of confusion) or fanaticism, in this or other countries, that may have been connected with the exercise of the gifts; still we would not turn away from these, God's own appointed channels of communicating strength, comfort and blessings to his church in this day of trial, as well as the past; and, while we have our solemn conviction that, although we may hold many of the glorious truths of the gospel as very sacred and essential, still if we are destitute of its *power*, we shall be found with a lamp, but destitute of oil in the day of God; have concluded to commence a meeting on New Durham Ridge August 21st, and hold it over the following Sunday, for the investigation of the word, and to seek the divine blessing. Bro. J. Billings and others will be present to preach the word. All are invited. In behalf of the brethren,

J. G. Smith.

Campmeeting Notice.

According to previous appointment, there will be a campmeeting in the town of Grand Blanc, Genesee Co., Mich., on the farm of Bro. John Arable, commencing Aug. 27th, 1862. This meeting is appointed for the express purpose of calling together all such as love the appearing of our Lord Jesus Christ in this State; and if brethren from other States, or from Canada, wish to attend, of course there will be no objection. Come, then, dear brethren and sisters; come with your tents and provisions; come well furnished with materials to take care of yourselves and others; come with warm hearts in the fear of God to labor for the salvation of souls, and be sure that you come at the commencement of the meeting. Our meeting last year was a blessed one, and we anticipate a more glorious one this year. Bro. and Sr. Mansfield will be there to aid in the proclamation of the gospel.

P. S. Brethren coming on the cars, from the East or West, will stop at Holly. The meeting is to be some twelve miles north of Holly. Stages run within three miles of the meeting. In behalf of the church,

A. N. Seymour.

Notice.

There will be a conference meeting at Jonesville, Hillsdale Co., Mich., commencing Thursday evening, Aug. 21st, and continuing over the Sabbath. Bro. and Sr. Mansfield, and Bro. and Sr. Seymour, are expected to be in attendance to preach the word. We hope to see a general gathering of the lovers of Jesus within reach of this meeting. We invite you to come to this feast. Come praying. In this time of trouble, we should not forget the assembling ourselves together, but exhort "one another, and so much the more as (we) see the day approaching." Come, then, brethren and sisters, lay aside the cares of life a little time, and come up to this meeting. We will try and take care of all that will come. A. E. Babcock, for the Church.

New Preston Campmeeting.

Brethren who are intending to bring tents to this meeting, will write to H. Baldwin, giving dimensions of said tents, that poles may be furnished for the same. Brn. Ackerman, Mills, Curtis, and Teryll are requested to meet on the ground, Monday, Sept. 1st, to erect tents, and make such other arrangements as shall be deemed necessary. All other volunteers to aid in fitting up the ground at that time will be accepted.

H. Pratt, servant of the church of Christ.

P. S. Will New Lebanon, North Adams, and others on the railroad, give us a representation?

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug. 25th, and continue one week. Particulars hereafter.

F. H. Berick, Miles Grant, Geo. T. Adams, } Committee of Arrangements.

Campmeeting.

The great interest manifested at our tent meeting in New Preston, Ct., has induced us, with the advice of the brethren in that section, to appoint a campmeeting, to commence Tuesday, Sept. 2d, at 10 A. M. Some eight tents have already been counted up for the occasion, and we hope the number will be much larger. Brethren that want to work for the Lord will find here a new and interesting field.

We desire all who can, to bring provisions and tents for themselves and others. Plain food, and "all things common" is the Bible rule, let us practice it cheerfully. A daily stage from New Milford (Housatonic R. R.) at 12 will bring in all who wish. Distance eight miles. H. Pratt.

Maine Conference.

The Maine Annual Advent Conference will convene Sept. 10th, at 7 P. M., and continue over the following Sunday. It is hoped that all Advent ministers in the State, who can work together in union and fellowship, in the promotion of the objects of our conferences, will be present, and as many other brethren and sisters as can well attend this yearly gathering, to work together for the spread of this gospel of the kingdom of God, that sinners may be saved, and the church strengthened and fitted for the soon coming of the Lord from heaven.

The place of the conference is not yet decided upon, but will be soon, and given.

O. R. Fassett, President.
I. C. Wellcome, Scribe.

Notice.

The Lord willing, there will be a campmeeting at Corinna, Me., (on Mr. Weston Nutter's place) commencing the first Monday in September, and continuing over the following Sabbath. We extend a cordial invitation to all the brethren in this section, and abroad, to come and worship the Lord with us. There will, we hope, be a full delegation of preaching brethren with us from abroad to dispense the word of life. Particulars hereafter.

B. C. Moore, Albert Dodd, Geo. H. Fiske, } Committee of Arrangements.

Conference Notice.

The Illinois conference of Adventists will hold their quarterly meeting with the church near New Rutland, Lasalle Co., commencing Tuesday, Sept. 2d, at 2 o'clock, and continue over the Sabbath. Those coming from the East or West will take the Burlington and Quincy R. R., connecting with the Central at Mendota, or the Rock Island R. R. connecting with the Central at Lasalle, stopping at New Rutland, on the Central R. R., where conveyances will be provided to the place of meeting. Preaching brethren in the conference are expected to be there. It will be held in the New England Mission Tent.

H. G. McCulloch, Sec. of Conf.

Notice.

Bro. Grant:—I desire to inform those friends that have written and directed their letters to South Glastenbury, Conn., that I have lost already since the 1st day of May. They have been forwarded to me, and shall be attended to if the Lord permit. [illegible]

Notices of Eld. J. V. Himes.

Sabbath, July 27th, Lowell St. Chapel. Worcester, Tuesday, July 29th, in the evening.

Wednesday, July 30th, conference and lectures in Palmer, or Three Rivers, Mass., and continued over the Sabbath. Afternoon and evening each day, and Sabbath all day, as Bro. Powell shall appoint.

Monday, Aug. 4th, Albany, N. Y., in the evening.

Wednesday, Aug. 6th, commence a meeting in Esperance, N. Y., and continue over the Sabbath, as Bro. B. F. Brownell shall arrange; perhaps in the grove.

Tuesday, Aug. 12th, Sandy Hill, N. Y., in the evening.

Friday, Aug. 15th, commence a campmeeting at Perry's Mills, N. Y., to continue from the 15th to the 24th.

Tuesday, Aug. 26th, will be at the Wilbraham campmeeting, to continue through the week.

Friends who wrote me from Conn. will please write me without delay as to their wishes and plans for my labors there, after the campmeeting.

Notice.

The Iowa and Minnesota Christian Conference will hold their annual session in Sept. or Oct. Due notice will be given. We want to hold it to accommodate both States. If any church or community wish the meeting, they will please write soon. We hope to hear from the brethren, that we may know their wishes, and see a general turn out at the conference, both of preachers and brethren. Address Peter S. W. Deyo, Conference Clerk, Strawberry Point, Iowa.

Ghostology.

The articles which have appeared under this caption, in successive numbers of the Crisis, have been revised by the author, W. Sheldon, and are now ready for delivery in the shape of a neat pamphlet of forty-eight pages. Price in glazed covers 10 cts. Single, $6 per hundred. Without covers 8 cts. $5 per hundred, post paid. Orders with cash may be addressed to Miles Grant, or H. L. Hastings, Boston, Mass., or to W. Sheldon, Merrimac, Sauk Co., Wis.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to May 11, 1862, $505.74.

Church in Woodstock	$3 00
Sr. H. B.	50
Emilie Ayres	25 00
A Friend in New Bedford	3.00
R. R. Cross	1 00
C. W. Smith	1 86
Sr. Marsh	1 00
Eld. J. Lee	1 00
Friends at South [illegible]	40
G. [illegible] Lewis	25
Z. Whitney	2.00
J. M. Stetler	25 00
Sr. Yorks	1.00
S. Sherwin	1 00
W. L. Carroll	Jewelry
H. F. Carpenter	1 00
J. M. Hicks	60
A Friend	2 00
" "	1 00
A Sister in Kennebunk, Me.	2 00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$1 00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	27
D. Howard	1.00
J. Hayden	25
L. B. Miller	1 00
S. B. Potter	1 00
A. Rowe	1 00
H. B. Eaton	1.00
L. A. Gilbert	10 00
J. M. Hicks	50

Who else will help publish this interesting work? Send your pledges at once and let us have the book to read and circulate.—H.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Boston, (Lowell St. Chapel) ... Sunday, July 27th
J. V. Himes.

Concord ... Saturday evening, July 26th and over the following Lord's day
Miles Grant.

Plainville ... July 27th
J. S. White.

Worcester, Mass. ... Sunday, July 27th
H. Munger.

Cheshire Street, Ct. ... Sunday, Aug. 3d
Wrightville ... Aug. 10th
New Preston ... evening, Aug. 16th
New Milford ... Sunday, Aug. 17th, as Bro. Gorson may appoint.
C. Goodrich.

North Searsport, Me., or Swanville, as the brethren may direct ... July 27th
South Levant ... Aug. 3d
Starks ... Aug. 10th and 17th
Thos. Smith.

Plymouth, Mass. ... Friday evening, Aug. 1st
Carver, Mass. ... Sunday, Aug. 3d
J. McCandis.

Cold Spring, Mass. ... Aug. 6th
Well's Forge ... Aug. 7th
Cheshire, where Bro. Commings may appoint, Aug. 8th.
North Adams ... Aug. 10th
Dalton, where the brethren may think best, Aug. 13th
Bancroft ... Aug. 17th
Goshen, Mass. ... Aug. 24th
Geo. L. Teeple.

Seltsea ... Sunday, July 27th
South Windsor, Ct. ... Aug. 10th
S. P. Babcock.

East Woodstock, Ct. ... Aug. 3d
D. A. Jones.

Hoosick, N. Y., Advent Chapel, Sunday, July 27th
Hebron, N. Y. ... Sunday, Aug. 3d
Grove meeting at Hauppauge, Islip, L. I., Aug. 8th and over the following Sunday.
M. Batchelor.

North Sutton, N. H. ... July 27th
Concord, N. H. ... Aug. 10th
J. Couch.

APPOINTMENTS FOR COVENTRY CENTRE, R. I.

Eld. M. R. Phettleplace ... Sunday, July 27th
Eld. E. Bellows ... Sunday, Aug. 3d
Eld. Peter Eoka ... Sunday, Aug. 10th
A. Slocum.

Griswoldville, Mass. ... July 27th
Northfield Farms ... Aug. 3d
Athol ... Aug. 6th—7th
North Dana, or New Salem, as Bro. Stone may arrange ... Aug. 8th to 10th
Thorndike ... Aug. 15th
Springfield, Bro. Morgan's, Central St. ... Aug. 17th
South Windsor ... Aug. 24th
J. E. Bellows.

London, New Dover school-house ... July 27th
J. G. Hook.

Boston, N. H. ... July 27th
J. M. Hublig.

Dorchester, N. H., (Town House) Sunday, July 27th
Manchester, N. H. ... Sunday, Aug. 3d
Northfield Farms, Mass., at Bro. A. Gage's, Sunday, Aug. 10th.
Newfane, Vt., (Williamsville) ... Sunday, Sept. 7th
Rawsonville, Vt. ... Sunday, Sept. 14th
Sutton, N. H., at Bro. Isreal Andrews, Sunday, Sept. 21st.
S. W. Bishop.

☞ Preaching in Bro. Smith's grove, in the town of Wolcott, Ct., July 27th. Brethren, rally under the banner of Jesus, and come to this meeting, and help us in trying to save our fellow men on the mountain.
Wm. A. Fenn.

Danbury, N. H. ... July 27th
Orange, N. H. ... Aug. 3d
B. F. Manning.

North Haverhill ... July 27th, where Bro. Glazier may appoint.
T. E. Lang, Jr.

Appointments for Sandisfield, Mass.

Geo. L. Teeple ... Aug. 31
Lewis Andrews ... Aug. 17th
C. H. Cotton, for the Brn.

Newfield, Ct. ... Sunday, Aug. 31
L. Boutell.

Leech Hollow, 1 P. M., and Bogus Hill, 4 P. M., August 3d.
B. St. John.

Canterbury, Town Hall ... July 27th
London Ridge ... Sunday, Aug. 3d
Barnstead, (Clark Meeting house) ... Aug. 10th
T. M. Preble.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

J A Barney 381, Wm Coon 381, N J Streeter 381, J Vickery 364, N R McMurphy 381, Mrs. Buchanan 352, S Munson 390, J M Andrews 361, M L Blodgett 340, H C Smith 381, H G Whitaker 379, Mrs. S E Miner 370, Geo. P Wright 342, E Melcher 335, Geo Dillabaugh 352, S Parmelee 349, A Corliss 384, R Smalley 379, A Wood 407, Susan Anson 381, N G Reed 318, T K Corliss 381, G J Turner 430, Mrs. L J Lane 378, E C Ramsey 353, G W Smith 351, Miss M F Fellows 378, Mrs. L A Gilbert 352, L Waite 366, C C Bardick 47c,—$1 00 each.

John Field 396, J L Hyde 378, S J Moseley 403, John Fay 384, B G Snyder 379, F S Rausen 400, D Mandeville 332, C P Burroughs 390, Mrs. H Lewis 349, L H Bingham 390, Geo. Taylor 384,—$4.00 each.

Joseph Dent $1.50, 351; C Cottle $1 49, 400, Amos Smith $1.09, 361; Mr. Pilcher 25 cts, 361.

BOOKS AND TRACTS

T E Corliss, $9.00; Joseph Dent, $4.50; Jas. N Moores, $5.00; Chas. Stratton, $3.00; H C Smith, $3.00; L Mead, $1.00; H G Whitaker, $1.00; A C Jenkins, 21 cts; P S W Deyo, 21 cts; J A Lawton, 15 cts; Hattie C Barnes, 10 cts; Isaac Davis, 30 cts; W H Bereman, 12 cts; Miss S A Jenness, 4 cts.

BOOKS AND TRACTS SENT.

July 16th—By mail Harvey C Smith, H G Whitaker, Hattie C Barnes.

July 17th—W H Russell, Chas. Bunnell, Thos. Foote, M H Irish, Wm. W Ketchum; by Express, John M Stetler.

July 18th—By Tobin's Express, Joseph Dent; by mail, Chas. Stratton, J A Lawton.

July 19th—By Rich & Weston's Express, Miss R C Harlow, by mail, D E Smith, N G Howard, L Mead, A J Jenkins, H B Eaton, D Q Kent, Jas. Morrison, Wm. C Keve, E Whitney.

July 21st—By mail, T E Corliss, George Taylor.

July 22nd—W H Bereman, Miss S A Jenness.

To Correspondents.

We are out of "Spiritualism," by M. D. Wellcome.

A. C. Judson—We have none. They can be obtained of Bro. Geo. Frink, Fitchburg, Mass. Price $1 00 per year, postage paid.

D. T. Taylor—Nought ones to be had for some months to come. Will you have the plain?

T. E. Corliss—"The Perfect State" is not yet out. Have none of "Bible vs. Tradition."

John Vickery, N. H.—It was for another of the same name in Connecticut.

P. S. W. Deyo—The edition of "The Coming Conflict" is exhausted.

Chas. Bunnell—ditto.

H. C. Smith—Have none of Dr. Cumming's works.

Letters Received.

P S Bradford, H J Baldwin, C G Carre, H Pratt, J Hemenway, G Dillabaugh, I K Lombard, A C Judson, J N Moores, L R K Bishop, S S Brewer, G W Stetson, P S W Deyo, J K Bellows, Eld. S A Chaplin, C G Wright, H Munger, J D Roberts, V P Simmons, L A, G Severance.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

DEUTSCHE TRACTATE. (GERMAN TRACTS.)

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis, pr Nummer 5 cts; pr Dutzend 50 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Witchcraft Unveiled; or the voice of God against Spiritualism. By H. V. Reed. Price 5 cts. single, postage 1 cent; 1-4th off per dozen.

The Bread of Life. An interesting work by Wm. Shepherd. Price 5 cts. single, postage 1 cent; 1-4th off by the dozen.

Bible Doctrine on the old and new covenant. By A. W. Sibley. Price 10 cents single, postage 1 cent.

The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage one cent. $4.00 per hundred.

THE SAINT'S HARVEST, or an exposition of Matt. 24: 18, in connection with Dan. 12: 11–12; by H. K. Flagg. Single copy 5 cts; postage 1 cent; $4.00 per hundred.

ANALOGY OF THE FIRST AND SECOND ADVENTS. General apostasy of the church or christendom demonstrated—her affinity with the world [illegible] her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming. By Wm. Shepherd. Price 5 cts. single, 50 cts. per dozen, $4 per hundred. Postage 1 cent.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the young. Price 40 cents; postage 7 cents.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price, single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

"Fifty unanswerable Arguments against Seventh-day-Sabbath keeping." by A. N. Seymour. Price 5 cents. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 20 cts. single; 1-4th off by the dozen. Postage 1 cent.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 40 cts; postage 10 cts.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. Price $5.00 per hundred,—6 cts. single. Postage 1 cent.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 3 cents. Postage 1 cent. $2.00 per 100.

The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 3 cts. Postage 1 cent. $2.00 per 100.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 5 cts.—postage 1 cent.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Discourses on Faith and the Evils of Sect. By W. H. Starr, with Memoir and Notes. By C. F. H. 279 pp., 30 cts.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

☞ Most of H. L. Hastings' publications can be obtained of N. Branch, Jr., Moline, Ill., who keeps a supply for the accommodation of Western friends.

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☞ A LIBERAL DISCOUNT is allowed on Books when ordered by preachers, or by those who buy largely, either to distribute or to sell. Fifteen dollars' worth of books will be sent by express for TEN DOLLARS. All orders should be accompanied by the CASH. Any book on the list will be sent by mail, POSTPAID, on receipt of the price.

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For the Crisis.

Psalms 103: 15.

"As for man, his days are as grass: as the flower of the field, so he flourisheth."

As lowly bends the fragile flower,
And folds its rich vermilion bloom,
And feels no more the fragrant shower
That yields the balmy, sweet perfume;
So the sad mourner droops and dies,
And sinks upon the lap of earth;
But not like flowers no more to rise,
And ne'er to know more beauteous birth.

For soon the mourner's hope will bud,
And blossom fair with brighter hue;
And love, in parterre of our God,
With verdure fresh its leaves renew.

Eternal life this love will give,
Immortal youth! celestial words!
In Jesus' blood washed pure we'll live,
And never feel affliction's rods.

'Tis love divine has marked each groan,
And numbered every viewless sigh;
Forever's hushed the widow's moan,
The mother's tears and orphan's cry.

In one vast social circle all
Of richest banquet shall partake;
He hears the smallest, weakest call—
The bruised reed he will not break.

Thou tempest-tossed, afflicted one,
Lift up thy head and shout for joy;
Thou'lt ever bask in genial sun,
Where death's cold blast will ne'er destroy.

In Eden the parting smart's unknown,
The midnight groan and silent tear;
There kindred friends will meet at home,
And in the midst will God be there.

Keeseville, N. Y. J. M. W.

For the Crisis.

Worldly Wealth.

Rich toward Self vs. Rich toward God.

BY S. D. BERRY.

"So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12: 21.

This language was used by our Savior, at the end of a parable which he spoke to illustrate man's foolishness in supposing he can find happiness in wealthy stinginess. It appears that an individual came to Christ and requested him to speak to his brother, and persuade him to divide an inheritance with him. So silly a request as this, of course our Lord did not grant; but took occasion to give the man, and also those around him, a lesson on covetousness, telling them to "take heed, and beware of covetousness"; and, for an illustration, spoke the parable referred to.

The parable is in substance as follows: A certain rich man's farming grounds brought forth abundantly, and his barns would not contain all the produce he raised. In this emergency, he concluded to tear them down and build more capacious ones, in which he could store his produce. When this plan was conjured in the selfish man's brain, he looked forward contemplatively to a comfortable and lazy good time, when he should enjoy the effects of his prolific farm, eat fruits from his own flourishing trees, drink pure wine made from the grapes of his own vineyard, live at his ease, and be merry,—ever thoughtless of the hungry, and, it may be, starving ones around him. "And I will say to my soul," said he, "Soul, thou hast much goods laid up for many years: take thine EASE; *eat, drink*, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: THEN WHOSE shall these things be which thou hast provided?"

"So is he that layeth up treasure for himself," says Christ, "and is not rich toward God." How? We bring nothing into the world: we can carry nothing out of it. However much a man may lay up in this world, and congratulate himself on enjoying it, he may die in a night, in a day, when his hopes are the brightest; and all his worldly wealth, however much cherished, must be left for others to dabble in; for "so is he that layeth up treasure for himself, and is not rich toward God." Now as a man can lay up wealth for *himself*, and thus *not* be "rich toward God," the inference and probable truth is, a man can lay up riches—*not* for *himself*, but for God, or God's cause—his wealth all being consecrated to God, though it really belongs to him, for "the earth is the Lord's, and the fulness thereof,"—thus the man would be *rich toward God*. That is, he may be in possession of wealth, and be rich toward God, because it is consecrated to Him as the rightful owner, the man being nothing more nor less than God's agent for it, to use it as God wills him to. While, on the other hand, the man who possesses wealth for *himself*, is "*not* rich toward God," but rich toward *himself*,—just like the certain rich man in the parable, who was thus rich and was "not rich toward God." Therefore, inferring it to be true that a man may possess wealth, and yet have it consecrated to God, and be merely the agent of God, in whose charge the property is allowed to be,—the man thus being *rich toward God*, his wealth would be a blessing, both to himself and to God's cause. Is there any reason why it would not?

Now, I apprehend, God does not care how much wealth a man has in possession, if it is consecrated to Him,—if the possessor considers it God's property, and himself the agent for God, to use it, or such portion of it, as God directs him to, in the cause of Jesus Christ. God does not care how wealthy such a man is, if, together with other righteous deeds, he does his share towards paying the *true* servant of God, that serves meat in due season to the flock. In his labors, his fears, his anxieties, his watchings, to properly fulfill the office God has appointed him,—for it is a responsible position for a man to occupy in these perilous times, to stand as watchman on Zion's walls,—he needs not only the sympathy and prayers of the flock, their "God bless yous", but he needs pecuniary means for his use, as much as any other man in the world. It is good advice to tell him to live on faith; but please first set the example yourself, brother. You can live on faith just as easy as he can; and it is just as much your duty as it is his. "Faith without works is dead." He is a material being, he has to eat material food, and wear material clothing; and it costs material means to thus live. Therefore it makes a material difference whether he is paid or not. If he was an immaterial man (like the theological souls of the day), his wants would be immaterial, and it would be immaterial whether or not he got anything material for his services.

The watchman has to study, in order to be posted up in the affairs of the age and the history of the past, so that he can expound the "more sure word of prophecy," and give the signs of the kingdom at hand. Unless he does this, the flock who "know the joyful sound" of the present truth, will not be satisfied with him. They want meat as well as fruit. And, for the watchman to be posted up in these things, he must not only observe the things before his eyes, but search into the history of the past, and compare it with prophecy. Therefore he needs books. Occasionally a precious book shoots from some Bible student's spiritual mind, which may be a gem of light and truth, which should be in the possession of every one of God's watchmen. He must buy it, but it takes something to buy it with. Faith will not always buy books, and "God bless yous" will not furnish him with them. Some men are afraid of giving too much to Zion's watchmen. There never was a *true* one that ever got too much; for all he has is the Lord's; it is consecrated, and is used to God's glory.

God does not care how large and nice a house a christian has, or how well furnished it is, if the possessor has it consecrated to God, so that he acts only as agent. He will then take in God's poor, and use his house to the Lord's glory. But God does not allow a man, professing to follow Jesus, to own a house six times larger than he has any use for, while there are the Lord's poor around him, striving themselves almost to death to earn sufficient to pay from thirty to a hundred dollars a year rent to some rich, miserly house-owner, as ungodly as a Sodomite, who lays up or lays out the money the poor man pays him for the Devil. I knew of a christian who owned a nicely furnished large house, who lodged, and fed, and helped God's servants; and he prospered, and the more he prospered the more he blessed God and did for his cause. Wealth was a blessing in this case, until the devil stepped in; for the man's wife, getting a little backslidden, I suppose, took it into her head that they were doing a little more than their share; and told her husband that she thought "somebody else might just as well take the minister once in a while as for them to always do it." As the woman has the work to do in such cases, the husband thought she had a right to speak on the subject. He was persuaded by her, as Adam was by his wife, and so the minister was turned over to some other brethren. The man immediately began to lose his prosperity. He got out of work, got in debt, and lost money that he lent to a christian brother, who, in turn, lost the money hired.

No doubt, God often suffers a christian to become rich to try him, to see what kind of timber he is made of. If he is nothing but straw, he falls into the snare and is lost; for "the rich fall into a snare," says the apostle. Ye who prosper in this world's goods, beware! You feel glad and praise God verbally for blessing you with prosperity, but he is doing it to *try* you. He gives you wealth to see what you will do with it. A trial day will come for you. See to it that you have not got so attached to your wealth, that you cannot stand the trial. Look out! God's eye is upon you. He knows the thoughts of the innermost recesses of the heart.

Observation and experience show that so long as a man's wealth is consecrated to God, so long he blesses God, so long God blesses him, and so long his wealth is a blessing. But when the man begins to think he is doing more than his share,—that Bro. This, or Bro. That does not do so much as he ought to, and so begins to tie his purse-strings tighter,—then you may depend upon it that man's wealth begins to cease to be a blessing; and in nine cases in ten he by some means loses all he has, and afterwards, when he cannot do anything else, comes back humbly to God, like the prodigal son to his father; or else, like the certain rich man in the parable, to whom God said, "This night thy soul shall be required of thee." "Then whose shall those things be which thou hast provided?"—he goes on in the road to wealthy ruin, and in the day of wrath will throw his gold and silver "to the moles and to the bats," and flee into the caves and dens of the mountains, and cry in terrible dismay and despair, and can find no peace nor protection. It matters not to us whether this brother or that brother does his duty, every man should do his own. It won't do to measure ourselves by others. Cord-wood sticks are not always of a length; they nearly always come short of the lawful measure. Christ alone is the correct rule. Measure by him. If you correspond, then praise God and keep so.

I have attempted to prove that wealth may be a blessing when its possessor is God's agent over it. Let us look to the Holy Record for further proof. Abraham possessed wealth, but he bountifully served strangers, and they turned out to be angels. Job, of Uz, was very wealthy, excepting one period when Satan robbed him; and his wealth proved to be a blessing. He gave to do good. Said he, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy."—Job 29, 12, 13. Some people think that if a poor person calls on them, and they wait on him at the door, and say "How d'ye do?" and "Good bye," and "Call again," that they have strained themselves to the utmost tension,—that they have condescended to do a christian act which Mr. Stingy, or Mrs. Wealth, or neighbor Tight-purse, would never have bent their dignities to do. But Job "searched out" their residences, and showed them that he was benevolent toward the ones that were needy. Joseph of Arimathea was rich. He furnished the good tomb, and the fine linen and spices for his Lord's body. His wealth was a blessing. These are only a few of many Bible cases where wealth was a blessing. S. D. B.

Dansville, N. Y.

(To be concluded.)

"Believing and Confessing."—No. 2.

FROM DR. L. L. HAMLIN.

Extract from Dr. Hamlin's Sermon.

"What then is now required? Confession of Christ in the work of the Holy Spirit—that Comforter which he sent to 'take of the things of God, and show them unto us'—confessions from living witnesses that the Spirit reproves, regenerates, and sanctifies wholly through faith in Jesus Christ. The Jews testified of God's works in their day; the apostles of his miraculous deeds in the commencement of Christianity; and what belongs to us? We can recount no plagues like those which smote Egypt, nor delivering miracles like those of the exodus. Yet God has not withdrawn his presence from our world. He 'works a work' in our day. 'It shall come to pass in the last days that I will pour out of my Spirit upon all flesh.' This he now does, as we have seen and known, convincing and regenerating—'sprinkling clean water upon us' that we may 'be clean.' And of the plagues of sin within us, worse than the plagues of Egypt—of the rod, not of Aaron, but of Christ smiting our rocky hearts, and causing the waters of repentance and then of joy to gush forth, we too are witnesses. Outward miracles in our day almost cease to be disputed. Other matters are now drawn into the issues, which separate and antagonize the church and the world. Christ's Messiahship is yielded; but the Spirit's gracious work is denied and derided. Not the advent, but its *aim* provokes man's enmity; and this has become the issue which must next be settled, not merely with the world, but with formal christianity. This in turn is *the* question—the point at which persecution aims, with such annoying subtilties as her malice may employ when she dares not use force; and as faithful witnesses we must shape our course to her present modes of assault. Of what avail is testimony which does not touch existing issues?"

So much for the Doctor. Let us now glance at one or two points in this extract. He remarks that it is evident, from examples presented, that confessing one offensive feature of christianity may involve a full confession of the system. What that feature is must be determined by the state of public sentiment. Again, he says, "When popular sentiment moves men not to deny, but acknowledge Christ as the true God and risen Savior, if the disciple would bear the cross of true confession, he must go some steps beyond that unoffensive summary to those features which now come under the bar of public prejudice."

The Dr. very correctly reasons on this point. He admits there is a *specific truth*, which brings with its confession, the cross, and that what is the "*present* truth" has not and will not be in every age the test and cross of christianity. He might have cited many other illustrations than those given, had it been necessary.

The duty of believing and confessing the "present truth," i. e., the truth specially given to the church in its progressive stages, is emphatically enforced by the Savior to those Jews who boasted so much of being Moses' disciples; "If ye believe not that I am He (the Messiah), ye shall die in your sins." Once it had been the specific duty enforced on the Jew to be a disciple of Moses; but now that the prophet, like unto him but greater, had come, the command binding on them was, "Him shall ye hear in all things." The penalty was, "Every soul which will not hear (obey) that prophet, shall be destroyed from among the people." To confess faith in Moses, had been a cross; it had connected with it repentance, shame, persecution; and the effect produced thereby was separation from those who did not embrace the Sinaitic covenant. In Christ's day this cross had ceased, and the Jew gloried in his position. To receive Christ as the Messiah, to adopt the new system, and practice its unpretending, self-humbling teachings, was the cross of that time; and after the ascension, to confess faith in Him who was crucified as a malefactor, and declare his resurrection to life, was sufficient to doom the confessor to persecution and death. But in this age of the world, as the Dr. rightly argues, this confession, though not less obligatory, has ceased to be a cross. "Behold the world is gone after him!" the once despised Nazarene. Gorgeous temples are reared to the honor of Him who was despised and rejected of men, and had not even where to lay his head. So far as respects the name of *christian*, the offence of the cross has ceased.

"And," inquires the Dr., "what doctrinal test can now separate the true christian from an orthodox, guilty world?" He gives it as his belief that it is a confession of faith in the work of the Holy Spirit, respecting which he says there is much infidelity. While we admit the fact that skepticism to a great degree prevails touching this point,—that the baptism of power is frequently denied, and the inward teachings of the Spirit are rejected, even by those who profess most grace,—yet we fail to see this to be the specific truth, either from "public sentiment," or the odium connected with its confession. We are aware that those who openly confess their faith in the sanctifying influence of the Spirit, and stand forth as witnesses from personal experience of this truth, and are indeed taught thereby, are subjected to a degree of persecution by a class; but we cannot see it to be so general, or to a sufficient degree to lead us to believe this to constitute the test truth of the day. The uprisings of humanity, as manifested on the behalf of the enslaved, has called forth far more bitter persecution, and led to far more stirring results, than the confession of faith in the work of the Holy Spirit. Yet we do not believe this to be *the* cross of the present time.

What questions have stirred the public mind, awakened the greatest research in the christian community, caused the most complete separation between the formal and zealous—the popular pleasure-loving, and the humble, self-denying professor? Has it been those touching the office of the Holy Spirit? If so, we are in ignorance thereof. The proclamation of the message, "The kingdom of heaven is at hand!"—the cry, "Behold the Bridegroom cometh!" has aroused the present generation from its slumbers; the enforcement of the proclamation by the evidences drawn from prophetic history, with the "signs of the times," has stirred the depths of the great human heart, and the prejudices, the opposition, the hatred, the scorn and persecution of the worldly mind, have been called into action against this "present truth." It has tested the christianity and orthodoxy of the day, and shown in open light who are in sympathy with the petition continually offered, "*Thy kingdom come!*" It has manifested those who think more highly of the "traditions of the elders" than they do of Bible doctrine. It has brought out into a prominent position a multitude who love the Bible, and holiness, and Christ with his coming reign, and separated them from the mass of mere formalists, who love this present evil world far better than that which is to come.

Here we find the cross. This we believe to be the test truth incumbent upon the church to *confess* in the present day, and those who do this aright, will show that they are not ashamed of Christ and of his word. M. D. W.

For the Crisis.

"They shall be as though they had not been."

Solemn thought! to have the light of existence put out forever. To cease to be,—to be sought for and not found. To have the places that knew us know us no more. To leave our plans and purposes and performances eternally ended,—our name remembered no more! Banished from the presence of our pious friends, of angels, of God. Cast out from the face of the broad earth, as worthless encumberers of the ground, consigned to flames that burn to a second and eternal death. This fire that destroys the wicked, with all their evil works, at the same time purifies, renews, cleanses and beautifies the earth, and makes it meet for the righteous.

Reader, will this be *your doom?* Will *you* be an *outcast?* You need not be. There is a way of escape. He that believeth on Jesus will never die. Then believe. Come, and learn his love and marvelous goodness. Enter his service. Come *now*. Time is short. Delay no longer. Hasten to be reconciled to God. Christ intercedes for sinners. Come as you are, a sinful creature, and he will accept in much mercy. Then all will be well. Let time end, the judgment sit, the fiery showers fall, the wicked be consumed; yet on, on, your life shall go, never ending! Jesus ever lives, and his people shall be immortal.

Reader, be wise. LIVE! Death is not beautiful that you should choose it. Life is sweet; then all the wise will seek life through its true source,—Jesus. Come to him and live. [illegible]

Dansville, Oct. [illegible], 1862.

For the Crisis.

The following poem has been offered for publication in a religious (?) paper in this city, edited by three clergymen (?) and respectfully declined, because it is thought to savor too much of PEACE to please many of its readers. May all those ministers who fear the effect of such sentiments upon the people, ponder the fearful passage,—"If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, . . . his blood will I require at the watchman's hand."—Eze. 33: 6.

The Night is Dark and Dreary.

BY E. THAYER.

I.

The night is dark and dreary,
Which o'er our land doth brood;
Millions are growing weary,
Its fearful scenes who've viewed.

II.

In this—a *christian* (?) nation,
Of all on earth most blest,—
To see such desolation
My spirit cannot rest.

III.

When brothers, armed 'gainst brothers,
Are waging *deadly* strife,—
When each affection *smothers*
To take the others' life,—

IV.

When Jesus and his teaching
The *mass* of men *ignore*,—
When ministers are preaching
The nation is secure,—

V.

When thousands, broken-hearted,
Are weeping *o'er the slain*,—
While thinking how they parted,
No more to meet again,—

VI.

While households draped in mourning
Are seen on every hand,—
And thousands long for morning
To break upon the land,—

VII.

My soul cannot help hating
The evils "*war*" doth send,—
And anxiously I'm waiting
To see this conflict end.

VIII.

Show us, O Lord, the reason
Why such things *here* should be,
And may each one *in season*
The path of duty see.

IX.

May every "yoke" be broken,
We on the *weak* have laid,—
By *each*—THE WORD THOU'ST SPOKEN,
The "RULE OF LIFE" be made.

X.

Then in our *sad* condition,
Amidst "war's" dread alarm,
Thou'lt hear when we petition,
And bear for us Thine arm.

XI.

The "rod of the oppressor"
In pieces Thou wilt break,—
Our "native land"—thou'lt bless her,
And never more forsake.

XII.

O Lord, the "good time" hasten,
When "wars" on earth shall cease,
And "LOVE" all hearts shall fasten
IN THE SWEET BONDS OF PEACE.

Boston, July 12th, 1862.

Selections.

Christian Conduct under Injury.

"Let the consideration," says Flavel, "that the day of the Lord draweth nigh, restrain you from anticipating it by acts of revenge. Why are you so hasty? Is not the Lord at hand to avenge all his abused servants? We are inclined in our short-sightedness and unbelief, to be hasty when we are injured, and use means to return the injury to the malicious bosom from which it came; but this must not be done, rather we are to return good for the inflicted evil, remembering that He who is coming to judge the world knows all about the way in which we are treated, and that He will judge righteously. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."—Hence we must not wrong ourselves by assuming his work. He will do it better than we can; and He will remember in "that day" our meek endurance here. "Therefore if thine enemy hunger, feed him: if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head." Christ says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"—"not rendering evil for evil," says Peter, "or railing for railing: but contrawise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." This grace is taught us by example as well as by precept. David says, "I have delivered him that without cause is mine enemy." It is said of David's Son and David's Lord, "When he was reviled he reviled not again; but committed himself to him that judgeth righteously."

Child of faith, "Go thou and do likewise," and spread thy case before God, and he will listen, and in due time do thee justice. "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh shall he find faith on the earth?"

I will close with an exhortation of James, the reading of which suggested the above:—"Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth at the door."—*Millenial News.*

Garibaldi and the Lost Lamb.

The General got up as soon as he had finished the bowl of milk, lighted a lantern, and, without saying a word, started off again to seek the missing lamb. We ran after him, following him over the crags and through the thorny brushwood—and, from time to time, we heard the bleating of the deserted creature; but again the cry ceased, and the light of the lantern failed to show us where the poor little lamb lay. It was nine o'clock, and raining, and we were very tired; so we once more returned to the house, and went to bed. About midnight we were roused by a voice: it was the hero, returning, joyfully carrying the lost lamb in his arms. He took the little creature to his bed, and lay down with it, giving it a bit of sponge dipped in milk to suck, to keep it quiet, so that no one should know the kind act he had done. At five o'clock in the morning we found him planting potatoes in the garden. We took our spades and began to work also. Not a word was said of the lamb, although every body was thinking of it. How like the good Shepherd, seeking the lost!—*English Letter.*

COURTESY AT HOME.—We trust that few of our readers need the hint suggested in the following extract:

Almost any one can be courteous in a neighbor's house. If anything goes wrong or is out of time, or is disagreeable, there it is made the best of, not the worst; even efforts are made to excuse, and show that it is not felt, it is attributable to accident, not to design, and this is not only easy but natural in the house of a friend. I will not, therefore, believe that what is so natural in the house of another is impossible at home, but maintain without fear, that all the courtesies of social life may be upheld in domestic society. A husband as willing to be pleased at home as he is anxious to be pleased in a neighbor's house, and a wife as intent on making things comfortable every day to her family as on set days to her guest, could not fail to make home happy."

WHAT A PHILOSOPHER SAID.—When a stranger treats me with want of respect, said a poor philosopher, I comfort myself with the reflection, that it is not myself he slights but my old shabby coat and hat, which to say the truth, have no particular claim for admiration. So if my hat and coat choose to fret about it, let them, but it is nothing to me.

☞ "I would have no one criticise a sermon," said Samuel Drew, "till he had attempted to preach one. After you have attempted to address a congregation, you will better understand a preacher's sensations and difficulties. And remember this in all your criticisms: the hand that cannot build a hovel may demolish a palace."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Our Home.

Dr. Jackson's justly celebrated health institution, at Dansville, N. Y., well known by the name of "OUR HOME," has been recently visited by Dr. Day, a graduate of the Hygeio Therapeutic College. After a careful examination, he speaks of "Our Home" as follows:—G.

"Having long had a curiosity to see Our Home and to make the acquaintance of its managers, and having a few days that I could spare for a visit, on Saturday last I came to Dansville, and accepted the hearty, generous hospitality of Our Home for a few days. Right glad am I that I did so. I needed *rest*; and of all the places on earth I ever saw for obtaining that precious boon, *absolute rest*, Our Home is the best. Whether it be the feeble invalid or the weary traveler, if he cannot rest himself to the best advantage at Our Home he must be lacking in his disposition; and I feel positive that good rest is one of the blessings we too little prize. I have no time now to mention in detail all those excellencies of position, convenience, beauty, and adaptation to the law of *fitness*, which so pre-eminently characterize Our Home and make it beyond doubt, the Model Hygienic Establishment of the world. I can only say that so far as purity of water, beauty of surroundings, hygienic conveniences, and social life are concerned, I have not seen its equal. There is another thing, however, that has done more to win my admiration than any of these. I allude to the *executive management* of the Physician-in-Chief—Dr. Jackson. Such strict punctuality, regularity and order are seldom seen in *Water Cures*. This great *family* is controlled with as much care, foresight, and precision, and apparently with as much ease as a man could drive a span of smart horses. Our Home is evidently a great success; and if any man knows how to "keep a Health Institution," it is Dr. Jackson. These are my sentiments after a thorough personal examination, and I most cheerfully hand them to you."

Yours truly, DR. DAY.

How to Eat.

Before a man becomes hungry, watchful nature has calculated, in her way, how much nutriment the body needs, and provides as much of a liquid substance as will be necessary to prepare from the food which may be eaten, that amount of sustenance which the system may require. When this is stored up, and all is ready, the sensation of hunger commences, and increases with the steadily increasing amount of the digesting material just referred to, and the very instant the first mouthful of food is swallowed, this "gastric juice" is poured out into the stomach through a thousand sluices; but no more has been prepared than was necessary, for nature does nothing in vain; so that if a single mouthful more of food has been swallowed than the untempted or unstimulated appetite would have called for, there is no gastric juice for its solution, and it remains but to fret and worry and irritate for hours together. If the amount eaten is much in excess, the stomach, as if in utter discouragement at the magnitude of its task, ceases its attempts at digestion, and forthwith commences the process of ejecting the unnatural load by means of nausea and vomiting in some cases; in others, it remains for an hour or more like a weight, a hard round ball, or a lump of lead, an uneasy heaviness; then it begins to "sour," that is, decompose, to rot, and the disgusting gas or liquid comes up into the throat, causing more or less of a scalding sensation from the pit of the stomach to the throat; this is called "heartburn." At length, the half-rotted mixture is forced out of the mouth by the outraged stomach with that horrible odor and taste with which every glutton is familiar. In some cases the stenchy mass is passed out of the stomach downwards, causing, in its progress, a gush of liquid from all parts of the intestinal canal, to wash it, with a flood, out of the system; this is the "Diarrhea" which surprises the gourmand at midnight or in the early morning hours, when a late or over-hearty meal has been eaten. . . . When sufficient food has been taken for the amount of gastric juice supplied, hunger ceases, and every mouthful swallowed after that, no gastric juice having been prepared for its dissolution, remains without any healthful change, inflaming, and irritating, and exhausting the stomach by its efforts to get rid of it, and this is the first step towards forming "dyspepsia," which becomes more and more deeply fixed by every repeated outrage, until at length it remains a life-time worry to the mind, filling it with horrible imaginings, and a wearing wasting torture to the body, until it passes into the grave.

The moral of the article is, that the man who "forces" his food, he who eats without an inclination, and he who strives by tonics, or bitters, or wine, or other alcoholic liquors, to "get up" an appetite, is a sinner against body and soul—a virtual suicide!—*Hall's Journal of Health.*

The Shape of our Bodies.

Symmetry is one of the conditions of good health. God knows the best form. He created man upright in his own image. The vital organs in the chest and abdomen are fitted to an erect spine. If the upper portion of the spine bends forward, as in drooping shoulders, not only is the great nerve marrow of the spine itself distorted, and its circulation crippled, (which is a serious matter, resulting in certain nervous affections,) but the lungs, heart, liver, and stomach lose their natural place, and perform all their duties disadvantageously. A very large proportion of our many affections of these vital organs take their rise in such displacement.

What shall be done? *First*, improve the desks in our schools, so that instead of compelling our young to sit hours every day in a stooping position, they shall be compelled to sit erect, with head and shoulders drawn well back. This is very easily accomplished. Such a change in our school furniture would prove a priceless national blessing. *Second*: Remove every ounce of pressure from the waist. Pants worn without suspenders, and drawn close about the body, skirts or dresses pressing at the waist, must produce round shoulders, for when the organs of the abdomen are pushed downward, the shoulders must droop in order to maintain the relations between the thoracic and abdominal viscera. *Third*: The back legs of our chairs must be sawn off two inches shorter than the front ones. The front edge of the seat must not be more than fourteen inches high for women, and sixteen for men. This arrangement will immediately relieve the back while sitting, and secure a good position of the shoulders. *Fourth*: The habit of walking erect, with the air of a soldier, must be generally cultivated. *Fifth*: Gymnastic culture of the shoulders.

With such means the nation will become upright and vigorous.—*Dr. Dio Lewis.*

Out-of-Door Exercise.

There is probably not another people to be found that take so little exercise out of doors, as those living in the cities and large towns of the Northern States. This in-door confinement is the direct occasion of two great evils:—impaired health and a destruction of vivacity. To be beautiful and cheerful, much time must be passed in the sun-light, where oxygen may be inhaled without stint. Stay in the house, shop, store, office, study, sanctum, or other confinement, where carbonic acid gas, and other impurities are breathed and breathed again, and it would be very extraordinary if such persons always maintained cheerful spirits, and enjoyed good health. . . . If not accustomed to walking, begin by exercising moderately, increasing a little every day, until you are able to walk three, six or twelve miles a day.

The pleasure of life will be greatly enhanced by exercising as now indicated, or in some other not less efficient way. It is no unusual thing for girls to begin to lose the freshness and beauty of girlhood, that delightful period of life, before they get out of their teens. Take our advice, provided it meets the approval of your mothers, and you will preserve and magnify the priceless graces of girlhood as of womanhood, health, beauty, and cheerfulness, and secure that which everybody desires, a long, healthful, happy and useful life.—*Boston Transcript.*

CURE FOR EAR ACHE.—After having several times proved on different members of our family the efficacy of the following in relieving that distracting pain, ear ache, we are induced to give publicity to the simple remedy. Take a small piece of the white of a hard boiled egg, wrapped in a portion of its outer skin, and apply it while warm in the ear.—*Carlton Sentinel, N. B.*

The World's Crisis

AND

Second Advent Messenger.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 357. BOSTON, WEDNESDAY, JULY 30, 1862. VOL. XV. NO. 20.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"Who may abide the day of His coming?"

When mercy's last tones shall have died on the air,
And her tearful entreaties are past;
When arises that deep anguished wail of despair,
That shall echo the last trumpet's blast;
When the hypocrite's hope, like a gossamer thread,
In that terrible hour shall fail;
When trembles the earth 'neath the archangel's tread,
And nature affrighted grows pale;
When the grave shall refuse any longer to hide
The forms we have laid in the dust;
And the pitiless ocean, forgetting his pride,
Shall tremblingly yield up his trust;
When the North shall give up, and the South bring her sons,
Long exiled in regions of night;
And all of earth's pure and her beautiful ones
Shall have entered the portals of light:
Where then, oh my soul! will thy portion be found?
Oh! where will thy lot then be cast?
When the wheat in "the bundle of life" is all bound,
And the angel-reaped harvest is past?
Oh! deep in my heart let this question sink down,
While yet for the erring there's hope;
And mercy still points to the beautiful crown,
For each overcomer laid up!

Warner, N. H. L. B. K. BISHOP.

For the Crisis.

Worldly Wealth.

RICH TOWARD SELF *vs.* RICH TOWARD GOD.

BY S. D. BERRY.

"So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12: 21.

(Concluded.)

It matters not how much or how little one has,—his wealth must be consecrated to God; and not only his wealth, but he himself must be wholly consecrated, wholly converted to God. Many are the professors of religion who are but half converted, even themselves. And it is quite sure, that if their wealth is converted or consecrated to God, they will be also. Some consecrate all but their body, and that they reserve to clothe in eight dollar broadcloth; or silks and flounces, ribbons and gewgaws, laces and embroideries, at a cost that would make a poor man rich. That is, they consecrate about all but their pride, and that they keep free from the stings of conscience by continually thinking on their rich attire—their ornament. Is this the "ornament of a meek and quiet spirit"? See 1 Tim 2: 8–10. Some consecrate all but one finger, and that they keep in reserve to ornament with a ring or two. Do gold rings look like the christian ornament? 1 Pet. 3: 3, 4. Some keep back just their ears from God, and those they use to hang more value on than there is within the head between those ears. Some say that the eyes are benefited by gold ear-rings. Well, then put rings in; but what is the use of hanging heavy danglers on them merely for ornament? Is it the christian "ornament of a meek and quiet spirit"? Many seem to consecrate all but a little spot right here on the bosom, and here they hang out the sign of what is within—PRIDE. Is this "outward adorning . . . . of wearing of gold . . . . the ornament of a meek and quiet spirit, which is in the sight of God of great price"?—1 Pet. 3: 3, 4. Not a few imagine that God has nothing to do with their heads. They get pretty well converted—all but the head, and that they reserve to decorate in King Fashion's gorgeous array.

I have left off calling such persons christians. It is not the name for them. *Professors* they are, and nothing but professors; for unless one is converted—*wholly* converted, he cannot claim the righteous appellation of Christian, which means a follower of Christ. Christian—follower of Christ, and do the very things he forbids? Inconsistency! A Christian—follower of Christ who is the Son of God, whose Father is the Eternal, the "only true," the "only wise God," professing to be this, and yet following the world, whose God is the Devil! Professing christianity, and yet following Satan! Is there not something here nearly akin to either blind or open hypocrisy?

The inspired word spoken by St. Paul says, "I will . . . . that women ADORN themselves in modest apparel, with shamefacedness (modest countenance) and sobriety (seriousness); not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) WITH GOOD WORKS."—1 Tim. 2: 8–10. St. Peter says a word, on the subject of adornments: "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the . . . *ornament of a meek and quiet spirit*, which is in the sight of GOD *of great price*."—1 Pet. 3: 3, 4.

Some men, and women too, consecrate about all but their mouth, and that they keep for tobacco, or spirituous liquor, or both. Some reserve their teeth to hold a pipe in, that they may burn incense to Baal, and fill their lungs full of the poisonous fumes from their pipely altar. Some keep from God their nasal organ, and use it to cap the climax of their pleasurable habits, by snuffing snuff up into it, to stupefy themselves. Some reserve their stomach, to stuff full of rich viands, to make gluttons of themselves, which deadens the natural and healthful action of all the sensibilities, rendering them incapable of enjoying or doing much in God's service. Some allow all to become converted but their brain, and that they keep for their own use, to think and plan with—may be on Sunday, and in meeting, too—how they can cheat and deceive, so that it will not be *called* cheating. Some try to consecrate all but the tongue, and that is reserved to tell the black, white and gray lies, or to slander and backbite. Some consecrate most all but their eyes, and those are kept in reserve, to look lustfully or enviously at others. Many such, who profess godliness, and think it so wicked a thing that other professors dress gorgeously, would do the very same themselves if they had the means.

Some professors keep from God their farm, some their houses, some their produce, and not a few their *money*. They think the preacher ought to get along with less money. The rich man says that poor unfortunate brother, whose family is suffering in want, had as good a chance as he to get something laid up for a rainy day. You cannot get him to squeeze more than his regular dime into the contribution box; and if he has an odd piece that wont pass current easily, the contribution box affords a means of his showing his benevolence, by dropping the coin into it. Ask him for a dollar for some christian purpose, and he complains of "big taxes," "had sickness in the family," "have got a note to pay in a few days," "money is hard just now," "got to build in the spring," etc. If, perchance, he is constrained to give the dollar, he expects the whole region round about will hear of it, and think he is a "very benevolent citizen." Some men consecrate all but their horse and buggy, and that they keep going so much that there is no time left it for the Lord's use. This is lent to go to the theatre, or to the circus, or off to farmer Rich's evening party, or to the ball over here in Uncommonville. If a worthy brother wishes to use the team to attend meeting a few miles off, it is—"O, no,—well, my horse works hard now-a-days, and he wants shoeing, and the wagon tires are loose," etc. Some men consecrate some of the things they possess, and some all; and some none. Such men are but half converted.

Although wealth may be, and sometimes is, a blessing, yet it is most generally a curse, for "the rich fall into a snare," the Apostle says; for if one loves it more than he does Christ, he is snared already, and he is prepared only for the day of wrath; and wrath will be showered upon his head in the day when the rich shall flee into the dens of the earth, unless he turns from his "idols to serve the living and true God, and to wait for his Son from heaven." The rich are often the wicked, for it is hard to find God through wealth. Gold—even gold-leaf is thin—but they cannot see God through it. It forms a thick wall between them and God; but if its possessor has it consecrated to him, then it is God's, for he uses it in the cause of Christ, and he can come to God, although he possesses much.

Wealth is a curse when it leads to pride, and vanity, and show. Then it makes people think they are above their less wealthy neighbors. They strut along the streets as though there was nothing good enough for them to look at; and they crowd the poor up against the fence or off the walk into the street; they must have the most conspicuous seat in church, and will not sit with the poor widow who makes their clothes; they roll along in their splendid carriages, as if they governed the State; their sons can make disturbances in meetings, and the sexton must not notice it, because their father is a respectable and influential member of the church; but if those poor people's boys make the least noise,—put them out! out with them!

Many will be the rich men, when the Lord shall bow the heavens and come down in flaming fire, who will throw their gold and their silver to the moles and the bats, and will cry for the rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For so will it be "who layeth up treasure for himself, and is not rich toward God." S. D. B.

Dansville, N. Y.

For the Crisis.

Consecration.

Accept, dear Lord, this heart of mine,
I give to thee my all;
Forever more I will be thine,
I now renounce the world.

Farewell, vain world, an exile now,
I leave dear friends and home;
A weary pilgrim round the earth,
A stranger here I'll roam.

L. A. SMITH.

For the Crisis.

The Groundwork.

By transgressing the law of God, the curse of God was incurred by the human family. That curse was the *penalty* for sin, contained in the Divine law, as given to man by Jehovah himself. Whatever that penalty may have been, without an *equivalent* rendered to the demand of the law, there could be *no redemption* from the *curse* of the law. *That* equivalent *man* could not render, otherwise man could have redeemed *himself*. The demand of the law was *obedience*; this, man failed to render, because of his *inability*. This inability lay, or rested, in his *nature*; hence "by the deeds of the law there shall no flesh be justified," and hence also help was to be laid upon one who was able, consequently, whose nature somehow in some respect *differed* from ours.

This help, the Scriptures inform us, was laid upon JESUS OF NAZARETH, THE CHRIST. But to be *able* to redeem, he must first acquire a legal ability; this he did by obedience to the law. Having then fulfilled the law, he was *free* from the law. Being then free from any legal demand on or against him, he was prepared for a mediatorship and also to begin the redemption of the human race from the curse or penalty of the law, under which they had all passed by transgression.

But in order to redeem, he must pay the *price* stipulated in the law, as the penalty affixed for its violation, otherwise there is no redemption. In other words, unless Christ suffered the *same penalty* that man by sin justly incurred, and that guilty man would have been eternally subject to without redemption; then, in that case, Christ has wrought no redemption. But he has wrought redemption for the race. Admitted. But did Christ ever suffer; or was he ever "spiritually dead," "morally dead," or "dead in trespasses and sins"? Denied by all. Then "spiritual or moral death," or "dead in trespasses and sins," constitutes *no part nor parcel of the penalty of the law*; else, in so far as either, any, or all of them constitute that penalty, man is not redeemed from them, inasmuch as Christ has never suffered any such penalty, or paid such redeeming price. But Christ has wrought redemption. True. But has Christ ever suffered eternal torment? Never. Then, eternal torment, or conscious misery in eternal hell-fire, is not the penalty or curse of God's transgressed law; else, Christ has wrought no redemption for man, inasmuch as he has never paid any such price to any such demand of any such law.

If then, the penalty of the law *cannot* be found in (so called) "spiritual death," "moral death," "dead in trespasses and sins," nor in "eternal torment," where *can* it be found? I answer, it may be found just where God himself placed it, and that was in *literal death*,—Gen. 2: 17, and the undeniable, incontrovertible fact of this being true is found first, in God's own explanation of what Gen. 2: 17 means, when he says, in Gen. 3: 17–19,—"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." If any further proof be required, showing that this was the penalty of the law, as announced in Gen. 2: 17,—"For in the day thou eatest thereof thou shalt surely die," it may be found in Christ's work of redemption, as clearly demonstrated as any problem in Euclid; not only once, but many times.

Let us see what Paul, by the Spirit, says on this subject, 1 Cor. 15: 3,—"For I delivered unto you *first of all* that which I also received (first of all), how that Christ DIED *for* (on account, in consequence of) *our sins according to the Scriptures*; and that he was buried, and that he rose again the third day *according to the Scriptures*." 2 Cor. 5: 21,—"For he hath made him to be sin for (on account of) us, who knew no sin; that we might be made the righteousness (right doing) of God in (or by) him." Gal. 3: 10–13, "For as many as are of the works of the law, are under the curse. . . . But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. And the law is not of faith; but the man that doeth them shall live in (or by) them. Christ hath redeemed us from the curse (or penalty) of the law, being made a curse (or penalty) for us (on account of us); for it is written, cursed is every one (or suffers the penalty does every one) that hangeth on a tree." This hanging on a tree is only a synonym for death by crucifixion, dying for our sins, etc.

Rom. 14: 9,—"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. 6: 10,—"For in that he died, he died unto (on account of) sin once; but in that he liveth, he liveth unto God." Ver. 9,—"Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him." Now there is no question raised as to what *kind* of death Jesus died. All admit that he died a *literal* death—the death of a "malefactor." "He was numbered with the transgressors," "cut off out of the land of the living," and "he made his grave with the wicked, and with the rich in his death."—Isa. 53. This being true, and admitted as such, it necessarily and unavoidably follows that *literal death* is the curse, or penalty of God's law to the wicked; because Christ, by suffering literal death on account of our sins, has by that means wrought redemption for us.

But some man will say *that* was only the death of *the body*; then it follows that *only* the *body sinned*; and the law requires "an eye for an eye, and a tooth for a tooth." If, as that same man will say, it was my soul that sinned, then it was my *soul* that incurred the curse, and was to die, and necessarily involves the death of Christ's soul, in order to work redemption for *my soul*, as without an equivalent to the full satisfaction of the law, there is no redemption wrought, hence we find it written, Isa. 53: 10,—"When thou shalt make *his soul an offering for sin*"; or, as the margin reads, "when *his soul shall make an offering* for sin." 53: 12,—"He hath poured out *his soul unto death*." John 6: 51,—"The bread that I will give is *my flesh*, which I will give for the life of the world." 10: 11,—"I am the good shepherd: the good shepherd giveth his *life* for the sheep." 17th,—"Therefore doth my Father love me, because I lay down my life." 18th,—"No man taketh *it* from me, but I *lay it down* of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Lev. 17: 10,—"I have set my face against that soul that eateth blood, and will cut him off from among his people. For *the life of the flesh is in the blood*; and I have given it to you upon the altar, to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." And why? Simply because man in failing to keep the law of God *forfeited his life* as a penalty to the divine law for its transgression; and when that forfeiture was demanded, man died and passed into the dominion of death, where he must have eternally remained, had not Christ kept the law, and voluntarily paid the *same* price demanded of the law, by sacrificing his own life, that he might go down into the dominion of death, and bring them out upon whom the sentence had been executed. Thus God is just and the justifier of them that believe.

Olena, Ohio. G. W. STETSON.

Call for Soldiers.

Now that the government, in which we have our pilgrimage, is calling for soldiers to defend their country and laws; it is a good time for the friends of Christ to show *their loyalty*. There is a chance to let the world see, by a PRACTICAL course of action, that what we have so often told of being "pilgrims and strangers," can be lived out, by faith in Jesus Christ. Soldiers are called to fight. Men are being enrolled as members of the government service, if needed. The question comes up with many a christian, what course shall I pursue? Shall I respond to the call of the roll? Shall I drill? Shall I go to war, if drafted? We have been so often inquired of as to what christian duty is, and what is most expedient, we wish to answer publicly.

First, christians do not properly belong to the governments of earth. They have pledged themselves to Christ's government.

Second, they cannot obey both; consequently, should live out the principles of the gospel, and should not respond to the call of governments to which they do not belong. If you take the first step, you should the second, or you meet the penalty of law, and it is better to stop before you start. "But we shall be fined." Well, do not pay a fine you do not owe. "Then they will put us in jail." Go to jail then, but go as *christians*, in meekness and in faith, not as traitors or rebels, or law-breakers, or wilful persons; but submit to "the powers that be," suffer for Christ's sake.

"But we need our time to earn support for ourselves and families." While in jail government must support you, and if there for Christ, God will see that your families are cared for, and the government will soon be glad to let you return home, rather than feed and clothe you, when they learn that it is for conscience' sake that you cannot fight, and that you are subject to the powers, and are not rebels. Thus you will preach Christ louder than ever before, as the Apostles and many of the early church did. This will cost a struggle, and the cross will be heavy; but God will give us grace to bear it.

The times are here when we must begin on this effort, or be carried down the whirlpool of war to destruction, with the nations of earth which God is about to drive out, to make place for the kingdom of his dear Son. We say nothing against the men of the world who enlist, nor the government which calls for its subjects to sustain its laws; neither would I refuse to pay tribute to the government to aid them in keeping order and peace; but I am talking to the members of Christ's government, what I believe Christ's constitution requires of them; that they may stand up for *Jesus* in these perilous times.

I. C. WELLCOME.

An Idle Word.—Matt. 12: 36.

It passed away, it passed away,
Thou canst not hear the sound to-day;
'Twas water lost upon the ground,
Or wind that vanisheth in sound;
O who shall gather it, or tell
How idly from the lip it fell?

'Tis written with an iron pen,
And thou shalt hear it yet again,
A solemn thing it then shall seem
To trifle with a holy theme.
O! let our lightest accents be
Uttered as for eternity.

Selected by E. A. W.

For the Crisis.

Keep Cool.

By all means keep cool. It will be for your own success, the prosperity of the church, and the peace of the community. Experience has often proved it. We have no reason to fear, if we have the truth. Let the people know that they are to use their own judgments, then hold up the right way and let them choose. They will generally choose the best, if properly presented. "But he preaches different." Yes, we know it, but what of all that? "Why he must be stopped." But see here, brother; perhaps he is in the right, and you are in the wrong. Suppose he is wrong, and you right; it is best to keep cool. "But he does not believe in the Spirit." Well, tell him he can have all the comfort he can get from the word, and you will have the same, and the addition of the Holy Comforter. "But he will preach against the influence of the Spirit." Then certainly you can keep cool, for you have early prejudices in your favor, and the witness, which is better than man's testimony. "He preaches baptism too strong." Perhaps he does, but the duty of obedience had better be pressed a little, than a word dropped to lull men to sleep, and keep them in the sin of *omission*.

This matter may be carried to extremes; but we should consider that many have formerly been connected with other organizations, which may have stamped some of their features upon them. Perhaps they had better look again at their chart and compass, and see if all is right.

But we have two other classes of preachers. The first may be improved, and do much good, while the other is past reform. The first I compare to thunder and lightning. I know this is a singular expression, but let me explain. When it lightens very brightly, it always dazzles the eye, and produces partial blindness, then the thunder startles them. Now these men can see all things clearly themselves, think they must speak all things faithfully, must not round off the corners of the word, so they blaze away, forgetting that the wise man said, there is "a time to speak" and "a time to keep silence." Paul delivered the gospel privately to them which were of reputation; (Gal. 2: 2) while he fed others "with milk and not with meat," (1 Cor. 3: 2.) Then they throw so much light at first, it dims the sight; then they thunder at them for not seeing. No wonder congregations are not held but a few times, and the preacher left to preach to the walls. No wonder friends of truth fear that something will be said that will shut the eyes and ears to light.

These men make me think of a teacher coming into a dark room with a brilliant lamp, which is held to his scholar with the command to read, without giving him time to gain his sight. The scholar delays; then he thunders away at him because he does not see as quick as he did. When will men learn to be kind in their manners, and careful how they put forth the last dispensational truth? If done in the manner of the reckless when fishing, who slash their pole into the water with a bait much too large, they will be the means of causing many to go to perdition.

The second class is composed of men whose continual delight is to sow discord among brethren; get up neighborhood and church broils, ramble far and wide, sowing poison, death and destruction on all sides. Like the scape-goat, they should be marked, that no more should be deceived. May we keep in the love of God, and be preserved blameless until the coming of the Lord, is the prayer of your Bro.,

PETER S. W. DEYO.

Strawberry Point, Iowa.

For the Crisis.

Trial Precious.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

How affectionately the apostle addresses the tried church; not the slightest impatience manifest, but the utmost tenderness and sympathy during their trials. In the chapter but one previous, he considers the great heaviness and depression of spirit these trials occasion, and administers comfort by telling them trials will prove precious by their purifying and refining effect, which will be evident not only here but at the appearing of Jesus. I was led to appreciate more fully this Christ-like spirit a few days since by a circumstance (not at all uncommon) coming under notice. One professing the spirit of Jesus, was enumerating the faults of a brother. A sister present remarks, "O! poor Bro. S. has been passing through severe trials of late, I think we ought to exercise all the faith in prayer we can, that the enemy's power may be broken, and that the trial may be unto the praise of God finally. The former very heartlessly remarked, "Trials? he's always in trial. If he enjoyed more religion, he might not have as many trials."

As I looked at her, I thought, if you enjoyed more pure religion, there might not exist this lack of sympathy; you might possess more of the spirit Jesus manifested, as he beheld the Jews, that rebellious nation, and exclaimed as he wept—"If thou hadst known, ... the things which belong to thy peace!" O Spirit of my Master! I revere thee. Almighty Father! fill thy people with this spirit, that they be instrumental in showing some what belongs to their peace before it is hidden from them.

I cannot understand why love and sympathy do not voluntarily flow from the heart of a christian, one who cannot be ignorant of Satan's devices, one who knows the coldness and wickedness all have to contend against in order to be christians. To the tried pilgrim I would use the apostle's language, "Beloved." Perhaps the term was only meant to express this love for them, but it expresses a much more exalted love. The Father loves, Jesus loves, all the good love. I repeat it—Beloved, (by so many,) think it "not strange" concerning your "fiery" trials; only remember in the midst of them you are still beloved; only recognize the hand of a kind Father beneath every chastening stroke, and, though the chastening may not seem pleasant, it will lose a vast amount of unpleasantness in the recognition.

We cannot think it "strange" concerning our trials if we consider how long the warfare we are engaged in has existed, and that the scene of conflict is about closing. It is not strange the enemy now arrays his strongest forces. He knows his time is short. He is constantly on the watch. Shall we be less so? As with the enemy, so with us; if we are conquered now, we are liable to eternal loss. Victories achieved now will tell in the coming kingdom. Shall not the language of our hearts be—"Henceforth it matters not whether storm or sunshine be my earthly lot, I only pray God make me holy, and nerve my spirit for the stern hour of strife?" I pray that we may prove ourselves faithful soldiers of the cross, and endure all things soldier-like, as seeing that which is seen only by an eye of faith.

Affectionately yours in the gospel,

JENNIE D. ROBERTS.

Danielsonville, Ct.

☞ A woman who always used to attend public worship with great punctuality, and took care always to be in time, was asked, how it was she could always come so early; she answered, very wisely, that "it was a part of her religion not to disturb the religion of others."

For the Crisis.

"Be of good cheer."

Thus spake the beloved Jesus to his faithful followers, who, on intimation of his death, were filled with sorrow. He sees the deep afflictions through which they were to pass by his being taken from them, and kindly says, as a faithful monitor, "Ye shall weep and lament, but the world shall rejoice, . . . and ye shall be sorrowful, but your sorrow shall be turned into joy." None could appreciate these sayings save those who loved him. He had borne their afflictions, he had fed them when famishing, he had healed their sick, yea more, had raised their dead to life; and as they had read in their law how Christ "abideth forever," well might they suppose that there would be no more sorrow for them. Healing their sick, raising their dead, had filled them with joy, but, alas! the glowing light of that memorable day of his ministration, as the son of Mary, was soon to go out,—the shades of evening were lengthening, and gloomy night was about to shroud in darkness that land where shepherds had adored, and priest and people had rejected him.

While the bridegroom was with them they might not fast, but he is to be taken away from them. "A little while and ye shall not see me" had filled them with anguish,—the bitter words had been spoken, and sorrow filled their hearts. Where now is the consolation for the heart-stricken bride? Can it be in the pomp and splendor in that land cursed by her heavenly Father because of sin? Can it be among that people who with one accord said, "Away with him"? Will splendid mansion or costly attire give comfort then? Will riches or honor satisfy or make her happy now? "Ye shall be sorrowful, but your sorrow shall be turned into joy." Well did the bridegroom know the only consolation when he had uttered such words of sorrow; and while the tears were yet falling and their hearts throbbing with grief, touched with their sadness the beloved Jesus opens his heart to the sorrowing bride, and in words sweeter than the waters of Autumn, or the odor of vines with their tender grapes, says, "But I will see you again."

But such words, under such circumstances must oft be repeated to those who love, and then consolation only comes in part; "again a little while, and ye shall see me." "Let not your heart be troubled. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Even after he goes away his attendants return to give them still further assurance. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Is it any wonder that the bride should ask, "What shall be the sign of thy coming?" And when she is assured from these signs that he will come quickly, is it strange that she should say, "Even so, come, Lord Jesus," "come quickly"?

And yet the world rejoice. The father, the son, the mother, or wife, or husband, that falls in love with this Jesus so as to love his appearing, knows well how truthful the saying, "In the world ye shall have tribulation." But, says the Master, "Be of good cheer, for I have overcome the world," and we can get the *good cheer* if we like him overcome.

Down-trodden, lonely, tried and tempted ones, the muttering thunders will cease ere long. Old earth is reeling to her fall. Tyranny and oppression will soon be past, and ungodly preachers will no longer guide or entice our sons to go into the bloody fight, and thereby jeopardize their present as well as their future life, and our own happiness besides. Never, thank God. No wonder they put far off that day. No wonder they oppose those that are looking for and loving his appearing. They virtually say, "We have no king but Cæsar."

They may cast you out, but their doom is written. Isa. 66: 5,—"Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." "Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." "Be of good cheer."

"Christian, cheer thee, land is nearing,
Still be hopeful, nothing fearing,
Soon in majesty appearing,
You'll behold the Lamb once slain;
O! how joyful then to hear him,
While all nations shall revere him,
Saying to his flock who fear him,
'I have come on earth to reign.'"

H. PRATT.

☞ Pleasure, like quicksilver, is bright and shiny. If we try to grasp it, it still eludes us, and still glitters. We perhaps seize it at last, and find it rank poison.

For the Crisis.

Maine State Mission.

Since my last I have visited the towns of Belgrade, Rome, Starks, Wayne, Livermore, Hollis, Lyman, Kennebunk, Richmond, Litchfield, Gardner, Sidney, etc., etc. My labors, constant as in the winter, I find wear upon me in this warm season; yet my health, strength and spirits are good. The Lord be praised. In Belgrade, I preached at Rockwell's Corner,—attending one Quarterly Conference held at that place of which a report has been given by another; and at the Depot, Belgrade Hill, and Belgrade Mills. The people on the Hill are hospitable, kind, and generous, and I think favorable to the truth we preach. I was kindly entertained by them. It was in this place I attended a funeral last winter which I noticed at the time, and the people were ready to welcome my return among them. The Friends or Quakers showed us no little kindness, and I tarried most of my time under the hospitable roof of Mr. Lombard, and by request took tea with Eld. Taylor, an Elder among the Friends. I visited the district generally, and found most ready to converse upon the subject of religion. Some were cold and distant, and some were enemies to us and our faith. I think a Quarterly Conf. would do good on Belgrade Hill, and that the people would be glad to have one held among them. Mr. Eldridge could be consulted, a citizen of the town.

In Rome, I preached in Mr. Fifield's neighborhood and at the Town-House. The people came out generally in the former place, though a threatened storm gathered and broke upon us while at service, and continued afterward. Our meeting was solemn and profitable. Eld. Howard has lately moved to Rome and has charge of the church in this region, and has enlarged his field of usefulness by the change in his location. He also preaches in Starks a part of the time. My visit in Starks was exceedingly interesting to me. I was happy to see the friends there who had so recently embraced our faith and hope, and who were so steadfast. There are several good and substantial brethren and sisters in Starks who mean to gain the kingdom. Satan rages there, and cold-hearted professors of religion oppose; but the Lord reigns, and victory will yet come to all his people.

At Livermore I preached two evenings; and dined with Bro. Haggett's family upon the summit of Bear's Mountain, the place of his residence. This visit, in so novel a place, and where like Moses upon Pisgah's summit I could almost see the

"Sweet fields beyond the swelling flood,"

was one of much profit to me. I prayed alone, and wrestled with the Lord, to finally take me over into the goodly land, of which I felt the earnest. I also had a blessed season of prayer with Eld. Haggett's family before leaving. I regretted not seeing my brother in the ministry in this his romantic, retired, and heaven-elevated home, above a low and sordid world. May we meet on "the sun-lit hills of Zion," when God shall "renew the face of the earth."

By earnest solicitation, and a standing request for months, to which I had given promise, I gave appointment for Wayne Village in the Free-will-Baptist church the second Sabbath after our Quarterly Conference at Belgrade. It will be remembered that this was the place referred us last winter, when request was made for the house by Mr. Sawyer, a member of the church and their Sabbath School superintendent, who was my friend, but knew but little of our faith and hope. When the refusal of the trustees of the church became known, some of the pew-holders rebelled, and were determined that I should have the privilege of preaching my faith in the house. They awaited patiently the day of my appointment, and when they had the news of the date, an individual of influence in town, and who gave the church the pulpit, a pew-holder, etc., and yet no believer in our faith, went to the pastor, giving him notice that Eld. Fassett would preach in the chapel the next Lord's day, and requested him to notify the congregation, which was done. Though the pastor of the church was absent on the day of my appointment, there was no rebellion manifest on the occasion. The choir were in their accustomed places, with representatives of others in town, who performed their duty in the worship creditably, and apparently (some of them) in the spirit of true worship. The members of the church were in their pews; and large additions from other denominations, and citizens generally from a region of five and ten miles, made up our congregation.

Thus against Satan's device in closing the door against the Advent doctrine for more than a year in the village of Wayne, where brethren have been desirous to enter, the Lord has now thrown open a wide and effectual door to His truth. The people are now desirous to hear more concerning the things of the Kingdom of God. A dozen lectures or discourses would be heard and do good in that town.

The storm prevented my doing much at Hollis. The brethren are steadfast. Found my surgical knowledge some advantage while here, Bro. Clark's father fell beneath a cart-wheel, fracturing some four ribs. Though I did not see him till the next day, and after two physicians had [illegible] from "internal injuries" [illegible] set his bones and bandaged the old gentleman, leaving him more comfortable though dangerously ill. In Kennebunkport I preached for Bro. Mitchell on Sabbath, July 6th, the warmest day of the season. I found his congregation doing well; Sabbath School prosperous, numbering some sixty scholars. Bro. M. is pastor of the church, leader of Bible class, S. S. superintendent, etc., etc.,—a worker indeed in the Lord's vineyard. I found his mother better, and patient in hope. Capt. Elisha Mitchell, who has long been afflicted with sore eyes, has now lost his sight irrecoverably, but waits the advent of his Lord and Redeemer, when he shall "see him as he is."

Thursday eve, July 10th, I preached in the Methodist chapel, near to Morrison, where I had made promise to leave an appointment last winter by request. Notice was given on Sabbath, and at sun-down on this evening I had a large audience for this season of the year to hear me. A solemn meeting—left a good impression upon the minds of the people. An appointment for a Sabbath would be acceptable to the people here.

At Richmond and Litchfield our audiences were good, and we had an attentive hearing. In the parts of West Gardner I visited, the people were ready to welcome the word of life among them. The school-house near Bro. Smith's I found decorated with green branches, and the table wreathed with leaves, and a beautiful boquet in the centre, and the school-house neatly cleaned for the occasion of our meeting. The young people were in attendance generally, and listened to the invitations of love and mercy from above. I visited the neighborhood, circulating tracts and conversing with the people as I had time. They are anxious for my return among them.

At West Gardner proper, where Bro. Shelburne Smith resides, I held a meeting in the Academy, and the citizens generally attended and listened with earnestness to the signs of the times. The door is open for the preaching of the truth in all this region.

Truly, everywhere the harvest is great and the laborers are few. Now is the heat of the season, and after the fatigues of the day the people are ready to hear on the subjects pertaining to our hope, and will often go miles to listen to the truth. This is the Lord's doing, and it is marvelous in our eyes. May the Lord give the famishing people the "bread of life." O Lord! here am I; still send me to feed the flock of God, and save my perishing fellow men from death.

O. R. FASSETT.

Augusta, July 10th, 1862.

For the Crisis.

Fourth of July Celebration.

DEAR BRO. GRANT:—I celebrated the fourth of July at West Lovell, in company with Bro. A. A. C. Abbott, of Hartford. We had a good meeting. Six happy souls were baptized. I attended a meeting at the same place one year ago, on the 4th, in company with Bro. Wellcome, when we baptized five happy converts, whom we found steadfast in the faith of the gospel, after the lapse of a year. Most of them are young; yet possessing more gospel truth than many of riper years. They are intelligent believers, and active members of the body of Christ. The good seed was sown there, and in East Stoneham, by Bro. I. K. Lombard, and I. C. Wellcome; and has lodged in some good and honest hearts, which we hope will bring forth fruit unto life eternal. We spent the next Sunday with the brethren at East Stoneham, and had an interesting day with them. Some of them are doing well, and seem to be striving for the coming kingdom. They are doing something for the spread of the truth, and are looking for the Lord's soon coming to give his people eternal life. They have established a Sabbath School, and occupy the house half the time for meetings of worship. They need, and much desire, the labors of faithful gospel ministers, who can give the message of the coming kingdom.

E. M. HAGGETT.

Hartford, Me.

For the Crisis.

Ordination.

On Sunday, July 20th, we attended a meeting in Hartford, Me., to preach the message of the coming kingdom of Christ; and to assist in ordaining Bro. A. A. C. Abbott, who has been preaching the good news in that section, in connection with Bro. Haggett and Hanscomb, to good acceptance. He bids fair to be an auxiliary in the work, and a blessing to the cause, with the Lord's help. The attendance was very large, and generally they were attentive hearers of the word. Bro. Howard and myself gave them three discourses. Bro. Abbott was set apart at the close of the P. M. discourse. Prayer by Eld. L. L. Howard; charge by the writer; right hand of fellowship by Eld. E. M. Haggett. We felt that it was good to be the servants of the Lord in these evil times, and to be out in the highways and hedges with enlisting orders, to muster soldiers into the service of Christ. It was a good time, as the blessing of God was with us.

I. C. WELLCOME.

☞ Many excuse themselves from attending to religion, because others who profess to be pious, seem not to be so; as if it is wise for you to throw away your soul, because your neighbor is a hypocrite.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 30, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—c.

The Future of Spiritualism.

We often hear the remark, "Spiritualism is dying out." Whenever we hear one make such a statement, we are led to think at once, did you know what it is doing, you would take back that saying, and stand aghast at its gigantic strides. He might as well have said, Popery was dying out in the thirteenth century, because very little noise was made about it. The reason was, there were scarcely any left to oppose, hence all was comparatively quiet. Spiritualism has already planted its *sentiments* so firmly, and generally, in church and state, that the victory is nearly complete. The opposition is now very feeble, like that of a dying man, in his last moments.

We do not say that the great body of church and state are yet *avowed* Spiritualists; but that the *sentiments* of Spiritualists, more or less, are being adopted by the masses. As poison, from the bite of the rattlesnake, taken into the smallest vein soon affects the whole system, causing subsequent death; so is Spiritualism poisoning the whole world. Like drugged liquors, the doctrines may exhilarate at first, but delirium and death are sure to follow.

But we are to speak of its *future*. Its past and present are partially known to the world, while its future history is yet unwritten, except on the prophetic page of inspiration. It is a well known fact that false systems of religion, existing in the past, have sought political power. The Pagan, Mohammedan, Catholic, and some others, have succeeded more or less. We have now arrived at a period in the world's history when we may expect the last development of Satanic power, for the purpose of overthrowing the doctrine of Christ and the apostles, and establishing the great lie to man in Eden, that he is now immortal, and hence cannot die. In order to make this fable triumphant, it needs to be woven into *politics* among Protestants, as it has been by Pagans and Catholics. In the new system of government, about to arise, the doctrine of the immortality of the soul is denominated the *first* of the eternal principles,—the foundation stone.

The Spiritualists, by the advice of the spirits of demons, now begin to talk freely about "ORGANIZATION." The following extracts from an article in the *Banner of Light*, July 19th, 1862, headed, "Principles of organization," will give a glimpse of coming events. Referring to a previous article the writer says:—

"I have heretofore shown, at considerable length, the method by which the two essential, yet opposite principles of the sovereignty of the individual on the one hand, and of implicit obedience to the commands of a chief on the other, can be harmoniously balanced and adjusted in practical organization or government."

The government proposed is called, "new system," composed of *two* elements combined,—Monarchy and Republicanism. This explains the sentence just quoted.

The writer next goes on to speak of the different departments of the new government, as follows:—

"The Legislature will consist, therefore, of the entire body of Scientists, or Thinkers, denizens of the so-called scientific world, who may choose to organize or embody themselves in the new order, for the purpose of furnishing to the world at large the rational law of deportment or conduct in every field of human activity, without constraint or the arbitrary enforcement of their decrees. While this Legislative body will not arbitrarily enact laws, it not only promulgates laws, but announces penalties by virtue of the power which it has of prevision, or the fore-knowledge of the consequences which must, by scientific or logical necessity, result from one or another mode of procedure. It differs from the law-making power of the old-style arbitrary governments precisely as modern physiology in discovering and announcing the laws of life and health, leaving individuals free to apply them (or not to apply them) for their own benefit, differs from the usage of the ancient Egyptian priesthood, who arbitrarily, and without the aid of science even, prescribed what each caste or class of persons in the community should be permitted to eat and drink.

The executive department of a State resulting from the scientific harmonization of the two opposite principles, the divergent individuality of isolated or separate personal freedom, and the convergent individuality which centers upon a chief, or head, voluntarily, for the purpose of securing greater good, will have for its office to devise, to organize, and to conduct those institutions, or instituted forms of the collective life of man, which shall best embody, express, and represent the laws of life promulgated by the legislature, and best subserve the collective wants of all individuals in all spheres; not again, as arbitrary forms to be imposed upon any one, but as simple means of accommodation to all.

This executive department is the temporal as distinguished from the Spiritual government. It superintends the industrial the commercial and the financial relations of mankind. . . . The true temporal governors will achieve for themselves positions of great eminence, as a body, in just subordination to that individual, who, by virtue of his [illegible] training and greatest capacity to serve in such position, shall be recognized as the supreme leader, or thinking head of the world so far as relates to temporal affairs. . . . The judicial department of the New State will consist as now, of the courts of judicature, which will be organized for the decision, as umpires, of all vexed questions in practical life, in accordance with the laws promulgated by the legislature, that is to say, in accordance with *natural right*.

The State, by virtue of its legislative function as the discoverer, interpreter, and promulgator of intellectual laws or truths, is not only the civic government of the world at large, but is the governor, in respect to such truths, of the church as well, while the church is, in turn, represented in the State, by the Theological Bishops and Clergy. . . .

The executive of the State is, however, represented in the Deaconarchy of the church, a body of practical and executive men, who devote themselves to the administration of the temporalities of that body. The church and the state thus interlock with and embrace each other. . . .

The Legislative body must interpret for the church the symbolical significance and the profound scientific correspondences of the dogmas and rites which she has instinctively adopted, and hitherto mystically held and taught; must translate her intuitional aspirations and obscure faith into the language of pure reason; must learn of her to feel experimentally the substance of which science thus supplies the form; and so act as temporal guardian and instructor, without damage, still, to the spirituality or the devotion of the church.

The head of the New State, representing the monarchical principle, or individuality of lead, is the individual, self-elected but powerless except as he is voluntarily acknowledged and obeyed, who is most conscious of power to devise, constitute, and direct a just, harmonious, and triumphant social organization, adapted to the wants of all mankind—power to lead in—through science, and the revival of faith, and the co-operation of the spirit world, and the divine guidance back of all—the period of the reconciliation of all conflicts; the harmonial or millennial age; the golden age of the future. . . .

Justified, therefore, by science, the court of the New State will ultimately exceed in magnificence all the royal splendors of the past. All the refinements of nature and science and art and religion, will be cultured there, and go forth, as from a spiritual focus, radiating gracefulness, and beauty, and charm, to the remotest portions of the earth. . . .

The theatre vieing with the church and the church with the theatre, in the purity and the elevation of their influences; these and other similar thoughts inspire the design of a pantarchal and paternal government; a spiritual co-ordination of the whole human family in accordance with harmonic laws, rising in the midst of and above all national and sectarian differences, and commanding, by its own superior tendencies, the veneration, the acceptance, and, finally the allegiance of all.

To conduct the world to such a result must obviously demand the services of the highest order of sociological talent, aided by new discovery and the co-operative sympathy of great numbers. The democratic idea alone is not equal to the task. . . .

The head of the New State will be, therefore, the most dependent of men. He is monarch only by virtue of his daily and hourly re-election by the people, in consideration of the continuation of popular benefits which he, in a higher degree than other men, is able, by their co-operation, to confer. The doctrine of checks and balances in government is here, therefore, carried to its highest perfection; absolute democracy and a beneficent despotism co-working harmoniously with each other, supplying the benefits and neutralizing the evils of each; the tormenting problem of human government scientifically solved. . . .

It should, therefore, be well understood, that the New State will not place itself in hostile attitude to any of the existing governments of the earth. It will tender its services as the friend and counsellor and helper, as well of the governments as of the people, aided in its counsel by the newly discovered science of universology, and all the influences at his command. It will become, by voluntary selection, the umpire between kings, emperors, and republics, and between rulers and their revolting subjects, and so will supply that great international tribunal of which there is a felt and growing want in the world, and for which a Congress of Nations has been suggested. . . .

The New State will, therefore, send ambassadors to every court, to explain the nature of its own constitution and purposes, to satisfy the governments of its peaceable and co-operative intentions; to commend to them a study of its principles of government; to tender its mediatorial services; to negotiate for a unitary system of weights and measures, coinage, finance, &c., and for the introduction of science, and a unitary policy for the race in all practicable ways, to take the place of arbitrary regulations and narrow and restrictive systems of legislation now and heretofore prevalent among them.

Among the less immediate and more permanent functions of the new government will be to maintain the true teachers and pioneers of the progress of the race, while at their work, in the place of maintaining an army of useless politicians and sinecure place men in church and state, and elsewhere. . . . Beginning with the world lying in poverty, oppression and wretchedness, the New State will be able through new science, the science of organization, aided by all benign spiritual revelations and influx, to conduct society to its true harmonial destiny on earth; . . . until all human affairs shall be radiant with a true millennial glory."

A few points in the foregoing should not be passed over in silence. The Legislature of this "New Order" are to furnish to the *world at large the rational law of deportment or conduct*," which is one without "arbitrary enforcement."

"The Executive Department" also is to have no "arbitrary forms to be imposed upon any one, but as simple means of accommodation to all." In short, as expressed by the spirits, each one is his own lawgiver and judge. This sentiment is embodied in defining the powers of the Judicial department" by the words, "*natural right*," as explained by the Legislature.

It will be seen the State is to be "the governor . . . of the church," thus establishing a union of church and state, or making an image to the leopard beast of Rev. 13. To use their language,—"The church and the State thus interlock with and embrace each other." "*The Legislative body must interpret for the church* the symbolical significance, and the profound scientific *correspondences* of the Dogmas and Rites" which she has held, and "translate . . . her obscure faith into the language of *pure reason*." This last is one of the great principles the demons taught to Swedenborg, by means of which he turned almost the whole Bible into fables, and overthrew the faith of many. Observe, this whole system is to be conducted by "*the co-operation of the Spirit World*."

"The head of the New State," in *this* world, is a "Monarch," we are told, who "*shall be recognized as the Supreme Leader, or Thinking Head, of the World*, so far as relates to temporal affairs." It follows from what has been said, that he must be a *Spiritualist*. We shall leave the reader to select this person of "wonder," and "count the number of the . . . man."—c.

"Watch and fight and slay."

The war clouds hanging over our country look more terrible than ever, and threaten a heavier storm than we have yet experienced. Says the Boston *Journal* of July 23d, "It is impossible to note the military signs and wants of the day without feeling that this is the critical stage of the war." When speaking of our army, it says, "We are terribly short-handed, and the occasion is critical. But there is no sense in giving away to despondency." Those who have expected a clear political sky before this time, resulting from an end of the rebellion, now confess that the future looks very dark. There seems to be as much trouble among the wheels of our nation, as among those of Pharaoh's chariots when crossing the Red Sea. They drag heavily. There is some hindering power. But few see the cause, and they hardly dare venture to tell the whole truth. The time seems to have fully come to wind up the wicked governments of earth, and establish the everlasting kingdom of God, for which the saints have been wearily waiting, while centuries have moved their slow rounds. As we are now evidently on the crumbling verge of the christian dispensation, when, in the language of the prophet, it may be said of the inhabitants of this world, "their wickedness is great," then it follows that it is too late to undertake to hold up what the Lord has decided to throw down. The following from Isaiah seems to have a fit application to our time:—"Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it; for the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly delivered them to the slaughter."

When speaking of the war, and the manner of conducting it in the future, the New York *World* says:—

"Heretofore our object has been—Heaven only knows what. Henceforth it must be success. We must employ whatever man or means will assist us in attaining it—negroes, Jim Lane, Jennison, and all. We must meet cavalry with cavalry, raid with raid, black man with black man, little army with big army, big with bigger. We must watch and fight and slay."

The advice to *christians* from their instructor is quite different:—"The end of all things is at hand; be ye therefore sober, and watch unto prayer."

While others "watch, and fight and slay,"
Let christian men all watch and pray.

It seems as though our nation had forgotten the great Ruler of the universe, and was trusting alone in the strength of the human arm. Instead of humiliation and prayer, we behold an increase of wicked boasting. The government has evidently forgotten that "Pride goeth before destruction, and an haughty spirit before a fall." It is apparent that the Lord will no longer bear with this highly favored, but proud, slaveholding nation. "*Mene, mene, tekel, upharsin*," is upon its banners, and will soon blaze forth to spread a deep alarm to all but the children of the King of kings, whose second visit to our planet is close at hand. —c.

Well Said.

Bro. C. H. Cotton, New Boston, Mass., when urging us to attend a meeting in his neighborhood, says:—

"While our neighbors are spending their time and money to procure volunteers to imbrue their hands in the blood of their brothers, we would do something to procure volunteers in *Jesus'* army."

The foregoing sounds like *christianity*; but, alas! how little of its spirit do we see manifested at the present day. The wickedness and infidelity of these days are truly awful; and they are still increasing, and marching forward with a bolder front. *Christians, be FIRM. The Lord is at hand.* —c.

THANKS for the *Aurora Beacon*, containing articles from "Gleaner," on the question, "Will the material body rise again?"

☞ To be candid, speak of the present as though they were absent. To be charitable, speak of the absent as though they were present. [illegible]

For the Crisis.

Notes by the Way.

After spending the winter in cities and villages, and having many good times with the brethren, and rejoicing with converts, I felt anxious to visit the mountain flocks of Vt. again; for "variety is the spice of life." The first flock was at Vernon. Found my appointment was out at 5 o'clock. The brethren left their work and came out to meeting. Found Bro. G. Champlin there. He had been feeding this flock a few weeks. We had a good time together. Next day called on George and Hannah, on my way to Keene. Caught George a fine mess of trout before he got home from work at noon. He is yet at work with his hands, that he may not be burdensome to the flock.

In Keene, N. H., found the few in trial on account of the unwillingness of the people to hear the truth, and some that had heard and believed dared not speak or come out and show their colors. This threw all the burden on a few, and they gave up their hall for the present; but we had a meeting at Bro. Hall's house, and a very good time. Some were convinced of sin and wept,—others of the truth we presented. Stayed with Bro. Walker's family. A good home for a pilgrim.

At Springfield, Vt., found that most of the flock were dissatisfied with the former administration, and had built a new chapel in two weeks. Got it ready for me to dedicate, although not quite finished. There was a general turnout. The sheep flocked together from all around, some ten, fifteen, twenty, and twenty-five miles to attend this meeting. I had good help—three preaching brethren, Cook, Kimball, and Gibson. We had an old fashioned, good salvation time all day. The flock seemed to eat, and lots were left.

At Dinsmore Hill had a meeting at ten and one o'clock. The people here had been so nearly winter-killed, they left their work this busy time of year, and attended meeting all day, coming from eight to sixteen miles. This looks like holding on to God's truth. Here we had a good time. One man broke down—got up and said he was a sinner and wanted prayers, which was attended to on the spot, and God pardoned him. He came out clear. This fed the flock. We had a good atmosphere, temporally and spiritually. The hills were so steep and high we had to go up hill on foot, and feared to ride down; but we were in Vt., among good friends and good air. I thought I would like to have some of our city people out here and enjoy the good breezes from these mountains, and ride up these hills in a cart instead of horse-cars. I think their dinners would be acceptable at twelve o'clock.

At Rutland found Bro. Batchelor at the depot waiting for me. He is the same old friend as in '43, and his house a pilgrim's home. The church have their trials in common with all others in these days of perils; but some good and faithful souls are left, still looking for those things that are coming on the earth. Some of them have got one thousand years ahead or behind the rest, which always roils up the water if kept stirring, but I think if let alone will settle again.

At Castleton found Bro. Sherman's house my home. It was lonely without Sister Sherman, who was gone for her health. Bro. Taylor was visiting, and Doct. Smith off setting teeth; but as I expected a variety when I started, I got over it after retiring to the "prophet's chamber" in Bro. Sherman's house. Here I found a church with a good foundation to stand upon, i. e., a principle to endure something for their faith, and go to all the meetings and take hold and say and do something. They are well broken—for three year olds—to the yoke of Christ. I had an easy time preaching to them—after Bro. Sherman told me at the table while eating sweet cake they expected "hash" from me—which I took as a liberty to give them a variety the last Sabbath, which some thought was too hot of pepper, especially the immortal-soulists and rappers; as one said, "It was good, but very peppery for some present." I suppose there always will be some that eat their food without either salt or pepper, and such will find fault with a sensation created in their stomach at good seasoned food, as some did in the evening at Hydeville, where we held our last meeting; but Abraham's seed liked it well seasoned, and those I went to feed.

In Poultney found a church built upon a rock in every sense of the word. It is built of rocks cemented together and set on a solid rock, and brethren are united in the doctrine of Christ's second coming and its attendant doctrines, which puts them on "The Rock," and these times of shaking of nations do not move their hope in the least. They, like the Castleton church, overlook all these incidental family differences that will appear, as not worth contention in these times of perils. I had a good time with them preaching,—a large meeting and good attention; but few of the rebel pickets appeared on Sunday, and one of our pickets took the wind out of his sails, and he left to talk with the spirits more congenial to his faith than these union soldiers had.

In Sandy Hill found Bro. [illegible] at the depot. He took me to [illegible] house, where I found a pilgrim's [illegible]. The lost of [illegible] to Bro. Austin. Here I found Bro. Mathewson and wife, which made me think of the good old days of Adam and Eve, when we talked over about old '43 times. I find but few of these old Revolutionary soldiers left, and when I do we enjoy talking about our old battles. Bro. Mathewson commenced a siege operation three years ago, and kept steady at his work; the result of which has opened the eyes of many to see the difference between an adopted belief and an investigated belief, and all but a few have had the moral courage to take a stand on the truth and hold it. I found a good church there able to defend their position. I had a good time in their fort using my old shot gun. Some thought I hit the mark every time; at any rate, the gun did not kick, nor the shot bound back, as it did in some other places.

In Hebron, twenty-seven miles over a mountain,—rode with Bro. Parry. Found them in a low state—few holding on amid the confused elements that surround them, and the different message peddlers that float in where there is a door not shut so close that it cannot be kicked open. Some preach all water and no fire; others all word and no spirit; others all the promises one thousand years ahead. I thought this was like all dough and no salt; but as I had come, there was no other way than to form into line for a battle, and no one to depend upon but Bro. Parry to cover my retreat, if I got defeated. One Bro. told me that many generally left at noon, and I should have a smaller congregation in the afternoon. My arrangements for this siege were, first, Paul's Parrott gun, which went the first snap. The bomb burst in the right place. It was evident some got hit. After forty minutes for breath and refreshments, seeing the congregation had increased instead of leaving as was anticipated, this seemed to call for Peter's big bore mortar that would stand any load of canister shot. This turned the victory in our favor. There was such an interest to hear in the evening, I consented to speak at 7 o'clock. The Lord's dagger, found in Matt. 16: 4, and Paul's columbiads loaded with grape, found in 2 Tim. 3, finished up the work for the day. One man said, after the last meeting, he would pay $10 to have the meeting continue through the week. Such things ought to be thought of before the meeting is out. On returning to my boarding place to get my usual half pint of milk, on finding over two barrels of good new milk in one cistern, almost discouraged me from taking any; but having eaten little through the day I was faint and took it, and seeing the ocean left, reminded me of the fulness of the gospel, and how little I had dipped out of the great fountain during the day.

Next morning started for Addison, Vt.; got within a few rods of the depot, and that great iron horse commenced snorting, and I commenced running, and the people all looking. It was a tight pull for twenty rods, but his lungs were the strongest, and I caved in, and felt—you know how. Now to wait seven hours, or to go up a steep hill over a mile, was the subject for debate. Decided on the latter, and I am here, with nothing to do but to write this item. I expected a variety when I started, and I am getting it.

At 2 o'clock I got into the express train and reached my appointment at Addison. Found Bro. Morgan and wife. Had a good time with Bro. D. T. Ross' church. One young woman gave good evidence of conversion. The fourth eve had a good time in a pleasant locality of the best land in Vt., on the east side of Lake Champlain. On Saturday started for my next appointment at Hoosic Falls, one hundred and twenty miles. Here I knew not a soul. This is the first place where all were strangers; but I found a good consistent church. Had a large gathering and a good time preaching to them on Sunday. They put a high estimate on the preaching, double that I ever got before for one Sunday's preaching. I feel very grateful to them, for I needed it at that time.

Started Monday morning for home; was jerked along in a freight train to Pittsfield; waited four hours for the Albany train; got into Springfield after our last train had left; had to foot it five miles—got about half a mile, when a thunder shower overtook me and lasted till midnight. I traveled four and a half miles in the hardest rain I was ever out in,—some of the time in the ditch full of water and mud, rain pouring in torrents. No house near except two small ones where colored people lived, and they were all in bed. When I got out of the road I had to wait for a flash of lightning to see it again. I expected a variety, but this last extra touch was a little too much. Tired out, wet and faint, I got home late. After rapping several times, my family let me in, by making myself known. I was received, badly as I looked.

I am now at home after an absence of forty-two days. Have traveled five hundred miles by land, one hundred in open wagons, twenty on foot in the brush fishing, preached fifty-four sermons, caught any quantity of fish and some men, drafted two water-wheels, planned one dam, fixed one mill, hoed one garden, and mowed some grass. Am in a good condition for an old man [illegible]

Correspondence.

From L. P. Hastings.

DEAR BRO. AND SIS.:—I am a lone pilgrim, with you looking forward to the time when the pilgrim's journeyings will end, and eternal rest be enjoyed by all who have kept their eye fixed on the mark, continually pressing forward for the prize. It is not a phantom that we have been following. All things attest the truth of the near approach of the time when earth's kingdoms shall be broken in pieces and become "like the chaff of the summer threshing floors; when the God of heaven (shall) set up a kingdom which shall never be destroyed," but "shall stand forever."

We see the nations angry. Soon the wrath of God will be poured out, and then the "time of the dead that they should be judged,"—and what next? Reward shall be given to whom? "Thy servants the prophets, and to the saints, and them that fear thy name, small and great."

"There the loved of earth shall meet,
Whom death has sundered here."

O! will not eternity be long enough to enjoy the society of the loved and lost? Here our friends waste away by disease, and no power of ours can stay its progress; but there the beauty and vigor of youth shall never fade, the lustre of the eye shall never grow dim, nor the ear dull. Here, many of us toil and labor until frail nature sinks under the burden of cares that crowd upon us day after day and year after year, and we almost feel life itself to be a burden; but there, what delight in employment, and with what ease will it be performed! and so peaceful and harmonious will the days and years glide away, that length of time will not be realized, much less its end ever be desired. The blighting curse that now seems to be devouring the earth will be gone forever. The horrors and devastations of war, such as now hang like the pall of death over a great portion of this country of boasted peace and freedom, will have forever passed away. The "Prince of Peace" is the title given to the rightful owner, and he will soon appear to reign upon the "throne of his Father David, when all enemies shall be put under his foot. Is not God's plan a perfect one? and is there not an antidote in heaven's arrangement for all the ills of mortal life? Is there not a plan devised by Infinite Wisdom to meet man's wants in every form?

Dear brothers and sisters in the Lord, let us not be faithless nor faint-hearted. Although the enemy is trying every art to seduce all from the word of God, and setting his snares so subtly, let us watch and give heed to the "sure word of prophecy," that we may not be "ignorant of his devices." The time has come when the teachings of the spirits are thought to be by many more reliable than the plain word of the Lord. By them they are taught "progress and reform" are to renovate the earth, and bring about a state of unity, harmony and happiness, in which the race of mankind will reach the high aspirations of its better nature. Let me give a few sentences, written by one who was but lately one of the most devoted christians, and for many years unwavering in the faith of the speedy coming of Jesus.

"When the race that now inhabits this nether sphere shall have progressed far enough to be elevated on a plain where they will not wish to tyrannize and enslave each other, to rob and murder each other, either by wholesale or retail, it is then that peace will extend from the 'river to the ends of the earth,' and the 'glory of God will cover the earth,' or be more manifest to every child of humanity throughout the earth, than it can possibly be in the present state of undeveloped society. * * * It can hardly be admitted that one can be holy and happy until all are, but we can continually approach toward perfect health, perfect wealth, and consequently perfect freedom. Individual health is spiritual wealth, which can be coined into material wealth. The great need of the world is, freedom for the affections. Love is power, is God, is good."

I wish no injury to the author by quoting the above, but I would have others see the snare and avoid it.

Should any of the Lord's watchmen be passing through Michigan on the Central R. R. this season, and feel it a duty or privilege to call on us, they will find our place forty-five miles south-west of Galesburg, which is the first depot east of Kalamazoo. Inquire for Horace Thayer, or David Hastings.

Extracts from Letters.

Bro. Geo. Dillabaugh, Seneca Falls, N. Y., writes:—"I would like to encourage the faithful, truth-loving ones to watchfulness, holy living, entire consecration to God, and to separate themselves from all the unholy fashions and practices of professed christians, even though they may profess the 'blessed hope.' Deliverance is very near, and those who wish to partake of 'the marriage supper' must see to it *now* that they have on the wedding dress which the King will acknowledge as the only one that will give the guests an admittance. We are about entering the *sifting* time, and we may yet see that the *good wheat* is not as plenty as we have thought. We need not be mistaken that the time of harvesting is very near, unless we close our eyes to facts that are taking place daily, and the fulfillment of the sure word of prophecy, to which, if we do not take heed, [illegible]. I believe with you that the time is not far distant when this government will lose their independence, and will have to submit to the rule of him who is seeking to be Monarch of all he surveys, and thinks his right there is none that can dispute. He is dreaded by the world, and well he may be. If such should prove to be the truth of the matter, then Spiritualism will be developed in its last form, and they only who are abiding in Christ, who have laid hold of the hope set before them in the gospel, and are living worthy of the gospel, purifying themselves, even as Christ was pure, will be able to stand in the evil time, that is just upon us.

Oh! for more men of clean hands and pure hearts, to go forth with a pure gospel, who do not count their lives dear to them; that are willing to endure hardness as good soldiers, and sound the last note of warning to perishing mortals that are hastening to the judgment."

A Brother and Sister from Cohoes, N. Y., write:—"We inclose to you one dollar, which you will please put into the C. P. S. tract fund; having denied ourselves the pleasure of a sleigh ride to give this to the Lord. And may be grant that, through its influence, somebody may be induced to ride into the kingdom of our Father on the car of eternal salvation."

We think the money was well saved and well spent; and there is a strong probability their good wishes may be realized.—O.

Bro. P. A. Smith, Rochester, N. Y., when referring to his field of labor, writes:—"We are having glorious times. I am to baptize ten or twelve to-morrow."

Press the battle, Dear Bro. Conquer or die.—O.

For the Crisis.

The New German Tract.

I have read Bro. Reimer's tract on "Das Zukunftige Schicksal der Gottlosen," *The Future Destiny of the Wicked*, with great interest. It is as full of matter as an egg is of meat. Beginning with some considerations on the practical bearing of the question, the author shows by many direct proofs that the penalty of God's law is strictly death, and that the passages supposed to prove a deathless death, mean no such thing. In conclusion, the matter is reasoned with regard to the divine justice. So far as I can judge, the whole is said in the very best German. Those who cannot "read and circulate," may very profitably circulate among those who can read.

C. F. H.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Second edition. Boston: J. Munroe & Co. New York: Carleton. 1861. 12mo. pp. 160.

This is an elaborate deduction of the author's belief in the doctrine of the annihilation of the wicked, from Scripture, by a textual, verbal, and etymological exegesis. Something far more deeply founded and broadly based is requisite for the discussion and determination of the question of the immortality of the soul, even if it is to be admitted that it is a subject of discussion, which would not by any means be always the case.—*N. Y. Independent.*

Married.

In Salem, Mass., on Sunday afternoon, July 13th, 1862, by Rufus Wendell, Mr. EDWARD G. GARDNER, of Lynn, to Miss MARY E. WELDON, of the former place.

Obituary Notice.

Died in Granville, (Phiney Mountain) May 15th, Mrs. MATILDA A., wife of Benjamin Farnsworth, aged fifty-five years.

I was sent for, and went some twenty miles to attend the funeral. Quite a large number were present for the place. I tried to comfort the friends from Luke 19: 10,—"For the Son of man is come to seek and to save that which was lost." Sister Munsey took part in the services, composed and sung a hymn at the grave. Sister Farnsworth professed religion a number of years ago, and joined the Baptists. She was quite low in her mind last spring when we visited the place. She requested us to have a meeting at her house. We had two, and she became quite revived in her mind. The last few days of her life she was very happy,—said it would not be long before Jesus would come to raise the dead. Thus she died in the triumphs of faith, in hope of victory over death at the resurrection.

May this affliction be sanctified to her companion, who has lost a kind wife; and to the seven children, who are bereaved of a good mother. WM. M. INGHAM.

Clements Port, N. S.

FOREIGN NEWS.

By the arrival of the Steamship Etna, we have advices from Liverpool to July 16th, Queenstown 17th.

The important interview between Napoleon, the Emperor of Russia and the King of Prussia, has been appointed, it is rumored, in September.

The increasing distress in the manufacturing districts in England drew the attention of Parliament.

TURIN, July 12. The extraordinary Italian Mission is on the point of setting out for St. Petersburg. It is presumed that the mission will be under the direction of Gen. Cialdini.

PALERMO, July 12. Garibaldi has returned to this city. He will continue his tour of the island next week.

ONE DAY LATER.

The Steamship Edinburgh brings advices from Liverpool 17th.

In the absence of further news from America, the papers have little to say upon the war question.

A French provincial journal, which had attacked the Russian Czar for his recognition of Italy has received a warning for having insulted a sovereign friendly to France.

A treaty of peace between France and Cochin China, signed the 31st of May, is expected.

A desperate contest between the Turks and Montenegrins is reported. The Turks were victorious.

DOMESTIC NEWS.

New York, July 22. A Fortress Monroe letter of the 20th says the rebels are said to be concentrating in some force between City Point and Richmond, on the south bank of the river, for the purpose of covering the flanks of the forts on the river. Beauregard is said to be in command and to have in the neighborhood of 30,000 men under him.

The Times' Washington correspondent has information received from several States, showing that under the last call upward of 30,000 men have enlisted. Only two or three full regiments, however, are ready, the majority being the nucleus of companies and regiments forming. It is believed that a sufficient force for the present emergency will soon be in the field.

It is ascertained that Gen. Ewell with three brigades now occupies Gordonsville; for not taking which position, last week, Gen. Hatch was severely censured.

Gen. Pope is still in the city of Washington, awaiting, by the desire of the President, the arrival of Gen. Halleck. Since Gen. Pope was placed in his present command, military matters in Virginia and in the West have assumed a somewhat different aspect, and now important changes are again deemed necessary.

To-day an extraordinary meeting of the Cabinet was held, at which several Generals were present. Military affairs and military changes were discussed at length, but no result was attained, the President wishing to consult Gen. Halleck.

A Newbern (N. C.) letter of the 15th gives the particulars of the capture of Hamilton by the gunboats Perry, Ceres and Shawsheen, and a company of Hawkins' Zouaves. It was a dashing affair. The rebel force consisted of a regiment of cavalry, a strong force of infantry, artillery, a fort and one steamer. The latter was captured by the fleet, while the Zouaves took the fort and town. John H. Bridges, of Danvers, Mass., seaman, was killed, and a number of others on board the Ceres were wounded. Several were wounded on the other vessels, and some of the Zouaves received slight wounds. The rebels are said to have left forty or fifty dead on the field. The victory clears the way to Weldon.

New York, July 23. A letter from Gen. McClellan's army dated the 20th inst., in the Times, says: Two deserters from the 5th Virginia cavalry came into camp yesterday. They were detailed to perform picket duty in White Oak Swamp. From the deserters we learn that the main force of the rebel army is located on a bluff near the old tavern on Trent Hill and on the opposite side of the Chickahominy on Gaines' Hill. They estimate the rebel force about Richmond, including troops under Beauregard brought from the West, at 190,000 men. The rebels do not anticipate any demonstration from us on this side of James river, but are making preparations to resist any attack upon Petersburg or Richmond from the south side.

Advices state that Jackson, with 70,000 men, is opposing Gen. Pope. Magruder has gone to East Tennessee to take command of the rebel force there against Gen. Buell. The Enquirer still claims that the rebels took 9000 prisoners. Beauregard's wife is not dead.

Cincinnati, July 22. Reports via Maysville state that our cavalry had overtaken Morgan's band on the road to Owensville from Mount Sterling. After an hour and a half of hard fighting, Morgan's forces were completely scattered, and the cannon and horses captured by Morgan at Cynthiana retaken, as was also a large portion of the stolen property. The rebels lost 25 killed. The Federal loss is 20 killed.

EXECUTIVE MANSION,
Washington, July 11th.

Ordered that Major General Henry W. Halleck be assigned to the command of the whole land forces of the United States as General-in-Chief, and that he repair to this capital as soon as he can with safety to the positions and operations within the department now under his special charge.

ABRAHAM LINCOLN.

New York, July 23. A copy of the Mobile Advertiser of the 11th, has been received. It makes a flattering allusion to a portion of the population of Louisiana. It says the loss of New Orleans has aroused the Southern cities. The word has gone forth that there will be no more surrenders of southern towns except in ashes. Butler's rule has intensified the southern hatred of Yankee rule. We mean to fight for our independence with such means as God and nature have put into our hands, just as if intervention were out of the question of hope.

The Grog Ration has been abolished by Congress, much to the annoyance of Jack, who complains bitterly of the proposed change, with five cents a day substituted. Inasmuch as John Bull pays $1,400,000 for grog in the British navy, and gives two drinks a day, and the French sailor is allowed three (of wine,) it is not deemed wise, just now, to make this innovation here, upon long established custom. So thought the Senate, but the House insisted and carried its point, and the law forbids the use of grog. As a war measure, the Secretary of the Navy may deem it wise not to execute the order at present.

The insecurity felt in Kentucky is shown by the reception at one of the banks in New York city on Monday of no less than $1,500,000 in specie, sent from banking institutions in Kentucky for safe keeping. Thousands of peaceable families retire at night, feeling that before dawn every inmate of the house may be slaugtered by the prowling guerrilla bands.

New York, July 24. The Herald's Washington dispatch says rebel sympathizers in Baltimore give the following:

"Stonewall Jackson, with a moderate force, is to be sent to the valley of the Shenandoah to keep Gen. Pope occupied. A small force under Magruder is to push down the Peninsula to threaten Newport News, and prevent the removal of troops from that point, and about 50,000 men are to be pushed to James river below Gen. McClellan's position, while the rest of the army at Richmond is to march rapidly on Washington."

The Washington correspondent of the New York Post makes some important statements, if true, as follows:

The President yesterday stated, in the hearing of several gentlemen, that he had done with "throwing grass," with mild measures, and that henceforth should conduct the war with severity. Rumors have been floating in the street for several days, to the effect that the President was about to issue formal instructions to his generals, demanding a more vigorous prosecution of the war.

New York, July 25. Special dispatches from Washington say that Senator Jim Lane has been commissioned by the government to raise and organize an army in Kansas, in his own way and upon his own principles.

The Post Office Department will continue after the first of August to issue stamps for currency. Those intended for this purpose will be without gluten, and will be redeemable at the United States Treasuries, or exchanged at the post office for postage.

A Baltimore letter in the Herald gives a list of twenty-eight rebel fortifications around Richmond.

New York, July 25. Resolutions were adopted yesterday at a meeting of the Committees representing the New York Chamber of Commerce, Union Defense Committee and the Common Council, to the effect that every person in the community of doubtful loyalty should be regarded as disloyal, and no one should be trusted who is not willing to sacrifice property, life and opinion for the public good; that the time has come when we must strike for the national life with every weapon that God has given us; that delay strengthens the rebels and weakens us; that it is better that every rebel should perish than one more loyal soldier should die; and therefore it is [illegible] urged that it is best to immediately issue the order which, while it will take from the rebels their great source of strength, will diminish their army by calling to the defense of their homes large numbers of rebel officers and men.

The World publishes a dispatch from Washington which says: "I learn from pretty accurate private sources that Ewell's, Hill's, Longstreet's and Jackson's divisions of the rebel army have left Richmond gradually during the past fortnight, most of them going over the Virginia Central Railroad, and that they are now concentrating near Gordonsville, constituting an army 60,000 strong. Undoubtedly an attempt is to be made on Maryland or Washington."

Washington, July 26. The President, in an official order, announces the death of Ex-President Van Buren, and says the event will occasion mourning in the nation for the loss of a citizen and public servant, whose memory will be gratefully cherished.

Memphis, Tenn., July 22. Vicksburg advices to Sunday night have been received. Our mortars have been shelling the rebel batteries several hours without getting a reply. Farragut's fleet silenced all their guns while running down last night.

New York, July 26. A letter from Norfolk states that there have been several cases of yellow fever there.

New York, July 28. The steamer Marion from New Orleans has arrived. The health of the city was good, 20,000 men were employed in cleaning the streets.

The Mobile papers report Beauregard as being very sick.

Fortress Monroe, July 26. It is stated that a large rebel force is being concentrated on James river above the junction of the Appamattox and the James rivers. They come down from Richmond by the Richmond and Petersburg Railroad. It is believed that they already number from 50,000 to 70,000. It is believed that the rebels are now making a bold stand at the above named place, and are bringing all their forces there that they can spare from Richmond, and it is thought that Suffolk will soon be attacked. It is stated that Jackson is in command, notwithstanding the rumor that he is in pursuit of Gen. Pope.

A man who obtained a pass in Norfolk to go to North Carolina was watched by one of our officers, who arrested him as he was taking the road to Richmond. He had some 2000 letters, and confessed that he was paid two dollars for each letter for conveying them between Norfolk and Richmond.

☞ Certain parties in New York having been found discouraging enlistments, Secretary Seward has ordered United States Marshal Murray to arrest every one in the disloyal work and place them in Fort Lafayette. Marshal Murray gives notice that he shall enforce the order at once and vigorously. There are a few—very few—here in Boston who would like to throw cold water on enlistments, but they are not men of influence in any shape. One of this sort, as will be seen by our local columns, was treated to an involuntary bath in the Frog Pond last night.—*Boston Journal.*

ITEMS.

☞ The distress in the manufacturing districts of England increases. In Lancashire there were at the end of May 108,000 depending on Poor Law relief, and the number increases at the rate of a thousand a week. The whole stock of cotton in England was only about 480,000 bales, and the prospect of an increased supply was more gloomy than ever. Little hopes are now entertained that the American war will be brought to an end this year.—*Carlton Sentinel*, N. B.

☞ At the Great Exhibition, as a specimen of fine type and printing, there is a copy of the entire New Testament printed upon a single sheet of paper. It was printed by Collins, of Glasgow, the celebrated publisher of rare books and beautiful editions of the classics. Although so small, the type is stated to be very clear.

☞ There appears to be a very large emigration to the Mormon country this season. As many as six thousand wagons started a few days ago to cross the plains. A great part of these emigrants are from England and Scotland.

☞ Among other celebrities in London is Baron Steiglitz, the great Petersburg banker, who is declared to be the richest individual in the world. His annual income is estimated at over two and a half millions of dollars.

☞ The quantity of cotton burned by the Southerners to prevent its falling into the hands of the Federalists, is estimated at 1,650,000 bales, and its present value at $165,000,000.

☞ Miss Laura Bridgman, the celebrated deaf, dumb and blind girl, was baptized by immersion at Hanover, N. H., a few days ago.

Notices, &c.

Meeting of the Advent Christian Association.

To the brethren in Christ, and churches of the Lord who "serve the living God," and "wait for his Son from heaven," Greeting:—The Board of Managers, after due consultation, have decided to appoint the third annual meeting of the Advent Christian Association, at Wilbraham, Mass., to commence Tuesday, 4 o'clock, P. M., August 26th, 1862.

Two reasons have led them to decide upon this time in preference to October, as heretofore. *First*—A larger attendance can be secured; *Second*—Much expense can be saved. These are weighty considerations. The business to be transacted at the annual meeting of this Association is very important. The interests of every church, and every individual, "looking for the blessed hope," are involved in its proceedings. This Society controls the World's Crisis. It appoints its Editors and Managers. It decides what its character shall be, and marks out its policy, whether it shall give expression to every idea, however fanciful or absurd, which may demand its columns; or whether it shall select such only as are "meat in due season." It becomes necessary, therefore, that every church be represented, that our family paper be sustained in such a manner as to "feed the flock," that we may know whether its Editorship, eminently successful thus far, shall be changed or not.

A full representation, so desirable, can be best secured during campmeeting week. Distant churches in the South, West and East, are usually represented *then*, while they cannot afford six weeks afterwards to send other representatives so far to attend the Association alone. Having, for these reasons, fixed upon this time for our third annual meeting, it is hoped that we may have a large and profitable one. Lest we be disappointed, let earnest prayer be made to God daily, that whatever shall be done at that time may be done, not in the name of *man*, *self*, or *party*, but "in the name of the Lord Jesus."

DANIEL T. TAYLOR, Chairman.
H. F. CARPENTER, Clerk.

June 7th, 1862.

NOTE. The Board of the Advent Christian Association are requested to meet at Wilbraham on Tuesday, August 26th, at 8 o'clock, A. M. A prompt and punctual attendance desirable.

D. T. TAYLOR, President.
H. F. CARPENTER, Clerk.

NOTE. Letters are solicited from churches and ministers who cannot possibly be otherwise represented. They may be directed to H. F. Carpenter, Poultney, Vt., till Aug. 18th, after that to Collins Depot, Mass.

All pastors and evangelists, and delegates from churches co-operating with this Society, are *members*. Each church is allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members. None can *vote* by letter.

Advent Campmeeting.

A general campmeeting for Northern New York, Vermont and Canada East, will be holden in Perry's Mills, N. Y., near the depot of the Ogdensburg Railroad in that place, six miles from Rouse's Point, N. Y.

The Adventists in the entire region, with all classes and persuasions of christians, are most cordially invited to attend, and take an earnest and active part in the objects of the meeting. All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber tents, or others, for themselves and strangers. Board and lodging will be provided on reasonable terms, also pasture for horses. Every thing will be done by the brethren and friends in the vicinity to make the people comfortable. Our tried and faithful brethren, Dr. E. M. Loomis of Perry's Mills, N. Y., and Alvah Loomis of Champlain, N. Y., may be addressed by any who wish accommodation, or any further information about the meeting. The meeting will commence on Friday, August 15th, at 4 o'clock, P. M., and be continued every day over two Sabbaths, to the 24th. The meeting is located in a grove, on the farm of FAY CLARK, one-fourth of a mile from the depot at Perry's Mills. Water for man and beast, and lumber for tents in close proximity.

Ministers of God, brethren, sisters, friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now, for the Adventists to speak and work for God and a doomed world. Many too among us have left their first love, and have need of help. Many in our families are out of the ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community too are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings. Shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling, the False Prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us!

Come, then, ye veterans of the Advent faith; come, ye young with the old soldiers, let us shake off the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand with us on Mount Zion in the day of the Lord. JOSHUA V. HIMES.

Boston, July 14, 1862.

New Hampshire Tent for the Wilbraham Campmeeting.

Brn. and Srs. of N. H., what say to getting a tent, and raising a company to go to the Wilbraham campmeeting, so as to furnish our own bedding, provisions, etc? This will make it much cheaper than to hire our board. Several have already spoken to me about this. If a suitable number can go, so as to make it an object, I think I can get the fare reduced to half price from this place (Concord), if I can only know it in season to make the arrangements. Do any of our brethren own a tent? or does any one know of a tent that can be hired for the occasion? All those who would like to go as already proposed, or know of a tent that can be had, please write to me *immediately*, so that we can have time to make proper arrangements. If any would wish me to return an answer to their communications, please don't forget to enclose a *postage stamp*. We must *move lively*, brethren, if we bring this matter to perfection; as we have only about four weeks before the meeting commences. The devil, with all his family, are doing all they can to *destroy* men, let us do what we can to *save* them. The Lord is near at hand.

T. M. PREBLE.

Concord, N. H., July 24th, '62.

General Meeting.

The brethren in New Hampshire, believing in gospel order, and the gifts as given to a New Testament church, feeling that in this day of unbelief and apostasy they should meet together, exhort one another, and contend earnestly "for the faith which was once delivered to the saints," that they may be able to stand against those in these last days who "resist the truth" like Jannes and Jambres, and "come behind in no gift; waiting for the coming of our Lord," that we may be found "blameless in the day of our Lord Jesus Christ;" and while we may regret any confusion (as God is not the author of confusion) or fanaticism, in this or other countries, that may have been connected with the exercise of the gifts; still we would not turn away from these, God's own appointed channels of communicating strength, comfort and blessings to his church in this day of trial, as well as the past, and, while we have our solemn conviction that, although we may hold many of the glorious truths of the gospel as very sacred and essential, still if we are destitute of its *power*, we shall be found with a lamp, but destitute of oil in the day of God, have concluded to commence a meeting on New Durham Ridge August 21st, and hold it over the following Sunday, for the investigation of the word, and to seek the divine blessing. Bro. J. Billings and others will be present to preach the word. All are invited. In behalf of the brethren,

J. G. SMITH.

Campmeeting Notice.

According to previous appointment, there will be a campmeeting in the town of Grand Blanc, Genesee Co., Mich., on the farm of Bro. John Arable, commencing Aug. 27th, 1862. This meeting is appointed for the express purpose of calling together all such as love the appearing of our Lord Jesus Christ in this State; and if brethren from other States, or from Canada, wish to attend, of course there will be no objection. Come, then, dear brethren and sisters; come with your tents and provisions; come well furnished with materials to take care of yourselves and others; come with warm hearts in the fear of God to labor for the salvation of souls, and be sure that you come at the commencement of the meeting. Our meeting last year was a blessed one, and we anticipate a more glorious one this year. Bro. and Sr. Mansfield will be there to aid in the proclamation of the gospel.

P. S. Brethren coming on the cars, from the East or West, will stop at Holly. The meeting is to be some twelve miles north of Holly. Stages run within three miles of the meeting. In behalf of the church,

A. N. SEYMOUR.

Notices of Eld. J. V. Himes.

Worcester, Tuesday, July 29th, in the evening.

Wednesday, July 30th, conference and lectures in Palmer, or Three Rivers, Mass., and continue over the Sabbath. Afternoon and evening each day, and Sabbath all day, as Bro. Powell shall appoint.

Monday, Aug. 4th, Albany, N. Y., in the evening.

Wednesday, Aug. 6th, commence a meeting in Esperence, N. Y., and continue over the Sabbath, as Bro. B. F. Brownell shall arrange; perhaps in the grove.

Tuesday, Aug. 12th, Sandy Hill, N. Y., in the evening.

Friday, Aug. 15th, commence a campmeeting at Perry's Mills, N. Y., to continue from the 15th to the 24th.

Tuesday, Aug. 26th, will be at the Wilbraham campmeeting, to continue through the week.

Notice.

Eld. M. Batchelor is expected to hold a grove meeting in the grove of I. A. Lawton, at Hauppauge, Islip, L. I., to begin Friday, Aug. 8th, and hold over the following Sunday.

I. A. LAWTON.

Notice.

There will be a conference meeting at Jonesville, Hillsdale Co., Mich., commencing Thursday evening, Aug. 21st, and continuing over the Sabbath. Bro. and Sr. Mansfield, and Bro. and Sr. Seymour, are expected to be in attendance to preach the word. We hope to see a general gathering of the lovers of Jesus within reach of this meeting. We invite you to come to this feast. Come praying. In this time of trouble, we should not forget the assembling ourselves together, but exhort "one another, and so much the more as (we) see the day approaching." Come, then, brethren and sisters, lay aside the cares of life a little time, and come up to this meeting. We will try and take care of all that will come. A. E. BABCOCK, for the Church.

Campmeeting.

The great interest manifested at our tent meeting in New Preston, Ct., has induced us, with the advice of the brethren in that section, to appoint a campmeeting, to commence Tuesday, Sept. 2d, at 10 A. M. Some eight tents have already been counted up for the occasion, and we hope the number will be much larger. Brethren that want to work for the Lord will find here a new and interesting field.

We desire all who can, to bring provisions and tents for themselves and others. Plain food, and "all things common" is the Bible rule; let us practice it cheerfully. A daily stage from New Milford (Housatonic R. R.) at 12 will bring in all who wish. Distance eight miles. H. PRATT.

Conference Notice.

The Illinois conference of Adventists will hold their quarterly meeting with the church near New Rutland, Lasalle Co., commencing Tuesday, Sept. 2d, at 2 o'clock, and continue over the Sabbath. Those coming from the East or West will take the Burlington and Quincy R. R., connecting with the Central at Menetata, or the Rock Island R. R. connecting with the Central at Lasalle, stopping at New Rutland, on the Central R. R., where conveyances will be provided to the place of meeting. Preaching brethren in the conference are expected to be there. It will be held in the New England Mission Tent.

H. G. MCCULLOCH, Sec. of Conf.

Notice.

The Lord willing, there will be a campmeeting at Corinna, Me., (on Mr. Weston Nutter's place) commencing the first Monday in September, and continuing over the following Sabbath. We extend a cordial invitation to all the brethren in this section, and abroad, to come and worship the Lord with us. There will, we hope, be a full delegation of preaching brethren with us from abroad to dispense the word of life. Particulars hereafter.

B. C. MOORE, ALBERT DOOR, GEO. H. FISHER, } Committee of Arrangements.

Campmeeting at Wilbraham.

It is thought best that our great annual gathering at Wilbraham commence this year Monday, Aug. 25th, and continue one week. Particulars hereafter.

F. H. BERICK, MILES GRANT, GEO. T. ADAMS, } Committee of Arrangements.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 21, 1861, to July 1st, 1862, $570 75.

H. F. Carpenter	1 00
J. M. Hicks	50
A Friend	3 00
" "	1 00
A Sister in Kennebunk, Me.	2 00
Mrs. D. B. Waterbury	1 00
J. S. Howland	3 00
P. W. Higgins	1 00
M. Atkins	1.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1 00
A Friend	10 00
Fl. S. Wheelock	27
D. Howard	1.00
J. Hayden	25
L. B. Miller	1 00
S. B. Potter	1 00
A Rowe	1 00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	50

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—O.

Appointments.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Boston, (Lowell St. Chapel) Sundays, Aug. 3d and 10th. J. B. COOK.

Concord, N. H., Saturday evening, Aug. 2d, and over the following Lord's day. M. GRANT.

Portsmouth, N. H. ....Sunday, Aug. 3d
Newark, N. J., as Bro. Flavel appoints, Friday evening, Aug. 8th.
Clark's Mills, R. I., Sunday, Aug. 10th, at 10 o'clock A. M., and 1 P. M.
Rocky Brook, R. I., in the evening,—all if the Lord will. H. L. HASTINGS.

Bro. Munger is expected at Portland Aug. 3d.

Plainville, Ct. ....Aug. 10th
Hartsville, Mass. ....Sept. 7th
Center Otis, Mass. ....Sept. 14th
Sandisfield, Mass. ....Sept. 21st
WM. A. FENN.

Meredith Village ....Aug. 3d
Tuftonborough ....Aug. 10th
J. G. SMITH.

Hartford, Ct. ....Aug. 3d
W. S. CAMPBELL.

Abington, Ct. ....the first Sunday in Aug.
J. S. WHITE.

Plymouth, in the open air, where Bro. Burbank may appoint ....Sunday, Aug. 3d
J. M. MUBLIG.

Monthly Conference at Corinna, Me., commencing Aug. 23d, 2 o'clock, P. M., and continuing over the Sabbath. J. HEMENWAY.

Vienna, Sevey's school-house ....Aug. 17th
D. M. HANSCOM, H. B. SEVEY.

Plymouth Hollow, Ct. ....Aug. 3d
GEO. STORRS.

Morris, Ct. ....Aug. 6th
Wrightville, Ct. ....Aug. 6th
Winsted, Ct. ....Aug. 7th
Sandisfield, Mass. ....Aug. 8th
Cold Spring ....Sunday, Aug. 10th
Chester Factories ....Aug. 11th
Goshen ....Aug. 12th
Plainfield Pond ....Aug. 13th
Savoy ....Aug. 14th
North Adams ....Sunday, Aug. 17th, through the following week, and probably over Sunday, the 24th. S. R. and L. M. MURR.

W. Abington ....Aug. 19th, 20th, and 21st
East Boston ....Aug. 22d
Lynn ....Aug. 24th
Thence to Wilbraham campmeeting, returning to Plymouth at its close, to labor as long as the Lord directs. [illegible] F. H. BURBANK.

Manchester, N. H. ....Sunday, Aug. 3d
[illegible] ....Aug. 5th
Chichester ....evening, Aug. 7th
Nottingham, as Bro. Goodrich may [illegible] Aug. 8th.
Dover, N. H. ....Sunday, Aug. 10th
Warner, N. H., as brethren may think best, Sunday, Aug. 17th.
Northfield Farms, Mass., at Bro. A. [illegible], Sunday, Aug. 24th.
Newfane, Vt., (Williamsville) ....Sunday, Sept. 7th
Rawsonville, Vt. ....Sunday, Sept. 14th
Sutton, N. H., at Bro. Israel Andrews, Sunday, Sept. 21st. S. W. BISHOP.

Cheshire Street, Ct. ....Sunday, Aug. 3d
Wrightville ....Aug. 10th
New Preston ....evening, Aug. 15th
New Milford ....Sunday, Aug. 17th, as Bro. Gorson may appoint.
C. GOODRICH.

South Levant ....Aug. 3d
Starks ....Aug. 10th and 17th
THOS. SMITH.

Plymouth, Mass. ....Friday evening, Aug. 1st
Carver, Mass. ....Sunday, Aug. 3d
J. McCA[illegible].

Cold Spring, Mass. ....Aug. 5th
Well's Forge ....Aug. 7th
Cheshire, where Bro. Cummings may appoint, Aug. 8th.
North Adams ....Aug. 10th
Dalton, where the brethren may think best, Aug. 13th.
Bancroft ....Aug. 17th
Goshen, Mass. ....Aug. 24th
GEO. L. TEEPLE.

South Windsor, Ct. ....Aug. 10th
S. P. BABCOCK.

East Woodstock, Ct. ....Aug. 3d
D. A. JONES.

Hebron, N. Y. ....Sunday, Aug. 3d
Grove meeting at Hauppauge, Islip, L. I., Aug. 8th and over the following Sunday.
M. BATCHELOR.

Concord, N. H. ....Aug. 10th
J. COUCH.

APPOINTMENTS FOR COVENTRY CENTRE, R. I.

Eld. E. Bellows ....Sunday, Aug. 3d
Eld. Peter Noka ....Sunday, Aug. 10th
A. SLOCUM.

Northfield Farms ....Aug. 3d
Athol ....Aug. 6th—7th
North Dana, or New Salem, as Bro. Stowe may arrange ....Aug. 8th to 10th
Thorndike ....Aug. 15th
Springfield, Bro. Morgan's, Central St., Aug. 17th
South Windsor ....Aug. 24th
J. K. BELLOWS.

Orange, N. H. ....Aug. 3d
B. P. MANNING.

Appointments for Sandisfield, Mass.

Geo. L. Teeple ....Aug. 3d
Lewis Andrews ....Aug. 17th
C. H. COTTON, for the Brn.

Newfield, Ct. ....Sunday, Aug. 3d
L. BOUTELL.

Love Hollow, 1 P. M., and Bogus Hill, 4 P. M., August 3d. B. ST. JOHN.

London Ridge ....Sunday, Aug. 3d
Barnstead, (Clark Meeting house) ....Aug. 10th
T. M. PREBLE.

Business Department.

Cash Receipts.

The *figures following* the names show the whole number to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Geo Sheldon 382, Wm J Cabot 382, H J Hodgkins 376, B Manning 347, F Adriance 367, H J Baldwin 381, J L Garvin 382, S H Bowman 381, A Peterson 382, Sandford Hart, E W Hatch 364, B Thurlow 372, D Coggswell 360, W Ketchum 379, J C King 376, R A Olmstead 380, C Swift 380, Mr. Justice 366, Mrs. P Green 350, J C Atkins 376, Hannah Rowell 382, Henry W Dana 381, C Hutchins 380, J G Loveland 379, Seth Woodruff 367, Jos. T Cornell 366, Wm. Bassford 358,—$1.00 each.

T J Hill 358, Wm. G Poor 351, A T Culver 394, Alex. Bryant 394, Parnella Tracey 390, Daniel L Brett 408, Mrs. D B Waterbury 349, Abby G Sawyer 393, Mrs. A B Eddy 152, H W Higgins 381, Henry Little 426, J Hawkins 380,—$2 00 each.

Robert Andrews $5.00, 394; J A Lawton $4.63, 445; J S Clark $1.70, 382; Betsey Little $1.83, 349; P J Bogardus $1.50, 396; Elizabeth Smith $1.00, 355; M Hobart 50 cts, 364; C M Garrett 90 cts., 358; D Wells 25 cts., 369.

BOOKS AND TRACTS.

W A S Smyth $3.00, C P Thorn $3.00, Daniel L Brett $1.00, J A Lawton $1.38, Wm. Lucas $1.00, F Adriance $1.00, Eld. P S W Deyo $1.00, Mary Babcock $1.00, Honor Bolles $1.00, Miss C Wilson 8 cts, S A Bowman 15 cts, M A Coulliard 7 cts, J Chapman 24 cts, E W Hatch 6 cts, Betsey Little 8 cts, D P Wilcox 51 cts, Miss M F Wells 7 cts, L C Thomas 10 cts.

Books and Tracts Sent.

July 22nd—By Schooner, James M Munroe.

July 23d—By Leonard's Express, W A S Smyth.

July 24th—By mail, C P Thorn, H J Baldwin, Daniel L Brett, F Adriance, Isaac Davis, George Moore, William Lucas, M A Coulliard, Mrs. D L Wardsworth, S H Bowman, Miss C Wilson.

July 26th—By Cheney & Co.'s Express, Elder G P Dow; by mail, E W Hatch.

July 28th—By mail, Eld. P S W Deyo, Sarah Avery, Mary Babcock, Honor Bolles, Eld. J Chapman, Miss M F Wells, Betsey Little.

To Correspondents.

Bro. E. W. Hatch—For an answer to your inquiry, see L C. Wellcome's article in this week's Crisis.

Sanford Hart—To whom is the $1.00 to be credited?

H. C. Smith—All right. Could not send from 1st of July, as we ran short. Sent from the 15th, and have sent again. Glad you prize it so highly. Can forward you some of Cummings' works, say fifteen or twenty volumes, or less, at about 50 cents a volume.

H. Bolles—Out of "Two Adams," and have sent of "Talks to Children." Send you others instead.

J. Chapman—"Words of Warning" is out of print.

T. T. Howland—Shortly.—M. L. H.

Letters Received.

W H Bereman, P., Amy, I Davis, L Wait, O E Fassett, E P Monroe, J E Clark, J F Monroe, J W Miles, I C Wellcome, M D Wellcome, [illegible], Wm. M Ingham, W H Mitchell, G H Fisher, L S Dodge, O P Allen, W Sheldon, Minerva, J Elkins, R Thayer, A C Green, W Sheldon.

Book Notices.

GHOSTOLOGY; or the existence of immaterial souls in earth, heaven, and hell. By Eld. William Sheldon. This is an excellent tract for those who believe dead men are alive. Price in [illegible] 10 cts. single, postage one [illegible]; $6 per hundred. Without covers 8 cts; $5 per hundred, post paid.

Witchcraft Unveiled; or the work of God against Spiritualism. By H. V. [illegible]. Price 5 cts. single, postage 1 cent; [illegible].

The Bread of Life. An interesting work by Wm. Sheldon. Price [illegible] cent; [illegible] by the dozen.

For the Crisis.

"I will come again!"

Our Savior once more upon earth shall appear,
A person as literal as when he was here;
The clouds are his chariot, and glory his throne,
While myriads of angels his majesty own.

Ten thousand bright saints with the Lord shall descend,
Their strains of hosannas the heavens shall rend;
Whilst the angels who sung the glad song of his birth,
Shall gather his saints from the ends of the earth.

The kingdom shall come, and the graves shall give way,
And his saints be redeemed from their prison of clay!
For the trumpet shall sound, and the dead shall come forth,
From the east, from the west, from the south to the north.

Each eye shall behold him in awful attire;
The saints shall be glad and their Savior admire;
Whilst those who condemned him to die on the tree,
Shall wail when that glorious Messiah they see.

'Twill comfort the saints to reflect on that day,
When sorrow and sighing shall vanish away;
These bodies, though vile, shall be fashioned aright,
And robed in rare garments of glory and light.

But the wicked will sink into darkness and gloom,
Everlasting destruction their sentence and doom;
From the presence of God and the Lamb they shall flee,
And the glorious kingdom they never shall see.

J. W. Goodwin.

Correspondence.

From Sr. S. G. Hazelton.

Dear Bro. and Srs. :—It is good to stir our pure minds by way of remembrance, and to exhort one another, and "so much the more as (we) see the day approaching." Thank the Lord that it is near, even at the doors. Shall we not lift up our heads and rejoice? Our redemption draws near! They that have this hope in them purify themselves "even as he (Christ) is pure." How? By obeying the truth; for we have the promise that all things shall "work together for good to them that love the Lord." By this we may know we love him, if we "keep his commandments." How truly do we find in this time that the Word is a lamp to our feet and a light to our path. And while we see that our journeyings are almost ended, may the Lord help us to walk in the light, as he is in the light, and then we shall have "fellowship one with another," and the blood of Christ will "cleanse" us from "all sin." We need not to "commend ourselves," nor do we need "letters of commendation" from others; but as the apostle Paul says, "Ye are our epistle, written in our hearts, known and read of all men."

It is evident that God's people are one, and they know one another. May the Lord help us to keep ourselves in the love of God, and in the "patient waiting" for his coming; that we may be children of faithful Abraham, then we shall be heirs according to the promise. Let us strive to enter in, "for many shall seek to enter in, but shall not be able." It is not all that say "Lord, Lord," that shall enter in, but it is those that "do the will of (our) Father which is in heaven." Let us live so that our hearts will not condemn us, then we shall have confidence before God, and he will hear us pray. It is good to trust in the Lord. It will lead us to watch and pray that we enter not into temptation. Blessed is he that endures temptation. If we stand the trial and come off conquerors, we shall have a crown that never will be taken from us and given to another. May the Lord give us wisdom, that we may have light in our dwellings, that we may neither stumble nor fall here amid the perils of the last days. Truly, perilous times have come. Lord, help thy people.

We have been blessed of the Lord. Thank his dear name! He had mercy on us when we were strangers to him; therefore let us double our diligence and make our calling and election sure. Soon it will be said—

"Child, your Father calls, come home!"

Goffstown Centre, N. H.

From Bro. Benj. Spaulding.

Dear Bro. Grant:—I find myself much improved in health and spirits, and propose taking a tour to Aroostook River. Shall go as I have done before, visiting families and scattering tracts. Aroostook is an interesting field for labor, for there are few churches, and less ministers; therefore, but little sectarianism. People are more ready to hear and to read on subjects connected with the advent of Jesus, than in more populous places. I want to inquire whether there is not some fund from which I can draw a few thousand pages of tracts on the Advent, the sleep of the dead, immortality through Christ only, and the destruction of the wicked?—[Yes. Ed.] I give my own time, pay my own expenses, and should be glad to receive some tracts from a fund or some source. But if not, I will pay for ten dollars' worth. I want them mostly with few pages, so that I can circulate the more numbers. I shall endeavor to put the tracts right into the hands of each individual, and add a few words of exhortation in every case. In this way I find out how to adapt them to the wants and circumstances of the people. I also carry children' papers and little books for children. This introduces me into every family, and are better than a written recommendation. I shall travel on foot, holding meetings frequently on the route. I have the example of Jesus and his apostles to stimulate me in this work. It seems to be an economical way of doing good; and praised be the Lord, my heart is in the work. O yes, I want to go. I am more than willing. God has been with me in former tours, has blessed me, given me access to the minds of the people, and I believe he will still be with me. I can trust myself in his hands. I am a feeble worm of the dust, but he has "chosen the weak things of the world to confound the things which are mighty," the foolish "to confound the wise," "that no flesh should glory."

I propose going about the first of Aug. If you have some of the back numbers of the Crisis, or any little cards for children, I should like them; or second hand tracts would do. Please let me know what can be done.

Chelmsford, Mass., July 14, '62.

From Eld. S. A. Chaplin.

Bro. Grant:—As all who are looking for the return of the "Holy and Just One" are interested in hearing from all parts of the great vineyard, I will briefly communicate a statement as to this part in the western field. It was thought best, at the State Conference last year, to sub-divide the State into four distiicts, so that a quarterly meeting might be held in each, which brethren might attend who could not go to the yearly Conference. We held two quarterly Conferences in the northern part of the State, which proved the wisdom and expediency of the arrangement. Brethren and sisters met in holy convocation, and were abundantly blessed and edified; and the Lord blessed his truth to the convincing of some out of Christ, who embraced the truth, and obeyed the requirements of the gospel. At these meetings and some others immediately following, sixteen persons were baptized into Christ, and thus "obeyed . . . that form of doctrine which was delivered them." I learn that some others have also submitted at meetings held more recently by different ministering brethren. I believe twenty-two persons have been baptized in different localities since the first of June, when we held our first conference. To the Lord be all the praise.

The church has but a little time more to labor till this dispensation will close. We are living in the Virgin Generation, and it is half gone. God wrought wonders with a generation that came out of Egypt, before he brought them into the promised land. Before he brought desolation on his chosen city and dispersed the rebellious Jews, he wrought signs and miracles by his Son and apostles before them, and gave warning of the coming doom. And in these last days he has shown signs and wonders and warned the world of impending judgment. The time of trouble is now coming. The nations are becoming angry, and soon the judgment will set, and the books be opened. May we be found of Him in peace, without spot and blameless.

Pierceton, Ind.

From Sr. Celia.

Bro. Grant:—Paul says, "Rejoice evermore." Such exhortations sometimes trouble those weak in faith. We are ready to exclaim, Does he mean never, amid the cares and trials of life, to feel sorrowful? If so, *I* cannot comply with that request. He says again, "Sorrowful, yet always rejoicing." Sometimes we are led to inquire, Can he mean when passing through the furnace heated seven times hotter than it is wont to be heated, to be just as cheerful and happy as in prosperity? He says again, "No chastening for the present seemeth to be joyous, but grievous"; nevertheless afterward, it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." As it regards my own experience, there are times when weak in body and mind, at the same time beset with powerful temptations, such a struggle going on within in order to keep my head above the waters, so exceedingly depressed in spirit, it seems impossible, for a time, to be cheerful. I can hardly bear to be even spoken to, the contest within is so severe. The members of our family being unacquainted with heart-work, may look upon us as being displeased about something, set it down as a defect in our piety, condemn us; but does our heavenly Father who knows our hearts condemn us? Does not Paul mean, while exceedingly sorrowful in the things of this world, at the same time we are to be exceedingly happy in prospect of that land of rest when this mortal shall have put on immortality? exceedingly happy when we think soon the last wave of sorrow will roll o'er us, and if faithful only a few days longer the last tear will be wiped from off our faces?

From Sr. E. A. Wait.

Bro. Grant:—As this is not our abiding city, and we are pilgrims and strangers seeking one that "hath foundations, whose builder and maker is God"; I am striving, by the grace of God, to be an inhabitant of the new and renovated earth, to share in that rich inheritance which belongeth to the children of our heavenly Father. What a precious promise to those who obey the commandments of our Master. Who would not sacrifice the pleasures of this life, to become an heir to eternal life? For one, I am willing to give up all for a home with my Savior. This would be a beautiful earth were it not for the *curse* resting upon it. The enemy death is abroad in the land; therefore all our happiness here is blighted by his poisonous breath.

How encouraging to the poor, weary, careworn pilgrim, to know that they have a mansion prepared for them, where sorrow and death can never enter; where peace and happiness will reign forever. O blessed thought! I long to be there. And by the help of the Lord I will be there. I feel to praise him for his goodness and mercy toward me. I can say with the patriarch David, "The Lord . . . is my refuge and my fortress; my God, in him will I trust."

Bakers Falls, N. Y.

From Bro. L. Wetherell.

Bro. Grant:—I take this opportunity to let you know how we are getting along in Melbourne. There are a few here striving to serve God, and be ready for the kingdom. Bro. Himes was with us five or six days, and tried to comfort our hearts, by presenting the evidence that God is soon to set up his blessed kingdom on the earth. I trust we have renewed our covenant with the Lord, and feel determined to hope on to the end. O what hath God prepared for those that love and serve him! Eye hath not seen it, nor ear heard; but the Spirit has revealed it unto us.

O Lord, help us to live holy, that we may receive a crown of glory that fadeth not away, when Jesus comes. Is it possible that God's everlasting kingdom is to be set up so soon? O Lord, help thy church to be ready, and pity the world and cold-hearted professors. What a day for those that are out of Christ! What a doom—eternal death! But God will be the hope of his people. May he keep us all in these days of peril, and give us light, wisdom, and grace, to do his will in *all things*.

Melbourne, C. E.

For the Crisis.

"The Mote and Beam."

Since meridian light commenced, purer love revealed to some,
If there still should be offences, wo to him by whom they come;
Judge not that ye be not judged, was the counsel Christ did give,
And the measure that you've given, just the same you must receive.

Jesus says, be meek and lowly, for 'tis wrong to be a judge;
If I would be pure and holy, I must love without a grudge.
It requires a constant labor all his precepts to obey;
If I truly love my neighbor, then I'm in the holy way.

If I say unto my neighbor, in thine eye there is a mote,
If thou art a friend or brother, hold, and I will pull it out;
But I could not get it safely, for my sight was very dim;
When I came to see more clearly, in my eye there was a beam.

If I love my brother dearly, and his mote I would erase,
Then my sight must shine more clearly, for the eye's a tender place;
Others I have oft reproved for a little single mote,
Now I wish the beam removed—O! that love would work it out.

Charity or love is healing; it will give a purer sight;
When I saw my brother's failing, I was not exactly right;
Now I'll take no further trouble, since Christ's love is all my theme,
Little motes are but a bubble when I think upon the beam.

In sweet union let us travel, pilgrims through this world of woe,
All upon one christian level, none but Jesus may we know;
Farewell, then, to disputation—firm, united let us be,
In love's highest dispensation live with Christ eternally.

H. W.

Hoag's Vision.

Bro. E. S. Willard, Hammonton, N. J., sends us the following vision of Joseph Hoag, and says it is "well attested to by persons in Western New York, with whom we are well acquainted." Republished by request.—G.

This article was published shortly after the date of the vision, but at that time was only regarded as the mere chimera of an excited brain; since its striking fulfillment in many important particulars, it is generally viewed as evidence that the author was gifted with prescience bordering on the supernatural:—

VISION OF JOSEPH HOAG.

In the year 1803, probably in the eighth month, I was one day in the field, and observed the sun shone clear, but a mist eclipsed the brightness of its shining. As I reflected on the singularity of the event, my mind was clothed with silence the most solemn I have ever witnessed, for all my faculties were laid low and unusually brought into silence. I said to myself, what can all this mean? I do not remember ever before to have been sensible of such feelings; and I heard a voice from heaven, saying:

"This that thou see'st that dims the brightness of the sun is a sign of the present and future times. I took the fathers of this country from the land of oppression; I planted them here among the forest; I blessed and sustained them, and while they were humble I fed them, and they became a numerous people. But they have become proud and lifted up, and forgot me who nourished them in the wilderness, and are running into every abomination and evil practice of which the old country was guilty, and have taken quietude from the land and suffered a dividing spirit to come amongst them. Lift up thine eyes and behold."

I saw them dividing in great heat. This division in the churches was on point of doctrine. It commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close, its effects were nearly the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high a degree as any I had before discovered, and as before, those who separated went with lofty looks, and taunting, censuring language; those who kept to their ancient principles retired by themselves.

It then appeared in the Lodges of the Freemasons, and set the country in an uproar for a length of time. Then it entered politics throughout the United States, and it did not stop until it produced a civil war, and an abundance of blood was shed in the course of the contest. The Southern States lost their power, and slavery was annihilated from their borders. Then a monarchial government arose and established a National Religion, and made *all* societies tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim:

"This power shall not always stand, but with this power will I chastise my churches until they return to the faithfulness of their forefathers. Thou see'st what is coming on thy native land for their iniquities, and the blood of Africa, the remembrance of which is come before me."

This vision is for many days. I had no intention of writing it for many years, until it became such a burden that for my own relief I have so written.

Joseph Hoag.

Selections.

The Mystery of Editing.

The world at large do not understand the mystery of a new newspaper; and as in a watch the hands that are seen are but the passive instruments of the spring, which is never seen; so in a newspaper the most worthy cause of its prospering is often least observed and known. Who suspects the benefit which a paper derives from the enterprise, vigilance and watchful care of the publishers? Who pauses to think how much of the pleasure of reading is derived from the care and skill of the printer? We feel the blemishes of printing if they exist, but seldom observe the excellencies. We eat a hearty dinner, but do not think of the farmer who raises the materials thereof, or the cook that prepares them with infinite pains and skill. But a cook of vegetables, meats, pastries and bones, has a paradisacal office in comparison with the editor! Before him passes in review all the exchange newspapers. He is to know all their contents—to mark for others the matter that requires attention. His scissors are to be alert, and clip with incessant industry all the little items that together form so large an interest in the news department. He passes in review each week every section of his country, through the newspaper lens—he looks across the ocean, and sees strange lands, and following the sun, he searches over all the world for material.

It will require but one second's time for the readers to take in what two hours produces. By him are read the manuscripts that swarm the office like flies in July. It is his frown that dooms them. His hand that condenses a whole page into a line. It is his discreet sternness that resists sentimental obituaries, and gives our young poets a twig on which to sit and sing their first lays.

The power behind the throne, in newspapers as in higher places, is sometimes as important as the throne. Correspondents, occasional and regular, stand in awe at that silent power which has the last chance at an article, and who sends it forth in glory of humility. In short, as the body depends upon good digestion, so the health of a paper depends upon the vigorous digestion which goes on by means of the editor.—*Henry Ward Beecher.*

Keep Boys at Home.

Boys will learn more bad habits, say we, in being on the streets one night a week, than all the daylight the week round. If you want your young son to learn to drink, turn him loose nights: if you want him to acquire a taste for gambling, let him run with the other boys at night; if you want him to learn everything vile and unmentionable, give him the freedom of the streets after dark. Too much restraint upon boys will react, as the proverb concerning minister's sons would indicate; but whatever other liberty you give your son, let his evenings be devoted to study, light work, or some innocent home amusement. Seven years is a tender age to give a child the privilege of choosing his companion after dark, but this place affords instances of such precocity in boyhood, and such a recklessness in parents.

To make a boy stay at home willingly at night, or indeed to stay at all, he must be made to love his home. Have it made as agreeable to him as possible, without being profitless to him or you, or both. Drop your dignity, and join in a game with him; assist him in his studies, and depend upon it, you will be paid a thousand fold, after your boy reaches manhood, for the pains you take. But depend upon it, darkness and crime go together, so far at least, as boys are concerned.—*Dubuque Times.*

How to break ones-self of Bad Habits.

Understand clearly the reasons, and all the reasons, why the habit is injurious. Study the subject till there is no lingering doubts in your mind.

Avoid the places, the persons and thoughts that lead to the temptation.

Frequent the places, associate with the persons, indulge in the thoughts that lead away from the temptation.

Keep busy. Idleness is the strength of bad habits.

Do not give up the struggle when you have broken your resolution once, twice, ten times. That only shows how much need there is for you to strive.

When you have broken your resolution, just think the matter over, and endeavor to understand why it was you failed, so that you may be upon your guard against a recurrence of the same circumstances.

Do not think it a little or easy thing that you have undertaken. It is folly to expect to break off a bad habit in a day, which may have been gathering strength in you for years.

A Hasty Temper.—Fight hard against a hasty temper. Anger will come, but resist it instantly. A spark will set a house on fire. A fit of passion may give you cause to mourn all the days of your life.

☞ To suppress the truth may now and then be our duty to others; not to utter a falsehood must always be our duty to ourselves.

How to choose a good Potatoe.—Mr. Jas. Anderson recommends the following as an infallible rule:—"The finest, mealiest, and most nutritious potatoes are always denser and heavier than the soft and waxy. By taking advantage of this difference in their specific gravity, the light and inferior potatoes are made to swim on the surface of a solution of salt, while the heavy and good sink to the bottom. By this simple contrivance the dry and mealy potatoes are separated from the soft and waxy in the most effectual manner with the most scientific exactness, and by a process that cannot err." Let the potatoes be first washed clean in fresh water; and as all vegetables should be washed in salt and water for the dislodgment of slugs or insects, a tub of salt and water ought to be kept in readiness in every garden for the purpose, and in this the potatoes can be proved.—*Scottish Farmer.*

All Sinners but Ourselves.—Old parson W. of Bristol county, Mass., related the following anecdote of himself. He wished to address every portion of his flock in a manner to impress them deeply, and accordingly gave notice that he would preach separate sermons, to the old, to young men, to young women, and to *sinners.* At his first sermon his house was full—but not one aged person was there. At the second, to young men, every lady of the parish was present, and but few of those for whom it was intended. At the third, few young ladies attended, but the aisles were crowded with young men. At the fourth, address to *sinners*, not a solitary individual was there, except the sexton and organist. "So," said the parson, "I found that everybody came to church to hear his neighbor scolded, but no one cared to be spoken of himself."

Liberty to be Damned.

Frederick the II. of Prussia received a petition from one of his districts praying that a certain clergyman be suspended from preaching because he held that the punishment of the wicked would come to an end. The king took his pen and wrote the following:

I have considered the above petition, and do hereby give my royal permission to all my loyal subjects to be damned to all eternity if they choose it. But I do positively forbid their quarreling with their neighbors who are not willing to keep them company so long.

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

NAMES TO PLEDGE.

Edwin Cheney, Carrie L. Dikeman, Fayette R. Dikeman, Olive E. Hastings, Susie Eliza Pettingill.

Georgianna Safford, Sarah W. Tandy, Mary E. Goodwin, Ella B. Safford, Aurilla M. Saltmarsh, Mary L. Safford, Emma A. Garfield, Clara H. Safford, Eunice C Hook, Carrie M. Saltmarsh, Hannah Bean, Addie G. Little, Mary E. Cushman, Abbie E. Buzzell, Jennie L. Paul, Almira H. Dadmon, Henry G. Buzzell, Willie H. Little, Eddie L. Kimbal, Eddie Tucker, Jothan T. Tamblyn, Eugene Cushman, Mary V. Saltmarsh, Annie G. Robins.

The above twenty-four names all reside in Concord, N. H., and half of them have lately given their hearts to the Lord, been baptized, and are trying to be good. Will not all the members of the Try Company, try *to be christians*, living holy lives, that they may meet together in the kingdom of God? Come, begin *now*.—G.

The "Try Company."

A word to the Try Company. Dear children, we are rejoiced to see your names coming in for membership in the "Try Company." We would say to you who have joined, *well done*. When you resolve to use no tea, coffee, tobacco, or intoxicating liquors, and put the resolution into effect, you have done *nobly*. Let no one persuade you to break your pledge. Be true to your word. Always do as you agree. We have used none of these poisonous things for about nineteen years, and we feel much better than when we had these bad habits upon us.

Remember, "*I will try* has done wonders; but *I can't* never did any thing." Let every little boy and girl join the Try Company. We intend to keep a list of your names. Let us have a long string of them.—G.

For the Crisis

A Word to the Children.

Dear Children:—Do you ever think, as you with healthful glee engage in your pleasant sports, that perhaps ere another day shall dawn, you may be lying cold and motionless in death? That those active limbs will be quiet forever? That then the eye, so full of light and joy, will be closed in that sleep, which knows no waking until the morning of the resurrection? That the tongue, so often employed in uttering words of joy or sorrow, will then be silent? That parent's hearts would then be filled with grief? That your destiny would be forever sealed?

Perhaps you think these things are far in the future,—that you are so young, and so strong, and well, death cannot come to you, until your youthful days have passed, and the seeds of disease have sprung up into life, and you forewarned of the approach of the "last enemy," by days, and perhaps weeks of languor and pain.

I will tell you why I am led to write you respecting this matter, so sad and uninviting, instead of telling you an amusing story.

Last Friday, there was a little girl at school, as full of life and joy as any who read this letter. On Saturday afternoon, she was carried to the churchyard and laid away in the cold grave. Every night she was accustomed to go past our door, leading the cow home by a rope. Friday night, she went as usual after her, and instead of going directly home, she went into a boat that was fastened to the shore, and there amused herself for a time; it is not known how long, but she was seen there by two or three persons. When her absence caused anxiety, her mother went in search of her; and then, as the shades of night came on, others assisted; and O, who can tell the sorrow of that fond heart, as darkness closed around, and the dear child was still unfound! About half past nine o'clock, her body was drawn from the water, a few feet from the boat where she had played, all unconscious of danger.

And now, dear children, be warned by this incident, and prepare for that hour when you too may die, and all unwarned as she was. Be good children; never speak wicked nor untruthful words,—be kind to all, and especially "obey your parents in the Lord." In order to be all this, you will need help from God. You must ask him in Jesus' name to give you a "new heart," one filled with the spirit of love and obedience to him and your parents.

Be also warned of the danger of playing near the water. Many have been drowned by venturing in for play, or to bathe. Two little boys—brothers—were drowned in this town, two or three years ago, by so doing. Never go into boats to play. Now you will think over what I have said to you, won't you? and that you may be thereby profited, is the prayer of your friend,

M. D. Wellcome.

For the Crisis.

"Pray without Ceasing."

Fear not to pray though scoffers sneer,
And bring reproach upon thy name;
Pray, for the day of Christ is near,
When the saints shall live again.

Pray with a heart that is sincere,
With faith believing in the Lord;
Pray, fearing Him who will soon appear,
His gentle hand controls the rod.

Pray, pilgrim, pray, and trust in God;
Pray for his kingdom to appear;
Fear not to pray, but read his word,
And teach poor sinners the Lord to fear.

Providence, R. I. Charles H. Sweet.

For the Crisis.

Dick Tardy.

Dear children, have you ever heard of Dick Tardy—the boy who is always behind-hand? What a troublesome boy he is! He is never up in season in the morning; keeps breakfast waiting an hour or two, for *him;* gets to school and Sunday School long after it commences; never has his lessons in *time;* and, in fact, is *always* behind in *every thing*.

One day Dick's little sister was very sick with the scarlet fever, and his mother told him to run with all his might for the doctor, for his sister must have some medicine. Dick started, but on his way he met some playmates, with whom he went on the ice, and staid till noon, before he did his errand. When he got nearly home, he thought every thing seemed very still about the house, and saw that the windows were darkened.

He went in with a fearful heart, and his mother met him, weeping, and led him to the bed of his poor little sister, who lay with purple and swollen face, gasping for breath; and in a few moments she breathed her last. Thus Dick's dear and only sister died, when, if he had not loitered on the way, and neglected to get the doctor, she *might* have lived to be his playmate and companion for many, many years.

Poor Dick felt very badly, but it did not cure him of his habit of tardiness. I hope none of the young readers of the Crisis are like tardy Dick. If they are, may they reform, before as sad a misfortune befals them.

Aunt Mary.

Boston, July, 1862.

Acrostic.

T ruly thou art rightly named,
H ope thou'lt be as widely famed,
E ven as the truth proclaimed.

W elcome, messenger of light!
O h, we hail thee with delight;
R eading from each well filled page
L ines of truth from youth and age;
D eep within each glowing heart
S ink the precepts they impart.

C ome thou, then, our weekly guest,
R ouse us from our slothful rest;
I n the Master's glorious name,
S how thy mission still the same;
I nto all the world abroad,
S ound the coming of the Lord.

Farmington, N. H. M. E. H.

From Little Susie.

The following was printed with a pencil. We give it word for word, just as it was arranged. May the Lord help her "to be good."—G.

HANCOCK, MAY 25, 1862.

ELD. GRANT:—I AM GOING TO TRY TO WRITE YOU A LETTER LIKE THE LITTLE GIRL FROM WISCONSIN. I AM EIGHT YEARS OLD. I WANT TO JOIN THE TRY COMPANY, AND WILL TRY TO BE GOOD. I DO NOT KNOW HOW TO WRITE, OR I WOULD SENT MY NAME BEFORE. I LIKE THE CRISIS VERY MUCH. I ALWAYS READ THE CHILDREN'S PART FIRST; MOTHER HELPS ME FIND THE ANSWERS; AND I WANT TO ASK A QUESTION.

WHAT BECAME OF THE SERPENT OF BRASS THAT MOSES MADE?

SUSIE ELIZA PETTENGILL.

HANCOCK, MAINE.

☞ Children, obey your parents in all things: for this is well pleasing unto the Lord.—Col. 3: 20.

[illegible]

You would love little May Warren, if you knew her, I am sure. She is such a sweet little thing, that I believe I speak the truth in saying that everybody loves her who has had the pleasure of looking into her bright face.

"Please, mother, let me go to scool with cousin Willie this morning," said she, one day, running into the room where her mother sat with her baby brother; "please do, mother, I will be real good."

"Let you go to school, dear?" answered her mother, kissing the rosy lips held up to her; "and where is Willie?"

"Here, auntie," said he, coming in at the open door, with his satchel of books on his arm, his black eyes sparkling with mischief, as usual, and his cheeks glowing like the roses that peeped in at the window.

"Yes, little May may go to school this morning, if she will be very good, and cousin Willie will promise to take care of her."

"Oh! you are so good," said May, throwing her arms around her mother's neck, and giving a half-dozen kisses; and then she danced off for her sun-bonnet, and soon she and Willie were racing down the broad graveled path to the gate.

It was a beautiful morning. The dew-drops sparkled on the grass and trees by the roadside, and the dandelions and buttercups in the meadow looked up to the blue sky with a bright smile on their yellow faces, as if it were a joy to live, while the birds were doing their best to put their happiness to music.

Just as the children came to the bridge over the little brook that went dancing merrily along in the golden sunlight, Willie's bright eyes caught a glimpse of a robin hopping along by the roadside, with a bit of dried grass in his bill—probably building material for his nest.

"Keep still, May," whispered Willie quickly. "Don't say a word;" and he stooped to pick up a stone that lay at his feet. But May caught hold of his arm just as he raised it to throw.

"Don't, Willie!" she cried; "it's one of God's birdies. Don't hurt it, please."

Willie stopped, and looked at her a moment in astonishment, then said:—

"What a queer girl you are, May! Well, I won't hit him now, just to please you, and I couldn't any way, for see! he has flown away;" and the children hurried on to school.

A day or two after, Willie was going on an errand for his mother, when he saw a little kitten running along the road, and his first thought was to look for a stone to throw; but his next one was:—

"I suppose May would say that was one of God's kitties. What a funny girl she is!" and the kitten was not hurt that time.

Willie is a big boy now, but when he is tempted to hurt any innocent animal, he always thinks of little May's words, "one of God's creatures," and they are never harmed by him.—*Child at Home.*

Enigma.—No. 12.

I am composed of twenty-one letters.

My 19, 14, 3, 5, 20, was Sarai's maid.

My 10, 11, 26, 4, 5, 28, is the Mt. where Noah's ark rested.

My 7, 13, 18, 24, 9, 11, is one of the books of the Old Testament.

My 25, 27, 23, is a kind of fruit.

My 1, 12, 16, 15, 12, 13, is a term used in the Bible, meaning cattle.

My 6, 27, 18, 8, is what a large town is called.

My 17, 10, 2, is the time between sunrise and sunset.

My 21, 23, was a king captured by Moses.

My whole is found in the New Testament.

Answer to Enigma No. 9 may be found in Malachi 4: 1;—"For behold the day cometh that shall burn as an oven."

Answer to Enigma No. 11 may be found in Luke 22: 19,—"This is in remembrance of me."

Edward P. Munson.

Prov., R. I., July 19th, '62.

Enigma.—No. 13.

I am composed of thirty-three letters.

My 8, 30, 12, 17, was the wife of Boaz.

My 12, 1, 26, 30, 23, is a book in the New Testament.

My 17, 21, 8, 9, 2, is a vain thing for safety.

My 5, 7, 8, was Abner's father.

My 28, 4, 33, 27, 18, 16, 19, 3, was a heathen nation of old Canaan.

My 14, 29, 30, 20, 17, is what a bed is sometimes called.

My 10, 8, 15, 14, 17, was a city of Chaldea.

My 22, 24, 20, 28, 31, was a king of Egypt.

My 9, 18, 11, 25, 19, 3, 8, are transgressors of the law.

My 1, 4, 31, is a place for the accommodation of travelers.

My whole is a Proverb.

Questions.—1. Who was Caleb's daughter? 2. Who was Nabal's wife? 3. Who was the servant of Elisha? 4. Who was Naaman's wife? 5. What man mentioned in the Old Testament had twelve fingers and twelve toes?

Jane F. Munson.

Prov., R. I., July 19th, '62.

The World's Crisis AND Second Advent Messenger.

Terms of Subscription, Payable in Advance.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

WHOLE NO. 358. BOSTON, WEDNESDAY, AUGUST 6, 1862. VOL. XV. NO. 21.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"How long, O Lord!"

BY R. THAYER.

I.
How long, O Lord, how long
Ere we that day shall see,
When men shall to thy temple throng,
There to be taught by thee?

II.
How long are men will learn,
If they in peace would live,—
That others' rights they should not spurn,
Should others' faults forgive.

III.
How long, O Lord, shall war
Our fairest prospects blight?
And men, regardless of thy law,
Refuse to do the right?

IV.
How long on Afric's sons
Shall we the fetters bind,
When Thou hast said "the same blood runs
Alike in all mankind"? *

V.
O give our rulers, Lord,
The wisdom from above,
That they may hearken to thy word,
And soon this curse remove.

VI.
Then shall the "clouds" disperse,
When men thy will shall do,
And thou no more our land wilt curse,
WHEN MAN TO MAN IS TRUE.

Boston, July 25th, 1862.

* Acts 17: 26.

For the Crisis.

Popular Preaching and its Effects.

Truly the condition of this world is omnific. There is a combination of evidences, taking into consideration the moral, political, natural and religious elements, that should inspire this generation with fear for looking for those things that are coming on the earth. To say nothing at present on the exhausted condition of the chronological page, the feverish, unsettled, swaying to and fro, and mighty upheaving of the political elements,—the morbific taint in the atmosphere, stunting, blasting, and breathing blight and mildew on vegetation, and every species of disease upon the human family, undefinable to sanctified men,—the immorality of the present day, without a parallel on the pages of history, in the language of the *North American* some few years since—"From the terrible evidences of human depravity which develop themselves from time to time and from day to day, we begin to think that *our cities are rapidly descending to the level of Sodom and Gomorrah.*"

The religious elements at the present day are a living, standing, preaching evidence of the nearness of the judgment. Look at the haughty, Pharisaical indifference manifest in almost the entire body of the ministry, except it be in respect to some national or social evil. The demands of the gospel in point and fact are, if ever touched, done with silken gloves of the finest texture; so that the sensual, proud, haughty, money-griping, cold, formal, dead, twice dead, plucked up by the roots, stagnant, hymn-singing, Laodicean church, are never disturbed by their sweet, sugar-coated, weekly effigies of the gospel.

The pith and marrow of the life-bringing gospel of the Son of God, that demands and obligates us to deny ourselves, take up our cross daily and follow Christ, and to reckon ourselves "dead indeed unto sin," and "alive unto God," *if ever* mentioned, is only in a modified sense, and that to blur and blind, and by a fine spun exhibition of grandiloquent, metaphysical argument, prove it was to be understood in a metaphysical sense, and did not mean "the soul that sinneth it shall die." "Whosoever committeth sin transgresseth also the law." "He that committeth sin is of the devil." On the negative their natural appetites are well plied with opiates drawn from the Scriptures, such as these:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." "There is none that doeth good, no, not one." "For the good that I would, I do not: but the evil which I would not, that I do." Let us look at the affirmative: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is *death*. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. *For the wages of sin is death.*" "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then, I ask, what is left? "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. . . . Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of *sin unto death*, or of obedience unto righteousness?" "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Finally, it is declared, "*And thou shalt call his name Jesus; for he shall save his people from their sins.*"

It is no wonder God withholds his blessed presence and Spirit from the present formal mass of religionists. Present to the majority a plain "thus saith the Lord," and if it clashes with an indoctrinated opinion, they will cling to an error with the tenacity of life, and defend it with the zeal of a Tetzel, or an Eck in the palmy days of Papacy,—as Solomon declared, "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done." It is even so. Hear the weeping prophet Jeremiah concerning the church in his day: "A wonderful and horrible thing is committed in the land. The prophets prophecy falsely, and the priests bear rule by their means; *and my people love to have it so;* and what will ye do in the end thereof?" The people professing to love God *loved error* in the days of the prophet, and it is even so now. Prove from the word of God by the evidences declared therein to precede the coming of Jesus, and they will reject them. Show conclusively that in the last days iniquity was to abound; read from the words of Jesus that the tares and the wheat are to "grow together until the harvest"; and the "harvest is the end of the world," and they will love the false prophecy of a temporal millennium, a conversion of the world,—turned away from the truth unto fables.

We are led to inquire in the next place, what agency has produced such a prodigious antagonism to the simplicity, beauty and saving power of the gospel? I answer, it is twofold in its character. In our day, as in the days of the prophet, the priests by reason of their influence enforce rule over the people, and while Jeremiah denounced judgment upon them for their sins, the false teachers preached smooth things, which their carnal hearts desired. They loved to have it so, and it is precisely so in our day. The ministry have been applauded, caressed, and paid just in proportion as their abilities and well educated talents have enabled them to weave a web of learned and eloquent sophistry around the consciences of their hearers, who have admired the man more than the searching truths of the gospel he did not preach, and loved him the more and the better as he made out the gospel to be just what it was not; and by this process of sowing to the flesh, they are soon to reap corruption.

The seventh state of the apocalyptic dispensational church is now manifest. And that the Laodicean church is symbolic of the present state of the churches, cannot be doubted from the description of the Revelator. Hear him: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest I am rich, and increased with goods, and have need of nothing; *and knowest not that thou art wretched, and miserable, and poor, and* BLIND, *and naked.*" Such is not the description of a primitive church in the apostolic age; but of one when the "Judge standeth at the *door*,"—a church that is living when all the signs are past, and, as Jesus said, "So likewise ye, when ye shall see all these things, *know* that (I) am near, even at the *doors.*"

Reader, mark well this sentence, addressed to the same church,—"*Behold! I stand at the door and knock.*" Behold, look, see all things bespeak it. I am knocking by all the signs in the past, the condition of the world at this present day. Present the plain Scripture arguments on this glorious subject. Prove the words of Jesus taught to his disciples,—"Thy kingdom come,"—are virtually a desire for his return, and it manifests an opposition on their part. Read the apostle's anticipated joy at the return of his Lord and his reunion with his brethren: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. *Wherefore comfort one another with these words.*"

To the present church the above words are a torment. The reply frequently to the evidences of the Lord's coming is, We are now *just prepared* to convert the world. Our splendid institutions of learning, with able professors, our splendid places of worship,—we are not in want of any thing that can add to our ability in diffusing our doctrines. Our missionaries are now encompassing sea and land. If this is not a literal filling up of the apocalyptic mould of the Laodicean church, it seems to me it never will be done. And the reason they do not see it, is clearly specified by our Lord,—"*Thou art blind.*" A blind person cannot see. Place him amidst the beauties of nature. It is all chaos. Place him on the verge of a precipice. He discerns not his danger. Apply the figure. The Laodicean is in the midst of the fulfillment of prophecy. He cannot see it. He is on the verge of the judgment. He cannot discern it. Why? The cause is plainly stated. Hear the Lord Jesus speak;—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; *and anoint thy eyes with eye-salve that thou mayest see.*"

It will cost an entire compliance with the word of God to *buy this gold* and this white raiment; and then the eye-salve will enable any one to see the meaning of the above description. The Lord enable thee to buy it, if thou hast not obtained it. Soon the Master of the house will rise up and "*shut to the door.*" S. S. BREWER.

For the Crisis.

Lines

Trav'ler, yonder is the city
You so long have tried to gain,
Soon your brow 'll be crowned with beauty,
And with Jesus you will reign.

The tree of life is blooming,
The leaves the nations heal,
Life's river is there flowing,
Immortal life we'll feel

Cheer up, then, weary trav'ler,
We soon shall gain that rest,
And with our glorious Savior
Shall be forever blest.

E. M. BROWN.

For the Crisis.

Profit and Loss.

In all well regulated business, where the proprietors are desirous of knowing how their money schemes of the past six or twelve months have worked, it is important first that a detailed account of the entire stock of the concern be taken; this with other accounts is placed so as to show at a glance whether the profit or loss is the greater. The greatest care is necessary on the part of the book-keeper that all accounts should be correctly "posted," so that none or but few errors should appear at this time, and in order that the book-keeper be proficient in his business, he received an education in accordance.

"But," says one, "what has book-keeping to do with salvation? it's about *this* we want to read and hear.' Hold on a little, my friend, and we 'll talk a little about the GREAT subject of "Profit and Loss." By nature, you and I are the children of wrath. On account of the disobedience of one, many were made sinners; and by the offence of one, judgment came upon all men to condemnation. Under the sentence, "dust thou art," we were all going back to our original earthy condition; and had not God interposed in behalf of mankind, the account would always have stood—loss—loss—loss.

The Scriptures set forth the matter of profit and loss in a manner so clear, so unmistakably plain, that you have only to look into them *there* to discover how the business stands. The precise language on this subject is recorded by the accountant, Mark 8th chap., 36th verse. Thus it reads, taking the 35th verse as the connection,—"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matthew also records the same truth in 16th chap., 25th and 26th verses; Luke in 9: 24, and John in 12: 25. Now I have carefully examined these writings, as I have all the writings of the same men, and while I discover *much* said about soul, life, mind, I do not find a solitary nor accompanied sentence that intimates in the smallest degree that soul, life or mind are *immortal.*

What then is the conclusion? It is, if you wish your account to stand on the profit side, you must show your willingness to endure hardness as a good soldier of Jesus Christ; you must be willing to endure the cross, despising the shame, if you want to live and reign with Christ. You must speak uprightly, walk righteously, and despise the gain of oppressions. You must shake your hands from the holding of bribes, stop your ears from hearing of blood, and shut your eyes from seeing evil. If ye do these things, ye shall never fail; for you shall dwell on high,—not in the sense of dwelling "beyond the bounds of time and space," and calling that "high," for it may just as well be low. And above and beyond all this you shall see the King in his beauty, and be made like him. You shall inherit substance, and dwell in the land forever. Now *this* is dwelling on high, *this* is being exalted to inherit the land.

Many are the good things promised; abundant is the testimony of God on this delightful subject; and yet, ah! yet will men sooner delight in the vain traditions of dead men's writings and living ones' words, than accept the clear teachings of the Holy Spirit. I ask, in all candor and sincerity of heart, will God hold such guiltless who have had the same Bible we have, and have taught the fables of heathenism and called it the word of God? I trow not; and the reason why I doubt His holding such guiltless is, he will "not hold him guiltless who taketh his name in vain." Moreover, God has said, "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? . . . Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor. . . . The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

All this I offer to show the *necessity* of prudential care and use of the means placed in your hands, so that, in the day when the books are opened and your account comes to be "balanced," it may appear on the profit side.

The contrary side is soon told. Presuming we have done our utmost to gain the whole world, that we have fretted and worried ourselves and families, neighbors and acquaintances, in order to gain that which at best will pass from our grasp (presuming we have grasped it), what shall it profit us? We may have added house to house, field to field; had our ships traversing the mighty deep, bringing to us all that gratifies every sense we have, pouring into our lap the bright gold that glitters to deceive, and filling our houses with all the luxuries of ease and elegance,—we may have been what the world call great (Alexander the great, the mightiest warrior of ancient times, after having led his tens of thousands to the field of blood, could not reflect with pleasure; and at one time it is said of him, he wished he were Diogenes); —we may have held the world of nations in such a position as that the shaking of our finger or the nodding of our head would raise or cause such to fall;—thousands, aye, tens of thousands may have hung breathlessly on our words. The carping politician, in order to make capital, schools himself, studiously does he plod in a given line for the gaining of such information as shall best qualify him to hold electrically the minds of those to whom he eloquently pours forth his classic lore. The minister of God, forgetful of his calling, seeks the bubble "popularity"; he gains it, he delights in it, and the result is he would sooner be popular than tell the whole truth. What has he gained? What the warrior, the monarch, the politician, the rich man? Gained! not so; *lost*, this is the word, and it may also be said, "Verily they have their reward"; but it is a sorry one,—it is *death*; and this is the reward of the fools who for the purpose of self-gratification will say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God says, Not so; "Fool, this night thy soul (life) shall be required of thee, then whose shall those things be that thou hast provided?"

Having offered reasons for both sides, what is the conclusion of the matter?

The profit side shows great gain to the christian; he may have worked hard, suffered privations, have been a slave of men, endured the galling yoke of bondage, suffered the scornful reproach of men, and finally made to die for his faith; yet great is his reward. It is endless life; freedom from the cruel task-master; deliverance from the bondage of corruption; it is eternal joy.

The loss side is pleasure, pride, vain glory, selfishness. It is the good will of the world. It is the *present*. It ends, and has its reward in death; for "the wages of sin is death." And now, after all done and said, what does it amount to if we lay not these things to heart? Has God spoken, and shall we stop our ears? Has he called, and shall we disobey the call? Has he *demanded* our obedience, and shall we still refuse? Will it be well or ill with us in "that day"? Shall it be said to us, "Come up higher," or, "Depart, ye cursed"? "Knowing the terror of the Lord, we persuade men" to seek life that you may gain it, and thus be constituted a joy and rejoicing in the day of the Lord Jesus. G. W. Y.

The Wanderer's Return.

AIR—"*Annie Lyle.*"

Down from the bending willows
Now my harp I'll take,
And from strings so long neglected
Heavenly themes awake.
From this land of death I'll hasten
To my Savior's side;
By these dark and sickly waters
I'll no more abide.
CHORUS.—Bending willows, land of darkness,
Babel's stream, farewell!
Thoughts of Zion, lovely Zion,
Now my bosom swell!

Gone has been all heavenly comfort,
Gone my Savior's smile,
Nought of earth could give me pleasure,
Nought my grief beguile.
Mocking foes would often chide me,
Saying, "why so sad?"
But, when I remembered Zion,
How could I be glad?
CHO.—Bending willows, etc.

Now my Savior comes to meet me,
With a smile of love;
Pilgrims too, with welcome greet me
As I homeward rove.
Angels look with joy to see me
In the narrow way,
And one kindly comes to guard me,
Lest again I stray.
CHO.—Bending willows, etc.

Now, as onward still I'm gazing,
Rises to my sight
My long looked for, lovely city,
Gemmed with heavenly light,
Tones of sweet, seraphic music
Floating on the air,
Charm me on with hastening footsteps,—
Soon I shall be there.

J. A. LIBBY

For the Crisis.

The Seven Year Theory.

It is well known that physiologists hold, extensively if not generally, that the particles of the human body, by the various processes of digestion, secretion, excretion (including perspiration,) also inspiration and respiration, are constantly changing and giving way to other particles, so that after a certain period, probably about seven years, all will have been exchanged for others. According to this view the body, after seven years, may have none of the particles it now has, unless some shall come round again to us during the period.

Whether this theory is correct or not is not now the question. But as all people and all things should have their dues, I may correct what seems to me a misapprehension of the theory itself. It has been interpreted as if, at the beginning of each seven years, the body must be young, formed of fresh particles, then passing through its vigor and maturity, until, grown old after seven years, it is suddenly renewed by an instantaneous exchange of all its particles.

The absurdities that would follow would suffice to refute any theory. But the real import of the theory in question is quite different. Let us illustrate.

The average duration of human life is found to be about thirty or thirty-three years. So we call this period a generation. But we do not mean that each successive generation of mankind consists of persons of the same age; or that it begins with a race of infants, who all grow up to the age of thirty or thirty-three years, to be instantly replaced by a new race of infants. No such thing is intended by the doctrine of so many years for a generation. But such an interpretation of the doctrine would be equivalent to the above version of the seven year theory, and the absurdities involved would be quite as conclusive against it. But as in the present generation there are persons of all ages, under a certain age, so by the seven year theory is meant that in the body and particles that have belonged to it for all periods under seven years. The change is supposed to be gradual and constant, not sudden. The change from infancy to old age is made, not by one of these periods,—which are no more distinctly marked than the successive generations,—but by the combined effect of all of them. The seven year theory may be true or not. Any well read physician can refer to the observations and experiments by which it is supposed to be proven. But nothing is gained by misunderstanding the theory. By its own import, and before the facts that may be within reach, let it stand or fall. C. F. H.

FAITH AND WORKS.—It is an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; yet put out the candle and they are both gone—one remains not without the other; so is it with faith and works.—*Selden.*

☞ As you are never sure of an hour, never squander away a minute.

For the Crisis.

A Short Catechism for the Times.

BY R. THAYER.

Commended to the serious consideration of the American Clergy and Churches.

LESSON.—John 10: 3, 4.—"He calleth his own sheep by name, and leadeth them out; and when he putteth forth his own sheep, he goeth before them, and the sheep follow him."

QUESTION 1st.—Who is he that calleth his own sheep by name, and leadeth them out?

ANS.—JESUS CHRIST.

2d.—Who are his sheep? Those whom he leads, and who follow *where* he leads.

3d.—Would Jesus Christ lead any one upon the field of battle, to destroy a brother's life?—"My kingdom is not of this world: If my kingdom were of this world, then would my servants fight."—John 18: 36. "The Son of man is not come to destroy men's lives, but to save them."—Lk. 9: 56. "Behold, I send you forth as *sheep* in the midst of wolves: be ye therefore wise as serpents, and *harmless as doves.*"—Matt. 10: 16.

4th.—Can those be Christ's sheep who will go where he would not lead them?—"If any man have not the Spirit of Christ, he is none of his."—Rom. 8: 9. "Whosoever doth not bear his cross, *and come after me,* CANNOT BE MY DISCIPLE."—Luke 14: 27.

5th.—"From whence come wars and fightings among you?"—From "your lusts, that war in your members."—James 4: 1. "The works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, withcraft, HATRED, VARIANCE, EMULATION, WRATH, STRIFE," or WAR, etc.—Gal. 5: 19, 20.

6th.—Can a christian engage in war?—"They that are Christ's have crucified the flesh."—Gal. 5: 24. "Ye are not of the world, but I have chosen you out of the world—John 15: 19. "Love worketh no ill to his neighbor."—Rom. 13: 10. "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."—Matt. 5: 39. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; THAT YE MAY BE THE CHILDREN OF YOUR FATHER which is in heaven."—Matt. 5: 44, 45. "No man can serve two masters." "Ye cannot serve God and mammon."—Matt. 6: 24. "Every soul which will not hear that prophet, (Jesus Christ) shall be destroyed from among the people." —Acts 3: 23. "LET GOD BE TRUE, BUT EVERY MAN A LIAR."—Rom. 3: 4.

Boston, July 28, 1862.

For the Crisis.

The Scriptures.

It seems there has existed from time almost immemorial a class of persons who delight to make it appear that there is something particularly occult and mysterious with regard to the Scriptures, and therefore but few can comprehend their meaning. Well, the declaration of the wise man that "there is no *new* thing under the sun," particularly applies to this case. The records of history show that the Jews at a very early period imbibed the idea that the Scriptures contained some hidden meaning—something which did not appear on the face of the Word. Hence the introduction of the cabalistic (mysterious) science, so called, the understanding of which they maintained enabled them to explain this secret knowledge, which must be obtained of this favored few. The Cabalists maintained that every letter, word and number in the law contained a mystery explainable only by themselves; in fine, "they were the people" only that could *understand* Scripture!

From this time we come down a little later and find the cabalistic science existing under another name. One man within the walls of the seven-hilled city claims the prerogative of the cabalistic science. Indeed his fame was so great it was deemed quite proper for him to place a sign on the most conspicuous part of his person. The word "MYSTERY" was worn on the front of the Pope's mitre or cap until the great reformer, Martin Luther, pointed him out as the character of Rev. 17: 5, since which time he has taken off this sign, but with the understanding that he remains alone capable of explaining all Scripture and elucidating all spiritual mysteries and difficulties. Now when the Protestants broke away from this old Mother of Harlots, it is quite apparent they brought away with them some vestiges of this science: e. g., when a plain, positive "thus saith the Lord" is reiterated from the sacred volume, and professed ministers of Jesus Christ declare unblushingly "it does not mean what it says," but themselves must explain it so as to make it mean something entirely different from what it says, which proves of course (if this be true) there is something extremely mysterious about the Scriptures. When God says the "very day" it goes dim his "thoughts perish," these cabalists say nay;—the rich mines of thought just begin to expand, now that he has dropped this cumbrous clay; and that instead of not knowing "any thing," as soon as dead they immediately mount up to the heights of angelic wisdom! And when Christ told his disciples, "Whither I go ye cannot come," they think this should certainly be turned topsy-turvy, and then gravely quote the language of the apostle relative to the incarnation of Jesus Christ: "Great is the mystery of godliness; God was manifest in the flesh," etc. 1 Tim. 3: 16. How many have tried to screen themselves with this passage of Scripture when God's word militated against their creed; but it has no reference to the understanding of the Scriptures whatever, but the mystery of Divinity, being linked with humanity, and dying on the cross for our sins. God says, "If ANY,"—that is, rich, poor, learned or unlearned, black or white, noble or ignoble,—"If ANY of you lack wisdom, let him ask of God, that giveth to ALL men liberally, . . . and it SHALL be given him."

But the Spirit of God is very necessary to make us understand the Scriptures. I have heard of some (thank God I do not often meet such an one) who disclaim the Spirit's agency to help our infirmities, and declare the Word is all the help we shall have while passing through this vale of tears. Did our Master think thus? I think not. I understand him to teach his disciples that the Spirit was more necessary for them than his personal presence. Hear him: "Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." But after the Spirit was given on the day of Pentecost, did it not fulfill that promise, so that we have no right to expect help from that agent? Peter did not think so. Hear him on the occasion of his great harvest sermon: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and *to all that are afar off, even as many as the Lord our God shall call.*" Then if the Lord has not ceased to call, we may still expect the Spirit's agency.

How do men know who shall preach, if the Spirit does not direct in this matter? The Word does not say that Miles Grant at a certain time again shall preach, or that H. L. H. shall do so at the age of seventeen years. Then how did they know unless the Spirit taught them that the Lord would have them do so? Yet I presume no one doubts but they are called of God to preach, as well as many others. Well, how did God call them? Not by his word so they could understand that it meant them, unless the Spirit had set it home to their hearts. It is astonishing to hear those who make any pretensions to a belief in the Scriptures declare that "the Word is all the Spirit there is." Are they so blind as not to see that the Spirit existed prior to the Scriptures, and was the great agent in producing the Bible? Did not the Spirit *move* holy men to write the Word? So says Peter. Then it was not written by the "will" or fancy of men, but God saw fit to use two agents to produce the Word, and the *great moving* agent was the Spirit! Christ tells us that this Spirit will convict the ungodly of sin, and comfort and enlighten his disciples. Why do not worldly wise men understand the Scriptures? Because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: *neither can he know them, because they are spiritually discerned.*"

Is it not in keeping with our own observation that the simple literati do not know and understand most about the Scriptures? It is true that God calls some learned men to preach his Gospel. Paul seems to have been of this class, but most of the apostles were so ignorant and unlearned that it marked their personal appearance. Acts 4: 13. But were they efficient preachers? What *helped* them to preach so successfully? Aye, methinks it was the "Spirit" that helped their infirmities. Rom. 8: 26. Not Cabalism or worldly wisdom; but that Spirit which Christ says proceedeth from his Father. John 15: 26.

Speaking of the godly who search the Scriptures diligently by the aid of the Spirit's influence possessing an understanding of the Scriptures superior to the mere literati, brings to mind a historical fact, published by Grant Thorburn, the substance of which I will give.

"The witty Earl of Rochester being in company with King Charles II., his queen, the chaplain, and some ministers of state,

after they had been discoursing on business, the king suddenly exclaimed, 'Let our thoughts be unbended from the cares of state, and give us a generous glass of wine, that cheereth, as the Scripture saith, both God and man.' The queen, hearing this, modestly said she thought there could be no such text in the Scriptures, and that it was but little else than blasphemy. The king replied that he was not prepared to turn to chapter and verse, but was sure he had met with it in his Scripture reading. The chaplain was applied to, and he was of the queen's opinion. Rochester, suspecting the king was right, slipped out of the room to inquire for a Bible among the servants. None of them could read but David, the Scotch cook, and he, they said, always carried a Bible about him. David being called, recollected both the text and where to find it. David, on being introduced to the royal company, read the text as he was requested. It was found in Judges 9 : 13,—'And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?'

The king smiled, the queen asked pardon, the chaplain blushed. Rochester then asked this doctor of divinity if he could interpret the text now it was produced? The chaplain was mute. The Earl therefore applied to David for the exposition. He then begged leave to say that under the Old Testament dispensation there were meat offerings, and drink offerings; the latter consisted of wine, which was typical of the blood of the Mediator, which by a metaphor was said to cheer God, as he was well pleased in the way of salvation, that he had appointed, whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all his perfections harmonized, the sinner was saved, and God in Christ glorified. The king looked astonished, the queen shed tears. Rochester, after some very severe reflections upon the chaplain, gravely moved that his majesty would be pleased to send the chaplain into the kitchen to turn cook, and that he would make this cook his chaplain."

Now who does not believe this poor servant had the assistance of the Spirit to enlighten his mind and lead him into truth? Let us then live so that our bodies may be the temple for the Holy Spirit to dwell in.

B. MATHEWSON.

Sandy Hill, N. Y., July, '62.

Prov. 25 : 11.

"A word fitly spoken, is like apples of gold in pictures of silver."

This imagery denotes the preciousness of a word "spoken in due season." We are continually hearing, reading, or experiencing, how *good* such words are. God has blessed them in the strengthening of weak hands, the comforting of the mourner, the reclaiming of the wanderer, and the conversion of souls. Their efficacy is not often apparent at the time, they may even be uttered in weakness and discouragement, and the speaker may never be apprised of their effect till "the day of the Lord shall reveal it." "Take no thought what ye shall speak," said our Savior to those whom he commissioned to go before rulers and kings to declare his gospel. His Spirit was to be their dependence, to impart to them all necessary wisdom, and give their words potency.

His influence is still needful, if we would have his blessing accompany our words. If winged by the prayer of faith, the words of the humblest christian may reach the heart, and be "as nails fastened in a sure place."

How often have the inadvertent words of a little child aroused the conscience of a parent, and led him to the Savior. With these encouragements, can we be backward in speaking a word for Jesus? But let us bear in mind that our words must be *in season*—not ill-timed, lest we bring reproach upon the cause we love; beware also of "darkening counsel by words without knowledge." If we "lack wisdom," let us ask it of God.

"A word to the wise is sufficient," we're told,
And the words of the wise like apples of gold.
"A word in due season our pilgrimage cheers,"
It awaketh our hopes, and allayeth our fears.
A word to the sinner in kindness, may win
His feet from the paths of destruction and sin.
A word to the toil-worn may aid him to bear
His cross till the crown of the victor he wear.
Let one "fitly spoken" the aged one cheer,
And youth hear the words by experience dear.
Sow broadcast good seed, well watered by prayer,
Then trust it in faith to the Husbandman's care.

Davenport, Mich. AMY.

For the Crisis.

Scatter Tracts.

It seems to me that our brethren are almost asleep in regard to buying and distributing tracts and books among the people. The world is dead asleep in regard to what is coming on the earth. Now it is our duty as christians to warn the world of what is coming. Dear brethren and sisters, let me appeal to you—you who love Christ and your neighbor. You see the danger ahead; you know unless something is done, your neighbors and friends must perish. You cannot go and tell every one personally what you would like to have them know; but you can send and buy one, two or five dollars worth of tracts and books, and give them to your friends, and these books will tell them all about what is coming much better than some of us can. [illegible]

and while he is gone he preaches five or six sermons—it may be more and it may be less. You see that when he is gone they have not got his sermon to read, but if they have those books and tracts in the house they will be preaching to them every day.

I do think that there is a great responsibility resting upon us who know the truth, to do all in our power to get others to see it. Dear brethren, in the name of high Heaven let us wake up to this matter. What is done must be done quickly. Jesus is coming! Let us be awake to our duty! The Lord has called us into his vineyard to work. Remember, if we get the penny we must work and not be idle. May the Lord help us to see our duty, and then do it with all our might.

D. COGSWELL.

Dansville, Livingston Co., N. Y.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 6, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—O.

☞ BE PARTICULAR, when quoting Scripture, to give it *word for word*, as it reads in the Bible. We have made this request several times, but still some do not observe it. Never allow yourself to quote from memory. Every one should have Cruden's Concordance at hand, and always turn to the passage, and see that you neither add to the Scripture, or take from it. Many errors are sustained by misquoted passages from the Bible.

If you omit any words in the text, put in several periods in their place; thus, "The wages . . . . is death."—Rom. 6 : 23. In this quotation we have left out the words, "of sin," and put the dots in their place. Whatever is quoted *accurately* from the Bible, or any other book, should have two commas with their stems turned *upward* at the commencement of the quotation, and two stems, called apostrophes, downward, at the close; except when one quotation is included in another; then the *included* one should have but *one* inverted comma at its commencement, and *one* apostrophe at its close; thus, In the Scriptures we find the following: "Jesus answered the Jews, 'Is it not written in your law—I said, ye are gods?'"

Now, do not forget to quote Scripture *accurately*, when you use it in articles for the Crisis.—O.

BILLS.—We purpose to send bills, next week, to all who will be owing $2.00, or over, at the close of the present Vol., which will be about the middle of next September.—O.

☞ We hope those who have not paid for the present volume of the Crisis, will send the money soon as they can. Let the motto be, "Owe no man anything, but to love one another."—O.

Our Country's Future.

Every day the opening scenes are darker in relation to the future of our country. Men, who said a year since that the rebellion would be "crushed out in three months," have changed their minds, and now see nothing but *ruin* for the entire nation, unless there should soon be a favorable turn. They have become satisfied that boasting will not do the work. "The tug of war" is upon us. Says the *Independent*, "The nation is at its very utmost pinch of peril."

The following from the *Herald of Gospel Liberty* shows how discerning men are looking at things:

"We have spent a year in organizing and marshaling our armies. We have offered up millions of treasure, and, at the lowest estimate, one hundred thousand lives upon the altar of the Union within that time. The "grand army of the Potomac" was our pet and pride. With it we fondly hoped to annihilate the rebels. We were going to march straight into Richmand. We sat out full of hope and courage. We arrive within four miles of the doomed city, when suddenly an army of two hundred thousand strong is hurled, like a thunder-bolt upon us, and after seven days' desperate, bloody and unparalleled fighting we find ourselves some twenty miles further from Richmond than when the fight began. We are minus a large quantity of valuable stores, numbers of guns and twenty thousand men. The result of the whole is, tersely, "McClellan is saved, and Richmond too." We are at present cooped up on the James River, under the wing of our gunboats, too weak to advance, too strong to retreat. And we are now called upon to send three hundred thousand more of our sons, brothers, husbands, fathers, to die by the sword, bullet, poison and pestilence of Southern fiends. How long before this hecatomb will be slaughtered upon the reeking altar of insatiate demon War, and another, and yet others, demanded, God only knows. Well may men pause and ask themselves, 'What shall be the end of these things?' '*Cui bono*,' (what good will it do?) is a most fitting question at this juncture. We fail to see how, by any possibility, the old *status* of things can be restored. Such violent and radical changes have taken place, such bitter and undying hostilities have been engendered during the progress of the war that, at present, the reconstruction of the old Union seems utterly impossible. The war must become a war of *extermination*."

Says the New York *Independent* of July 24th: "In the beginning of this great struggle, the question among loyal men was, *how* shall we save this nation? One year of fighting and the question is, whether we *can* save it? That is the question of to-day. . . . We are not so near a settlement as we were at the beginning. The South, with all her losses, and under difficulties that would have disheartened any common people, is more united, has a larger army in the field,—more comfortably provided for, and better managed,—than she had a year ago.

The South is more formidable to-day than she was when she beleaguered Washington, held Tennessee, Missouri, and half of Kentucky. She is united; while every day the leaven of old malignant political parties is working disaffection, at the bottom, in the North. . . .

Under such circumstances, we hold:

That it was unwise to call for 300,000 volunteers. The day has gone by for that. The Administration should have drafted half-a-million men for instant service, and half-a-million more as reserves. It will waste months of time and spend millions of money, and encourage growing discontent, and expend precious popular enthusiasm—and then, be obliged to draft."

The following petition, we learn, is about to be presented to Gov. Andrew, of Mass:

To His Excellency, John A. Andrew, and to the Honorable Council:

"The undersigned citizens of Marlboro, in view of the threatening aspects of our national and foreign affairs, respectfully petition your Excellency to convene at as early a day as possible an extra session of the Legislature, to take into consideration the condition of the State Militia, and if possible either revive the old militia laws of our fathers, or to enact some new law which shall organize some more general, effectual State militia than we now possess, to wit: to revive or inaugurate a system that shall oblige *all* able-bodied men in the State to organize and drill."

We think people will soon understand more fully the saying of our Savior, when giving the last signs of his second coming, —"Upon the earth distress of nations, with perplexity, . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." It may well be said to this generation, "Can ye not discern the signs of the times?" It is alarming to see the blindness of the people. The *professed church* seems as blind as the world; and the reason is apparent,—she has become conformed to the world, and is led by it in her spirit and manner. If the world invites her to parties of pleasure, she is ready to go; if the world says march to the battle field and bathe in human blood, she is ready to respond, with sword in hand. With such a spirit, how can she be otherwise than *blind*. May the Lord give courage to those who, by the aid of prophetic light, see the danger, and help them to sound a bold alarm.—O.

The Pope's Troubles.

The Pope is somewhat sensible that he is in a critical situation, but like a timid boy going past a grave-yard in a dark night, he tries to keep up good courage; while, at the same time, he startles at every new sight or sound. The 17th of last June was the anniversary of his election to the Pontificate. On that day there was an important gathering of Archbishops, Bishops, and Prelates, at the Sixtine Chapel, in Rome. *The Catholic*, when speaking of the meeting, says:—

"The Holy Father, in returning thanks, alluded to the difficulties and dangers which had surrounded and threatened the Papacy from the commencement of his reign; and said, with emotion, that the past obstacles and perils were as nothing in comparison with those which would soon have to be encountered."

We think the dark hour for Papacy is not far in the future, and that the Pope expressed the truth when he said, "The past obstacles and perils were as nothing in comparison with those which would soon have to be encountered." His is no enviable position.

The Catholic Mirror says—

"The holy and beneficent high-priest of the Catholic Church has apparently all the powers of the earth against him; he is ruthlessly robbed of his possessions, and the world applauds the robberies; what remains of his temporal power is held apparently by a thread, which the Fates may cut at any moment. The powers of darkness rejoice; the gates of hell expect a speedy triumph. Open enemies without, and secret enemies, traitors, within the citadel, conspire to make the successor of Peter bite the dust."

Truly, "his temporal power" hangs by a brittle thread, which must soon be broken for ever. The *Mirror* goes on to say—

"The enemies of the Holy Father have encompassed, and surrounded him with snares, while they keep him 'in his day of tribulation, menaced with overthrow, and half broken-hearted.'"

It is evident that the "woman" on the seven hills must soon drink her "cup" of "sorrow." Yet she tries to believe a brighter day will come, because she has arisen from former trials. She does not see that she has had her *last* triumph, and is protected by her last husband, who will soon leave her to the mercy of her enemies. Yet she still boasts,—"I sit a queen, and am no widow."

The Mirror remarks still further:—

"Not yet, then, is the Sovereign Pontiff the victim of his enemies. Nor will he be. It must be remembered that 'the Pope never dies.' Our present venerable chief Bishop may indeed be driven to die far away from his See, and from the throne of his predecessors, in which he will but share the fate of many of them; but his successor will come back to the throne of the Vatican, and St. Peter's will ring again with the grateful and glorious peals of *Te Deum Laudamus*. Nor can the Pope die in exile, because, as was most happily said to a predecessor of his, of illustrious memory, 'Vicar of Christ, in exile thou canst not die; thou hast received the nations for thine inheritance, and the uttermost parts of the earth for thy possessions.'

Ambition and malice have combined, under various shallow pretexts, to dethrone the Holy Father and reduce him to a subject condition; to dependency on some political master. Catholic Christendom protests, and all wise and good men should protest, against these machinations.

As a matter of right, justice, and expediency, the chief Bishop of the Christian Church must be a sovereign and not a subject. . . . The 'Gentiles will rage,' and persecutions will flourish to the end; but the Papacy will flourish also, in spite of the Gentiles and of persecutions."

It is hard for the harlot woman to believe she must die, but she is already beyond help. She is struck with death.—O.

Sound Words.

"Hold fast the form of sound words."—2 Tim. 1 : 13.

Words are symbols of thought. As, therefore, the exact thoughts inspiration designed to convey to us are communicated through the medium of words fitly chosen; and as in the choice of words, of a different meaning, a different understanding would be conveyed, therefore the obvious importance of holding fast the chosen words of inspiration. Hence it is that in accordance with the injunction of our text, the plenary inspiration of the Scriptures is held in inviolable sanctity by the Church. Her Scripture was "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." And again, as saith St. Peter: "No prophecy of Scripture is of any private interpretation: for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

And it is also to be believed that the Apostle, filled with the illumination of the Holy Ghost, clearly foresaw the falling away and grievous departures from the truth that would be made in the Church, and, in the language of our text, intended to forewarn us of the imminent and great danger that would always exist of being moved from the steadfastness of the Gospel. And once removed from the essential faith and hope of the Gospel, we are again in the darkness of this world, and, like a ship tossed with a tempest, without chart and compass, all is lost. "If the light that is in you become darkness, how great is that darkness!"

But a more comprehensive view of the text is that which leads us to believe St. Paul designs in these words to urge the importance of holding steadfastly the doctrines and teachings, as well as the specific words, of the Holy Scriptures. The holding fast the form of sound words implies then the holding the truth as a whole: not merely truths in a fragmentary form, but all truths.

Every individual truth possesses qualities peculiar to itself—each of greater or less importance; and yet there is such a relative importance existing between one truth and another, that the real value of a single truth can never be made to appear if isolated from others. True, there is a class of doctrines, lying at the very basis of the Christian system, which, though separately, yet if faithfully held, may ultimate in a man's salvation: this is particularly true when, by reason of circumstances, he is fairly hindered from that larger understanding of divine things which those placed in more favorable positions enjoy. But the amount of injury that has accrued to the Christian world by reason of the *ex parte*, or one sided views that men have taken of divine things, is incalculable. Angry disputations, lacerations and rendings of the mystical body of Christ, spiritual lawlessness, with the jeers and scoffs of a godless world, have come on the one hand, and out and out infidelity on the other. It may become us to touch lightly this theme, because to err is human, and fallibility is common to our race; nevertheless the facts are before us, and the reasons are obvious. What Christian does not lament the divided and broken condition of the Christian world! True, there are men who assume to be particularly liberal, and say such is doubtless for the best: or may be they will very honestly attempt to show that on this wise the various classes of community may be more effectually reached by the Gospel. But the fallacy of such reasoning immediately appears, when we consider that instead of many faiths, there is but "one hope of your calling, one Lord, one faith, one baptism, one God and Father of all." That instead of many bodies, it is written, "There is one body, and one spirit." To show the contrary, is much like showing that a man can better perform the functions of a man after being placed on the dissecting table, and having his limbs amputated from his body. And yet it may be asked, how could it be otherwise, while men true to the idiosyncrasies of their nature, seize those portions of divine truth that most favorably impress them, and magnify those truths to the disparagement of others. Or it may be, not clearly perceiving the true character or importance of one class, are satisfied with only a part of what is needed to their perfection. To this our answer is, that these difficulties may be obviated by paying heed to such Scripture as we have selected for our text, "Hold fast the form of sound words," because the soundness of the very doctrines which they teach, depends much upon those doctrines maintaining their true position in the divine economy.

Let us notice: a correct Christian faith and practice must have for its basis a comprehensive understanding of the cardinal doctrines of Holy Scripture; which doctrines must be held in their purity by an obedient faith. Such a faith will be found suited to the highest and noblest development of our entire being. Every known law of nature will be found in harmony with it; and in the largest manner possible man will be found co-operating with his Creator in promoting the highest well-being of the universe.

But supposing a less comprehensive faith is entertained? In the same ratio the man's soul is hampered; faith's wings are in so much pinioned; his soul is less large, and the joy of a complete faith he cannot have. While at the same time the chances of falling into inextricable difficulties are neither few nor small. Indeed it is more than probable that many of the lamentable backslidings we hear of, are occasioned on this wise. Who does not know that a peculiarity of our fallen race is the ability to perceive an evil sooner than a good? like noxious weeds that spontaneously grow in our gardens; while the most assiduous care is necessary to the growing of our choice plants. The humble, unostentatious good man may live a life-time by the side of a neighbor without ever occasioning a remark concerning his goodness; whereas the slightest deviation from the exact teachings of christianity will call forth the attention of an entire community. So also a system of doctrine, if not complete in itself, is sure to be condemned. The deficiency, whether real or apparent, is enough to the unbelieving heart to insure the condemnation of the whole,—the old adage being in this case true, that a poor excuse is better than none.

But such imperfection does not appertain to christianity, properly apprehended. As a system it is complete without systematizing, and rational without rationalism,—the defects that apparently appertain to christianity being *not* to christianity, but to christians; the defects are in the men, and not in the doctrines, rightly understood; for christianity, properly presented, is the "sound speech that cannot be condemned," as saith St. Paul.

Let us observe, for example: The doctrine that teaches the fall and consequent depravity of man, not only serves to explain in the only rational manner the origin of evil and a thousand facts in our world, but is indispensable to a right understanding of the doctrine of Atonement by our Lord Jesus Christ. In these two doctrines we have the cause of evil and its cure. In the doctrines of faith and repentance, with the ordinances and ministries of the church, we have set forth the manner of applying the cure. In the doctrines of a Second Advent, a resurrection of the dead, and day of judgment, we have revealed the time and manner in which the cure will be consummated. But let us suppose mankind to be lacking one of the doctrines we have mentioned, and how sensible of the lack is every discerning mind! For instance—if the depravity of mankind is not to be explained by the understanding that they have fallen from their integrity to God, and so justly exposed themselves to his condemnation—to a penalty sanctioned by eternal justice—then how can men understand the necessity of so great a sacrifice as that made by our Lord Jesus Christ? Why would not faith in the law, and repentance, or reformation of character, suffice without the coming of Christ into our world? Why is it that there is no other name given under heaven whereby men can be saved? Why is he set above "every name that is named, not only in this world but also in that which is to come"?—M.

(To be continued.)

"CHRIST OUR LIFE."—We have a new supply of this excellent work by C. F. Hudson, which is making quite a stir among theologians. It stands across the pathway of fables, like a great rock on the railroad track, over which supplies come to the rebel army. For prices, see book list.—O.

CORRECTION.—In Sister A. C. Judson's article on "War," in the Crisis of July 23d, the following clause,—"What now would be the feelings of an angel to visit this earth,—should *precede*,—"which was pronounced by its Creator 'very good,'" etc.—O.

☞ Brethren in Maine will notice in another column that the time appointed for the Campmeeting in Corinna is postponed to the second week in September.—M.

BIBLES.—We have just received a new lot of nice English Bibles. See book list for prices and varieties.—O.

For the Crisis.

INQUIRY.—If it is not gospel-wise to bear arms, what should be done in case of being drafted? E. W. HATCH.

Read Acts 4 : 19.—H. L. H.

EVERY DAY RELIGION.—There is not much solidity in a religion that will not stand the test of every day experience. Religion, to be serviceable, must not only be substantial, but active. It must not be drowsy. It must be wide awake, vigilant and sturdy.

For the Crisis.

My Journal.

TOUR IN CANADA EAST.

Waterloo, June 12, 1862. Attended the Conference of Adventists, embracing C. E., and Northern Vt. This body has come up in the last ten years from three individuals—among whom were Bro. R. Hutchinson of Waterloo, and Eld. J. Porter of Danville, C. E.—and now constitutes one of the largest and best of our conferences. I had not met with them for many years, and found a warm and kind reception as an old fellow-laborer in the Advent cause. The business was conducted with harmony and good feeling throughout. Differences of opinion on questions that agitate the great body of Advent believers exist here, but did not disturb the peace of the body. This is as it should be. The "watchmen may not be expected to see eye to eye," till we rise to the perfect state in the kingdom, when all darkness and error will pass away, and we shall "see as we are seen, and know as we are known." Till then we will have to bear with each other in our differences, our bond of union being the "love of Christ's appearing," connected with the proofs of sincerity, which will be manifest in lives of upright and holy living before all men. Such will lead "a quiet and peaceable life, in all godliness and honesty."

The preaching was practical and edifying. Elder Bosworth gave one discourse, from Joel 3 : 14;—"Multitudes, multitudes in the valley of decision: for the day of the Lord is near, in the valley of decision"; which was timely and stirring. It was in harmony with my most radical views on the near coming of the Lord. As I remained over the Sabbath, I gave in all nine lectures, practical and prophetical. I enjoyed the fullest freedom of utterance on the doctrine of entire consecration, and the evidence of the speedy coming of Christ, and of what I meant by the phrase, "speedy coming," in the termination of the periods in 1867 and 8. While I was heard with candor, I do not suppose that many were converted to either the doctrine of full and entire consecration, and instant readiness for the coming of Christ, or to the time of the event. But I was assured from many testimonies that this labor of love was not in vain in the Lord. Some are becoming deeply interested in both the above views. And if I am right, we may expect all the Lord's people to wake up, and trim their lamps, and be ready and waiting for the Bridegroom. God's people will be ready when Christ comes, because they will know the time, and prepare.

Our Sabbath service, the last day of the conference, was a precious day to us all. It was the largest and the best meeting we ever held in Waterloo. The chapel was crowded in every part, with aisles and pulpit. I gave three discourses. It was a day of good cheer to the church and society who have so liberally poured out their substance to provide a place of worship, and sustain a position. It must have been a day of joy to Elders Hutchinson and Orrock, and their fellow-laborers, to witness the success of their long toils for the cause here. Eld. Orrock has taken the pastoral charge, with every prospect of good, in the thriving village of Waterloo. Bro. Hutchinson goes to England this season, to visit his relatives, and to preach the gospel of the kingdom as the door may open. Blessings attend them all.

Monday evening, June 16th, I closed my labors in Waterloo, with a sermon on "how to live," showing that those who seek to attain to the "higher life," must pay some attention to the manner of their living; that they must avoid all stimulating foods and drinks, as well as drugs and narcotics, —*abstinence* from all poisons, and *temperance* in the good and wholesome things of God, given for the health and life of the body, and the good cheer of the soul. There was some fluttering among those whose habits of eating and drinking were at variance with this standard of reform; but I had the *conscience* of those who complained on the side of reform, and so my work was done. The least I can hope is, that christians who heard me will be awakened to look at this question, and, on examination, will at least modify their habits of living, so as to eat and drink more to the "glory of God."

Tuesday, June 17th, took leave of Bro. Hutchinson and the friends in W., and Bro. Orrock took me to the Outlet, twenty miles in a scorching sun, and much of the way through the woods of smoke and flame. The whole country is suffering with a drouth, and fires are spreading and raging in all the region. Unless there is rain soon, there will be no food for man or beast. We arrived at the Outlet at three o'clock P. M., and were welcomed by Bro. Johnson and Dr. Somers. Here I found a sick house, a hospital. Sister Somers is still confined to her bed, where she has lain many years, patient and heroic in the endurance of suffering, in the hope of deliverance when Jesus comes.

Here, too, I found our much loved Sister Helen M. Johnson, the poetess, sister of Mrs. Somers, still confined to her couch; suffering much of the time with severe pains. She, too, has been confined to her bed for many years. But the blessed hope is the stay and comfort of the soul. Her hope is in the land, and with the blessed ones, "where the inhabitants will not say they are sick." And yet another sick room opened to me, and here was the mother of Sister Somers and Johnson, whose unfailing health for long years has enabled her to watch over her sick ones, and wait on them day and night;—by a severe fall she is disabled for some time to come. But in all this it was good to see the power of christian faith and hope. Our dear Bro. Johnson and his son-in-law, Dr. Somers, have much care and sorrow, in the continued sickness of their families; but they are patient and submissive to these dark dispensations, and cherish the blessed hope of soon seeing the land where health and immortality will be the portion of God's people. I trust these afflicted friends will have the prayers of the faithful, waiting ones. We are *one family*. Let us love and pray for each other. I preached in the evening to a very good audience on Rev. 16 : 15. Our cause here is low, but the few are living for the kingdom.

Wednesday, June 18. Rose at 4 A. M., and took leave of Bro. and Sr. Orrock and Johnson, and rode seventeen miles by stage to Sherbrooke, where I took breakfast with Eld. Buckingham, formerly of Burlington, Vt. Bro. and Sr. B. received me very joyfully, and ministered to my wants. He stands almost alone here as to his faith and hope. Yet he is much respected as a christian man. He feels the need of sympathy. May the Lord open his way and give him success in his work. After a visit about the town for a couple of hours, I took the cars for Melbourne, Eld. B. kindly accompanying me to the depot, where we parted at 10 A. M. At noon, I was in Richmond, where Bro. Gilman met and took me to his house and home for the rest of the week. Here I am to give a course of lectures, afternoon and evening, and over the Sabbath.

While at the conference at Waterloo, Bro. A. Newton, one of the oldest and most valuable of the early friends and believers in the Advent faith taught by Father Miller, and a subscriber to the "Her." for many years, called my attention to an article from the "Christian Witness," copied into the Herald of June 7th, page 178, signed "H.," on the "Coming Kingdom," referring to the *time*. He says:—"We may not be able to set the precise time; it may be unwise to name the year, for mistakes are possible, and when they occur they increase the infidels and scoffers. *A vast amount of injury was done by Mr. Miller, in this respect*. Yet because he was mistaken, and the excitement by his views have repelled many from the subject, let us not blind our eyes to the truth." Bro. Newton wished me to say, that he thought it was quite bad enough for our enemies to publish such things with a view to bring the time of our Savior's coming into disrepute, without its being given in the *Advent Herald*, without note or comment. I told him I was of the same opinion. But the article being copied from another paper, perhaps the item was overlooked. I have no sympathy with the cry about the terrible evils consequent on the publication of the specific time. But for the publication of the time, the church and world both would be in darkness as to the nearness of the event; and more, the doctrines connected with it, such as the personal reign, the first resurrection, the restitution of all things, would have been ignored, and the spiritual reign, and a temporal millennium substituted. And the church and world both would have been slumbering even now on the threshold of the judgment. Even the writer, "H.," who repudiates the preaching of the time by Mr. Miller, would probably never have been awakened to see the subject as he now sees it, but for Mr. Miller, and Dr. Tyng, to whom he refers, with others proclaiming the time. It is not the failure of *time*, of man's calculation, that makes *scoffers*. It is quite a different thing. It is the fact that *divine revelation* teaches the coming of Christ, and the consummation of the earth by fire, and the introduction of New Heavens and New Earth, that the scoffers *scoff at*. 2 Pet. 3 : 2–4. And the proclamation of its imminence stirs them up, to scoff at what God has revealed.

JOSHUA V. HIMES.

Melbourne, C. E., June 18, '62.

Correspondence.

From Eld. Wm. Sheldon.

BRO. GRANT:—I have just returned home, after a two months tour. All things considered, I deem it the most interesting tour of the kind in my experience. With one or two exceptions, we have had our groves filled with large congregations, who have listened to the word of truth with remarkable eagerness. Never have I witnessed better attention, or better results from these day meetings, both upon the community and the churches, than during this series of general meetings. We have generally had a large representation of brethren from abroad, many of them coming on foot from fifty to seventy miles, others coming over an hundred miles in their own conveyances. I cannot now speak of these meetings *separately*; but to say nothing of my poor preaching, which has nearly worn me out, it would have done your heart good to have been present at many of our warm prayer meetings, and melting love-feasts, in which, the saints were so affected as to freely weep, and [illegible]

good times for the great West. And oh! what heart-melting times we have witnessed in partaking of the Lord's supper, in the evening, around the table!

During these meetings, a goodly number who have never before heard a sermon on our faith, have been fully convinced, and intend soon to send for the Crisis, some of them obtaining the reading of the paper for the time being of neighboring subscribers. Very many have been almost led into the truth, and are investigating. On this tour I have found four brethren, who were Methodist preachers less than a year ago, (three of them were circuit preachers,) all now preaching our faith, having left that denomination. I have also formed the acquaintance of others in the same denomination, who are getting hold of our faith, and are becoming favorable.

I have also become acquainted with six young men who have informed me that they feel it their solemn duty to preach this last message to a sleeping world, and have wished me to lead them into the field. With all my heart will I do it. Well do I remember my own feelings upon this subject, when but a bashful boy, and well do I remember the time when Bro. D. T. Taylor led me out into the field, giving me a little advice, perhaps half doubtful in himself whether I was really called of the Lord. But that little help, received about fourteen years ago, when I was but a boy, will never be forgotten. Remembering my own case, I can joyfully help young ministers. Have assisted in the ordination of three ministers, on this tour, and have used my influence to have the ordination of three others deferred. We must be cautious in this particular, and, "lay hands suddenly on no man." It will not injure a good man to wait, while it may injure the cause to be hasty. Brethren, do remember this. Have met over some twenty-five of our ministers on this tour, and have received aid from them in the meetings. I have had all of the preaching to do,—three sermons a day, day after day,—so that I am now well worn down. I find that speaking in the open air, so constantly, for two long months, is fatigueing. I see that I am now obliged to rest awhile. Hope I shall soon get recruited, and be able to preach *constantly*, God's last message to the world. It is like fire shut up in my bones. I could not bear the thought of being permanently laid aside from the field. While my friends are predicting that I shall "soon fall like Bro. Howell," as the result of my constant toil, my heart rebels at the thought. I love to preach, and when so few are alive in this great cause, so few preaching this solemn message, how can I be quiet? "Lord, send forth more laborers into thy vineyard," who can preach "with the Holy Ghost sent down from heaven." Amen.

W. SHELDON.

Merrimac, Sauk Co., Wis., July 22.

From Bro. M. Batchelor.

To the church of God scattered abroad. Dear Brethren:

We are living in times of peril, and I believe the perils of "the last days." It becomes us to be upon our watch. The enemy is endeavoring to draw us from our steadfastness, and to get us into the snare with the wicked world. The heathen are raging, the kingdoms are being moved. God will soon utter his voice. Psalm 46: 6. Joel 3: 16. Then the awful cry in Rev. 6: 15. Let us so live that we shall be prepared to say, "Lo, this is our God; we have waited for him," &c. Isa. 25: 9. The spirit of revenge is prevalent, connected with despair. Awful scenes are before us. Our only hope is in keeping ourselves "in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life." Jude 20–21. Peace be with all that love our Lord Jesus Christ.

Rutland, Vt.

Obituary Notices.

Fell asleep in Jesus, July 24, our dearly beloved Sister HULDAH, wife of Prosper Howard of Thorndike, Palmer, and daughter of the late Seth J. Patten, aged fifty-three years.

Sister Howard's life was a living comment on our blessed gospel hope which maketh not ashamed, ever ready to testify to the goodness of God and her blessed prospect of eternal life when the Life-giver shall appear. Her prayers, exhortations and singing were always peculiarly spiritual, *felt* as well as heard. She was well known and tenderly loved by the waiting church in this vicinity, and by our ministering brethren who have labored in the gospel in this part of the vineyard, as her house was the way-worn pilgrim's welcome home; where she ever delighted to cheer and serve them. Their house was also the place of worship for the little band in T. for several years past. We all feel that indeed another mother in Israel has fallen under the power of the enemy.

Bro. and Sr. H., with their daughter Susanna Achors and her husband, had mingled with our pleasant gatherings at our house the two Fourths of July last past, and we anticipated a pleasant gathering with them in the consecrated grove at W. on the last Fourth. But alas! fell disease had marked her for his victim, and laid her low. Instead of meeting her on the camp ground on the Fourth, we were called to leave our friends there, and mingle our tears with the bereaved circle in Thorndike, and take our last look of the loved sister till we behold her, radiant with immortal glory, risen in the likeness of her Lord. Bro. Wendell improved the occasion by the words of comfort left to the bereaved church in 1 Thess. 4: 13, and was listened to by a large congregation in the Congregational church.

Her disease was inflammation of the bowels, producing obstinate stoppage. During the first seven days she suffered much, but God in his great goodness heard prayer in her behalf, and relieved her sufferings and symptoms, so that we fondly hoped she might yet be spared to us. Her mind seemed clear and calm, wholly resigned to the will of God. On the evening of the tenth day her sufferings became so intensified that she exclaimed, "Relieve, oh Lord, in any way!" and in two minutes she ceased to breathe.

She's free from pain, from grief and sorrow,
She sleeps to wake on a blest to-morrow.

S. J. H.

Died, in Greenfield, Sauk Co., Wis., July 1st, 1862, Bro. MASON PROTHERO, aged forty-two years, one month and one day.

I first became acquainted with Bro. P. while holding a protracted meeting in his neighborhood two years ago last winter. He attended every meeting for a week. He became interested in the truths of the Bible and in the cause of religion. Two years ago next month, I led him and his companion down into the liquid grave, and buried them in the likeness of Christ's death. Since then Bro. Prothero's seat has always been filled at meeting when it was possible to get there, and he generally brought a two horse wagon load with him.

His house has been a home for the pilgrim; and often when I have traveled over one of the Wisconsin bluffs on foot, alone, without money, and without price, to preach Christ to a lost world, I have found on top of the bluff, at Bro. Prothero's house, a home where I could stop and rest my weary limbs, be refreshed from his table, and converse about things relative to the coming and kingdom of Christ.

Bro. P. was an active christian while in health, and upon his sick bed, though suffering great pain, he faithfully warned his neighbors and friends to flee from the wrath to come; and told them he should soon be at rest. His work is done.

In his death, his wife has lost a good husband, his six children a good father, his aged father and mother a good son, his ten brothers and sisters a good brother, his neighbors a good neighbor, and the little church of twenty-nine members has lost one of its best men. But we "sorrow not, even as others which have no hope; for . . . we believe that" those that "sleep in Jesus will God bring with him." The funeral sermon was preached by the writer, from Heb. 9. 27, 28.

G. W. BARNES.

FOREIGN NEWS.

The Steamship Australian brings advices from Liverpool July 19th, Queenstown 20th.

GREAT BRITAIN.

The Liverpool Post says. "Although the feeling of the English people is decidely with the Confederates, it must be admitted that they are getting completely weary of the war. There is nothing particularly startling in it to reconcile them to the slaughter of fellow creatures, the good to be arrived at by no means compensating for the evils to be endured. The evils extend beyond the battle field, and they are experienced with sufficient severity in Lancanshire to make every one wish that the wicked folly beyond the Atlantic was at an end."

England is evidently alarmed at the new relations between France and Russia, for it is believed that the alliance effected between these two powers will affect the Continent in all questions of policy, although it purports to relate only to the affairs of the Christians of the East. The Paris *Patrie* makes the following important statements, which are regarded as semi-official:

"We have reason to believe that the negotiations between the governments of France and Russia have had a favorable result, and produced a general understanding between the two powers.

The principal points as to which this understanding has been effected are said to be these. France and Russia have come to an agreement as to the mode of inquiring into and solving the questions that refer to the position and interests of the Christians of the East, France stipulating on behalf of the Roman Catholics, and Russia, on the part of the members of the other churches, have, by mutual concessions, arrived at a complete harmony of views on this point.

The two powers have also arrived at an identical appreciation of the affairs of Italy; while admitting the necessity of recognizing existing facts, they have come to an understanding as to the manner in which it is desirable that the Cabinet of Turin should enter on the subject of questions that still remain unsettled, principally with the object of avoiding every act from which difficulties for Europe might arise, and dangers for Italy herself.

Finally, the understanding between France and Russia extends to the settlement of the dispute that has so long existed between Denmark and the German powers. We do not wish to give these statements more importance than they perhaps really possess, but it seems to us difficult not to see, in their general bearing, the indications of an alliance between the two governments."

In the House of Commons on the 18th, Mr. Lindsey introduced his motion declaring that the confederates have shown such determination and ability to maintain their independence that the propriety of offering mediation with a view to the termination of hostilities is worthy of the serious and immediate consideration of the government.

The Daily News and Star applaud Lord Palmerston's views, and contend that the time for mediation has not arrived.

During a debate in the House of Lords on colonial military expenditure, the Canadians were reproached for negligence in not providing a strong militia force.

The Paris correspondent of the London Herald again asserts that the Emperor Napoleon is about to offer the mediation of France to America, and says the drift of public opinion is in favor of such a course.

DOMESTIC NEWS.

Cairo, July 28. A heavy skirmish occurred at Bolivar, Tennessee, between our forces stationed there and a body of rebels yesterday. It is reported that our forces have evacuated Grand Junction and the place is now occupied by the rebels, and it is also reported that they have possession of all that portion of the Memphis and Charleston railroad between Memphis and Corinth.

The New York Post's Washington letter of Monday says:

"There is unusual anxiety at the War Department to-day. Generals Halleck, Burnside and Pope have been with the President and Secretaries Stanton and Seward nearly all day. It is considered certain that the rebels will bend their whole energies to one of two objects—possibly to both—the blockade of the James river, or the capture of Washington. [illegible] the power of the rebels to make the James river a very uncertain source of supplies to the army, and security does not lie half so much in fortifications as in sudden and brilliant movement against the enemy."

Fortress Monroe, July 28. The opinion continues to prevail that the rebels are in strong force between Richmond and the Appomattox river, and that they are still sending forces in that direction.

Jefferson City, Mo., July 29. Col. Gunter, of the 9th Missouri regiment and the 3d Iowa cavalry, 650 strong, were attacked at Mooner's Mills, seven miles east of Fulton yesterday, by the rebels under Porter and Cobb, 900 strong, and after fighting from one to four P. M., the latter were completely routed, with the loss of 75 or 100 killed and wounded.

Col. Gunter reports the loss of 45 killed and wounded. He captured large quantities of arms, ammunition, baggage, &c. His officers and men behaved splendidly. The rebel Cobb is reported to be killed. Col. Gunter resumed pursuit last night, and will follow the rebels over the Jordan.

Fortress Monroe, July 29. The mail boat from Harrison's Landing has arrived. Passengers state that a move of some kind is hourly expected from the army. Yesterday Gen. McClellan issued orders to the army for every man to be ready for action at a moment's notice. An attack from Jackson is expected at any time. Gen. McClellan is ready no matter from what quarter they approach.

Washington, July 30. The steamer Mount Washington arrived at the Navy Yard at an early hour this morning. Her commander, Capt. Germain, says there is a rumor in Norfolk that Merrimac No. 2 and a new ram, which the rebels have at Richmond, intend to run through our fleet in the James river, attack the Minnesota and other vessels at Norfolk and take the city.

Cairo, July 30. The steamer Platte Valley, from Memphis, brings the news of the capture of the dispatch boat Sallie Wood by the rebels, 150 miles above Vicksburg. They took quite a number of prisoners and destroyed the boat. The Queen of the West was also fired into on her way up. Two or three were killed and several were wounded.

New York, July 30. A special dispatch to the Herald, from Nashville, says a rebel mail from Chattanooga had been captured by Unionists. The letters contained valuable information. Beauregard has resigned and gone to the springs in Alabama. Bragg is at Vicksburg with 26,000 men, but scarce of horses.

The rebels are reported to have evacuated Lebanon with the intention to mass their troops at a given point for a sudden dash on Nashville.

Fortress Monroe, July 30. Between fifty and sixty rebel prisoners have arrived here from Baltimore en route for Richmond. Fifteen of them, viz three officers and twelve privates of Winchester will return to Baltimore. The officers deserted the rebel service, and prefer to serve in the Federal ranks. They are afraid of being shot if they go to Richmond.

New York, July 31. It is stated that the New York committee proposed to the President to pay no bounties after the 18th of August, and if the State quota was not then filled, to instantly draft. The President assented to the proposition, and gave the committee a letter to the War Department recommending the issuing of orders to this effect. With the consent of Gov Morgan all the recruiting offices in this city are to be broken up and one rendezvous formed, the recruit to be given the choice of regiment.

Philadelphia, July 31. During yesterday afternoon, between 400 and 500 rebel prisoners confined at Fort Delaware took the oath of allegiance.

New York, July 31. The Times' army correspondent says there is little doubt that the enemy is concentrating a considerable force at a point between City Point and Petersburg, near the latter place. A strong picket guard only is at City Point. The rebel pickets extend along the banks of the river, from City Point to Fort Powhatan. It is feared we shall have some difficulty at Fort Powhatan in a day or two, as the rebels have lately appeared there in large numbers, to harass our transports and, if possible, cut off our communication with Fortress Monroe, which continued to be the favorite scheme of the enemy.

The Times' Washington dispatch says surgeons and others who have reached Washington under the new rule for exchange of prisoners are unanimous in stating that the rebel government is gathering an enormous military force at Richmond. They are bringing reinforcements in day and night from every accessible point of the South, and our returned prisoners are confident that they have near 300,000 men in and around Richmond.

All talk of rebel demonstrations in other directions are feints meant to conceal their real designs, which is to capture or destroy Gen. McClellan's army, and then march against the North. Everything conspires to show the necessity to fill up the old regiments of the armies before Richmond without an hour's delay. The whole power of the rebellion is gathering there for a final blow.

Headquarters of the army of the Potomac, Aug. 1. About 12 o'clock last night the rebels opened fire from the opposite side of the river with two batteries of light artillery. Their fire was principally directed to the mail boat landing at the headquarters of Col. Ingalls and the shipping and encampments of Westover. The rebel pieces were handled well and fired with great rapidity. Four men were killed and some five or six wounded. Several horses also were killed. The rebels had it all their own way for some time, as our troops did not anticipate an attack, but the 32 pounders stationed at the headquarters of Col. Ingalls soon silenced their guns after they opened. A few of our men were struck, but no serious damage was sustained by any of them. With this exception nothing has occurred worth mentioning.

New York, Aug. 4. At a meeting of the Common Council to-day, Mayor Opdyke sent in a message urging immediate steps to co-operate with the Federal Government in perfecting the defences of this harbor, and recommending an appropriation of one million dollars for constructing iron-plated batteries and ships.

Washington, Aug. 4. The following order calling for militia from the several States has just been issued:

War Department,
Washington, D. C., Aug. 4. '62.

Ordered, First. That a draft of 300,000 militia be immediately called under the service of the United States to serve nine months unless sooner discharged. The Secretary of War will assign the quotas to the State and establish regulations for the draft.

Second. That if any State shall not by the 15th of August furnish its quota of the additional 300,000 volunteers authorized by law, the deficiency of volunteers for that State will also be made up by a special draft from the militia. The Secretary of War will establish the regulations for this purpose.

Third. The regulations will be prepared by the War Department and presented to the President, with the object of securing the promotion of officers of the army and volunteers for meritorious and distinguished services, and of preventing the nomination and appointment in the military service of incompetent or unworthy officers. The regulations will also provide for ridding the service of such incompetent persons as now hold commissions. By order of the President,

(Signed) EDWIN M. STANTON,
Secretary of War.

During the summer a force will be maintained in Tennessee and Kentucky, and in the centre and north of Virginia, chiefly for the purpose of making it necessary for the United States government to keep a large number of troops in those States, in order to protect Cincinnati, Ohio and Indiana from invasion, [illegible]

Notices, &c.

GENERAL CAMPMEETING AT Wilbraham, Mass.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 25th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 50 cents per day. Single meal,—breakfast or supper,—20 cents; dinner 25 cents. The boarding department this year is under the charge of the Committee, and any profits accruing from the same, will go to the support of the meeting. The fare is reduced to half price on the Western R. R., which will be $2 50 from Boston, for both ways. From Worcester $1.30. Fare is also reduced one half on the Vt., Mass. and Conn. River R. R., from Brattleboro, South Vernon, and intermediate stations. Campmeeting tickets should be called for at the above stations, which will be good for both ways.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, Mass., when they purchase their Western tickets for the camp ground. Those coming from *Albany* will pay full fare to the camp ground, and receive *free return passes* from the Campmeeting Committee. Those coming from North Adams, Pittsfild, and intermediate places, also from Worcester, and intermediate stations, will call for *campmeeting* tickets at the ticket office.

N. B. *All* who wish to take the cars from *Boston* for the campmeeting, should remember that they can obtain their tickets *only* of Geo T. Adams, 167 Hanover street, where they may be obtained any day during the meeting. Cars which stop at the camp ground, leave the Boston and Worcester depot in Boston at 7.15 o'clock, A. M., and at 1-30 P. M.

The cars leave Springfield for the camp ground at 7 15 and 10 1-2 A. M., and 5 P. M.

F. H. BERICK, } Committee
MILES GRANT, } of
GEO. T. ADAMS, } Arrangements.

The camp ground at Wilbraham is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We hope to see a goodly number of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners and the comfort of saints, and that the effort was greatly blessed. We hope that our brethren and sisters will come again this year, strong in the Lord, and bring their unconverted children and neighbors, for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

Great Campmeeting in Maine.

On account of the lateness of the season, the Committee have deemed it best to change the time of our campmeeting at Corinna, Me., from the first to the *second* week in September, giving them one week longer to complete their harvest labors.

We would say to the brethren, one and all, rally again to the standard of truth, and enjoy the privilege of attending one more meeting, if the Lord will, before he shall return. We are happy to say we have obtained the best ground this year for our meeting that we ever have had, and the conveniences outside are far better than formerly. The grounds are situated in the west part of the town, on Mr. Weston Nutter's place, being two miles from Moor's Mills, so called, and six miles from Newport, a point on the Penobscot and Kennebec R. R., where brethren coming from the west by railroad, or to Bangor by boat, will stop. Those brethren who would like conveyance from Newport to the camp ground, will be accommodated if they will inform either of the Committee what time to meet them there.

Conveniences for the Lord's poor will be ample, and we wish none to stay away on account of their not having the means. There will be a commodious boarding tent on the ground, where brethren not having tents, but who have means, will be accommodated reasonably. Come one, come all, and let us have the greatest meeting of the kind ever yet held in Maine.

B. C. MOORE, } Committee
ALBERT DOOR, } of
GEO. H. FISHER, } Arrangements.

Iowa, Minn. and Wis. Conference.

When this conference was organized, our numbers were very few, and our territory consequently large. At its organization, it was understood that as soon as we were sufficiently strong, we would divide. At our recent special conference, July 5th, 1862, the following resolutions were passed:—

Resolved, That the Iowa, Minn and Wis. Christian Conference shall be divided into two Conferences, the one to be known as the *Wisconsin Christian Conference*, and the other as the *Iowa and Minn. Christian Conference*.

Resolved, That the next annual conferences in these sections shall be appointed by the Conference Evangelist, or Evangelists, residing within the respective territories. Let churches correspond with P. S. W. Deyo as to where they wish the next annual meeting of the Iowa and Minn. Conference held; and with Bro Sheldon, concerning where it will be best to have our next annual Conference in Wisconsin. We separated with good feelings and many regrets. May our infant conference be prospered of God.

WM. SHELDON, President.
P. S. W. DEYO, Clerk.

Notice.

The Lord willing, there will be a conference at Union Mills, La Porte Co., Ind., commencing Thursday evening, Sept. 25th, and continuing over the Sabbath following. Bro. and Sr. Mansfield will be present (Brn. Sevirs and I. Damman are expected) to preach the word of life. We hope to see a good attendance at this meeting. Come, brethren and sisters, come praying that we may have a good, old-fashioned meeting at Union Mills. This is a time of trouble, and we should not forsake "the assembling of ourselves together," but exhort "one another; and so much the more as" we "see the day approaching."

By request of the Church,
A. FREEMAN, JR.

Conference Notice.

The next session of the Maine Central Quarterly Conference will be held in Bowdoinham, Lancaster school-house, commencing Thursday, August 28th, at 6 o'clock, P. M., and continuing over the Sabbath. Brethren from abroad can call on Bro. Ebenezer Lancaster, E. Densmore, S. Graves, E. Hatch, J. Dickerson. May God display his power there in converting sinners.

H. B. SEVEY, Chairman.
H. G. BAILEY, Secretary.

Notices of Eld. J. V. Himes.

Tuesday, Aug. 12th, Sandy Hill, N. Y., in the evening.

Friday, Aug. 15th, commence a campmeeting at Perry's Mills, N. Y., to continue from the 15th to the 24th.

Tuesday, Aug. 26th, will be at the Wilbraham campmeeting, to continue through the [illegible]

Meeting of the Advent Christian Association.

To the brethren in Christ, and churches of the Lord who "serve the living God," and "wait for his Son from heaven," Greeting:—The Board of Managers, after due consultation, have decided to appoint the third annual meeting of the Advent Christian Association, at Wilbraham, Mass., to commence Tuesday, 4 o'clock, P. M., August 26th, 1862.

Two reasons have led them to decide upon this time in preference to October, as heretofore. *First*—A larger attendance can be secured; *Second*—Much expense can be saved. These are weighty considerations. The business to be transacted at the annual meeting of this Association is very important. The interests of every church, and every individual, "looking for the blessed hope," are involved in its proceedings. This Society controls the World's Crisis. It appoints its Editors and Managers. It decides what its character shall be, and marks out its policy, whether it shall give expression to every idea, however fanciful or absurd, which may demand its columns; or whether it shall select such only as are "meat in due season." It becomes necessary, therefore, that every church be represented, that our family paper be sustained in such a manner as to "feed the flock," that we may know whether its Editorship, eminently successful thus far, shall be changed or not.

A full representation, so desirable, can be best secured during campmeeting week. Distant churches in the South, West and East, are usually represented *then*, while they cannot afford six weeks afterwards to send other representatives so far to attend the Association alone. Having, for these reasons, fixed upon this time for our third annual meeting, it is hoped that we may have a large and profitable one. Lest we be disappointed, let earnest prayer be made to God daily, that whatever shall be done at that time may be done, not in the name of *man*, *self*, or *party*, but "in the name of the Lord Jesus."

DANIEL T. TAYLOR, Chairman.
H. F. CARPENTER, Clerk.

June 7th, 1862.

NOTE. The Board of the Advent Christian Association are requested to meet at Wilbraham on Tuesday, August 26th, at 8 o'clock, A. M. A prompt and punctual attendance desirable.

D. T. TAYLOR, President.
H. F. CARPENTER, Clerk.

NOTE. Letters are solicited from churches and ministers who cannot possibly be otherwise represented. They may be directed to H. F. Carpenter, Poultney, Vt., till Aug. 18th, after that to Collins Depot, Mass.

All pastors and evangelists, and delegates from churches co-operating with this Society, are *members*. Each church is allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members. None can *vote* by letter.

Advent Campmeeting.

A general campmeeting for Northern New York, Vermont and Canada East, will be holden in Perry's Mills, N. Y., near the depot of the Ogdensburg Railroad in that place, six miles from Rouses Point, N. Y.

The Adventists in the entire region, with all classes and persuasions of christians, are most cordially invited to attend, and take an earnest and active part in the objects of the meeting. All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber tents, or others, for themselves and strangers. Board and lodging will be provided on reasonable terms, also pasture for horses. Every thing will be done by the brethren and friends in the vicinity to make the people comfortable. Our tried and faithful brethren, Dr. E. M. Loomis of Perry's Mills, N. Y., and Alvah Loomis of Champlain, N. Y., may be addressed by any who wish accommodation, or any further information about the meeting. The meeting will commence on Friday, August 15th, at 4 o'clock, P. M., and be continued every day over two Sabbaths, to the 24th. The meeting is located in a grove, on the farm of FAY CLARK, one-fourth of a mile from the depot at Perry's Mills. Water for man and beast, and lumber for tents in close proximity.

Ministers of God, brethren, sisters, friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now, for the Adventists to speak and work for God and a doomed world. Many too among us have left their first love, and have need of help. Many in our families are out of the ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community too are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings. Shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling, the False Prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us!

Come, then, ye veterans of the Advent faith, come, ye young with the old soldiers, let us shake off the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand with us on Mount Zion in the day of the Lord.

JOSHUA V. HIMES.

Boston, July 14, 1862.

General Meeting.

The brethren in New Hampshire, believing in gospel order, and the gifts as given to a New Testament church, have concluded to commence a meeting on New Durham Ridge August 21st, and hold it over the following Sunday, for the investigation of the word, and to seek the divine blessing. Bro. J. Billings and others will be present to preach the word. All are invited.

In behalf of the brethren, J. G. SMITH.

Campmeeting Notice.

According to previous appointment, there will be a campmeeting in the town of Grand Blanc, Genesee Co., Mich., on the farm of Bro. John Arable, commencing Aug. 27th, 1862. This meeting is appointed for the express purpose of calling together all such as love the appearing of our Lord Jesus Christ in this State; and if brethren from other States, or from Canada, wish to attend, of course there will be no objection. Come, then, dear brethren and sisters; come with your tents and provisions, come well furnished with materials to take care of yourselves and others, come with warm hearts in the fear of God to labor for the salvation of souls, and be sure that you come at the commencement of the meeting. Our meeting last year was a blessed one, and we anticipate a more glorious one this year. Bro. and Sr. Mansfield will be there to aid in the proclamation of the gospel.

P. S. Brethren coming on the cars, from the East or West, will stop at Holly. The meeting is to be some twelve miles north of Holly. Stages run within three miles of the meeting.

In behalf of the church,
A. N. SEYMOUR.

Conference Notice.

The Illinois conference of Adventists will hold their quarterly meeting with the church near New Rutland, Lasalle Co., commencing Tuesday, Sept. 2d, at 2 o'clock, and continue over the Sabbath. Those coming from the East or West will take the Burlington and Quincy R. R., connecting with the Central at Mendota, or the Rock Island R. R. connecting with the Central at Lasalle, stopping at New Rutland, on the Central R. R., where conveyances will be provided to the place of meeting. Preaching brethren in the conference are expected to be there. It will be held in the New England Mission Tent.

H. G. McCULLOCH, Sec. of Conf.

Notice.

Eld. M. Batchelor is expected to hold a grove meeting in the grove of I. A. Lawton, at Hauppauge, Islip, L. I., to begin Friday, Aug. 8th, and hold over the following Sunday.

I. A. LAWTON.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to July 1st, 1862, $670.75.

H. F. Carpenter	1.00
J. M. Hicks	.50
A Friend	2.00
" "	1.00
A Sister in Kennebunk, Me.	2.00
Mrs. D. B. Waterbury	1.00
J. S. Howland	3.00
P. W. Higgins	1.00
M. Atkins	1.00
M. E. Sawtell	.30
J. M. Hicks	.40

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite.

H. L. HASTINGS, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.37
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1.00
S. B. Potter	1.00
A. Rose	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	.50
J. M. Hicks	.40

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—O.

Appointments.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day.

F. H. BERICK, Pastor.

Boston, (Lowell St. Chapel) .... Sunday, Aug. 10th
J. B. COOK.

Lynn, Mass .... Aug. 10th
Concord .... Aug. 16th
and over the Lord's day.
M. GRANT.

East Boston .... Sunday, Aug. 10th
JOSEPH W. WHITE.

South Reading, Mass. .... Aug. 10th
Exeter, N. H. .... Aug. 17th—possibly 24th
W. S. CAMPBELL.

Nottingham, N. H., evenings, Aug. 14th, 15th, 16th, and Sunday, 17th, where Bro. Geo. Rendall may appoint. Will Bro Rendall please meet me at Barrington P. O. at half-past one o'clock, on the arrival of the stage from Dover?

Pittsfield, evenings, Aug. 19th and 20th, where Bro. C. Emerson may appoint.

JOSEPH PINKHAM.

In the Chapel near Warehouse Point, Ct., Aug. 24th
B. ST. JOHN.

Portland, Me .... Aug. 10th
Biddeford .... Monday eve, Aug. 11th
Kennebunk Port .... Tuesday eve, Aug. 12th
Kittery, where Bro Avon appoints, Wed. Aug. 13th
Portsmouth, N. H. .... Thursday, Aug. 14th
and over the following Sabbath.
East Boston .... Tuesday, Aug. 19th
Boston, (Lowell Street Chapel) .... Aug. 20th
H. MUNGER.

Grove meeting at Hauppauge, Islip, L. I., Aug. 8th and over the following Sunday.
Bristol, Ct .... Sunday, Aug. 17th
Hartford .... Tuesday eve, Aug. 19th
Rutland, Vt .... Sunday, Aug. 31st
Massena, N. Y .... Sundays, Sept. 14th and 21st
M. BATCHELOR.

South Windsor, Ct .... Aug. 10th
Chapel at W. H. Point, Ct .... Aug. 17th
Scitico, Ct .... Aug. 24th
S. P. BABCOCK.

Haverhill, Mass. .... Aug. 10th
J. McCANDIS.

Nashua, N. H. .... Aug. 10th
J. M. MUHLIG.

Harvard, Mass. .... Sunday, Aug. 10th
L. BOUTELL.

Augusta, Me. .... Sunday, Aug. 10th
Yarmouth, Me. .... Tuesday eve, Aug. 12th
Portland, Me. .... Wednesday, Aug. 13th
Biddeford, Me .... Thursday eve, Aug. 14th
Portsmouth, N. H. .... Sunday, Aug. 17th
Lawrence, Mass .... Monday eve, Aug. 18th
Lowell, Mass .... Tuesday eve, Aug. 19th
Clinton, Mass .... Thursday eve, Aug. 21st
Worcester, Mass .... Sunday, Aug. 24th

From thence to Wilbraham campmeeting, hoping to see many of my old brethren that love the appearing of Jesus. If any of these appointments conflict with others, will the brethren inform me at Portland, from Portsmouth, and Lowell, from Worcester?

ISRAEL DAMMAM.

Sandisfield, Mass .... Aug. 8th
Cold Spring .... Sunday, Aug. 10th
Chester Factories .... Aug. 11th
Goshen .... Aug. 12th
Plainfield Pond .... Aug. 13th
Savoy .... Aug. 14th
North Adams .... Sunday, Aug. 17th, through the following week, and probably over Sunday, the 24th.
S. B. and L. M. MUNN.

Vienna, Sevey's school-house .... Aug. 17th
D. M. HANSCOM,
H. B. SEVEY.

Newark, N. J., as Bro. Flavel appoints, Friday evening, Aug. 8th.
Clark's Mills, R. I., Sunday, Aug. 10th, at 10 o'clock A. M., and 1 P. M.
Rocky Brook, R. I., in the evening,—all if the Lord will.
H. L. HASTINGS.

Plainville, Ct. .... Aug. 10th
Bartsville, Mass. .... Sept. 7th
Center Otis, Mass. .... Sept. 14th
Sandisfield, Mass. .... Sept. 21st
WM. A. FENN.

Tuftonborough .... Aug. 10th
J. G. SMITH.

Monthly Conference at Corinna, Me., commencing Aug. 23d, 2 o'clock, P. M., and continuing over the Sabbath.
J. HEMENWAY.

W. Abington .... Aug. 19th, 20th, and 21st
East Boston .... Aug. 23d
Lynn .... Aug. 24th

Thence to Wilbraham campmeeting, returning to Plymouth at its close, to labor as long as the Lord directs.

F. H. BURBANK.

Nottingham, as Bro. Gerrish may arrange, evening, Aug. 8th.
Dorchester, N. H. .... Sunday, Aug. 10th
Warner, N. H., as brethren may think best, Sunday, Aug. 17th.
Northfield Farms, Mass., at Bro. A. Gage's, Sunday, Aug. 24th.
Newfane, Vt., (Williamsville) .... Sunday, Sept. 7th
Rawsonville, Vt. .... Sunday, Sept. 14th
Sutton, N. H., at Bro. Isreal Andrews, Sunday, Sept. 21st.
S. W. BISHOP.

Wrightville .... Aug. 10th
New Preston .... evening, Aug. 15th
New Milford .... Sunday, Aug. 17th,
as Bro. Gorson may appoint.
C. GOODRICH.

Starks .... Aug. 20th and 21st
THOS. SMITH.

Cheshire, where Bro. Cummings may appoint, Aug. 9th.
North Adams .... Aug. 10th
Dalton, where the brethren may think best, Aug. 12th.
Bancroft .... Aug. 17th
Goshen, Mass. .... Aug. 24th
GEO. L. TEEPLE.

Concord, N. H. .... Aug. 10th
J. COUCH.

APPOINTMENT FOR COVENTRY CENTRE, R. I.

Eld. Peter Noka .... Sunday, Aug. 10th
A. SLOCUM.

North Dana, or New Salem, as Bro. Streeter may arrange .... Aug. 6th to 10th
Thorndike .... Aug. 13th
Springfield, Bro. Morgan's, Central St., Aug. 17th
South Windsor .... Aug. 24th
J. K. BELLOWS.

Appointment for Sandisfield, Mass.

Lewis Andrews .... Aug. 17th
C. H. COTTON, for the Bro.

Barnstead, (Clark Meeting house) .... Aug. 10th
T. M. PREBLE.

Business Department.

Cash Receipts.

The *figures* following the names show the whole number to which the money pays. Please look on the *first page*, over the *first column*, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

C Staples 381, Eld. Geo. Atkins 382, J W Niles, Mrs. Hannah Beecher 364, H H Stoddard 381, Emeline Remick 383, Wm. Morphy 381, H B Lambert 383, (?) Wm. White 334, E G Mudgett 383, G W Hawley 379, O Haynes 334, M M Flint 364, H Chase 383, Elizabeth Yeager 383, Georgianna Safford 383,—$1.00 each.

Albert Burgess 396, Elias Tallman 409, Isaac Jillson 408, John Taylor 396, S A Bailey, Wm. J Pierce 364, Mrs. E K Lamont 364, James Boon 409, Geo. Bliss 390,—$2.00 each.

W Davis $1 26, 377; Adam Hawkes 66 cts, 379; E J Coleman 50 cts, 370; J Bailey 16 cts, 367; E H Jillson 16 cts, 367.

FOR BOOKS AND TRACTS.

J B Richardson $1.00, John M Hicks $3.20, L F Allen $1.00, Wm Murphy $1.00, Harvey C Smith $1.00, Elizabeth Taylor $1.25, Martha Christie 12 cts, M E Faller 7 cts, L F Allen 6 cts, H B Lambert 6 cts.

Books and Tracts Sent.

July 29th—By mail, J B Richardson, Joseph Pinkham, L C Thomas.

July 31st—Eld. G Atkins, L F Allen, Wm. Morphy, E H Jillson, Elizabeth Taylor, Geo. A Faller, H B Lambert.

Aug. 1st—By Fiske & Co's Express, Eld. D T Taylor; by mail, J W Goodwin, Wm. Stark, Geo. W Smith, J H Carbee, P Flint, A B Jabrick, M Christie.

Aug. 2nd—R D Wiley, Gerritt Johnson, M L Stocking, Eld. J Porter, Wm. Harriman.

Aug. 4th—John M Hicks, John B Lord.

To Correspondents.

A. Freeman, Jun.—We have not. We recommend McCollom's "Credibility of the Scriptures."

B. Parham—See campmeeting notice.

S. R. G.—Thank you for the excellent selections.

H. B. Lambert—Not finding your name, we have entered your name as a new subscriber at Eddington. Is it right, or do you take the paper at some other office?

S. Jenkins—Thank you for your interest in the Crisis, and for the new subscriber. Could hardly make out her P. O. address, but took it to be Bellville. If not right, please inform us.

J. T. Howland—Paid to No. 364.

Harvey C. Smith—Books and postage, 64 cts. The balance, 36 cts, awaits your order.

R. D. Wiley—Having just received a fresh supply of English Bibles, we have filled your order.

Garritt Johnson—Ditto.

Wm Murphy—The books and postage amount to $1.08.

Sarah J. Craft—You will find it acknowledged in the No. for June 18th.

Letters Received.

Geo. Bliss, J A Norton, J M Hicks, J W Niles, J. H. L., Geo. Moyer, A J Dow, J Morrison, H Merrill, H M Bryant, W Sheldon, A C Judson, F Alling, M Batchelor, J W Niles, D H Warren, M Cowkins, Geo. Severance, J Porter.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Advent at Hand: a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By F. B. Morgan. A good tract to scatter among your friends who have not been interested in this subject. Price 2 cents single, postage 1 cent, 1-6th off per dozen; 54 copies for $1.00, postage paid; 74 copies for $1.00 by express.

Cook Book, by Dr. F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's celebrated health institution, denominated "Our Home," Dansville, N. Y. Price 6 cents, postage 1 cent.

A Treatise on the causes of the premature decay of American youth. By Dr. A. Stone. This is a valuable work, and should be read by all the young. Price 5 cents single, postage 1 cent; 1-6th off per dozen.

GNOSTOLOGY; or the existence of immaterial men in earth, heaven, and hell. By Eld. William Sheldon. This is an excellent tract for those who believe dead men are alive. Price in pasted covers 10 cts. single, postage one cent; $6 per hundred. Without covers 8 cts; $5 per hundred, post paid.

DEUTSCHE TRACTATE. (GERMAN TRACTS.)

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

4. Das Zukuenftige Schicksal der Gottlosen.

5. Die Hoffnung der Todten in Christo.

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant; No. 167 Hanover St., Boston, oder Louis Kemer, No. 723 Chestnut Str., Phila. Preis: pr Nummer 5 cts; pr Dutzend 50 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Kemer, 723 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

H. L. HASTINGS' REDUCED PRICE LIST.

Voice of the Church, cloth [illegible]
Thessalonica, or the Model Church, cloth [illegible]
Reasons for my Hope, cloth [illegible]
Great Controversy, small edition, cloth [illegible]
Spiritualism, by Ramsey [illegible]

PAPER COVERED BOOKS.

Great Controversy [illegible]
Thessalonica, or the Model Church [illegible]
Reasons for my Hope [illegible]
Retribution—(a few copies) [illegible]
Spiritualism, by Ramsey [illegible]
Psalms [illegible]
Tracts, 1200 pages [illegible]

For the Crisis.

A Fragment.

BY [illegible] BREWER.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, . . . a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."—Zeph. 1: 14, 15.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thess. 5: 4. "Exhorting one another, and so much the more as ye see the day approaching."

As near as I can now remember, about two years since, while meditating on the above passages, I wrote the following verses, and laid them away. A few days since my eye fell on them.

Wo! wo! to tyrants all,
When down-crushed men arise,
Your fate, your doom and fall
Are blazoned on the skies.
The blood of slaughtered saints
To God for vengeance cries,
He hath heard their sad complaints,
In vengeance soon he'll rise.

Europe begins to rock,
And fears the coming blow;
Columbia dreads the shock
Of pent-up wrath and wo.
The bondman's groans and prayers,
Beneath the tyrant's rod,
Have burthened long the ears
Of a sin-avenging God.

Tyrants are bold, and swear
They'll whip, and crush and kill,
In sight of God declare
To rule with iron will.
The Sodomites of old
Did not possess less fear,
Their crimes were not more bold
Than sinners now appear.

It is mid hour of night,
The time to watch and pray,
To keep the armor bright,
And cast the world away.
Deliverance is near,—
It truly seems to me
The Lord must soon appear
In all his majesty.

The coming great event
Its shadows cast before,
Mercy is almost spent,
Dark clouds are gathering o'er.
Oh God! the storm is near,
The muttering thunders break,
The day of wrath is near,
The dead will soon awake.

Harrisburgh, N. Y.

For the Crisis.

What you Say.

Not when you speak to your wife, your children, your neighbors, your animals merely, although it may be well for you to ponder well even that; but what you say when "forsaking the assembling of ourselves together, as the manner of some is." "The manner of some is" to-day, especially in these summer days, what it was in the apostle's day, to "forsake our meetings," as Murdock translates the Syriac; and perhaps you who are reading this word of exhortation are among the "some" thus charged with neglect. You may not have been at the social prayer meeting for a long time, and the last time when there have had nothing to say.

Never mind that hackneyed excuse just now forcing its way up against a good conscience,—I mean that excuse about "busy time," "tired out," "short evenings," etc. We know it well. "Short evenings?" Of course they are when worldly ambition makes the day last till eight o'clock P. M. "Tired out?" Don't wonder at it—mammon has stolen your hours of prayer, sealed up your Bible, choked holy meditations, left ungathered in the morning your portion of heavenly manna, and kept you in his service of slavish toil several hours after God had bidden you retire and rest with his people as they met for prayer. "Busy time?" More need of blessing, then. Shall we worship God only when we find nothing else to do? Farewell, then, circle of prayer. Satan will certainly keep us *busy* if prayer must wait for leisure. When God commanded "the assembling of ourselves," did he not know of "busy times"? Yet he urges it "so much the more." If business will excuse our constant neglect, then the altar of prayer may ever want a sacrifice. Hush, then, every vain excuse, till you consider what you say when you forsake the circle of prayer.

Our lives *speak*, and it is truthfully said, "Actions speak louder than words." This act of neglect therefore must have its own impressive language. By it you say, "I am not anxious about my own salvation." Like the impenitent around you, you have no fears, although you neglect so great salvation. The prophet Malachi, when speaking of times which we may easily recognize as our own, says, "Then they that feared the Lord spake often one to another." That is, those who realized their danger of being overcome by the surrounding apostasy, and appreciated the blessings of God, "spake often one to another." Had you a similar fear, would you not do the same? Amid "perilous times" you feel secure without exertion. The shores of time are lined with "wrecks of faith," whose first departure from God was a neglect of social prayer. That very hour of neglect was an hour of temptation. They fell. The place of prayer would have shielded them. Satan spreads his snares all along the path of life, not *in* it but on either side of it, that those who step aside may fall; yet you feel safe while treading where a numerous host have fallen.

Enoch walked with God. Abel offered continually an "acceptable sacrifice." Moses "forsook Egypt," choosing affliction with the people of God. Abraham went out, not knowing whither he went, and withheld not Isaac. Noah, "moved by fear," labored for a century preparing an ark "to the saving of his house." Millions have "resisted unto blood," "striving against sin," and the innumerable host of the sealed ones from "all nations, and kindred, and people, and tongues," "came out of great tribulation," and serve God day and night in his holy temple; and yet of these it is written, "*scarcely are saved.*" What! such piety as this barely saved, and *you*, buried in worldly mire, in no danger? They barely safe with their diligence, and *you* without anxiety amid grievous neglect? Had the apostle no reason to say, "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it?" Did he mean simply "having merchandise, or a trade, or a farm; let us fear lest we come short of food and raiment?" Yet this is what you say when you forsake "the assembling of ourselves together," and plead as an excuse the "cares of this life."

By this neglect you say again, "My brethren and sisters in Christ have but little place in my sympathies and desires." Are you a member of Christ's body? Can a member be separated from the body, however small the member may be, and the whole body not suffer from it? If a foot, a hand, a finger, or even a muscle be disabled upon the body, does not the whole body suffer? Still you, a member, separate yourself from the exercise of the body, and care not for the pain you cause it. The church of Christ is compared to a house. Can we remove a timber, even a pin from the frame, without weakening the structure? Have you not thus weakened the church by your neglect of duty? If so, have you loved it as you ought? Do you forget that the place of social prayer is the hospital of the church, where the wounded are nursed, the bruised anointed with Gilead's balm, the broken bound up, the sin-sick healed? Have you no Samaritan sympathy? Oftentimes the fainting one comes, the sorely tempted draw near; the absence of your help may leave them to fall. Have you no exhortation? Must they fall? Have you no anxiety? Yet this is what you say when you forsake "the assembling of ourselves together."

I know you have not intended to say such things; but this is but a beginning of the many "stout words" your neglect has spoken against God. They are all I can now refer to. They are sufficient to admonish you. Think of them. Think of them, lest, when the harvest is past, you be found ungathered among the sheaves of God. Think of them, lest, besides your own loss, the blood of many be found upon your skirts who might have been encouraged by your presence, strengthened by your counsels, cheered by your songs, and saved by your prayers. Think of them till, hasting away from worldly cares at the appointed times, you assemble with such as speak "often one to another," for of such only is it written, "They shall be mine, saith the Lord of hosts."—Mal. 3: 17. Think of them till, with the poet, you can heartily sing—

"I love thy church, O God,"

and with him solemnly resolve—

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be giv'n
Till toils and cares shall end."

H. F. C.

For the Crisis.

Rev. 17: 6.

"Drunken with the blood of the saints."

Charles IX. of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants by offering his sister in marriage to a Huguenot, a Protestant prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuptials; when on the eve of St. Bartholomew's day, Aug. 21, 1572, at the ringing of a bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenceless Protestants. Above five hundred men of distinction, and about one thousand others, that night slept in Paris the sleep of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed at Rouen, Lyons, Orleans and other cities. Sixty thousand perished. When the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics. Two hundred thousand suffered death in seven years under Pope Julian. No less than one hundred thousand were massacred by the French in the space of three months. The Waldenses who perished amounted to one million. Within thirty years the Jesuits destroyed seven hundred thousand. Under the Duke of Alva, thirty thousand were executed by the common hangman. One hundred and fifty thousand perished in the Inquisition. In the O'Neill's rebellion, Oct. 23, 1641, upwards of thirty thousand British were killed in the commencement of this rebellion. In the first two or three days, fifty thousand Protestants were destroyed. Before the rebellion was suppressed, one hundred and fifty-four thousand Protestants were massacred; besides the vast number upon the world could never be particularly informed who were proscribed, banished, starved, burned, buried alive, smothered, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastile. The best authority estimates the whole number of persons massacred since the rise of Papacy at fifty millions!

[illegible] Shall they not live again? John saw them who had come up "out of great tribulation, and (had) washed their robes, and made them white in the blood of the Lamb." "And they *lived* and *reigned* with Christ a thousand years." And shall we not reign with them? "It is a faithful saying: for if we be dead with him, we shall also *live* with him. If we suffer, we shall also *reign* with him. If we deny him, he also will deny us." May we be wise, and "turn many to righteousness," and so "shine as the stars forever and ever."

C. G. Carr.

Blackstone, Mass.

Speak Kindly.

Speak kindly, speak kindly; ye know not the power
Of a kind and gentle word,
As its tones in a sad and weary hour
By the troubled heart are heard.
Ye know not how often it falls to bless
The stranger in his weariness;
How many a blessing is round thee thrown
By the magic spell of a soft, low tone.
Speak kindly, then, kindly, there's nothing lost
By gentle words; to the heart and ear
Of the sad and lonely they're dear, how dear,
And they nothing cost.

Speak kindly to childhood; oh, do not fling
A cloud o'er life's troubled sky;
But cherish it well—a holy thing
Is the heart in its purity.
Enough of sorrow the cold world hath,
Enough of care in its later path,
And ye do wrong if ye seek to throw
O'er the fresh young spirit a shade of woe.
Speak kindly, then, kindly, there's nothing lost
By gentle words; to the heart and ear
Of joyous childhood they're dear, how dear,
And they nothing cost.

Speak kindly to age—a weary way
Is the rough and toilsome road of life,
As one by one its joys decay,
And its hopes go out mid its lengthened strife.
How often the word that is kindly spoken,
Will bind up the heart that is well nigh broken;
Then pass not the feeble and aged one
With a cold, and careless, and slighting tone;
But kindly, speak kindly, there's nothing lost
By gentle words; to the heart and ear
Of the care-worn and weary they're dear, how dear,
And they nothing cost.

Speak kindly to those who are haughty and proud;
Ye know not the thoughts that are dwelling there,
Ye know not the feelings that struggle untold,—
Oh! every heart hath its burden of care,
And the curl of the lip and the scorn of the eye
Are often a bitter mockery.
When a bursting heart its grief would hide
From the eye of the world 'neath a vail of pride,
Speak kindly, then, kindly, there's nothing lost
By gentle words; to the heart and ear
Of the proud and haughty they are often dear,
And they nothing cost.

Speak kindly ever—ah! cherish well
The light of a gentle tone,
It will fling round thy pathway a magic spell,
A charm that is all its own.
But see that it springs from a gentle heart,
That it needs not the hollow aid of art,
Let it gush in its joyous purity
From its home in the heart all glad and free.
Speak kindly, then, kindly, there's nothing lost
By gentle words to the heart and ear
Of all who hear them; they're dear, how dear,
And they nothing cost.

Selected by M. N.

For the Crisis.

Reflections on the Fourth of July.

This is to the people of this country a day of memorial. It is celebrated as the birth-day of this nation, and revered as the dawn of liberty after oppression. Patriots love this day as they love this nation; and they love it because their home and treasure are here, and because the interests of their all depend upon the prosperity of this nation. Hence they will devote their time, talents and substance to the maintenance of the interests of this government. They endeavor to induce a loyalty to its interests, and an increase of its adherents; and whether at home or abroad the devotion of the true citizen is equally manifest. Hence Americans in Europe love to show themselves Americans still. Hence a Train in London is an American, as much as if on this side of the water.

All this is very natural and consistent with the interests and proper claims of one who has his home and treasure so dependent upon a worldly government. But if he is a pilgrim and stranger here, having his home and treasure in the world to come, he cannot take a particular interest in these matters, having essentially no interests involved. Hence Paul says, "No man that warreth entangleth himself with the affairs of this life." The follower of Christ is commanded to set his affections upon things above, not on things on the earth. He is to love not the world, neither things that are in the world. But can we love any worldly government as a patriot, and not love this world? Christ says, "My kingdom is not of this world." May we as followers of Christ say that ours is? He says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." May we answer, "We have one already"? When our Master went away "to receive for himself a kingdom and to return," he gave to his servants the charge, "Occupy till I come." Did not this mean, "devote yourselves to the interests of my kingdom till I return with it"? Can we serve two masters? No more can we be citizens of two kingdoms. When the laws of man conflict with God's law, we are to "obey God rather than men." And where they are agreed, still we are to obey as unto God and not unto man. Hence our loyalty should be unto the law and kingdom of God.

We should see to it that our loyalty to this kingdom is unimpeachable. We have great responsibilities resting upon us here. We are entrusted with the interests of this kingdom, the proclamation of the virtues of its King and subordinate rulers, the righteousness of its laws, its rich blessings to its subjects, and its splendor and glory. In this work we are expected to occupy till our absent King returns to take possession of his kingdom.

The kingdom is now in the hands of rebels. Six thousand years ago, when the kingdom had got fairly started as it seemed; when its subjects were happy in innocence, purity and love; when peace and loyalty reigned, and everything was pronounced "very good", an usurper entered and sowed the seeds of distrust and disloyalty. Through the subtlety of this usurper they were induced to rebel against the laws of their rightful sovereign. When they had thrown off their allegiance and become victims of this usurper, ruin and desolation followed them and has continued its ravages upon their posterity to the present day. Still this kingdom is in the hands of rebels; still its laws are defied and trampled under foot; still its proper subjects are despised, and looked upon with distrust and hatred; still the claims of the rightful owner of the the soil are met with scoffs and defiance, and nothing will enrage them more than to tell them that he is soon coming to claim and take possession of that which is his own.

And shall we countenance this rebellion? As those who claim to be the heirs of the rightful kingdom, shall we join in league with the rebels' kingdom. Shall we join with them in their common cry concerning the proper King, "Stay away! stay away"? Should we not rather pray as he has taught us, "Thy kingdom come, thy will be done in earth"? As this kingdom will surely come, we should allow no opposing interests to distract our minds from occupying till our King comes. He has said, "Be thou faithful unto death, and I will give thee a crown." He has admonished us, let "no man take thy crown." He is soon to appear and reckon with his servants. How shall we stand the test of faithfulness? Do we rejoice in the prospect, or do we fear the day of reckoning? If faithful to the interests of his kingdom, we shall love his appearing, and work with more joy and zeal in view of its nearness. We shall have need to ask for *patience* to wait in view of our intense anxiety.

Thank the Lord that the kingdom is soon coming,—that the glad relief is soon to be ours,—that we are soon to get home—

Home, amid sweet Eden's bowers,
Home, where love shall reign supreme,
Rich with fruit, and gay with flowers—
Home, "sweet home," shall be my theme.

My heart is gladdened while I contemplate our future prospects. The "blessed hope" is a balm for the sorrows and difficulties we have to encounter here. And though men may despise us, and set us at nought, I would rather be set at nought by men now, than by our heavenly Father when Jesus comes in a little from this. Till then I will earnestly pray, "Thy kingdom come."

I. K. Lombard.

Hammonton, N. J., July 4th, '62.

Selections.

The Model Young Woman.

1. The model young woman takes care of her health by a proper observance of the laws of health in all ways, but especially with regard to diet, dress, and exercise. Her dress is so constructed as to keep her person warm—especially the lower extremities—and not to impede locomotion. She exercises frequently in the open air, thus bringing the flush of health to her cheek, and sending healthy life blood unhindered by tight lacing, to every part of her system.

2. She is modest. Modesty is "synonymous with chastity, or purity of manners." There is such a thing as affecting modesty sometimes seen among women; but wherever this is witnessed, it is the sure evidence that the genuine article is missing, for it is always unaffected and natural. "Unaffected modesty is the sweetest charm of female excellence, the richest gem in the diadem of their honor." Modesty is natural and may be preserved by cultivating only the sweetest and purest thoughts.

3. She has good taste. Taste is nice perception, or the power of perceiving and relishing excellence in human performances; it is the faculty of discerning beauty, order, congruity, proportion, symmetry or whatever constitutes excellence. It is not altogether natural, nor is it entirely acquired, but it may be cultivated highly.

Good taste will manifest itself in the dress, and conversation, and general appearance; and will regulate all her intercourse with others, especially those of the opposite sex. It will abash the vulgar and impure, and encourage and strengthen the good. Modesty and good taste will build around the possessor a strong tower of defence.

4. She is intelligent. She acquires intelligence in all suitable ways, especially by observation, reading and conversation. She looks upon the world around her as a great volume of facts wrought out by the Almighty Artificer and proper for her to study; and in the tiny leaflet or the granite boulder, she sees the work of God, and endeavors to understand it. She reads good books carefully and tries to make the facts and ideas contained therein her own. Her conversation is with the wise and good, and in it she is getting or giving truth. She knows but little about that which is called "small talk," and never practises it—such food is too frothy for her intellectual appetite.

5. She is emotional. As a well tuned harp will answer quickly and accurately the finest and most delicate touch of the player, so her heart feels deeply and acutely. The recital of the sorrows of another finds an answering chord in her heart, that echoes responsively the bitter wail. And the sight or sound of joy in others, makes her heart leap as leaps the bird which, rising from its lowly nest toward heaven, sings with quivering melody its song of praise and gladness.

6. She is self-sacrificing. She is always ready to make sacrifices of her time or labor, or any thing she can, for the good of those in whom she feels an interest. And this is no mark of weakness in her, but it is noble. Christ manifested the same spirit, and it is one of the noble traits in his character.

6. She is affectionate. She loves every loveable thing. Love is the mainspring of her actions. She labors for those whom she loves, because she loves them, and such is the intensity of her love. that no sacrifice can be demanded so great that she will not make it for them.

8. She is pious. Her soul is the abode of her Savior. In the light of religion, she walks as if treading upon a rock. Here she acquires her decision and strength to deny herself, and refuse to do wrong with as much firmness as she would do right with cheerfulness. This is the key-stone to the arch of her character, supporting and beautifying the whole—the crown of light and purity surmounting all the rest, and sitting there as the cloven tongues sat upon the disciples at the pentecostal baptism. The hindrances to the formation of such a character, are, bad company, bad books, and bad habits. Eschew these and take firm hold of their opposites, and any young woman of ordinary cultivation and under any ordinary circumstances can form and maintain the very character I have described above. Young woman, give this subject thought.

A Brief Discourse.

NOT BY HENRY WARD BEECHER.

Text.—"There is a way that seemeth right unto a man, but the end thereof," etc.

The simple truth taught by this simple passage of holy writ is—that he who thinks he is right, simply because he thinks he is, is a *simpleton*.

A few cases will make this truth luminous. It may seem right to a man to neglect paying his debts for the sake of speculating with his money, but the end thereof is the loss of public confidence.

It may seem right to a man to live beyond his income, but the end thereof is—poverty and wretchedness.

It may seem right to some to conform to every fashion, but the end thereof will be the conclusion—in the minds of all sensible people—that they belong to the ape *genus*, which is remarkable for its propensity to *imitate*.

It may seem right to some to live without labor, but the end thereof will be—life will be a curse, and not a blessing.

It may seem right to a man to borrow often of his friends, *and never be willing to lend*, but the end thereof will be—very unpleasant neighbors.

It may seem right to a man ever to be trumpeting his own fame, but the end thereof will be—he has no fame to be trumpeted by others.

It may seem right to a man to trouble himself about the business of others, but the end thereof will be—others will think he had better mind his own.

It may seem right to parents to allow their children to have their own way in every thing, but the end thereof will be—an unhappy family.

It may seem right to a man to delay till to-morrow what ought to be done today, but the end thereof will be,—life will end before life's work is finished.

It may seem right to try to please every body, but the end thereof will be,—we shall displease God, and die displeased with ourselves.

It may seem right to excel our neighbors in extravagance in our manner of living, but the end thereof will be,—the consciousness when we come to die, that we have been great fools.

It may seem right to a man to say yes sir, to every thing another may say to him, but the end thereof will be,—the conclusion—in the minds of all sensible people,—that he has no mind of his own.

It may seem right to a lady to wear a dress so long that it shall trail upon the street, but the *end* thereof will be very likely to get badly soiled, and to be tread upon and torn, which may *end* in hard words by her,—all occasioned by her own folly. . . .

It would seem right to us to extend this discourse, if we did not think short sermons the most useful, so the *end* hereof is HERE.—*Dental Mirror.*

A Short Sermon.—Keep out of debt. Avoid it as you would war, pestilence, and famine. Hate it with a perfect hatred. Dig potatoes, break stones, peddle tin-ware, do any thing that is honest and useful, rather than run into debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, pleasant dreams and happy wakenings, keep out of debt. It is the hardest of all taskmasters, the most cruel of all oppressors. It is a millstone about the neck, an incubus on the heart. It spreads a cloud over the firmament of man's being. It furrows the forehead with premature wrinkles, plucks from the eye its light, drags all nobleness and kindness out of the port and bearing of man. It takes all the soul out of his laugh, and all stateliness out of his walk. Come not under its accursed dominion, nor ever be its slave. Owe no man anything.

Don't Write There.—"Don't write there," said one to a lad who was writing, with a diamond pin, on a pane of glass in the window of a hotel: "Why not?" was the reply. "Because you can't rub it out." There are other things which men should not do, because they cannot rub them out. A heart is aching for sympathy, and a cold, perhaps a heartless word is spoken. The impression may be more durable than that of the diamond upon the glass. The inscription on the glass may be destroyed by the fracture of the glass, but the impression on the heart may last forever. On many a mind and many a heart there are sad inscriptions, deeply engraved, which no effort can erase. We should be careful what we write on the minds of others.—*Ex.*

☞ The tasks set to children should be moderate. Over-exertion is hurtful, both physically and intellectually, and even morally. But it is of the utmost importance that they should be made to fulfill all their tasks correctly and punctually. This will train them for an exact, conscientious discharge of their duties in after life.

Scolding Persons.—A scolding person cannot govern. What makes people scold? Because they cannot govern themselves. How, then, can they govern others? Those who govern well are generally calm; they are prompt and resolute, but steady and mild.

Hygiene.

"This is for your Health."—*Paul.*

For the Crisis.

Scalds and Burns.

In the Crisis of July 9th is an advertisement of a recipe for the cure of scalds and burns, taken from *Hall's Journal of Health*, which may be good; especially that part of it which recommends applying cold water to the part affected.

The best thing that I have ever seen applied, after the application of cold water, is the Golden Salve, made by Bro. C. P. Whitten, of Lowell, Mass. I have seen this applied in many cases, and in some of the very worst, with marked effect. It is very soothing and healing. In my view, nothing excels it; while it is far superior to most of the articles usually employed in such cases. It should be in the possession of every one.

I. S. White.

Talks about Health.

BY DIO LEWIS, M. D.

The other day I met an intelligent medical man, just returned from Port Royal. He had lived much in hot climates. The health of our army deeply interested him. Several persons on their way to the South had asked him, "How can we preserve our health during the summer?" I listened with the deepest interest to his reply, and believing it full of sound practical wisdom, and applicable to this latitude during this present heated term, I give it publicity.

The doctor said, I will give you a few rules, which, faithfully observed, will protect you against the fevers, dysentery, and other diseases of hot climates.

1st. Don't touch a drop of alcoholic stimulus, and avoid the excessive use of ice water.

2d. Eat very little or no meat, but use freely coarse bread and the fruits of the country. Tea and coffee may be drank in small quantities, if made quite weak.

3d. Bathe all over, at least once a day; sleep in well-ventilated apartments; retire early, and sleep long. Straw makes the best bed. It is not well to sleep in the same garment, next the skin, which has been worn during the day.

4th. And most important of all, *wear woolen next the skin!* It may be hard to learn; you may, at first, be obliged to provide yourself with very thin, soft flannel, but you must persevere. If symptoms of bowel disease appear, wrap an extra piece of flannel around the bowels.

5th. You must keep up your exercise. Although it may increase your discomfort for the moment, it will greatly enhance your power to resist the heat. The farmer in the harvest-field suffers much less than the fine lady in her parlor, although his temperature may be thirty degrees higher. Brisk exercise of the right kind and amount is a wonderful protector against the influence of heat. No one so surely falls a victim to a hot climate as he who lives high, drinks brandy, and sits constantly in the shade, fanning himself.

When you reach the South, any number of persons will laugh at this advice, and urge you to drink brandy and keep quiet. They will tell you, "It will never do, sir, we have been here for years and know all about it. The water is bad, and will kill you; you must put in the brandy." Just ask them if the brandy removes or neutralizes the poison in the water? Ask them if the deleterious ingredients in the water are not all there, just the same, and the brandy is not simply an added mischief? But what will trouble them more; ask them if they ever tried the other plan. I am sure they will confess they never have. And then, so far as the argument is concerned, you will have them on the hip, if you bring forward the facts found in a report to the English Parliament from the military authorities in India, proving abundantly and most conclusively that alcoholic stimulus is a great enemy to the health of the army. Although the soldiers used it in small quantities, it invariably proved very mischievous. The regiments that abstained altogether, almost immediately reduced their cases of fever and dysentery more than fifty per cent. The total abstinence regiments could entirely outdo the drinkers in a fatiguing march.

I will add that I have no doubt the health of our army is seriously compromised by the spirit rations. I know several intelligent medical men who advised the moderate use of brandy during the cholera season of '49, but strictly prohibited such indulgence during '51. The experience of a single season had fully satisfied them that brandy was a poison, even in hot weather.

I hope the judgment is not severe; but I honestly believe that a love for brandy, a slavish acquiescence in a fashionable vice, or physiological ignorance, is the origin of all the brandy prescriptions in hot weather or for hot climates.

Health Items.

"Appetite," in midsummer, is necessarily and naturally weak. Some persons think they are sick when appetite "fails." But Nature, during the heated period, takes this method to give rest to the vital organs.

"Foods" for summer should be free from grease and sweets. Most people of weak digestion would be benefitted by eating slower and drinking almost nothing.

"Ablutions," or washing the whole body at least twice per week, are essential to your salvation from disease.

"Sun-Strokes" may be prevented by wearing a wet handkerchief in your hat.

"Erysipelas," which violently burns and irritates the surface of the body, can be relieved by making an ointment of pure lard and sumach berries. Or take the tincture of the sumach called *Rhus*, and bathe the afflicted parts lightly.

"Salt" is excellent in diphtheria. Dissolve it in water and gargle every hour, or more frequent if the symptoms are severe.

"Eyes" should not be strained by reading by artificial light. Moonlight is most dangerous to the eyes while reading. Never weary your eyes during the heat of summer. More persons lose their sight in this way than is generally supposed.

"Ice Water" is good for neuralgia. Ice will relieve severe pain. Pieces of ice put in the mouth of an epileptic will bring him out of the fit. Drinking ice water in hot weather should be seldom.

"Bile" may be kept out of the blood by eating plentifully of fruits and grains, drinking buttermilk, and rarely using anything from the animal kingdom.

"Drowned" persons may be resuscitated by filling the lungs with air by a bellows, or forcing your breath into the nostrils, and pressing the chest first downward and then upward until natural breathing is established. It is sometimes necessary to force the air into and out of the chest one hour before the patient will recover. Then wrap the body in warm blankets and keep the patient near a fire for two or three hours.

"Kidneys" are easily strengthened by the habitual morning application of cold water with the hand to the back and hips. The young should invariably practice such bathing. Laboring men and women would find great strength in this simple practice.

"Mineral Waters" for medical purposes are nearly worthless. Many persons, if they only get from home and its corroding cares, will recover from many ills. Mineral springs often get credit for doing what such "changes" more naturally effect.

"Dysentery," which is known by the bloody discharges, may be controlled by physical rest. Give the stomach light wheat flour puddings. Wintergreen essence in a little cold water occasionally. Keep the bowels cool and quiet by bandages of water and spirits of camphor.

"Earache" will yield to hot water compresses applied to the back of the neck. Take foot-bath, and then walk the room or in the open air.

"Mercury" is an excellent substance for thermometers, but as a medicine it is as injurious as old theology is false.

"Soda" is sometimes serviceable in liver diseases, but it is more likely to cause such diseases, if used often in pastries, bread, etc.

"Gastric Juice" is necessary to digestion. It cannot be substituted by any external fluid. Tobacco chewers waste much fluid that would make gastric juice and promote health.—*Herald of Progress.*

Bathing Infants.

I know some mothers who desire to bring up their children hygienically, who are in the habit of washing their infants all over in cold water—not icy cold, but that which is cold to a child's body—each morning and evening. This they do, I have no doubt, with the design of promoting, in some way, the health of the children. But if they were questioned closely as to the manner in which they suppose health is benefitted by such treatment, I think they would find it difficult to give an answer satisfactory to themselves even. They might say, perhaps, that water treatment is good, and of course must be good for their little ones. But they do not know that it is good, unless they know *how* it is good.

I cannot think of any benefit to be secured by bathing a perfectly healthy babe, except that of cleanliness; and once in twenty-four hours is abundantly often for this object. The skin of a child does not become dirty sooner than that of an adult; and most mothers do not consider themselves very dirty if they bathe as often as once in two or three days.

There is no reason why the water which is used to bathe children should be *cold*. Violent reactions do not promote cleanliness, or tend to any other desirable result. A temperature so mild as simply to feel pleasantly cool to the body of an infant, is much more beneficial than one, which by its feeling of coldness, gives a shock to nervous system.

There is no need of any great amount of rubbing in the bath of a child which is washed daily, or of coarse towel friction after it is taken out of the water.

The best hour in the day to bathe an infant is at ten or eleven o'clock in the forenoon. The water should always be prepared at a pleasant temperature in a tub. The child should be undressed, have its head and face wet in the water of the bath, and then be dipped in to its neck, taken out, laid upon a soft linen sheet upon its mother's lap, enveloped, and have the water gently and quickly dried from the surface; after which, there may be pleasant, gentle friction by the mother's hand, continued till she and her baby are satisfied.

Thus cleanliness is secured with the least possible wear and tear to the nervous system of the child. As the healthy glow comes to its skin after the bath, it will almost invariably manifest an inclination to go to sleep; which disposition should be established into a habit. When it wakes after its nap, it will be ready for its dinner, and to be good-natured for the rest of the day, provided it is well treated. When it is prepared for the night, every article of clothing which it has worn during the day should be removed, its little body should be gently rubbed all over by the hand, and have fresh garments put upon it.—*Laws of Life.*

The World's Crisis

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 359. BOSTON, WEDNESDAY, AUGUST 13, 1862. VOL. XV. NO. 22.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Benefit of Trials.

Trials bring us joy and comfort,
Draw us near that heart of love
Flowing freely, ever flowing,
From our God who dwells above;—
Make his promises more precious,
Lead our weary souls to rest,
With a firm and blest assurance,
Closer still upon his breast.

As the flower emits more fragrance,
And looks brighter than before,
When the storm that laid it drooping
With his fury hath passed o'er;
So the heart doth rise in freshness,
Better fitted for his will,
When the winds and waves of sorrow,
That near laid it low, are still.

Trials bring us faith and patience,
Give an unction new to prayer,
Take us to the throne of mercy,
Lead us long to linger there;—
Make the hope of glory sweeter,
And the words of truth more bright,
Cause to fade all earthly visions,
Bringing heavenly ones to sight.

"Light afflictions but a moment,"
Working out for us most sure
"An eternal weight of glory"!
Who then cannot these endure?
He is faithful who hath promised,
Let us trust him evermore,
And give praise for every trial
Till our pilgrimage is o'er.

MRS. A. C. JUDSON.

The Doom of the Wicked.

"Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile . . . For there is no respect of persons with God."—Rom. 2: 8, 9–11.

Fearful announcement this, to those who persist in sinning against a holy and just God. Although the great, leading principle of the gospel motive to induce rebellious man to return to God and obey his commands is "the love of God," "the goodness of God," yet this is by no means the only one. Man is possessed of the principle of fear. God has endowed him with this principle, that he may fear to do evil, because a fearful result follows. Consequently, while all the attracting and winning attributes of God are set forth in the Scriptures to gain the affections and win the obedience of the human heart; so, also, must the righteousness and justice of God be published to induce reverence, and fear, and confidence. Otherwise, there would be no sufficient ground of affection, reverence and confidence. "It is a fearful thing to fall into the hands of the living God," says Paul. Why? asks one. Because he is holy, just, and righteous, "and will not at all acquit the wicked." But some men do not love to think of a God who deals in indignation and wrath. It does not look to them like love; they think that love is inconsistent with wrath. This leads me to think of a Sister, I once heard talk in meeting, who was so overcome by wild enthusiasm as to say she loved "every body, and every thing." "Yes," said she, "I even love the devil." Such love as this forbids our obeying God, who commands us to hate evil. He hates evil, and will destroy it. He "will early destroy all the wicked of the land."

But when will his indignation be manifested, and "tribulation and anguish" be experienced by the wicked? Paul answers this question. "In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."—Rom. 2: 16. What is the doctrine of Paul's gospel? "God . . . hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof (or the certainty of which) he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17: 31. How many will thus be judged? "Every man that worketh good." "Every . . . man that doeth evil, . . . Jews . . and Gentiles."—Rom. 2: 9. But does this agree with Christ's gospel? It does; and he who undertakes to pervert the teachings of Paul must also seek to overthrow or subvert Christ's teachings. Jesus declared that "the Father . . . hath given him authority to execute judgment"; and continues, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John 5: 29. No language can be plainer to express the fact that ALL who have done evil must come up from the grave, or resting-place of the dead, "unto the resurrection of damnation." They must receive "the wages of sin," which is the "second death." "Death and hell" (or *hades*) shall deliver "up the dead," "small and great," at the voice of Jesus Christ, and he will execute "tribulation and anguish" upon all who have lived and continued in sin. How long tribulation and anguish will continue to be experienced, it does not become me to speculate upon. It will end in death,—"the wages of sin,"—"the second death," experienced "in the lake which burneth with fire and brimstone," which the angel told John was "their part."

Dear readers, do not allow yourselves to be led away from the instructions of the Bible. Unbelief and skepticism are quite too prevalent now. Do not doubt the plain, simple statements of Scripture, which abound through the whole Bible, that the wicked must come forth from death to judgment, and die for their own sins. The angel told Daniel (chap. 12: 2) that when Michael shall stand up, some "who sleep in the dust of the earth shall awake . . . to shame and everlasting contempt." I have only quoted a few of the multitude of proofs on this important subject. Do we believe them and feel as we ought in consideration of them? Let us so live by the faith of the Son of God, that we may be found at last among those who have part in "the resurrection of the just,"—"the first resurrection,"—"a better resurrection," and so live forever in the kingdom of God.

Yarmouth, Me. I. C. WELLCOME.

For the Crisis.

Fiery Trial.

If ever there was a time in the history of the church when she needed the most confident trust in God, it must be when her greatest deliverance is pending; and thus the tenor of Scripture teaches. Were we to look upon the past we should find the dubious and perplexing always preceding the light and confident. Thus it is in conversion: the mountains of sin always intercept our passage to the bright fields of hope. So with Israel in Egypt,—brick without straw and impending destruction, ere the Red Sea is past and deliverance is sung and danced on the other shore. Thus it has always been. The gallows must be prepared for Mordecai before Haman is hanged. A Christ must suffer before he can reign. "Arm yourselves likewise with the same mind," for it is upon us, and if we suffer with Him (that is, in the same cause), we shall reign with him. "Many shall be purified, made white and *tried*," saith the shining one to Daniel; and Peter, talking of the same thing, calls it a "*fiery trial*." Again he calls it a *precious trial*, yea, much "more precious than of gold." No wonder he supposed we should think strange of such a trial as that,—a kind of bitter-sweet, sorrowful gladness—tearful joyfulness,—like the wife whose husband, returning from over sea lands, looks saddened with smiles. "*Fiery*," "*precious*," "*trial*." Well, we are entering the burl-gate, and God only knows who of us will "be found unto praise and honor and glory at the appearing of Jesus Christ."

God is ruling among the nations; he will give those that are wicked to the sword. Now, brethren, if you would not be scorched with these "fiery trials," do not fix it up in your mind how this chastening should be administered. "Distress of nations with perplexity" is written for this generation. "*And what is written is written*." Can we see the golden streets of our blessed home through this dark war cloud that is only lined with darkness and tinged with despair to the world? Precious fiery trial. Are sons, husbands, or brothers enlisted in the bloody fight?

"Let faith arise and climb those hills,
And from afar descry
How distant are His chariot wheels,
And tell how fast they fly."

Are they soon to be drafted, to kill and mangle their fellow men and be killed and mangled in their turn? Tell Father all about it. Then—

"Oh! for a faith that will not shrink,
Though pressed by many a foe."

How precious that faith that will stand the fiery trial! But may we not get a substitute? Just as well kill for yourselves as to hire somebody else to kill for you. But what would you do if you were drafted? I would "do violence to no man." But they would put you in prison. Then I would pray for the jailor, and fish for the prisoners. But if your son should go or be drafted, would you not get a substitute? Never! What would you do? I would tell Father, and trust in that God who saved from the fiery furnace to save me in the fiery trial. Trial of faith! No wonder the inquiry—"Who shall be able to stand?"

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto pened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4: 12, 13. H. PRATT.

For the Crisis.

Brotherly Love.

"That love was strong indeed
First felt for God and man;
Toward Jesus and his truth
Affection freely ran;
Joyful, yes, that love may be
Awaked to heavenly harmony."

Paul in his letter to the Hebrews (13: 1) says, "Let brotherly love continue." The apostle had no occasion to reprove them for the want of it, as he had in regard to some to whom he wrote; his object is to impress on them the importance of this virtue, and that there was danger of allowing themselves to become indifferent. Let us give heed to this exhortation of Paul, and see that brotherly love continues. "Wherefore let him that thinketh he standeth, take heed lest he fall." Let us watch unto prayer, that we may not fail in this. May we remember love is the element of heaven. If this is wanting, all is wanting. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that we heard from the beginning, that we should love one another." 1 John 3: 10, 11. By this we may "know that we have passed from death unto life." How important this virtue. O! let us strive to walk in love as Christ also loved us, and put away "all bitterness, . . . and evil speaking," and be kind and forgiving to one another, "even as God for Christ's sake hath forgiven us." Eph. 4: 31, 32.

If we would have the peace of God, we must love one another as Jesus loved us. We must have that charity that is kind, long suffering, forbearing, not easily provoked, that thinketh no evil, and is not ready to speak of the faults of the brethren and sisters without going first to see them, as the word of God directs. Matt. 18: 15–17. Let us guard against this sin and abide in Christ. "He is our peace, who hath make both one, and hath broken down the middle wall of partition between us." Eph. 2: 14.

O! that the church of Christ would awake to this important duty of more love one for another. "If any man have not the spirit of Christ, he is none of his." Let us strive to have more of the mind of the blessed Savior, that when "he shall appear, we may have confidence, and not be ashamed before him at his coming."

Plymouth, Ohio. MINERVA.

For the Crisis.

Baptism "for the remission of Sins."

BY W. SHELDON.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

Is baptism here set forth as a pre-requisite to the remission of sins? I answer in the negative. If it were, it would conflict with the general tone of revelation which makes *repentance*, or *faith* reduced to action, the *only* pre-requisite to the "remission of sins," and would make baptism an absurdity, when administered to Christ, to Cornelius, and to other holy men who had no sins to remit. It is nonsense to assert, without proof, that these cases are exceptions to the general rule, for christian baptism has never been used to the disparagement of its original design, by Divine sanction. Many instances, since the origin of baptism, are named in which sins were remitted without any connection with baptism.

Again: if sins cannot be remitted *except in baptism*, a man should be baptized every time he chances to sin; hence, instead of being written, "If any man sin we have an advocate with the Father," it should read, "If any man sin, we have a baptism for the remission of sins to be baptized with." If sins are *ever* remitted *without* baptism in this age, then they *always* are, or else the plan of Jehovah is a vacillating one. If sins are *ever* remitted *by baptism*, then they *always* are, or else God's plan is in opposition to itself. Since in other portions of the word, *repentance* (and *not* baptism) is made the pre-requisite to the "remission of sins," we may safely conclude that the *same* doctrine is taught by this text when rightly understood, and *not a conflicting one*. The truth is, this text presents *two pre-requisites*, and *two results*; not two pre-requisites to the attainment of *one result*. Repentance only is here, as elsewhere, held up as a pre-requisite to the "remission of sins;" while baptism is followed by the "gift of the Holy Ghost,"—a gift which is imparted in numerous instances at the discharge of a christian duty, and *especially at baptism*. The original Greek,—"*Metanoeesate, kai baptistleeto ekastos humon epi to onomati Jeesou Kristou eis ophesin hamartion*,"—is well translated in our version, but *not well transposed* to convey the idea clearly, and preserve a plain harmony with the other teachings of the Bible upon the only pre-requisite to the "remission of sins." Preserving our translation, and transposing the text in harmony with the great truths which it sets forth in harmony with other scriptures, it reads, "*Repent for the remission of sins, and be baptized every one of you in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost*." Thus *repentance* and *not* baptism is "for the remission of sins." This agrees with the whole Bible. We must be *dead* to sin, before being "*buried* with Christ in baptism," for we do not bury people to make them die, but *after* they are dead. And if we are dead to sin before being buried with Christ in baptism, we have no sins to be remitted in baptism; hence baptism is *not* "for the remission of sins." It is an outward sign of our freedom from sin: hence it was said to Paul, "Arise and be baptized, and wash away thy sins," even after he had been "filled with the Holy Ghost," as Jesus told the man to offer for his cleansing the offering required by Moses, even though he was *already* cleansed. Paul was already free from sin, so was Cornelius, but they must submit to this *sign of their freedom* from sin or *death* to sin. Firstly *die*, and then be *buried*.

For the Crisis.

Nahum.

The prophet Nahum, to the people of God concerning the city of Nineveh. "God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. . . . The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Here is evidently set forth the world's conflagration, as confirmed by other prophets. Mal. 4: 1,—"For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." 2 Pet. 3: 10,—"But the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Nahum reasons upon it thus: "Who can stand before his indignation? And who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Then he exhorts Judah to keep her solemn feasts, for, saith he, "The wicked shall no more pass through thee; he is utterly cut off." When is that day that the wicked shall no more pass through Judah because he is utterly cut off? Not yet. No. He is not yet cut off. When is that day? Let Nahum answer. He tells us (2: 3) by what sign we may *know* the day of his preparation; when he shall *prepare* to do these things. "The shield of his mighty men is made red [with blood], the valiant men are in scarlet [war coats]; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken." The prophet undoubtedly foresaw the cars pass through some swamp of fir trees. "The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." What chariots but the cars were ever arranged so close as to "justle one against another?" This gives the idea of a train. What looks more like torches than the engine? What other chariots so run like lightning as the lightning trains? Wherefore we know, as railroads were not until this day, but have appeared in our day, this is the day of the Lord's "preparation." Preparation for what? for the overthrow of Nineveh? Does Nineveh now exist? Not the great ancient city. We know not even the place where it stood. But the wicked world, as seen at verse 5th, is compared to the wicked city. And this shall the Lord overthrow. This is not when the wicked are cut off, but "the day of his preparation;" wherefore that day shall follow. And we know that it is to be in our day, because they are railroad days.

But you may ask, may not railroads last many years? The prophet evidently would not give as a sign of the day of preparation, a thing which had been long in existence. It could be no sign except it were a new thing. Then we know, if cars run, the day of the Lord's vengeance is at hand. But if the world is to be burned "and all that dwell therein," what will become of the righteous? Paul tells us, when speaking of the church: "We which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4: 17. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3: 11–14. MINER CAWKINS.

Council Grove, Kansas.

An Apostolic Preacher.

The poet Cowper thus describes an apostolic preacher:—

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say they respect themselves.
Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain;
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too. Affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.

THE DANDY PREACHER.

Behold the picture! Is it like? Like whom?
The things that mount the rostrum with a skip,
And then skip down again. Pronounce a text,
Cry hem; and, reading what they never wrote
Just fifteen minutes, huddle up their work,
And, with a well-bred whisper, close the scene!

In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation. 'Tis my perfect scorn,
Object of my implacable disgust.
What! will a man play tricks, will he indulge
A silly, fond conceit of his fair form
And just proportions, fashionable mien,
And pretty face, in presence of his God?
Or will he seek to dazzle me with tropes,
As with the diamond on his lily hand,
And play his brilliant parts before my eyes,
When I am hungry for the bread of life?
He mocks his Maker, prostitutes and shames
His noble office, and, instead of truth,
Displaying his own beauty, starves his flock.

Therefore, avaunt! all attitude and stare,
And start theatric, practised at the glass.
I seek divine simplicity in him
Who handles things divine; and all beside,
Though learned with labor, and though much admired
By curious eyes, and judgments ill-informed,
To me is odious as the nasal twang
Conventicle heard, where worthy men,
Misled by custom, stain celestial themes
Through the pressed nostrils, spectacle bestrid.

THE SOBER PREACHER.

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and t' address
The skittish fancy with facetious tales
When sent with God's commission to the heart.
So did Paul. Direct me to a quip,
Or merry turn, in all he ever wrote,
And I consent you take it for your text,
Your only one, till sides and benches fail.
No; he was serious in a serious cause,
And understood too well the weighty terms
That he had ta'en in charge; he would not stoop
To conquer those by jocular conceits,
Whom truth and soberness assailed in vain.

For the Crisis.

Extracts from Dr. Herman Schultz.

(Continued.)

"We also repudiate the Socinian view. We agree with them in that point, that they do not in the created nature of man see any guaranty of his immortality; that they see in him, as well as in all the rest of created beings, according to their nature, a possibility of perishing. But the Socinians lack that deeper look into the essence of the second creation, which, together with the first, only produced man. Adam had nothing to do with immortality; his entire nature was corruptible; yes, according to his nature, he could never become immortal, because the possibility lay not in it. Without sinning, of course, he would not have died; he would have miraculously been kept from dying; i. e., become eternal, or be preserved forever; but never would he have become immortal; for never would he have been able to make life his own, so as to possess it independently of any being besides him." . . . .

Page 95. "So we find, that the possibility of immortality for man is conditioned by his taking hold of God, by making the Spirit of God, which causes him to live, his own. He was created for immortality, so that a development of his powers, if such had not been interrupted by sin, would have made him immortal. So, indeed, there lies in the idea of man immortality, and the contrary is something which is wholly opposed to it." . . .

Page 96. "Because man's personality through the Spirit stands in a conscious connection with God, the fountain of life, it cannot be destroyed, (Matt. 10: 28). It could only perish, where it had lived itself out, like a species of animals. But that is impossible; it cannot live itself out. The Spirit conveys to it an eternal fountain of eternal life, which nourishes more and more the whole man; penetrates and spiritualizes him, until at last, also, that part of him, which from nature is the basis of his personality, has become spiritual (*pneumatikon*) with the eternal Son of God, for whom the spiritual creature was made, as the pattern and end; man must become more and more united, so that in the first Adam the second could realize himself, who became a quickening Spirit,—as first and second creation in man co-operate together. With that God, who, as the life, is the condition of every individual life and so causes the individual life of men, man must be united, and in this way represent the personal revelation of God in the world, as the whole nature is the revelation of the essence of God; in consequence hereof, he inseparably unites himself with his life, which also bears his animal life. Indeed not immortality of the soul, but immortality of man, is founded in this his nature. Whether in this way the body, which was made of the ground (1 Cor. 15: 43; Gen. 3: 19), without losing anything, would have by and by become a spiritual body (*soma pneumatikon*) as the divine power of life, which he could receive in the spirit (which symbolizes itself in the tree of life), would have nourished him,—or whether he would have thrown off the earthy body, as the butterfly does the larva; that is something about which we can only have suppositions, with which, however, we have nothing to do here." . . . .

Page 120. "So we have seen, that immortality is conditioned by the fact, that man, from voluntary choice, makes the end for which he was created his own,—that he unites himself with God, to whom he has access by the Spirit, as the partaker of the second creation, as that being, which was created, to be individual personality. His nature does not make him any more a possessor of immortality, as that of any other created being;—neither body, or soul or spirit are immortal, but it made it possible to him, to get in possession of immortality. He could by free choice, if he retained the connection with God, make God his own, feel the eternal fountain of life within him, become revelation of the personality of God, make the divine Spirit of life his own, and herein have the necessary cause of immortality. But he could on the other side also, without the necessity of becoming a different being from that to which nature had appointed him, cease to bear the possibility of immortality within him, by voluntarily breaking up the connection with God. This self-chosen separation from God must submit him to the law of all created beings, namely: to live himself out, to lose the spirit of life, being the opposite to immortality, which places him on a level with the rest of creation, which has no other connection with God, than only that to be created. So is temptation by sin at the same time temptation to lose the possibility of immortality; death is as a necessary consequence enclosed in sin. Therefore, says the law which prohibits sin,—"the day thou eatest thereof, thou shalt surely die," (Gen. 2: 17). It knows it, and wants to remind man of it, that the moment, which through sin separates him from God, makes him unfit to accomplish his end, that moment separates him from the life, unfits him for immortality, and delivers him up to death."

LOUIS REIMER.

(To be continued.)

For the Crisis.

A Glance at our World.—No. 7.

Those who are praying, "Thy kingdom come, thy will be done on earth as it is done in heaven," are looked down upon with wonder and astonishment by those who are so well satisfied with this present sin-tarnished world that they are unwilling to exchange it for another. They see no necessity for the destruction of this to them *beautiful earth*, far too good to be committed to the flames, with all the schemes of improvement now going on among its busy inhabitants. We are convinced that those who reason thus are entirely ignorant of the miserable condition this world is placed in. It would seem that no one need be thus blinded who has been long enough amid its false show and glittering vanity to experience its allurements as altogether deceptive.

It is like standing upon some towering mountain and gazing in the valley below. How beautiful looks the village reposing in the summer's sunlight! All appear happy there. But let us pass through the streets of this seemingly quiet village, and what a contrast! Here goes a poor man hobbling along on crutches, with a single leg, doomed to drag out a miserable existence. Here comes another with a large patch covering up an eye—the sight gone forever. And as we pause, the deep tolling of the village church bell reminds us that Death is still busily at work.

But so it is. Men who are afflicted all the way from the cradle to the grave, will still hope for better things *in this world*. The world appears under false colors to such. Although they meet with trials and troubles, though sickness and death surround them, though disappointment has lurked in every sweet, still they hope to crush the canker worm and sip unalloyed bliss from their cup of happiness in the dim future. They look upon the things of the world as pleasant and desirable, and although their attainments never bring the expected enjoyment, still nothing daunted they press on, having new objects in pursuit, and feasting on new anticipations; and thus life passes as it were in a state of charm. To such it seems passing strange that the poor, despised followers of Christ should sigh for a better country and should continually keep pointing to another *world to come*, free from care, free from sorrow. They see no curse on the earth, and being determined to find some good in *this* world, they glide along, at times almost unmindful of the ills incident to life, making even that great enemy to the human family—death—a *blessing*, calling it "the gate to heaven," "the portal to paradise"!

Yes, go and listen to the popular preaching of the day—and what is the sentiment advanced by them? Why, they are wafted home to heaven; are now singing anthems of triumph on the bright banks of deliverance; when if they would only look candidly at the question of such deep import, must admit death to be a dark and cruel foe, which has invaded earth and rendered it one vast scene of sorrow and misery. It is the ally of Satan, which slays our friends and confines them in *hades*, there to slumber till the morn of that great rising day. To such as believe that man at death enters at once upon his reward, they see no reason for that prayer, "Thy kingdom come!" unless indeed it can be set up invisibly, without molesting or disturbing them in their pursuits for worldly aggrandizement. They continually keep praying for the Lord to bless the world lying in wickedness, and yet what a dark picture is presented of our world at the present time! Some there are—and have been all the way—who become partially awake to the evils existing in society, and they immediately go to work and strike out a way of reform. We could name multitudes of such, who have toiled and labored, and finally *dreamed* that the world would be much wiser and better for their having lived in it. But they are gone, and the world hardly knows that such persons, advocating designs which they thought big with the public good, were ever upon the theatre of action. And there are many societies and organizations now in existence whose avowed purpose is to render happier the human family.

Christian communities are not alone in the work. Infidel France has during the last few years produced many pioneers in the work of reform. Of this class was Fourier, who, strange to tell, made many proselytes in this country—in this land of Bibles, where tracts are scattered on every breeze. One reformer will mark out one plan, as the one most productive of good; another will select its opposite, and so on. But the world is made no better. Wicked men and seducers not only remain untouched, but, according to prophecy, they "*wax worse and worse*."

For all the mighty efforts made by peace societies, never was there a time when every nation was either at war or preparing as now. Look at all the nations of Europe, all preparing for they hardly know what. Is society improved of late years here? There is the same distinction. The rich and poor are still among us. Affluence and poverty still look on one another. Hypocrisy and hatred still rankle in the human breast. The efforts made by christian men and philanthropists,—and good men they undoubtedly are,—seem for a while to bid fair to revolutionize society entirely; but the popular tide soon sets in, and the mass become as before. Men belong to the church who cannot be told from the world in dress or behavior, who will cheat and defraud equally with the man who makes no profession of godliness. No wonder infidels are made, at the present course the popular churches are taking.

J. L. E.

☞ Coleridge says, "the happiness of life is made up of minute fractions, the little, soon-forgotten charities of a kiss or a smile, a kind look, a heartfelt compliment, and the countless infinitesimals of pleasurable and genial feeling."

☞ A word of kindness is seldom in vain, while witty sayings are as easily lost as the pearls slipping from a broken string.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 13, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

A Fast.

On account of the great importance of our annual gathering at Wilbraham, we would propose to those interested in this meeting, that Friday, August 22nd, be observed as a day of fasting and special prayer; that our campmeeting this year may be noted for good order, christian harmony, the awakening and conversion of sinners, and the reclaiming of backsliders; in short, that it may be the most profitable meeting we have ever held.—o.

Bills this week.

This week we send bills to those who will be owing $2.00, or more, at the close of the present volume, which ends about the middle of next September. We are sorry to find it necessary to say anything about money matters in these hard times, but it seems to be duty. We should be glad to furnish a *free* paper to all who would read it; as we aim to publish just such things as every body ought to know; things adapted to the wants of the people in these "perilous times"; things of more real value than the riches and honors of this world. We have received so great benefit from them, we feel anxious to have every body else enjoy them with us. For this reason, we have thus far been able to let the poor, who *cannot* pay, have the Crisis free. On this list there are now about four hundred; and let them feel assured that we work as cheerfully for them as any class who have the reading of our paper. So long as it is *possible*, we shall love to comfort their hearts with our weekly visits to their families. We wish them to read the paper with as hearty a relish as they would had they paid for it. If they can get us some new subscribers, they will benefit their neighbors, and do us a favor, that will be thankfully received.

There is another class, who do not wish to have the paper free, but cannot always pay when the volume commences. Many of these have been embarrassed more than usual during the past year, but they have done nobly. We suppose most, to whom we have sent bills, are of this class. Now, dear brethren, do not distress yourselves over the bill. All we ask is, do the best you can. If you *cannot* pay anything now, do not stop the paper, if you like it, *but send us a line*, and we will be patient with you, and help bear your burdens, as we shall be anxious to afford you comfort in your trials by our friendly visits from week to week. This is a time when we all need christian influence and sympathy.

If there should be any who do not like our weekly visits, and wish us to call no more, we hope they will not let their papers accumulate at the post-office to be wasted, but inform us at *once* that our company is not agreeable, paying what is now due, and we will part in love, praying that we may meet in the coming kingdom.

In conclusion, we would say to those who are looking for speedy redemption, hold fast. We are in the last-day perils. Do not look back now. "Remember Lot's wife."—o.

Camp Wilbraham.

We purpose to be at Camp Wilbraham the Saturday previous to the commencement of the campmeeting, and hold a meeting there on the Lord's day, Aug. 24th, at 10 1-2 A. M., and 1 1-2 P. M. Any brethren who wish to put their tents up on Saturday, Aug. 23d, will have them cared for till Monday. We hope to see a good gathering at the camp-ground on Sunday the 24th.—o.

BRO. H. GREW IS DEAD.—We learn by a letter from Bro. L. Reimer, which we did not receive in season to publish this week, that our dear Bro. Henry Grew sleeps in Jesus.—o.

The Rebellion.

The war of the States is assuming gigantic proportions. Its bloody tide is rising like the flood in the days of Noah, and bids fair to sweep everything before it, that is not sheltered in the christian's ark—Christ. In him alone is safety now. Every one who is not trusting *wholly* in him, instead of an arm of flesh, seems to be floating with the great war current. Said a distinguished minister, "The church must float with the great current, or she will sink;" "she must conform to the spirit of the times, or she will lose her influence." Said the Jews, when they saw that many were believing on Christ, "If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." In trying to save their nation by a *wrong course of conduct*, they brought upon themselves the very things they wished to avoid. So it is now. The church and nation, by adopting wrong measures to avoid a foreseen evil, have been left by the Lord to fall into the very thing they dreaded. It will not do for *christians* to use the motto,—"The end justifies the means."—o.

Well Done.

Bro. Bryant, of Northwood Narrows, N. H., sends us nine new subscribers, and says it is "the result of a few hours' canvassing in my neighborhood; and I believe there are a great many places in New Hampshire where the brethren could do at least as much, and thus aid in spreading the truth."

Will not others take hold of this work in *earnest?* By a little effort, many may be induced to take the paper, and thus get hold of the blessed hope and be saved, who might otherwise be lost. Our time of labor is evidently nearly completed. We shall be glad to be found faithfully at work when our Savior returns. Let us be among those to whom he will say "Well done."

If our readers could peruse the very encouraging letters received from those who are getting hold of the "blessed hope," by means of the Crisis, they would be encouraged to make still greater efforts to extend its circulation. The following extract is a specimen of many:—

"DEAR BRO. GRANT:—I wish to say that I have received your paper, the Crisis, and that for instruction and edification on Bible truth, especially the doctrinal portion of it, (which to me has been of late of great interest) far excels any other I have seen; and is just what I want to help me to understand Bible truth more perfectly. The New York *Independent*, though the most popular paper in the Congregational church, to which I belong, has lost all its charms for me."

Come, brethren and sisters, take courage, and let us press the battle with more vigor than ever. Let none be weary in well-doing.—o.

Certificates.

It will be well for those churches which send delegates to the Advent Christian Association, which is to hold its next annual meeting at the Wilbraham campmeeting, Aug. 26th, at 4 o'clock P. M., to give them certificates showing that they were duly appointed. Such certificate will be a matter of convenience to the delegates. It might read as follows:—

This is to certify that the bearer, ——, was duly appointed, Aug. ——, by the church in ——, as a delegate to represent us at the annual meeting of the Advent Christian Association, to be holden at the Wilbraham campmeeting, Aug. 26, 1862.

Signatures.—o.

THE NEW BOOK. We have read some of the manuscript of Bro. Hastings' new work,—"The signs of the Times," and think it will be the most stirring one from his pen. It is truly a book for the times. It is now in the printer's hands, and we hope it will be ready for the campmeeting.—o.

War in Earnest.

"The mighty men" are now fully awake. War! war! is the only cry,—the only theme of conversation, in stores, shops, on the boats, in the cars, by the wayside, among farmers, mechanics, traders, old and young, male and female, learned or ignorant, bond or free, rich or poor, ministers and their churches, every thing and every body must help on the war; except a few, who, like the three worthies among Daniel's brethren, will not bow down to the god of war, and imbrue their hands in the blood of their enemies, because the King of kings, who is soon coming to set up his kingdom, has forbidden them to avenge themselves.

In Massachusetts, it is said that about one thousand enlist daily. They hope to raise enough without drafting, the enthusiasm is so great.

In Boston, the business men propose to close up their stores at two o'clock, for the purpose of making greater efforts to enlist men. The *Boston Journal* of Saturday, Aug. 9th, says:—

"The agreement to close up their places of business at two o'clock each afternoon during next week, in order to allow clerks and employers to aid in the promotion of enlistments, has been signed by the principals of the leading mercantile and manufacturing establishments in the city, and such is the general feeling in favor of the scheme, that there is no doubt that next week week will furnish a series of half holidays to many thousands. We have seen the list so far as it has been signed, and found it to include dry goods dealers, fancy goods dealers, pianoforte manufacturers, hardware dealers, paper warehousemen, India rubber manufacturers, saddlery establishments and warehouses, sewing machine manufacturers, boot and shoe dealers, commission merchants, etc. etc. We are informed that the Mayor has, by request, ordered that the bells be rung one hour every day next week, from two to three o'clock, commencing on Monday, and that other measures are in progress to help along the enthusiasm of the people in the promotion of enlistments."

A very enthusiastic war meeting was held in Washington, D. C., Aug. 6th. Several stirring resolutions were read, among them the following:—

"*Resolved*, That we, residents of the District of Columbia, deliberately and solemnly declare that rather than witness its [the Union's] overthrow, we would prosecute the present war until the towns and cities should be reduced to ashes, (applause) our fields should be desolated, and we and all that are dear to us should have perished with our possessions. Let the Union be preserved or the country made a desert. (Applause.)

Resolved, That convinced as we are that the leaders in the rebellion will never sincerely return to their allegiance to the Union, or quietly submit to its laws, we are of opinion that they should be regarded and treated as irreclaimable traitors, who are to be stripped of their possessions, of whatever character, and either deprived of life, or expelled from the country. (Wild applause and cries of 'good.')

Resolved, That the national capital is eminently the place where treason should be instantly denounced and punished—

At this point the applause from the thousands of voices was deafening, and again three cheers were enthusiascally given, with exclamations, 'Read that again!' 'good!' 'read it again!'"

"Rot in Jail."

A good brother in the ministry was in our office a few days since, and we asked him what he should do if he was drafted? He replied, "I shall obey the orders of my Captain." We remarked, "Then you can't fight." Said he, "I will rot in jail first."

We do not see why such men ought not to be exempt from fighting as well as Quakers and Shakers. He, and ten thousands of others of the same faith, are entirely opposed to slavery, and have no more sympathy with the rebellion than the most noted Union man; but they conscientiously believe, with ourself, that the New Testament, which is our guide in all practical duties, will not allow us to kill our fellow beings. We in candor ask if our consciences and religious principles should not be regarded in a free country, as well as Quakers, Shakers and others?—o.

PAULINE THEOLOGY.—The Christian Publication Society has just issued a new edition of this excellent work, from the pen of H. L. Hastings, without covers, which will be sold for 8 cts. single, postage one cent. 12 copies for $1.00, postage paid. We think this is the *best* work, of its size, on the subject of future punishment. Now is the time to scatter it. It will soon be too late to do anything.—o.

BIBLES.—We have just received a new lot of nice English Bibles. See book list for prices and varieties.—o.

☞ Bro. S. W. Bishop wishes us to say that his appointment at Warner is withdrawn.—o.

Freedom of Speech.

Although we live in a free country, it will appear from the following order, that there are some things that may not be said:—o.

"WASHINGTON, Aug. 8. Order authorizing the arrest of persons discouraging enlistments:

WAR DEPARTMENT,
Washington City, D. C., Aug. 8, '62.

Ordered 1st, That all United States Marshals and Superintendents, or Chiefs of Police of any town, city or district, be and they are hereby authorized and directed to arrest and imprison any person or persons who may be engaged by act, speech or writing in discouraging volunteer enlistments, or in any way giving aid and comfort to the enemy, or in any other disloyal practice against the United States.

2. That immediate report be made to Major L. C. Turner, Judge Advocate, in order that such persons may be tried before a military commission.

3. The expense of such arrest and imprisonment will be certified to the chief clerk of the War Department for settlement and payment.

(Signed) EDWIN M. STANTON,
Secretary of War.

Rome or Death.

It will appear from the following, received by the last steamer, that Garibaldi and the Italians are waking up also, as well as the people on this continent. The writer says:—o.

"Accounts of Garibaldi's visit to Magalla report extraordinary scenes of patriotic excitement. Garibaldi in the course of a speech several times used the phrase, '*Rome or Death!*' to which the people responded each time 'Yes! Rome or Death!' He spoke in violent terms of Napoleon, saying: 'We have given him Nice and Savoy, and he wishes for something else. Yes, I know he has one Prince ready for Rome and another for Naples.'

At a banquet at Palermo in honor of the Marquis Polleracini, Garibaldi proposed a toast, concluding with the words: 'Rome or death; but at Rome with Victor Emanuel at our heads.'"

NON-APPEARANCE OF DRAFTED SOLDIERS.—The following is a part of the law relative to men who are drafted:—o.

"Every soldier ordered out, or who volunteers, or is detached, or drafted, who does not appear at the time and place designated by the Mayor and Alderman, or selectmen, or who has not some able-bodied, and proper substitute, at such time, and place, or does not pay to such Mayor and Alderman, or Selectmen, for the use of the Commonwealth, the sum of seventy-five dollars, within twenty-four hours from such time, shall be taken to be a soldier absent without leave, and dealt with accordingly."

Shaker's Certificate.

The following is the form of the Shakers' certificate, used to excuse them from military duty:—

"We the subscribers, Elders (or overseers as the case may be) of the meetings of the Society of ——, do hereby certify that —— frequently, and usually attends with said society for public worship, is a regular member thereof, and we believe he is conscientiously scrupulous of bearing arms." ELDERS OR OVERSEERS.

JEFF. DAVIS CONFIRMED.—Mrs. Helen M. Keary, a neice of Jeff. Davis, writing under date of May 9th, says:—

"Uncle Jeff. was confirmed last Tuesday in St. Paul's Church, by Bishop Johns. He was baptized at home in the morning before church."

For the Crisis.

A Petition.

"We, the undersigned, Christians looking for the coming of the Lord, have no sympathy with secessionism, and are willing to sustain the government in every lawful way, which does not conflict with the law of Christ; but as it is a matter of conscience with us that the New Testament is strictly against Christians using carnal weapons, and as we should die for those principles rather than renounce them, and as this country has granted the sacred privilege to all to worship God according to the dictates of their own consciences, we ask at your hands that favor may be shown us in this case."

The above petition has been sent for insertion in the Crisis, in order that all who wish may send us their names at *once*, neatly and plainly written, for the purpose of forwarding them to the President of the United States, if need be; requesting him to allow us the same privileges as are granted to others, who are excused from bearing arms because they believe it is a violation of the principles of christianity. Where it is practicable, it would be well to have the preachers' and elders' names head the list, which should be written on paper of full width, that all may be pasted together.

We can most heartily sign the foregoing petition. A proper preamble will be prefixed, before it is sent to the President. Our brethren should see that none sign this petition but those who do it *solely on christian principles.*—o

INQUIRY.—It is inquired if a church *organization* is necessary in order to send delegates to the annual meeting of the Advent Christian Association, to be holden at Wilbraham Aug. 26th?

It was decided by the conference that drafted the constitution of the A. C. A., that a church is "*A society of believers in Jesus Christ*"; hence *organization* does not constitute a church.—o.

Sound Words.

"Hold fast the form of sound words."—2 Tim. 1. 13.

(Continued.)

Or, waving these points, and allowing that the guilt of sin is not such as to require so great a sacrifice as that of our Lord Jesus Christ to satisfy the demands of the law, then why the penalty of eternal condemnation and death to be inflicted upon the finally impenitent?

Wave these three doctrines—the fall of man, the atonement, and future punishment—and christianity has no existence. Accept them, our argument is complete, and the relative importance of Scripture doctrines is fairly illustrated.

Or again; let us leave out—as the Israelite does—the doctrine of Christ's first advent, and look only for that glorious coming when he shall "sit upon the throne of his father David, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth, even forever;" when "he shall be king over all the earth," and the whole earth filled with his glory. The consequence would be, we should injure not only the sublimest fact in the Christian system, but the grandest principles of the moral government of God as already indicated. How, in such a case, God could justly forgive and save a sinful being who was justly condemned to eternal death, would be an inexplicable mystery. Whereas now it is evident upon what grounds God can be "just and the justifier of him which believeth in Jesus." Should the query arise, Why, then, cannot this fact be made apparent to the Israelite? we answer, to some it can; but of many it may be said, in the language of St. Paul, "Moses put a veil over his face, that the children of Israel could not steadfastly look to the end of that [i. e. the law] which is abolished." "The veil is upon their hearts."

Or once more; should we strike out the doctrine of the Second Advent of our Lord with its cognate doctrines, we are not only left in the most painful ignorance, but are subject to the most subtle and cruel delusions of the devil. The necromancy of our Witch of Endor, or the etherial resurrection—which remains to be shown by sound logic is any resurrection at all—and the seven fancied spheres of a learned Baron, are as acceptable as the most wholesome teachings of inspiration. Or, if such delusions do not overtake and captivate us, then we are left to ignorantly conjecture where, how, and when, the precious faith we entertain in the promises of God are to be ultimately consummated; and perhaps do most sincerely talk and sing of regions

"Beyond the bounds of time and space."

Whereas, while believing in angel and spirit, it by no means follows we need become spiritualizers. The Scriptures are explicit upon all these points, assuring us that God hath appointed "a day in the which he will judge the world in righteousness." "All that are in the graves shall hear the voice of the Son of man, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." It is when the seventh trumpet sounds God gives reward to his servants, the prophets, and to the saints, and them that fear his name, small and great. See Rev. 11. The declaration of our Lord is, "Behold, I come quickly: and my reward is with me to give to every man according as his work shall be." Even the long catalogue of worthies of whom St. Paul speaks so largely in the 11th chapter of his Epistle to the Hebrews, he assures us "received not the promise: God having provided some better thing for us, that they without us should not be made perfect." So also the same apostle says in his 1st Epistle to the Thessalonians:—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep: for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Again, the same apostle says in his Epistle to Titus,—"The grace of God that bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Thus demonstrating the immense practical importance of the Second Advent and Resurrection. Indeed, St. Paul has said, "If the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." So also the Church has unceasingly affirmed—"He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end." "And I look for the resurrection of the dead, and the life of the world to come."

The same might be further illustrated by the doctrines of God's sovereignty and man's free agency; or by our doctrines of faith and good works. But what we have said will suffice to illustrate what may be understood by sound doctrine—doctrine at once consistent in itself and in its relation to every other doctrine of the Christian system.—M.

(To be continued.)

Tract Fund.

By some mishap, Bro. Hastings lost the first page of manuscript, calculated to introduce the following communication, which is based on Bro. I. C. Wellcome's article, in the Crisis of June 4th, headed, "Something to do yet." Bro. W. urges those who are looking for the immediate coming of Christ, to do more in the tract enterprise, and thinks a "fund of $5,000 or $10,000 may be raised for the free distribution of tracts.

Bro. Hastings agrees with Bro. Wellcome's proposition, and then speaks of the Salem Conference in 1860, where the "Christian Publication Society" was organized to disseminate truth, by scattering tracts and other publications; but thinks they did not perfect the system during that meeting. He then says:—o.

Whether it was through an oversight of those appointed to draft the constitution, at Salem, or whether it was because the members of the meeting were so anxious to get to Boston and see the Prince of Wales, I cannot tell; but from some cause there was no provision made in that constitution for any permanent *membership* of the society, on any pecuniary basis.

The "Advent Christian Association" is composed of preachers co-operating in the work to be done, and also of delegates from co-operating churches.

The "Christian Publication Society" is composed of a board of *officers* chosen by the "Advent Christian Association," and is under the control of that Association and its board of managers.

Now this is all very well, as far as it goes. But there have been some inconveniences. The time has been when the votes of four men, officers of the C. P. S., have put out one editor, and put in another, and radically changed the policy of the World's Crisis; with what results I need not stop to relate. Probably a like circumstance may not again occur.

Further: There are some persons who are much more interested in using the World's Crisis as a racing ground for their pet hobbies, or for the purpose of heaping abusive personalities upon those who differ with them, than they are in tract work, mission work, or any other kind of work that promises good to the readers of the paper. It is stated this week that while in Boston only about four hundred men have been enlisted as recruits for the *army*, there have been some *two* or *three hundred* applications at the State House by men who are willing to go out and *command them.* The Massachusetts Volunteer service is not by any means the only service where some men feel that, "if they cannot be *captain*, they wont train."

I speak this with perfect freedom, for these reasons: First. I *never* wished to be President of the Christian Publication Society. Second. I resigned my office before the first year was out. Third. I publicly requested the Association not to re-elect me. Fourth. I have always thought it improper that I, a publishing society myself, with more work than I can do, should be president of another society operating in the same field. Finally. While shrinking from no *duty* to God or man, I can say before the Lord, that I have no desire for *any* office which either the A. C. Association or the C. P. Society can give. I have work enough of my own to do, and can do it to suit myself, exposed only to the harpoonings of those who may hate the man for the sake of the truth he declares, without being everybody's servant in some other capacity.

DIFFICULTIES.

The Publication Society has the following difficulties to contend with. First: *The Crisis* being controlled by a meeting held in New England, its actual subscribers cannot more than half of them be represented at that meeting. For instance, at the last meeting of the "A. C. A.," resolutions and letters were read from two conferences, one composed of some twenty-five preachers, and another composed of half that number, expressing their views and desires regarding the policy of the paper. Now these men, many of them, have been for eight or ten years the supporters of the Crisis, who have helped to make it what it is, and who have introduced and commended it among their friends, who are sending money for it, and raising subscriptions for it, when they are preaching for nothing and finding themselves, to allow persons to send their dollars to pay for the Crisis;—these men, and scores of others like them, can have no vote at all in the matter; and a single boy, who is just beginning to preach, or who is chosen as a delegate, who has done nothing to make the paper what it is, who does nothing for it financially, and who will fight it if it does not change its policy and adopt his pet notions, or hobbies,—such a person, living near the place of meeting, though his influence may go *against* the paper all the year, can at the Association outvote two whole conferences; yes, a *hundred preachers*, who are away in the far off harvest field, bearing the burden and heat of the day; and if they should turn out one year to fix things straight, he could unfix them the year after.

This is a difficulty I see not how to avoid at present. Still, if those living near these meetings will pursue a safe, kind, prudent course, and not be led about by divers and strange teachings, the brethren abroad will not be difficult to please. But if a dozen preachers in conference can change the course and order of the Crisis, then a hundred ministers abroad can stop a thousand or two of its subscribers, dry up its remittances, and cause a cry of "hard times" to arise quite suddenly. This is their protection; but it pre-supposes instability on the part of the paper. The World's Crisis, I think, never was so prosperous before as to-day. Any improvements that can be made in it, I shall hail with gladness. Any deteriorations I should deplore. There is much room for it to be made either better or worse.

TRACT ISSUES.

It is not however of the Crisis that I propose now to speak particularly. That is an important means of good, still it is not to my mind the main thing in spreading the truth of God in the regions beyond. I regard the issue of TRACTS as the especial work which the "Publication Society" ought to do. I have no fellowship with those opinions which would make the Publication Society a mere CRISIS Society, and which would lead to a constant tinkering of the Crisis to meet the wants of a dozen disaffected brethren, and thereby spoil it for a hundred, where they improve it for one; or which would provoke controversy by devoting its columns largely to the advocacy of doctrines which nine tenths of its supporters abhor; and then when its contributors send in nine articles in opposition to one in favor of these doctrines, have the whole suppressed to avoid a controversy which has been thus needlessly *provoked.*

I hold that we can do a work for the truth by tract circulation which can be done in no other way. I judge that there are, at least, one hundred preachers among us, who are willing to act as *colporteurs without charge;* but they are not *able* to buy tracts and give them away besides. Now shall we put into the hands of each of these brethren a stock of good, earnest, well written tracts, and say to them, Take these and "sow beside all waters"? I am in favor of doing it. I have been laboring for this purpose for some ten years past. But to do this, we need money. I believe we can have it, and can have *all we need.* There are brethren whose hearts are in this work. There are brethren that have houses, lands, bonds and money, which might be devoted to this work. Are any of them ready for it? I believe they *are.* I believe men can be found who will give hundreds and thousands, and that without being teased and urged, or frightened by some "*time*" cry, when they see the way opened to do the work effectually.

But first there must be some security regarding the administration of the Society. The men that have earned money do not want it squandered,—nor do they want it expended as it often is in societies for salaries of officers, who love the cause *tremendously* just as long as they can rule the whole concern and draw the biggest pay; and who are silent as death when not giving the word of command. Nor do they wish to pour out their money to have it wasted in quarrels, personal altercations, new hobbies, and side issues, and all the inventions which man has sought out since God first made him upright.

In a word, when the present year of the Christian Publication Society begun, there was not a dollar on hand in the treasury, that I know of, which was specially designed to issue TRACTS by the Society. Nor had any calls been issued, nor any measures been taken to raise funds for the purpose. Now during half a year of war, hard times, etc., over $500 have been raised, and more is being offered, and in a few weeks, if the Lord will, the Society will have on hand perhaps fifty or sixty thousand tracts or pamphlets, besides money in the treasury to issue more; and this is but a *beginning*, when various difficulties are to be overcome and delays encountered, which need not again occur. But now, as we approach the close of the year, and the meeting of the Association, what guaranty have we that the moneys in the treasury will not be used, next year, for the purpose of issuing such beautiful specimens of *polite* literature as are indulged in by the deniers of the resurrection of the ungodly; or the holders of some other equally important and truthful doctrine? I speak of this merely as *illustrative* of the uncertainty attending the matter. It all depends upon the vote at the next meeting of the Association, and upon the men selected to conduct the affairs of the Society. Now the men who would give plenty of money to spread truth, will give nothing for such a purpose as that. But when money is *raised*, there are always enough who are ready to direct as to its *use*; even though they have not contributed one cent toward it.

To illustrate: There is a single church, neither large nor wealthy, and not even having religion enough to brag about in the newspapers, the members of which stand pledged for $100 of the $500 already raised for the tract fund. I presume they could *double* their subscriptions before long and yet not distress themselves; but, suppose they do so; then they send a delegate or two to the Association, and they vote. Beside them sit perhaps two or three delegates from another church, the members of which have not raised a *cent* for tract distribution; and those two or three men can vote them down every time; and so the church that raised no money could decide what should be done with the money which others collected and paid; while they themselves could have no controlling voice in the matter. I do not say that this ever *would* occur, but it *might.* Again one man talks, writes, and labors to get up tracts, and begs money to print them; he carries them about, scatters them, etc. Another man preaches, takes his pay, and does n't care a fig for tracts; will neither make them, buy them, sell them, or give them away. What guaranty have we that the Tract enterprise, begun this year, will not fall next year into the hands of such nursing fathers and mothers, who would smother and choke it to death? I do not apprehend such a thing, but I suggest that it is *possible.* Now then for

THE REMEDY.

To have any enterprise go forward, it should be guided by men who are *interested* in it, and who will not leave it in the hour of adversity, when going *up hill*; and merely get ready to *ride* when it is going down, and they can't do anything else that will pay better. I see no way to avoid the evils mentioned, except by the amendment of the constitution and the formation of a system of life membership at the next annual meeting. I hereby suggest it for consideration.

Let those contributing $1, or $2, become life members of the C. P. Society for a year. Let those contributing $25, become life members. Let those contributing $100, become life directors; and then let every life member and director have the privilege of voting, or of sending in his vote by proxy, or by letter, at the proper times. "But this will be making the *money* rule, and the man with the most money will have the most power." Not quite. The men with the *most money* probably would not give a *cent*, and so would have *no power.* Those would then guide the matter who had some *interest* in it, and who *felt* for "the *cause*"—IN THEIR POCKETS! Then we could say, "Brethren, pour in your offerings. You can control their disposal at any time you please. It is *your* Society—sustain it, and control it." Till some such arrangement can be made, we must raise what we can for present needs, use it as we go, and do all the good we can. There is no present danger of a large surplus this year, so none need fear to send in a dollar or two, or five, or ten. We will try, in God's fear, to apply it for the good of all concerned, while we strive to follow the things that make for peace, and the things whereby we may edify one another.

But for myself, until an arrangement can be made which promises stability in the ancient paths, I feel it duty to continue my publishing as before. So, while aiding the C. P. S. all I can consistently, I shall still issue tracts, books and pamphlets, as the Lord will, at prices lower than ever, and sell or give them away as he may open a way and provide the means. May God help us to do all that we can.

Your brother, H. L. HASTINGS.
Boston, Mass., June 6th, '62.

For the Crisis.

Michigan Campmeeting.

Brethren of Michigan:—To you, dear brethren and sisters, and all who love the cause of the speedy coming of our Lord and Master, and kindred truths, I wish to say a few words relative to our campmeeting. This is a new enterprise among us, as a people, in this State; the one held last season in Holly being the first meeting of the kind, I believe, held among our people in Michigan; and we think it was a blessing to the cause of God, especially in this portion of the State. The meeting last season moved off so well and harmoniously, shedding a blessing on the cause we all love so ardently, has induced the church to try the experiment again; and we pray, and beseech continually the great Head of the church, for a greater blessing still than we received at our gathering last season. We shall not be disappointed if we *all* come praying, and trusting in the Lord. If we come in the right spirit,—the spirit of meekness, charity, brotherly love,—the meeting will not be a failure, nor a barren one to our own souls, and the precious cause of our dear Savior.

Some may perhaps be opposed to *camp* meetings, because so much evil is committed sometimes at those meetings. Then we need to pray, and labor the more earnestly that such things may be avoided. Will not God answer prayer, my dear timorous brother? Then pray to God mightily for success, and that designing men may be kept at bay and be quiet. Did not God encamp round about ancient Israel, and preserve them from molestation? and will he not us, if we trust in him? But we do not anticipate any disturbance at all; because we intend to be so *kind, obliging,* and *loving* to *all*, that we shall receive the same treatment in return. We intend the meeting shall be conducted on the principle of the *power* of *love* and *kindness*. And we hope to be able to accommodate *all* who come to this meeting in the name of the Lord.

Come, then, dear brethren and sisters, to this feast, and enjoy it with us. Yes, come. Leave your farm, work shop, or whatever occupation you are engaged in, and let us see your faces in Grand Blanc, at this gathering of God's saints, in Michigan. It may be the last one we shall enjoy ere the great storm of vengeance falls on a guilty world, and the reaping angels come to

"Shout the harvest home."

Let us see to it that we our journey pursue,

"And never stand still
Till the Master appear."

J. A. Sober, Evangelist.
Boston, Mich.

For the Crisis.

Come to Campmeeting.

Come, for it is our annual gathering. Come, for it is a time we need help from each other. Come and get revived, and it will help you much in these hard times. Come, for it will do you good to lay aside cares and go out to the mountain, away from the noise and strife, and worship God. Come, ye gray-headed, and see the friends of our Lord, and consult each other in these times of peril, for we need the consultation of the aged and wise now if ever. Come, ye that are strong, and show your willingness to help the lame, feeble, and weak. Come, ye youth, and all that want to serve God. Come and sing Zion's songs. Come and wrestle with Jacob's God for church and nation. Come to do good and get good. Come by all means. Come early, for there is much to do, and but little time in which to do it. Come so as to be there at the business meetings. There are officers to be chosen to conduct our paper the coming year; and to have the body satisfied—each member's right respected, let us come together and choose our editorial board, if necessary, of five or more, and breathe into it new life, giving it more character, combining all the wisdom possible to make it free and yet respectful and truthful, and just such a paper as these times demand and the church needs.

W. Pratt.

For the Crisis.

A Correction.

In one of the Hartford papers it was stated that Dr. Joseph Turner committed suicide. The editor of that paper, however, corrected his statement the next day, on the ground that he had no evidence of its truth. The first statement has been copied into other papers, but not by them corrected. Dr. Turner went home from his office on Saturday, sick. I saw him on Saturday night, again on Sunday, and was with him all of Sunday night, and several times on Monday, on which day he died, at eight P. M. I did not then have the thought that he had taken poison, neither do I now think that he took anything whatever with the intention of shortening his life. He died of inflammation of the bowels, which terminated in mortification.

He was sensible so long as he could speak, which was up to a very short time before he died. He did not think that he should live, and gave some directions about his funeral. He talked of the past with right views and spirit; and expressed a strong purpose of good in the future, should he be permitted to recover.

J. S. White.

☞ A man is never too old to learn. A Roman classic began the study of Greek after he was eighty years of age.

For the Crisis.

A Request.—Will some Bro. send me the "Coming Conflict," as there is no more for sale? I have a special use for one. Direct to Peter B. W. Deyo, Strawberry Point, Iowa.

Obituary Notices.

Died, in Middletown, Vt., July 22d, from accident, Norman, only son of Bro. Norman Harris, of Poultney, Vt., aged thirteen years.

Little Norman was a bright and active boy, fond of solitary rambles amid wild and romantic scenery. He was living with some friends in M., several miles distant from home. Going to the field one day to drive up the oxen, his errand nearly done, he stepped aside into a wood, evidently for the purpose of looking down a steep precipice, when losing his foothold, he fell a distance of thirty feet upon the rocks. Though severely injured, he walked to the house, a short distance off, saying, "I have fallen and killed myself." He lingered a few hours and died. This sudden calamity has made a deep wound in the family of our dear Brother. A discourse upon the occasion was preached by the writer, in Poultney, Sunday, July 27th, from 1 Sam. 20: 3,—"There is but a step between me and death."

H. F. C.

Died, in Union, Ct., Aug 24, Bro. Nathan Morse, aged nearly eighty-two years.

Bro. Morse was for many years a member of the Baptist church, but in the latter part of his life he entertained the views held by the Advent people.

His age, and long residence in the town, and respect in the community as a believer and a *man*, brought together a large congregation to his funeral, at which time a discourse was given to meet the occasion.

J. S. White.

Died, very suddenly, in Cheshire, Ct., July 17th, Josephine, eldest daughter of J. C. and M. M. Blackman, and grand daughter of Eld. I. Morgan, aged four years and eight months.

She was at play with her brother and another little playmate, near the railroad, and as the cars advanced near them, she took her hand from that of the other little girl, and left the children and ran, as if seized by an irresistible impulse, right into the jaws of death; for no sooner did she reach the track than the cars struck her in the head, inflicting a fatal wound, and fracturing the skull. She breathed only a few moments after being struck. As I tied on her little bonnet after dinner, how little did I think my dear child would be brought in to me a senseless lump of clay, and that the next look I took of that little form, it would be enveloped in the arms of death. Thus, how forcibly were we reminded, "In the midst of life we are in death."

The only consolation we can derive from this sudden, painful bereavement is, we know that her Redeemer liveth, and he will raise her up at the last day, and in her flesh she shall see God; and that her parents and friends, if faithful, will clasp the immortal hand of that loved child on the other river shore, where parting shall never be known.

Bro. Wm. Fenn comforted our aching hearts upon the solemn occasion, from these words,—"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

"Dearest daughter, thou hast left us,
And thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled;
Still in heaven we hope to greet thee,
Where no farewell tear is shed."

Martha M. Blackman.

Died, at Ship Island, Feb. 13th, 1862, James H., son of Bro. Almon and Sr. Mary J. Andrews, aged twenty-two years.

He left his home in Franklin, Me., to defend his country, but died before coming into battle. This affliction suddenly comes to sadden the hearts of parents in all forms, to teach us the uncertainty of life, and the need of God's grace to help us to endure our troubles, and give us hope of eternal life in the world to come. The funeral was attended by the writer.

E. M. Haggett.

Died, in Byron, May 4th, 1862, Miriam, youngest daughter of Bro. Richard and Sr. Miriam Taylor, aged eleven years.

Her mind was developed beyond her years. She was very conscientious, and much prized, not only by the family who feel deeply afflicted, but also by all her acquaintances. May God's grace be manifest to sustain them in this time of trial. The funeral was attended by the writer.

"Our home is drear at break of day,
And drear at set of sun;
For lo! the grave enwraps the clay
Of our departed one.
And vainly do our spirits sigh,
With yearnings deep and wild,
To clasp once more within our arms
Our dear, our darling child.
Cold death has snatched our lovely flower;
But lo! the day draws near
When even death shall lose his power,
And our sweet child appear,
All glorious with immortal life,
In Eden's garden fair;
O, kindred dear, shall we all meet
Our dearly loved one there?"

E. M. Haggett.

Advent Review and *Sabbath Herald* please copy.

FOREIGN NEWS.

The Steamship Arabia brings advices from Liverpool to the 26th ult. Queenstown 27th. The news is unimportant.

Lord Palmerston, in his recent speech in the English House of Commons upon the motion for mediation, thus alluded to the magnitude of the war.

"There is no instance in the history of the world, I think, of a contest such as that which is now going on in America—a contest of such magnitude between different sections of the same people. The thirty years' war in Germany was a joke to it in point of magnitude. It was only the other day I received a map drawn by the Quartermaster-General of the Federal army, in which the position of 7000, Federal troops was marked, and now we learn that 300,000 more are to be called into the field. Here are 1,000,000 of men engaged in active hostilities on the one, and perhaps there are not very much less on the other side."

FIVE DAYS LATER.

By the Steamship Jura, we have news from Liverpool to the 31st ult., Queenstown Aug. 1.

The Bishop of Oxford has recommended prayers in his diocese for peace in America.

The Paris correspondent of the London Times believes that the American question again occupies the most serious attention of Napoleon, and that a council of Ministers has been held upon it.

The correspondent says he would not be surprised if the matter were laid before the English government in a still more pressing manner, with a view to a speedy solution. He urges that the movement must be speedy to be effective, in view of the possible reelection of the present Congress. He says: "I do not pretend to say whether the movement will be followed by any immediate effect, whether France will take the lead with the expectation that England cannot do otherwise than follow, or whether both will not act at the same time. I only know that France is convinced that the present moment is more opportune for united action."

FRANCE.

It is reported that on the 15th of August, the Napolitan fete day, the Emperor intends to issue a manifesto, in which he will allude to the great questions of the day.

It is asserted that the French government has addressed a circular to the European Powers who have recognized Italy, urging the necessity of a European Congress to settle the Roman question.

TWO DAYS LATER.

The Steamship Scotia brings advices from Liverpool to Aug. 24, Queenstown Aug 3d.

The Scotia has 200 passengers, among them Archbishop Hughes.

The Independence Belge states that France, Russia and England are negotiating. The two first Powers made a proposition to England, but received no final reply.

Another rumor is that England had sent a special envoy to Washington to urge President Lincoln to take the initiative towards peace, if he wished to avoid offers of mediation.

A Paris correspondent asserts that the Emperor of Russia has consented to pioneer the way to intervention by making a personal appeal to President Lincoln to negotiate a compromise between the North and South.

DOMESTIC NEWS.

Headquarters of the Army of the Potomac, Aug 6. The army of the Potomac has again assumed the offensive. The reconnoissance made yesterday under Gen. Hooker to Malvern Hill, White Oak Swamp bridge, and in the direction of Newmarket and Richmond was in every respect a complete success. The troops left the camp about dark, night before last, arriving at Malvern Hill at 4 o'clock yesterday morning, a distance of 10 miles. Here they encountered two regiments of infantry and a battery posted behind earthworks. Fire was immediately opened upon them by Capt. Benson's Battery and a section of Capt. Robinson's. The infantry was not engaged. The firing lasted about three hours, when the rebels ingloriously fled by the river road toward Richmond, hotly pursued by our troops, who succeeded in taking one hundred of them prisoners. The loss on our side at this point was three killed and eleven wounded.

Col. Averill, with 300 cavalry, took the Quaker road to White Oak Swamp bridge. There they found the 10th Virginia cavalry drawn up to receive them. A charge was immediately ordered, which broke the rebel lines, when they fled. Col. Averill followed them to within a short distance of Newmarket, where, meeting two brigades of rebels, he fell back, bringing over thirty prisoners taken on the way. Newmarket is ten miles from Richmond.

Cairo, Ill., Aug. 7. A skirmish took place yesterday near Point Pleasant, Mo., between the citizens and State troops, in which it is reported that several were killed on both sides. It seems that the citizens bound themselves together to resist the enrollment act. Troops were sent from New Madrid to enforce the law, and hence the collision.

New York, Aug. 3. The World's special Washington dispatch says. A civilian captured at Front Royal reached this city yesterday. He has been about Richmond for two or three weeks, and declares that Richmond has not been evacuated, nor are there any signs of pestilence. The rebel army lies east of the city, and he is confident its effective numbers have been greatly exaggerated. Stonewall Jackson, he says, is at Gordonsville with 15,000 or 20,000 men.

Exemption from Draft. Persons desirous of being exempted from draft will be interested in the following statement of the Albany Journal relative to physicians' certificates.

"We are requested by the Surgeon General to state 'that doctors' certificates of disability will be of no earthly avail except for mere State service. Under the order from the War Department everybody, within certain ages—without reference to his physical condition—will be subject to draft. If after they have been drafted they are found to be disabled they will be exempted. People, therefore, who run to their physicians to get certificates of physical unfitness to 'shoulder arms' waste their time and breath in vain.'"

Washington, Aug. 8. Numerous applications having been made to the War Department by railroad companies to exempt their employes from military duty, it has been decided that none but locomotive engineers in actual employment when the draft is made can be exempted. The exception of telegraph operators is upon the ground that they are practicing an art necessary to military operations, and which being known to comparatively few persons, their place cannot be supplied.

There were a large number of applicants at the State Department to-day for passports, but they were refused. Notice is officially given by Secretary Seward that until the requisitions of the War Department on the several States for quotas of their militia shall have been complied with, no passports will be issued for any male citizen of the United States liable to be drafted.

Headquarters, 6 miles beyond Culpepper, Va., Aug. 10. A battle was fought yesterday between Gen. Banks and Stonewall Jackson.

The losses are very heavy on both sides, not less than 2000 or 3000 killed, wounded and missing on each side.

Some prisoners were taken by both Jackson and Ewell, who were both present in the battle. Reinforcements under Gen. A. P. Hill, to the amount of 18,000 men, reached the rebels last night about the same time ours arrived.

Skirmishing in force is going on this morning, but the troops on both sides are so much exhausted by fatigue and intense heat no serious encounter is expected to-day.

St. Louis, Aug. 10. Col. McNeil with 1000 men whipped Porter's forces, 2500 strong, at Kirksville on the 7th, and again near Stockton yesterday. Col. Merrill reports Porter's forces demoralized and broken up.

Richmond, Aug. 8. The Confederate ram Arkansas, has been destroyed. She left Vicksburg on Monday to co-operate in the attack on Baton Rouge. After passing Bayou Sara her machinery became disabled, and whilst attempting to adjust it, several gunboats attacked her. After a gallant resistance she was abandoned and blown up.

Washington, Aug. 11. A dispatch from Gen. Pope says the fighting on the Rapidan has not been renewed since Saturday. His forces occupy the battle field, and his headquarters are at Culpepper. The rebels are in force two miles beyond.

The battle was brought on by the enemy endeavoring to prevent a concentration of our forces preparatory to an attack on Gordonsville.

The enemy this morning sent in a flag of truce asking permission to bury their dead. This shows that with all their superiority of numbers they were too badly cut up to maintain their position.

New York, Aug. 11. It is understood that in the orders for drafting the nine months' men there is no authority to accept volunteers, but that the provisions of the draft must be carried out.

Important Order.

Washington, Aug. 8. The following order has just been issued by the War Department:

War Department,
Washington City, D. C., Aug. 8.

An order to prevent the evasion of military duty and for the suppression of disloyal practices:

First. By direction of the President of the United States, it is hereby ordered that until further orders no citizen liable to be drafted into the militia shall be allowed to go to a foreign country; and all Marshals, Deputy Marshals and Military officers of the United States are directed, and all police authorities, especially at the ports of the United States on the seaboard and on the frontier, are requested to see that this order is faithfully carried into effect and they are hereby authorized and directed to arrest and detain any person or persons about to depart from the United States in violation of this order, and to report to Major L. C. Turner, Judge Advocate at Washington City, for further instructions respecting the person or persons so arrested and detained.

Second. Any person liable to draft, who shall absent himself from his country, or State, before such draft is made, will be arrested by any Provost Marshal or other United States or State officer, wherever he may be found within the jurisdiction of the United States, and conveyed to the nearest military post or depot and placed on military duty for the term of the draft, and the expenses of his own arrest and conveyance to such post or depot, and also the sum of $5 as a reward to the officer who shall make such arrest, shall be deducted from his pay.

Third. The writ of habeas corpus is hereby suspended in respect to all persons arrested for disloyal practices.

Edwin M. Stanton,
Secretary of War.

Notices, &c.

GENERAL CAMPMEETING AT Wilbraham, Mass.

Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 25th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 50 cents per day. Single meal.—breakfast or supper,—20 cents, dinner 25 cents. The boarding department this year is under the charge of the Committee, and any profits accruing from the same, will go to the support of the meeting. The fare is reduced to half price on the Western R. R., which will be $2.50 from Boston, for both ways. From Worcester $1 30. Fare is also reduced one half on the Vt., Mass. and Conn. River R R., from Brattleboro, South Vernon, and intermediate stations. Campmeeting tickets should be called for at the above stations, which will be good for both ways.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to Geo. T. Adams, 167 Hanover street, Boston, Mass., when they purchase their Western tickets for the camp ground. Those coming from *Albany* will pay full fare to the camp ground, and receive *free return passes* from the Campmeeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, also from Worcester, and intermediate stations, will call for *campmeeting* tickets at the ticket office.

N. B. *All* who wish to take the cars from *Boston* for the campmeeting, should remember that they can obtain their tickets *only* of Geo. T. Adams, 167 Hanover street, where they may be obtained any day during the meeting. Cars which stop at the camp ground, leave the Boston and Worcester depot in Boston at 7 15 o'clock, A. M., and at 1-30 P. M.

The cars leave Springfield for the camp ground at 7 15 and 10 1-2 A. M., and 5 P. M.

F. H. Berick, } Committee
Miles Grant, } of
Geo. T. Adams, } Arrangements.

The camp ground at Wilbraham is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We hope to see a goodly number of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners and the comfort of saints, and that the effort was greatly blessed. We hope that our brethren and sisters will come again this year, strong in the Lord, and bring their unconverted children and neighbors, for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

Great Campmeeting in Maine.

On account of the lateness of the season, the Committee have deemed it best to change the time of our campmeeting at Corinna, Me., from the first to the *second* week in September, giving them one week longer to complete their harvest labors.

We would say to the brethren, one and all, rally again to the standard of truth, and enjoy the privilege of attending one more meeting, if the Lord will, before he shall return. We are happy to say we have obtained the best ground this year for our meeting that we ever have had, and the conveniences outside are far better than formerly. The grounds are situated in the west part of the town, on Mr. Weston Nutter's place, being two miles from Moor's Mills, so called, and six miles from Newport, a point on the Penobscot and Kennebec R. R., where brethren coming from the west by railroad, or to Bangor by boat, will stop. Those brethren who would like conveyance from Newport to the camp ground, will be accommodated if they will inform either of the Committee what time to meet them there.

Conveniences for the Lord's poor will be ample, and we wish none to stay away on account of their not having the means. There will be a commodious boarding tent on the ground, where brethren not having tents, but who have means, will be accommodated reasonably. Come one, come all, and let us have the greatest meeting of the kind ever yet held in Maine.

B. C. Moore, } Committee
Albert Doon, } of
Geo. H. Fisher, } Arrangements.

Conference Notice.

The next session of the Maine Central Quarterly Conference will be held in Bowdoinham, Lancaster school-house, commencing Thursday, August 28th, at 6 o'clock, P. M., and continuing over the Sabbath. Brethren from abroad can call on Brs. Ebenezer Lancaster, E. Densmore, S. Graves, E. Hatch, J. Dickerson. May God display his power there in converting sinners.

H. B. Sevey, Chairman.
H. G. Smiley, Secretary.

General Meeting.

The brethren in New Hampshire, believing in gospel order, and the gifts as given to a New Testament church, have concluded to commence a meeting on New Durham Ridge August 21st, and hold it over the following Sunday, for the investigation of the word, and to seek the divine blessing. Bro. J. Billings and others will be present to preach the word. All are invited.

In behalf of the brethren, J. G. [illegible]

Meeting of the Advent Christian Association.

To the brethren in Christ, and churches of the Lord who "serve the living God," and "wait for his Son from heaven," Greeting:—The Board of Managers, after due consultation, have decided to appoint the third annual meeting of the Advent Christian Association, at Wilbraham, Mass., to commence Tuesday, 4 o'clock, P. M., August 26th, 1862.

Two reasons have led them to decide upon this time in preference to October, as heretofore. *First*—A larger attendance can be secured; *Second*—Much expense can be saved. These are weighty considerations. The business to be transacted at the annual meeting of this Association is very important. The interests of every church, and every individual, "looking for the blessed hope," are involved in its proceedings. This Society controls the World's Crisis. It appoints its Editors and Managers. It decides what its character shall be, and marks out its policy, whether it shall give expression to every idea, however fanciful or absurd, which may demand its columns, or whether it shall select such only as are "meat in due season." It becomes necessary, therefore, that every church be represented, that our family paper be sustained in such a manner as to "feed the flock," that we may know whether its Editorship, eminently successful thus far, shall be changed or not.

A full representation, so desirable, can be best secured during campmeeting week. Distant churches in the South, West and East, are usually represented *then*, while they cannot afford six weeks afterwards to send other representatives so far to attend the Association alone. Having, for these reasons, fixed upon this time for our third annual meeting, it is hoped that we may have a large and profitable one. Lest we be disappointed, let earnest prayer be made to God daily, that whatever shall be done at that time may be done, not in the name of *man, self,* or *party*, but "in the name of the Lord Jesus."

Daniel T. Taylor, Chairman.
H. F. Carpenter, Clerk.

June 7th, 1862.

Note. The Board of the Advent Christian Association are requested to meet at Wilbraham on Tuesday, August 26th, at 8 o'clock, A. M. A prompt and punctual attendance desirable.

D. T. Taylor, President.
H. F. Carpenter, Clerk.

Note. Letters are solicited from churches and ministers who cannot possibly be otherwise represented. They may be directed to H. F. Carpenter, Poultney, Vt., till Aug. 18th, after that to Collins Depot, Mass.

All pastors and evangelists, and delegates from churches co-operating with this Society, are *members*. Each church is allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members. None can *vote* by letter.

Advent Campmeeting.

A general campmeeting for Northern New York, Vermont and Canada East, will be holden in Perry's Mills, N. Y., near the depot of the Ogdensburg Railroad in that place, six miles from Rouses Point, N. Y.

The Adventists in the entire region, with all classes and persuasions of christians, are most cordially invited to attend, and take an earnest and active part in the objects of the meeting. All who have tents will bring them. And friends in the vicinity are invited to put up cheap lumber tents, or others, for themselves and strangers. Board and lodging will be provided on reasonable terms, also pasture for horses. Every thing will be done by the brethren and friends in the vicinity to make the people comfortable. Our tried and faithful brethren, Dr. E. M. Loomis of Perry's Mills, N. Y., and Alvah Loomis of Champlain, N. Y., may be addressed by any who wish accommodation, or any further information about the meeting. The meeting will commence on Friday, August 15th, at 4 o'clock, P. M., and be continued every day over two Sabbaths, to the 24th. The meeting is located in a grove, on the farm of Fay Clark, one-fourth of a mile from the depot at Perry's Mills. Water for man and beast, and lumber for tents in close proximity.

Ministers of God, brethren, sisters, friends, one and all, come up to the feast. There never was a time when the door was opened so wide and effectual as now, for the Adventists to speak and work for God and a doomed world. Many too among us have left their first love, and have need of help. Many in our families are out of the ark of safety, and shall we not do something to rescue them before the storm of vengeance falls? Can we endure to see the destruction of our kindred? The community too are looking to us for light on the coming kingdom. Shall we not give it? Can we withhold and be innocent in the day of the Lord? We have light on the time, and the signs of the Advent of the King of kings. Shall we not give it? Why hesitate to give the trump a certain sound? Rome is falling, the False Prophet is tottering, and Armageddon, with its strife and slaughter, is just upon us!

Come, then, ye veterans of the Advent faith; come, ye young with the old soldiers, let us shake off the dust of sloth and indolence, and gird on the armor of God. Let us seek and possess full redemption, and do what we can to multiply the number who shall stand with us on Mount Zion to the day of the Lord.

Joshua V. Himes.
Boston, July 14, 1862.

Campmeeting Notice.

According to previous appointment, there will be a campmeeting in the town of Grand Blanc, Genesee Co., Mich., on the farm of Bro. John Arable, commencing Aug. 27th, 1862. This meeting is appointed for the express purpose of calling together all such as love the appearing of our Lord Jesus Christ in this State; and if brethren from other States, or from Canada, wish to attend, of course there will be no objection. Come, then, dear brethren and sisters, come with your tents and provisions; come well furnished with materials to take care of yourselves and others; come with warm hearts in the fear of God to labor for the salvation of souls, and be sure that you come at the commencement of the meeting. Our meeting last year was a blessed one, and we anticipate a more glorious one this year. Bro. and Sr. Mansfield will be there to aid in the proclamation of the gospel.

P. S. Brethren coming on the cars, from the East or West, will stop at Holly. The meeting is to be some twelve miles north of Holly. Stages run within three miles of the meeting.

In behalf of the church,
A. N. Seymour.

Notice.

The next meeting of the Eastern N. Y. and Western Mass. and Conn. Second Advent Conference will be at Otis Centre, Mass., commencing by preaching Tuesday evening, Sept. 2d. Come, Brs. and Srs., to this meeting, filled with the love of God. Come with a determination to do good and get good. Those coming from the South will call on Bro. Waterman, Cold Spring. Those from the North, stop at Well's Forge, at Bro. Brazee's, or Bro. Breckenridge's. Those that cannot come of our preaching brethren, also churches that cannot send a delegate, please let us hear from you by letter. Address Geo. L. Teeple, Otis Centre.

G. L. Teeple, Sec. of Conf.

Notice.

There will be a grove meeting at New Hartford, Butler Co., Iowa, commencing Aug. 29th, at 10 1-2 o'clock, and continuing over the Lord's day. I will remain longer, or visit other places, if notified in time. Come, brethren; come one, come all. Let us have a general rally, and try to enlist soldiers for Jesus.

Peter B. W. Deyo.

Notice.

There will be a conference meeting at Jonesville, Hillsdale Co., Mich., commencing Thursday evening, Aug. 21st, and continuing over the Sabbath. Bro. and Sr. Mansfield, and Bro. and Sr. Seymour, are expected to be in attendance to preach the word. We hope to see a general gathering of the lovers of Jesus within reach of this meeting. We invite you to come to this feast. Come praying. In this time of trouble, we should not forget the assembling ourselves together, but exhort "one another, and so much the more as (we) see the day approaching." Come, then, brethren and sisters, lay aside the cares of life a little time, and come up to this meeting. We will try and take care of all that will come.

A. E. Babcock, for the Church.

Notices of Eld. J. V. Himes.

Friday, Aug. 15th, commences a campmeeting at Perry's Mills, N. Y., to continue from the 15th to the 24th.

Tuesday, Aug. 26th, will be at the Wilbraham campmeeting, to continue through the week.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 23d, 1861, to July 1st, 1862, $570.75.

H. F. Carpenter	$1.00
J. M. Hicks	.50
A Friend	2.00
" "	1.00
A Sister in Kennebunk, Me.	2.00
Mrs. D. B. Waterbury	1.00
J. S. Howland	3.00
P. W. Higgins	1.00
M. Atkins	1.00
M. E. Sawtell	.30
J. M. Hicks	.40
S. S. Woodward	18.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite.

H. L. Hastings, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$1.00
J. M. Aldrich	1.00
A Friend	10.00
Eli S. Wheelock	.37
D. Howard	1.00
J. Hayden	.25
L. S. Miller	1.00
S. B. Potter	1.00
A Rowe	1.00
H. S. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	.50
J. M. Hicks	.40

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Boston, (Lowell St. Chapel) ...... Sunday, Aug. 17th
H. L. HASTINGS.

Concord ...... Aug. 16th
and over the Lord's day. M. GRANT.

South Reading, Mass ...... Sunday, Aug. 24th
J. S. WHITE.

New Bedford ...... Sunday, Aug. 17th
J. B. COOK.

Starks ...... Sunday, Aug. 17th
South Truro ...... Sunday, Aug. 24th
THOS. SMITH.

Newfield, Ct. ...... Aug. 17th
Canton Street, Ct. ...... Aug. 24th
Hartsville, Mass. ...... Sept. 7th
Center Otis, Mass ...... Sept. 14th
Sandisfield, Mass. ...... Sept. 21st
WM. A. FENN.

New Durham Ridge ...... Sunday, Aug. 17th
A. SIMPSON.

Bancroft ...... Aug. 17th
Goshen, Mass ...... Aug. 24th
Sandisfield, Mass ...... Sunday, Aug. 31st
Pine-Tree School-house ...... Sunday, Sept. 14th
Goshen, Conn. ...... Saturday evening, Sept. 20th
Wrightville ...... Sunday, Sept. 21st
GEO. L. TEEPLE.

Indiana Conf., Friday, Sat. and Sun., Aug. 15-17th
Dayton, Ohio ...... Monday, Aug. 18th
Urbana, O. ...... Tuesday, Aug. 19th
Delaware, O ...... Wednesday, Aug. 20th
Norwalk, O. ...... Thursday, Aug. 21st
North Fairfield, O. ...... Friday, Aug. 22d
Cleveland, O ...... Sunday, Aug. 24th
Richfield, O ...... Monday, Aug. 25th
Aurora, O., Tuesday and Wed., ... Aug. 26th, 27th
Ravenna, O. ...... Thursday, Aug. 28th
Hudson, O. ...... Friday, Aug. 29th
Saybrook, O., Sat. and Sunday. Aug. 30th, 31st
T. G. NEWMAN.

Abington, Conn., with the people under Bro. Hamlington's charge, Sunday, Aug. 17th, at 10 1-2 o'clock, A. M., and 1 o'clock, P. M.
West Woodstock, five o'clock, P. M., where Bro. Sherman may appoint. WALTER PRATT.

New Britain, Ct. ...... Aug. 24th
WM. SHEPHERD.

Walbridge School-house, near Palmer, Mass., Sunday, Aug. 24th. Thence to the campmeeting at Wilbraham. L. BOUTELL.

Exeter, N. H. ...... Aug. 17th—possibly, 24th
W. S. CAMPBELL.

Pittsfield, evenings, Aug. 19th and 20th, where Bro. C. Emerson may appoint.
JOSEPH PINKHAM.

In the Chapel near Warehouse Point, Ct., Aug. 24th
B. ST. JOHN.

Portsmouth, N. H. ...... Thursday, Aug. 14th
and over the following sabbath.
East Boston ...... Tuesday, Aug. 19th
Boston, (Lowell Street Chapel) ...... Aug. 20th
H. MUNGER.

Bristol, Ct. ...... Sunday, Aug. 17th
Hartford ...... Tuesday eve, Aug. 19th
Rutland, Vt. ...... Sunday, Aug. 31st
Massena, N. Y. ...... Sundays, Sept. 14th and 21st
M. BATCHELOR.

Chapel at W. H. Point, Ct ...... Aug. 17th
Scitico, Ct. ...... Aug. 24th
S. P. BABCOCK.

Portsmouth, N. H. ...... Sunday, Aug. 17th
Lawrence, Mass. ...... Monday eve, Aug. 18th
Lowell, Mass. ...... Tuesday eve, Aug. 19th
Clinton, Mass. ...... Thursday eve, Aug. 21st
Worcester, Mass. ...... Sunday, Aug. 24th
From thence to Wilbraham campmeeting.
ISRAEL DAMMAN.

North Adams ...... Sunday, Aug. 17th, through the following week, and probably over Sunday, the 24th. S. B. and L. M. MUNN.

Vienna, Sevey's school-house ...... Aug. 17th
D. M. HARSCOM,
H. B. SEVEY.

New Preston ...... [illegible], Aug. 19th
New Milford ...... Sunday, Aug. 17th
as Bro. Gerson may appoint. C. GOODRICH.

Monthly Conference at Corinna, Me., commencing Aug. 29th, 2 o'clock, P. M., and continuing over the Sabbath. J. HEMENWAY.

W. Abington ...... Aug. 19th, 20th, and 21st
East Boston ...... Aug. 22d
Lynn ...... Aug. 24th
Thence to Wilbraham campmeeting, returning to Plymouth at its close, to labor as long as the Lord directs. F. H. BURBANK.

Goffstown ...... Sunday, Aug. 17th
Northfield Farms, Mass., at Bro. A. Gage's, Sunday, Aug. 24th.
Newfane, Vt., (Williamsville) ...... Sunday, Sept. 7th
Rawsonville, Vt. ...... Sunday, Sept. 14th
Sutton, N. H., at Bro. Israel Andrews, Sunday, Sept. 21st.
S. W. BISHOP.

Springfield, Bro. Morgan's, Central St., Aug. 17th
South Windsor ...... Aug. 24th
J. K. BELLOWS.

Appointment for Sandisfield, Mass.
Lewis Andrews ...... Aug. 17th
C. H. COTTON, for the Bro.

Business Department.

Bills.—Some will receive bills who sent money *after* the bills were prepared. They will see their money credited in the list of cash receipts.—M.

Cash Receipts.

The *figures* following the names show the whole number to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

For the Poor.—C. S. Sherman, $3.

A M Hollis 353, Daniel Felch 367, O B Crandall 384, D Rose 384, Wm. H Nye 384, Mrs. E A Tyler 410, C H Bartlett 384, Wm. Bartlett 384, J Swain 383, J J Bartlett 384, J T Gray 360, L S Knowlton 384, Wm. W Doughty 393, J B Paine 360, Mrs. H Thrasher 384, R Allen 364, E T Harding 364, B H Dow 384, T J Perry 384, Mary Torsey 379, R McLean 384, J Pugh 384, John Clark 347, J Amable 354, P Curtis 334, E T Butman 376, H Chase 380, Adeline Nichols 384, Ann Stoat 381, J Small 386,—$1.00 each.

J J Bartlett $1 on old acct.; Eli Pierce 333, S C Sherman 317, M M Day 302, F A Dow 396, S C Smith 376,—$2.00 each.

E K Stockman 371, J R Fowle 371, A Bryant 371, D L Fowle 371, Wm. B Fuller 371, Geo. Wright 371,—40 cts. each.

C C Webb $5.00, 344; W D Jones $3.00, 333; A H Robbins 63 cts, 373.

FOR BOOKS AND TRACTS.

H B Cross $1.51, A Freeman, Jr., $1.01, W W Doughty $1.00, John M Taylor $1.00, S Perham 40 cts, A H Robbins 37 cts, W D Jones 30 cts, E C Stark 15 cts.

Books and Tracts Sent.

Aug. 8th—By mail, H M Bryant, H N Burton, Wm. W Doughty, A C Greene, A Freeman, Jr., John M Taylor, H B Cross, A H Robbins, B Perham, W D Jones, N A Angell, Hannah M Thayer, E C Stark.

To Correspondents.

We are out of "Coming Struggle" and "Words of Warning."

J. B. Paine—As we do not find her name on our books, we have entered Mrs. N. T. as a new subscriber at Sure ok. Is it right?

Wm. W. Doughty—"Coming Struggle" all sold. Have sent the bundle to Waltham, where the paper is directed.

A. H. Angell—Paid to 318. *Due at the close of present volume* $1.75. Have sent you four dollars worth of tracts.

E. W. Hatch—You have paid to 374. The 8 should have been a 7.

Eld. D. S. Lyon—Have corrected it.

R. Macomber—It was received, and paid to No. 364.

A. C. Greene—Yours of the 7th came after the bundle was sent.

E. C. Webb—Pays to No. 346.

Letters Received.

B. P. F., H G McCulloch, O D Woodruff, C G Carre, T Thayer, F R Calhoun, B Mathewson, Amy, T Smith, I K Lombard, A M Saltmarsh.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Advent at Hand; a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By P. B. Morgan. A good tract to scatter among your friends who have not been interested in this subject. Price 2 cents single, postage 1 cent, 1-4th off per dozen; 64 copies for $1.00, postage paid; 74 copies for $1.00 by express.

Cook Book, by Dr. F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's celebrated health institution, denominated "Our Home," Dansville, N. Y. Price 6 cents, postage 1 cent.

A Treatise on the causes of the premature decay of American youth. By Dr. A. Stone. This is a valuable work, and should be read by all the young. Price 5 cents single, postage 1 cent; 1-4th off per dozen.

Ghostology; or the existence of immaterial men in earth, heaven, and hell. By Eld. Wm. Sheldon. This is an excellent tract for those who believe dead men are alive. Price in glazed covers 10 cts. single, postage one cent; $6 per hundred. Without covers 8 cts; $5 per hundred, post paid.

Deutsche Tractate.—German Tracts.

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

4. Das Zukünftige Schicksal der Gottlosen.

5. Die Hoffnung der Todten in Christo.

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Roemer, No. 722 Chestnut Str., Phila. Preis per Nummer 5 cts; pr Dutzend 50 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Roemer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Witchcraft Unveiled; or the voice of God against Spiritualism. By S. V. [illegible]. Price 5 cts. single, postage 1 cent; 1-4th off per dozen.

The Bread of Life. An interesting work by Wm. Shepherd. Price 8 cts. single, postage 1 cent; 1-4th off by the dozen.

H. L. HASTINGS' REDUCED PRICE LIST.

Voice of the Church, cloth 75
Thessalonica, or the Model Church, cloth 50
Reasons for my Hope, cloth ...... [illegible]
Great Controversy, small edition, cloth 25
Spiritualism, by Ramsey 25

PAPER COVERED BOOKS.

Great Controversy ...... [illegible]
Thessalonica, or the Model Church ...... [illegible]
Reasons for my Hope ...... [illegible]
Retribution—(a few copies) ...... [illegible]
Spiritualism, by Ramsey ...... [illegible]
Pauline Theology ...... [illegible]
Tracts, 1000 pages $1.00; by mail [illegible]
For sale by H. L. Hastings, or Miles Grant, Boston, Mass., for cash with the order.

For the Crisis.

Oh! give me a Home.

Oh! give me a home in that land of bliss,
Where the tear never flows from the eye,
Where the saints shall walk in the paths of peace
'Neath the dome of an Eden sky.

Where the glory of God like an ocean shall roll,
No more sickness, nor sorrow, nor pain;
But the kingdom established from centre to pole,
Where the King in his beauty shall reign.

O, give me a home in those mansions sublime,
'Neath those towering bright battlements high,
With their shining portals and jasper domes,
That are lost in the deep, azure sky.

O, give me a home 'neath life's bowering tree,
Far off from the confines of strife;
Where we'll sit mid the flowers that ambrosially bloom,
By the sweet, gliding waters of life.

A home with the ransomed—a home with the saints—
A home with the prophets of old,
Who will come from their cavern-hewn, mossy old graves,
To walk the bright pathways of gold.

A home with the angels where angels shall be,
A home with the seraphs of song,
Whose echoing anthems ever shall float
The landscapes of Eden along.

O, give me a home 'neath that unclouded sun,
Where the flood-tide of glory shall roll,
And its bright waves dash, and its splendor flash,
O'er the robes of the ransomed soul.

Scituate, R. I. M. R. PHETTEPLACE.

Correspondence.

From Sr. B. P. F.

BRO. GRANT:—I should like to tell you, personally, that your excellent paper has been a source of light, and consolation, and strength to me for the last few months. And I want to tell you how rejoiced I am that light has come into the world: and although the great mass of mankind love darkness rather than light, yet there are here and there a few, thank God! who are willing to come to the light, yea, and joyfully receive it, though the world hate them. My name is enrolled with another denomination, but I shun not to take the Adventists by the hand, and call them brother and sister. And I am not ashamed of the doctrine of the Kingdom. I praise God that he ever sent a despised Advent preacher here to explain to us this blessed hope. And though his voice is now lost in the distance, and we listen in vain to catch one strain of its music, its echo is still in our hearts, making melody there, and bidding us in this dark hour of peril and danger lift up our heads and rejoice, for our "redemption draweth nigh." God bless and prosper him in his new field of labor, is our prayer.

There are a few of us here who are anxiously and hopefully watching "the signs"; while the church is mourning our apostasy, and pitying (rather scornfully) our delusion. What think you? should she weep for us, or for herself and children? Pray for us, that we may receive the truth, the *whole* truth, that we may not fall into the snare, and be left to believe a lie that we may be damned. But I want to write a little about

"THE SAINTS' INHERITANCE."

I have often wondered how the theology of the present day fell into such an error in regard to the final home of the redeemed. One good Bro. has said, "While the church was asleep the enemy sowed tares." I think it must be so. And what a crop they have produced! This tare must have been sown in the dark ages, when the Bible was almost unknown. If we speak of the new earth as being the home of God's people, we are accused of meddling with that which is none of our business, and of which we cannot know. How are we to know any truth, if we take imagination for our guide instead of the Bible? Some say they are not concerned at all, they can trust Christ; he has gone to prepare a place, and wherever he prepares it, or in whatever form, it will be good enough. I do not doubt it. The place that Christ will prepare for those that love him will be perfect in every sense of the word; and it is a source of satisfaction to me to know where it will be; and I do rejoice that this earth is to be redeemed.

"The curse will remove and the blessing come in,
And glory be found where was sorrow and sin."

This earth is emphatically our native land. Who does not love their native land? *I* love these dear New England hills. And if we love them now, covered as they are with the effects of the fall, sin, sorrow, sickness and death, with thorns and thistles, rust, mildew and decay everywhere; how much better shall we love them when all this is removed, and this land of ours is freed from the turmoil of war and strife, and restored to its Eden purity. The Irishman thinks there is no spot in the wide world so sweet as his own green isle. Well, Ireland will be redeemed. The Swiss peasant loves his mountains and valleys—Switzerland shall bud and blossom as the rose, and her hills resound with redemption's song. The German loves his fatherland—Germany shall also be redeemed. Italy's children love her sunny skies and pleasant fields, and are trying to free her from the yoke of the oppressor. Thank God! Italy shall be freed from the power of the Man of Sin, and all of her people who do not receive the mark of the Beast, nor worship his image, shall enter into a Kingdom, where there is neither Pope, nor Cardinals, but where Jesus Christ is King of kings, and Lord of lords.

Glory be to Jesus, who gave all that he had to buy the field; and the field, he tells us, is the world. And he will not only redeem the treasure that is in the field, but he will redeem the field, the *whole* field, and it shall be to him an everlasting possession. I could not think that this beautiful world was to be utterly destroyed, without a sigh of regret, even if I knew I should have a mansion bright,

"Beyond the bounds of time and space."

God made this earth and pronounced it good, and I want to have the curse removed and see it in all its primitive glory.

Supposing the noble Kossuth had settled in this country with his family, after the downfall of freedom in his native land. He might have enjoyed wealth, honor, and, in times past, liberty. But if tidings had come across the water that Hungary was free from her yoke of oppression, would not his heart have leaped for joy? Yea, verily, and he would no doubt have started immediately for his loved country, to rejoice with her in her freedom, and share her prosperity and peace.

So we, if faithful, shall find a refuge in the time of trouble. We shall be caught up and hid in God's pavilion till the indignation is past; and when the earth shall come forth purified from the fire, clad in immortal beauty, freed from the power of sin, death, and the devil, then we shall return, rejoicing as we come. And here, with Christ our mighty King and glorious Redeemer, we shall find an eternal home. For God hath declared in his sacred word, that "the righteous shall inherit the land and dwell therein forever."

Norway, July 31, 1862.

From Eld. W. Ingham.

BRO. GRANT:—As good news from a far country is cheering to the friends of Zion, I will give a short account of the work of the Lord in this part of my field of labor. I visited Phinney Mountain, Granville, in company with Sister Abigail Mussey, in March. Spent a few weeks there. The cause of religion was very low at that time, but the Lord revived his work. There was a general interest to hear the glorious news of the soon coming King. Some backsliders were reclaimed. The people rejoiced, and praised the Lord, that he had sent us among them—both white and colored. There are quite a number of the sons and daughters of Africa here, whom I expect to meet in the kingdom. It would do you good to hear them talk about the love of Jesus and his coming. Some of them have no learning, but they have learned the wondrous story of the love of God to fallen men. I praise the Lord! I returned home. Sister Mussey went to Cornwallis.

The 15th of May I was sent for (from the same place) to attend the funeral of a Sister Farnsworth (some twenty miles). Sister M. returned from her tour up the country about the same time. We held some meetings. The Lord blessed the word spoken, and soon a number of anxious souls were willing to manifest their desires for salvation. Some soon found peace in believing. The interest continued for some weeks. I baptized three Sundays in succession—twelve in all. Quite a number of backsliders have been reclaimed. Some fifteen came forward for prayers the last meeting we held. I expect to visit them again soon. Some of the meetings were among the best that I ever attended. Some twenty-five to thirty warm exhortations in our evening meetings. It was heart-cheering. Praise the Lord. Some fifteen have united together to sustain the worship of God, and to take the Holy Bible as their rule of faith and practice. Some opposition, but we will thank the Lord and take courage. The warfare will soon be over. Sister Mussey helped much in singing, exhortation, preaching and praying. I close in hope of soon meeting all Father's family in the Kingdom.

Clements Port, N. S., July 1, '62.

From Bro. P. Alling.

BRO. GRANT:—The inquiry may arise in the minds of some, as to what has become of Bro. Alling. If any such there are, I will endeavor to relieve their minds by saying, I am still in the land of the living, and am waiting with all possible patience for that "blessed hope." It is true my name has not appeared often of late in the papers as formerly, still I have not been idle, nor indifferent to the thrilling events of the times, and the increased evidence that the coming of the Lord draweth nigh. My poor heart and voice have often been raised to God, as the reports of wrong and outrage have reached my ears, with which the earth is filled, that he would finish the work, according to his promise, and cut it short in righteousness. I long for an improved state.

Recently I have had the pleasure of meeting several times with brethren in Western New York, and on two occasions accompanied Bro. P. A. Smith, of Rochester, to Brockport, and enjoyed very precious seasons with brethren of like precious faith in that place. Bro. S. has been laboring there for some months past, in dispensing those great and glorious truths that pertain to the speedy coming of Christ, his reign here upon earth, life and immortality through him, to be had in the resurrection, etc. The word spoken has taken effect in the hearts of not a few; amongst the number may be found the intemperate, the infidel, the Universalist, and a goodly number from the different churches. All seemed alive, and unitedly engaged in the great and good work of commending to others the religion they have found so precious. All of those discordant doctrines which have so often rent churches in other places into fragments, have been carefully avoided, as they should be by all others in like circumstances.

The cause in Rochester and other places in Western N. York is low, as also in Ohio, and most other places from which I have heard. The war spirit seems to be the all-pervading theme of the times, and I fear some of our good brethren are drinking into that spirit quite too much. May the good Lord aid all to see and act as they will wish when called to answer to God in the day of judgment.

Norwalk, O., July 29th, '62.

From Sr. E. G. Whitcomb.

DEAR BRO. GRANT:—I see you have many contributors to the Crisis, and I am glad of it. I have often felt an inclination to write a few lines, but feared I should not say anything that would be profitable; but I cannot suppress the desire I have this morning of opening my mind to you. I have been hearing for months that you were expected here to preach again, and I have been looking forward to such a feast as I enjoyed last Spring in listening to you as you unfolded the prophecies, and presented to our view those blessed truths of the word which have heretofore been hidden from our eyes. God grant that you may be as greatly blest in giving the light, as I have been in receiving it.

I feel as though God's people should all be preachers. His witnesses are few and far between, and they should improve every opportunity; yea, seek for opportunities to let their light shine, and warn a wicked world, and the worldly-minded, slumbering churches, "for the day of the Lord cometh, and is nigh at hand!" Let us have on the whole armor, and be found watching, lest coming suddenly, he find us sleeping.

When you were here last spring, I told you that I had six sons, all grown to manhood, and as that was just at the breaking out of the war, I had great anxiety lest some of them should be induced to go; but God has heard my prayers, and not one of them has gone, though one of them held a Lieutenant's commission; but the Lord overruled so that he was delivered out of it. O, I know that God heard my prayers. Praised be his name! I have consecrated all my children to God, and have been trying to train them up for his service and not for the service of a wicked world. I am praying that they may enlist, not under the stars and stripes, but under Him whose weapons "are not carnal, but mighty through God to the pulling down of strong holds."

Keene, N. H.

From Bro. Israel Rice.

DEAR BRO. GRANT:—I am happy to inform our brethren, through the Crisis, that it has pleased our blessed Lord to favor us with a refreshing time. The blessing of the Lord has rested down upon us, through our worthy brother, E. Burnham, who came here two weeks ago, and stopped two Sabbaths. The truth has been blessed. Ten were baptized last Lord's day, and we expect more to follow. The old professors are much encouraged, and backsliders are coming up to duty, and hope to hold on their way till Jesus comes, which we think will be soon. I pray, in submission, that Jesus will come before any of our little company shall turn back, and join Satan's ranks.

Hillsburgh, N. B.

For the Crisis.

To my Sisters, who love the Lord and love the world too.

Let me ask you to turn aside with me for a few moments while I tell you some things the Lord hath done for my soul. I, like yourselves, had been a professor of godliness, yet denying its power—a lover of pleasure more than of God for years; but eight months since the Lord anointed my eyes with eye-salve, that I might see my condition, and unstopped my deaf ears that I might hear; but not until I had cried to him mightily from the depths into which I was sunk. The Lord had been subduing me for a long time with afflictions of various kinds; but not until I was bereft of husband, home, and almost every thing that we count dear, would I cease to look to the world for happiness. Many times I was brought to the brink of the grave, and for the time would see the vanity of earth; but with returning health would come a fondness for "unsubstantial joys."

Finally, consumption, with all its horrors, seemed to be resting upon me. The burdens of life which I had been carrying alone, because I would not ask the Lord to help me, became so heavy that I was sinking under them. After a time I saw my condition, and knew that none but God could *save me*. I saw myself and the professing world as I had never seen them before; and that all my afflictions had only been given to separate me from the world, and that now the ax was laid at the root of the tree to cut it down, unless it would show immediate signs of bearing fruit. To give up the world and become *singular*, to give up my business (millinery) and my gay dress, to be willing to be counted the *off-scouring* of all things for Christ's sake, as I saw I must to live, was a great thing for me, a poor, miserable, conceited, vain woman. But it was *life* and *death*, and I chose the former by sacrificing all that I had once loved.

And here let me say, dear sisters, that nothing was so hard for me to give up as my fashionable clothing. I felt that I could bury all the friends I had in one day, easier than be separated from my idols. I had always counted myself plain and proper, though not daring to be out of fashion in any thing. Who of my sisters will stop and realize what wonderful slaves they are making of themselves for the sake of fashion, even though they have, in this extravagant age, considered they were plain people? or will you not come with me to the light that shines from God's word upon this subject, lest your deeds should be reproved? Very few will. The church of God is now, as it was in the days of the first Advent, loving forms and ceremonies more than substantial truth; and no better description can be given of the daughters of modern Israel "en masse," than is to be found in the latter part of the third chapter of Isaiah concerning the women of ancient Israel; though I thank my heavenly Father that there are some exceptions—some who love the reproach of Christ more than the applause of the fashionable world.

To return to my own case. After I had made the sacrifice, (which I did not do in *one* day, though the grave was gaping to receive me; I must count and recount the cost, and had to give up almost every thing on my knees,) such a peace and exaltation filled my soul as I cannot describe. I humbled myself, and the Lord lifted me up above the crowd of friends and kindred that were swarming beneath me, and I could only pity them, that they would be *slaves* to the soul-destroying goddess—Fashion. In my last sickness previous to this, I had tested the power of God in these times to heal our diseases, when physicians and medicines are of no avail, by calling in the "Elders of the church," etc., as enjoined in the last chapter of James; a short account of which was published in the Crisis a little more than a year ago, by E. S. W., who was one that knelt at my bedside to pray. And now it was an easy matter for me to believe the Lord would speedily restore me to health without medicine, as he did, and to such health as I have not had before for five years.

Nor was the light which was kindled in me to be put under a bushel. I must return to my native home, and declare in a *public way* what the Lord had done for me. I felt more particularly drawn to go among the society of *Friends;* I suppose because they encourage women's speaking publicly, and because they advocate plain dress, and because, as a society, I always had great sympathy with them, though I was brought up a Methodist. I obeyed the voice that called me—the Lord having prepared the hearts of all to receive me, especially my own family friends. With much shrinking, trembling and weeping, I must tell my simple story wherever I went, clothed not in fashion's attire, but in humility.

The Lord has been leading me in a wonderful narrow way, but a *blessed* one, ever since. Occasionally I meet with one who has a hearing ear and an understanding heart—who knows of the things which are "hid from the wise and prudent, and revealed to babes;" but the majority are saying in their hearts have we not "Moses' law"; and nothing is so offensive to them as to hear a word about the *second coming of Christ* and the *non-immortality* of the soul. I have not met with one who can understand that the soul is mortal; but, on the contrary, are taking in more and more largely the idea that departed spirits are hovering around them—and *why not communicate?*

Will not some of my sisters who have been spending so much uselessly to adorn their persons and their homes, come forward with their means and help put down this wonderful uprising sin, SPIRITUALISM? And even the "widow's mite" I feel cannot be more appropriately applied than in this direction. It will be the *few* contending against the *mighty;* but the "arm of the Lord is not shortened." I have seen nothing on the subject that to me seems so well calculated to enlighten the common mind, as a series of articles entitled "The Coming Struggle," which were printed in the Crisis something over a year since. An effort has been made to publish them in book form, but not enough has been raised. I feel sure the Lord will reward any one who may feel it a privilege to throw into the treasury for this purpose. The harvest truly is "white," but the "laborers are few." Come up, my sisters, to "the help of the Lord against the mighty." Perhaps there never was a time when more earnest action was needed. A. O.

☞ At Berlin and London, the longest day is sixteen and a half hours. At Stockholm, eighteen and a half, and the shortest five and a half. At Hamburg, nineteen, shortest seven. At St. Petersburg nineteen, shortest five. At Finland twenty-one and a half, shortest two and a half. In Norway the day lasts from 21st of May to July 22d, without any interruption; and in Spitzbergen the longest day lasts three months and a half!

☞ He that sympathizes in all the happiness of others, enjoys the safest happiness; and he that is warned by all the folly of others, has attained the soundest wisdom.

Selections.

The Professor whose Pipe was stronger than God; or,

TOBACCO HINDERS SANCTIFICATION.

Just returned from addressing an audience of Methodist friends held in Jamestown. The subject was consecration to God, unreserved and complete, touching the whole man. We urged sanctification as heartily as the great Wesley ever did. We told them that habitual wrong-doing of any kind was in direct conflict with all acceptable prayer for this spiritual attainment. "Brethren," we inquired, "how are you daily employed? Are you manufacturing, selling, or using tobacco? Are you patronizing deadly drugs and drinks, and swelling the curse of intemperance? If so, we beg you to change your course. You live in known sin, and your prayers for 'the higher life' are worse than vain, for they are an abomination at God's throne. Renounce every wrong practice, and even suspicious ones; and then you may pray for sanctification consistently and with a better grace." We had unusual freedom among these dear brethren, and it was an hour of marked solemnity and tenderness—a feast of christian love.

As I withdrew to the vestibule, a well-looking brother approached me, under very strong excitement of mind. "You have struck the nail on the head once," he said, in trembling, tearful tones. "You have struck the nail on the head," he said again, in a louder voice, and sobbed like a broken-hearted child. "Tell us, brother," we said, "what you mean" After a while he replied: "I have been praying for sanctification five or six years. There has always been an Achan in my soul—always something in my way; and you are the first that ever told me what it is. It is my pipe. When I have been praying in my closet for the blessing, something has raised me suddenly from my knees, and I have run to the mantle-piece for my pipe! My pipe has been stronger than God! And when reading the Bible, in my family devotions, I have often cut short the exercise, and before I was aware, have run for my pipe. "My pipe has been stronger than God!" he said again; then, straightening up, with the dignity of a man, wiped the tears from his eyes, raising his hand, and looking upwards, with eloquence he exclaimed:

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

Then, suiting the action to the word, he drew his meerschaum from his pocket, dashed it down indignantly upon the steps of the church, and, like the baptized eunuch, went on his way rejoicing.

We hope this dear man obtained the blessing to which he aspired; but we parted there, and as Bunyan said of a pilgrim, "we saw him no more.—*Anti-tobacco Journal.*

Be True.

Thou must be true to thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed,
Live truly, and thy life shall be
A great and noble creed.

CHEAP PLEASURES.—Did you ever study the cheapness of some pleasures? asks an excellent writer. Do you know how little it takes to make a multitude happy? Such trifles as a penny, a word or a smile do the work. There are two or thee boys passing along—give them each a chestnut, and how smiling they look! they will not be cross for some time. A poor widow lives in the neighborhood, who is the mother of half a dozen children; send them half a peck of sweet apples and they will all be happy. A child has lost his arrow—the world to him—and he mourns sadly; help him to find it, or make him another, and how quickly will the sunshine play on his sober face. A boy has as much as he can do to pile up a load of wood; assist him a few moments, or speak a pleasant word to him, and he forgets his toil and works away without minding it. Your apprentice has broken a mug, or has cut the vest too large, or slightly injured a piece of work. Say "you scoundrel!" and he feels miserably; but remark, "I am sorry," and he will try to do better. You employ a man—pay him cheerfully, and speak a pleasant word to him, and he leaves your office with a contented heart, to light up his own hearth. As you pass along the street you meet a familiar face—say "Good morning," as though you felt happy, and it will work admirably in the heart of your neighbor.

RELIGION AND MORALITY.—Morality, without religion, is a dream; but not less a dream is religion without morality,—a faith that lies in an orthodox creed, without a godly and honest life. This won't stand the day that shall try the tree by its fruits. We want a religion that walks in the path of the Ten Commandments, saying, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners." We want a religion that, not dressed for Sundays and walking on stilts, descends into common and every-day life; is friendly, not selfish; courteous, not boorish; generous, not niggard; sanctified, not sour; that loves justice more than gain, and fears God more than man; (to quote another's words)—a religion that keeps husbands from being spiteful, or wives fretful; that keeps mothers patient, and children pleasant; that bears heavily not only on the exceeding sinfulness of sin, but on the exceeding rascality of lying and stealing; that banishes small measures from counters, sand from sugar, and water from milk;—the faith, in short, whose fruit is works.—*Dr. Guthrie.*

IDLENESS is the sepulchre of a living man. A man whose will refuses to direct the vitality within him into regular channels of labor, who simply feeds and sleeps, or nurses his passions and his appetites, whose highest satisfaction comes from sense, is as good as dead and buried.

☞ Wink at small injuries rather than avenge them. If to destroy a single bee you throw down the hive, instead of one enemy you make a thousand.

THE SCRIPTURES.—I have carefully and regularly perused the holy Scriptures, and am of the opinion that the volume, independently of its origin, contains more sublimity, purer morality, more important history and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.—*Sir W. Jones.*

☞ Assurance is glory in the bud; it is the suburbs of Paradise; it is a cluster of the land of promise; it is a spark of God; it is the joy and crown of a christian; how great, therefore, is their impiety and folly who deny assurance, or who cry it down, under any names or notions whatsoever!—*Brooks.*

Youth's Department.

Pledge OF THE TRY COMPANY:

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

NAMES TO PLEDGE.
Eva Jane Sober, Emma Jane Lake.

To the Try Company.

I am a little girl only eight years old, but I wish to be a member of the Try Company. I use no coffee or tea, and wish to abstain also from every thing that is sinful, that I may be a good girl; for God will bless those that try to be good. "The fear of the Lord is the beginning of wisdom."

Please insert my name on the Try Company Constitution, and I will try to be a faithful member, God helping me.

CLARA N. DOW.
Washington County, Me.

DEAR BRO. GRANT:—Eva Jane Sober, a little girl nine years old, wishes to join the Try Company; also the pledge. Cousin Emma Jane Lake, aged ten years, also wishes to join the Try Company and the pledge. We will both TRY and be faithful to our pledge.

EVA JANE SOBER.
EMMA JANE LAKE.
Mechanicsville, Iowa.

To the "Try Company."

Will some of our young friends explain how a *blackberry* is *red* when it is *green?*

T. M. PREBLE.

ATHOL, JULY 31, 1862.
BRO GRANT:—I AM EIGHT YEARS OLD, AND WOULD LIKE TO JOIN THE TRY COMPANY MARTHA SAWTELL.

Answer to Enigma, No. 12, may be found in Ephesians 2: 8;—"By grace are ye saved through faith."

By a member of the Christian Chapel Sunday School, W. A. JOHNSON.
East Boston.

Answer to Enigma, No. 10, may be found in Psalms 96 and 98: 1;—"O sing unto the Lord a new song."

LOTTIE T. DODGE.
Providence, R. I.

Acrostic.

Come away, little pilgrim, to the Wilbraham grove,
And rest for awhile in your labor of love.
Methinks I am hearing you one and all say,
Providence permitting, I will up and away.
Mary and John, and Anna and Lou,
Eliza, and Martin, and Lizzy, come too,
Elvira and Nathan, and Ruth will be there,
Tryphenia and Esther, and Amelia so fair,
Isaac and William, and many a score;—
Now will you not come to this feast of love,
Giving glory to God, our Father above?

D. N. SMITH.

Enigma.—No. 14.

I am composed of twenty-seven letters.

My 11, 13, 5, 18, is the name of a noted woman spoken of in the Bible.

My 10, 1, 14, 12, 27, is what we live on.

My 16, 2, 12, 18, 10, 24, is the name of a queen spoken of in the Bible.

My 17, 11, 3, 19, 2, is the name of a place where Paul preached.

My 4, 16, 8, 12, 13, 2, is the name of him who said to Paul, "Much learning doth made thee mad."

My 5, 22, 24, 6, 7, 15, 13, 8, is the name of a teacher spoken of in the New Testament.

My 9, 1, 26, 6, 24, is the name of a good drink.

My 20, 24, 6, 5, 18, is what should be turned away.

My 23, 25, 14, is what we hear much about at this time.

My whole is one of the proverbs of Solomon.

Oswego, Ill. NANCY A. SMITH.

Enigma.—No. 15.

I am composed of forty-six letters, all which compose names or books in the Bible.

My 1, 27, 8, 9, 25, 24, 1, 29, 30, 23, is the book of
My 18, 21, 14, 41, " "
My 44, 7, 25, 11, 23, 3, 39, " "
My 41, 18, 21, 15, 7, 4, " "
My 7, 41, 22, 2, 28, 6, " "
My 17, 39, 18, 29, 21, 41, " "
My 8, 15, 21, 10, 26, 6, 39, " "
My 5, 18, 8, 24, 11, 4, " "
My 31, 15, 22, 2, " "
New Testament.
My 26, 2, 7, 22, 39, 18, 29, 9, 35, 40, 18, 8, 41, is the book of
My 18, 1, 46, 39,
My 46, 43, 21, 34, 36, 47, 12, " "
My 31, 9, 21, 18, 35, 33, " "
My 17, 20, 22, 28, 6, " "
My 1, 45, 38, 29, 5, 42, 28, 25, is the first word in the text that composes this Enigma. J. K. B.

The Good Shepherd.

"Some years ago, a friend of mine was in Greece, in the month of March. He was travelling in the country where the shepherds lived. He came to three shepherds with their flocks. One had about six hundred and fifty sheep, another had about seven hundred and fifty. In all, they had about twenty-one hundred sheep. They were out in the valleys where the grass grew. All the flocks were mingled together. Every sheep had its own name. It would not come nor go, if called by any other name; nor would it come nor go, if called by any but its own shepherd. Every shepherd knew all his own sheep. He knew their names also. If any one was about to go into a wrong place he called it and it turned back. If the way was narrow or steep, he would go before, and they would follow him. This is just like what the Bible says about Christ and his flock. 'The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers. I am the good shepherd and know my sheep and am known of mine. I lay down my life for the sheep.'

"The day my friend saw the shepherds was a cold day. Some of the lambs were quite strong and full of play; but some of them were very young and tender. The cold chilled them and they could not walk. The shepherds had on something like large cloaks tied around their necks, and girt about their waists. So they took up the little lambs and put them in their bosoms. But they did not smother them. They left their heads out so that they could breathe well. But they kept them snug and warm. It was a pleasing sight to see an old shepherd with his long grey beard and his bosom full of lambs. Just so the Bible says of Christ. 'He shall gather the lambs in his arms, and carry them in his bosom.' Many little children have loved Christ. And he has never let such perish. He is as good to little children as to old people. He says, 'I love them that love me, and those that seek me early shall find me.'

Among the twenty-one hundred sheep were some old and feeble ones. They could not walk much. If the way was miry or steep, they could hardly go along. So the shepherds would come and put their crooks under their bodies, just behind their fore legs, and help them along. They treated them with great gentleness and care. Just so 'the good Shepherd has pity on the weak, and gently helps them along.' He never leaves nor forsakes them. 'His rod and his staff comfort them.' He leads all his sheep into his fold for safety. He leads them out, that they may find pasture. If little boys and girls are wise, they will desire above all things to belong to Christ's flock. I hope all of you will commit to memory the twenty-third Psalm. It is beautiful. 'The Lord is my shepherd; I shall not want.'"—*Rev. Dr. Plumer.*

Your Sin will find you Out.

A minister was preaching from these words, "Be sure your sin will will find you out." He said many awakening things about sin finding out those who committed it; and among others this: "If you do not find out your sin, and bring it to Jesus, to get it pardoned and washed away through his blood, be sure your sin will find you out, and bring you to the judgment-seat, to be condemned and sent away by the Judge into everlasting punishment."

A little girl, who had told her mother a lie before she came to hear the minister, was listening, and she thought, "Oh, that lie; I must either find it, and bring it to Jesus, or it will find me out at the great day."

The child was greatly alarmed. She became very anxious about her soul's salvation. She cared for nothing earthly; her mind was entirely occupied with thoughts of eternal things. She could not rest until she went and told the minister all she felt and feared. She walked several miles to speak to him, and the burden of her errand was this: "Oh! what shall I do with my sin?" He said, "Lay it upon the spotless Lamb of God, and he will take it entirely away. Let us now lay it upon him," said the kind pastor; and with that he kneeled down with the awakened child, and commended her to "Jesus, that great Shepherd of the sheep." He spoke to her of the love of Jesus, and she went home.

The next time the minister saw her, she came to him with a bright and happy face. He took her by the hand and said, "Well, have you laid your sin upon the spotless Lamb of God?" "Oh yes," she replied, "and I'll never lay any more." She meant that she would never sin again—she would never more tell a falsehood. Her heart was full of love to Jesus for taking away her sin, and she could not think it possible that she could sin again. And that is the true mark of a christian, that he resolves to sin "no more."

Dear children, have you laid your sins on Jesus? A sure mark of it will be this, that you wish, with all your heart, never to have any more to lay upon him.

The minister told this little story many miles from where it happened, and the minister's wife told it again to her class, when a young woman was awakened by it to care for her soul.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 360. BOSTON, WEDNESDAY, AUGUST 20, 1862. VOL. XV. NO. 23.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

An Invocation.

BY R. THAYER.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—Psalm 139: 23, 24.

I.
O, Lord, forgive my errors past,
And help me live, henceforth, to thee;
Nor me from thy dear presence cast,
While tossed upon life's *troubled* sea.

II.
Mould every thought, desire, and deed,—
Conform me to thy holy will,—
Impart to me the grace I need,
And with thy love my spirit fill.

III.
Teach me the way that I should go,
That I from thee may never stray,—
That I the way to men may show
That leads to life and endless day.

IV.
Help me my enemies to love,
And do them good whene'er I can,—
Help me my love for thee to prove
By deeds to bless my fellow man.

V.
Help me to look with charity
Upon the wrongs which others do,—
Reflecting that the faults I see,
Compared with mine, may be but few.

VI.
O make the path of duty plain,
To wage with sin successful strife;
Strike from my spirit every chain,
That I may live a christian life.

VII.
Help me, above all things, to feel
How much, O Lord, to thee I owe;
And by my toils for others' weal,
In goodness day by day to grow.

Boston, Aug. 5th, 1862.

For the Crisis.

Evening Shadows.

"The day goeth away, for the shadows of the evening are stretched out."—BIBLE.

Uncreated benevolence, when it became necessary to inflict judgment, has invariably manifested love in timely warning such as were to feel the rod of his just displeasure. Such was certainly the fact concerning the Noahtic race, the cities of Admah, Zeboim, Sodom and Gomorrah, also the Egyptians, Assyrians, Ninevites, Tyrians, Babylonians, Medes, Persians, Grecians, Pagan Rome; and concerning the beloved city of the great King, Jerusalem, judgment was declared in strains of lamentation and weeping by the Man of Sorrows: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Dear reader, that same merciful God who "spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . . . Therefore we ought to give the more earnest heed to the things which we have heard." You cannot be so ignorant as not to know that in every instance where God denounced judgment by the prophets, it was most literally and certainly fulfilled. What living monuments of the truth above asserted we have this day, both as it concerns the past and the present dispensation. All that holy seers uttered in lamentation, mourning and wo, has in a most wondrous and literal sense been positively accomplished. Read the historic page. Learn the fate of the above nations, and if you will not search yourself to learn the truths of both the above facts, and also the declaration of Him who wisely ordereth all things, when he declares, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets"; do give credence to those who have spent their lives and have grown familiar with such truths. Will you? won't you? Hasten! do one or the other very quickly. Look at the facts in the past and present.

Judgment-visited cities of the past are all preaching the truth of the prophet Amos—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." O! believe it, my dear reader, do hasten, prepare for the coming storm. The prophetic page is replete with descriptive visions. Signs, symbols, dates and evidences of the solemn fact tell you, if you are not ready, to prepare to meet your God in judgment, and for the child of God to gird himself with watchfulness. The cry has been sounded, "Behold the Bridegroom cometh!"

The same God that spake to our fathers by those lips that he touched with hallowed fire, declared by the Son of Amoz (Isa. 46: 9, 10;) "Remember the former things of old: for I am God, and there is none else. I am God, and there is none like me, DECLARING THE END FROM THE BEGINNING, AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, SAYING, MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE." Such, dear reader, has been, is, and will be the fact, until his own almighty arm performs all that his mouth has spoken by both the prophets and his Son.

The broad outlines of prophecy have long since been filled out. The jots and tittles are now nearly completed. Rome, gory Rome, where Daniel, the man greatly beloved of God, was permitted to concentrate the last rays of his prophetic vision, has risen, ruled and fallen, precisely as foretold in the above declaration. Look at the facts on the page of prophecy. He was to be "more stout than his fellows." He was. He was to "subdue three kings." He did. He was to "think to change times and laws." He did. He was to "speak great words." He did. He was to make "war with the saints." He did. He was to "wear out the saints of the Most High." He did. The saints were to "be given into his hand." They were. His dominion was to "be taken away." It was. There was to be a consumption of his power. There has been. Now I would inquire of you, can you doubt the only *one* prediction yet remaining to be fulfilled? If all the above have been so astonishingly verified, can a single one in the programme fail to be accomplished? Be serious. Come, look at the subject candidly. Answer your own conscience. You inquire, what is it?

First, let me remark as above stated, God has spoken to us in these last days by his Son; and as Daniel has declared this power shall be given to the burning flame, accomplished when our Lord shall be revealed from heaven in flaming fire, at the judgment of the great day, when *he shall come to be admired in all his saints*, and as that event settles the destiny of the world, it is one of vast magnitude, involving the judgment of mankind. And as God has appointed his Son to judge the world, he most certainly will not ignore his own declarations made by his sanction to the world through Isaiah and Amos, as above stated, and send his Son without making it known. The Lord Jesus when interrogated on this point, as recorded by the Evangelist Matthew, (24th), "*Tell us . . . . what shall be the sign of thy coming, and of the end of the world?*" replied in a chain of consecutive events, filling up the interregnum with wars and rumors of wars, nation against nation, famines, pestilences, the rise of false christs and prophets, "the "abomination of desolation" spoken of by Daniel the prophet standing in the "holy place," and then exhorting us to understand what Daniel spoke. And we do think we understand this much at least, that the above has been fulfilled in a most clear and astonishing manner. And our Lord declared, "Immediately after the tribulation of those days shall the sun be darkened." Most assuredly the sun was darkened the 20th of May, 1780. Consequently the tribulation must have ended. And the stars have also fallen from heaven. And assuredly but one thing more remains to complete the entire prophetic chain which brings our blessed Lord to his weeping bride. O glory! Hallelujah! what a prospect for his dear saints.

In answer to the question, what next is to be done to complete the destiny concerning the papacy, as eleven predictions have thus far been consummated? It is his destruction by the coming of our Lord, and that event is just at hand. The signs declared to precede his coming are in the past. Mark the last clause of the 29th verse of Matt. 24th. The sun has been darkened; the moon withheld her light the same night, although at the full; the stars fell November 13th, 1833; and now only one more and that brings the crowning glory of prophets, apostles, martyrs and saints. The next event is, "*And the powers of the heavens shall be shaken.*" Doubtless that will be the same as spoken of by the apostle (Heb. 12: 26, 27), "*But now hath he promised, saying, yet once more I shake not the earth only but also heaven.*" Prepare for it! "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. But you may say, "Of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only." Please note this text (Mark 13: 32),—"But of that day and that hour knoweth no man, no, not the angels . . . in heaven, *neither the Son*, but the Father." Do you not see that the Son of God is in the same category as it respects the knowledge of the day and hour of his coming? The text above is rendered by one thus: "But of that day and hour maketh no man known, no, not the angels, neither the Son, but the Father only." And as the *day* does not concern us, let us see well to what does. We may know of a *certainty when the great day of the Lord is on us.*

The signs are all past but the sign of the Son of man in heaven, and that may take place as unexpectedly at any time as the fulfillment of the declaration, "The sun shall be darkened," or "the moon not give her light," or "the stars shall fall from heaven." Who anticipated the day and hour of their accomplishment? It was due the church; and God fulfilled them. And be sure of this, *the shaking of the heavens* is about due the church. God will soon fulfill it. Jesus has identified us with the generation that shall not pass away until all be fulfilled. Soon he will "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." "He which testifieth these things saith, Surely I come quickly; Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

"Awaken, O chosen and faithful!
And see that your lamps burn bright;
For thick fall the evening shadows,
Then follows the deep, dark night.
The train hath set forth for the marriage,
The Bridegroom is on his way,
And silently cometh the midnight;—
Awaken, and watch, and pray."

Thy Bro., S. S. BREWER.
Harrisburgh, Lewis Co., N. Y. July 12.

For the Crisis.

Special Seasons.

Reader, have you special seasons for prayer, humiliation and confession? Aside from your secret devotions, closet prayer, family prayer, social prayer, prayer in the great congregation, and prayer ejaculatory, telegraphic, have you another season, weekly or oftener, for renewed heart-searching, self examination, prayer and fasting for special redeeming, sanctifying grace, the outpouring of the Holy Spirit upon your own soul and upon the souls of others? for salvation to go forth as the light of the morning? Can you safely meet the perpetual overflowing tide of popular seeking, the general *unceasing* current of worldly-mindedness, without these special, regular heart-searchings, humiliations, and earnest God-seekings? The most devoted, holy, and successful servants of the Most High in all ages have had one day, or a part of a day in each week for special renewed consecration to God. They tell us in their own case, such seasons were indispensable to rapid growth in grace, to spiritual conquest, to holy triumph, the rising above the world, the flesh and the devil.

Brother, sister, we renew the inquiry, have *you* a special day, or a part of a day for fasting and prayer *exclusively* Godward, laying all upon the altar of Christ Jesus? In these special devotional seasons for prayer, praise, and deep heart-searchings, do you inquire definitely your state and standing by the unerring word of truth? Do you make this heart-searching a *personal* business? "Am *I* in the faith, lovingly, joyfully, mounting up as on eagle's wings?" Am I truly benevolent? Is selfishness *entirely* extirpated, root and branch? Am I doing *everything* to please God? Is the spring of every motive pure? Am I doing all to the glory of God, whether I eat or drink or whatsoever I do? Am I a *faithful* steward, ready at any time to render my stewardship joyfully? Am I squandering nothing of God's bounty on pride, lust or extravagance, or to gratify a false taste or perverted appetite? Am I temperate in all things, keeping my body under and bringing every faculty of my being into due subjection to the law of Christ? Is there anything like a sectarian spirit lurking in my wish or secret corner of my soul? Am I doing all I possibly can for Christ, who has done so much for me? Am I faithful in rebuking sin everywhere? Am I obeying the Lord in condescending to men of low estate, in visiting the poor, the widow, and the orphan? Am I remembering those in bonds as bound with them? Am I shrinking from no duty, from a man-fearing, time serving policy? In a word, can I say with Paul: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life I now live, I live by faith on the Son of God, who loved me and gave himself for me." These are some of the items suitable for reflection on these special days of humiliation, fasting and prayer.

D. F. NEWTON.

☞ When a man has just religion enough to make him hate those who profess a different faith, he is not more than half converted.

For the Crisis.

Brief Journal.—No. 1.

Having spent over six years, as a missionary, in the great West; and having nearly worn myself out, for the time being, on my recent grove meeting tour, I concluded to make a short visit to the East, see friends of former years, hear some good preaching, and get recruited in body and spirit, and thus be better prepared to do my work in the West. But it was hard to part with western Brn., even for a brief period. Many wished to extort a pledge from me that I would not desert the West. This I have not *thought* of doing. Too many have done *that* already. And western friends have exerted themselves too much to keep me in the field to have me desert them now. Though *few* in number, and generally *poor*, they have put their hands down deep into their pockets, to aid me in sounding the judgment alarm. God bless them abundantly.

Upon bidding the Columbia Co. brethren adieu, Bro. Polly (who had upon former occasions given me from five to fifteen dollars at a time) inquired, "Bro. Sheldon, have you got money enough to carry you to the cars?" "O yes, plenty for that." "Well, what will you do when you get to the cars?" "I intend to *ride* on them." "But they will not carry you *free*." "I suppose not." "Perhaps they might if you would turn Episcopal minister, and wear a long gown." "I can't afford to do that." "Well, Bro. Sheldon, here are ten dollars to help pay your fare." "But this is too much for you to give." "Perhaps you will need it more than I shall." God bless Bro. Polly.

Upon parting with the brethren in Sauk county, Bro. Knapp said to me, "Bro. Sheldon, if you are going East to *stay*, you may get some money to go with the best way you can; but if you are *coming back*, I will try to help you about twenty-five dollars, if necessary." "No, I shall take no such sum of money from you; you have too often given me five dollars or ten dollars, to allow this generosity." "Here, take this money; also five dollars from Sr. Barber." "No, not over half of it; you are too generous." "But you will not have enough to pay your fare with." "I shall make out to get East, and run the risk of getting back." But here comes two dollars from Bro. Hedges, recently out of the Baptist church; two dollars from Sr. Stone's husband,—a theoretical believer, but not a professor, one of the kind called "*half brothers*" by Eld. Barnes,—God bless the "half brothers" with a full relationship; two dollars from Bro. Brewster; an *offer* of two dollars from Widow Prethro—*refused*; one dollar from Bro. Morrel; fifty cents from Sister Morrel; one dollar from Eld. Barnes; one dollar from Bro. Eels. But there is some mail in the Post office. Ah! here is a letter from Eld. H. A. King, containing three dollars; and another one from Eld. H. Grew, containing five dollars; but this last was sent to aid me in *preaching*, not in traveling. God bless the donors, in this world, and in the world to come.

Aug. 4th. We started for the cars. Dea. Knapp took us to Sauk City. From thence the stage conveyed us to Mazomanie, where the prophetic "*chariots*" soon found us, and by paying $7.40 we were classed among the "worthies" to ride to the flourishing city of Milwaukee; and while rushing thither "like the lightnings," we were frequently "*recounted.*" Before dark we were gladly received into the mansion of a money-making landlord, where another deduction was made from my little eastern purse.

Aug. 5th. Took passage on the propeller "Wisconsin," for Ogdensburg, N. Y., by the way of the Lakes (for the sum of $24.00), hoping to get measurably rested and recruited by the trip. Have made it a rule to preach but once a week for the present.

Aug. 6th. As our boat is plowing her way through the deep waters, I am thinking more about the wants of the West, than my contemplated visits in the East. Indeed I am going East not only to see friends, and attend general meetings, but also to use my influence to get men of the right stamp to leave all for our soon coming King, and permanently settle in the West. I say men of the *right* stamp, and also of *talents* that will compete with the western clergy. "The Lord hath need" of such men in this region. Illinois, Iowa, and Wisconsin have spoken for one or two each. The *salary* offered for faithful men is *large*; only a small portion of it, however, to be paid till Jesus comes. We want men who can endure hardships, who have the cause of Jesus Christ at heart, who believe and *feel* that the judgment is but a step before them; who can *pray* as well as preach. Prayerless preachers are not needed out here, nor anywhere else till they are converted. Energetic men of the right faith, and right spirit, are needed. Wisconsin would like to add Elder Grant to her list of preachers, if it were not for his Editorial position. But we can't consent to let him leave that place, even if he would promise to permanently locate in our midst. Not that there are no other good men to fill his seat, but it is not *every good* man that makes a good *Editor*. We are not willing to exchange a tried man, to run the risk of an uncertain experiment. The *Crisis* MUST be so guided as to "feed the flock" with food that will make them thrive, and not with poison. It is too late in the day to try experiments now. W. SHELDON.

Steamer Wisconsin, on Lake Michigan, Aug. 6th, 1862.

Selected for the Crisis.

Breast the wave, Christian.

Breast the wave, christian, when it is strongest;
Watch for day, christian, when the night's longest;
Onward, and onward still be thine endeavor,
The rest that remaineth will be forever.

Fight the fight, christian, Jesus is o'er thee,
Run the race, christian, heaven's before thee;
He who hath promised, faltereth never;
The love of eternity flows on forever.

Lift the eye, christian, just as it closeth;
Raise the heart, christian, ere it reposeth;
Thee from the love of Christ nothing shall sever;
Mount when the work is done; praise him forever.

For the Crisis.

Envy.

If there existed a dire disease, to which we were all exposed, known to be incurable, if allowed to run to its acme, but could be arrested when in its incipient state, should we not feel anxious to learn (as physicians say) its diagnosis and therapeutics, that we might escape the fatal malady? Well, there is one malady sin is liable to make which, according to the comparison God uses, is incurable, when once fairly seated in the human heart. The Divine diagnosis pronounces this malady to be ENVY. But how do I know this to be an incurable disease? God compares it to "rottenness of the bones," and let us bear in mind Inspiration never overrates in making comparisons—and whoever knew a rotten bone made sound? There have been cases where some portions of the *flesh* had become putrid and were restored. But who can heal a putrid bone? What are the *symptoms* of this virulent disease? The first symptoms, according to Cruden, Webster, and others who seem quite in harmony with the Scriptures, is, "to fret and grieve at the prosperity of another; to feel uneasiness, mortification, or discontent, at the sight of superior excellencies, reputation, or happiness enjoyed by another; to repine at another's prosperity—to hate him on that account." Says Pollock,

"What made the man of ENVY what he was,
Was worth in others, vileness in himself.
• • • • Whene'er he heard
As oft he did, of joy and happiness,
And great prosperity, and rising worth,
'Twas like a wave of wormwood o'er his soul
Rolling in bitterness."

Professing christian, did you ever feel uneasiness when you saw one of your fellows possessed of superior talents that gained for him much love and respect? When you have seen one possessed of superior personal accomplishments, or more splendid equipage than yourself, have you never expressed by word, look, or gesture, a hint to their disparagement? Or have you not, when occasion made it proper to speak of the virtues and talents of another, maintained a strict silence, because you felt regret at such rising worth? If so, you are in danger! for the monster ENVY has found a lurking place in some secret recess of the heart,—though in embryo, rest assured it is there; and if suffered to remain, will become a hydra-headed monster, baffling human power though it be a Hercules! How different from the Gospel sympathy we are taught to cherish: "Rejoice with them that do rejoice, and weep with them that weep." The envious heart reverses this scripture, rejoicing at another's tears, and feeling sorrow at another's joy.

On reading the seventy-third Psalm, we find David came very near being drowned in perdition for sipping one draught from this poisonous fount. But he immediately had recourse to the divine sanative—God's sanctuary—and was healed. But hear him acknowledge the debasing influence of the first stages of this disease: "So foolish was I, and ignorant; *I was as a beast* before thee."

But if the first stages of this disease are so direful, should its incurability excite our astonishment when fully matured? But what are the symptoms when matured? Foul slander, theft, murder, in fine, anything that can mar, distress or destroy the one more privileged than the possessor of this diabolical passion. The case of Cain affords an example in point. He saw his brother peculiarly blessed of heaven, enjoying that peace and quiet assurance which is the effect of righteousness. His envy knows no bounds until he terminates that happiness by imbruing his hands in his brother's blood.

Paul prayed to be delivered from *unreasonable* men. Now what sin so unreasonable as Envy? How perfectly unreasonable and serpent-like to use any means to abuse another, because you fancy him happier than yourself. To conceive ill-will against one who has attacked none of your rights, nor done you any injury, *solely* because he is more prosperous or happier than yourself, is, as one remarks, "unnatural." Yes, it is diabolical. Such an one is to be avoided with all cautiousness, for, as the wise man inquires, "Who is able to stand before envy?"

The church in the wilderness must, it would seem, have been broken up by *Envy*, had not God interposed with his dissecting knife and severed the putrid mass, thus saving a part of the body. "They envied Moses," says the Psalmist, and why? Because he held a little higher office in the church than they did. But they should have thought whether God put him there, or whether he forced himself up there. So assiduous was he in his labors, as to excite the sympathy of outsiders (Ex. 18: 18), and he really seemed to do the work of God up *right*; but, alas! they possessed this incurable disease; could not endure the idea of having one above them, and so they persuaded some of the *influential* of the church to join in their tirade against Moses and Aaron, accusing them of lording it over the rest, that they desired to rule, etc.—Num. 16. Moses was the meekest man in the world, but he did not possess that passive tameness which would suffer the law of God to be belied without boldly confronting the same.

There always has been, and probably always will be, some restless, uneasy spirits who never can "let well enough alone." How painful to be in the society of those who feel disquietude at the happiness and prosperity of others! Whatever else may come into the church of God, may Heaven preserve it from the foul monster Envy! There are two moral diseases which seem incurable: blasphemy against the Holy Spirit, and envy. And so if there is a member of the body that has this disease fairly seated, the dissecting knife might as well be used at once, ere the whole body is diseased. May Heaven preserve the "little flock," who are waiting for the coming and kingdom of Christ, from feeling uneasiness because they see others possess more of the shining dust of earth than themselves!

Beloved, the last heir will soon become of age, and Jehovah is to be the Administrator on the estate of the saints, when he will take all the kingdoms under the whole heavens and give them to his "little flock"; not for a limited period, but they are to possess them for a period commensurate with the existence of the great I AM.

Then we will wait in sweet contentment a little while, and as I look at the signs of the times it seems to me it must be a VERY little while ere God's family will be rich and honorable. B. MATHEWSON.

Sandy Hill, N. Y., July, '62.

For the Crisis.

A Glance at our World.—No. 8.

Take, if you please, kind readers, the Temperance Reform. For awhile it swept all before it, but, alas! it was of short duration; it soon took a retrogade move, and now if something exciting and novel is presented, it has but small interest. It doubtless has made its last move on the great stage of earth. Men of our day have a morbid fancy; they gloat over the scenes of wild carnage on the battle field. So it is with the Moral Reform and Anti-Slavery Societies, and, in fact, with the whole list. How many have dreamed of the happy days of the *Millennium*, with all its accompanying glory, when the *world* would be so much improved that sin would not be found in it. But, alas! these dreams are all illusory. It is in vain that man attempts to make a paradise of this corrupt earth. The Adamic curse with all its consequences is upon it, and all nature groans in sympathy; and poor fallen man, surrounded with ills on every hand, lifts up his voice in supplicating tones for deliverance from this state of death and corruption. He must of necessity be a pilgrim and stranger. It is not his home. Death reigns. The groans and sighs of the dying are upon every breeze. How often must he exclaim from his inmost soul—

"How long shall death the tyrant reign,
And triumph o'er the just?"

Yes, the scenes of moral and physical desolation which continually surround us will cause the man, whose eyes are open to the true state of our world, to sigh for the reign of the King of peace; and though that day must be ushered in with the dread judgment scenes, still he will pray, "Thy kingdom come." The world [illegible] by the delay of [illegible]

Let any one take a survey of the whole human family spread over the entire globe, and what a mass of corruption, sin, degradation and crime! Who can contemplate it without loathing from his inmost soul this present evil world, and desiring that there may be an end put to these evils? We might take each nation separately, and examine the moral character of those who compose it, until we had gone through the whole list, and oh! what a sad catalogue should we have of the immorality of kings, queens, members of parliament, authors, presidents, cabinets, and men in every walk in life. But we forbear. Allowing that the moral condition of the world might be much improved, that some system might be adopted by which the whole human family might be much better, and consequently much happier; that the law of love might prevail from east to west and from north to south;—still there would be insurmountable obstacles in the way of this earth being the abode of happiness, over which poor finite man could have no influence. For though every member of the human family were in a moral condition and pecuniary manner fitted for happiness, yet he would be under the reign of the fell tyrant—Death; and consequently be subjected to sighs, groans and tears. He would still be reminded that this is not his *home*; that he was a mere pilgrim, lonely and sad, too,—for his friends would be comforters but for a day; like phantoms their dear forms would vanish, and the heart would be left desolate and sad. Yet the christian is buoyed up with the thrilling assurance, "They shall come again from the land of the enemy," and death shall have no more dominion over them.

But there is no hope for fallen man only through Christ, who is the resurrection and life. If the human family could but see their lost condition, and the degraded and hopeless state of the world, with what joy would they embrace the promise of a future world of life, which is to be sinless, deathless, and sorrowless. But, alas! few see the world as it is. The mass float down the tide of time, regardless of little but present enjoyment and gratification. Tell them of a world pure and holy, such as is promised to the just, and it fails to affect them. It meets with no response from them; their treasure is on earth; and though moth and rust have often corrupted, yet they are putting forth all their efforts still and hope to preserve them secure.

Alas! for the folly of man. Strange that he will continue to pursue phantoms all the way from the days of youth till white-headed—from the cradle to the grave—and scarcely pause to glance at the past, so filled up with harassing thoughts, or attempt to scan the ominous future with its dread realities. Why will man pursue a phantom all through life, never seeking for something substantial, something that earth cannot possibly afford, which calms man's angry passions, hushes his complaint against his Creator—if the storm scatters his property to the winds, he does not repine. If the fire levels his dwelling-place on earth, he does not indulge that feeling of despair which those who have no hope in a future world give way to. He feels that he has a building preparing, whose maker and builder is God. Death may enter his family circle and take his loved ones, still he will exclaim, "Thy will be done."

Yes, the joys of this world to the christian have no charm. He gazes away through the telescope of faith to a world of magnificent grandeur—Eden's pristine beauty—trees of life waving in the pure breezes of heaven—flowers that shall never know of blight or decay—union of all God's people—eternally songs of deliverance on every tongue.

Men of this world! seek that better world—that sorrowless, deathless abode, where wars and commotions are stilled.

[illegible]

For the Crisis.

Full Names.

Heartily glad to see Bro. Munger's remarks on *signatures*. Now I seldom read an obituary of over a square, especially of strangers. But Hiram Munger is not a stranger, because I have so often seen his name. Consequently, his mother's obituary was read with all the interest that my own mother's could have been. I have often seen initials that I suspected to be old school-mates of Shelburne Falls, in days of yore, when Franklin Academy was young. But, alas! what do we know by initials? Seeing that the Bro. hath spoken, I would have held my peace, but that we sometimes see full names, without full address. We want Post Office and State. [illegible]

Council Grove, Kansas.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 360. | BOSTON, WEDNESDAY, AUGUST 20, 1862. | VOL. XV. NO. 28.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 107 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

An Invocation.

BY R. THAYER.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—Psalm 139: 23, 24.

I.

O, Lord, forgive my errors past,
And help me live, henceforth, to thee;
Nor me from thy dear presence cast,
While tossed upon life's troubled sea.

II.

Mould every thought, desire, and deed,—
Conform me to thy holy will,—
Impart to me the grace I need,
And with thy love my spirit fill.

III.

Teach me the way that I should go,
That I from thee may never stray,—
That I the way to men may show
That leads to life and endless day.

IV.

Help me my enemies to love,
And do them good whene'er I can,—
Help me my love for thee to prove
By deeds to bless my fellow man.

V.

Help me to look with charity
Upon the wrongs which others do,—
Reflecting that the faults I see,
Compared with mine, may be but few.

VI.

O make the path of duty plain,
To wage with sin successful strife,
Strike from my spirit every chain,
That I may live a christian life.

VII.

Help me, above all things, to feel
How much, O Lord, to thee I owe,
And by my toils for others' weal,
In goodness day by day to grow.

Boston, Aug. 6th, 1862.

For the Crisis.

Evening Shadows.

"The day goeth away, for the shadows of the evening are stretched out."—BIBLE.

Uncreated benevolence, when it became necessary to inflict judgment, has invariably manifested love in timely warning such as were to feel the rod of his just displeasure. Such was certainly the fact concerning the Noahtic race, the cities of Admah, Zeboim, Sodom and Gomorrah, also the Egyptians, Assyrians, Ninevites, Tyrians, Babylonians, Medes, Persians, Grecians, Pagan Rome; and concerning the beloved city of the great King, Jerusalem, judgment was declared in strains of lamentation and weeping by the Man of Sorrows: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Dear reader, that same merciful God who "spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . . . Therefore we ought to give the more earnest heed to the things which we have heard." You cannot be so ignorant as not to know that in every instance where God denounced judgment by the prophets, it was most literally and certainly fulfilled. What living monuments of the truth above asserted we have this day, both as it concerns the past and the present dispensation. All that holy seers uttered in lamentation, mourning and wo, has in a most wondrous and literal sense been positively accomplished. Read the historic page. Learn the fate of the above nations, and if you will not search yourself to learn the truths of both the above facts, and also the declaration of Him who wisely ordereth all things, when he declares, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets"; do give credence to those who have spent their lives and have grown familiar with such truths. Will you? won't you? Hasten! do one or the other very quickly. Look at the facts in the past and present.

Judgment-visited cities of the past are all preaching the truth of the prophet Amos—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." O! believe it, my dear reader, do hasten, prepare for the great [illegible] the solemn [illegible] if you are not ready, to prepare to meet your God in judgment, and for the child of God to gird himself with watchfulness. The cry has been sounded, "Behold the Bridegroom cometh!"

The same God that spake to our fathers by those lips that he touched with hallowed fire, declared by the Son of Amoz (Isa. 46: 9, 10;) "Remember the former things of old: for I am God, and there is none else. I am God, and there is none like me, DECLARING THE END FROM THE BEGINNING, AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, SAYING, MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE." Such, dear reader, has been, is, and will be the fact, until his own almighty arm performs all that his mouth has spoken by both the prophets and his Son.

The broad outlines of prophecy have long since been filled out. The jots and tittles are now nearly completed. Rome, gory Rome, where Daniel, the man greatly beloved of God, was permitted to concentrate the last rays of his prophetic vision, has risen, ruled and fallen, precisely as foretold in the above declaration. Look at the facts on the page of prophecy. He was to be "more stout than his fellows." He was. He was to "subdue three kings." He did. He was to "think to change times and laws." He did. He was to "speak great words." He did. He was to make "war with the saints." He did. He was to "wear out the saints of the Most High." He did. The saints were to "be given into his hand." They were. His dominion was to "be taken away." It was. There was to be a consumption of his power. There has been. Now I would inquire of you, can you doubt the only *one* prediction yet remaining to be fulfilled? If all the above have been so astonishingly verified, can a single one in the programme fail to be accomplished? Be serious. Come, look at the subject candidly. Answer your own conscience. You inquire, what is it?

First, let me remark as above stated, God has spoken to us in these last days by his Son, and as Daniel has declared this power shall be given to the burning flame, accomplished when our Lord shall be revealed from heaven in flaming fire, at the judgment of the great day, when *he shall come to be admired in all his saints*, and as that event settles the destiny of the world, it is one of vast magnitude, involving the judgment of mankind. And as God has appointed his Son to judge the world, he most certainly will not ignore his own declarations made by his sanction to the world through Isaiah and Amos, as above stated, and send his Son without making it known. The Lord Jesus when interrogated on this point, as recorded by the Evangelist Matthew, (24th), "*Tell us . . . . what shall be the sign of thy coming, and of the end of the world?*" replied in a chain of consecutive events, filling up the interregnum with wars and rumors of wars, nation against nation, famines, pestilences, the rise of false christs and prophets, "the "abomination of desolation" spoken of by Daniel the prophet standing in the "holy place," and then exhorting us to understand what Daniel spoke. And we do think we understand this much at least, that the above has been fulfilled in a most clear and astonishing manner. And our Lord declared, "Immediately after the tribulation of those days shall the sun be darkened." Most assuredly the sun was darkened the 20th of May, 1780. Consequently the tribulation must have ended. And the stars have also fallen from heaven. And assuredly but one thing more remains to complete the entire prophetic chain which brings our blessed Lord to his weeping bride. O glory! Hallelujah! what a prospect for his dear saints.

In answer to the question, what next is to be done to complete the destiny concerning the papacy, as eleven predictions have thus far been consummated? It is his destruction by the coming of our Lord, and that event is just at hand. The signs declared to precede his coming are in the past. Mark the last clause of the 29th verse of Matt. 24th. The sun has been darkened, the moon withheld her light the same night, although at the full; the stars fell November 13th, 1833; and now only one more and that brings the crowning glory of prophets, apostles, martyrs and saints. The next event is, "*And the powers of the heavens shall be shaken.*" Doubtless that will be the same as spoken of by the apostle (Heb. 12: 26, 27), "*But now hath he promised, saying, yet once more I shake not the earth only but also heaven.*" Prepare for it! "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. But you may say, "Of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only." Please note this text (Mark 13: 32), "But of that day and that hour knoweth no man, no, not the angels . . . in heaven, *neither the Son*, but the Father." Do you not see that the Son of God is in the same category as it respects the knowledge of the day and hour of his coming? The text above is rendered by one thus: "But of that day and hour maketh no man known, no, not the angels, neither the Son, but the Father only." And as the *day* does not concern us, let us see well to what does. We may know of a *certainty when the great day of the Lord is on us.*

The signs are all past but the sign of the Son of man in heaven, and that may take place as unexpectedly at any time as the fulfillment of the declaration, "The sun shall be darkened," or "the moon not give her light," or "the stars shall fall from heaven." Who anticipated the day and hour of their accomplishment? It was due the church; and God fulfilled them. And be sure of this, *the shaking of the heavens* is about due the church. God will soon fulfil it. Jesus has identified us with the generation that shall not pass away until all be fulfilled. Soon he will "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." "He which testifieth these things saith, Surely I come quickly, Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

"Awaken, O chosen and faithful!
And see that your lamps burn bright;
For thick fall the evening shadows,
Then follows the deep, dark night
The train hath set forth for the marriage,
The Bridegroom is on his way,
And silently cometh the midnight,
Awaken, and watch, and pray."

Thy Bro., S. S. BREWER.
Harrisburgh, Lewis Co., N. Y. July 12.

For the Crisis.

Special Seasons.

Reader, have you special seasons for prayer, humiliation and confession? Aside from your secret devotions, closet prayer, family prayer, social prayer, prayer in the great congregation, and prayer ejaculatory, telegraphic, have you another season, weekly or oftener, for renewed heart-searching, self examination, prayer and fasting for special redeeming, sanctifying grace, the outpouring of the Holy Spirit upon your own soul and upon the souls of others? for salvation to go forth as the light of the morning? Can you safely meet the perpetual overflowing tide of popular seeking, the general *unceasing* current of worldly-mindedness, without these special, regular heart-searchings, humiliations, and earnest God-seekings? The most devoted, holy, and successful servants of the Most High in all ages have had one day, or a part of a day in each week for special renewed consecration to God. They tell us in their own case, such seasons were indispensable to rapid growth in grace, to spiritual conquest, to holy triumph the rising above the world, the flesh and the devil.

Brother, sister, we renew the inquiry, have you a special day, or a part of a day for fasting and prayer *exclusively* God-ward, laying all upon the altar of Christ Jesus? In these special devotional seasons for prayer, praise, and deep heart-searchings, do you inquire definitely your state and standing by the unerring word of truth? Do you make this heart-searching a *personal* business? "Am *I* in the faith, lovingly, joyfully, mounting up as on eagle's wings?" Am I truly benevolent? Is selfishness *entirely* extirpated, root and branch? Am I doing *everything* to please God? Is the spring of every motive pure? Am I doing all to the glory of God, whether I eat or drink or whatsoever I do? Am I a *faithful* steward, ready at any time to render my stewardship joyfully? Am I squandering nothing of God's bounty on pride, lust or extravagance, or to gratify a false taste or perverted appetite? Am I temperate in all things, keeping my body under and bringing every faculty of my being into due subjection to the law of Christ? Is there anything like a sectarian spirit lurking in my wish or secret corner of my soul? Am I doing all I possibly can for Christ, who has done so much for me? Am I faithful in rebuking sin everywhere? Am I obeying the Lord in condescending to men of low estate, in visiting the poor, the widow, and the orphan? Am I remembering those in bonds as bound with them? Am I shrinking from no duty, from a man-fearing, time serving policy? In a word, can I say with Paul: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life I now live, I live by faith on the Son of God, who loved me and gave himself for me." These are some of the items suitable for reflection on these special days of humiliation, fasting and prayer.

D. F. NEWTON.

☞ When a man has just religion enough to make him hate those who profess a different faith, he is not more than half converted.

For the Crisis.

Brief Journal.—No. 1.

Having spent over six years, as a missionary, in the great West, and having nearly worn myself out, for the time being, on my recent grove meeting tour, I concluded to make a short visit to the East, see friends of former years, hear some good preaching, and get recruited in body and spirit, and thus be better prepared to do my work in the West. But it was hard to part with western Bro. even for a brief period. Many wished to extort a pledge from me that I would not desert the West. This I have not *thought* of doing. Too many have done *that* already. And western friends have exerted themselves too much to keep me in the field to have me desert them now. Though *few* in number, and generally *poor*, they have put their hands down deep into their pockets, to aid me in sounding the judgment alarm. God bless them abundantly.

Upon bidding the Columbia Co. brethren adieu, Bro. Polly (who had upon former occasions given me from five to fifteen dollars at a time) inquired, "Bro. Sheldon, have you got money enough to carry you to the cars?" "O yes, plenty for that." "Well, what will you do when you get to the cars?" "I intend to *ride* on them." "But they will not carry you *free*." "I suppose not." "Perhaps they might if you would turn Episcopal minister, and wear a long gown." "I can't afford to do that." "Well, Bro. Sheldon, here are ten dollars to help pay your fare." "But this is too much for you to give." "Perhaps you will need it more than I shall." God bless Bro. Polly.

Upon parting with the brethren in Sauk county, Bro. Knapp said to me, "Bro. Sheldon if you are going East to *stay*, you may get some money to go with the best way you can, but if you are *coming back* I will try to help you about twenty-five dollars, if necessary." "No, I shall take no such sum of money from you, you have too often given me five dollars or ten dollars, to allow this generosity." "Here, take this money, also five dollars from Sr. Barber." "No, not over half of it, you are too generous." "But you will not have enough to pay your fare with." "I shall make out to get East and run the risk of getting back." But here comes two dollars from Bro. Hedges recently out of the Baptist church, two dollars from Sr. Stone's husband,—a theoretical believer, but not a professor, one of the kind called "*half brothers*" by Eld. Barnes.—God bless the "half brothers" with a full relationship, two dollars from Bro. Brewster, an *offer* of two dollars from Widow Prethro—*refused*, one dollar from Bro. Morrel, fifty cents from Sister Morrel, one dollar from Eld. Barnes; one dollar from Bro. Eels. But there is some mail in the Post-office. Ah! here is a letter from E. H. A. King, containing three dollars, and another one from Eld. H. Grew, containing five dollars, but this last was sent to aid me in *preaching*, not in traveling. God bless the donors, in this world, and in the world to come.

Aug 4th. We started for the cars. Dea. Knapp took us to Sauk City. From thence the stage conveyed us to Mazomanie where the prophetic "*chariots*" soon found us, and by paying $7.40 we were classed among the "worthies" to ride to the flourishing city of Milwaukee, and while rushing thither "like the lightnings," we were frequently "*recounted*." Before dark we were gladly received into the mansion of a money-making landlord, where another deduction was made from my little eastern purse.

Aug 5th. Took passage on the propeller "Wisconsin," for Ogdensburg, N. Y., by the way of the Lakes (for the sum of $24.00), hoping to get measurably rested and recruited by the trip. Have made it a rule to preach but once a week for the present.

Aug 6th. As our boat is plowing her way through the deep waters, I am thinking more about the wants of the West, than my contemplated visits in the East. Indeed I am going East not only to see friends, and attend general meetings, but also to use my influence to get men of the right stamp to leave all for our soon coming King, and permanently settle in the West. I say men of the *right* stamp, and also of *talents* that will compete with the western clergy. "The Lord hath need" of such men in this region. Illinois, Iowa, and Wisconsin have spoken for one or two each. The *salary* offered for faithful men is *large*; only a small portion of it, however, to be paid till Jesus comes. We want men who can endure hardships, who have the cause of Jesus Christ at heart, who believe and feel that the judgment is but a step before them; who can *pray* as well as *preach*. Prayerless preachers are not needed out here, nor anywhere else till they are converted. Energetic men of the right faith, and right spirit, are needed. Wisconsin would like to add Elder Grant to her list of preachers, if it were not for his Editorial position. But we can't consent to let him leave that place, even if he would promise to permanently locate in our midst. Not that there are no other good men to fill his seat, but it is not *every good* man that makes a good *Editor*. We are not willing to exchange a tried man, to run the risk of an uncertain experiment. The *Crisis* must be so guided as to "feed the flock" with food that will make them thrive, and not with poison. It is too late in the day to try experiments now.

W. SHELDON.

Steamer Wisconsin, on Lake Michigan, Aug. 6th, 1862.

Selected for the Crisis.

Breast the wave, Christian.

Breast the wave, christian, when it is strongest;
Watch for day, christian, when the night's longest;
Onward and onward still be thine endeavor,
The rest that remaineth will be forever.

Fight the fight, christian, Jesus is o'er thee,
Run the race, christian, heaven's before thee,
He who hath promised, faltereth never,
The love of eternity flows on forever.

Lift the eye, christian, just as it closeth,
Raise the heart, christian, ere it reposeth,
Thee from the love of Christ nothing shall sever,
Mount when the work is done, praise him forever.

For the Crisis.

Envy.

If there existed a dire disease, to which we were all exposed, known to be incurable, if allowed to run to its acme, but could be arrested when in its incipient state, should we not feel anxious to learn (as physicians say) its diagnosis and therapeutics, that we might escape the fatal malady? Well, there is one malady sin is liable to make which, according to the comparison God uses, is incurable, when once fairly seated in the human heart. The Divine diagnosis pronounces this malady to be ENVY. But how do I know this to be an incurable disease? God compares it to "rottenness of the bones," and let us bear in mind Inspiration never overrates in making comparisons—and whoever knew a rotten bone made sound? There have been cases where some portions of the *flesh* had become putrid and were restored. But who can heal a putrid bone? What are the *symptoms* of this virulent disease? The first symptoms, according to Cruden, Webster, and others who seem quite in harmony with the Scriptures, is, "to fret and grieve at the prosperity of another, to feel uneasiness, mortification, or discontent, at the sight of superior excellencies, reputation, or happiness enjoyed by another, to repine at another's prosperity—to hate him on that account." Says Pollock,

"What made the man of envy what he was,
Was worth in others, vileness in himself;
[illegible] Where'er he heard
As if to [illegible] and happiness,
And great prosperity [illegible]
'Twas like a wave of wormwood [illegible] his soul
Rolling in bitterness."

Professing christian, did you ever feel uneasiness when you saw one of your fellows possessed of superior talents that gained for him much love and respect? When you have seen one possessed of superior personal accomplishments, or more splendid equipage than yourself, have you never expressed by word, look, or gesture, a hint to their disparagement? Or have you not, when occasion made it proper to speak of the virtues and talents of another, maintained a strict silence, because you felt regret at such rising worth? If so, you are in danger! for the monster ENVY has found a lurking place in some secret recess of the heart,—though in embryo, rest assured it is there, and if suffered to remain, will become a hydra-headed monster, baffling human power though it be a Hercules! How different from the Gospel sympathy we are taught to cherish. "Rejoice with them that do rejoice, and weep with them that weep." The envious heart reverses this scripture, rejoicing at another's tears, and feeling sorrow at another's joy.

On reading the seventy-third Psalm, we find David came very near being drowned in perdition for sipping one draught from this poisonous fount. But he immediately had recourse to the divine sanative—God's sanctuary—and was healed. But hear him acknowledge the debasing influence of the first stages of this disease: "So foolish was I, and ignorant; *I was as a beast* before thee."

But if the first stages of this disease are so direful, should its incurability excite our astonishment when fully matured? But what are the symptoms when matured? Foul slander, theft, murder, in fine, anything that can mar, distress or destroy the one more privileged than the possessor of this diabolical passion. The case of Cain affords an example in point. He slew his brother [illegible] happiness by imbruing his hands in his brother's blood.

Paul prayed to be delivered from *unreasonable* men. Now what sin so unreasonable as Envy? How perfectly unreasonable and serpent-like to use any means to abuse another, because you fancy him happier than yourself. To conceive ill-will against one who has attacked none of your rights, nor done you any injury, *solely* because he is more prosperous or happier than yourself, is, as one remarks, "unnatural." Yes, it is diabolical. Such an one is to be avoided with all cautiousness, for, as the wise man inquires, "Who is able to stand before envy?"

The church in the wilderness must, it would seem, have been broken up by *Envy*, had not God interposed with his dissecting knife and severed the putrid mass, thus saving a part of the body. "They envied Moses," says the Psalmist, and why? Because he held a little higher office in the church than they did. But they should have thought whether God put him there, or whether he forced himself up there. So assiduous was he in his labors, as to excite the sympathy of outsiders (Ex. 18: 18), and he really seemed to do the work of God up *right*; but, alas! they possessed this incurable disease, could not endure the idea of having one above them, and so they persuaded some of the *influential* of the church to join in their tirade against Moses and Aaron accusing them of lording it over the rest, that they desired to rule, etc.—Num. 16. Moses was the meekest man in the world, but he did not possess that passive tameness which would suffer the law of God to be belied without boldly confronting the same.

There always has been, and probably always will be, some restless, uneasy spirits who never can "let well enough alone." How painful to be in the society of those who feel disquietude at the happiness and prosperity of others! Whatever else may come into the church of God, may Heaven preserve it from the foul monster Envy! There are two moral diseases which seem incurable: blasphemy against the Holy Spirit, and envy. And so if there is a member of the body that has this disease fairly seated, the dissecting knife might as well be used at once, ere the whole body is diseased. May Heaven preserve the "little flock," who are waiting for the coming and kingdom of Christ, from feeling uneasiness because they see others possess more of the shining dust of earth than themselves!

Beloved, the last heir will soon become of age, and Jehovah is to be the Administrator on the estate of the saints, when he will take all the kingdoms under the whole heavens and give them to his "little flock", not for a limited period, but they are to possess them for a period commensurate with the existence of the great I AM.

Then we will wait in sweet contentment a little while, and as I look at the signs of the times it seems to me it must be a VERY little while ere God's family will be rich and honorable.

B. MATHEWSON.

Sandy Hill, N. Y., July, '62.

For the Crisis.

A Glance at our World.—No. 8.

Take, if you please, kind readers, the Temperance Reform. For awhile it swept all before it, but, alas! it was of short duration, it soon took a retrograde move, and now if something exciting and novel is presented, it has but small interest. It doubtless has made its last move on the great stage of earth. Men of our day have a morbid fancy, they gloat over the scenes of wild carnage on the battle field. So it is with the Moral Reform and Anti-Slavery Societies, and, in fact, with the whole list. How many have dreamed of the happy days of the *Millennium*, with all its accompanying glory, when the *world* would be so much improved that sin would not be found in it. But, alas! these dreams are all illusory. It is in vain that man attempts to make a paradise of this corrupt earth. The Adamic curse with all its consequences is upon it, and all nature groans in sympathy, and poor fallen man, surrounded with ills on every hand, lifts up his voice in supplicating tones for deliverance from this state of death and corruption. He must of necessity be a pilgrim and stranger. It is not his home. Death reigns. The groans and sighs of the dying are upon every breeze. How often must he exclaim from his inmost soul—

"How long shall death the tyrant reign,
And triumph o'er the just?"

Yea, the scenes of moral and physical desolation which continually surround us [illegible]

Let any one take a survey of the whole human family spread over the entire globe, and what a mass of corruption, sin, degradation and crime! Who can contemplate it without loathing from his inmost soul this present evil world, and desiring that there may be an end put to these evils? We might take each nation separately, and examine the moral character of those who compose it, until we had gone through the whole list, and oh! what a sad catalogue should we have of the immorality of kings, queens, members of parliament, authors, presidents, cabinets, and men in every walk in life. But we forbear. Allowing that the moral condition of the world might be much improved, that some system might be adopted by which the whole human family might be much better, and consequently much happier; that the law of love might prevail from east to west and from north to south;—still there would be insurmountable obstacles in the way of this earth being the abode of happiness, over which poor finite man could have no influence. For though every member of the human family were in a moral condition and pecuniary manner fitted for happiness, yet he would be under the reign of the fell tyrant—Death; and consequently be subjected to sighs, groans and tears. He would still be reminded that this is not his *home*, that he was a mere pilgrim, lonely and sad, too,—for his friends would be comforters but for a day; like phantoms their dear forms would vanish, and the heart would be left desolate and sad. Yet the christian is buoyed up with the thrilling assurance, "They shall come again from the land of the enemy," and death shall have no more dominion over them.

But there is no hope for fallen man only through Christ, who is the resurrection and life. If the human family could but see their lost condition, and the degraded and hopeless state of the world, with what joy would they embrace the promise of a future world of life, which is to be sinless, deathless, and sorrowless. But, alas! few see the world as it is. The mass float down the tide of time, regardless of little but present enjoyment and gratification. Tell them of a world pure and holy, such as is promised to the just, and it fails to affect them. It meets with no response from them, their treasure is on earth; and though moth and rust have often corrupted, yet they are putting forth all their efforts still and hope to preserve them secure.

Alas! for the folly of man. Strange that he will continue to pursue phantoms all the way from the days of youth till white-headed—from the cradle to the grave—and scarcely pause to glance at the past, so filled up with harassing thoughts, or attempt to scan the ominous future with its dread realities. Why will man pursue a phantom all through life, never seeking for something substantial, something that earth cannot possibly afford, which calms man's angry passions, hushes his complaints against his Creator—if the storm scatters his property to the winds, he does not repine. If the fire levels his dwelling-place on earth, he does not indulge that feeling of despair which those who have no hope in a future world give way to. He feels that he has a building preparing, whose maker and builder is God. Death may enter his family circle and take his loved ones, still he will exclaim, "Thy will be done."

Yes, the joys of this world to the christian have no charm. He gazes away through the telescope of faith to a world of magnificent grandeur—Eden's pristine beauty—trees of life waving in the pure breezes of heaven—flowers that shall never know of blight or decay—union of all God's people—eternal songs of deliverance on every tongue.

Men of this world! seek that better world—that sorrowless, deathless abode, where wars and commotions are unknown.

[illegible]

For the Crisis.

Full Names.

Heartily glad to see Bro. Munger's remarks on *signatures*. Now I [illegible] an obituary of over a square, especially of strangers. But Hiram Munger is not a stranger, because I have so often seen his name. Consequently, his mother's obituary was read with all the interest that my own mother's could have [illegible] often seen initials that I [illegible] to be old school-mates of Shelburne Falls, in days of yore, when Franklin Academy was young. But, alas! [illegible] initials? [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 360. BOSTON, WEDNESDAY, AUGUST 20, 1862. VOL. XV. NO. 28.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 107 Hanover Street, Boston.

MILES GRANT, Editor.
P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

An Invocation.

BY R. THAYER.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—Psalm 139: 23, 24.

I.
O, Lord, forgive my errors past,
And help me live, henceforth, to thee;
Nor me from thy dear presence cast,
While tossed upon life's *troubled* sea.

II.
Mould every thought, desire, and deed,—
Conform me to thy holy will,—
Impart to me the grace I need,
And with thy love my spirit fill.

III.
Teach me the way that I should go,
That I from thee may never stray,—
That I the way to men may show
That leads to life and endless day.

IV.
Help me my enemies to love,
And do them good whene'er I can,—
Help me my love for thee to prove
By deeds to bless my fellow man.

V.
Help me to look with charity
Upon the wrongs which others do,—
Reflecting that the faults I see,
Compared with mine, may be but few.

VI.
O make the path of duty plain,
To wage with sin successful strife;
Strike from my spirit every chain,
That I may live a christian life.

VII.
Help me, above all things, to feel
How much, O Lord, to thee I owe;
And by my toils for others' weal,
In goodness day by day to grow.

Boston, Aug. 6th, 1862.

For the Crisis.

Evening Shadows.

"The day goeth away, for the shadows of the evening are stretched out."—BIBLE.

Uncreated benevolence, when it became necessary to inflict judgment, has invariably manifested love in timely warning such as were to feel the rod of his just displeasure. Such was certainly the fact concerning the Noahtic race, the cities of Admah, Zeboim, Sodom and Gomorrah, also the Egyptians, Assyrians, Ninevites, Tyrians, Babylonians, Medes, Persians, Grecians, Pagan Rome; and concerning the beloved city of the great King, Jerusalem, judgment was declared in strains of lamentation and weeping by the Man of Sorrows: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Dear reader, that same merciful God who "spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . . . Therefore we ought to give the more earnest heed to the things which we have heard." You cannot be so ignorant as not to know that in every instance where God denounced judgment by the prophets, it was most literally and certainly fulfilled. What living monuments of the truth above asserted we have this day, both as it concerns the past and the present dispensation. All that holy seers uttered in lamentation, mourning and wo, has in a most wondrous and literal sense been positively accomplished. Read the historic page. Learn the fate of the above nations, and if you will not search yourself to learn the truths of both the above facts, and also the declaration of Him who wisely ordereth all things, when he declares, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets"; do give credence to those who have spent their lives and have grown familiar with such truths. Will you? won't you? Hasten! do one or the other very quickly. Look at the facts in the past and present.

Judgment-visited cities of the past are all preaching the truth of the prophet Amos—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." O! believe it, my dear reader, do hasten, prepare for the coming storm. The prophetic page is replete with descriptive visions. Signs, symbols, dates and evidences of the solemn fact tell you, if you are not ready, to prepare to meet your God in judgment, and for the child of God to gird himself with watchfulness. The cry has been sounded, "Behold the Bridegroom cometh!"

The same God that spake to our fathers by those lips that he touched with hallowed fire, declared by the Son of Amoz (Isa. 46: 9, 10;) "Remember the former things of old: for I am God, and there is none else. I am God, and there is none like me, DECLARING THE END FROM THE BEGINNING, AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, SAYING, MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE." Such, dear reader, has been, is, and will be the fact, until his own almighty arm performs all that his mouth has spoken by both the prophets and his Son.

The broad outlines of prophecy have long since been filled out. The jots and tittles are now nearly completed. Rome, gory Rome, where Daniel, the man greatly beloved of God, was permitted to concentrate the last rays of his prophetic vision, has risen, ruled and fallen, precisely as foretold in the above declaration. Look at the facts on the page of prophecy. He was to be "more stout than his fellows." He was. He was to "subdue three kings." He did. He was to "think to change times and laws." He did. He was to "speak great words." He did. He was to make "war with the saints." He did. He was to "wear out the saints of the Most High." He did. The saints were to "be given into his hand." They were. His dominion was to "be taken away." It was. There was to be a consumption of his power. There has been. Now I would inquire of you, can you doubt the only *one* prediction yet remaining to be fulfilled? If all the above have been so astonishingly verified, can a single one in the programme fail to be accomplished? Be serious. Come, look at the subject candidly. Answer your own conscience. You inquire, what is it?

First, let me remark as above stated, God has spoken to us in these last days by his Son; and as Daniel has declared this power shall be given to the burning flame, accomplished when our Lord shall be revealed from heaven in flaming fire, at the judgment of the great day, when *he shall come to be admired in all his saints*, and as that event settles the destiny of the world, it is one of vast magnitude, involving the judgment of mankind. And as God has appointed his Son to judge the world, he most certainly will not ignore his own declarations made by his sanction to the world through Isaiah and Amos, as above stated, and send his Son without making it known. The Lord Jesus when interrogated on this point, as recorded by the Evangelist Matthew, (24th), "*Tell us . . . . what shall be the sign of thy coming, and of the end of the world?*" replied in a chain of consecutive events, filling up the interregnum with wars and rumors of wars, nation against nation, famines, pestilences, the rise of false christs and prophets, "the "abomination of desolation" spoken of by Daniel the prophet standing in the "holy place," and then exhorting us to understand what Daniel spoke. And we do think we understand this much at least, that the above has been fulfilled in a most clear and astonishing manner. And our Lord declared, "Immediately after the tribulation of those days shall the sun be darkened." Most assuredly the sun was darkened the 20th of May, 1780. Consequently the tribulation must have ended. And the stars have also fallen from heaven. And assuredly but one thing more remains to complete the entire prophetic chain which brings our blessed Lord to his weeping bride. O glory! Hallelujah! what a prospect for his dear saints.

In answer to the question, what next is to be done to complete the destiny concerning the papacy, as eleven predictions have thus far been consummated? It is his destruction by the coming of our Lord, and that event is just at hand. The signs declared to precede his coming are in the past. Mark the last clause of the 29th verse of Matt. 24th. The sun has been darkened; the moon withheld her light the same night, although at the full; the stars fell November 13th, 1833; and now only one more and that brings the crowning glory of prophets, apostles, martyrs and saints. The next event is, "*And the powers of the heavens shall be shaken.*" Doubtless that will be the same as spoken of by the apostle (Heb. 12: 26, 27), "*But now hath he promised, saying, yet once more I shake not the earth only but also heaven.*" Prepare for it! "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. But you may say, "Of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only." Please note this text (Mark 13: 32),—"But of that day and that hour knoweth no man, no, not the angels . . . in heaven, *neither the Son*, but the Father." Do you not see that the Son of God is in the same category as it respects the knowledge of the day and hour of his coming? The text above is rendered by one thus: "But of that day and hour maketh no man known, no, not the angels, neither the Son, but the Father only." And as the *day* does not concern us, let us see well to what does. We may know of a *certainty when the great day of the Lord is on us.*

The signs are all past but the sign of the Son of man in heaven, and that may take place as unexpectedly at any time as the fulfillment of the declaration, "The sun shall be darkened," or "the moon not give her light," or "the stars shall fall from heaven." Who anticipated the day and hour of their accomplishment? It was due the church; and God fulfilled them. And be sure of this, *the shaking of the heavens* is about due the church. God will soon fulfill it. Jesus has identified us with the generation that shall not pass away until all be fulfilled. Soon he will "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." "He which testifieth these things saith, Surely I come quickly; Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

"Awaken, O chosen and faithful!
And see that your lamps burn bright;
For thick fall the evening shadows,
Then follows the deep, dark night.
The train hath set forth for the marriage,
The Bridegroom is on his way,
And silently cometh the midnight;—
Awaken, and watch, and pray."

Thy Bro., S. S. BREWER.
Harrisburgh, Lewis Co., N. Y. July 12.

For the Crisis.

Special Seasons.

Reader, have you special seasons for prayer, humiliation and confession? Aside from your secret devotions, closet prayer, family prayer, social prayer, prayer in the great congregation, and prayer ejaculatory, telegraphic, have you another season, weekly or oftener, for renewed heart-searching, self examination, prayer and fasting for special redeeming, sanctifying grace, the outpouring of the Holy Spirit upon your own soul and upon the souls of others? for salvation to go forth as the light of the morning? Can you safely meet the perpetual overflowing tide of popular seeking, the general *unceasing* current of worldly-mindedness, without these special, regular heart-searchings, humiliations, and earnest God-seekings? The most devoted, holy, and successful servants of the Most High in all ages have had one day, or a part of a day in each week for special renewed consecration to God. They tell us in their own case, such seasons were indispensable to rapid growth in grace, to spiritual conquest, to holy triumph, the rising above the world, the flesh and the devil.

Brother, sister, we renew the inquiry, have *you* a special day, or a part of a day for fasting and prayer *exclusively* God-ward, laying all upon the altar of Christ Jesus? In these special devotional seasons for prayer, praise, and deep heart-searchings, do you inquire definitely your state and standing by the unerring word of truth? Do you make this heart-searching a *personal* business? "Am *I* in the faith, lovingly, joyfully, mounting up as on eagle's wings?" Am I truly benevolent? Is selfishness *entirely* extirpated, root and branch? Am I doing *everything* to please God? Is the spring of every motive pure? Am I doing all to the glory of God, whether I eat or drink or whatsoever I do? Am I a *faithful* steward, ready at any time to render my stewardship joyfully? Am I squandering nothing of God's bounty on pride, lust or extravagance, or to gratify a false taste or perverted appetite? Am I temperate in all things, keeping my body under and bringing every faculty of my being into due subjection to the law of Christ? Is there anything like a sectarian spirit lurking in my wish or secret corner of my soul? Am I doing all I possibly can for Christ, who has done so much for me? Am I faithful in rebuking sin everywhere? Am I obeying the Lord in condescending to men of low estate, in visiting the poor, the widow, and the orphan? Am I remembering those in bonds as bound with them? Am I shrinking from no duty, from a man-fearing, time serving policy? In a word, can I say with Paul: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life I now live, I live by faith on the Son of God, who loved me and gave himself for me." These are some of the items suitable for reflection on these special days of humiliation, fasting and prayer.

D. F. NEWTON.

☞ When a man has just religion enough to make him hate those who profess a different faith, he is not more than half converted.

For the Crisis.

Brief Journal.—No. 1.

Having spent over six years, as a missionary, in the great West; and having nearly worn myself out, for the time being, on my recent grove meeting tour, I concluded to make a short visit to the East, see friends of former years, hear some good preaching, and get recruited in body and spirit, and thus be better prepared to do my work in the West. But it was hard to part with western Brn., even for a brief period. Many wished to extort a pledge from me that I would not desert the West. This I have not *thought* of doing. Too many have done *that* already. And western friends have exerted themselves too much to keep me in the field to have me desert them now. Though *few* in number, and generally *poor*, they have put their hands down deep into their pockets, to aid me in sounding the judgment alarm. God bless them abundantly.

Upon bidding the Columbia Co. brethren adieu, Bro. Polly (who had upon former occasions given me from five to fifteen dollars at a time) inquired, "Bro. Sheldon, have you got money enough to carry you to the cars?" "O yes, plenty for that." "Well, what will you do when you get to the cars?" "I intend to *ride* on them." "But they will not carry you *free*." "I suppose not." "Perhaps they might if you would turn Episcopal minister, and wear a long gown." "I can't afford to do that." "Well, Bro. Sheldon, here are ten dollars to help pay your fare." "But this is too much for you to give." "Perhaps you will need it more than I shall." God bless Bro. Polly.

Upon parting with the brethren in Sauk county, Bro. Knapp said to me, "Bro. Sheldon, if you are going East to *stay*, you may get some money to go with the best way you can; but if you are *coming back*, I will try to help you about twenty-five dollars, if necessary." "No, I shall take no such sum of money from you; you have too often given me five dollars or ten dollars, to allow this generosity." "Here, take this money; also five dollars from Sr. Barber." "No, not over half of it; you are too generous." "But you will not have enough to pay your fare with." "I shall make out to get East, and run the risk of getting back." But here comes two dollars from Bro. Hedges, recently out of the Baptist church; two dollars from Sr. Stone's husband,—a theoretical believer, but not a professor, one of the kind called "*half brothers*" by Eld. Barnes,—God bless the "half brothers" with a full relationship; two dollars from Bro. Brewster; an *offer* of two dollars from Widow Prethro—*refused*; one dollar from Bro. Morrel; fifty cents from Sister Morrel; one dollar from Eld. Barnes; one dollar from Bro. Eels. But there is some mail in the Post office. Ah! here is a letter from Eld. H. A. King, containing three dollars; and another one from Eld. H. Grew, containing five dollars; but this last was sent to aid me in *preaching*, not in traveling. God bless the donors, in this world, and in the world to come.

Aug. 4th. We started for the cars. Dea. Knapp took us to Sauk City. From thence the stage conveyed us to Mázomanie, where the prophetic "*chariots*" soon found us, and by paying $7.40 we were classed among the "worthies" to ride to the flourishing city of Milwaukee; and while rushing thither "like the lightnings," we were frequently "*recounted*." Before dark we were gladly received into the mansion of a money-making landlord, where another deduction was made from my little eastern purse.

Aug. 5th. Took passage on the propeller "Wisconsin," for Ogdensburg, N. Y., by the way of the Lakes (for the sum of $24.00), hoping to get measurably rested and recruited by the trip. Have made it a rule to preach but once a week for the present.

Aug. 6th. As our boat is plowing her way through the deep waters, I am thinking more about the wants of the West, than my contemplated visits in the East. Indeed I am going East not only to see friends, and attend general meetings, but also to use my influence to get men of the right stamp to leave all for our soon coming King, and permanently settle in the West. I say men of the *right* stamp, and also of *talents* that will compete with the western clergy. "The Lord hath need" of such men in this region. Illinois, Iowa, and Wisconsin have spoken for one or two each. The *salary* offered for faithful men is *large*; only a small portion of it, however, to be paid till Jesus comes. We want men who can endure hardships, who have the cause of Jesus Christ at heart, who believe and *feel* that the judgment is but a step before them; who can *pray* as well as preach. Prayerless preachers are not needed out here, nor anywhere else till they are converted. Energetic men of the right faith, and right spirit, are needed. Wisconsin would like to add Elder Grant to her list of preachers, if it were not for his Editorial position. But we can't consent to let him leave that place, even if he would promise to permanently locate in our midst. Not that there are no other good men to fill his seat, but it is not *every good* man that makes a good *Editor*. We are not willing to exchange a tried man, to run the risk of an uncertain experiment. The *Crisis* MUST be so guided as to "feed the flock" with food that will make them thrive, and not with poison. It is too late in the day to try experiments now. W. SHELDON.

Steamer Wisconsin, on Lake Michigan, Aug. 6th, 1862.

Selected for the Crisis.

Breast the wave, Christian.

Breast the wave, christian, when it is strongest;
Watch for day, christian, when the night's longest;
Onward, and onward still be thine endeavor,
The rest that remaineth will be forever.

Fight the fight, christian, Jesus is o'er thee,
Run the race, christian, heaven's before thee;
He who hath promised, faltereth never;
The love of eternity flows on forever.

Lift the eye, christian, just as it closeth;
Raise the heart, christian, ere it reposeth;
Thee from the love of Christ nothing shall sever;
Mount when the work is done; praise him forever.

For the Crisis.

Envy.

If there existed a dire disease, to which we were all exposed, known to be incurable, if allowed to run to its acme, but could be arrested when in its incipient state, should we not feel anxious to learn (as physicians say) its diagnosis and therapeutics, that we might escape the fatal malady? Well, there is one malady sin is liable to make which, according to the comparison God uses, is incurable, when once fairly seated in the human heart. The Divine diagnosis pronounces this malady to be ENVY. But how do I know this to be an incurable disease? God compares it to "rottenness of the bones," and let us bear in mind Inspiration never overrates in making comparisons—and whoever knew a rotten bone made sound? There have been cases where some portions of the *flesh* had become putrid and were restored. But who can heal a putrid bone? What are the *symptoms* of this virulent disease? The first symptoms, according to Cruden, Webster, and others who seem quite in harmony with the Scriptures, is, "to fret and grieve at the prosperity of another; to feel uneasiness, mortification, or discontent, at the sight of superior excellencies, reputation, or happiness enjoyed by another; to repine at another's prosperity—to hate him on that account." Says Pollock,

"What made the man of ENVY what he was,
Was worth in others, vileness in himself.
* * * * Whene'er he heard
As oft he did, of joy and happiness,
And great prosperity, and rising worth,
'Twas like a wave of wormwood o'er his soul
Rolling in bitterness."

Professing christian, did you ever feel uneasiness when you saw one of your fellows possessed of superior talents that gained for him much love and respect? When you have seen one possessed of superior personal accomplishments, or more splendid equipage than yourself, have you never expressed by word, look, or gesture, a hint to their disparagement? Or have you not, when occasion made it proper to speak of the virtues and talents of another, maintained a strict silence, because you felt regret at such rising worth? If so, you are in danger! for the monster ENVY has found a lurking place in some secret recess of the heart,—though in embryo, rest assured it is there; and if suffered to remain, will become a hydra-headed monster, baffling human power though it be a Hercules! How different from the Gospel sympathy we are taught to cherish: "Rejoice with them that do rejoice, and weep with them that weep." The envious heart reverses this scripture, rejoicing at another's tears, and feeling sorrow at another's joy.

On reading the seventy-third Psalm, we find David came very near being drowned in perdition for sipping one draught from this poisonous fount. But he immediately had recourse to the divine sanative—God's sanctuary—and was healed. But hear him acknowledge the debasing influence of the first stages of this disease: "So foolish was I, and ignorant; *I was as a beast before thee.*"

But if the first stages of this disease are so direful, should its incurability excite our astonishment when fully matured? But what are the symptoms when matured? Foul slander, theft, murder, in fine, anything that can mar, distress or destroy the one more privileged than the possessor of this diabolical passion. The case of Cain affords an example in point. He sees his brother peculiarly blessed of heaven, enjoying that peace and quiet assurance which is the effect of righteousness. His envy knows no bounds until he [illegible] happiness by imbruing his hands in his brother's blood.

Paul prayed to be delivered from *unreasonable* men. Now what sin so unreasonable as Envy? How perfectly unreasonable and serpent-like to use any means to abuse another, because you fancy him happier than yourself. To conceive ill-will against one who has attacked none of your rights, nor done you any injury, *solely* because he is more prosperous or happier than yourself, is, as one remarks, "unnatural." Yes, it is diabolical. Such an one is to be avoided with all cautiousness, for, as the wise man inquires, "Who is able to stand before envy?"

The church in the wilderness must, it would seem, have been broken up by *Envy*, had not God interposed with his dissecting knife and severed the putrid mass, thus saving a part of the body. "They envied Moses," says the Psalmist, and why? Because he held a little higher office in the church than they did. But they should have thought whether God put him there, or whether he forced himself up there. So assiduous was he in his labors, as to excite the sympathy of outsiders (Ex. 18: 18), and he really seemed to do the work of God up *right*; but, alas! they possessed this incurable disease; could not endure the idea of having one above them, and so they persuaded some of the *influential* of the church to join in their tirade against Moses and Aaron, accusing them of lording it over the rest, that they desired to rule, etc.—Num. 16. Moses was the meekest man in the world, but he did not possess that passive tameness which would suffer the law of God to be belied without boldly confronting the same.

There always has been, and probably always will be, some restless, uneasy spirits who never can "let well enough alone." How painful to be in the society of those who feel disquietude at the happiness and prosperity of others! Whatever else may come into the church of God, may Heaven preserve it from the foul monster Envy! There are two moral diseases which seem incurable: blasphemy against the Holy Spirit, and envy. And so if there is a member of the body that has this disease fairly seated, the dissecting knife might as well be used at once, ere the whole body is diseased. May Heaven preserve the "little flock," who are waiting for the coming and kingdom of Christ, from feeling uneasiness because they see others possess more of the shining dust of earth than themselves!

Beloved, the last heir will soon become of age, and Jehovah is to be the Administrator on the estate of the saints, when he will take all the kingdoms under the whole heavens and give them to his "little flock"; not for a limited period, but they are to possess them for a period commensurate with the existence of the great I AM.

Then we will wait in sweet contentment a little while, and as I look at the signs of the times it seems to me it must be a VERY little while ere God's family will be rich and honorable. B. MATHEWSON.

Sandy Hill, N. Y., July, '62.

For the Crisis.

A Glance at our World.—No. 8.

Take, if you please, kind readers, the Temperance Reform. For awhile it swept all before it, but, alas! it was of short duration; it soon took a retrograde move, and now if something exciting and novel is presented, it has but small interest. It doubtless has made its last move on the great stage of earth. Men of our day have a morbid fancy; they gloat over the scenes of wild carnage on the battle field. So it is with the Moral Reform and Anti-Slavery Societies, and, in fact, with the whole list. How many have dreamed of the happy days of the *Millennium*, with all its accompanying glory, when the *world* would be so much improved that sin would not be found in it. But, alas! these dreams are all illusory. It is in vain that man attempts to make a paradise of this corrupt earth. The Adamic curse with all its consequences is upon it, and all nature groans in sympathy; and poor fallen man, surrounded with ills on every hand, lifts up his voice in supplicating tones for deliverance from this state of death and corruption. He must of necessity be a pilgrim and stranger. It is not his home. Death reigns. The groans and sighs of the dying are upon every breeze. How often must he exclaim from his inmost soul—

"How long shall death the tyrant reign,
And triumph o'er the just?"

Yes, the scenes of moral and physical desolation which continually surround us will cause the man, whose eyes are open to the true state of our world, to sigh for the reign of the King of peace; and though that day must be ushered in with the dread judgment scenes, still he will pray, "Thy kingdom come." The world [illegible] by the delay of [illegible]

Let any one take a survey of the whole human family spread over the entire globe, and what a mass of corruption, sin, degradation and crime! Who can contemplate it without loathing from his inmost soul this present evil world, and desiring that there may be an end put to these evils? We might take each nation separately, and examine the moral character of those who compose it, until we had gone through the whole list, and oh! what a sad catalogue should we have of the immorality of kings, queens, members of parliament, authors, presidents, cabinets, and men in every walk in life. But we forbear. Allowing that the moral condition of the world might be much improved, that some system might be adopted by which the whole human family might be much better, and consequently much happier; that the law of love might prevail from east to west and from north to south;—still there would be insurmountable obstacles in the way of this earth being the abode of happiness, over which poor finite man could have no influence. For though every member of the human family were in a moral condition and pecuniary manner fitted for happiness, yet he would be under the reign of the fell tyrant—Death; and consequently be subjected to sighs, groans and tears. He would still be reminded that this is not his *home*; that he was a mere pilgrim, lonely and sad, too,—for his friends would be comforters but for a day; like phantoms their dear forms would vanish, and the heart would be left desolate and sad. Yet the christian is buoyed up with the thrilling assurance, "They shall come again from the land of the enemy," and death shall have no more dominion over them.

But there is no hope for fallen man only through Christ, who is the resurrection and life. If the human family could but see their lost condition, and the degraded and hopeless state of the world, with what joy would they embrace the promise of a future world of life, which is to be sinless, deathless, and sorrowless. But, alas! few see the world as it is. The mass float down the tide of time, regardless of little but present enjoyment and gratification. Tell them of a world pure and holy, such as is promised to the just, and it fails to affect them. It meets with no response from them; their treasure is on earth; and though moth and rust have often corrupted, yet they are putting forth all their efforts still and hope to preserve them secure.

Alas! for the folly of man. Strange that he will continue to pursue phantoms all the way from the days of youth till white-headed—from the cradle to the grave—and scarcely pause to glance at the past, so filled up with harassing thoughts, or attempt to scan the ominous future with its dread realities. Why will man pursue a phantom all through life, never seeking for something substantial, something that earth cannot possibly afford, which calms man's angry passions, hushes his complaint against his Creator—if the storm scatters his property to the winds, he does not repine. If the fire levels his dwelling-place on earth, he does not indulge that feeling of despair which those who have no hope in a future world give way to. He feels that he has a building preparing, whose maker and builder is God. Death may enter his family circle and take his loved ones, still he will exclaim, "Thy will be done."

Yes, the joys of this world to the christian have no charm. He gazes away through the telescope of faith to a world of magnificent grandeur—Eden's pristine beauty—trees of life waving in the pure breezes of heaven—flowers that shall never know of blight or decay—union of all God's people—eternally songs of deliverance on every tongue.

Men of this world! seek that better world—that sorrowless, deathless abode, where wars and commotions are stilled.

[illegible]

For the Crisis.

Full Names.

Heartily glad to see Bro. Munger's remarks on *signatures*. Now I seldom read an obituary of over a square, especially of strangers. But Hiram Munger is not a stranger, because I have so often seen his name. Consequently, his mother's obituary was read with all the interest that my own mother's could have been. I have often seen initials that I suspected to be old school-mates of Shelburne Falls, in days of yore, when Franklin Academy was young. But, alas! what do we know by initials? Seeing that the Bro. hath spoken, I would have held my peace, but that we sometimes see full names, without the address. We want Post Office and State.

[illegible]

Council Grove, Kansas.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 360. BOSTON, WEDNESDAY, AUGUST 20, 1862. VOL. XV. NO. 23.

The World's Crisis AND SECOND ADVENT MESSENGER IS ISSUED EVERY WEDNESDAY MORNING, AT No. 107 Hanover Street, Boston.

MILES GRANT, Editor.

P. B. MORGAN, Associate Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

An Invocation.

BY R. THAYER.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—Psalm 139: 23, 24.

I.

O, Lord, forgive my errors past,
And help me live, henceforth, to thee;
Nor me from thy dear presence cast,
While tossed upon life's troubled sea.

II.

Mould every thought, desire, and deed,—
Conform me to thy holy will,—
Impart to me the grace I need,
And with thy love my spirit fill.

III.

Teach me the way that I should go,
That I from thee may never stray,—
That I the way to men may show
That leads to life and endless day.

IV.

Help me my enemies to love,
And do them good whene'er I can,—
Help me my love for thee to prove
By deeds to bless my fellow m.n.

V.

Help me to look with charity
Upon the wrongs which others do,—
Reflecting that the faults I see,
Compared with mine, may be but few.

VI.

O make the path of duty plain,
To wage with sin successful strife;
Strike from my spirit every chain,
That I may live a christian life.

VII.

Help me, above all things, to feel
How much, O Lord, to thee I owe;
And by my acts for others' weal,
In goodness day by day to grow.

Boston, Aug. 8th, 1862.

For the Crisis.

Evening Shadows.

"The day goeth away, for the shadows of the evening are stretched out."—BIBLE.

Uncreated benevolence, when it became necessary to inflict judgment, has invariably manifested love in timely warning such as were to feel the rod of his just displeasure. Such was certainly the fact concerning the Noahtic race, the cities of Admah, Zeboim, Sodom and Gomorrah, also the Egyptians, Assyrians, Ninevites, Tyrians, Babylonians, Medes, Persians, Grecians, Pagan Rome; and concerning the beloved city of the great King, Jerusalem, judgment was declared in strains of lamentation and weeping by the Man of Sorrows: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Dear reader, that same merciful God who "spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . . . Therefore we ought to give the more earnest heed to the things which we have heard." You cannot be so ignorant as not to know that in every instance where God denounced judgment by the prophets, it was most literally and certainly fulfilled. What living monuments of the truth above asserted we have this day, both as it concerns the past and the present dispensation. All that holy seers uttered in lamentation, mourning and wo, has in a most wondrous and literal sense been positively accomplished. Read the historic page. Learn the fate of the above nations, and if you will not search yourself to learn the truths of both the above facts, and also the declaration of Him who wisely ordereth all things, when he declares, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets"; do give credence to them who have spent their lives and have grown familiar with such truths. Will you? won't you? Hasten! do one or the other very quickly. Look at the facts in the past and present.

Judgment-visited cities of the past are all preaching the truth of the prophet Amos—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." O! believe it, my dear reader, do hasten, prepare for the coming storm. The prophetic page is replete with descriptive visions. Signs, symbols, dates and evidences of the solemn [illegible] tell you, if you are not ready, to prepare to meet your God in judgment, and for the child of God to gird himself with watchfulness. The cry has been sounded, "Behold the Bridegroom cometh!"

The same God that spake to our fathers by those lips that he touched with hallowed fire, declared by the Son of Amos (Isa. 46: 9, 10;) "Remember the former things of old: for I am God, and there is none else. I am God, and there is none like me, DECLARING THE END FROM THE BEGINNING, AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, SAYING, MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE." Such, dear reader, has been, is, and will be the fact, until his own almighty arm performs all that his mouth has spoken by both the prophets and his Son.

The broad outlines of prophecy have long since been filled out. The jots and tittles are now nearly completed. Rome, gory Rome, where Daniel, the man greatly beloved of God, was permitted to concentrate the last rays of his prophetic vision, has risen, ruled and fallen, precisely as foretold in the above declaration. Look at the facts on the page of prophecy. He was to be "more stout than his fellows." He was. He was to "subdue three kings." He did. He was to "think to change times and laws." He did. He was to "speak great words." He did. He was to make "war with the saints." He did. He was to "wear out the saints of the Most High." He did. The saints were to "be given into his hand." They were. His dominion was to "be taken away." It was. There was to be a consumption of his power. There has been. Now I would inquire of you, can you doubt the only *one* prediction yet remaining to be fulfilled? If all the above have been so astonishingly verified, can a single one in the programme fail to be accomplished? Be serious. Come, look at the subject candidly. Answer your own conscience. You inquire, what is it?

First, let me remark as above stated, God has spoken to us in these last days by his Son; and as Daniel has declared this power shall be given to the burning flame, accomplished when our Lord shall be revealed from heaven in flaming fire, at the judgment of the great day, when *he shall come to be admired in all his saints*, and as that event settles the destiny of the world, it is one of vast magnitude, involving the judgment of mankind. And as God has appointed his Son to judge the world, he most certainly will not ignore his own declarations made by his sanction to the world through Isaiah and Amos, as above stated, and send his Son without making it known. The Lord Jesus when interrogated on this point, as recorded by the Evangelist Matthew, (24th), "*Tell us . . . . what shall be the sign of thy coming, and of the end of the world?*" replied in a chain of consecutive events, filling up the interregnum with wars and rumors of wars, nation against nation, famines, pestilences, the rise of false christs and prophets, "the "abomination of desolation" spoken of by Daniel the prophet standing in the "holy place," and then exhorting us to understand what Daniel spoke. And we do think we understand this much at least, that the above has been fulfilled in a most clear and astonishing manner. And our Lord declared, "Immediately after the tribulation of those days shall the sun be darkened." Most assuredly the sun was darkened the 20th of May, 1780. Consequently the tribulation must have ended. And the stars have also fallen from heaven. And assuredly but one thing more remains to complete the entire prophetic chain which brings our blessed Lord to his weeping bride. O glory! Hallelujah! what a prospect for his dear saints.

In answer to the question, what next is to be done to complete the destiny concerning the papacy, as eleven predictions have thus far been consummated? It is his destruction by the coming of our Lord, and that event is just at hand. The signs declared to precede his coming are in the past. Mark the last clause of the 29th verse of Matt. 24th. The sun has been darkened; the moon withheld her light the same night, although at the full; the stars fell November 13th, 1833; and now only one more and that brings the crowning glory of prophets, apostles, martyrs and saints. The next event is, "*And the powers of the heavens shall be shaken.*" Doubtless that will be the same as spoken of by the apostle (Heb. 12: 26, 27), "*But now hath he promised, saying, yet once more I shake not the earth only but also heaven.*" Prepare for it! "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. But you may say, "Of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only." Please note this text (Mark 13: 32),—"But of that day and that hour knoweth no man, no, not the angels . . . in heaven, *neither the Son*, but the Father." Do you not see that the Son of God is in the same category as it respects the knowledge of the day and hour of his coming? The text above is rendered by one thus: "But of that day and hour maketh no man known, no, not the angels, neither the Son, but the Father only." And as the *day* does not concern us, let us see well to what does. We may know of a *certainty when the great day of the Lord is on us.*

The signs are all past but the sign of the Son of man in heaven, and that may take place as unexpectedly at any time as the fulfillment of the declaration, "The sun shall be darkened," or "the moon not give her light," or "the stars shall fall from heaven." Who anticipated the day and hour of their accomplishment? It was due the church; and God fulfilled them. And be sure of this, *the shaking of the heavens* is about due the church. God will soon fulfill it. Jesus has identified us with the generation that shall not pass away until all be fulfilled. Soon be will "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." "He which testifieth these things saith, Surely I come quickly; Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

"Awaken, O chosen and faithful!
And see that your lamps burn bright;
For thick fall the evening shadows,
Then follows the deep, dark night.
The train hath set forth for the marriage,
The Bridegroom is on his way,
And silently cometh the midnight;—
Awaken, and watch, and pray."

Thy Bro., S. S. BREWER.

Harrisburgh, Lewis Co., N. Y. July 12.

For the Crisis.

Special Seasons.

Reader, have you special seasons for prayer, humiliation and confession? Aside from your secret devotions, closet prayer, family prayer, social prayer, prayer in the great congregation, and prayer ejaculatory, telegraphic, have you another season, weekly or oftener, for renewed heart-searching, self examination, prayer and fasting for special redeeming, sanctifying grace, the outpouring of the Holy Spirit upon your own soul and upon the souls of others? for salvation to go forth as the light of the morning? Can you safely meet the perpetual overflowing tide of popular seeking, the general *unceasing* current of worldly-mindedness, without these special, regular heart-searchings, humiliations, and earnest God-seekings? The most devoted, holy, and successful servants of the Most High in all ages have had one day, or a part of a day in each week for special renewed consecration to God. They tell us in their own case, such seasons were indispensable to rapid growth in grace, to spiritual conquest, to holy triumph, the rising above the world, the flesh and the devil.

Brother, sister, we renew the inquiry, have you a special day, or a part of a day for fasting and prayer *exclusively* God ward, laying all upon the altar of Christ Jesus? In these special devotional seasons for prayer, praise, and deep heart-searchings, do you inquire definitely your state and standing by the unerring word of truth? Do you make this heart-searching a *personal* business? "Am *I* in the faith, lovingly, joyfully, mounting up as on eagle's wings?" Am I truly benevolent? Is selfishness *entirely* extirpated, root and branch? Am I doing *everything* to please God? Is the spring of every motive pure? Am I doing all to the glory of God, whether I eat or drink or whatsoever I do? Am I a *faithful* steward, ready at any time to render my stewardship joyfully? Am I squandering nothing of God's bounty on pride, lust or extravagance, or to gratify a false taste or perverted appetite? Am I temperate in all things, keeping my body under and bringing every faculty of my being into due subjection to the law of Christ? Is there anything like a sectarian spirit lurking in my wish or secret corner of my soul? Am I doing all I possibly can for Christ, who has done so much for me? Am I faithful in rebuking sin everywhere? Am I obeying the Lord in condescending to men of low estate, in visiting the poor, the widow, and the orphan? Am I remembering those in bonds as bound with them? Am I shrinking from no duty, from a man-fearing, time serving policy? In a word, can I say with Paul: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life I now live, I live by faith on the Son of God, who loved me and gave himself for me." These are some of the items suitable for reflection on these special days of humiliation, fasting and prayer.

D. F. NEWTON.

☞ When a man has just religion enough to make him hate those who profess a different faith, he is not more than half converted.

For the Crisis.

Brief Journal.—No. 1.

Having spent over six years, as a missionary, in the great West, and having nearly worn myself out, for the time being, on my recent grove meeting tour, I concluded to make a short visit to the East, see friends of former years, hear some good preaching, and get recruited in body and spirit, and thus be better prepared to do my work in the West. But it was hard to part with western Brn., even for a brief period. Many wished to extort a pledge from me that I would not desert the West. This I have not *thought* of doing. Too many have done *that* already. And western friends have exerted themselves too much to keep me in the field to have me desert them now. Though *few* in number, and generally *poor*, they have put their hands down deep into their pockets, to aid me in sounding the judgment alarm. God bless them abundantly.

Upon bidding the Columbia Co. brethren adieu, Bro. Polly (who had upon former occasions given me from five to fifteen dollars at a time) inquired, "Bro. Sheldon, have you got money enough to carry you to the cars?" "O yes, plenty for that." "Well, what will you do when you get to the cars?" "I intend to *ride* on them." "But they will not carry you *free*." "I suppose not." "Perhaps they might if you would turn Episcopal minister, and wear a long gown." "I can't afford to do that." "Well, Bro. Sheldon, here are ten dollars to help pay your fare." "But this is too much for you to give." "Perhaps you will need it more than I shall." God bless Bro. Polly.

Upon parting with the brethren in Sauk county, Bro. Knapp said to me, "Bro. Sheldon, if you are going East to *stay*, you may get some money to go with the best way you can; but if you are *coming back*, I will try to help you about twenty-five dollars, if necessary." "No, I shall take no such sum of money from you; you have too often given me five dollars or ten dollars, to allow this generosity." "Here, take this money; also five dollars from Sr. Barber." "No, not over half of it; you are too generous." "But you will not have enough to pay your fare with." "I shall make out to get East, and run the risk of getting back." But here comes two dollars from Bro. Hedges recently out of the Baptist church; two dollars from Sr. Stone's husband,—a theoretical believer, but not a professor, one of the kind called "*half brothers*" by Eld. Barnes.—God bless the "half brothers" with a full relationship; two dollars from Bro. Brewster, an *offer* of two dollars from Widow Prethro—*refused*; one dollar from Bro Morrel, fifty cents from Sister Morrel; one dollar from Eld. Barnes; one dollar from Bro. Eels. But there is some mail in the Post office. Ah! here is a letter from Eld H. A. King, containing three dollars; and another one from Eld. H. Grew, containing five dollars; but this last was sent to aid me in *preaching*, not in traveling. God bless the donors, in this world, and in the world to come.

Aug. 4th. We started for the cars. Dea. Knapp took us to Sauk City. From thence the stage conveyed us to Mazomanie, where the prophetic "*chariots*" soon found us, and by paying \$7.40 we were classed among the "worthies" to ride to the flourishing city of Milwaukee; and while rushing thither "like the lightnings," we were frequently "*recounted.*" Before dark we were gladly received into the mansion of a money-making landlord, where another deduction was made from my little eastern purse.

Aug. 5th. Took passage on the propeller "Wisconsin," for Ogdensburg, N. Y., by the way of the Lakes (for the sum of \$24.00), hoping to get measurably rested and recruited by the trip. Have made it a rule to preach but once a week for the present.

Aug. 6th. As our boat is plowing her way through the deep waters, I am thinking more about the wants of the West, than my contemplated visits in the East. Indeed I am going East not only to see friends, and attend general meetings, but also to use my influence to get men of the right stamp to leave all for our soon coming King, and permanently settle in the West. I say men of the *right* stamp, and also of *talents* that will compete with the western clergy. "The Lord hath need" of such men in this region. Illinois, Iowa, and Wisconsin have spoken for one or two each. The *salary* offered for faithful men is *large*; only a small portion of it, however, to be paid till Jesus comes. We want men who can endure hardships, who have the cause of Jesus Christ at heart, who believe and *feel* that the judgment is but a step before them; who can pray as well as preach. Prayerless preachers are not needed out here, nor anywhere else till they are converted. Energetic men of the right faith, and right spirit, are needed. Wisconsin would like to add Elder Grant to her list of preachers, if it were not for his Editorial position. But we can't consent to let him leave that place, even if he would promise to permanently locate in our midst. Not that there are no other good men to fill his seat, but it is not *every good* man that makes a good *Editor*. We are not willing to exchange a tried man, to run the risk of an uncertain experiment. The *Crisis* MUST be so guided as to "feed the flock" with food that will make them thrive, and not with poison. It is too late in the day to try experiments now. W. SHELDON.

Steamer Wisconsin, on Lake Michigan, Aug. 6th, 1862.

Selected for the Crisis.

Breast the wave, Christian.

Breast the wave, christian, when it is strongest;
Watch for day, christian, when the night's longest;
Onward, and onward still be thine endeavor,
The rest that remaineth will be forever.

Fight the fight, christian, Jesus is o'er thee,
Run the race, christian, heaven's before thee;
He who hath promised, fal ereth never,
The love of eternity flows on forever.

Lift the eye, christian, just as it closeth;
Raise the heart, christian, ere it reposeth;
Thee from the love of Christ nothing shall sever,
Mount when the work is done; praise him forever.

For the Crisis.

Envy.

If there existed a dire disease, to which we were all exposed, known to be incurable, if allowed to run to its acme, but could be arrested when in its incipient state, should we not feel anxious to learn (as physicians say) its diagnosis and therapeutics, that we might escape the fatal malady? Well, there is one malady sin is liable to make which, according to the comparison God uses, is incurable, when once fairly seated in the human heart. The Divine diagnosis pronounces this malady to be ENVY. But how do I know this to be an incurable disease? God compares it to "rottenness of the bones," and let us bear in mind Inspiration never overrates in making comparisons—and whoever knew a rotten bone made sound? There have been cases where some portions of the *flesh* had become putrid and were restored. But who can heal a putrid bone? What are the *symptoms* of this virulent disease? The first symptoms, according to Cruden, Webster, and others who seem quite in harmony with the Scriptures, is, "to fret and grieve at the prosperity of another, to feel uneasiness, mortification, or discontent, at the sight of superior excellencies, reputation, or happiness enjoyed by another, to repine at another's prosperity—to hate him on that account." Says Pollock,

"What made the man of ENVY what he was,
Was worth in others, vileness in himself
• • • • • Where'er he heard
As oft he did, of joy and happiness,
And great prosperity, and rising worth,
'Twas like a wave of wormwood o'er his soul
Rolling in bitterness."

Professing christian, did you ever feel uneasiness when you saw one of your fellows possessed of superior talents that gained for him much love and respect? When you have seen one possessed of superior personal accomplishments, or more splendid equipage than yourself, have you never expressed by word, look, or gesture, a hint to their disparagement? Or have you not, when occasion made it proper to speak of the virtues and talents of another, maintained a strict silence, because you felt regret at such rising worth? If so, you are in danger! for the monster ENVY has found a lurking place in some secret recess of the heart,—though in embryo, rest assured it is there, and if suffered to remain, will become a hydra-headed monster, baffling human power though it be a Hercules! How different from the Gospel sympathy we are taught to cherish: "Rejoice with them that do rejoice, and weep with them that weep." The envious heart reverses this scripture, rejoicing at another's tears, and feeling sorrow at another's joy.

On reading the seventy-third Psalm, we find David came very near being drowned in perdition for sipping one draught from this poisonous fount. But he immediately had recourse to the divine sanative—God's sanctuary—and was healed. But hear him acknowledge the debasing influence of the first stages of this disease: "So foolish was I, and ignorant; *I was as a beast* before thee."

But if the first stages of this disease are so direful, should its incurability excite our astonishment when fully matured? But what are the symptoms when matured? Foul slander, theft, murder, in fine, anything that can mar, distress or destroy the one more privileged than the possessor of this diabolical passion. The case of Cain affords an example in point. He shed his brother peculiarly blessed of heaven, enjoying that peace and quiet assurance which is the effect of righteousness. [illegible] knows no bounds until he [illegible] happiness by imbruing his hands in his brother's blood.

Paul prayed to be delivered from *unreasonable* men. Now what sin so unreasonable as Envy? How perfectly unreasonable and serpent-like to use any means to abase another, because you fancy him happier than yourself. To conceive ill-will against one who has attacked none of your rights, nor done you any injury, *solely* because he is more prosperous or happier than yourself, is, as one remarks, "unnatural." Yes, it is diabolical. Such an one is to be avoided with all cautiousness, for, as the wise man inquires, "Who is able to stand before envy?"

The church in the wilderness must, it would seem, have been broken up by *Envy*, had not God interposed with his dissecting knife and severed the putrid mass, thus saving a part of the body. "They envied Moses," says the Psalmist, and why? Because he held a little higher office in the church than they did. But they should have thought whether God put him there, or whether he forced himself up there. So assiduous was he in his labors, as to excite the sympathy of outsiders (Ex. 18: 18), and he really seemed to do the work of God up *right*; but, alas! they possessed this incurable disease; could not endure the idea of having one above them, and so they persuaded some of the *influential* of the church to join in their tirade against Moses and Aaron, accusing them of lording it over the rest, that they desired to rule, etc.—Num. 16. Moses was the meekest man in the world, but he did not possess that passive tameness which would suffer the law of God to be belied without boldly confronting the same.

There always has been, and probably always will be, some restless, uneasy spirits who never can "let well enough alone." How painful to be in the society of those who feel disquietude at the happiness and prosperity of others! Whatever else may come into the church of God, may Heaven preserve it from the foul monster Envy! There are two moral diseases which seem incurable: blasphemy against the Holy Spirit, and envy. And so if there is a member of the body that has this disease fairly seated, the dissecting knife might as well be used at once, ere the whole body is diseased. May Heaven preserve the "little flock," who are waiting for the coming and kingdom of Christ, from feeling uneasiness because they see others possess more of the shining dust of earth than themselves!

Beloved, the last heir will soon become of age, and Jehovah is to be the Administrator on the estate of the saints, when he will take all the kingdoms under the whole heavens and give them to his "little flock", not for a limited period, but they are to possess them for a period commensurate with the existence of the great I AM.

Then we will wait in sweet contentment a little while, and as I look at the signs of the times it seems to me it must be a VERY little while ere God's family will be rich and honorable. B. MATHEWSON.

Sandy Hill, N. Y., July, '62.

For the Crisis.

A Glance at our World.—No. 8.

Take, if you please, kind readers, the Temperance Reform. For awhile it swept all before it, but, alas! it was of short duration; it soon took a retrograde move, and now if something exciting and novel is presented, it has but small interest. It doubtless has made its last move on the great stage of earth. Men of our day have a morbid fancy; they gloat over the scenes of wild carnage on the battle field. So it is with the Moral Reform and Anti-Slavery Societies, and, in fact, with the whole list. How many have dreamed of the happy days of the *Millennium*, with all its accompanying glory, when the *world* would be so much improved that sin would not be found in it. But, alas! these dreams are all illusory. It is in vain that man attempts to make a paradise of this corrupt earth. The Adamic curse with all its consequences is upon it, and all nature groans in sympathy; and poor fallen man, surrounded with ills on every hand, lifts up his voice in supplicating tones for deliverance from this state of death and corruption. He must of necessity be a pilgrim and stranger. It is not his home. Death reigns. The groans and sighs of the dying are upon every breeze. How often must he exclaim from his inmost soul—

"How long shall death the tyrant reign,
And triumph o'er the just?"

Yes, the scenes of moral and physical desolation which continually surround us will cause the man, whose eyes are open to the true state of our world, to sigh for the reign of the King of peace; and things [illegible] judgment comes, still he will pray, "Thy kingdom come." [illegible]

Let any one take a survey of the whole human family spread over the entire globe, and what a mass of corruption, sin, degradation and crime! Who can contemplate it without loathing from his inmost soul this present evil world, and desiring that there may be an end put to these evils? We might take each nation separately, and examine the moral character of those who compose it, until we had gone through the whole list, and oh! what a sad catalogue should we have of the immorality of kings, queens, members of parliament, authors, presidents, cabinets, and men in every walk in life. But we forbear. Allowing that the moral condition of the world might be much improved, that some system might be adopted by which the whole human family might be much better, and consequently much happier; that the law of love might prevail from east to west and from north to south;—still there would be insurmountable obstacles in the way of this earth being the abode of happiness, over which poor finite man could have no influence. For though every member of the human family were in a moral condition and pecuniary manner fitted for happiness, yet he would be under the reign of the fell tyrant—Death; and consequently be subjected to sighs, groans and tears. He would still be reminded that this is not his *home*; that he was a mere pilgrim, lonely and sad, too,—for his friends would be comforters but for a day; like phantoms their dear forms would vanish, and the heart would be left desolate and sad. Yet the christian is buoyed up with the thrilling assurance, "They shall come again from the land of the enemy," and death shall have no more dominion over them.

But there is no hope for fallen man only through Christ, who is the resurrection and life. If the human family could but see their lost condition, and the degraded and hopeless state of the world, with what joy would they embrace the promise of a future world of life, which is to be sinless, deathless, and sorrowless. But, alas! few see the world as it is. The mass float down the tide of time, regardless of little but present enjoyment and gratification. Tell them of a world pure and holy, such as is promised to the just, and it fails to affect them. It meets with no response from them; their treasure is on earth; and though moth and rust have often corrupted, yet they are putting forth all their efforts still and hope to preserve them secure.

Alas! for the folly of man. Strange that he will continue to pursue phantoms all the way from the days of youth till white-headed—from the cradle to the grave—and scarcely pause to glance at the past, so filled up with harassing thoughts, or attempt to scan the ominous future with its dread realities. Why will man pursue a phantom all through life, never seeking for something substantial, something that earth cannot possibly afford, which calms man's angry passions, hushes his complaint against his Creator—if the storm scatters his property to the winds, he does not repine. If the fire levels his dwelling-place on earth, he does not indulge that feeling of despair which those who have no hope in a future world give way to. He feels that he has a building preparing, whose maker and builder is God. Death may enter his family circle and take his loved ones, still he will exclaim, "Thy will be done."

Yes, the joys of this world to the christian have no charms. He gazes away through the telescope of faith to a world of magnificent grandeur—Eden's pristine beauty—trees of life waving in the pure breezes of heaven—flowers that shall never know of blight or decay—union of all God's people—eternally songs of deliverance on every tongue.

Men of this world! seek that better world—that sorrowless, deathless abode, where wars and commotions are stilled.

[illegible]

For the Crisis.

Full Names.

Heartily glad to see Bro. Munger's remarks on *signatures*. Now I seldom read an obituary of over a square, especially of strangers. But Hiram Munger is not a stranger, because I have to [illegible] name. Consequently, his mother's obituary was read with all the interest that my own mother's could have been. I have often seen initials that I [illegible] old "school-mates" of [illegible], in days of yore, when Franklin Academy was young. But, alas! what do we know by initials? Seeing that the Bro. has spoken, I would have held my peace, but that we sometimes see full names [illegible]. "We want" Full Names [illegible].

[illegible]

Council Grove, Kansas.

For the Crisis.

Tour into Connecticut.

Bro. Grant:—I have just returned from a tour of which I will sketch a little account for the readers of the Crisis. Wednesday, July 16th, I left my home, bidding all farewell, and with horse and carriage drove to Worcester in time to preach in the evening; and although it was excessively warm, a good congregation came together to hear about the certainty of a coming Lord. Their cheerful countenances indicated their love for the doctrine, and that their heads were uplifted, knowing redemption is nigh.

The 17th, I rode to Palmer, and found a welcome home for the night with Bro. Higgins and family, who are still interested, and doing what they can to keep others alive and ready to meet the Lord, by holding meetings and preaching the word of life.

The 18th, I rode leisurely to Springfield, calling upon my true friend Bro. Ladd and family. Here I stayed long enough to rest and refresh myself; then continued my journey, and soon found myself in Conn., which I learned by the absence of *guide-boards* at the forks of the roads. Here we have to get along the best way we can, by the use of our tongue, if we can see any one of whom to inquire the way; if not, we use our best judgment and take all the comfort we can by thinking we are on the right road. But I found both failed. Like many theologically, I was out of the way. But before dark I found I was in Canton, and soon brought up to Bro. Woodruff's, where I was as glad to stay as they were to have me. Here I was well cared for, and ere the morning had risen, myself and steed were somewhat rested. I resumed my journey over the hills to Newfield. After my patience had become almost exhausted, going up and down and crooking about, at length I met a country woman. Said I, Is this the right way to Bakerville? "It is, and perfectly *straight*." So I rode on, making a few zig zag turns, thinking it was like most of the religious teachings of the day—crooked, although called straight. After much perseverance, I found myself at Burrville, the place of that fearful catastrophe caused by the breaking away of a reservoir, when the water came rushing down upon the village, with fearful velocity, uprooting large trees, sweeping everything in its course, carrying away mills, bridges, a house, and doing much damage. The people had to evacuate in a moment. Some were carried down stream by the water. One little boy was lost out of his father's arms, in the water, and has never been found. After viewing the fearful work the flood had made, I went on, and called to make some inquiry about the way; and, to my astonishment, I was at the birth-place of Bro. Miles Grant,—*the old homestead*. Bro. D. Grant resides there; so I soon found where I was. After a stay of a few hours, I next called on Bro. Fyler and their numerous family, whom I found well. They cheerfully granted me a welcome privilege to the hospitalities of their pilgrim home.

Sunday morning. It looked like rain, but we made our way to the house of worship, and found a good number there, and more coming. While dispensing to them the good news, the rain commenced in good earnest, but they stayed all day, and it was a good day for the word of the Lord to freely run. All seemed interested to hear this gospel, so I gave another appointment in two weeks. After resting two or three days at Bro. Fyler's, with Sister Fyler I visited Bro. Davis and family at Goshen. Here I found those of like precious faith, and spent the night, having a pleasant time in talking over the good things of our pilgrimage.

Friday, I went to Plymouth Hollow to look after the little flock I had not seen for six years. Although they did not know of my coming, yet they called out a meeting, and I preached to them the soon coming of our Lord. It was good to see a few here holding fast amid the perils of this fearful hour. I did what I could to strengthen their faith, and encourage them on. Staid with Bro. Cables, and called upon Bro. Adkins of Plymouth. Found them looking for the same "blessed hope."

My next appointment was at Winsted. Our meeting was at Bro. Neal's. They came from all the region. It was what Bro. Whitehead called a "general muster," when all come out for inspection. We had three meetings to look after the readiness of the soldiers for the coming conflict. We found most of them shod with the preparation of the gospel of *peace*. They have been chosen out from the world, and have cast their lot with the company that use only "the sword of the Spirit," and are minute men, ready for any emergency,—heads uplifted, knowing redemption and victory are nigh.

Monday, I rode to Bro. Beach's, New Britain, where I found Bro. J. S. White. Tarried with them for the night, having a pleasant time in visiting, and in the hay field, which Bro. White was enjoying. Next day, left for Hartford, and here I made but a short stay, not having time to [illegible] the brethren. Things have [illegible] years. "The world is dark and dreary." I visited the widow of our once loved, able, and faithful defender of the gospel,—Bro. Turner; pointed her for consolation to the living fountain. Shaking the hands of a goodly number of old friends, I spent the night with Bro. Tennant, leaving in the morning, regretting that I could not have the privilege of meeting where we could exhort one another.

Wednesday I returned to Winsted in time for meeting in the evening. Here I met Sister Howell. She is a lonely pilgrim. As this was her first visit since her loved one fell a victim to death; and as this was the place where he labored much, and all were attached to him; our meeting was made solemn on this account, in calling to mind the former days, when some came into the faith through his agency. We felt a good determination to be faithful, and meet Bro. Howell in the kingdom of God. Sister H., although lonely everywhere, has bright anticipations of a *better day*, when eternal life will be had by the resurrection from the dead.

Friday Eve, I met an appointment previously made at Wrightville, in the school-house; and though very warm, and in hay time, yet a good congregation came together to hear the gospel. I did for them the best I could. I found some of the real lovers of Jesus and his appearing, in this village. All seemed to give the hearing ear, and I hope it did them good.

Sunday, Aug. 3d, I was at Newfield again, and the meeting-house was quite filled with attentive hearers. Some came quite a distance to hear the trump of alarm blown. The Lord, by his Spirit, was present with us. I gave some indications of our whereabouts, the time of trouble soon coming, and the readiness necessary in order to be hid in the day of the Lord's indignation. In the afternoon still more were out, when I had a blessed good time, in Jesus' name, inviting all to come to him and lay hold of the hope set before us in the gospel, promising them one hundred fold with tribulation in this world, and in the world to come life everlasting. It did seem as though many were almost inclined to say, "I'll go, and venture on the promise of salvation through Christ." This is a good place to have meetings every Sunday, where great good might be done with the blessing of God. I purpose to visit them once more. I returned from meeting to my good home Bro. Fyler's, and after taking supper with the family, bidding all farewell, I left for a meeting in the evening at Pleasant Valley. The brethren gathered at Bro. Jones', where we exhorted one another. Thank the Lord, it does good to stir one another by way of remembrance. Although I found the church low and hungry, for want of meetings and food, yet I found the bread of heaven did the children good.

I left Monday, returning through Brimfield, but did not hold a meeting on account of a shower. In this three weeks' tour into Conn., I have greeted many old soldiers, who are fighting "the good fight," and have done what I could to enlist recruits, and urge all to active service, and have the consolation of having done what I could for the good of the cause. I have traveled by horse and carriage in three weeks four hundred and sixteen miles. I am now at home, in good health and good courage, ready to hear the Macedonian cry. In love, L. Boutell.

Groton, Mass., Aug. 8, 1862.

For the Crisis.

Take Notice.

For the good of others, I will warn all not acquainted with the fact, that they should not eat *lobsters* in dog days, especially with milk. I like to have died last week by so doing. Not knowing this fact, I ate them together as they were set before me, but another time I shall ask questions before I eat, conscience or no conscience. Many that live back in the country, do not know that eating these things together has caused fits, and often death in a few hours. This I have learned of those living by the salt water, since I took my lesson five hours long; some of the time out in the lot on the ground, in the dead of the night, casting up all my accounts with pain and sorrow. Talk about *pork* killing people! This is a thousand times worse! and while others warn against eating *pork*, I shall warn against eating *lobsters*; for they look more devilish than a hog, and I know they are by experience. But I have got about over it, by the help of Dr. Pierce's Restorative Bitters. Hiram Munger.

Beware!

We understand that the notable G. J. Adams, *alias* J. G. Adams, *alias* George Washington Jones Adams, etc. etc., ex-play-actor, ex-Mormon Elder, Ex-teacher of elocution, and liar, drunkard and swindler, without any "ex," is operating somewhere up in New Hampshire. As usual, he is a much abused individual, as his cousin, or brother, or some other Adams, cuts up all the deviltry, and he has to suffer all the sins of the Adamses since the original fall of Adam in the garden.

He told the same yarns in Springfield, and found folks that believed them, till they saw him drunk in the street; and [illegible] he was about played out.

H. L. Hastings.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 20, 1862.

SPECIAL NOTICE.

On the Conn. R. R., tickets will be furnished those who go to the campmeeting by the Conductors—not by the agents at the stations. Passes will be given, which must be indorsed by G. T. Adams, or they will have to pay full fare when they return. We find the *only* trains from *Boston* which stop at the *camp-ground*, leave the city at 4.15 A. M. and 4 o'clock P. M.

Our Coming Meeting.

Our campmeetings at Wilbraham are probably the largest held in the United States by those who are looking for the speedy coming of Christ; and the one about to be held, we may expect to be one of more than usual interest. All things indicate that we shall not meet in that hallowed spot many times more before the coming of our King. The coming one may be our last. We shall expect to see a large number of christian soldiers at camp Wilbraham next week. Let all come fully equipped, having on "the whole of God, that ye may be able to stand against the wiles of the devil." Be *sure* and "have your feet shod with the preparation of the gospel of *peace*." Without these shoes, we shall be unable to march upon the rough ways of the enemy. See that every part of the armor is in good order before you leave home. Come determined to do your whole duty, and you will receive great strength.

Those who go to campmeeting should go as early in the week as they can, and remain to the close, if they expect to get a rich benefit. By no means go as a *spectator*, if you wish to get any good. We know of but one sure way to enjoy a campmeeting, and that is to take an active part in the prayer meetings; and by all means do it as *soon* as you can after you go upon the ground. Those who have had experience need not to be told the importance of this course. It is very seldom that a *spectator* enjoys a campmeeting. Make some tent your home for meetings instead of wandering around to all. Dr. Franklin said, "a rolling stone gathers no moss," we may say, a campmeeting rambler is a religious spendthrift. If you do your duty at the meeting, you will find it a heavenly place. Resolve, in the strength of the Lord, to consecrate all to his service. Let there be no reserve whatever. Our work is short, but *earnest*. Feeble resolves, and heartless efforts accomplish nothing in these days. Now is the time for brave men, and daring deeds like those of Shadrach, Meshach, Abednego. Let none fear the fiery furnace, or the lion's den.

Camp Furniture.

Those who have not attended campmeetings, may need a little advice. All should bring their over shoes, umbrellas, over coats, and shawls. You will find them very useful, no doubt, during the meeting. Always go prepared for rain. Bring your own bedding. A quilt for each individual will be sufficient. You can put one half under you and cover yourself with the other half. Bring a pillow case and fill it with straw, or leaves, after you get there. Some bring bedticks and fill them with straw; but you can fix a pretty good bed in the straw of the tents, without the bedticks,—much better than the soldiers have.

Put a piece of soap and a towel or two into your bag, a hair brush and comb.

Each tent's company will need a wash basin, wooden pail, looking glass, some nails, hammer, awl, and if you can bring a crowbar, an inch-and-a-half or two-inch auger, you will find them convenient in pitching your tent, and for other purposes. Bring a few tacks and matches. Lamps and oil will be furnished on the ground.

There will be extra tent room for those who cannot provide tents; but we hope all who can, possibly, will bring them. Wear *plain* clothing that you will not be afraid of soiling by sitting on the straw. If you wear jewelry—hope you do not—you will do well to leave it at home, as you will be liable to lose it on the camp-ground. Have stout boots or shoes that will be a match for sticks and stubs. Come to work for the *Lord*, and you will go home rejoicing.—o.

Baptism.

We would remind those coming to campmeeting, who have not been baptized, that there is a very nice place near the camp-ground to administer the ordinance of baptism, where many in past years have been buried with Christ in baptism, and received very rich blessings. We hope many more will come *prepared* to follow their worthy example, thus showing to an infidel world that they believe Jesus died and rose again; and that their *only* hope of a future life, if they die, is in "the resurrection of the *dead*."—o.

Appointments.—As we purpose to get our paper off one day earlier than usual next week, those who wish to have appointments inserted should send them so that they may be received as early as Monday morning, Aug. 25th.—o.

Drafting.

Since publishing the proposed petition to the President to exempt our brethren from the use of carnal weapons, which we believe no christian should employ to the injury of his fellow man, our highest civil, military and State authorities have been consulted on the subject of drafting, and they inform us that there is but little probability that a draft will be necessary; but in case it should be, we must take our chances with the rest. They say the President has no power to exempt us. They think we need not worry about the matter, but had better be quiet. The advice is probably the best they can give at present. The worst that will probably be done to any for refusing to kill their fellow beings, would be to put them in prison. Then, perhaps, the Governor, or President, might have compassion on us and grant a release, in compliance with our petition. It will be no worse for us to be put in jail than for Paul and Peter. We have the same Lord to deliver and comfort. Let us be christians *at all hazards*.—o.

No Paper week after next.

We purpose to give our faithful compositors a chance to rest during campmeeting week, as has been our practice each year; consequently no paper will be issued the week after campmeeting. We propose that our paying subscribers consent to give the cost of No. 25, the omitted number, for the benefit of the poor, who are not able to pay for the paper. This will be but four cents apiece. We think all will gladly make this little sacrifice for their benefit. On this account, the *last* paper of the volume, dated Sept. 10th, which will contain an account of the campmeeting, will be numbered 25 and 26,—two numbers in one.—o.

Encouraging.—Notwithstanding the hard times, we receive new subscribers about every day. Since Aug. 1st [now 13th], we have received thirty-eight new ones, and had one stoppage. Let the friends of truth double their efforts, as we have but a short time to work before the coming of the everlasting kingdom.—o.

Voting.—We suppose it is understood that *all preachers*, co-operating with the Advent Christian Association, can vote at the annual meeting of the same, without any appointment by their respective churches, and that *delegates* are to be appointed in addition to the preachers.—o.

☞ It will be noticed that the Maine Central Quarterly Conference is changed from Bowdoinham to Richmond, Me.—o.

☞ We are requested to say that the Maine State Conference is to be holden in Portland; time not decided.—o.

Horrors of War.

The war is daily becoming more terrible in its aspects. The "black flag," which says to the beholder, "we take and give no quarter," is evidently about to be the ensign of the combatant armies. The following extract from an order of the rebel government gives us an idea of what is coming.

"Adjutant and Inspector General's Office, Richmond.

General Order, No. 54."

After stating their grievances, in several specifications, we read the following:—o.

"Therefore it is ordered that Maj. Gen. Pope, Brig. Gen. Steinwehr and all commissioned officers serving under their respective commands, be, and they are hereby expressly and especially declared to be not entitled to be considered as soldiers, and therefore not entitled to benefit or cartel for the parole of future prisoners of war.

Ordered, further, that in the event of the capture of Major General Pope or Brig. Gen. Steinwehr, or of any commissioned officer serving under them, the captive so taken shall be held in close confinement so long as the orders aforesaid shall continue in force and unrepealed by the competent military authority of the United States, and that in the event of the murder of any unarmed citizen or inhabitant of this Confederacy, by virtue or under pretext of one of the orders herein before recited, whether with or without trial, whether under pretense of such a citizen being a spy or hostage, or any other pretense, it shall be the duty of the commanding General of the forces of this Confederacy to cause immediately to be hung out of the commissioned officers, prisoners as aforesaid, a number equal to the number of our own citizens murdered by the enemy. By order.

(Signed) S. Cooper, A. A. G.

The Papal Question.

The Papal question is again engrossing the attention of Europe. The time appears to be at hand to dispose of the Pope and his capitol—the Vatican—and all connected with the seven-hilled city. The Italians are most firmly resolved that Italy shall be *free*, and that Rome shall be the capitol, which can never take place so long as the Pope holds authority over the city. The taking of Rome seems to be the next event in order, upon the programme of the Italian liberators.

We clip the following from *The Catholic* of Aug. 9th. 1862:—

"In a speech lately made at Palermo, Garibaldi said of Napoleon:—'The master of France, the traitor of the 2nd of December, under the pretence of screening from harm the person of the Pope, of protecting religion, Catholicism, occupies Rome. A lie! a lie! He is actuated by covetousness, by a robber's lust, by an infamous thirst for empire, he is the first supporter of brigandage! the chief of Southern assassins! People of the Vespers! people of 1860! Napoleon must depart from Rome. If it be necessary, we must resort to a new rehearsal of the Vespers.'"

It is evident the time is not far off when the "ten kings" will commence their terrible work of destroying the harlot. All is working in harmony with the view that Jesus is soon coming. The events of every month add new strength to the argument. To the close student of prophecy, there is now a certainty in the evidence never before presented. We can see no room to doubt that we are in the last generation of christian dispensation. Let every one watch and pray and stand ready to welcome the return of our dear Savior.—o.

Sound Words.

"Hold fast the form of sound words."—2 Tim. 1: 13.

(Concluded.)

Such a presentation of the doctrines of Holy Scripture are sure to carry a saving and sanctifying influence with them. Their power must be felt. They are the arguments which our adversaries can neither gainsay nor resist. In this is discovered the solid foundation and bulwarks of the church, the value of which no man can realize who does not intelligently understand and becomingly appreciate sound doctrine. It is with this view St. Paul exhorts his son Timothy—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." And yet many men are indisposed to hear upon the doctrines of the Scriptures. They say, "prophecy unto us smooth things." And an exceedingly attenuated form of christian morals are preferred, with a generous admixture of elegant and pert expressions, to the substantial facts—the bone and marrow of the christian system.

The consequence of this is, the existence in many instances of a very defective form of christianity, professed christians without moral stamina; men lacking in scriptural intelligence and in well settled principles, and liable to be carried by every wind of doctrine that blows; the stern and radical principles of the Gospel being often supplanted by a sickly sentimentalism, that opens the heart to every whim and caprice of Satan. It is on this account the church has been so grievously afflicted, during the few years past, with rationalism, formalism, and the subtle manœuvreings of erratic men, that it is to be feared have insidiously instilled a semi-infidelity into its very life blood. Whereas, pure christianity is invincible to every foe. Its principles cannot be compromised. With its eye fixed upon its pole-star, it drives right on, through fields and seas of blood. Its language is, "God forbid I should glory save in the cross of Christ." Though the very symbol of death, it delights for Christ's sake to take it up, and bear it on as its glorious standard to its journey's end; neither currying the favor nor fearing the persecutions of a God-hating world.

Yet it is perhaps but reasonable to believe that in many instances people are indisposed to listen to very much relating to the doctrines of the Bible, because of the fragmentary and distorted manner in which they are presented, often the skillful appliance of hermeneutics being necessary to cover the most glaring contradictions. Whereas, the truths of inspiration properly and fairly presented, could not fail to convince and please the honest listener, it being a well established fact that the teachings of Holy Scripture are exactly suited to the inherent wants of the human heart. The mind that can discern the beauty of nature in the distant landscape, or in the ornate temple, should not and would not fail to discern the symmetry and tracery of God's hand as displayed in the proper presentation of the doctrines of Christ. So presented, they, instead of repelling, attract; and, instead of making christianity the complex or ungenial thing that some suppose, it is the *sine qua non*, the very panacea for human sorrow or human woe. It is the glad tidings of pardon to the guilty, life for the dying, and salvation for the lost, over which angels rejoice and cherubim and seraphim give glory to God in the highest.

To such wholesome and sound doctrine we are to hold fast, not only for the value in itself considered, *per se*, but as the only effectual barrier against the oppositions of a cruel foe. Apostasy after apostasy has come in the church, and yet the enemy is ever on the alert, waiting for the unwary moment when he can give another fatal thrust. So far from his being vanquished, or driven from a single hiding place, he has, like a roaring lion, come down "in great wrath, knowing that his time is short." And now, if ever, the christian needs the exhortation to take unto himself "the whole armor of God." So far from finding the difficulties of these last days less than those of former days, we find, to the contrary, they are increasing on every hand as we near the longed for haven. On the high seas the winds blow fiercely, often threatening to send down the tempest-tossed bark into the deep, yawning abyss below; but on drawing near to port, a double watch must be kept; here are the hidden reefs, the quicksands, the whirlpool, and the distant rocky shore. Now skill must be exhibited in governing the ship now; the chart must be carefully studied, and the compass unceasingly watched. So is it with the church in this [illegible] century. Infidelity appears in new but more subtle and not less dangerous forms; the foe is found within and without, as hostile and determined as in former years, and nothing but the most stern, diligent, and manly christian efforts will save us from the threatening perils.

In conclusion, we remark,—1st. From the Scripture argument now adduced, it is evident that the well being of the church, and the final salvation of responsible individuals, depend upon their holding steadfastly the truth as it is in Jesus. Hence the exhortation to "hold fast the form of sound words." St. Paul declares the Gospel "is the power of God unto salvation to every one that believes." And again: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain." St. Peter declares in his first general Epistle, "Ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren." So also St. James exhorts to "receive with meekness the engrafted word, which is able to save your souls."

2nd. It is also evident that not only the truth, but the whole truth, is necessary to the faithful maintenance of our standing in Christ Jesus. It is the doctrine that God, undertaking the salvation of mankind as rational beings, has given just that which was requisite to effect so desirable an end—neither too much nor too little; and that, therefore, whosoever will withhold or add to that which God has given by the inspiration of the Holy Ghost, whether it be the apostate church of antiquity, or the short lived sect of but yesterday's birth, incurs the fearful responsibility of giving, in lieu of heaven's gracious councils, the paltry schemings of fallen and depraved mortals. Such are blind leaders of the blind, and both fall into the ditch together. "All Scripture is given by inspiration, and is profitable." The exhortation is, "Take unto you the *whole* armor of God, that ye may be able to stand in the evil day, and having done all, to stand."

3d. We cannot too strenuously urge upon the attention of faithful men the peculiar dangers of the last days that are now upon us. We count the Reformation as in the past, and so it is; but that colossal system of idolatry—from whose corruptions the church, by the grace of God, once purged herself—is yet in every land. And though in its temporal relations it is now in its dotage, and with every indication of shortly being cast down, like a great millstone cast with violence into the sea, yet, in the language of the prophet Daniel, it continues to "make war against the saints, and *prevail against* them." And the same prophet assures us it will continue to do thus "until the Ancient of days" comes, and the judgment is given to the saints of the Most High. See Dan. 7.

The spirit of lawlessness is everywhere present, breaking away from the old and venerable forms of faith; ignoring the wholesome and saving truths and restraints of Holy Scripture, and pressing on as with a frenzy for some new or strange thing that shall satisfy the morbid imagination and the cravings of the depraved mind. On the one hand schools and systems are multiplying, whose watchword is "Reason." Would they speak plainly their sentiments, like the French infidels they would say, "We acknowledge no God but the goddess of Reason." While on the other hand millions are bowing down to their modern Moloch, and invoking the diabolical forces of the unseen world. Surely these are no times for the faithful to sleep at their post! The world, the flesh and the devil are threatening with unheard of dangers the precious interests of Christ's church everywhere. "This know also," saith St. Paul, "that in the last days perilous times shall come."

Finally: While we find in the truths we have contemplated that catholic character that, in the nature of things, utterly precludes their being monopolized by any party or sect, yet is it not reasonable to conclude that that body which holds these truths in their greatest purity, and most comprehensive manner, and exhibits them in their most permanent form, of all others demands our unqualified sympathy and co-operation, be our taste or previous education what it may? And such we claim for that venerable body, 'the Church of the living God the pillar and ground of the truth.' This, be it understood, is not a new thing, or the creature of modern origin. It is not a company of men calling themselves by the name of some modern saint, of however blessed memory he may be; but it is a body whose frame-work was drafted in heaven; whose ordinances and offices are of divine appointment; and whose birth takes date with pentecost of A. D. '33; and within whose folds Heaven's richest blessings are dispensed to men.

Is it said that such a body is only the eldest daughter of "Mystery Babylon, the mother of harlots and abomination of the earth"? Against this we enter our solemn protest, and ask by what logic this venerable body can be counted a daughter of that apostate power, while its acknowledged birth is several centuries previous to the great apostasy? It is well known that when Rome first sent her missionaries to Britain, they found the church (doubtless of apostolic planting) already there, with her preached gospel, her symbols of faith, her ancient hymns and solemn liturgy, wholly independent of the See of Rome. True, during the dark period of apostasy, the truth was held in abeyance, and the church of Christ prophesied in sackcloth; but the promise, "Lo I am with you always," failed her not in the years of her adversity, but was amply fulfilled, to the joy of many of her sons and daughters who faithfully held "fast to the form of sound words."

And when in God's good time she should no longer suffer in this wise, "the earth helped the woman," and this dark and tedious night passed away, she arose and purified herself, and put on her beautiful garments; so that of whatever good others may boast, her sons rejoice that in her ample store-house they find the same good, whether it consist in purity of doctrine, solemn forms, or blessed ordinances. So that one coming—as all may freely come—to enjoy the benedictions that are here to dispense, needs not, as one has said, to "thrash the creeds of the churches with the stout flail of philosophy, and sift them as wheat, winnowing them with a rough wind, that great clouds of chaff may blow off"* in order to his finding what the same author terms "the old truth." The truths she inculcates are found in her Scriptures that have never been corrupted and are now fearlessly proclaimed in her pulpits, commemorated in her fasts, and celebrated in her holy feasts. To the weary, sin-burdened, and heavy-ladened, who seek refreshment, she bids a hearty welcome; to the rich and to the poor, to the high and to the low, of every name and nation,—because within her hallowed precincts there is room for all. But the adventurer who has a name to make, or who would have the glory of discovering or creating a new religious world, may find what will seem to him more profitable threshing and winnowing in another field.

Let it not be forgotten that the only glory of the church is, the presence of Him who walketh in the midst of the seven golden candlesticks—Jesus Christ, the Redeemer of men—whose doctrine is to be preached, ordinances celebrated, and by the merits of whose blood alone sinners can be be saved. And in weighing the merits of an ecclesiastical organizaton we say, that alone has claim upon us which, by its credentials, can show how we can most effectually and practically "hold fast the form of sound words."

* T. Parker's Sermons, p. 195.

Note.—The foregoing sermon was delivered in St. John's Church, Boston, Sunday, July 20th. This statement may serve to elucidate certain points that otherwise might seem irrelevant to the columns of the Crisis.—m.

Errata.—In the article of last week entitled "Sound Words," for "injure," read *ignore* not only the sublimest fact, etc. For "our Witch," read, *the* Witch of Endor. For "our" doctrines, read *the* doctrines of faith, etc.—m.

For the Crisis.

Wilbraham Campmeeting.

There are always some little necessary things to be attended to in a meeting of this kind, that are often forgotten. First, clothing that is suitable for the occasion. It is no place for dandy or foppish clothing. Get good thick soled boots or shoes to keep the feet dry. Bring your bedding, and leave the extras at home. We will furnish tent room, but cannot bedding. We can furnish any with meat, bread and vegetables, cooked or raw, cheaper than you can bring them, if you wish to board yourself. We have no extra stove on purpose to accommodate those that want hot water. So leave all your tea kettles at home. Dishes we cannot furnish.

Each tent frame, or a spot that was occupied last year, will be preserved for the same until Wednesday morning; after that, forfeited, unless I am notified by letter that the tent is coming. Any one can pitch Saturday the 23d, if they wish, as we shall be on the ground to take care of them until you get there. There will be preaching on the ground, Sunday the 24th, if the weather is suitable.

Come, all ye soldiers, and go into camp once more, before the enemy gets full possession. There will be some new recruits there, and every tent on the ground will be a recruiting tent for a week. This is the fifteenth year since I commenced the yearly campaign in Wilbraham. It may be the last, and we expect it will be the best, if all come to make it so.

Hiram Munger, for the Committee.

P. S.—If any wish to send tents or other baggage before, or at the meeting, they will direct as usual to Hiram Munger, Wilbraham camp-ground, which will be safe until the owner comes.

Ghostology.

Bro. Grant:—I have just read Bro. Wm. Sheldon's pamphlet, entitled "Ghostology," and think it well calculated to open the eyes of those who are not bound to creeds more than truth. I rejoice to-day that I was ever led to examine and embrace these precious truths of life and immortality only through Christ, "by patient continuance in well doing." I hope the book may have a wide circulation, and do much good. B. S. Jackson.

For the Crisis.

Tour into Connecticut.

BRO. GRANT:—I have just returned from a tour of which I will sketch a little account for the readers of the Crisis. *Wednesday*, July 16th, I left my home, bidding all farewell, and with horse and carriage drove to Worcester in time to preach in the evening; and although it was excessively warm, a good congregation came together to hear about the certainty of a coming Lord. Their cheerful countenances indicated their love for the doctrine, and that their heads were uplifted, knowing redemption is nigh.

The 17th, I rode to Palmer, and found a welcome home for the night with Bro. Higgins and family, who are still interested, and doing what they can to keep others alive and ready to meet the Lord, by holding meetings and preaching the word of life.

The 18th, I rode leisurely to Springfield, calling upon my true friend Bro. Ladd and family. Here I stayed long enough to rest and refresh myself; then continued my journey, and soon found myself in Conn., which I learned by the absence of *guide-boards* at the forks of the roads. Here we have to get along the best way we can, by the use of our tongue, if we can see any one of whom to inquire the way; if not, we use our best judgment and take all the comfort we can by thinking we are on the right road. But I found both failed. Like many theologically, I was out of the way. But before dark I found I was in Canton, and soon brought up to Bro. Woodruff's, where I was as glad to stay as they were to have me. Here I was well cared for, and ere the morning had risen, myself and steed were somewhat rested. I resumed my journey over the hills to Newfield. After my patience had become almost exhausted, going up and down and crooking about, at length I met a country woman. Said I, Is this the right way to Bakerville? "It is, and perfectly *straight*." So I rode on, making a few zig zag turns, thinking it was like most of the religious teachings of the day—crooked, although called straight. After much perseverance, I found myself at Burrville, the place of that fearful catastrophe caused by the breaking away of a reservoir, when the water came rushing down upon the village, with fearful velocity, uprooting large trees, sweeping everything in its course, carrying away mills, bridges, a house, and doing much damage. The people had to evacuate in a moment. Some were carried down stream by the water. One little boy was lost out of his father's arms, in the water, and has never been found. After viewing the fearful work the flood had made, I went on, and called to make some inquiry about the way; and, to my astonishment, I was at the birth-place of Bro. Miles Grant,—*the old homestead*. Bro. D. Grant resides there; so I soon found where I was. After a stay of a few hours, I next called on Bro. Fyler and their numerous family, whom I found well. They cheerfully granted me a welcome privilege to the hospitalities of their pilgrim home.

Sunday morning. It looked like rain, but we made our way to the house of worship, and found a good number there, and more coming. While dispensing to them the good news, the rain commenced in good earnest, but they stayed all day; and it was a good day for the word of the Lord to freely run. All seemed interested to hear this gospel, so I gave another appointment in two weeks. After resting two or three days at Bro. Fyler's, with Sister Fyler I visited Bro. Davis and family at Goshen. Here I found those of like precious faith, and spent the night, having a pleasant time in talking over the good things of our pilgrimage.

Friday, I went to Plymouth Hollow to look after the little flock I had not seen for six years. Although they did not know of my coming, yet they called out a meeting, and I preached to them the soon coming of our Lord. It was good to see a few here holding fast amid the perils of this fearful hour. I did what I could to strengthen their faith, and encourage them on. Staid with Bro. Cables, and called upon Bro. Adkins of Plymouth. Found them looking for the same "blessed hope."

My next appointment was at Winsted. Our meeting was at Bro. Neal's. They came from all the region. It was what Bro. Whitehead called a "general muster," when all come out for inspection. We had three meetings to look after the readiness of the soldiers for the coming conflict. We found most of them shod with the preparation of the gospel of *peace*. They have been chosen out from the world, and have cast their lot with the company that use only "the sword of the Spirit," and are minute men, ready for any emergency,—heads uplifted, knowing redemption and victory are nigh.

Monday, I rode to Bro. Beach's, New Britain, where I found Bro. J. S. White. Tarried with them for the night, having a pleasant time in visiting, and in the hay field, which Bro. White was enjoying. Next day, left for Hartford, and here I [illegible] but a short stay, not having time to [illegible] the brethren. Things have [illegible] years. "The world is dark and dreary." I visited the widow of our once loved, able, and faithful defender of the gospel,—Bro. Turner; pointed her for consolation to the living fountain. Shaking the hands of a goodly number of old friends, I spent the night with Bro. Tenant, leaving in the morning, regretting that I could not have the privilege of meeting where we could exhort one another.

Wednesday I returned to Winsted in time for meeting in the evening. Here I met Sister Howell. She is a lonely pilgrim. As this was her first visit since her loved one fell a victim to death; and as this was the place where he labored much, and all were attached to him; our meeting was made solemn on this account, in calling to mind the former days, when some came into the faith through his agency. We felt a good determination to be faithful, and meet Bro. Howell in the kingdom of God. Sister H., although lonely everywhere, has bright anticipations of a *better day*, when eternal life will be had by the resurrection from the dead.

Friday Eve, I met an appointment previously made at Wrightville, in the schoolhouse; and though very warm, and in hay time, yet a good congregation came together to hear the gospel. I did for them the best I could. I found some of the real lovers of Jesus and his appearing, in this village. All seemed to give the hearing ear, and I hope it did them good.

Sunday, Aug. 31, I was at Newfield again, and the meeting-house was quite filled with attentive hearers. Some came quite a distance to hear the trump of alarm blown. The Lord, by his Spirit, was present with us. I gave some indications of our whereabouts, the time of trouble soon coming, and the readiness necessary in order to be hid in the day of the Lord's indignation. In the afternoon still more were out, when I had a blessed good time in Jesus' name, inviting all to come to him and lay hold of the hope set before us in the gospel, promising them one hundred fold with tribulation in this world, and in the world to come life everlasting. It did seem as though many were almost inclined to say, "I'll go, and venture on the promise of salvation through Christ." This is a good place to have meetings every Sunday, where great good might be done with the blessing of God. I purpose to visit them once more. I returned from meeting to my good home Bro. Fyler's, and after taking supper with the family, bidding all farewell, I left for a meeting in the evening at Pleasant Valley. The brethren gathered at Bro. Jones', where we exhorted one another. Thank the Lord, it does good to stir one another by way of remembrance. Although I found the church low and hungry, for want of meetings and food, yet I found the bread of heaven did the children good.

I left Monday, returning through Brimfield, but did not hold a meeting on account of a shower. In this three weeks' tour into Conn., I have greeted many old soldiers, who are fighting "the good fight," and have done what I could to enlist recruits, and urge all to active service, and have the consolation of having done what I could for the good of the cause. I have traveled by horse and carriage in three weeks four hundred and sixteen miles. I am now at home, in good health and good courage, ready to hear the Macedonian cry. In love, L. BOUTELL.

Groton, Mass., Aug. 8, 1862.

For the Crisis.

Take Notice.

For the good of others, I will warn all not acquainted with the fact, that they should not eat *lobsters* in dog days, especially with milk. I like to have died last week by so doing. Not knowing this fact, I ate them together as they were set before me; but another time I shall ask questions before I eat, conscience or no conscience. Many that live back in the country, do not know that eating these things together has caused fits, and often death in a few hours. This I have learned of those living by the salt water, since I took my lesson five hours long; some of the time out in the lot on the ground, in the dead of the night, casting up all my accounts with pain and sorrow. Talk about *pork* killing people! This is a thousand times worse! and while others warn against eating *pork*, I shall warn against eating *lobsters*; for they look more devilish than a hog, and I know they are by experience. But I have got about over it, by the help of Dr. Pierce's Restorative Bitters. HIRAM MUNGER.

Beware!

We understand that the notable G. J. Adams, *alias* J. G. Adams, *alias* George Washington Jones Adams, etc. etc., ex-play-actor, ex-Mormon Elder, Ex-teacher of elocution, and liar, drunkard and swindler, without any "ex," is operating somewhere up in New Hampshire. As usual, he is a much abused individual, as his cousin, or brother, or some other Adams, cuts up all the deviltry, and he has to suffer all the sins of the Adamses since the original fall of Adam in the garden.

He told the same yarns in Springfield, and found folks that believed them, till they saw him drunk in the street; and [illegible] he was about played out.

H. L. HASTINGS.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 20, 1862.

SPECIAL NOTICE.

On the Conn. R. R., tickets will be furnished those who go to the campmeeting by the CONDUCTORS—not by the agents at the stations. Passes will be given, which must be indorsed by G. T. Adams, or they will have to pay full fare when they return. We find the *only* trains from *Boston* which stop at the *camp-ground*, leave the city at 4.15 A. M. and 4 o'clock P. M.

Our Coming Meeting.

Our campmeetings at Wilbraham are probably the largest held in the United States by those who are looking for the speedy coming of Christ; and the one about to be held, we may expect to be one of more than usual interest. All things indicate that we shall not meet in that hallowed spot many times more before the coming of our King. The coming one may be our last. We shall expect to see a large number of christian soldiers at camp Wilbraham next week. Let all come fully equipped, having on "the whole of God, that ye may be able to stand against the wiles of the devil." Be *sure* and "have your feet shod with the preparation of the gospel of *peace*." Without these shoes, we shall be unable to march upon the rough ways of the enemy. See that every part of the armor is in good order before you leave home. Come determined to do your whole duty, and you will receive great strength.

Those who go to campmeeting should go as early in the week as they can, and remain to the close, if they expect to get a rich benefit. By no means go as a *spectator*, if you wish to get any good. We know of but one sure way to enjoy a campmeeting, and that is to take an active part in the prayer meetings, and by all means do it as *soon* as you can after you go upon the ground. Those who have had experience need not to be told the importance of this course. It is very seldom that a *spectator* enjoys a campmeeting. Make some tent your home for meetings instead of wandering around to all. Dr. Franklin said, "a rolling stone gathers no moss," we may say, a campmeeting rambler is a religious spendthrift. If you do your duty at the meeting, you will find it a heavenly place. Resolve, in the strength of the Lord, to consecrate all to his service. Let there be no reserve whatever. Our work is short, but *earnest*. Feeble resolves, and heartless efforts accomplish nothing in these days. Now is the time for brave men, and daring deeds like those of Shadrach, Meshach, Abednego. Let none fear the fiery furnace, or the lion's den.

Camp Furniture.

Those who have not attended campmeetings, may need a little advice. All should bring their over shoes, umbrellas, over coats, and shawls. You will find them very useful, no doubt, during the meeting. Always go prepared for rain. Bring your own bedding. A quilt for each individual will be sufficient. You can put one half under you and cover yourself with the other half. Bring a pillow case and fill it with straw, or leaves, after you get there. Some bring bedticks and fill them with straw; but you can fix a pretty good bed in the straw of the tents, without the bedticks,—much better than the soldiers have.

Put a piece of soap and a towel or two into your bag, a hair brush and comb.

Each tent's company will need a wash basin, wooden pail, looking glass, some nails, hammer, awl; and if you can bring a crowbar, an inch-and-a-half or two-inch auger, you will find them convenient in pitching your tent, and for other purposes. Bring a few tacks and matches. Lamps and oil will be furnished on the ground.

There will be extra tent room for those who cannot provide tents; but we hope all who can, possibly, will bring them. Wear *plain* clothing that you will not be afraid of soiling by sitting on the straw. If you wear jewelry—hope you do not—you will do well to leave it at home, as you will be liable to lose it on the campground. Have stout boots or shoes that will be a match for sticks and stubs. Come to work for the *Lord*, and you will go home rejoicing.—O.

Baptism.

We would remind those coming to campmeeting, who have not been baptized, that there is a very nice place near the campground to administer the ordinance of baptism, where many in past years have been buried with Christ in baptism, and received very rich blessings. We hope many more will come *prepared* to follow their worthy example, thus showing to an infidel world that they believe Jesus died and rose again; and that their *only* hope of a future life, if they die, is in "the resurrection of the *dead*."—O.

APPOINTMENTS.—As we purpose to get our paper off one day earlier than usual next week, those who wish to have appointments inserted should send them so that they may be received as *early* as Monday morning, Aug. 25th.—O.

Drafting.

Since publishing the proposed petition to the President to exempt our brethren from the use of carnal weapons, which we believe no christian should employ to the injury of his fellow man, our highest civil, military and State authorities have been consulted on the subject of drafting, and they inform us that there is but little probability that a draft will be necessary; but in case it should be, we must take our chances with the rest. They say the President has no power to exempt us. They think we need not worry about the matter, but had better be quiet. The advice is probably the best they can give at present. The worst that will probably be done to any for refusing to kill their fellow beings, would be to put them in prison. Then, perhaps, the Governor, or President, might have compassion on us and grant a release, in compliance with our petition. It will be no worse for us to be put in jail than for Paul and Peter. We have the same Lord to deliver and comfort. Let us be CHRISTIANS *at all hazards*.—O.

No Paper week after next.

We purpose to give our faithful compositors a chance to rest during campmeeting week, as has been our practice each year; consequently no paper will be issued the week after campmeeting. We propose that our paying subscribers consent to give the cost of No. 25, the omitted number, for the benefit of the poor, who are not able to pay for the paper. This will be but four cents apiece. We think all will gladly make this little sacrifice for their benefit. On this account, the *last* paper of the volume, dated Sept. 10th, which will contain an account of the campmeeting, will be numbered 25 and 26,—two numbers in one.—O.

ENCOURAGING.—Notwithstanding the hard times, we receive new subscribers about every day. Since Aug. 1st [now 13th], we have received thirty-eight new ones, and had one stoppage. Let the friends of truth double their efforts, as we have but a short time to work before the coming of the everlasting kingdom.—O.

VOTING.—We suppose it is understood that *all preachers*, co-operating with the Advent Christian Association, can vote at the annual meeting of the same, without any appointment by their respective churches, and that *delegates* are to be appointed in addition to the preachers.—O.

☞ It will be noticed that the Maine Central Quarterly Conference is changed from Bowdoinham to Richmond, Me.—O.

☞ We are requested to say that the Maine State Conference is to be holden in Portland; time not decided.—O.

Horrors of War.

The war is daily becoming more terrible in its aspects. The "black flag," which says to the beholder "we take and give no quarter," is evidently about to be the ensign of the combatant armies. The following extract from an order of the rebel government gives us an idea of what is coming.

"Adjutant and Inspector General's Office, Richmond.
General Order, No. 54."

After stating their grievances, in several specifications, we read the following:—O.

"Therefore it is ordered that Maj. Gen. Pope, Brig. Gen. Steinwehr and all commissioned officers serving under their respective commands, be, and they are hereby expressly and especially declared to be not entitled to be considered as soldiers, and therefore not entitled to benefit or cartel for the parole of future prisoners of war.

Ordered, further, that in the event of the capture of Major General Pope or Brig. Gen. Steinwehr, or of any commissioned officer serving under them, the captive so taken shall be held in close confinement so long as the orders aforesaid shall continue in force and unrepealed by the competent military authority of the United States, and that in the event of the murder of any unarmed citizen or inhabitant of this Confederacy, by virtue or under pretext of one of the orders herein before recited, whether with or without trial, whether under pretense of such a citizen being a spy or hostage, or any other pretense, it shall be the duty of the commanding General of the forces of this Confederacy to cause immediately to be hung out of the commissioned officers, prisoners as aforesaid, a number equal to the number of our own citizens murdered by the enemy. By order.

(Signed) S. COOPER, A. A. G.

The Papal Question.

The Papal question is again engrossing the attention of Europe. The time appears to be at hand to dispose of the Pope and his capitol—the Vatican—and all connected with the seven-hilled city. The Italians are most firmly resolved that Italy shall be *free*, and that Rome shall be the capitol, which can never take place so long as the Pope holds authority over the city. The taking of Rome seems to be the next event in order, upon the programme of the Italian liberators.

We clip the following from *The Catholic* of Aug. 9th, 1862:—

"In a speech lately made at Palermo, Garibaldi said of Napoleon:—'The master of France, the traitor of the 2nd of December, under the pretence of screening from harm the person of the Pope, of protecting religion, Catholicism, occupies Rome. A lie! a lie! He is actuated by covetousness, by a robber's lust, by an infamous thirst for empire, he is the first supporter of brigandage! the chief of Southern assassins! People of the Vespers! people of 1860! Napoleon must depart from Rome. If it be necessary, we must resort to a new rehearsal of the Vespers.'"

It is evident the time is not far off when the "ten kings" will commence their terrible work of destroying the harlot. All is working in harmony with the view that Jesus is soon coming. The events of every month add new strength to the argument. To the close student of prophecy, there is now a certainty in the evidence never before presented. We can see no room to doubt that we are in the last generation of christian dispensation. Let every one watch and pray and stand ready to welcome the return of our dear Savior.—O.

Sound Words.

"Hold fast the form of sound words."—2 Tim. 1: 13.

(Concluded.)

Such a presentation of the doctrines of Holy Scripture are sure to carry a saving and sanctifying influence with them. Their power must be felt. They are the arguments which our adversaries can neither gainsay nor resist. In this is discovered the solid foundation and bulwarks of the church, the value of which no man can realize who does not intelligently understand and becomingly appreciate sound doctrine. It is with this view St. Paul exhorts his son Timothy—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." And yet many men are indisposed to hear upon the doctrines of the Scriptures. They say, "prophecy unto us smooth things." And an exceedingly attenuated form of christian morals are preferred, with a generous admixture of elegant and pert expressions, to the substantial facts—the bone and marrow of the christian system.

The consequence of this is, the existence in many instances of a very defective form of christianity, professed christians without moral stamina; men lacking in scriptural intelligence and in well settled principles, and liable to be carried by every wind of doctrine that blows; the stern and radical principles of the Gospel being often supplanted by a sickly sentimentalism, that opens the heart to every whim and caprice of Satan. It is on this account the church has been so grievously afflicted, during the few years past, with rationalism, formalism, and the subtle manœuvreings of erratic men, that it is to be feared have insidiously instilled a semi-infidelity into its very life blood. Whereas, pure christianity is invincible to every foe. Its principles cannot be compromised. With its eye fixed upon its pole-star, it drives right on, through fields and seas of blood. Its language is, "God forbid I should glory save in the cross of Christ." Though the very symbol of death, it delights for Christ's sake to take it up, and bear it on as its glorious standard to its journey's end; neither currying the favor nor fearing the persecutions of a God-hating world.

Yet it is perhaps but reasonable to believe that in many instances people are indisposed to listen to very much relating to the doctrines of the Bible, because of the fragmentary and distorted manner in which they are presented, often the skillful appliance of hermeneutics being necessary to cover the most glaring contradictions. Whereas, the truths of inspiration properly and fairly presented, could not fail to convince and please the honest listener, it being a well established fact that the teachings of Holy Scripture are exactly suited to the inherent wants of the human heart. The mind that can discern the beauty of nature in the distant landscape, or in the ornate temple, should not and would not fail to discern the symmetry and tracery of God's hand as displayed in the proper presentation of the doctrines of Christ. So presented, they, instead of repelling, attract; and, instead of making christianity the complex or ungenial thing that some suppose, it is the *sine qua non*, the very panacea for human sorrow or human woe. It is the glad tidings of pardon to the guilty, life for the dying, and salvation for the lost, over which angels rejoice and cherubim and seraphim give glory to God in the highest.

To such wholesome and sound doctrine we are to hold fast, not only for the value in itself considered, *per se*, but as the only effectual barrier against the oppositions of a cruel foe. Apostasy after apostasy has come in the church, and yet the enemy is ever on the alert, waiting for the unwary moment when he can give another fatal thrust. So far from his being vanquished, or driven from a single hiding place, he has, like a roaring lion, come down "in great wrath, knowing that his time is short." And now, if ever, the christian needs the exhortation to take unto himself "the whole armor of God." So far from finding the difficulties of these last days less than those of former days, we find, to the contrary, they are increasing on every hand as we near the longed for haven. On the high seas the winds blow fiercely, often threatening to send down the tempest-tossed bark into the deep, yawning abyss below; but on drawing near to port, a double watch must be kept; here are the hidden reefs, the quicksands, the whirlpool, and the distant rocky shore. New skill must be exhibited in governing the ship now; the chart must be carefully studied, and the compass unceasingly watched. So is it with the church in this nineteenth century. Infidelity appears in new but more subtile and not less dangerous forms; the foe is found within and without, as hostile and determined as in former years, and nothing but the most stern, diligent, and manly christian efforts will save us from the threatening perils.

In conclusion, we remark,—1st. From the Scripture argument now adduced, it is evident that the well being of the church, and the final salvation of responsible individuals, depend upon their holding steadfastly the truth as it is in Jesus. Hence the exhortation to "hold fast the form of sound words." St. Paul declares the Gospel "is the power of God unto salvation to every one that believes." And again: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain." St. Peter declares in his first general Epistle, "Ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren." So also St. James exhorts to "receive with meekness the engrafted word, which is able to save your souls."

2nd. It is also evident that not only the truth, but the whole truth, is necessary to the faithful maintenance of our standing in Christ Jesus. It is the doctrine that God, undertaking the salvation of mankind as rational beings, has given just that which was requisite to effect so desirable an end—neither too much nor too little; and that, therefore, whosoever will withhold or add to that which God has given by the inspiration of the Holy Ghost, whether it be the apostate church of antiquity, or the short lived sect of but yesterday's birth, incurs the fearful responsibility of giving, in lieu of heaven's gracious councils, the paltry schemings of fallen and depraved mortals. Such are blind leaders of the blind, and both fall into the ditch together. "All Scripture is given by inspiration, and is profitable." The exhortation is, "Take unto you the *whole* armor of God, that ye may be able to stand in the evil day, and having done all, to stand."

3d. We cannot too strenuously urge upon the attention of faithful men the peculiar dangers of the last days that are now upon us. We count the Reformation as in the past, and so it is; but that colossal system of idolatry—from whose corruptions the church by the grace of God, once purged herself—is yet in every land. And though in its temporal relations it is now in its dotage, and with every indication of shortly being cast down, like a great millstone cast with violence into the sea, yet, in the language of the prophet Daniel, it continues to "make war against the saints, and *prevail against* them." And the same prophet assures us it will continue to do thus "until the Ancient of days" comes, and the judgment is given to the saints of the Most High. See Dan. 7.

The spirit of lawlessness is everywhere present, breaking away from the old and venerable forms of faith; ignoring the wholesome and saving truths and restraints of Holy Scripture, and pressing on as with a frenzy for some new or strange thing that shall satisfy the morbid imagination and the cravings of the depraved mind. On the one hand schools and systems are multiplying, whose watchword is "Reason." Would they speak plainly their sentiments, like the French infidels they would say, "We acknowledge no God but the goddess of Reason." While on the other hand millions are bowing down to their modern Moloch, and invoking the diabolical forces of the unseen world. Surely these are no times for the faithful to sleep at their post! The world, the flesh and the devil are threatening with unheard of dangers the precious interests of Christ's church everywhere. "This know also," saith St. Paul, "that in the last days perilous times shall come."

Finally: While we find in the truths we have contemplated that catholic character that, in the nature of things, utterly precludes their being monopolized by any party or sect, yet is it not reasonable to conclude that that body which holds these truths in their greatest purity, and most comprehensive manner, and exhibits them in their most permanent form, of all others demands our unqualified sympathy and co-operation, be our taste or previous education what it may? And such we claim for that venerable body, 'the Church of the living God the pillar and ground of the truth.' This, be it understood, is not a new thing, or the creature of modern origin. It is not a company of men calling themselves by the name of some modern saint, of however blessed memory he may be; but it is a body whose frame-work was drafted in heaven; whose ordinances and offices are of divine appointment; and whose birth takes date with pentecost of A. D. '33; and within whose folds Heaven's richest blessings are dispensed to men.

Is it said that such a body is only the eldest daughter of "Mystery Babylon, the mother of harlots and abomination of the earth"? Against this we enter our solemn protest, and ask by what logic this venerable body can be counted a daughter of that apostate power, while its acknowledged birth is several centuries previous to the great apostasy? It is well known that when Rome first sent her missionaries to Britain, they found the church (doubtless of apostolic planting) already there, with her preached gospel, her symbols of faith, her ancient hymns and solemn liturgy, wholly independent of the See of Rome. True, during the dark period of apostasy, the truth was held in abeyance, and the church of Christ prophesied in sackcloth; but the promise, "Lo I am with you always," failed her not in the years of her adversity, but was amply fulfilled, to the joy of many of her sons and daughters who faithfully held "fast to the form of sound words."

And when in God's good time she should no longer suffer in this wise, "the earth helped the woman," and this dark and tedious night passed away, she arose and purified herself, and put on her beautiful garments; so that of whatever good others may boast, her sons rejoice that in her ample store-house they find the same good, whether it consist in purity of doctrine, solemn forms, or blessed ordinances. So that one coming—as all may freely come—to enjoy the benedictions that are hers to dispense, needs not, as one has said, to "thrash the creeds of the churches with the stout flail of philosophy, and sift them as wheat, winnowing them with a rough wind, that great clouds of chaff may blow off"* in order to his finding what the same author terms "the old truth." The truths she inculcates are found in her Scriptures that have never been corrupted and are now fearlessly proclaimed in her pulpits, commemorated in her fasts, and celebrated in her holy feasts. To the weary, sin-burdened, and heavy-ladened, who seek refreshment, she bids a hearty welcome; to the rich and to the poor, to the high and to the low, of every name and nation—because within her hallowed precincts there is room for all. But the adventurer who has a name to make, or who would have the glory of discovering or creating a new religious world, may find what will seem to him more profitable threshing and winnowing in another field.

Let it not be forgotten that the only glory of the church is, the presence of Him who walketh in the midst of the seven golden candlesticks—Jesus Christ, the Redeemer of men—whose doctrine is to be preached, ordinances celebrated, and by the merits of whose blood alone sinners can be saved. And in weighing the merits of an ecclesiastical organizaton we say, that alone has claim upon us which, by its credentials, can show how we can most effectually and practically "hold fast the form of sound words."

* T. Parker's Sermons, p. 195.

NOTE.—The foregoing sermon was delivered in St. John's Church, Boston, Sunday, July 20th. This statement may serve to elucidate certain points that otherwise might seem irrelevant to the columns of the Crisis.—M.

ERRATA.—In the article of last week entitled "Sound Words," for "injure," read *ignore* not only the sublimest fact, etc. For "our Witch," read, *the* Witch of Endor. For "our" doctrines, read *the* doctrines of faith, etc.—M.

For the Crisis.

Wilbraham Campmeeting.

There are always some little necessary things to be attended to in a meeting of this kind, that are often forgotten. First, clothing that is suitable for the occasion. It is no place for dandy or foppish clothing. Get good thick soled boots or shoes to keep the feet dry. Bring your bedding, and leave the extras at home. We will furnish tent room, but cannot bedding. We can furnish any with meat, bread and vegetables, cooked or raw, cheaper than you can bring them, if you wish to board yourself. We have an extra stove on purpose to accommodate those that want hot water. So leave all your tea kettles at home. Dishes we cannot furnish.

Each tent frame, or a spot that was occupied last year, will be preserved for the same until Wednesday morning; after that, forfeited, unless I am notified by letter that the tent is coming. Any one can pitch Saturday the 23d, if they wish, as we shall be on the ground to take care of them until you get there. There will be preaching on the ground, Sunday the 24th, if the weather is suitable.

Come, all ye soldiers, and go into camp once more, before the enemy gets full possession. There will be some new recruits there, and every tent on the ground will be a recruiting tent for a week. This is the fifteenth year since I commenced the yearly campaign in Wilbraham. It may be the last, and we expect it will be the best, if all come to make it so.

HIRAM MUNGER, for the Committee.

P. S.—If any wish to send tents or other baggage before, or at the meeting, they will direct as usual to Hiram Munger, Wilbraham camp-ground, which will be safe until the owner comes.

Ghostology.

BRO. GRANT:—I have just read Bro. Wm. Sheldon's pamphlet, entitled "Ghostology," and think it well calculated to open the eyes of those who are not bound to creeds more than truth. I rejoice to-day that I was ever led to examine and embrace these precious truths of life and immortality only through Christ, "by patient continuance in well doing." I hope the book may have a wide circulation, and do much good.

B. S. JACKSON.

For the Crisis.

A Request.

The sisters are requested to leave their sugar scoops at home, and wear a *hat* to campmeeting, for their own convenience and the good of our eyes. Bring your thick boots, rubbers, and warm clothing. We will do all we can to make you feel comfortable, and then you must try to help yourselves. Come on, and we will greet you on the mountain.

H. MUNGER.

Obituary Notices.

Died in Dayton, 14th inst., NATHANIEL CLARK, aged seventy-six years.

He was born in Elliot, but in early life moved to this town, where he has resided. Although he had exceeded the allotted time of man, yet every thing betokened that he would live to a good old age; but he was suddenly stricken down by accident, and after a week of intense suffering, was finally relieved by death. For more than forty years he has been a practical professor of religion, and throughout life, a zealous advocate of the christian religion. He leaves a large number of relatives and friends to mourn his loss, but who mourn not as those without hope; for when the earth shall give up her dead, we trust that grandfather will come forth, clothed with righteousness, and destined to an eternal inheritance with the people of God. The funeral sermon was preached by Eld. Wm. H. Mitchell, from Heb. 2: 6.

Saco, Aug. 10th, '62. O. C. CLARK.

Died in Hill, N. H., Aug. 7th, Mrs. MARY B DICKINSON, wife of Perley Dickinson, aged sixty-four years.

"Blessed are the dead which die in the Lord." T. M. PREBLE.

Died at East Boston, Aug. 4th, ALONZO L. ARNOLD, husband of Sr. Cassantha Arnold of East Boston, aged twenty-four years.

FOREIGN NEWS.

By the arrival of the Steamships Glasgow and Anglo Saxon, we have foreign news from Liverpool to the 7th inst., and Londonderry the 8th.

The *Times* editorially argues that if England wishes to give the Federals a new impulse, she has but to take some step which can be represented as an interference, and President Lincoln will soon get his 300,000 men, and the chances of peace be indefinitely postponed.

The *Journal de St. Petersburg* denies the rumors that Russia has joined France in propositions to England for a recognition of the Southern Confederacy and also for mediation.

Parliament was winding up its business. The prorogation will take place on the 7th inst.

Garibaldi has issued a proclamation urging the young men to arms in spirited terms.

Victor Emanuel has issued a counter-proclamation denouncing revolutionary schemes, and threatening the rigor of the law on those who disobeyed. He declares that he will move himself in the matter of Rome at a fitting time.

These events attracted great attention. The English journals generally regret Garibaldi's course.

TURKEY.

A telegram of the 7th from Cettigne asserts that 50,000 Turks attacked the Montenegrins on the 2d inst., in their intrenchments at Dokotis, but were victoriously repulsed by the Montenegrins under Mirko. Omar Pasha, on the contrary, claims to have driven the Montenegrins from all their positions.

FRANCE.

It is rumored that an amnesty will be proclaimed on the Emperor's fete day. It is also stated that Napoleon will probably deliver a brief speech to the diplomatic corps on that occasion, and allude to the Italian and Mexican questions.

There are vague rumors that the Emperor will visit Cologne on the 20th to meet several European sovereigns.

The *Siecle* and *Opinion Nationale*, while blaming the course of Garibaldi, insist on the necessity of promptly solving the Roman question by delivering Rome up to Italy.

ITALY.

Affairs in regard to Garibaldi's movement remain unchanged. Garibaldi received the King's proclamation from the hands of a deputation in the midst of his friends, and repelled the entreaties of the deputation to regard it.

The *Times'* correspondent at Turin says Garibaldi had gathered together at Naples about five hundred adventurers from the mainland. Altogether his force does not exceed eight hundred and fifty men and boys. They were at first unarmed, but were afterward supplied by stratagem with a few hundred muskets.

Garibaldi was in no lack of money, more than three millions francs having been sent him from Mazzinian and the Garibaldian committees in England.

The Papal Minister of War has represented that the French army takes on itself the entire responsibility of whatever may occur on the frontier and in the Pontifical States in the provinces of Forinone and Veletri.

LATER FROM EUROPE.

By the arrival of the Steamship Europa, we have advices from Liverpool Aug. 9th, Queenstown the 10th.

It is asserted that the Confederate Envoys at Paris and London have demanded the recognition of the Southern Confederacy. It is said that England refused, and that France has not yet replied.

Garibaldian manifestations have taken place in the Lascala theatre at Milan and in other parts of Italy.

DOMESTIC NEWS.

A New Order from the War Office.

Washington, Aug. 11. The following circular has been issued to-day:

WAR DEPARTMENT,
Washington, D. C., Aug. 11, '62.

Military Commandants, Provost Marshals, U. S. Marshals and Police Officers:

You will receive herewith an order of the War Department to prevent the evasion of military duty and for the suppression of disloyal parties, dated Aug. 8, 1862.

This order, to be efficient, is necessarily very comprehensive in its terms, and its proper execution requires the exercise of sound judgment and discretion by the officers to whom its enforcement is entrusted, and to guard you in its execution, the following instructions are to be observed:

First, the order comprises two classes of persons, viz: those who are about leaving the United States to evade military duty, and those who for the same purpose leave their own State; leaving the United States until the military draft is perfected is absolutely prohibited. But it was not the intention of the order to interfere with the transit from State to State, of any persons but those who designed to evade military duty. Whenever you have reason to believe that the purpose is to evade military duty, the order will authorize the detention of any person leaving his own State, county or military district.

Second, any person detained may be released on giving bonds to the United States, with sufficient security of $1000 conditions for the performance of military duty, if he should be drafted, or the providing of a proper substitute.

Third, Immediate report is to be made to this office of all persons detained, with the cause of their detention.

Fourth. You will exercise the powers of arrest and detention with caution and forbearance, so as to avoid giving annoyance or trouble to any persons excepting those who are seeking to evade the performance of their duty to their country.

Fifth, the Governors of the respective States are authorized to give passes and permits to their own citizens desiring to leave the State without intent to evade military duty.

By order of the Secretary of War.
L. C. TURNER, Judge Advocate.

New York, Aug. 10. The Herald's special Washington dispatch says it is probable that the time for drafting will be extended to the first of September.

Aug. 12. The correspondent of the Times, writing under date of the 10th says, Gen. Hooker retired from Malvern Hill on account of 75,000 rebels being sent against him. As yet no fighting of any consequence has taken place on the south side of James river.

The Times correspondent says, in the late battle more than one half of the men of the 28th New York regiment were killed and wounded. Col. Connelly, commanding, was mortally wounded. Lieut. Col. Brown and the Major are both wounded, and there is not a captain of a company left to the regiment.

Culpepper Court House, Va., Aug. 12. The battle of Saturday, 8th, is one of the most important of the war, not merely on account of the desperate valor and unfaltering discipline displayed by our troops, the obstinacy of the contest and the heavy loss on both sides, but because of its important effect upon the campaign, of which it forms a part.

The flight of Stonewall Jackson shows that he fears our troops. On Saturday he engaged with his whole force, numbering at least 30,000 men, a portion of the corps of Gen. Banks, who behaved most nobly, holding the enemy in check, and with the aid of one division of Gen. McDowell's and Sigel's corps, which arrived late in the day, driving the enemy from several positions, and finally from the field of battle.

Jackson's loss can scarcely be less than 1500. Our loss is much less.

The battle was decidedly the bloodiest of the war.

On Sunday Jackson remained idle, the troops on both sides being exhausted. On Monday Jackson sent in a flag of truce asking permission to bury his dead, a large proportion of which still lie on the field of battle, pending which he escaped with his trains. This morning Jackson's whole army was gone.

The Times' Washington dispatch states that it is considered certain that highly important army movements are either in progress or completed, but it is not regarded as proper yet to implicate their nature.

Much more cheerful impressions are prevailing concerning Gen. Pope's engagement. Jackson's retreat is known here to have been a necessity. He had evidently become aware of the trap into which he was being beguiled, and retreated to escape from the danger which the execution of our plans threatened. His eye was on Fredericksburg as well as Culpepper. Well informed persons freely declare that Gen Pope will be in Gordonsville by Saturday at the farthest, though perhaps not without fighting, which may be going on now.

The Tribune's correspondent at Culpepper says, relative to the late battle, the position of our army on the battle field could not have been worse. The enemy had every advantage in position and numbers. Gen. Banks covered himself with glory. There is not a man living who could have managed his men with more skill under the same circumstances. He was constantly in the thickest of the fight, and shared all the dangers of the common soldier. His brave little army was sacrificed for want of reinforcements—nothing else.

New York, Aug. 14. The World's Washington dispatch says one of the most important movements made since the war commenced is now in progress, and will probably result in an important victory, being no more or less than the speedy downfall of Richmond. That it is nearly accomplished without the rebels being aware of it, is of itself a cause for sufficient congratulation, while it opens the broad field of vigor and energy in the long promised new policy of the government on the war. But a short time will elapse before publicity will be given to this movement, which it would be quite improper to give in detail now.

Harrisburg, Pa., Aug. 14. The following order has just been received by the Governor:

Ordered first—That after the 15th day of this month bounty and advance pay shall not be paid to volunteers for any new regiments but only to volunteers for regiments now in the field, and volunteers to fill up new regiments now organizing, but not yet full.

Ordered second—Volunteers to fill up new regiments now organizing, will be received and paid the bounty and advance pay until the 22d day of this month, and if not completed by that time, incomplete regiments will be consolidated and superfluous officers mustered out.

Ordered third—Volunteers to fill up old regiments will be received and paid bounty and advance pay till the 1st day of September.

Ordered fourth—The draft for 300,000 militia called for by the President will be made on Monday, the 1st day of September, between the hours of 8 and 9 A. M., and 4 and 5 P. M., and continue from day to day between the same hours until completed.

Ordered fifth—If the old regiments should not be filled up with volunteers before the 1st day of September, a special draft will be ordered for the deficiency.

Ordered sixth—Exigencies of the service require that officers now in the field should remain with their commands, and no officer now in the field in the regular or volunteer service will under any circumstances be detailed to accept a new command.

By order of the President.
EDWIN M. STANTON,
Secretary of War.

New York, Aug. 15. The Fredericksburg correspondent of the Tribune gives an account of the expedition under Gen. Cutler on Wednesday to Fredericks Hall station, where they tore up 80 lengths of the Virginia Central Railroad, cut the telegraph, burning the wire and poles, and blew up the road bed with powder.

They also destroyed the water tanks, telegraph wire, and fifty thousand bushels of grain, and a large lot of whiskey and other army stores, which were awaiting transportation to the enemy at Gordonsville. A party was also sent down to Bombas, to blow up the track and switches, which was accomplished in a most thorough and satisfactory manner. At this point the water tanks and depot were burned, the track destroyed and a small culvert was blown up with powder.

Hearing that three trains were expected up with troops from Richmond, the expedition commenced its return march. A large bridge over the Pamunkey was burnt to prevent the enemy from following, and the force rejoined their commands. Another expedition lost several wagons and 60 men.

Culpepper, Va., Aug. 16. Gen. Sigel, who occupied the advance near the Rapidan, reports that this morning the enemy made a feint or an attempt to cross the river, but he drove them back.

Washington, Aug. 16. Col. Corcoran, Col. Wilcox, Lieut. Col. Brown and Major Vodges reached Fortress Monroe this afternoon, and are expected to start at once for Washington. Three hundred and twenty officers have been exchanged. Among them is Lieut. Col. Kane.

New York, 17. The Steamer Trade Wind, from New Orleans 6th, arrived to-night. Her passengers report that the rebels under Breckinridge attacked Baton Rouge on the 5th, but were repulsed. Gen. Williams had his head shot off by a cannon ball.

Harrison's Landing. The Ariel arrived here this morning with one hundred and forty-seven Union prisoners from Richmond.

Our officers of high rank state that they have been treated with marked indignity by the rebel authorities.

Memphis, Aug. 15. Reports from White River say that Gen. Hovey's division had a fight on Monday near Clarendon, Arkansas. The Federal force consisted of six regiments of infantry and the rebel force of eight regiments of cavalry and part of Hindman's brigade. The battle raged fiercely for some time with destructive effect to both sides, but resulted in the defeat of the rebels and the capture of 700 prisoners.

Fortress Monroe, Aug. 16. Harrison's Landing was entirely evacuated by the Union troops this morning, and at about the same time General McClellan's advance arrived at Williamsburg. The public property was all removed in safety, and all is quiet.

One hundred rebel cavalry drove in the Union pickets last night at Suffolk.

Nashville, Aug. 17. Two bridges on the Kentucky and Edgefield Railroad were burned by the rebels to-day, one over the Red River. The track is reported torn up this side of Tullahana.

Leavenworth, Kansas, Aug. 18. Owing to the presence of a large body of rebels in Jackson county, Mo., and the neighborhood, and a threatened attack upon Kansas City, the Provost Marshal of the city, under orders from the headquarters of the department of Kansas, has ordered the citizens en masse to enroll and arm themselves for military duty, and any one failing to do so will be arrested. Business is mostly suspended.

Fortress Monroe, Aug. 18. The Newbern (N. C.) Progress of the 12th inst., in speaking of the election in that State, which was held on the 7th says, "The final result indicates the defeat of Johnson, the secession candidate for Governor, by the unparalleled majority of 40,000. The glad tidings comes to hand just as we go to press, of the compete overthrow of secession of this State.

The Union opposition party have elected nearly every member in both branches of the Legislature, by still greater majorities. Every candidate who advocated a continuance of the war and a separation from the Union has been defeated in every instance.

New York, Aug. 18. The steamer North Star has arrived, bringing the particulars of the defeat of the rebels at Baton Rouge.

A letter from Baton Rouge says Nims' Battery thrice repulsed the foe and did great slaughter. Breckinridge lost his right arm by a cannon ball. The loss of the enemy was severe. We have taken three guns, and captured a large number of prisoners.

Our loss was 250 killed, including a large proportion of officers. The rebel loss was immense.

Later accounts state that the Arkansas was aground above Baton Rouge, where the Essex and other gunboats set her on fire, when she soon after blew up.

☞ The time indicated as the day upon which the draft shall take place is Wednesday, the 3d day of September, instead of Monday, the 1st, as stated in the order of the Secretary of War. This has been explained by a telegram from Washington, received since the publication of the order.

☞ The United States *Economist* estimates that there is fully one hundred millions more specie in the United States than we had two years ago.

☞ The skull of Confucius, the Chinese philosopher, who died in the year 376 B. C., holds a place in the International Exhibition.

Notices, &c.

GENERAL CAMPMEETING AT Wilbraham, Mass.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 25th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 50 cents per day. Single meal—breakfast or supper,—20 cents, dinner 25 cents. The boarding department this year is under the charge of the Committee, and any profits accruing from the same, will go to the support of the meeting. The fare is reduced to half price on the Western R R., which will be $2.50 from Boston, for both ways. From Worcester $1 30. Fare is also reduced one half on the Vt., Mass and Conn River R R., from Brattleboro, South Vernon, and intermediate stations.

• Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, Mass., when they purchase their Western tickets for the camp ground. Those coming from *Albany* will pay full fare to the camp ground, and receive *free return passes* from the Campmeeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, also from Worcester, and intermediate stations, will call for *campmeeting* tickets at the ticket office.

N. B. *All* who wish to take the cars from *Boston* for the campmeeting, should remember that they can obtain their tickets *only* of Geo T. Adams, 167 Hanover street, where they may be obtained any day during the meeting. Cars which stop at the camp ground, leave the Boston and Worcester depot in Boston at 4.15 o clock, A. M., and at 4 P. M.

The cars leave Springfield for the camp ground at 7 15 and 10 1-2 A. M., and 5 P. M.

F. H. BERICK, } Committee
MILES GRANT, } of
GEO. T. ADAMS, } Arrangements.

The camp ground at Wilbraham is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We hope to see a goodly number of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners and the comfort of saints, and that the effort was greatly blessed. We hope that our brethren and sisters will come again this year, strong in the Lord, and bring their unconverted children and neighbors, for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

"Ghostology."

Packages of "Ghostology" have been ordered for the following persons by mail:—Eld. A. S. Calkins, Eld. H. A. King, John McKee, Eld. P. S. W. Deyo, John Sturdevant, Eld. C. L. Page, C. P. Burroughs, Eld Peter Mitson, W. Howell, and Eld. J. W. Burrell.

☞ Friends may write me in CARE OF ELD. MILES GRANT, Boston, Mass., till further notice. W. SHELDON.

Great Campmeeting in Maine.

On account of the lateness of the season, the Committee have deemed it best to change the time of our campmeeting at Corinna, Me., from the first to the *second* week in September, giving them one week longer to complete their harvest labors.

We would say to the brethren, one and all, rally again to the standard of truth, and enjoy the privilege of attending one more meeting, if the Lord will, before he shall return. We are happy to say we have obtained the best ground this year for our meeting that we ever have had, and the conveniences outside are far better than formerly. The grounds are situated in the west part of the town, on Mr. Weston Nutter's place, being two miles from Moor's Mills, so called, and six miles from Newport, a point on the Penobscot and Kennebec R. R., where brethren coming from the west by railroad, or to Bangor by boat, will stop. Those brethren who would like conveyance from Newport to the camp ground, will be accommodated if they will inform either of the Committee what time to meet them there.

Conveniences for the Lord's poor will be ample, and we wish none to stay away on account of their not having the means. There will be a commodious boarding tent on the ground, where brethren not having tents, but who have means, will be accommodated reasonably. Come one, come all, and let us have the greatest meeting of the kind ever yet held in Maine.

B. C. MOORE, } Committee
ALBERT DOOR, } of
GEO. H. FISHER, } Arrangements.

Notice.

To the Brethren in Eastern Conn., scattered through Woodstock, Putnam, etc.—I wish to say that a few who look for the Lord from heaven are anxious to establish a regular meeting at Muddy Brook, but it is desirable that a more united effort should be made on the part of the brethren and sisters living in the surrounding districts. As there are many who do not attend any regular meeting from one year's end to the other, we think much good might be done by establishing a meeting at the above named place, as it is a new field. Why not come together, and try and sustain a meeting at this place, and make an effort to attend, even if it is a little trouble. You will get your pay in getting good and in doing good to others. We think the church has a duty to do in this respect, that is sadly neglected. Read Malachi 3: 16, 17. The few who are already interested in this meeting, are anxious to establish a regular appointment once in four weeks, commencing the first Sunday in September.

We hope the brethren and sisters living in this vicinity will take the matter into consideration, pray about it, and act accordingly. Preaching might be sustained in this place, at least one half of the time, provided those living in the surrounding districts manifest as much interest, and have as much a spirit of sacrifice as others do who help sustain meetings in other places in Eastern Conn. It is time to act, as well as talk. Now, now, let us act in regard to this matter as for eternity. D. A. JONES.

[We hope our brethren and sisters will listen to this call.—ED.]

Campmeeting Notice.

According to previous appointment, there will be a campmeeting in the town of Grand Blanc, Genesee Co., Mich., on the farm of Bro. John Arable, commencing Aug 27th, 1862. This meeting is appointed for the express purpose of calling together all such as love the appearing of our Lord Jesus Christ in this State, and if brethren from other States, or from Canada, wish to attend, of course there will be no objection. Come, then, dear brethren and sisters, come with your tents and provisions, come well furnished with materials to take care of yourselves and others, come with warm hearts in the fear of God to labor for the salvation of souls, and be sure that you come at the commencement of the meeting. Our meeting last year was a blessed one, and we anticipate a more glorious one this year. Bro. and Sr. Mansfield will be there to aid in the proclamation of the gospel.

P. S. Brethren coming on the cars, from the East or West, will stop at Holly. The meeting is to be some twelve miles north of Holly. Stages run within three miles of the meeting. In behalf of the church,
A. N. SEYMOUR.

Notice.

The next meeting of the Eastern N. Y. and Western Mass. and Conn. Second Advent Conference will be at Otis Centre, Mass., commencing by preaching Tuesday evening, Sept. 2d. Come, Brn. and Srs., to this meeting, filled with the love of God. Come with a determination to do good and get good. Those coming from the South will call on Bro. Waterman, Cold Spring. Those from the North, stop at Well's Forge, at Bro. Brazee's, or Bro. Breckenridge's. Those that cannot come of our preaching brethren, also churches that cannot send a delegate, please let us hear from you by letter. Address Geo. L. Teeple, Otis Centre.

G. L. TEEPLE, Sec. of Conf.

Campmeeting.

The great interest manifested at our tent meeting in New Preston, Ct., has induced us, with the advice of the brethren in that section, to appoint a campmeeting, to commence Tuesday, Sept. 2d, at 10 A. M. Some eight tents have already been counted up for the occasion, and we hope the number will be much larger. Brethren that want to work for the Lord will find here a new and interesting field.

We desire all who can, to bring provisions and tents for themselves and others. Plain food, and "all things common" is the Bible rule, let us practice it cheerfully. A daily stage from New Milford (Housatonic R. R.) at 12 will bring in all who wish. Distance eight miles. H. PRATT.

It is somewhat probable that Bro. H. L. Hastings will be at the meeting.

Camp Wilbraham.

We purpose to be at Camp Wilbraham the Saturday previous to the commencement of the campmeeting, and hold a meeting there on the Lord's day, Aug. 24th, at 10 1-2 A. M., and 1 1-2 P. M. Any brethren who wish to put their tents up on Saturday, Aug. 23d, will have them cared for till Monday. We hope to see a good gathering at the camp-ground on Sunday the 24th.—G.

Notice.

Do the brethren in Goshen, Savoy, Hawley, and in that region, desire a camp or grove meeting the second or third week in Sept.? If so, forward the notice to the Crisis. Will Bro. Healy officiate? "Ye valiant soldiers of the cross," to your post, every one of you. "Watch ye, stand fast in the faith, quit you like men, be strong." The "long roll" is sounding. The "rushing" and "dashing" of the nations is upon us, and "who shall be able to stand?" H. PRATT.

Conference Notice.

The next session of the Maine Central Quarterly Conference will be held in Bowdoinham, Lancaster school-house, commencing Thursday, August 28th, at 6 o'clock, P. M., and continuing over the Sabbath. Brethren from abroad can call on Brn. Ebenezer Lancaster, E. Densmore, S. Graves, E. Hatch, J. Dickerson. May God display his power there in converting sinners.

H. B. SAVEY, Chairman.
H. G. SAVEY, Secretary.

Meeting of the Advent Christian Association.

To the brethren in Christ, and churches of the Lord who "serve the living God," and "wait for his Son from heaven," Greeting:—The Board of Managers, after due consultation, have decided to appoint the third annual meeting of the Advent Christian Association, at Wilbraham, Mass., to commence Tuesday, 4 o'clock, P. M., August 26th, 1862.

Two reasons have led them to decide upon this time in preference to October, as heretofore. *First*—A larger attendance can be secured; *Second*—Much expense can be saved. These are weighty considerations. The business to be transacted at the annual meeting of this Association is very important. The interests of every church, and every individual, "looking for the blessed hope," are involved in its proceedings. This Society controls the World's Crisis. It appoints its Editors and Managers. It decides what its character shall be, and marks out its policy, whether it shall give expression to every idea, however fanciful or absurd, which may demand its columns; or whether it shall select such only as are "meat in due season." It becomes necessary, therefore, that every church be represented, that our family paper be sustained in such a manner as to "feed the flock," that we may know whether its Editorship, eminently successful thus far, shall be changed or not.

A full representation, so desirable, can be best secured during campmeeting week. Distant churches in the South, West and East, are usually represented *then*, while they cannot afford six weeks afterwards to send other representatives so far to attend the Association alone. Having, for these reasons, fixed upon this time for our third annual meeting, it is hoped that we may have a large and profitable one. Lest we be disappointed, let earnest prayer be made to God daily, that whatever shall be done at that time may be done, not in the name of *man*, *self*, or *party*, but "in the name of the Lord Jesus."

DANIEL T. TAYLOR, Chairman.
H. F. CARPENTER, Clerk.

June 7th, 1862.

NOTE. The Board of the Advent Christian Association are requested to meet at Wilbraham on Tuesday, August 26th, at 8 o'clock, A. M. A prompt and punctual attendance desirable. D. T. TAYLOR, President.
H. F. CARPENTER, Clerk.

NOTE. Letters are solicited from churches and ministers who cannot possibly be otherwise represented. They may be directed to H. F. Carpenter, Poultney, Vt., till Aug. 18th, after that to Collins Depot, Mass.

All pastors and evangelists, and delegates from churches co-operating with this Society, are *members*. Each church is allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members. None can vote by letter.

Notice.

The Lord willing, there will be a conference at Union Mills, La Porte Co., Ind., commencing Thursday evening, Sept. 25th, and continuing over the Sabbath following. Bro. and Sr. Mansfield will be present (Bro. Severs and I. Damman are expected) to preach the word of life. We hope to see a good attendance at this meeting. Come, brethren and sisters, come praying that we may have a good, old-fashioned meeting at Union Mills. This is a time of trouble, and we should not forsake "the assembling of ourselves together," but exhort "one another, and so much the more as" we "see the day approaching."

By request of the Church,
A. FREEMAN, JR.

Conference Notice.

The Illinois conference of Adventists will hold their quarterly meeting with the church near New Rutland, Lasalle Co., commencing Tuesday, Sept. 21, at 2 o'clock, and continue over the Sabbath. Those coming from the East or West will take the Burlington and Quincy R. R., connecting with the Central at Mendota, or the Rock Island R. R. connecting with the Central at Lasalle, stopping at New Rutland, on the Central R. R., where conveyances will be provided to the place of meeting. Preaching brethren in the conference are expected to be there. It will be held in the New England Mission Tent.

H. G. MCCULLOCK, Sec. of Conf.

Notice.

There will be a grove meeting at New Hartford, Butler Co., Iowa, commencing Aug. 29th, at 10 1-2 o'clock, and continuing over the Lord's day. I will remain longer, or visit other places, if notified in time. Come, brethren, come one, come all. Let us have a general rally, and try to enlist soldiers for Jesus. PETER S. W. DEYO.

Notice.

The Maine Central Quarterly Conference, appointed at Bowdoinham, will be held at Richmond, Reed meeting-house, Aug. 28th, at 6 o'clock. H. D. REED.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to July 1st, 1862, $570 75

H. F. Carpenter	$1 00
J. M. Hicks	50
A Friend	1 00
"	1 00
A Sister in Kennebunk, Me.	2 00
Mrs. D. B. Waterbury	1 00
J. S. Howland	3 00
P. W. Higgins	1 00
M. Atkins	1 00
M. E. Sawtell	20
J. M. Hicks	40
S. S. Woodward	18
R. Bennett	1.00
E. Fuller	9.75

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.37
D. Howard	1.00
J. Hayden	.25
L. S. Miller	1 00
S. B. Potter	1 00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	.50
J. M. Hicks	.40
T. W. Smith	.50

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Special Book Notice.

Now ready, "THRILLING AND INSTRUCTIVE DEVELOPMENTS," by Eld. (late Abbe) M. B. Czechowski. Price $1 00, post paid.

Those who wish for a copy will please address John F. Cotton, Box 1079, Boston, Mass.

GIVEN UP.—The idea of a New Hampshire Tent for the Wilbraham campmeeting is given up, as the fare cannot be reduced from Concord. Each one, therefore, who attends the meeting from New Hampshire, must look out for themselves. T. M. PREBLE.

Notice.

The few of our faith in Nashua, N. H., have hired the court room in the Town House, a good place for meeting, and are desirous of help from the preaching brethren. Those who can, will now find a place to do good, and a hearty reception. Write to Bro. Asa Avery, Nashua, N. H. L. BOUTELL.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

Boston, Lowell St. Chapel ....Sunday, Aug. 24th
H. L. HASTINGS.

Danielsonville, Ct. ....Sunday, Aug. 31st
Williamsville ....Wednesday, Sept. 3d
Putnam ....Friday, Sept. 5th
Abington ....Sunday, Sept. 7th
H. F. CARPENTER.

Wilbraham campmeeting ....Tuesday, Aug. 26th
J. V. HIMES.

Wrightville, Ct. ....Aug. 31st
Leach Hollow ....Sept. 14th
New York, 24th street ....Sept. 17th
J. K. BELLOWS.

East Boston ....Sunday, Aug. 24th
JOSEPH W. WHITE.

APPOINTMENTS FOR COVENTRY CENTRE, R. I.
Eld. M. R. Phetteplace ....Sunday, Aug. 24th
Eld. E. Bellows ....Sunday, Sept. 7th
Eld. Peter Noka ....Sunday, Sept. 21st
A. W. SLOCUM.

Warner, N. H., Robie's Corner, at the school-house, the last Sunday in this month, at 10 o'clock A. M., and one P. M.; and at Harvey Wadley's school-house at 5 P. M., on the same day.
B. P. MANNING.

Walbridge school-house, near Palmer, Mass., Sunday, Aug. 24th. Thence to the campmeeting at Wilbraham.

Newfield, Ct. ....Sunday, Aug. 31st
L. BOUTELL.

Wrightville, Ct. ....Sunday, Sept. 14th
Cheshire Street, Ct. ....Sunday, Sept. 21st
C. GOODRICH.

South Reading, Mass. ....Sunday, Aug. 24th
J. S. WHITE.

South Truro ....Sunday, Aug 24th
THOS. SMITH.

In the Chapel near Warehouse Point, Ct., Aug. 24th
B. ST. JOHN.

Hartsville, Mass ....Sept. 7th
Center Otis, Mass ....Sept. 14th
Sandisfield, Mass. ....Sept. 21st
WM. A. FENN.

Goshen, Mass. ....Aug. 24th
Sandisfield, Mass ....Sunday, Aug 31st
Pine-Tree School-house ....Sunday, Sept. 14th
Goshen, Conn. ....Saturday evening Sept. 20th
Wrightville ....Sunday, Sept. 21st
GEO. L. TEEPLE.

Cleveland, O. ....Sunday, Aug. 24th
Richfield, O. ....Monday, Aug. 25th
Aurora, O., Tuesday and Wed. ....Aug 26 h, 27th
Ravenna, O. ....Thursday, Aug. 28th
Hudson, O. ....Friday, Aug 29th
Saybrook, O., Sat. and Sunday ....Aug 30th, 31st
T. G. NEWMAN.

Rutland, Vt ....Sunday, Aug 31st
Massena, N. Y. ....Sundays, Sept 14th and 21st
M. BATCHELOR.

Scitico, Ct. ....Aug 24th
S. P. BABCOCK.

Worcester, Mass. ....Sunday, Aug 24th
From thence to Wilbraham campmeeting.
ISRAEL DAMMAN.

South Windsor ....Aug. 24th
J. K. BELLOWS.

Northfield Farms, Mass., at Bro. A. Gage's, Sunday, Aug. 24th.
Newfane, Vt., (Williamsville) ....Sunday, Sept. 7th
Rawsonville, Vt ....Sunday, Sept 14th
Sutton, N. H., at Bro. Isreal Andrews, Sunday, Sept. 21st.
S. W. BISHOP.

Lynn ....Aug 24th
Thence to Wilbraham campmeeting, returning to Plymouth at its close, to labor as long as the Lord directs.
F. H. BURBANK.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

FOR THE POOR.—John M. Hicks, $3.00.

Mrs. J. C. Smith 381, Louisa A Hart 252, Sarah J Ingraham 385, R McFadden 350, Lura Leach 385, N Clark 383, L C Johnson 390, J M Dodge 390, E C Knight 364, Mrs. S Taylor 364, Mary A Tibbetts 361, Mary L Blodgett 366, Jas. C Millerd 385, S Peckham 338, F L Smith 379, J H Langley 376, O Bennett 372, D Trumbull 385, Mrs. L M Plummer 393, Mrs. D Perry 390, C C Dow 390, A Morrill 385, E Snell 385,—$1.00 each.

W H Hacking 337, H H Corbin 416, P T Davis 364, B S Jackson 359, A M Hodgdon 350, E Fuller 398, N H Fuller 411, H G Smiley 416, Jas. Tucker 411, J E Jenness 364, R Curtis 364, I Clough 390, C N Harvey 403, N Banning 310,—$2.00 each.

G W Gillespie 372, R Blake 372, Chas. Fuller 372, Eliza Bennett 372, J P Batchelor 372, C M Hemingway 372,—[illegible]

Mrs. L F W Bacon $3.50, 409; L Thayer $3.43, 364; A Stacey $3.00, 338; G B Coburn $3.00, 364; Thos. H Knowles $2.24, 364; Ira Quimby $1.26, 325, H E Shepherd 63 cts., 357; A Smith 61 cts., 362.

FOR BOOKS AND TRACTS.

J M Hicks $3.00, Mrs. K W Macomber $1.48, A Smith $1.39, E Fuller $1.25, A B Fabrick $1.00, Anna E Jones 34 cts, A Ellis 18 cts., John W Buckland 21 cts, L E Bates 8 cts.

To Correspondents.

Dea. J. Bush—Have credited you five months more, and R. Bush five months less, in accordance with Bro. Blain's statement from you. Is it right?

C. C. Pickering—All right. You paid Bro. M. $4.00, leaving $1.00 due.

We are out of "Coming Conflict" and "Words of Warning."

F. H. Berick's P. O. address is Boston, Mass.

C. F. Hudson's P. O. address is Chicago, Ill. care of S. C. Griggs & Co.

Books and Tracts Sent.

Aug. 12—By mail, Henry Prosser.

Aug. 16—John M. Hicks, John W. Buckland, A F Servis, E Fuller, A B Fabrick, A P Ellis, L E Bates.

Aug. 18—By Eastern Express, Cyrus Gray, John F. Cotton; by mail, Mrs. K. W. Macomber, A Smith, E W Hatch, N Banning, Anna E. Jones.

Letters Received.

N. L. Curtiss, J. L. Harvey, C. N. Bissell, G. W. Gillespie, L. B. Weaver, N. Dixon, D. A. Jones, F. H. Burbank, R. Bennett, S. Hart, J. W. Niles, H. Beach, A. J. Judson, L. Boutell, W. Sheldon, T. M. Preble, R. V. Lyon, H. F. Carpenter, Geo. Moyer, A. R. Johnson, M. Baxter.

Books and Tracts.

[illegible] shall be promptly sent, postage prepaid, [illegible] books or tracts, [illegible] postage. The postage on tracts is only [illegible] half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Advent at Hand; a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By T. B. Morgan. A good tract to scatter among your friends who have not been interested in the subject. Price 5 cents single, postage 1 cent; 1-4th off per dozen; 34 copies for $1.00, postage paid; 24 copies for $1.00 by express.

Cook Book, by Dr. F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's celebrated health institution, denominated "Our Home," Dansville, N. Y. Price 6 cents, postage 1 cent.

A Treatise on the causes of the premature decay of American youth. By Dr. A. Stone. This is a valuable work, and should be read by all the young. Price 5 cents single, postage 1 cent; 1-4th off per dozen.

Ghostology; or the existence of immaterial men in spirit, heaven, and hell. By Eld. Wm. Sheldon. This is an excellent tract for those who believe dead men are alive. Price in glazed covers 10 cts. single, postage one cent; $8 per hundred. Without covers 8 cts; $5 per hundred, post paid.

Deutsche Tractate.—Germans Tracts.

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

4. Das Zukünftige Schicksal der Gottlosen.

5. Die Hoffnung der Todten in Christo.

Vorgenannte Tractate können prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis: per Nummer 5 cts; per Dutzend 50 cts; per Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be wisely scattered among the Germans of America.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 8 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17, with other interesting matter. By Miles Grant. Price, single, 6 cents; $3.00 per hundred, 1-4th off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred, postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp., price 5 cts. single, 50 cts. per dozen, $3.00 per hundred, postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 5 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 8 cts; $3.00 per hundred. Postage 1 cent.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1 25—post paid.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 269 pp. 12mo. Price 50 cts. Postage 14 cts.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $4.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14 00 per hundred; 25 cts. single; postage 8 cts. Bound, 40 cts.; postage 8 cts.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 3 cents single; $1.00 per hundred. Postage 1 cent.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

THE SAINT'S HARVEST, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-13, by H. K. Flagg. Single copy 6 cts, postage 1 cent; $4 50 per hundred.

ANALOGY OF THE FIRST AND SECOND ADVENTS. General apostasy of the church or christendom demonstrated—her affinity with the world manifested—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

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Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 40 cts; postage 10 cts.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 165 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

EVERY BODY'S BOOK. The Bible view of the personality of God and the Devil; his origin, personality, power and doom.—By Palmer A. Smith. Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. B. BROOKS, No. 8 Summer street.

English Bibles.—We have made arrangements so that we can furnish them [illegible] than they can be bought at any other [illegible] city, as follows:—

Pearl, (reference betwixt the verses) [illegible] $1.25; postage 14 cts.

Pearl, do. do. colored calf, $1.50; [illegible]

Pearl, do. do. morocco, $1.75; [illegible]

Nonpareil, do. do. roan, $1.65; [illegible]

Do. do. do. morocco, [illegible]

Minion, do. do. roan, $1.75; [illegible]

Do. do. do. morocco, $2.25 [illegible]

H. L. HASTINGS' REDUCED [illegible]

Voice of the Church, cloth, [illegible]

Thessalonica, or the Model Church [illegible]

Reasons for my Hope, cloth, [illegible]

Great Controversy, small edition, [illegible]

Spiritualism, by Ramsey [illegible]

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Reasons for my Hope [illegible]

Retribution [illegible]

Spiritualism [illegible]

Pauline [illegible]

Tracts, 1800 [illegible]

For sale by H. L. Hastings [illegible]

For the Crisis.

The Pilgrim.

TUNE—*Nelly Gray.*

I want to be a pilgrim, and walk the narrow way
That leads from the city of despair;
I want to join the army who love to sing and pray,
And for the coming kingdom now prepare.

CHORUS.

Then we'll watch for the shore, as the wild breakers roar,
For in Jesus our hope will abide;
Our trials will be over when we reach the other shore,
Safe anchored beyond the rolling tide.

The beacon lights are shining, and our compass points the way,
And the angels now line the heavenly shore;
They are shouting us a welcome to the realms of endless day,
Where farewells and partings are no more.
CHO.

Cheer up, then, lonely pilgrim, glory gilds the distant skies,
And the dark, stormy ocean's almost past;
Soon the day-star of glory will greet our longing eyes,
And our vessel be anchored safe at last.
CHO.

We'll bid farewell forever to care and earthly pain,
We'll stand on the glorified shore;
We'll shout a loud hosannah to the Lamb that once was slain,
And praise the King of glory evermore.

H. G. M'CULLOCK.

Correspondence.

From Bro. L. Reimer.

DEAR BRO. GRANT:—Our old venerable brother,—H. Grew—yesterday [Aug. 8th] breathed his last breath. He is waiting with Paul for the redemption of his body. His loss is mourned deeply by every one of us, as he was much beloved and highly esteemed among us, as a christian brother whose example in every respect was worthy of imitation. Even those who could and would not agree with his religious views, were compelled to say, "He is a good man, a good christian." O, that christian love and meekness about him; that mild and forgiving spirit in his heart; his forbearing with the faults of others; his deep humility; his strong faith in God; his activity in the Lord's vineyard day by day, though old and weak; his willingness to comfort and assist the poor, his almost unlimited charity—all these characteristics were found in our beloved brother, who is now asleep in Jesus, in a degree which is seldom witnessed in our days of coldness and lukewarmness. During the last week or so he was not able to recognize his friends and brethren any more.

All the time he was afflicted, since the last four or five months, he was constantly praising the Lord for his mercy and love towards him, a poor and sinful creature of the dust; no murmur ever past over his lips; on the contrary, they were overflowing with praise and thanksgiving for the unbounded love of Him who gave his only begotten Son for us, that all who believe in him might not perish, but have everlasting life. Christ was all to him; he never believed that he could find everlasting life in anybody else but him. Christ was his great pattern, whom he endeavored to imitate in every respect; he was to him the only way, truth and life; he gave him all the honor and glory which the word of God ascribes to him. In short, Christ was his great High-priest, in whom he put his entire hope for eternal life. And yet, some would not call him a brother, because he did not believe in the trinity, in the way the so-called orthodox church holds this doctrine. Would to God that all Trinitarians were as our highly beloved Bro. Grew, full of the Spirit of love, pure and holy love; then the christian church would not be as corrupt as we find it at the present day.

Peace be to his ashes. But a little while and we shall see him (if we are found worthy to enter into the kingdom of God) in his glorified body, at that great and glorious day of resurrection, which is hard upon us.

L. REIMER.

From Bro. G. H. Fisher.

BRO. GRANT:—I write a few lines, for the first time, to be inserted in your paper, which, by the way, I prize next to my Bible, on account of the disclosure of such great and precious truths, and the bold and dauntless position it occupies against error in all its forms; and I truly feel glad that we have an organ through which the church may be edified, and the wicked and sleeping world may be warned of its coming doom. But the unwise and foolish will pursue their course and be punished; while those who are truly wise and prudent will foresee the evil and hide themselves in Christ.

The glorious time of deliverance hastens greatly, and with what joy do the real children of God anticipate the day which shall introduce them into the presence of our Lord and Master and all the holy an- [illegible] not only this, but we shall en- [illegible] of that innumerable compa- [illegible] come up "out of great tribu- [illegible] washed their robes and [illegible] in the blood of the Lamb." [illegible] then, all nature shall [illegible] and God's dear chil- [illegible] more suffer, sicken and [illegible] Eden home, which I am [illegible] faithful, we soon, yes, very [illegible]. My prayer to God is, [illegible] the day when the ransomed of the [illegible] shall sing redemption's glorious song, and forever dwell safely and secure in Christ's glorious kingdom. This, I am happy to say, I have been striving to obtain for some time past; and although I have not yet realized my hope, which I believe is a good gospel hope, still my courage is good, although tempted at times and cast down, yet it is not to be wondered at in these trying times.

I truly believe we are living in "perilous times," and I feel that God's people will yet meet with severe trials of their faith; but if they have that faith that was "once delivered to the saints," and contend earnestly for it, they will surely be victorious. This world is truly a gloomy place, and nothing but black clouds of distress and gloom brood over it; yet, thank God, his people can already see the silvery lining behind them, and with the lamp to guide, we soon shall behold the glorious sunlight of that day which knows no end. I feel glad that God still has a people on the earth; and were it not for them, this world would be a still gloomier place than it now is; but I am confident that there is still faith on the earth, for there will be those living when Christ comes, who will be caught up to meet him in the air, and so for ever be with the Lord. I am not at loss to know who they are; for it will be those who are saying, My Lord is coming; and how glad I am that in this age of pride and great wickedness, there are a few humble children of God.

The church in this place is struggling along, trying to obtain the kingdom at last, but we have experienced some very sad times for a few months past; yet I think our trials will work together for good in the end. May the Lord help us, is my prayer. There seems to be a strong determination throughout the entire church in this part, as far as my knowledge extends, to have nothing to do with the war. We believe the gospel of Christ plainly declares that we shall not kill. And again we learn that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." I believe those who love this world will fight for it, and will go to perdition with it; but those who look for the one that good old Peter according to the promise looked for, will not and cannot be made to fight for this doomed earth.

Corinna, Me.

From Sr. L. B. Weaver.

DEAR BRN. AND SRS. IN CHRIST:—I am striving to do the will of my Master, that I may be ready to meet him when he shall appear. It is truly cheering to know that we are almost to our journey's end. O praise the Lord for the bright prospect that is just ahead. It is blessed to think that we are almost home. Soon all of Father's family will be gathered there, then we shall meet our dear loved ones, who are now sleeping in Jesus, and meet to part no more for ever. Then we shall never more be sick or weary. How good the Lord is to his children. Although our trials may be many, yet they are for our good. They are the tokens of my Father's love. Shall I murmur? shall I despise the chastening, or faint beneath the correction of my Father? Save me from it, gracious Lord. Help me to be humble, patient, right and good. Purge away my dross, make me pure and holy. Be thou my strength in these dark, weary hours. Let me know thy faithfulness, even in the fiery furnace. Let us even feel that the Lord does all things right.

What a "blessed hope" is ours. It is big with immortality. Dear children, let us strive to do all that the Lord would have us, that we may enjoy his smiles and have abundant entrance into his everlasting kingdom, where we shall no more part, but where the saints of God shall dwell forever. The Lord help both reader and writer to be ready to enter in through the gates of the city.

North Dana, Me.

From G. W. Gillespie.

DEAR BRO. GRANT:—I have not seen my much prized Crisis till to-day, for over eight months. Bro. D. kindly loaned me the last two numbers, and since meeting was out, I have been eagerly devouring their contents. Bro. Wellcome's piece, encouraging the *loyalty* of christians to the *constitution* of Jesus, was encouraging indeed to me. Connecticut may have to draft to fill her quota, and as they have enrolled my name, I *may* be drafted. But I *can't* go. My term of enlistment Jesus holds good till death, for I promised to serve him during life, in consideration of the greater bounty which he offers to all, namely, eternal life.

If the people of the world get mad because I don't enlist, or yield to their draft, if drafted, they may fine, imprison, or shoot, just as they please. I will *not* fight. I thank the Lord that I have, by his grace helping me, kept myself clear from politics, having never cast a vote in my life. When I left the world, I *left* it and joined myself to Christ and his kingdom. I will fight for *my* country. My weapons are not carnal. No, I had rather a bushel of bullets would perforate my body, than to send *one* to the heart of my enemy, whom Jesus commands me to love.

Yours for the kingdom.

Hartford, Ct.

From Eld. Thos. W. Smith.

DEAR BRO. GRANT:—Having just returned from a visit to Sr. Henry's neighborhood, I thought that I would send you a few of the many thoughts that came rushing through my mind at different times while there. I thought that it was not strange that Sr. H. was so well liked in that section, because she is so deeply interested in her work, and takes so much pains in instructing the people from the Bible. She is well qualified for such a work, being "apt to teach." I thought that she should write for the Crisis more than she does.

I found Spiritualism prevailing extensively in that section. I thought what a good work would be accomplished in opening the eyes of many in the church, and of convincing many of the designs and dangers of the "Satanic delusion" if Bro. Lombard's book was published, and in the hands of many who are "weak in the faith," and of those who have begun to give heed to seducing spirits. I thought that if the brethren would send enough money to the Crisis office at once to publish "The Coming Struggle," a great benefit would be conferred on the cause we have espoused. I thought that I would be glad to go to the help of those good brethren in Iowa, who ask for laborers, if I had the means of traveling there, as I am anxious to find a new and different field of labor.

Time is short. "The end of all things is at hand." As public teachers, we must be careful to teach the truth, the whole truth, and nothing but the truth. May the Lord help us.

Vandalia, Ill.

Extracts from Letters.

BRO. P. S. W. DEYO, Strawberry Point, Iowa, writes:—"I immersed two at Cascade, and others intend to follow their example at the next opportunity. We held a quarterly meeting at Boyling Grove, and had a good time. Two made a start in the service of the Lord. The church in this place, numbering about thirty members, united with the conference. I think they will thrive, if they keep clear from the war spirit. I had an interesting meeting with the Marble Rock church. The people manifested a great interest to hear.

At Floyd, we had a profitable meeting, when two were immersed. O how cold the churches are generally,—religion turned into politics, and but few praying members. Some of our churches have passed through the ordeal, and are coming out, hope they will shine more than ever.

Glad to see you take a stand on total abstinence. I have been there for twelve years. Be assured my influence shall be on the right side, for the reform of such habits. I am well pleased with the Crisis. Shall do all I can to circulate it. May God bless you with wisdom, and preserve us until the coming of his heavenly kingdom, is my prayer."

BRO. H. M. BRYANT, Northwood Narrows, N. H., writes:—"There is a goodly number in this place who are looking for the speedy coming of Christ to establish his kingdom, and who, I think, are willing to suffer persecution, and endure the scoffs of the world, and be called fools for his sake. Thank the living God for his great goodness and mercy toward us. Let us be good and humble, and 'by patient continuance in well doing, seek for glory and honor and immortality.'

I thank God for his goodness to me and my friends around me, and that many are being purified and made white. I enlisted under the blood-stained banner of Christ about four months ago, and, by the grace of God, I will fight the good fight of faith manfully, and 'endure hardship as a good soldier' of the cross, till 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.'"

BRO. W. MORPLY, Massena, N. Y., writes:—"I think we have great reason to thank God for light in these trying times. How few there are that really believe the Bible. How many cling to their fanciful interpretations of Scripture, and reject the plain literal word.

Brother, my prayer is that the Lord may keep you, and preserve you in good working order till he himself shall come, which I hope will not be long. It is now over six months since I wrote for the Crisis. We are very much pleased with it, and feel as though we cannot do without it, so long as it is conducted in the same spirit as it has been for the time we have taken it."

BRO. J. V. HIMES writes:—"GOOD TIMES. In every place, Bro. G., God is with me, and blessing me, and the people with whom I have met and labored. The Spirit has been poured out, and glorious refreshings have been given us. Since I saw you, I have visited Worcester, Three Rivers, Albany, and now I am in Esperance, N. Y. We began last evening, and had a real pentecost season. Praise the Lord. We are seeing good times, and shall see better ones soon. I mean here, in this dispensation. We shall see many souls gathered to Christ for the coming kingdom. And soon, O blessed be God, we shall see the King in his beauty."

BRO. D. T. TAYLOR, Castleton, Vt., writes:—"Three to baptize next Lord's day, [Aug. 17.] Congregations increasing—straight times these!"

We are rejoiced in the fact that our dear Bro. Taylor is again able to enter the vineyard of the Lord as a laborer, and that the church in Castleton is enjoying his healthy instruction. May the Lord give him great success in leading men to Christ.—G.

SR. S. A. INGHAM, Nova Scotia, writes:—"Bro. Burnham has paid us a visit. He staid ten days. A number professed religion, and ten were baptized before he left. He was the means of removing a great deal of prejudice in this region. We are trying to live in readiness to meet the King in his beauty."

SR. M. TORREY, North Benton, writes:—"Shall we not lift up our heads and rejoice, knowing that our redemption draws near? Yes, glory to God, I feel that every child of his can rejoice that deliverance is soon coming. May the Lord help us to be faithful unto the end."

For the Crisis.

The Lord's Prayer.

Our Father who art in heaven,
All hallowed be thy name!
Thy kingdom come, thy will be done,
Through all the earth the same.

CHORUS.

Lord, hasten the joyful day,
Lord, hasten the joyful day,
When Christ shall reign o'er the New Earth,
Oh! hasten the joyful day.

Give us from day to day
Thy grace as we shall need,
And feed us with our daily bread,
As we shall others feed.
CHO.

Lord, keep us in thy way,
Obedient to thy will,
And shield us from each tempting snare,
That we may love thee still.
CHO.

And thine shall be the praise,
Both now and evermore,
And when thou com'st on earth to reign,
Our sorrows will be o'er.
CHO.

For the Crisis.

Campmeeting in Grand Blanc, Mich.

While perusing the Crisis for last week, my eyes fell upon the notice for a campmeeting in Grand Blanc, and I could but praise God for its timely appearance, realizing we are living in perilous times. The strength of the wicked waxeth strong, and because iniquity abounds the love of many waxeth cold. How necessary it is, then, that we should be up and doing, that we should work while the day lasts, with all of the energies of our being, yea, and with all over which God has made us stewards. Think for a moment, my dear brethren and sisters, of the great sacrifice our blessed Redeemer made, that we might have eternal life, and share with him the glory, the riches, the blessedness, yea, the exceeding and eternal weight of glory in the kingdom of God—that kingdom so soon to be given, those blessings so soon to be realized. But a little way in the future, and we shall behold the King in his beauty, and our vile bodies, now the prey of disease and death, will be fashioned like his glorious body, to die no more, to suffer no more pain. O glorious thought! to be forever with the Lord.

Is any sacrifice that we can make too great to purchase such a possession for ourselves or our neighbors? Nay, verily. What saith the apostle? "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service." Behold the world lying in wickedness. What do they know about the coming of Jesus? Are they not like blind men thronging the broad road to destruction? and will not their blood be required at our hands, my dear brethren, if we withhold from them the light which we might shed upon them by making a sacrifice on our part? This is a serious question, and I hope you will ponder it well. Settle it between yourselves and your God, with reference to the coming campmeeting. *Much depends upon this meeting.* Will you make a *sacrifice* to attend it? Come, richly imbued with the Spirit of Jesus; come *to do good, and get good*, so shall you be blessed abundantly, and much good will be the result. *Make a sacrifice* to come, so as to take care of yourselves and others. Help bear one another's burdens, and so fulfill the law of Christ. I know not as I shall be with you in person, but I shall in spirit; and oh! may you have a heavenly sitting together in Christ Jesus. I pray that the blessing of God, which rested upon you last year, may be but a drop compared with what you shall receive this year. "Finally, my brethren, be strong in the Lord"; ever ready to do with willing hearts whatsoever your hands find to do. Remember, what you do must be done *now*. Will you fold your hands in lazy look on the very confines of glory? O! arouse, and trim your lamps, and do it NOW. *Behold the Bridegroom cometh!* and that speedily. ARE YOU READY? IS YOUR NEIGHBOR READY?

MARTHA J. W. SONER.

Mechanicsville, Iowa.

For the Crisis.

Campmeeting.

Who that has ever been does not like to go again? Methinks I hear a multitude saying, "Not I, not I." Come, brother and sister, you that have never been; and you that are almost discouraged, and think that you and a few others are about all the Advent people there are in the world, go to Wilbraham; and my word for it, you will never be sorry. You will get something that will last you all the year. It will do you so much good to see so many dear brethren and sisters that have sacrificed all for Jesus, not only costly dress, and jewelry of all kinds; but all hatred, malice, prejudice and hobby-horse doctrines, and who love one another, with the determination to get into the kingdom, let the world say what it may.

Why, it does one's soul good to think of it; much more to be there. I know of no place on earth so profitable to attend. I love to think of it, and long to be there. In a short time, old Wilbraham mountain will again be inhabited; and if the Lord will, and my life is spared, I hope to be there and enjoy the company of the saints of God. Come, brethren and sisters, all, we would love to meet you there. Come, backslider, we will do you good. Come, sinner, this will be the place for you; here you may have your sins forgiven, believe on the Lord Jesus Christ; be baptized, and start with us for the kingdom. The Lord help you to come; and us to be ready for his kingdom.

N. DIXON.

East Greenwich, R. I.

For the Crisis.

Seven-year-change Theory.

That theory which claims that the human organism undergoes an entire change once in seven years, and that consequently the man at the age of seventy years has had *ten different bodies*, in all of which he has done works of righteousness or unrighteousness, for which he must be *judged* and *rewarded*, and then proudly inquires, Which one of these ten bodies is to be *raised* and *judged*, and *rewarded*, should be held to explain why a man can have certain diseases but once in his life. If the theory is true, why can not a man have the small pox, or the measles, once in seven years? Why should not the *second* or *third body* be as really afflicted with these diseases, as the *first?* Will it be said that the same *soul* dwells in them that dwelt in the first?

Well, who will claim that an immortal soul can have the small pox? If not what difference does that make? If this theory is true, man might live for ages, unless accidents should befall him, or fatal diseases fasten upon him, for as the *first* seven-year body shows no signs of being *worn out*, why should *either of its successors*, seeing they are of the same age? If the first and second body never die of old age, why need the tenth or twelfth, seeing they are no older? Why should one seven-year body wear out sooner than another, with old age, seeing they are of equal age?

W. SHELDON.

For the Crisis.

"Quit you like men."

DEAR BRN. AND SRS.:—It seems to me that we are living very near the day of God, and what is done by us in the vineyard of the Lord must be done soon. Truly it is a time of darkness, when men's hearts are failing them for fear; but it is a time when the child of God can lift up his head and rejoice, knowing that his "redemption draweth nigh." It appears that we have come to a time that will try our faith, whether we will take up arms and fight for our country, or whether we will suffer death, or any other punishment, rather than do those things that are contrary to the teachings of Christ.

Brethren, let us be faithful to our God, let come what will. O let us trust his grace to save and deliver us; pray for our enemies, but never fight them. The reason why is not because we love our country less, but because we love our Savior more. O then be faithful, and if need be, seal your testimony with your blood, and say unto the Lord, as did one of old, "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness."

NAAMAN L. CURTIS.

Barkhampstead, Ct.

Selections.

Why a woman remembered a sermon.

A lady was complimenting a clergyman on the fact that she could always recollect and recite more of the matter of his sermons than those of any other minister. The clergyman thought he could explain the cause. "I happen," said he, "to make a particular point of classifying my topics—it is a hobby of mine to do so; and therefore I never compose a sermon without first settling the relationship and order of my arguments and illustrations. Suppose, madam, that your servant was starting for town, and you were obliged hastily to instruct her about a few domestic purchases, not having time to write down the items; and suppose you said, 'Be sure you bring some tea, also some soap, and coffee too; by-the-by, some powder blue; and don't forget a few light cakes, and a little starch, and some sugar; and now I think of it, a little soda,—you would not be surprised if her memory failed with regard to one or two of the articles. But if your commission ran thus, 'Now, Mary, to-morrow we are going to have some friends to tea, therefore bring a supply of tea, and coffee, and sugar, and a few light cakes; and the next day, you know, is washing day, so that we shall want soap, and starch, and soda, and powder blue;' and it is most likely she would retain your order as easily as you retain my sermons."—*Sel.*

ILL HUMOR.—Never do anything that can denote an angry mind: for although every body is born with a certain degree of passion, and from outward circumstances will sometimes feel its operation, and be what they call "out of humor," yet a sensible man or woman will never allow it to be discovered. Check and restrain it; never make any determination until you find it has subsided: and always avoid saying what you may [illegible].—*Lord Collingwood.*

Divine Generosity.

O, friends and brethren in Christ! Be generous! In your thinkings, your actings, your givings, be generous. The Lord loveth a cheerful giver. Give as the Son of God has given you. All in the Bible is generous; yet we are not generous! All in God is generous; yet we are not generous! We give little to God, and we grudge the little that we give. We spend our money on dress, or luxuries, or vanities, till we have none left for God. We love our apparel, our comforts, our meat, and our drink, better than we love our Lord! The drunkards of this land spend their millions on strong drink, the christians only their thousands. The drunkard loves his glass better than the christian loves his Lord! O, shame, shame! Is this christianity? Is this religion? Are these the followers of him who, though he was rich, for our sakes became poor?—*Christian Treasury.*

Promptness in Duties.

There is always a joy in duties performed, and promptness in the execution heightens that joy. To wait and look on a business we ought to do at once, enervates and disheartens; to arise and do it immediately strengthens and enlarges the heart. Delay begets hesitancy and timidity; direct performance brings zeal and courage. They that wait upon the Lord renew their strength; but they that postpone till to-morrow become weak. Promptness in duties, then, gives greater strength for new duties. Enduring hardness as a good soldier in one campaign, qualifies the christian for more manly feats in the next. We grow on food and exercise morally the same as we do physically. Christian fortitude helps develop that noble, full stature of character and life which the gospel enjoins—gives grace to discipleship, and energy and efficiency to the church.

A QUESTION.—At best, life is not very long. A few more smiles, a few more tears, some pleasures, much pain, sunshine and song, clouds and darkness, hasty greetings, abrupt farewells—then our little play will close. An injurer and injured will pass away. Is it worth while to hate each other?

☞ Keep out of debt—out of quarrels—out of law—out of politics—out of idleness—out of damp clothes—out of the reach of brandy and water—out of public office—and keep clear of the monstrous sin of cheating the printer!

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul*

Drinking.

Man is the only animal that drinks without being thirsty, swallowing whole quarts of water when nature does not call for it, with the alleged view of "washing out" the system. When persons are thirsty, that thirst should be fully assuaged with moderately cool water, drank (in summer time or under great bodily heat or fatigue) very leisurely, but not within half an hour of eating a regular meal. Eminent physiologists agree that drinking at meals dilutes the gastric juice, diminishes its solvent power, and retards digestion, especially if what is drank is cold. Persons in vigorous health, and who work or exercise a great part of every day in the open air, may drink a glass of water, or a single cup of weak coffee or tea, at each meal, and live to a good old age. But it is very certain that sedentary persons and invalids can not go beyond that habitually, with impunity. The wisdom of such consists in drinking nothing at all at the regular meals beyond a swallow or two at a time of some hot drink of a mild and nutritious character. Feeble persons will be benefited by hot drinks, because they warm up the body, excite the circulation, and thus promote digestion, if taken while eating, and not exceeding a cupful.

Cold water ought never to be drank within half an hour of eating; for the colder it is, the more instantly does it arrest digestion, not only by diluting the gastric juice, but by reducing its temperature, which is near one hundred degrees. Ice-water is something over thirty-two degrees, and when swallowed, mixes with the gastric juice, and lowers its temperature, not to be elevated until heat enough has been withdrawn from the general system; and that draft must be made until the hundred degrees of warmth are attained: but some persons have so little vitality, that the body exhausts itself in its instinctive efforts to help the stomach, from which its life and strength come; and the person rises from the table with a cold chill running down the back or over the whole body. Sometimes these drafts upon the body for warmth to the stomach are so sudden and great, that they cannot be met, and instantaneous death is the result. Many a person has dropped dead at the pump or at the spring; such a result is more certain if, in addition to the person being very warm at the time of drinking, there is also great bodily fatigue. A French general recently fell dead from drinking cold water on reaching the top of a mountain overheated and exhausted in the effort of bringing up his battalions with promptitude. Under all circumstances of heat or fatigue, the glass of water should be grasped in the hand, held half a minute, then, taking not over two swallows, rest a quarter of a minute; then two swallows more, and so on, until the thirst is nearly assuaged. It will seldom happen that a person is inclined to take over half a dozen swallows thus.

No case is remembered in the practice of a quarter of a century, where malt liquors, wines, brandies, or any alcoholic drinks whatever, have ever had a permanent good effect in improving the digestion. Apparent advantages sometimes result, but they are transient or deceptive. If there is no appetite, it is because nature has provided no gastric juice; and that is the product of nature, not of alcohol. If there is appetite but no digestive power, liquor no more supplies that power than would the lash give strength to an exhausted donkey. If torture does arouse the sinking beast, it is only that it shall fall a little later into a still greater exhaustion from which there is no recovery; so with the use of liquor and tobacco as whetters of the appetite, when at length the desire for the accustomed stimulus ceases, and the man "sickens;" there is no longer a relish for the dram and the chew, and life fades away, either in a stupor from which there is no awaking, or by wasting and uncontrollable diarrhea.—*Hall's Journal of Health.*

Take Care of the Feet.

"Of all parts of the body," says Dr. Robertson, "there is not one which ought to be so carefully attended to as the feet." Every person knows from experience that colds and many other diseases which proceed from colds, are attributable to cold feet. The feet are at such a distance from "the wheel at the cistern" of the system, that the circulation of the blood may be very easily checked there. Yet, for all this, and although every person of common sense should be aware of the truth of what we have stated, there is no part of the human body so much trifled with as the feet. The young and would-be genteel footed, cramp their toes and feet into thin-soled, bone-pinching boots and shoes, in order to display neat feet, in the fashionable sense of the term. There is one great evil, against which every person should be on their guard, and it is one which is not often guarded against—we mean the changing of warm for cold shoes or boots. A change is often made from thick to thin-soled shoes, without reflecting upon the consequences which might ensue. In cold weather boots and shoes of good thick leather, both in soles and uppers, should be worn by all. Water-tights are not good if they are air-tights also; india rubber overshoes should never be worn except in wet splashy weather, and then not very long at once. It is hurtful to the feet to wear any covering that is air-tight over them, and for this reason india rubber should be worn as seldom as possible. No part of the body should be allowed to have a covering that entirely obstructs the passage of the carbonic acid gas from the pores of the skin outward, and the moderate passage of air inward to the skin. Life can be destroyed in a very short time, by entirely closing up the pores of the skin. Good warm stockings and thick-soled boots and shoes are conservators of health, and consequently of human happiness.—*Scientific American.*

Teeth set on Edge.

All acid foods, drinks, medicines and tooth washes and powders, are very injurious to the teeth. If a tooth is put in cider, vinegar, lemon juice, or tartaric acid, in a few hours the enamel will be completely destroyed, so that it can be removed by the finger nail as if it were chalk. Most people have experienced what is commonly called teeth set on edge. The explanation of it is, the acid of the fruit that has been eaten has so far softened the enamel of the tooth that the least pressure is felt by the exceedingly small nerves which pervade the thin membrane which connects the enamel and the bony part of the tooth. Such an effect cannot be produced without injuring the enamel. True, it will become hard again, when the acid has been removed by the fluids of the mouth, just as an egg shell that has been softened in this way becomes hard again by being put in the water. When the effect of sour fruit on the teeth subsides, they feel as well as ever, but they are not as well. And the oftener it is repeated, the sooner the disastrous consequences will be manifested.—*Scientific American.*

IMPORTANCE OF EXERCISE.—For the preservation of health, exercise is of the utmost importance. Respiration, circulation, digestion, secretion, and all the bodily functions are assisted by it; causing at the same time clearness of mind and cheerfulness of heart. The evil results of the want or deficiency of exercise are seen in persons of indolent life or sedentary habits. Indigestion, costiveness, congestion, and a multitude of chronic maladies are produced besides the general derangement and discomfort of the whole system under which nervous and hypochondrical patients suffer. The robust health commonly enjoyed by the working classes, compared with those engaged in sedentary pursuits, is chiefly owing to their bodily labor. In every period and occupation of life, exercise is essential to health, but most of all in the young.

FLANNEL.—Flannel should be worn summer and winter, during the day, but should be taken off at night. In summer it allows the perspiration to pass off without condensing upon the skin, and prevents the evil effects of the rapid changes of temperature to which we are liable in our changeable climate, when out of doors. In winter, as a non-conductor of heat, it is a protection against cold. At night the flannel jacket or jersey should be exposed to a free current of air and allowed thoroughly to dry; it should never be put in a heap of clothes by the bedside. Flannel is usually only worn over the chest and abdomen.

The World's Crisis
AND
Second Advent Messenger.

Terms of Subscription,
Payable in Advance.

A single copy one year	$2.00
A single copy six months	1.00
A single copy three months	.50
Five copies to one address for six months	4.50
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Postage on the Crisis when *prepaid*, quarterly, or yearly, at the office where it is received, is 13 cts. a year in any part of Massachusetts, and 26 cts. to any other part of the United States.

Papers for subscribers in CANADA and the BRITISH PROVINCES must be PREPAID in Boston, 26 cents per year, in addition to the subscription price. Hence one dollar will pay for 22 papers, or $2.26 for one year.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 361. BOSTON, WEDNESDAY, AUGUST 27, 1862. VOL. XV. NO. 24.

The World's Crisis
AND SECOND ADVENT MESSENGER
IS ISSUED
EVERY WEDNESDAY MORNING,
AT
No. 167 Hanover Street, Boston.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth, holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Be Kind and Forgiving.

AIR.—"*Be kind to the loved ones at home.*"

Be kind and forgiving! The Lord is at hand,
The day of His judgment is near.
Soon nations assembled before him shall stand,
And all at his bar will appear;
Then cherish no feeling of evil or hate
Toward any frail mortal on earth,
Though some may seem sinners however so great,
The Judge will determine their worth.

Be kind and forgiving! thy brother may err,
And his words harshly grate on thine hear,
Repair to thy closet, the matter refer
To Him who is ready to hear;
Pray earnestly for him, perchance he may see
The wrong he hath done, and confess
Such a course will at least be far better for thee,
For God hath so promised to bless.

Be kind and forgiving! no evil return
To him who hath rendered thee ill,
And never let anger within thine heart burn,
Or vengeance its poison instil;
But rather like him, thy blest Master, be meek
And patient, though wounded and tried;
The language of kindness and love ever speak,
Should even a brother deride.

Be kind and forgiving! then peace will abide,
Sweet peace evermore in thine heart,
While envy and passion, and hatred and pride,
With all kindred foes will depart.
The smile of our Father will ever be thine,
His favor enlighten thy way,
And soon thou wilt dwell in his kingdom divine,
Outshining the orb of the day.

MRS. A. C. JUDSON.

For the Crisis.

Fighting Israel.

War! war! war! Men *feel* war, *talk* war, *act* war, *dream* war, and "*prepare* war." Ministers of the gospel (?) join loudest in the war-whoop, and, by "handling the word of God deceitfully," would justify the "sheep" of Christ in becoming "ravening wolves" thirsting for the blood of their fellow men, while they condemn the just who have conscientiously "put up" their sword into his place, and resolved to "do violence to no man." Of course they must say, "It is written." This was Satan's masterpiece of temptation to Christ. It will preface his last temptation to the followers of Christ. Why wonder, then, that a war speech is introduced by, "It is written." But where is it written? Among the teachings of Christ? O, no; but among those of *Moses*. "We are Moses' disciples." Here is an instance. The Rev. Mr. ——, in the town of D—, Ct., takes his text, Num. 32: 20–23,—"If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord: then afterward ye shall return and be guiltless before the Lord and before Israel. . . . But if ye *will not do so*, behold, *ye have sinned against the Lord*, and be sure your sin will find you out." From this scripture it was argued that the present call for soldiers was the call of God; military service in this time of need, a christian's duty; a refusal of the call, a sin which would by no means go unpunished. Such efforts to pervert the conscience of God's devoted ones, aided by a time-serving press that heralds forth such sentiments as the gospel for the times, are truly painful. I was led to inquire, how far should the example of Israel, as given in the scripture above quoted, go to justify christians in bearing arms in the present dispensation?

1st. It proves that it *has been* right for the children of God to *war*. Shall we say that right is eternal and unchangeable? Shall we say that what was *once* right must always be right? It was once right to offer bullocks and rams and heifers in sacrifice to God. Is it *now* right? It was once right to have a plurality of wives. Is it *now* right? It was once right to make enemies bondmen and bondwomen. Is it *now* right? It *will* be right for the saints to "judge the world." Is it right *now*? Right is constituted by the authority of God. It was right for Israel to fight, for God *commanded* it. God now speaks to us by his Son. When *He* commands his disciples to learn war, it will be *right*; till then it is *wrong*.

2nd. Israel fought *alone*. They fought as God's people. They did not join in alliance with wicked nations, to fight with and for them. Whenever they joined with ungodly people, to war with them and for them, they were punished for it. They fought for their inheritance, their institutions and privileges, as the children of God. Now if we learn our duty from Israel's warfare, we must say that the Church of Christ—God's only people now—ought to fight for their rights. The martyrs should have armed themselves to put down popery. What would be thought of one who would declare that if the world did not treat christians well, every christian would become a soldier, and christians would form an army and put down the world!! Israel fought her foes with carnal weapons, ought christianity to do so? Israel was not allowed to form alliances with the nations. If, therefore, we are to learn from them, let us be consistent, and "be separate" from the nations now in this time of their anger, and let us tarry "without the camp," whither we have gone forth unto Christ, bearing his reproach.

3d. The text referred to proves that christians should arm themselves, and subdue *all* the land before the Lord, and drive out all his enemies. This would make sad havoc with the North, as well as with the South. Yea, it would set the christian against his own household, and desolation would cover the earth. It proves, furthermore, that unless they do this, and drive out all his (God's) enemies from the land, which he has promised them, (the whole earth), they will sin against the Lord, and then sin will early find them out. Now, unless an individual is prepared to say that christians as a body ought to arm themselves with weapons of deadly warfare, and fight against all the enemies of the cross of Christ, till the whole land is subdued before the Lord, let him no more present the warfare of ancient Israel to blind and mislead the christian into the use of "carnal weapons." H. F. C.

For the Crisis.

The Discerning Principle.

The reflex of a man's character will find an outward expression through some channel or other. It is just as natural for a man's heart to turn itself inside out, as selfishness is to be found a ruling element of his nature. There is no living individual but that is a slave to some sort of conventionalism or other. Whether in spiritual or earthly life, the principle developes the shackle which fetters him. It is a happy result, too; but it is the spirit of the effect that guages its value. An *economical* industry, that works the acquisition of gain, will quite as quickly develop an inordinate lust as the more *passive*, but generally by an easier method. But then it is the *cost* of the former that tempers the better conception of its general worth. Still, the spirit of its possessor will be seen in one extreme or the other,—in the stoic indifference of the claims of humanity, or the prodigality with which he comprehends its thousand methods of distribution. Of course, to such a rule there are honorable exceptions, but it is certainly a distinguishing phase of human nature.

In spiritual life, the application of this rule settles merit and demerit where they belong. There is a line of demarkation drawn,—a line which no man *can* pass, without betraying his voluntary allegiance. Heaven is acquired "without money and without price", yet it requires an intense moral struggle,—a high conception of the worth of immortal life,—to tear from the heart the crude propensities of his nature, and submit it to the dictates of a spirit which is at the farthest possible remove from its original occupant. But this is *the* very cause of its inestimable worth. It is this which creates within us an undying solicitude for its presence. It is the instinctive appreciation of its ulterior benefits, which makes it live radiant in the features of the face, felt in the grasp of the hand, and beheld in the governing, dictating principle that swallows us up in the will of Christ. Indeed, it is not too much to say, that that individual who will not let the spirit of Jesus Christ govern him in *all* his dealings among men, is a good ways from Heaven's entrance. In acquiescing *abstractly* to the claims and benefits of religion, he not only questions the reasonableness of a divine law, but repudiates its legality: while he betrays an imbecile propensity by pandering to restrictions which he honestly does not believe to be consistent with a more general truth, no matter what his professions are. Simon Magus might have professed to all eternity that he was a disciple of the Lord, but that would not have militated against his hypocrisy. And that young inquirer for "eternal life," might have for years given a speculative assent to God's commands; yet, practically, cared for nothing greater than his corruptible substance. Such a miserable subterfuge for an unconditional surrender of sin will prove a man of straw before Him who "will judge the world in righteousness."

It is written, "By their *fruits ye shall know* them." It is also written, "Judge *not*, that ye be not judged"; but there is nothing in this last behest that conflicts with the former. Who ever heard of submitting a self-evident *fact* for judgment? Such a notion is sheer nonsense. Christ says, "Ye *shall* know them." There is no cause for judgment in an already developed case. And the man who is satisfied to rest his hopes and prospects of a higher life on the supposition that he *once* knew Christ, or *thought* his Spirit once witnessed with his spirit and purged him a fit subject for his glorified kingdom, makes the mercy of Jesus a base assumption. He has mistaken a fog bank for the resurrection shore; and will find, too late, that the drifting current of his life has borne him far out into eternity's shoreless sea, without helm or pilot, or Pharos light to lure him home.

Neither let that man endeavor to persuade himself that his salvation is a foregone conclusion, because respectability prompts him to occupy, by person or proxy, a few square feet of church timber, and sit passively for a life time, a representative of respect for the cause of Christ. If the kingdom of our Savior depends for its development on the usury of that man's talent, its establishment on this earth is an everlasting failure. Nobody supposes that all that congregated on Mt Olivet to hear Christ's sermon were possessors of his spirit, but it was those that feared God and worked righteousness that were accepted of him. I sometimes think that the conservative element of christianity is not to be found within the pale of any ecclesiastical organization, for the reason that its *unrestricted* tolerance is viciously opposed, and a large liberty of conscience is circumscribed by the petty annoyances of bushels and backloads of theological whims, some of which, to a woman who would speak of Him for whom he gave his very life to save, are more terrible than the reality of the symbolical nondescript with seven heads and ten horns. One would think the mansions in our Father's house were classified and graded for their respective occupants in accordance with their peculiar dogmas, and the stiffest conventionalist, who is horrified and disgusted at public prayer, and a baptismal BURIAL, is to be the sovereign potentate to which all other castes and cliques are tributary. Good Lord, deliver me from water-gruel christians.

But the time has come when we are to live with eyes single to the glory of God. We may do the best we can to be prepared for the judgment, and still we shall be unworthy. While we give assent to the reality, let us not fail to investigate its evidence; and if we attain no higher exaltation in this life than did God's Son, we shall not only be pecuniarily poor, but the humility of Him will live in the lives and deeds occasioned by a divine relation to One who is now the "King of kings", and oh! when the angel of judgment heralds His return, may an independence life, guaged by his hallowed spirit, be the only garment of righteousness we need to identify us as the accepted guests to that immortal banquet of the Lamb.

Blackstone, Mass. C. G. CARRE.

For the Crisis.

The World's Crisis.—Its Mission.

It has accomplished much good, especially within a few months past. Its friends are forming a stronger attachment for it, and its former enemies are becoming its friends. It has done much good in the past, and it must do much more in the future. Its character should be "first pure then *peaceable*." It should steadfastly proclaim the "*pure*" truth—*undiluted*—which is "meat in due season" to the household of faith. It should not be a mere "*slop-dish*," into which every experimenter may put a dose of poison, to gratify the deranged notions of some people concerning a *free paper*. It should be a *free paper* for a PURE PURPOSE, leaving it discretional with a competent (not infallible) Editor what will best subserve the interests of that cause. It is too late in the day to palaver about any *other* freedom. It is death to the cause to do so. We have found it out by bitter experience. The churches see it, and will no longer be deluded into the belief that they must drink *dish-water*, instead of pure milk, to suit those who have no clearer conceptions of a free paper. It must "feed the flock." Its former *peaceable* character has proved almost an inestimable blessing to the cause. Such should be its future character. It should continue to breathe the spirit of peace. Bitter contention and sour strife never bring any permanent benefit to the cause. Let the *Crisis* still breathe the spirit of purity and peace. W. SHELDON.

For the Crisis.

Our Motives.

That we are condemned or rewarded according to the motive by which we are actuated, is a plain principle incorporated throughout the Sacred Volume. Our motives may be impugned by our fellow beings, through "envy" or other selfish designs, or from ignorance of what is in our heart. But no such thing can happen between us and our Creator. Our Father well knew the infirmities incident to our nature, and that often our best and most vigorous exertions might to us appear wholly abortive, and thus we be disheartened and discouraged. But are such efforts considered *useless* by Him who says, "Go work in my vineyard"? Will our heavenly Employer complain of us or threaten to discharge us under such circumstances? Nay, verily. What if I lack discernment so that I cannot descry a false prophet, and I divide my loaf in obedience to the command—"Be not forgetful to entertain strangers," and after all find I have entertained a base hypocrite—a "wolf in sheep's clothing"—shall I despair, or conclude to discontinue my labors of love? By no means. My wages are to be the same, as though my labors had accomplished all I designed.

It is true these mistakes TRY us; but we should be consoled with the fact that they do not influence our Employer to withhold our wages or to discharge us. No, never. Let us turn to Matt. 10: 41, and read his encouraging words under such circumstances. "He that receiveth a prophet in the name of a prophet shall receive a *prophet's reward*, and he that receiveth a righteous man in the name of a righteous man shall receive a *righteous man's reward*." Ah! yes. He well knew the *motive* which influenced us to entertain those we considered as belonging to Christ, and the Apostle shows us in Heb. 6: 10, that God will not *forget* that motive.

But perhaps the Scriptures do not afford a more striking precedent of the appreciation of the *motive* by the Master, than the case of the woman who broke the alabaster box of "precious" or costly ointment and poured it profusely upon his person. This ointment or perfumery was indeed *costly*, its value amounting to forty-one dollars and fifty cents, and the disciples not understanding the real motive of the woman, "troubled" her with accusations of prodigality, addressing to her the following question, "To what purpose is this *waste*?" and then suggested the superior utility of that amount used in a different direction. But He who well knew the *motive* which actuated every heart, gave them a gentle reproof for their parsimonious prudence, and highly commended this woman for her noble generosity and heartfelt devotion, and then assured them this magnanimous deed should not be hid in the grave with this woman, but be reiterated wherever the rays of the gospel sun should shine throughout the whole world "for a memorial of her."

Now is it not quite obvious that this encomium was not bestowed with the promise of celebrity and renown, on account of the real *utility* of the deed, that is, that which is strictly needful for the perpetuity of animal or spiritual life? That Christ did not value this perfumery on his person for the gratification of his physical senses, or to please the olfactory nerves of those around him, is quite evident—his whole pilgrimage in this world proving the contrary. But it was the generous devotional *motive* of the heart which drew forth this strong language of approbation from Him that "spake as never man spake." Then it is the kind and benevolent *motive* of the heart, even in the absence of real *utility*, which is so highly appreciated by our Master, shall we not value every outward act, however trivial, prompted by kind and friendly feelings?

Let us try to learn, to appreciate, what God appreciates. Flowers are the boon of a munificent Creator, created solely for the affectionate gratification of one or two of our senses. But are not flowers necessary for the production of fruit? Were the delicate and variegated *colors* necessary for the production of fruit, unless our Creator had had some design of gratifying the sense of the beautiful? Would not our golden, scarlet, and delicately tinted fruit taste just as sweet divested of its painted beauty?

Again. How many thousands of flowers, exquisitely formed, sweetly blending the richest and most beautiful of colors, subserve no purpose except the gratification of the eye! What shall we conclude was our Creator's *motive* in giving us so many rich and beautiful flowers, unless they were to stand as a token of his desire to please; of his affectionate regard and deep friendship? If so, what is the *motive* of intelligent beings, made in the image of God, who proffer each other these choice though short-lived mementoes, but a desire to please, evidencing thereby the friendly emotions of the donor; while it sweetens and cheers the heart of the donee. What benevolent heart will not almost involuntarily breathe out a blessing upon one who shall place within its hand a collection of nature's sweetest and choicest beauties? How such favors serve to enliven and burnish all those finer feelings so necessary to the happiness of society!

Shall we not be careful, then, to cherish "friendship"—the sweetest boon of heaven, by using all those facilities kindly placed within our reach—a kind look—a pleasant word—a beautiful flower; in fine, anything to smooth and cheer life's rough and uneven path, that at last we may be gathered where friendship is never blighted, where flowers never fade, and where every *motive* is pure? B. MATTHEWSON.

Sandy Hill, N. Y., Aug., '62.

For the Crisis.

Pray.

Life's pilgrim, sad and lonely,
Now peering through shadows drear,
Bereft of hopes that only
Were left thy heart to cheer
Grieve not, but pray,
That hope's bright ray
May joy impart
To thy sad heart.

Brood not in gloomy sorrow
O'er dangers past and gone,
But rise to greet the morrow,
That will with sunshine come.
Sink not below
The tide of wo,
But earnest pray
For gleams of day.

When sunny joys delight thee
With quiet scenes of peace,
As when dark sorrows blight thee
And wildest storms increase,—
Thou still should st pray
For that bright way,
To cheer the sight
With joyful light.

Palmer, Mass. OREN P. ALLEN.

For the Crisis.

Is Man Immortal?

If so, why is it that a pressure on the brain causes immediate insensibility? Could the mind, if it were immortal, be affected in this way? Could its consciousness be affected by sleep? If all possess immortal spirits or souls, why is it that we have youthful idiots and adult simpletons? Why is it, if we possess immortal souls, that the blaze does not kindle and burn with equal brightness, in youth, manhood, and old age? If the mind be immortal, why is it dependent upon the organization? If men can think and reason without a brain (that is, when they are dead.) what should hinder them from thinking with an improper brain? And if they cannot reason with an idiotic or an improper brain, how can they do so without any brain at all? If the mind or spirit is immortal why is it that the atmospheric changes will either elevate or depress it? Is an immortal being subject to atmospheric changes? Why is it when the body is diseased the mind is affected? What then must be the consequence when the body is dead? Will some one reconcile the above questions with the idea that man is immortal? If I am in an error by believing that mortal man does not possess an immortal soul, will some one show me the error from the word of the Lord? I am confident we do not enter upon our reward at death, and that we are dependant upon Christ at the resurrection for immortality and eternal life. J. E. C.

For the Crisis.

Hobbies at Campmeeting.

BRO GRANT:—As the season for campmeeting is drawing near, and as many brethren are prone to bring their hobbies with them, would it not be well to suggest that they leave them all at home? I do not wish to be understood that I believe it wrong to agitate the doctrines of the gospel, and to discuss them at proper times; but I think the campmeeting is not the proper place for such discussion, but more especially for prayer, praise, worship, etc. We know that the harmony of many campmeetings and conferences, and other meetings, has been disturbed by a few brethren giving undue prominence to some favorite doctrine or theory, which generally calls up an opposition, and when doctrinal discussion commences in a social meeting, peace and harmony spread their wings for flight.

I think the two grand objects of a campmeeting should be, an increase of the spirituality of the church, and the conversion of sinners to God, not to men's theories or opinions. One of the rules of the Methodist campmeeting is, that no discussion be allowed inside the circle of the tents, and I think if our Advent brethren would adopt a similar rule, it would add much to the success of their meetings. I make these suggestions because there are many brethren whose only mode of conveyance to the kingdom is on hobbies, and they are sure to ride them to the campmeeting, which is often disturbed thereby.

Let us look into a social meeting in a tent for a moment, in which are some of the hobby riders. We will suppose the leader has opened it with a few appropriate remarks and a short prayer, in which all have joined, and then the brethren and sisters begin to talk, sing and pray, and the Spirit begins to be shed abroad in their hearts, which causes them to shout aloud for joy. The meeting goes on awhile in this manner, when in crowds some brother or sister who think they have a special message for this company, and it must be delivered. They get up and commence to talk, and they talk and talk and talk, and deprive many trembling ones of an opportunity to testify for Jesus; and if they don't drive half the occupants of the tent away, it is quite perceptible that the spirituality of the meeting has declined, and every one wishes they would stop, and if the meeting does not wind up in a discussion, it is very fortunate. This is no fancy sketch.

A campmeeting should be like the gathering of children and grand-children at the old homestead at Thanksgiving. They do not begin to dispute and wrangle, but each one tries with pleasant words and kind offices to add to the happiness of the family. Doctrinal discussion merely for conquest shows a sordid mind, and no one filled with the love of God will engage in it with such a motive, and few will be won to Christ by such means. "A word to the wise is sufficient."

In conclusion, shall we not have the best meeting at Wilbraham this year that has ever been convened at that pleasant grove? In order to have it so, there must be much prayer, praise, and worship, and but little discussion. Let the weary pilgrims lay by for one week the cares and troubles of these trying times, and come up to this feast, to gather new strength to battle in the conflict with sin, and the perils of these days. Much more might be said upon this subject, but my motto is, short prayers, exhortations, and communications. D. N. SMITH.

For the Crisis.

Closing the Sisters' Lips.

Lose by it, brethren? Yes, you do lose by it—*immensely*, incalculably! There is no calculating how much you lose by this gag-law! The loss cannot be reckoned up in order till heaven and earth pass away! Look at your meetings for prayer, praise and conference! How are they? full of life, hope, spirit, glory? or are they dull, formal, lukewarm, cold as an iceberg? Are not your social meetings for worship formal, generally—lifeless, spiritless, profitless—where the sisters are prohibited the expression of their religious views and feelings audibly? where their lips are closed in prayer, testimony, and exhortation? Can you deny the fact of this lack of energy, life, power, soul-kindling, the tongue of fire, wherever this prohibition exists? It as clear as the noonday sun. Where permission is given to pious, godly females to open their lips for Jesus in social worship, speak for God, declare what great things he has done for them, there you perceive a holy, life-giving, soul-cheering impulse, the fire of gospel truth. The atmosphere is heavenly—God, himself, sets his seal of approbation. There is something in the very nature of sanctified female influence, elevating and purifying. The voice of a meek, modest, lovely sister in Christ Jesus, full of faith and the Holy Spirit, is harmonious and attractive!

"Grace was in all her steps, heaven in her eyes,
In every gesture dignity and love."
"There doth beauty dwell,
There most conspicuous, even in outward shape,
Where dawns the high expression of a *mind*."

And when she rises to witness for Jesus, with modest, dignified assurance, moves as the Spirit moves, speaks in wisdom as God gives utterance, the fire kindles from heart to heart, burns brightly, souls, moreover, are often convicted and converted to God savingly under this benign influence. . . . Furthermore, by withholding their testimony, you deprive them of a God-given right—the right and privilege of God's house—the sanctuary of the Most High. How many beloved sisters in the Lord, curtailed in their christian graces by this cruel, unscriptural monopoly, become barren fixtures, mere cyphers in the church of Christ, that might have shone as lights in the world, been the salt of the earth, cities set on hills! "Wo to the world because of offences; for it must needs be that offences come; but wo to that man by whom the offence cometh." Friends, you had better have a mill-stone about your neck, and be cast into the depths of the sea, than offend one of these "little ones."

"*Speak for Jesus, sisters, speak!*
Go with faith, and tears, and pleading,
Point the dying to the Savior,
For them ever interceding!"

D. F. NEWTON.

For the Crisis.

The Fellow Servant of John and the Prophets.

"Then he said unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."—Rev. 22: 9.

"Then he said unto me, See thou do it not; I am the fellow servant of thee, and of thy brethren the prophets, and of those that keep the words of this book. Worship God."—*Wm. Kelly's translation of the book of Rev.*

That the angel which served John was the fellow servant of the prophets, appears a matter of certainty when we compare the personal appearance of each as given by Daniel and John.

DANIEL'S ANGEL.

"Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz."—Dan. 10: 5.

"His body also was like the beryl, and his face as the appearance of lightning."—Dan. 10: 6.

"And his eyes as lamps of fire."—Dan. 10: 6.

"And his arms and his feet like in color to polished brass."—Dan. 10: 6.

"And the voice of his words like the voice of a multitude."—Dan. 10: 6.

JOHN'S ANGEL.

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle."—Rev. 1: 13.

"And his countenance was as the sun shineth in his strength."—Rev. 1: 16.

"And his eyes were as a flame of fire."—Rev. 1: 14.

"And his feet like unto fine brass, as if they burned in a furnace."—Rev. 1: 15.

"And his voice as the sound of many waters."—Rev. 1: 15.

Whether this angel of Daniel be the Son of God himself, or "one like unto the Son of man," as both Daniel and John express it, matters but little since two angels were present in both cases, the Son of God and his angel both resembled each other in personal appearance. We learn from Daniel (8th chap.) that the name of one angel is Gabriel, and (10th chap.) that Michael was sent to help Gabriel, and that there is "none that holdeth with me (Gabriel) in these things but Michael, your prince." Daniel 10: 21. Then if the unfolding of prophecy be committed to Michael, our great prince, and his angel Gabriel, who only also resembled Michael, we know what the Revelator meant when he said that Jesus Christ received the revelation from God, and "he (Christ or Michael) sent and signified it by his angel (Gabriel) unto his servant John."

More may be learned about this celestial servant Gabriel by consulting Luke 1: 19, 26. This same man (for thus Daniel calls him) clothed in linen, swore that three times and a half and these "wonders" should "be finished." Dan. 12: 6, 7. And this same angel swears (and the only angel we have any account of that ever swore) to John (Rev. 10: 5–7.) that the three times and a half are ended, and then the "mysteries" or "wonders" are finished. We also have in the 10th of Daniel the secret why angels are so frequently called men. In verse 5th he is called "a certain man." Verse 16, one like the "similitude of the sons of men," "the appearance of men."

Then if the angel which served Daniel, John, and the prophets, is called a man when he was a man only in "*similitude* or "*appearance*," let us not countenance this fable of these last days, that angels are the spirits of dead men; but let us rather believe that man (like Jesus when he took upon him the form of man,) "was made a little lower than the angels."

Since angels then, though a higher order of beings than man, are yet the servants of men, from this let us learn a lesson of humility, and become the servants of mankind, that we may one day be (not angels, but) "as the angels of God in heaven." Matt. 22: 30. V. P. SIMMONS.

Danielsonville, Conn.

For the Crisis.

"THOU SHALT NOT KILL."—Rom. 13: 9. These are the words given to Moses upon tables of stone by the eternal God. What then shall I do? Trample the law of God under my feet, and yield obedience to the law of man? Never! If Baal were God, him would I serve. But I know that the Lord of heaven is God, and him only will I serve. We have come into the valley of decision when men must decide for the future. Therefore I must say that I have decided to serve God, and that I never will put my trust in the arm of flesh. My feet are firmly planted upon the rock of strength. My hope is anchored within the vail. My life is hid with Christ in God. I am saved now, and hope to be saved eternally. The warnings that are given to-day are the last. "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."—Heb. 12: 25. SANDFORD HART.

Unionville.

RECIPE FOR A HAPPY HOME.—Six things are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed with affection, lighted up with cheerfulness, and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity, day by day; while over all, as a protecting canopy and glory, nothing will suffice except a blessing from above.

☞ Never revenge an injury.

For the Crisis.

World's Conversion.

This is still, more or less, the favorite theme of the popular pulpit preaching. The religionists of the day cannot bear the thought of Christ's coming quite yet. They have a certain amount of work (which seems to increase on their hands) to accomplish before they would have the Lord make his personal appearing.

Not long since I was conversing with a Congregationalist minister, who in the course of his remarks said he believed that the prophetic dates run out in 1867–8; still he did not believe that the second coming of Christ, or the literal resurrection of the dead, would transpire at that time. His view was, that about 1867–8, all political and ecclesiastical despotism would be broken down, slavery done away, and the nations of earth joined together in one great and grand republic, proclaiming liberty and peace to the world, resulting in the universal spread and belief of the gospel, and the conversion of all mankind.

But while this is the faith of one, it is also of many; perhaps the great majority of religious teachers in this country hold and advocate the same sentiment; hence the great mass of professed christians are taught to believe that we are on the eve of the world's great and glorious good time, so long looked for, of which poets have sung, and philosophers predicted, as "the golden age," the crown of human progress. But how is this glorious era to be introduced? By the coming of Christ? Nay, verily. "We have no such expectation." The coming of the Lord has no place in their thoughts,—anything else but the advent of Messiah now. It would be a terrible interference. That he should dwell in heaven, they have no objection, but on earth, they have no room for him, and strange to say, yet true, his own enemies are not so much startled and displeased at the news of his coming as are his professed friends. The news of Messiah's coming makes the popular church feel uncomfortable. They have no desire to hear it, though calculated to be the most cheering, encouraging, and life-giving news to the saint, yet to the popular church it is like the sounding of the death knell which they cannot bear to hear.

"The golden age"—the millennial era for which they look, is not to be inaugurated by the presence of the Lord. He may overrule and providentially direct things in heaven, but they have made no calculation for his commanding things in person on earth. Human instrumentality and the arm of flesh are thought to be sufficient for the task without further aid. But, alas! for those that walk in blindness, for they have no just conception of what is coming. Their millennium is the conversion of the world by the gospel, subsequent to the triumph of republicanism over despotism, whereas it ought to be the triumph of Christ over both republicanism and despotism, and the destruction of the world instead of its conversion. Though strange, yet 'tis true that scores of religious teachers, yea, the majority of them are, with the zeal of Paul and the eloquence of Apollos, advocating no other gospel than Republicanism, and no other millennium than the triumph of Republican principles, followed by the universal spread of the gospel and the conversion of the world. Alas! for their efforts, vain and foolish as they are, for sudden destruction cometh upon them.

The doctrine of the world's conversion will prove terribly disastrous to those who are thus blinded by it; for upon them the advent of Christ will come as a snare. They earnestly desire the day of the Lord, but they do not realize the nature of that day. They look for a day of light, liberty, and the world's conversion, but the prophet says, "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness and not light. Shall not the day of the Lord be darkness and not light? even very dark, and no brightness in it!"—Amos 5: 18–20. Thus will those who are looking for the world's conversion be sorely disappointed. Instead of its being a day of gospel triumph and brilliant light, it is, on the contrary, a day of darkness; "even very dark, and no brightness in it." But if the doctrine be true that the world will be converted before the advent of Messiah, it is high time to see some omens of it. Mankind should be growing better. The world by this time ought to be nearly converted, the majority at least ought to be christians; while among the heathen, Mohammedans and Jews, the gospel ought to be accomplishing wonders in turning men from their idols to serve the living God; war, and bloodshed, and political commotion ought to be ceasing; slavery and despotism ought to be in the past; and instead of the national trouble, distress and perplexity that now exist, there should be freedom, prosperity, peace, and confident security; and if, hand in hand with the world's conversion, Republicanism is to be universally triumphant, then, certainly by this time, it should have nearly conquered the globe. But no, we can see no such progress toward the world's conversion; no significant sign, or heavenly light, or rising star, is to be seen, either in the religious or political world, that in the least indicates the dawning of that glorious era,—the world's conversion, of which men are vainly dreaming. On the contrary, all is dark! dark! Mens' hearts are growing hard, and their ears dull. The many have no relish for the word of God, and multitudes have turned and are turning away from the truth, and "giving heed to seducing spirits and doctrines of devils," while infidelity threatens to sweep the land.

That religious teachers should persist at this late day in looking for the world's conversion seems hardly possible. The history and experience of the past should have taught them better; but if not, the startling facts of the present, and the gloomy prospect of the future, are enough to banish their dreams forever. When danger threatens, and destruction stares one in the face, men should awake and cease to cry "peace and safety." This is the condition of the world now. Instead of conversion, the great and terrible day of the Lord is at hand. The whirlwind is rising, the tempest blowing, and the dark, thick clouds of an angry storm cast their shadows over an ungodly world, ripe for destruction. Foreseeing the world's present condition, the prophet could say, "The great day of the Lord is near, it is near, and hasteth greatly; even the voice of the day of the Lord; the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as dung."—Zeph. 1: 14–17. No language could be better descriptive of that state of things that seems to be rapidly approaching and coming on the earth. It is trouble, distress, and destruction, instead of peace, prosperity, and conversion. O! may some be converted before that day shall come, for amid all the darkness, trouble and distress, Jehovah will not forsake his people. Though awful judgments are in store for this world, yet the same prophet that announces them, also says, in that day "the Lord will be the hope of his people." If our trust and confidence is in God, all is safe, for he knoweth them that trust in him. GEO. MOYER.

For the Crisis.

Brief Journal -- No. 2.

While on board the steamer "*Wisconsin*," it was my pleasure to form an agreeable acquaintance with Prof. Walker, of Ohio, a Congregational minister of high standing, and an author of several theological works. I was astonished to hear him boldly confess that he fully believed in the "annihilation of the wicked" and had been inclined to it for several years. He was, however, destitute of the true light upon the state of the dead. But he presented but one argument in favor of the separate existence of the soul, and that certainly was *new* and original. It was this:

"Inasmuch as the wicked are finally to be annihilated, it would be reasonable to suppose that they had received a *part* of their punishment between death and the resurrection, as *mere* annihilation would be an insufficient reward."

"Well, Professor, your own argument is at war with itself, for, as people die at the rate of 82,000 per day, *many* will die just prior to the resurrection, who will not have time to share in this intermediate punishment, so if *they* can be *justly* annihilated without an intermediate punishment why could not their predecessors?"

The Professor evinced consciousness of his inability to extricate himself from the dilemma. To enlighten his mind upon this subject, I gave him a copy of "*Ghostology*." After reading enough to get an insight into the nature of the work, he appeared much pleased with it (not knowing that I was its author), and tried to make me take pay for it. I offered to forward him other works on the same topic, as he wished to read more on the subject.

On Sunday, Aug. 10th, by the request of the Captain and passengers, I preached on board the boat, in the middle of Lake Erie. Presented to an attentive audience the condition of the christian in this world, in contrast with his condition when immortal, in the world to come.

During our Lake voyage, we encountered several severe storms, and after they were over we passed several wrecked vessels. There is such an immense amount of shipping done on these western lakes, that I wonder there are *no more* wrecks. I have stood and counted fifty-five vessels, all in sight at once.

After a safe voyage of fourteen hundred and ten miles by water, without change of boat, through Lakes Michigan, Huron, Erie and Ontario, and down the bold St Lawrence river, we reached Ogdensburgh on the 18th of August, from whence we took the cars to Chateaugay, N. Y., where a portion of my relatives reside, reaching the place on the 14th of August. Tarried over Sunday, and preached to them. Here I found a letter from Bro. Grant (forwarded from Wis.), containing $10 from Bro. Stetler of Philadelphia, to aid me in my mission of love. God bless the generous donor. Also, letters from other brethren, containing words of cheer. Though now in the East, I am not unmindful of my western friends. Be faithful. W. SHELDON.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 27, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—G

SPECIAL NOTICE.

On the Conn. R. R., tickets will be furnished those who go to the campmeeting by the CONDUCTORS—not by the agents at the stations. Passes will be given, which must be indorsed by G. T. Adams, or they will have to pay full fare when they return. We find the *only* trains from *Boston* which stop at the *camp-ground*, leave the city at 4.15 A. M. and 4 o'clock P. M.

Talk with him.

Why did you come to this campmeeting?

"I felt the need of more interest in the cause of Christ, and I thought this would be a good place to receive strength."

Well, persons gain strength by exercise. Let me show you a short way to accomplish your object. Go and talk with that man yonder who is evidently a stranger here, and ask him if he is one of Jesus' friends? If he is, you will meet a hearty welcome, and you will both be comforted; if not, tell him how to be a christian, and ask him to come into the prayer meeting. By so doing, you may save a soul from death, and will certainly kindle up "more interest" in your own heart. The secret of enjoying religion consists in well-doing. As soon as we stop working in the vineyard of the Lord, we begin to grow cold and stupid. If you have been idle in time past, *now* begin to work. Do not leave the ground without doing something for Jesus, who has done so much for you. Try to cheer up some drooping soul, or lead some wanderer back to the fold. In this way you will gain what you so much desire,—"more interest in the cause of Christ," a stronger faith and love, and a brighter evidence of your acceptance by the Lord. Come, try it. Do not hesitate. *Now* is the time. Take up the cross, and a blessing will follow.—G.

The Petition.

In three days, we have received three hundred and sixty-two names. We shall expect many hundred more in a few days. Recruiting goes on well. We hope to have the first regiment full before the first of September. Those who have volunteered appear to be true "Union men," determined to obey the orders of our Captain. We trust not one will ever favor rebeldom. Every soldier should see that he is clothed with the "whole armor of God." Remember it is death for every deserter, and "eternal life" is the bounty for all the faithful. A severe contest is at hand. Gird on your armor. "Quit you like men, be strong."—G.

Meetings in Concord.

The church in Concord, N. H., is getting along finely. It is heart-cheering to hear the stirring testimonies of this young pilgrim band, bound for the land of glory. Two more were baptized last Lord's day (17th), making thirty-six in all since the 4th of last May. Five rose for prayers in our last meeting, which was one of the best we have had. The Spirit of the good Lord was upon us in power, causing the saints to rejoice, and sinners to tremble. We all felt resolved to obey the orders of our heavenly Captain, till he comes to give the saints the kingdom. We could truly say, the hope never looked more blessed than now. Glory to the Lord!—G.

☞ We hope all will read Bro. D. N. Smith's article on "Hobbies at Campmeeting." His hints are worthy of a careful consideration.—G

☞ If possible, we purpose to be at the campmeeting in Corinna, Me., the second week in Sept.—G

The Signs of the Times.

That we have fallen upon strange times—"perilous times,"—no one will dispute. This is a dark hour in the history of our world, and there are no signs of light, but of an increase of darkness, sorrow, sin and misery. The tide of iniquity is setting in upon us with an overwhelming power. Every thing seems to be giving way before its mighty pressure. The Pittsburg *Catholic*, of Aug. 16th, very truly says.—

"Though the last-born of the nations, we rival the oldest, and the worst of them in evil doing. Debauch has already tainted our blood, and disfigured the fair face of our youth.

Where, within the limits of this Confederacy, can we now find the 'justice' that 'exalteth a nation;' where do we not see the 'sin that maketh nations miserable?' We have a newspaper press with hardly a particle of principle; its managers seeking only self, to put money in their purse, or themselves in political place. We have legislatures that must be bribed to cast even an honest vote; so corrupt that not one of them is able to furnish a sufficient number of honest men to investigate the conduct of the rogues. The same may be said, and with more reason, of our municipal corporations. Nor have our business men much more to boast of in this matter of honesty than our politicians. From among them has come forth, ready trained, and at a moment's warning, that host of sharpers who have already grown rich on the army and navy contracts for this war. The nation seems to be fast losing all regard for the virtue of holy purity. It is seldom that one can now go abroad without meeting something to shock his sense of modesty. Almost the only restraint on the ribald tongue, even in public places, is, not the fear of God, but the presence of woman. An impure literature floods the land in every direction, rotting the very sills of society, in the persons of our youth. Wantonness has become so wide spread, that its stench must have already ascended to heaven against us as a people."

The questions may well arise, "What is coming?" "What do these things mean?" He who looks from a worldly stand-point has no intelligent answer to give. He can only say,—"I cannot tell. These are strange times. I am unable to account for this terrible state of things." But to the Bible student, all is clear. The present state of things is just such as the Scriptures have said should exist a short time before the personal return of our Savior. Just before the end of this dispensation, the church power upon the seven hills at Rome, is to become an object of hatred by its former supporters, and be left desolate. At the same period, according to the instructions of Jesus, there is to be "upon the earth distress of nations, with perplexity." At the same time also, "Spirits of devils" [demons,] are to "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." It is evident, beyond all doubt, that the demons have begun the work of gathering the nations for the great battle. When we arrive at this state of things, the next great event is the coming of Christ. Immediately preceding his advent, he tells us "men's hearts" will be "failing them for fear, and for looking after those things which are coming on the earth." "Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

We must firmly believe that we are now at this thrilling point of time. O sinner, backslider, prepare for the great day of the Lord. Christian, cheer up, the day of eternal glory is about to dawn. Your loved ones, now sleeping in Jesus, will soon come forth singing, 'O death, where is thy sting? O grave, where is thy victory?' Dear reader, let us be ready to share in their triumph.—G.

"Religion of Human Nature."

Truly these are perilous times. Had the men who lived fifty years ago been informed that in 1862 the world and church would be as we now see it, they would have called him an idle dreamer who should promulgate such monstrous notions, and said he was a fool who believed them. Those who have been proclaiming the conversion of the world for a number of years, must stand confounded before the present state of things in our world. Every thing seems to be rushing to destruction, with no prospect of deliverance. The great mass of our race have rejected God and his word, and are left to "believe a lie," and indorse the "strong delusion" of these last days. They now take "pleasure in unrighteousness," and tell us to follow the "religion of human nature," thus setting aside the plain teachings of the Scriptures, which most expressly inform us that the "*natural* man receiveth not the things of the Spirit of God, for they are foolishness unto him." Again the scripture says, "The carnal mind is enmity against God." Whoever follows *nature* must go to perdition. This is just what the mass of the world are doing. This is the religion of demons, and is taught by Spiritualists as the only true religion. The Bible assures us that we are "by *nature* the children of wrath."

Satan is now trying by every possible means to get people to throw off all restraint and follow *nature*, hence it is necessary first to destroy all confidence in the "old paths," as taught in the Scriptures, and by the ministers of the gospel, whom the Lord has appointed to proclaim his word to a guilty world. For this purpose, the arch deceiver has succeeded in raising up many popular teachers to proclaim *his* gospel of *natural* religion, or "religion of human nature."

Said Gerrit Smith, in a speech delivered in Boston, Sunday, June 15th, 1862, reported in the Herald of Progress, Aug. 2d,

"There is another great evil . . . in the world. It is far greater than any I have spoken of. It is the priesthood—the sacerdotal or clerical order of men. The priests, be it those of China, Hindostan, Arabia, Persia, Europe America, or elsewhere, and be they however honest, are the worst enemies of mankind. . . . A priesthood is not necessary to teach religion. It is as unnecessary as would be a professorship to teach the necessity of breathing. It is not religion that calls for a priesthood. . . Oh no, religion needs not a priesthood! . . . The religion of human nature is harmony, not only with human nature, but with all nature and with God."

It is very true that "the religion of human nature" "needs not a priesthood." Why did not the Lord find this out before Gerrit Smith and some other modern teachers? and then all the labor of the ministers of Christ might have been saved and devoted to other purposes. Why did not Jesus and the apostles teach us such a religion, if it be the true? Mr. Smith goes on to say:—"The God-made, or true religion, 'babes' had, for they were born with it. All are born with it." If we are born with "true religion," then follows of course that all other religion is false, and all the labor of Christ and his ministers for over eighteen hundred years to get men converted from their *natural* ways, has only been an effort to get men out of the true religion. This being true, the following remarks of Mr. Smith are quite consistent:—

"To get rid of the priesthood is the greatest need of the people. . . . The people will not get rid of the priesthood so long as they admit the authority and conclusiveness of the Bible, the Koran, and the other sacred books. . . . And they will continue to admit this authority and conclusiveness so long as they believe in the miracles by which these books are authenticated. . . . The only way to get rid of the priesthood is to educate the people to require evidences of what they believe, and to form habits of mind which shall make them as skeptical as they now are credulous. Skepticism is the first step in the world's progress from a blind and false to an intelligent and true faith, and whenever this first step is taken, then the occupation of the priesthood is gone—gone forever."

It will be seen that the Bible and the Koran are classed together, and that we should not admit the authority of the one more than the other. We must also disbelieve the miracles performed by God and his Son. "Skepticism," we are told, "is the first step in the world's progress." If this is not the religion of demons, originating with the father of lies, combined with the "doctrines of devils," we know not where to find it. But as glaring as is this infidelity, there are those who *profess* to be the followers of Jesus, who are greedy after such preaching as given by Mr. Smith and others of the same school.

He remarks:—"I am free to say that a man had better throw away the Bible than retain it as an authority." Still, Mr. Smith, and others who hold similar views, *profess* great love for the Bible. He says:

"*Finally, what will become of Jesus when the age of superstition shall be past and the priesthood and the authority of the Bible shall be no more?*

We will let the reader answer his emphatic inquiry.—G.

"The Work of Spiritualists."

Under the above heading, we find some interesting remarks in a leading editorial in the *Banner of Light*, Aug. 2nd. A few extracts will give the reader some idea of what is going on in these last days. It is high time every *christian* was awake, and clad in "the whole armor of God, that" he "may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, [against men], but against . . . spiritual wickedness," margin, "wicked spirits." The marginal reading we think gives the true idea. The Syriac reads, 'Evil spirits that are beneath heaven", *Whiting*—"Wicked spirits in high places", *Wesley*—"Wicked spirits in heavenly places", *Dickenson*—"The spirits of iniquity", *Mace*—"Wicked aerial spirits"; *Macknight*—"Wicked spirits in heavenly regions", *Scarlett*—"Wicked spirits in the aerial regions", *Shuttleworth*, Paraphrastic Translation.—"Against spiritual beings leagued for his eternal destruction, the various orders of evil angels who rule over the dark elements of this world, and who surround the earth."

We think Shuttleworth expresses the true idea of the text. When such are our opponents, truly we need the whole christian armor, that we may "stand against the wiles of the devil." We now turn to the article to which we have referred.

It commences as follows.—

"It is no mere play that now presents itself to the attention of all spiritual-minded men. The times are changing very fast—are so changed already as to challenge the guesses of the coolest and shrewdest to say where they really are. What was wont to be done in the old time, is going to be of not much further use among the people. . . . Multitudes will be overtaken with panic, in spite of themselves, this will be owing to ignorance. . . . Financial systems will suffer first. Then will come the woes of battle and sickness right upon the heels of the other. Passion will in due time exhaust itself; prostrating those who have indulged it, and relied on its always treacherous power. They who are worth the most in lands and moneys, will actually be the poorest; for, by reason of taxes and other responsibilities, the very grasshopper will be a burden. To be rich, will be to be poor. The new epoch is so very near to the door, that we shall soon witness for ourselves, and hardly think to confess ourselves astonished."

As the demons have already made known their plans to their mediums, sufficient to have some preliminaries arranged relative to the new form of government about to arise, this change will not surprise Spiritualists, as it will many others, who neither know what the demons are doing, nor see the light now shining from the prophetic page, showing what the Lord is about to do; but the worst panic will seize the followers of Spiritualism, when "the Lord himself shall descend from heaven." If we did not see just such movements as are now before us, and at hand to come, of which the Spiritualists are speaking from week to week, we should not have reason to believe, as we have now, that we shall very soon see Jesus himself "coming in the clouds of heaven, with power and great glory."

The *Banner* goes on to show that a class of men needed instruction before the new government was inaugurated, in order that they might act understandingly; and then shows that Spiritualists have received this intelligence through the spirits. The writer speaks as follows:—

"The world, or this portion of it, at least, is just about to reach an experience which will positively demand a new order of men to master and manage it. Are these men ready for their work? They cannot be summoned on a sudden from the mass of those whose thoughts have been steadily turned in another direction, and expected to perform a service altogether foreign to their education, their habits, their tastes, and their capacities. Certainly not. What then? It follows that the new men who are to come up must *somewhere* have been going through a course of preparation and training for what they are about to do. They may have been kept in entire ignorance of it themselves, and probably have been, but that makes no difference."

Once more, we would say to all christians, *gird on the armor*. A conflict is at hand, when only true men of God will be able to stand, when mere *human* strength will be as Goliath before David. My brethren in Christ, you will need to "take unto you the *whole armor of* GOD, that ye may be able to withstand in the evil day." Now is the time for brave men,—men who love the truth,—to stand up boldly in its defense. There are thousands who will enlist to fight with carnal weapons, and face the cannon's mouth on the battle field, where there is one who has the courage to be a soldier of Christ, and arm himself with "the helmet of salvation," "the breastplate of righteousness," "the shield of faith," "the sword of the Spirit," having his "feet shod with the preparation of the gospel of peace," and the "loins girt about with truth," but no other armor is the "armor of GOD." Without *this*, none will "be able to stand against the wiles of the devil." Creeds and popish titles, forms and ceremonies, liturgies and heartless prayers will not answer for these times, if we expect "to stand" when the coming storm bursts upon our wicked world. Every unholy thing *must* be given up, or we are without "the breastplate of righteousness," and if destitute of this, our destruction is sure. We must have "the sword of the Spirit," or be like a man in a battle field with no means of defence. We must *love* the truth, and be "girt about with" it, or be left to "believe a lie" of Satan's coming. Our feet must be "shod with the . . . gospel of PEACE," or we shall not "be able to stand" in "the coming struggle." If we are armed with carnal weapons, we shall show to the world that we are destitute of "the shield of faith," and, consequently, exposed to "all the fiery darts of the wicked." If we expect to be approved by the King of kings when he comes, we must "arm" ourselves "with the same mind" that was in him, "who, when he was reviled, reviled not again, when he suffered, he threatened not." "Now if any man have not the Spirit of Christ, he is none of his." Are we ready for the last struggle?—G.

☞ No paper next week.

The Safe Position.

A brother writing from Tassinong, Ind., subscribes for the Crisis, and says he is "waiting to see what the signs of the times will reveal." "It is truly an awful state that this nation has come to at last! May God direct the storm that seems to be gathering!"

It has happened at last that in our own country, as well as in Europe, we can trace the hand of God in making ready for the final storm. But whatever occurs on this continent can amount to no more than a single item in the grand sum total. And be the final storm nearer or more remote than we suppose, the spirit and temper of the present movements in this country—as well as the precise period of their occurrence—clearly indicate that they are introductory to, if not emphatically a part of, the great world-battle before us. Let us suggest, in confirmation of this statement, that students of prophecy who had never studied political economy, and cared nothing for what is called "politics," were a few years ago made the subjects of ridicule because they preached, and affirmed they looked for national calamities in this country, just such as we now witness; although how such a state of things would be brought about, no one could tell. And although in our humanity we may ardently hope, if time is to last a few years, this bloody war will speedily come to an end, and prosperity come again to our nation, yet we must acknowledge the prospect for a final peace looks exceedingly discouraging at present, although we conquer the rebels.

Nor is this gloomy prospect confined to this country. Every newspaper reader knows how terribly portentous are the war-clouds that have been gathering these several years over Europe. All who have made the subject of prophecy their special study, clearly see that our world is about to be deluged in a sea of troubles. "A time of trouble such as never was since there was a nation." It is before us. We have nearly come to it; and to avoid it we cannot, except by hiding in the ark of safety provided by Jesus Christ. To be indifferent now is criminal: to sleep is madness: like the madness that would let one go to sleep beneath an avalanche, or on the crater of a burning mountain. All things in heaven and earth adjure us to maintain the most steadfast faith, and to cease not, day or night, to look for the sign of the Son of man.

We may then, in studiously watching the signs of the times—in paying good heed to the "more sure word of prophecy," "until the day dawn"—and withal having a firm trust and active faith in God, who will "direct the storm," is the only safe position for those who will be found ready for the coming kingdom.—M.

For the Crisis.

Bro. Henry Grew.

A FEW WORDS TO HIS MEMORY.

Another soldier has fallen upon the battle field! A veteran in the most honored army of earth has gone to rest. Peace to the sacred dust! May the words that he uttered for his Master abide with us, that it may be said, "Though dead, he yet speaketh."

I have never had a personal acquaintance with our brother, yet through his writings have known him for many years. And it has ever been my conviction that he was a firm, tried friend to the cause of God. On most points he seemed to me sound in matters of faith, and in matters of controversy ever exhibited the Spirit of Christ. How often have we heard him enjoining upon brethren the pure and blessed traits set forth in the gospel, ever magnifying that grace which exalts the children of God above those of the world. He seemed frequently like the beloved apostle to give the exhortation—"Little children, love one another." It is my opinion that he has always been ready to sacrifice reputation to that which he regarded as truth. I remember, when quite a child, hearing it said of him that he advocated some strange notions. We resided in the same place (Hartford, Conn.), and my impression of him was, that he was peculiar. What those ideas were, whether relative to the Son of God, the Sabbath, or something else, I know not, but since that time, am sure he has been one of the "peculiar people" in advocating the doctrine of Christ's speedy advent, and immortality only through him. After his supposed recovery from recent illness, I wrote to him expressing the sympathy felt for him during that season of trial, and my joy in his recovery. Soon after, I received a reply, which now lies before me, and which is so full of comforting assurances and holy thoughts, it is my desire that others should receive the benefit of its perusal, and so copy it for an insertion in the Crisis.

PHILA., July 9th, 1862.

MY DEAR SISTER:—Your kind, christian letter was duly received. I well remember the name of your respected father, although I had no personal acquaintance with him. How glorious will be the union and fellowship of all the redeemed family in the coming reign of our blessed Lord. How light and transient are all present trials of faith and patience compared with the 'far more exceeding and eternal weight of glory.' How cheerfully should we bear, dear sister, the little suffering we are called to endure for His truth who bore our sins in his own body on the tree.

'Our sufferings are not worth a thought,
When, Lord, compared with thine.'

I sympathize with you and your dear partner in joy and tribulation, and pray that you may ever remember the words of Jesus to his disciples,—'Have faith in God.' Also his animating promise—If I go away, I go to prepare a place for you. I will come again, and receive you to myself, that where I am, there ye may be also.

Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, (and that for trials, too), let your requests be made known unto God, and the peace of God which passeth all understanding, shall keep your hearts and minds in Christ Jesus. I am still weak, but through divine goodness improving slowly. Your affec. brother in Christ,

HENRY GREW."

And now he sleeps in Jesus! Peaceful sleep,
To hear no more the sorrowful report
Of war's dread evils—to be tried no more
With the heart-sick tiring woes of sin-cursed earth.
Never again to feel his frame bowed down
By sickness, or infirmities of age.
Peaceful that slumber. In a "little while"
"Death will be swallowed up in victory"
Our brother will awake to blissful life,
Glowing all brightly in immortal youth.

A. C. JUDSON.

New Publications.

"THE SIGNS OF THE TIMES." I am now printing, and shall issue September 1st, a volume of over 300 pages, with this title. It expounds 2 Tim. 3, concerning the present condition of the world; its military forces, morals, crimes, etc. etc. Price, elegantly bound in cloth, 75 cts. $6 per dozen.

Also, "RETRIBUTION," second edition, bound up with "*Pauline Theology*," "*Milton on the State of the Dead*," and "*Destiny of the Wicked*;"—elegant cloth, 50 cts. Retribution alone, 18 cts.

Address orders, H. L. HASTINGS, Boston, Mass.

For the Crisis.

Groaning in Spirit.

BRO. GRANT:—Truly I may say that the sight of my eyes affecteth my heart. We are in the midst of the hour of trial. For many years have the religionists of this country striven with a good deal of success (and their zeal has been commendable) in efforts for the moral culture of the youth of the land. Sunday Schools have taken the business of the pulpit. Every attention has been given to that enterprise, that every attendant should learn the ten commandments. The society of the young has been strictly watched, and every thing that would contaminate has been quickly marked and guarded against. But a great change has come. Since the Rebellion has broken out in this land, those young men who were required to repeat the commandment, "Thou shalt not kill," are fitted

out, even in the Sunday School, with revolvers and Bibles, to go forth to kill,—are prayed for, that if they fall on the battle field they may be found in heaven with the saved. The sons of the pastor, the sons of the deacons, are urged to fall into the ranks, and go forth to battle. Young men in the church are appealed to from the pulpit to be patriotic and stand for the right.

The picture does not stop here. These same young, inexperienced men, that are leaving the enclosure of moral culture, are in a short time encamped with the vilest of associates, placed under the most debasing influences conceivable. They are to go to defend "religious liberty," the "laws of God and the land." In the school-room hang the cards on which are printed, "Blessed are the peacemakers,"—"Blessed are the merciful." But now this hangs over the gate of the Old South Church in this city,—"The sword of the Lord and of Gideon." A rendezvous is kept in the yard for enlistment of church members, Sabbath School youth and others, to go in battle array. They are to show no mercy, but to shoot down as many as they can. As said one minister in addressing some that were departing for the scene of strife, "Go out as christians. When you see the enemy, be sure and take good aim, and fire in the name of the Lord." (I think the Lord would say, "*Not in my name.*")

Said a prominent Deacon, "We had a very interesting scene last evening at the gathering of our Sunday School. Fourteen young men, who have been in the School, came to take their final leave to join the army,—my own son among them, not quite eighteen years old." Said another Deacon, "I have sent one son, and if I had two more I should want them to go." Said a third, "My son, who was converted a few months since, I have given up. He is going. I want you to pray for him and these other young men, that God would shield them in the day of battle. I am fearful of the influences that will surround them, for the sailors and soldiers swear terribly. I never heard anything beat it" (and he had followed the sea many years). Said a chaplain of the army, who was home on a furlough, speaking of the troops, "They swear awfully, and they fight as terribly." And at a large meeting he said, "When they come you will have a great work to do for them, for I awfully fear the effect on the minds of so many young men that go out. On one Sunday morning I went outside of one of the camps. There I found seven or eight squads of them gambling. I told them that would not do. I gave them some tracts and told them to read them to day—it was Sunday." Thus we see the influences that these deacons' sons have been and are being sent among.

Ministers hereabouts close their services in the afternoon of Sunday and invite the congregation to the vestry, where may be found recruiting officers to receive the signatures of those who will join themselves to the army. This we learn took place last Sunday. Others appeal from the desk with all the eloquence of politicians.

Where is the professing church going, if not to perdition? The God of the Bible, I fear, is not the God they worship. The standard has been lowered so far that Satan has almost complete control. Pride has crowded in, and meekness, kindness, gentleness and the love of God are crowded out. We have come about to the time when we may "discern . . . . between him that serveth God, and him that serveth him not. For behold, the day cometh that shall burn as an oven." W. C. Stone.

Boston, Aug. 19th, 1862.

For the Crisis.

The Love of Money.

Paul says, "the love of money is the root of all evil"; and James, "ye have heaped treasure together for the last days." And now they are paying it out by thousands. Brethren, what shall we do? We want volunteers for the kingdom of God. Let us send them the truth. Bro. Hastings has made an appeal to us who have means to spread the truth, and shall we not be as free as our neighbors?

We, pardon me, I should say *I*, love the stars and stripes, and if I must live under an earthly government give me this; but I love the banner of Jesus better, and for this may be called disloyal, and all I have will and must be sacrificed. We cannot carry our money much further if we are in the narrow way. We cannot be loyal to the North and South at the same time. We cannot fight under two opposite banners. We are one thing or the other. Now let us wake up and show our love by our works.

I am ready to do all I can. I am not able to buy tracts, but I will carry them to every house on my way. I have sacrificed all for the truth, and I bless God he has sustained me thus far, though sometimes the pittance is small; but I remember the promise, "Go, and whatsoever is right I will give you"; and I shall get it. Come, brethren, let us rally.

J. K. Bellows.

Springfield, Aug. 19th.

Correction.—In my recent account of my Grove meetings, the printer makes me say, at these meetings I did all of the preaching, while I only said at *some* of these meetings I had all the preaching to do. W. Sheldon.

Correspondence.

From Bro. Benj. Spaulding.

Dear Bro. Grant:—Permit me to say through the Crisis to my brethren scattered abroad, that I am well, body and mind, and in the field laboring to promulgate the great truths of the present age,—the coming of Jesus, the setting up of the glorious, everlasting kingdom; the resurrection of the dead, their unconsciousness between death and the resurrection, and the destruction of the wicked. My health is good. I feel like spending and being spent in the cause. I love the work. Since I was in Boston, about ten days ago, I have visited Martha's Vineyard, and traveled the whole length of the island, visiting most of the families on the route, giving a large amount of tracts on these great Bible subjects. I think there has been but little said here on this important doctrine, for the people seem quite ignorant of it.

One young lady, a school teacher, of a very intelligent mind on most subjects, was amazed at the light which shone on the subject. Said she had considered these subjects of little importance, and had never investigated them at all. She probably will do it. She took her pencil and paper, and noted down the proof texts on several of these subjects. She wondered she had not seen things in this light before. Said it looked reasonable and philosophical, as well as scriptural. What an account will her religious teachers have to give. I left her several tracts, which may lead her into the truth, and felt encouraged in her case.

I have visited the Aborigines of this island,—the Guy Head Indians,—the remains of a once powerful tribe. I visited most of their houses, but as it happened at campmeeting time, many of them were absent, as help, at the meeting, hence I did not see perhaps half of them. They received me very kindly indeed. I felt perfectly free among them. Went just as I would among Yankees, being very familiar, making many inquiries, noticing the children in particular, giving them little children's books, and Sabbath School papers, and they in turn inquired where I was from? who sent me? how I got my pay? etc., etc. To all such questions I have ready answers, and it seems to gain their confidence, when they see my motive is not money. Let me relate my visit to one family, as a specimen. I was drawing near the door, when a young lady met me with a smile of approbation, and her hand extended to shake hands, with the salutation,—"How do you do, sir?" I was not afraid to shake the hand of the dark-colored lady, with her brawny high cheek bones, and her well proportioned person, although she had on a somewhat ragged dress, about the same size at the bottom as at the top. "I am a colporteur," said I,—"have tracts and papers to give you." "Walk round to the other door," said she. Evidently she did not want me to come into the kitchen; so I was ushered into the great room, and immediately I was surrounded by the father, mother, and six children, from four to sixteen years of age. I began to question each separately, suiting my questions to their circumstances and age; giving each a book, tract or paper; giving much exhortation, then proposed to pray. The children were all gathered round, and I said, "Now, children, I am going to pray, and when we pray, we talk with God. He is a great being. He has eyes to see and ears to hear, and we ought to be very quiet when we pray." I knelt down, used very simple language, so that a child could understand. All was very quiet. Then I inquired whether they could keep me over night. "Well, we have plenty of lodging, but our fare is very coarse," was the reply. "I like coarse fare," said I. It was settled I should stay. I partook of their coarse fare with a good relish, and had a neat, clean bed. In another bed slept an Indian. I had neither bowie-knife, pistol nor dirk, for the weapons of my warfare are not carnal. I found myself safe and well in the morning. I partook of breakfast, expressed my gratitude to mine host, and went on my way rejoicing.

I met a little girl seven years old. "How do you do, sir?" said the little lady. "I am well, and I have little books and papers for children. "Where do you live?" said I. "Up there," pointing to a house. "Well, I am going there," said I. She said she would go back. "No, no," said I, "go and do your errand first." "I am going to aunty's, and will come right back and show you my doll." O the simplicity of a little child's heart! I had gained her confidence by a one cent book. Don't I buy children's confidence at a very cheap rate? "Do you go to Sabbath School?" "Yes." "Well, I shall be there, and tell the children little stories to-morrow." "Well, you will see me then," said the little miss; "and I shall be all dressed up." And sure enough she was there, and all dressed up, with bows, wreaths, and ribbons on her little hat. Yes, these Indians have a meeting-house, a Sabbath School, and a minister is sent to them, and paid out of a fund for supporting preaching on the Islands.

There is a settlement of colored people on another part of the island, composed of ten families. I have visited them too. I find them very ready to receive me, and I purpose giving them some lectures. Bro. Knobb has presented the Advent truths to them, and says they do not oppose them. I purpose visiting all the families on the island, the Lord willing, and shall want more tracts. If any of my brethren or sisters sympathize with me in this good work, and feel it a privilege to lend a helping hand, let them send in to the World's Crisis office their offerings. I enjoy this work,—rather be in it than to be a king on a throne.

Tisbury, Mass.

From Eld. J. Blain.

Bro. Grant:—I wish to say to brethren in the Illinois conference that, the Lord permitting, I shall be at the quarterly conference in New Rutland, Sept. 2nd, and have a supply of our works and of tracts to give out for the Publication Society. I will also take subscriptions for the Society and for the Crisis, and forward money for any who wish to pay on subscriptions. I design to spend September and October in the bounds of the conference, and aid in protracted efforts. Any wishing me to visit them, can send or write me at the conference, or to Chicago, care of my son, Dr. W. D. Blain. He will know where to forward to me. Since the conference at Amboy, in May, I have preached in Earlvill, Papa, Shabbona Grove, Kewanee, Victoria, Henderson, Ionia, Bro. Porter's neighborhood, Mt. Pleasant, Mound Station and Buckhorn; and Aug. 15th am to hold a grove meeting with Eld. Scott at Rough and Ready, Hancock Co. I rejoice that this conference has mostly kept out anti-Bible doctrines, such as *no Spirit, re-immersion, infants lost*, etc. etc., which are ruining our cause in many places, and bringing upon us general reproach. They will not take a paper which advocates, or admits writers to advocate, such delusions. May they ever discard them. I hear of but one church in this part of Illinois where these errors have been admitted, and that, I am informed, is divided and ruined, as all will be, ere long, where they are fellowshiped.

In all the places I have preached, the people turned out beyond my expectations, and much feeling was manifested as to our *doctrine*; while there is evidently a lack of deep feeling as to vital piety, or experimental religion, and the unconverted seem to be hardened. I sigh for a *revival* season. Brethren, let us use more "importunity" in prayer for such a season, and preach and labor more to bring it on. If we use the means God has appointed, we may hope for it. It will take a great army to fill the "new heaven and new earth," and Christ has not enlisted enough yet, or he would come and end our toils and war against sin.

Mount Pleasant.

Obituary Notice.

Died in East Calais, Vt., Aug. 31, 1862, of consumption, Mrs. Susan R., wife of Erasmus L. Burnap, aged forty-eight years, seven months and twenty-eight days.

Erasmus L. Burnap.

FOREIGN NEWS.

The Europa's News.—From Liverpool Aug. 9th.

It is stated that Garibaldi refuses to obey Victor Emmanuel's proclamation. It is also stated that he held a council of war on the 14th, at which it was determined to march on Rome, notwithstanding the remonstrance from Turin.

The enthusiasm for Garibaldi is tremendous in Sicily, and it is reported that he will soon be at the head of 50,000 men.

FRANCE.

Many French journals speak with great anxiety as to Italian affairs under Garibaldi's movements.

The *Opinione Nationale* deplores the fatal hesitancy which makes the French Government shrink from the necessary solution, viz., the evacuation of Rome.

ITALY.

Garibaldi has chartered six large vessels. His plan is said to be to land in the Gulf of Palermo, and there be joined by an auxiliary force and march on the Roman States.

An official dispatch in the Turin Gazette says the Garibaldi volunteers would leave for Messina instead of Palermo. They number 3000 and are divided into three columns, one conducted by Garibaldi in person.

THREE DAYS LATER.

St. John's, N. F., Aug. 22d. The steamship Teutonia, from Southampton 13th inst., for New York, passed Cape Race this afternoon. She was boarded by the Associated Press news yacht, and the following dispatch obtained.

An Italian squadron has been ordered to Ancona to watch the Adriatic coast.

Garibaldi with volunteers is marching in the direction of Patra Pezzia and Sancataldo. His object appears to be to reach Messina. Public opinion favors conciliation, and by discussion to point out to foreign powers the dangers of a prolonged occupation of Rome by the French.

A Garibaldi manifestation took place at the Larcalla Theatre in Milan, during which shouts were raised of "Rome or death!"

A slight encounter had taken place between the volunteers and royal troops.

Garibaldi recently spoke as follows:—"The present state of affairs cannot continue. I go against the Government because it will not let me go to Rome. I go against France because she defends the Pope. I will have Rome at any price. Rome or death! If I succeed, so much the better, if not I will destroy the Italy which I made myself."

The departure of volunteers from Palermo had ceased.

Ratazzi's dismissal from the Ministry is considered the only means by which a solution of the present difficulties can be arrived at.

Mazzini had had a conference with Garibaldi and returned to Malta.

Garibaldi is at Caltanizita.

The rumors that England had given her support to Garibaldi's schemes are denied.

The Constantinople Conference has decided that the Turks should continue to occupy the Belgrade Citadel.

It is believed that the Mexican expeditionary force will be very large. The choicest officers and men of the Versailles artillery are under orders. A division of gunboats for Mexico is being prepared.

Louis Napoleon will not deliver an official speech at the reception on the 17th.

The French had repulsed several attacks in Mexico.

DOMESTIC NEWS.

New York, Aug. 22. The Tribune has a letter dated Culpepper, 19th. It says the retreat of our army and the advance of the rebels in overwhelming force, are no longer secrets.

It was expected that the army would cross the Rappahannock by 10 o'clock, but the passage of the trains was so much delayed that it will not be attempted.

The corps of Banks is here, and McDowell is coming in. Both will wait the arrival of Sigel, who covers the retreat, and will not be hurried.

New York, Aug. 22. The Commercial says it has information that a junction of Generals McClellan's, Pope's and Burnside's forces is effected.

The same paper states that the rebels occupy Harrison's Landing, and that their pickets extend as far as the Chickahominy.

A large portion of our gunboat flotilla were above Harrison's Landing, and would probably give the rebels a taste of their quality.

It is stated that at the rate the new levies are now moving forward to their destinations, 60,000 reinforcements could be given Pope and McClellan within the week, and that an equal number can be forwarded to the Western armies.

It is said that the Confederates are preparing, with all the force they can forward, to make an attack on Gen. Pope's front. A terrible conflict is expected.

Springfield, Mo., Aug. 22. Col. Wright of the Federal forces passed Carthage yesterday in hot pursuit of the guerrillas under Coffee, Hays and Quantrell. On Wednesday he attacked the rebels' rear guard and killed twelve and captured thirteen of them.

The pursuit will not be relaxed until they are driven from the State.

Memphis, Tenn., Aug. 18. The ferryboat plying between this city and Mound City, Arkansas, was burned by guerrillas on Saturday.

The stores in this vicinity have been robbed and many horses stolen.

Cairo, Aug. 22. The steamer Champion, on her last passage to Memphis, was fired into by guerrillas. She was struck by over 70 shots, but no one was injured.

The Steamer Swallow, in the Government service, was burned by the rebels twenty miles below Memphis.

Two bridges on the Marietta and Cincinnati Railroad were burned yesterday, supposed by rebel sympathizers. A freight train ran through one of the bridges, and three cars were wrecked. No one was hurt.

Nashville, Aug. 22. Yesterday noon Capt. Atkinson, of the 50th Ohio, with 20 men at Edgefield Junction, was attacked by 1000 guerrillas. He repulsed them three times, killing Morgan's Adjutant, seven privates, wounded 18, and finally after three hours' fighting drove them off.

Washington, Aug. 20. Hon. R. Johnson of Maryland has made his report to the government upon the points in the administration of affairs in New Orleans. He not long since went thither to investigate, and the President has approved his conclusions. It is understood that he recommends the return to the Consul of the Netherlands of the $800,000 seized by Gen. Butler, that the $716,000 be returned to the French Consul, and also that a large amount of sugar and other merchandise be relinquished to the Greek, British and other foreign merchants domiciled in New Orleans, as, according to Mr. Johnson, these seizures by Gen. Butler cannot be justified by civil or military law.

New York, Aug. 22. The Tribune's Washington dispatch says:

"Two or three weeks ago the President laid before his Cabinet a proclamation of emancipation, abolishing slavery wherever it exists on the 1st of December, if the rebellion should not be crushed by that time, and asking the opinion of his Ministers touching the propriety of issuing it. All but two (Secretary Smith, we believe, being absent) approved of it. Secretary Seward and Postmaster General Blair, however, opposed it with all their might, and the result was it did not appear."

The World's Washington dispatch says it is openly stated by the emancipationists, that the President will issue a proclamation of freedom to all slaves by the 1st of September.

Horrible Outrages by the Indians.

St. Paul, Minn., Aug. 22.—Reliable information from Fort Ridgley confirms all the previous reports. Mr. Wyckoff, the Assistant Superintendent, on his way to the upper agencies, met a messenger six miles from Fort Ridgeley, on Monday morning, announcing an outbreak at the Lower Sioux Agency, and the murder of all the whites except a few.

Captain Marsh set out immediately with forty five men. At a ferry opposite the agency he encountered a large body of warriors, who opened fire upon them, and after a few volleys a large body of ambushed Indians in the rear fired upon them, killing a number of men. A retreat was attempted across the river. While in the water the Indians killed the captain, three sergeants and four corporals. But seventeen men returned to the fort.

On Monday night the light from burning buildings and grain stacks was seen in all directions. Escaped citizens came into the fort during the night, giving accounts of horrors too terrible for the imagination to conceive. Mothers came in rags and barefooted, whose husbands and children were slaughtered before their eyes. Children came in who had witnessed the murder of their parents or the burning of their homes. The roads in all directions to New Ulm are lined with murdered men, women and children.

The people of New Ulm are drilling with what arms they can get, and are fully awake to their danger and determined to defend the town. Governor Ramsey yesterday ordered the militia with horses to the scene.

Plain Talk to the President.—Mr. Steven Driver, or "Old Glory"—for he is familiarly known to the country as the staunch Tennessean who preserved the Union flag at Nashville to the last—had an interview with the President yesterday, during which he informed Mr. Lincoln of the great enthusiasm he had seen in the North during his campaign for two months past, and declared that the people were ahead of the Executive. "If you let the Governors of the Northern States," said he, "take this matter in hand, the rebellion will be put down in a short time. They demand more energy of you, Mr. President, and your Generals. They have the utmost confidence in you, but they will have more vigor." The President was glad to hear this plain talk, and gave him assurances that all was going well. Mr. D. urged the rigid enforcement of the Confiscation law, as it would bring the rebels to terms in the shortest manner. The mild policy, he declared, was strengthening the rebels.—*Corres. of N. Y. Commercial.*

Concert of Prayer for the Country.—We find in several of our religious papers an invitation to the churches of every name, to unite in a general concert of prayer for the country, in their several places of worship, on the evening of next Sabbath, 24th inst., and to continue it hereafter on the fourth Sabbath evening of every month, during the war.

The Crops in Europe.—In France the crops are said to be excellent—much beyond an average, and instead of being under the necessity of importing corn, will have plenty to spare, after satisfying her own wants, for the necessities of her neighbors. The English harvest, from present appearances, is likely to prove an average one. In Ireland the prospects are also good.

Notices, &c.

Great Campmeeting in Maine.

On account of the lateness of the season, the Committee have deemed it best to change the time of our campmeeting at Corinna, Me., from the first to the *second* week in September, giving them one week longer to complete their harvest labors.

We would say to the brethren, one and all, rally again to the standard of truth, and enjoy the privilege of attending one more meeting, if the Lord will, before he shall return. We are happy to say we have obtained the best ground this year for our meeting that we ever have had, and the conveniences outside are far better than formerly. The grounds are situated in the west part of the town, on Mr. Weston Nutter's place, being two miles from Moor's Mills, so called, and six miles from Newport, a point on the Penobscot and Kennebec R. R., where brethren coming from the west by railroad, or to Bangor by boat, will stop. Those brethren who would like conveyance from Newport to the camp ground, will be accommodated if they will inform either of the Committee what time to meet them there.

Conveniences for the Lord's poor will be ample, and we wish none to stay away on account of their not having the means. There will be a commodious boarding tent on the ground, where brethren not having tents, but who have means, will be accommodated reasonably. Come one, come all, and let us have the greatest meeting of the kind ever yet held in Maine.

B. C. Moore, Albert Door, Geo. H. Fisher, } Committee of Arrangements.

Notice.

To the Brethren in Eastern Conn., scattered through Woodstock, Putnam, etc.—I wish to say that a few who look for the Lord from heaven are anxious to establish a regular meeting at Muddy Brook; but it is desirable that a more united effort should be made on the part of the brethren and sisters living in the surrounding districts. As there are many who do not attend any regular meeting from one year's end to the other, we think much good might be done by establishing a meeting at the above named place, as it is a new field. Why not come together, and try and sustain a meeting at this place, and make an effort to attend, even if it is a little trouble. You will get your pay in getting good and in doing good to others. We think the church has a duty to do in this respect, that is sadly neglected. Read Malachi 3: 16, 17. The few who are already interested in this meeting, are anxious to establish a regular appointment once in four weeks, commencing the first Sunday in September.

We hope the brethren and sisters living in this vicinity will take the matter into consideration, pray about it, and act accordingly. Preaching might be sustained in this place, at least one half of the time, provided those living in the surrounding districts manifest as much interest, and have as much a spirit of sacrifice as others do who help sustain meetings in other places in Eastern Conn. It is time to act, as well as talk. Now, *now*, let us act in regard to this matter as for eternity. D. A. Jones.

[We hope our brethren and sisters will listen to this call.—Ed.]

Campmeeting.

The great interest manifested at our tent meeting in New Preston, Ct., has induced us, with the advice of the brethren in that section, to appoint a campmeeting to commence Tuesday, Sept. 2d, at 10 A. M. Some eight tents have already been counted up for the occasion, and we hope the number will be much larger. Brethren that want to work for the Lord will find here a new and interesting field.

We desire all who can, to bring provisions and tents for themselves and others. Plain food, and "all things common" is the Bible rule; let us practice it cheerfully. A daily stage from New Milford (Housatonic R. R.) at 12 will bring in all who wish. Distance eight miles. H. Pratt.

It is somewhat probable that Bro. H. L. Hastings will be at the meeting.

Notice.

The next meeting of the Eastern N. Y. and Western Mass. and Conn. Second Advent Conference will be at Otis Centre, Mass., commencing by preaching Tuesday evening, Sept. 2d. Come, Brn. and Srs., to this meeting, filled with the love of God. Come with a determination to do good and get good. Those coming from the South will call on Bro. Waterman, Cold Spring. Those from the North, stop at Well's Forge, at Bro. Brazee's, or Bro. Breckenridge's. Those that cannot come of our preaching brethren, also churches that cannot send a delegate, please let us hear from you by letter. Address Geo. L. Teeple, Otis Centre.

G. L. Teeple, Sec. of Conf.

Notice.

The Lord willing, there will be a conference at Union Mills, La Porte Co., Ind., commencing Thursday evening, Sept. 25th, and continuing over the Sabbath following. Bro. and Sr. Mansfield will be present (Brn. Sevirs and I. Damman are expected) to preach the word of life. We hope to see a good attendance at this meeting. Come, brethren and sisters, come praying that we may have a good, old-fashioned meeting at Union Mills. This is a time of trouble, and we should not forsake "the assembling of ourselves together," but exhort "one another, and so much the more as" we "see the day approaching."

By request of the Church,

A. Freeman, Jr.

Wisconsin Annual Conference.

Our conference will meet this year in the month of December. Time and place given hereafter. Let friends in all parts of the State prepare to come. Will Eld. Barnes and Elder Turner consult the brethren with regard to the best location for the meeting?

W. Sheldon.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 22d, 1861, to July 1st, 1862, $570 75.

H. F. Carpenter	$1.00
J. M. Hicks	.50
A Friend	3.00
" "	1.00
A Sister in Kennebunk, Me.	2.00
Mrs. D. B. Waterbury	1.00
J. S. Howland	3.00
P. W. Higgins	1.00
M. Atkins	1.00
M. E. Sawtell	.30
J. M. Hicks	.40
S. S. Woodward	.18
E. Bennett	1.00
E. Fuller	9.75
Miss C. Smith	3.00
E. A. Prescott	25

Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.37
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1.00
S. B. Potter	1.00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	.50
J. M. Hicks	.40
T. W. Smith	.60

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Notice for Maine.

Seeing the managers of the Corinna campmeeting have changed the time of their meeting so that it comes on the same week of the appointment for the State Conference, we *change our time*, that brethren may be able to attend both.

The Maine Annual Advent Conference will convene in Portland, Wednesday evening, Sept. 17th, at 7 o'clock, in the Second Advent Hall, on Congress street, and continue over the following Sunday. We hope to see all the Advent ministers belonging in Maine, who can work together in union and harmony for the objects of the conference, which are the spread of "this gospel of the kingdom," the unity and health of the body of Christ, and the salvation of sinners. Let as many other such brethren and sisters as can, come also, in the Spirit of Christ, ready to work for him, praying that God may make this conference a blessing to us all, and an instrument of good to others. Brn. will come mostly by cars and boats. Those who come with teams will be provided for, but must provide generally for their own horses. The Portland brethren will do all they can to entertain the friends who come. Call on Brn. J. S. Brooks, 8 Summer street, Peter Johnson Elden, 16 Lyng street, Ed. B. Enery, Congress street, Charles H. Wyman, 12 Salem street, who will aid you in finding suitable places to put up.

O. R. Fassett, President.
I. C. Wellcome, Secretary.

Yarmouth, Me., Aug. 13, '62.

Conference and Lectures.

I will hold a conference, and give lectures on the Advent, in Danielsonville, Ct., commencing Friday evening, Sept. 5th, and continuing till Sabbath the 14th, every day, as Dr. Jones shall arrange. J. H. Himes.

Note. The friends in Penn. and Iowa will be patient. I cannot leave New England till the latter part of October. I shall then visit Philadelphia, Milesburg, and other places, and thence to Iowa. Shall be glad to hear from any who wish my labors, as I will call on any who wish, when it may be practicable, on my route. J. V. H.

Conference Notice.

The Illinois conference of Adventists will hold their quarterly meeting with the church near New Rutland, Lasalle Co., commencing Tuesday, Sept. 2d, at 2 o'clock, and continue over the Sabbath. Those coming from the East or West will take the Burlington and Quincy R. R., connecting with the Central at Mendota, or the Rock Island R. R. connecting with the Central at Lasalle, stopping at New Rutland, on the Central R. R., where conveyances will be provided to the place of meeting. Preaching brethren in the conference are expected to be there. It will be held in the New England Mission Tent.

H. G. McCulloch, Sec. of Conf.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor, also a supply of Brn. Higgins' and Wellcome's medicine.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Danielsonville, Ct.	Sunday, Aug. 31st
Williamsville	Wednesday, Sept. 3d
Putnam	Friday, Sept. 5th
Abington	Sunday, Sept. 7th

H. F. Carpenter.

Eld. George Champlin will preach at North Springfield, Vt., Sept. 6th, in the evening, and over Sunday, and longer if deemed proper. Brn. and Srs. from abroad are invited to attend.

Portland	Sunday, Sept. 7th

Eld. Thomas Smith.

Muddy Brook, Ct.	Sunday, Sept. 7th

Eld. V. P. Simmons.

Wrightville	Aug. 31st
Plymouth Hollow	Sept. 14th

T. S. Canfield.

Wrightville, Ct.	Aug. 31st
Leach Hollow	Sept. 14th
New York, 24th street	Sept. 17th

J. K. Bellows.

Appointments for Coventry Centre, R. I.

Eld. E. Bellows	Sunday, Sept. 7th
Eld. Peter Noka	Sunday, Sept. 21st

A. W. Slocum.

Warner, N. H., Robie's Corner, at the school-house, the last Sunday in this month, at 10 o'clock A. M., and one P. M., and at Harvey Wadley's school house at 5 P. M., on the same day.

B. P. Manning.

Newfield, Ct.	Sunday, Aug. 31st

L. Boutell.

Wrightville, Ct.	Sunday, Sept. 14th
Cheshire Street, Ct.	Sunday, Sept. 21st

C. Goodrich.

Hartsville, Mass.	Sept. 7th
Center Otis, Mass.	Sept. 14th
Sandisfield, Mass.	Sept. 21st

Wm. A. Fenn.

Sandisfield, Mass.	Sunday, Aug. 31st
Pine-Tree School-house	Sunday, Sept. 14th
Goshen, Conn.	Saturday evening, Sept. 20th
Wrightville	Sunday, Sept. 21st

Geo. L. Teeple.

Saybrook, O., Sat. and Sunday	Aug. 30th, 31st

T. G. Newman.

Rutland, Vt.	Sunday, Aug. 31st
Massena, N. Y.	Sundays, Sept. 14th and 21st

M. Batchelor.

Newfane, Vt., (Waitakerville)	Sunday, Sept. 7th
Rawsonville, Vt.	Sunday, Sept. 14th
Sutton, N. H., at Bro. Isreal Andrews, Sunday, Sept. 21st.	

S. W. Bishop.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

For the Poor.—E. A. Prescott, 25 cts.

D W Comstock 386, Miss M A G Otis 385, R Mace 387, Capt. G L Stanwood 387, H L Bradley 364, E S Diman 347, Lydia S Ford 364, A J Calkins 342, M Gawson 387, P W Hough 338, Mrs. E Slocum 387, G West 377, J S Arnold 372, S Calif 377, H H Stoddard 277, Wm. P Wentworth 392, J W Perham 337,—$1.00 each.

J B Walker, P Dickinson 364, E Williamson 382, Mrs. E L Crowell 287, D F Kendal 390, S C Knowlton 390, G W Denney 364, S G Kimball 370, D G Stiles 378, G Hall 355, I Buzzell 352, W Woodman 226, F McWilliams 364, W Putnam 412, John A Best 392,—$2.00 each.

T Hardy, Jr., $10.17, 354; L D Pond $5.00; 358; S Brownell $3.00, 364; L F Dodge $3.00, 364.

FOR BOOKS AND TRACTS.

Geo. A. Barker, $1.00; R McLean $2.02.

To Correspondents.

Luna E. Sanders—Do not find it on our books. Have given you credit for 6 months.

P. W. Hough—Have no more of Pilgrim Harp.

J. T. Cornell—You will find it in No. 357.

A. M. Hodgdon—It was received.

J. C. Allen—The last is right, according to our books; the former wrong.

C. I. Deyo—We will, and have so marked it on books. W. omitted it.

Wm. Sheldon's P. O. address, for a short time, is Boston, Mass., care of Eld. Miles Grant.

F. H. Berick's P. O. address is Boston, Mass.

Books and Tracts Sent.

By Rich & Weston's Express, R. McLean; by mail, Geo. A. Barker.

Letters Received.

D. N. Smith, B. G. Getchell, Mary, B. Perham, E. L. C., J. K. Bellows, F. Dibble, A. C. Johnson.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover Street, Boston, Mass.

The Advent at Hand; a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By P. B. Morgan. A good tract to scatter among your friends who have not been interested in this subject. Price 2 cents single, postage 1 cent, 1-4th off per dozen; 54 copies for $1.00, postage paid; 74 copies for $1.00 by express.

Cook Book, by Dr. F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's celebrated health institution, denominated "Our Home," Dansville, N. Y. Price 6 cents, postage 1 cent.

A Treatise on the causes of the premature decay of American youth. By Dr. A. Stone. This is a valuable work and should be read by all the young. Price 5 cents single, postage 1 cent; 1-4th off per dozen.

Ghostology; or the existence of immaterial men in [illegible], heaven, and [illegible]. By Eld. Wm. Sheldon. This is an excellent tract for those who believe dead men are alive. Price in glazed covers 10 cts. single, postage one cent, $4 per hundred. Without covers 6 cts., $5 per hundred, post paid.

Deutsche Tractate.—German Tracts.

1. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

4. Das Zukünftige Schicksal der Gottlosen.

5. Die Hoffnung der Todten in Christo.

Vorgenannte Tractate können prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 721 Chestnut Str., Phila. Preis: pr Nummer 5 cts, pr Dutzend 50 cts, per Hundert $3.00. Porto [illegible].

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 721 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts, postage 9 cts. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: [illegible] 17; with other interesting matter. By Miles Grant. Price single, 5 cents; [illegible] per hundred. 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp., 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp., price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1 25—post paid.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each, postage 1 cent. 1-4th off per dozen.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 259 pp. 12mo. Price 50 cts. Postage 16 cts.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred, 25 cts. single, postage 3 cts. Bound, 40 cts.; postage 8 cts.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-12, by H. K. Flagg. Single copy 8 cts; postage 1 cent; $4 50 per hundred.

Analogy of the First and Second Advents. General apostasy of the church or christendom demonstrated—her affinity with the world manifest—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 40 cts; postage 10 cts.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

Every Body's Book. The Bible view of the personality of God and the Devil; his origin, personality, power and doom.—By Phineas A. Smith. Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.

Pearl, do. do. colored calf, $1.50; postage 15 cts.

Pearl, do. do. morocco, $1.75; postage [illegible] cts.

Nonpareil, do. do. roan, $1.50; postage 21 cts.

Do. do. do. morocco, $2.15; postage 21 cts.

Minion, do. do. roan, $1.75; postage 26 cts.

Do. do. do. morocco, $2.25; postage 26 cts.

H. L. Hastings' reduced Price List.

Voice of the Church, cloth	[illegible]
Thessalonica, or the Model Church, cloth	[illegible]
Reasons for my Hope, cloth	[illegible]
Great Controversy, small edition, cloth	[illegible]
Spiritualism, by Ramsey	25

Paper Covered Books.

Great Controversy	[illegible]
Thessalonica, or the Model Church	[illegible]
Reasons for my Hope	[illegible]
Retribution—(a few copies)	[illegible]
Spiritualism, by Ramsey	[illegible]
Pauline Theology	10
Tracts, 1800 pages for $1.00; by mail 1800 pp.	$1.00

For sale by H. L. Hastings, or Miles Grant, Boston, Mass., for cash with the order.

For the Crisis.

The Invitation.

Come unto me, ye weary,
The Savior smiling said;
Come unto me, ye hungry,
And feed on heavenly bread.

Come unto me, ye weary,
And drink of living streams;
Come, ye who dwell in darkness,
Where light eternal beams.

Come, ye who sit in darkness,
And I will give you joy;
Come, ye who live in sorrow,
Where sorrow ne'er shall cloy.

Come, ye who're sick of sinning,
And I'll your sins forgive;
Come unto me, ye dying,
Come, and forever live.

Come, ye who seek for riches,
My wealth can never fail;
All things are my possession,—
Go tell the wondrous tale.

Come, ye who seek for glory,
Seek that which cannot dim;
Seek not mid scenes of bloodshed,
Or in the haunts of sin.

Come, ye who have afflictions,
Cast your care upon the Lord,
And he will help you bear them—
He's promised in his word.

Those who in him do rest their hope,
Shall have a lasting home
(When present things are passed away),
In that bright world to come.

I A N

For the Crisis.

A Glance at our World.—No. 9.

We now copy the forcible language of G. B. Cheever on the state of Europe.—"Whether God be about to involve the nations of Europe in a complicated and dreadful war, or whether the selfish diplomacy of courts and cabinets shall work a present peace, there is matter already for solemn contemplation in the events and results thus far. There is that which looks very like positive and quick retribution for particular national sins, for being accessory to such crimes before and after the facts; and it is no new thing that God uses nations as his own hammer and battle axe on one another." Mark the language of God's chosen prophet when foretelling the destruction of mighty nations. Assyria shall destroy Israel, and they shall be destroyed for that very destruction, and Babylon shall be arrayed against both Egypt and Judah, and shall be God's triumphant servant for their overthrow, and they in turn shall be blasted forever. What then are we better than they? Selfish christian civilization and worship of Balaam and [illegible] anti-christian and pagan? For three transgressions and for four would God level the thunder and lightning of his wrath against nations living under so much dimmer gospel light than ours, that in comparison it was utter darkness, and for three and four and forty transgressions shall we escape? Had his providences and end a meaning *then* that they have not now, or were the principles on which he governed the world different at that time and this? For national sins all down God has first warned by his chosen people; then if unheeded, retributive justice follows and cuts them down. God has borne long with our nation. Long has the wail of the poor friendless bondsman gone up to Thee, and we begin to feel the terrible effects of God's vindictive ire upon us as a hypocritical nation. We fear that this ire will not pause and spend its fury upon the South, but the North are guilty of sins which call loudly for redress, and unless there is humiliation, and that speedily, they are gone. God has spoken as audibly as he did to the Egyptians in reference to the sins of which they are so guilty. But they have gone on heedlessly hugging their sins to their bosom, and now the ire of Him who warns not in vain is kindled, and he will make his might felt on this thrice guilty nation, living in the full blaze of gospel light, knowing the sin of human slavery,—it will evidently prove their guilty overthrow. We feel it. Men of eloquence have for years warned them of their downward progress, but it has no effect.

The present is truly a time of darkness and perplexity; a period in which wars and commotions are alarming the hearts of men. Since the astounding years of the French Revolution, no events of so significant and momentous a character have occurred in the civilized world as those now passing over this nation. The statesman, the politician and the merchant, are all equally at a loss to comprehend the present or to predict for the future of this nation; but they admit there is an element at work destined to break up the social fabric of our government.

All nations seem to catch the contagion of war, and the whole eastern heavens will soon be lit up with the reddening conflagration. France is eager to join hands with the South, and inviting England and Russia to consolidate, and thus crush out the only republic on earth. The budding fig-trees do not more clearly indicate the coming summer, than the present signs indicate *the soon coming of the King of Peace.* Yes, the fuse is ignited, and will finally end in a terrible explosion among the nations. All things indicate it. God's word clearly defines the way for his followers to act in the emergency now crowding down upon them.

Let those who believe in war go to the scene of strife, but clear your skirts. Tell them of the awful consequences of those who take the sword, perishing by the same. The follower of Christ does not feel the spirit of war. Christ told them of old to conquer by love; and hence we deduce from this great fundamental fact, that those who at once grasp the rifle, and hie away for tented fields, are not imbued with the spirit of Christ. Oh! may the true church now awake and sound the last warning to fallen man, as they shall wish they had in the day of reckoning.

J. L. H.

For the Crisis.

Remedy for Scolding.

Upon noticing a recipe for husbands, in the *Transcript*, the week one appeared in the Crisis for wives; and thinking great responsibility rests upon both classes, I extract the following recipe for husbands:

"Quite a sure remedy for scolding is to give no cause for scolding. Very few wives scold without cause, and to stop their scolding, stop the provocations. We cannot blame a wife for scolding when her husband only half provides for her, spends nearly all his time away from home, is particularly polite and attentive to any and every woman except his wife, never expressing himself pleased with anything she does, and is continually extolling the elegance, neatness, and economy of somebody else, is all life and gaiety in company, and drowsy and dull at home, speaking crustily to those around, and driving away what few gleams of sunshine might otherwise rest upon the brow of his toilsome, careworn wife."—*Windham County Transcript.*

We would not attempt to justify the above spirit of retaliation, whatever the provocation. Retaliation is unscriptural; consequently wrong; yet all must admit the extremely trying position of a wife,—one who knows the place she should occupy, the place scripturally assigned her in her husband's affection,—when she witnesses the bestowal of affection upon others, by her husband, to which she alone has claim. I regard that the commonness of this sin has occasioned the loss of its heinousness in the minds of some professing better things. May those looking for the Lord keep themselves so pure as to give no occasion to the adversary to speak reproachfully in this respect.

J. D. Roberts.

Pleasant Valley, Ct.

Correspondence.

From Fanny R. Calhoun.

Bro. Grant:—I wish to say, that I have received your paper—the Crisis—and that for instruction and edification in Bible truth, especially the devotional portion of it (which to me has been of late of great interest), far excels any other I have seen, and is just what I want to help me to understand Bible truths more perfectly. The Lord has led me in a way that I knew not of.

Last winter Bro. H. Pratt, an Advent preacher, delivered a course of lectures on the prophecies, and preached from other portions of the Bible in New Preston. I heard him, and became interested. The Lord opened my heart to receive the truth in the love of it. I did not confer with flesh and blood, but immediately confessed the change in my religious belief before the church and congregation,—that believers were the only fit subjects for baptism, not infants; that sprinkling is not baptism; that we have immortality, eternal life, *only* through Christ, who is our only hope, by the rejection of whom we must suffer eternal death, which is the penalty of the law, for all have sinned and come short of the glory of God.

I have ever in thought believed in the personal coming of Christ to judge the world and raise the dead; but of what use was it, with the delusive hope that we possess an immortal soul that cannot die, which leaves the body at death to dwell in heaven forever happy, or in hell forever tormented? That *deathless soul* is the foundation-stone that error builds upon. Take that away, and almost the whole falls. O vain, delusive hope, that is built upon such a foundation! It cannot stand the test. It is contrary to the word of God. Yet men will preach it, and the people for the most part believe it.

Mr. J. Strong, in a sermon last winter, asserted that man was immortal as God was; and that to deny it was worse than infidelity; though he did not bring a single text of Scripture to prove his assertion. His design was to overthrow Bro. Pratt's teachings, but failed. The work progressed and is still progressing. June 22d, four were baptized.

New Preston, Ct.

From Sr. E. L. C.

Dear Bro. in Christ:—Through the instrumentality of a friend, I have been permitted for the last year to peruse your valuable paper, the Crisis; and, believing as I do that it is founded on Scriptural truths, I feel it my duty to encourage you in still circulating it far and wide, and to continue in your labor of love, for, in God's hands, it may be the means of doing much good, and saving many souls from death. Although my name is enrolled with another denomination, I love all who love the Lord, and I mean to labor in his vineyard wherever I am placed; and although the church to which I belong seem to think that I shall apostatize if I embrace these truths, I can truly say I never saw God's truth in so plain a light as now, and never felt a greater determination to serve him. I am willing to be despised, and to have my name cast out as evil among the popular professors of the day, if I can but serve and honor Christ. I know that all who live godly in Christ Jesus shall suffer persecution. It is as true to-day as when the inspired apostle spoke these words, and I feel willing to be called a fool for Christ's sake, if need be, knowing that my reward is at the end.

From Bro. H. B. Cross.

Dear Bro. Grant:—I think there is an increasing willingness, in some localities, to hear and read the truths of the kingdom at hand." Several ministers of the various churches in this vicinity seem to be awaking to the subject. One of them, a man of talent, and of the Congregational [illegible] said to me, a short time since, "The hope of the christian is in the personal coming of Christ; and we have come to the time when we may consistently look, daily, for that event." He instructs his people that they are not to expect the conversion of the world through their cherished plans for so doing, and preaches to them the "gospel of the kingdom." He said he felt the need of some small book or tract setting forth plainly and concisely the millennial truth, which could be scattered broadcast among the people.

He thought the time had come when people would read on the subject if properly presented. And said that much vital truth was rejected, or was not read by many honest christians, because the article, the tract or the book, bore the imprint or signature of some individual, or society, against whom they had justly, or unjustly acquired a prejudice. I think we all know this is true to some extent

Lebanon, N. H.

For the Crisis.

The Orphan's Lament.

I wander in this vale of tears,
[illegible]
[illegible]
And waiting to go home.

A Father, mother, sister dear,
And brother, all are gone
They now are sleeping in their graves
And I am all alone.

Yet not alone, my Savior's near
He is the orphan's friend,
A Father to the fatherless
He'll guide me to the end.

If I am faithful to my Lord
And do my Master's will
He'll not forget me when he comes
[illegible]

He'll say—Well done thou faithful one
[illegible]
[illegible]
And all the [illegible]

[illegible]

For the Crisis.

Notes by the Way.

June 25th, I bade adieu to the friends in Syracuse, and started for the land of my adoption. Had a pleasant passage across Lake Ontario. June 27th, 28th and 29th, attended the annual conference of the Church of God of C. W., which was held in Darlington. The gathering was large. Preaching good. All the sittings were harmonious. Hence the influence left on community was good. I immersed one mortal soul into the Christ for the remission of sins. Spent a few days with the church in Cartwright. Gave them five discourses. Good was done in the name of Jehovah. Visited the friends in Whitby. Had a good time in talking upon the things concerning the kingdom of God and the name of his Anointed. Immersed one.

Visited the church in Brooklin. Gave eight discourses to attentive congregations. Had the honor of immersing five mortal souls into the Christ. Spent a week with the church of God in Toronto. Our congregation continued to increase during our stay. The congregation was large and intelligent, and better attention I never saw. I immersed two. One of them had been brought up in the Roman Catholic Church. I visited the church at Thorold and Gainsborough. Had a good time in presenting the truth.

August 2nd and 3d I held a barn meeting in the township of Clark. Gave them five discourses. Gathering large. Attention good. Truth took effect, and I had the honor of immersing four into the Christ for the remission of sins. Glory be to God that there is a power in the gospel. I visited the friends in Coburg. Had a good time. On the morning of the 5th, I bade them adieu for a short time. Had a sick time in crossing the Lake. Last Sunday I preached in Syracuse. Had a good time, and on the morning of the 8th of July, I was immersed into the Christ beneath the beautiful waters of Lake Ontario. It was the most delightful morning that I ever saw. Amen.

R. V. Lyon.

Aug. 14, 1862.

Controversy Illustrated.

HIGH CHURCH, LOW CHURCH, AND EVANGELICAL.

Evangelical.—Two beans and two beans make four beans!

Low Churchman.—I beg your pardon, sir; but, according to *my* arithmetic, three beans and *one* bean make four beans.

High Churchman.—Gentlemen, I pity your stupidity and your ignorance; and I lament the mischief you are working in inculcating that but two parcels of beans can make four beans, while both history and geometry so clearly establish that it takes four separate and individual beans to make four beans.

Moral, founded on fact: While they disputed about the arithmetic of the ration, poor Lazarus died of starvation for want of the beans.

For the Crisis.

From Plymouth, Mass.

Dear Brn. and Srs.:—If my humble epistles can help you along in your pilgrimage journey, I shall rejoice in having a knowledge that my efforts are not made in vain. When I came to Plymouth, I had nought but a sling and a few pebbles, but going forward trusting wholly in the God of Israel, I have been enabled to witness great results. Since last September, we have held meetings every evening, with few exceptions, up to the present time. When I first came here, all the flock were scattered. My first duty was to go out into the streets, roads, lanes, by-ways, hills and valleys, to search for the sheep. Many were found much disheartened on account of past trials and difficulties, but by holding a little prayer meeting in each household, faith grew stronger, and the whole company in the course of six or eight weeks rallied to the call of their Master, and fought anew the battles of the Lord. As might be expected, sinners were converted, backsliders reclaimed, and, as near as I can learn, fifty of these two classes of persons are now rejoicing in God.

Then came baptism. Here we had to labor earnestly. The result is, forty persons, eleven men and twenty-nine women have been "buried with Christ in baptism," and others are to follow the example of Christ next Lord's day. Since I wrote last, we have had two baptisms, the first one, eight persons, the second, ten. Some of these persons have been professors of religion for years, but did not do duty in this direction until now. Quite a common objection urged against baptism is, "I am afraid that I shall not hold out." I answer this class of objectors by referring them to their exhortations to the unconverted when they say "repent to-night," or "to-day," for you may not live to see the light of another day." Then I ask them if they have "a lease of life" in this present world more than the sinner. It is a poor rule that will not work both ways. Be baptized now, for *you* do not know about seeing another week in this life. "My grace is sufficient for thee." Three of the number baptized have been Methodists, four were Presbyterians, and one Orthodox. All now rejoice in hope of the glory of God.

Our prayer and conference meetings are exceedingly interesting. They have been held every evening since last September. It is quite a common circumstance to have forty persons take part in one meeting. The brethren and sisters pray much, which accounts in a great measure for the interest manifested. In two of our meetings sixteen persons in succession implored God for his blessing. Last Sunday evening fifty-seven persons took part in the exercises, and we had over seventy-five prayers and exhortations, and in addition to these some twenty-five verses were sung. All this required but two hours' time. The brethren and sisters know the value of short exhortations and short prayers. All have an opportunity to take an active part in the work, and no one has an excuse for not laboring. Quite a number have been added to the church, and we can say from our hearts, it is the work of the Lord, and we rejoice in it. Six weeks ago we commenced holding out-door meetings, and they have proved a success. These meetings are largely attended by attentive audiences. Last Lord's day Bro. J. S. White preached on "the green" to a large audience, on "the two Adams." The entire town seems to be stirred, and the Lord opens the hearts of his children to receive me wherever I am called to labor. Of course I have encountered manifold temptations, a few trials, and some difficulties. I feel more and more the need of God's grace. Many of the children meet with a great amount of trials, and look to me for counsel. I have a "throne of grace" to go to, and there seek for and get wisdom from my heavenly Father. We are bound together by the strong cords of christian love, and pray that all may be "joint heirs with Christ" of "the inheritance." Many times my labors have been so arduous that I felt my bodily strength almost gone, but right there God gave me a "lift," and I have been strengthened for further exertions. I have more than one hundred families to visit, and my visiting territory is ten miles from one extreme end to the other. Sinners are under conviction, and scarcely a week passes but that we have some poor sinner or backslider brought back to Father's family.

Dear brethren and sisters, do not get discouraged. A year ago, affairs looked very unpromising here, but the children went to praying, and they took hold, held on, and would not let go "the throne of grace," and God has blessed, and is blessing them. Forgive one another, be tender-hearted and kind. Recollect the admonitions of Christ and the apostles. Give heed to them. Clear all rubbish, in the shape of contentions, disputings, variance, evil thoughts, worldliness and pride out of the way, and you will not have to wait long for an outpouring of God's blessings. The end is near. Sinners must perish. Do not quarrel amongst yourselves, and let them go on stumbling over your wickedness into destruction. "Blessed are the pure in heart; for they shall see God."

Yours looking for Christ,

Aug. 11th, '62. F. N. Burbank.

Selections.

Rules for Public Speaking.

We are enabled to recommend with confidence, the following rules to those who would be successful public speakers:—

1. Endeavor to possess yourself wholly of your subject.
2. Be calm and self-collected, and speak to the audience under a lively consciousness that they are expecting instruction and edification, and of the importance of acquitting yourself well.
3. Be sure you pitch your voice low enough at the commencement of your discourse. It will then find its natural tone as you proceed.
4. Let your enunciation of every syllable and, so far as possible, of the sound of every letter, be clear, and distinct, and you will then be heard and understood in every part of the largest hall, though your voice may not be loud.
5. Keep the lungs well inflated, and speak mostly by the movement of the abdominal muscles.
6. Let your voice be flexible, undulatory, and rythmic in its motion; and mind your pauses, emphases, and intonations, according to the nature of the subject, and the passions that are to be expressed.
7. Keep the mind well concentrated, and enter thoroughly into the spirit of the subject.
8. Keep the limbs flexible, and let gesticulation be prompted by the impulse of feeling. Then it will always be natural.

Let each public speaker drill himself to these rules, until their observance becomes natural and spontaneous; and if the matter of his communication is of interest and importance, he will not fail to acquit himself to the satisfaction of his audience.—*Life Illustrated.*

False Proverbs.

"A young fellow must sow his wild oats." In all the wild range of accepted British maxims there is none, take it for all in all, more thoroughly abominable than this one as to the sowing of wild oats. Look on it on what side you will, and I will defy you to make anything but a devil's maxim of it. What a man—be he young, old, or middle-aged—sows, *that*, and nothing else, shall he reap. The one only thing to do with wild oats is to put them carefully into the hottest part of the fire, and get them burnt to dust, every seed of them. If you sow them, no matter in what ground, up they will come, with long tough roots like couch-grass, and luxuriant stalks and leaves, as sure as there is a sun in heaven, a crop which it turns one's heart cold to think of. The devil, too, whose special crop they are, will see that they thrive, and you and nobody else will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep, again and again. Well for you if, with all your care, you can make the ground sweet again by your dying day.

"Boys will be boys," is not much better. That has a true side to it; but this encouragement to the sowing of wild oats is simply devilish, for it means that a young man is to give way to the temptations and follow the lusts of his age. What are we to do with the wild oats of manhood and old age—with ambition, over-reaching, the false weights, hardness, suspicion, avarice—if the wild oats of youth are to be sown, and not burnt? What possible distinction can we draw between them? If we may sow one why not the other?—*From "Tom Brown at Oxford."*

The true Gentleman.

The following sketch is called the portrait of a true gentleman. It was found in an old manor house in Gloucestershire, England, written and framed, and hung over the mantle piece of a tapestried sitting room.

"The true gentleman is God's servant, the world's master, and his own manly virtue is his business, study, recreation, contentment his rest and happiness, his reward. God is his Father, Jesus Christ his Savior, the saints his brethren, and all that need him his friends; devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasury, piety his mistress of the house, and discretion his porter, to let in or out, as most fit. Thus is his whole family made up of virtues, and he is the true master of the house. He is necessitated to take the world on his way to heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man, and a christian."—*Ex.*

☞ When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him why he did it—told him he gave too much, and said it would not be to his advantage. Now mark the answer of this excellent man. "God Almighty has permitted me but one journey through the world, and when I am gone I cannot return to rectify mistakes." Think of this. But *one journey* through the world!

A Keen Reply.—John Wesley, in a considerable party, had been maintaining, with great earnestness, the doctrine of *Vox populi vox Dei* against his sister, whose talents were not unworthy the family to which she belonged. At last the preacher, to put an end to the controversy, put his argument in the shape of a dictum, and said,

"I tell you, sister, the voice of the people is the voice of God."

"Yes," she replied, mildly, "it cried, 'Crucify him! crucify him!'"

A more admirable answer was perhaps never given.

The Bible.—The Bible is all pure, all sincere, nothing too much, nothing wanting. How that can be called the church of Christ which is established upon laws which are not his, and which excludes such persons from its communion as he will one day receive into the kingdom of heaven, I understand not.—*John Locke.*

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

For the Crisis.

Little Nellie Green;

OR, GOOD FOR EVIL.

"I wish Annie Howard would never come to see me again: I hate her!" exclaimed little Nellie Green, as she came into the room where her mother was sewing, one bright summer afternoon after her little playmate had been to make her a visit.

"Why, Nellie!" said her mother, "I am surprised and grieved to hear you speak so. What has Annie done, to make you hate her? Come here and tell me all about it, my dear."

Nellie, with tearful eyes, looked up and said, "Why, mother, she is always teazing me in some way. If I want to play with anything, she snatches it away; if I don't give her everything she wants, she says I am 'selfish, to keep things to myself.' She tears my books carelessly, tumbles my things all up; and to-day she broke my beautiful new doll, and because I cried, she said I was 'a little booby and cry-baby,' and laughed at me. I wish somebody would break *her* playthings", and again the tears burst forth.

"Annie, no doubt, has treated you badly, my child, and I do not wonder that you should feel grieved and hurt. But would my little girl be doing right to *hate* her, and wish her ill, because she does not treat you well? Would Jesus have you feel so? You said the other day, that you wished you were *like* Jesus, for he was so good. Do you think Jesus hated anybody, and wished evil upon them?"

"No, mother, he was all good, and loved those that hated him."

"And do you remember his words, which we read this morning that you thought were so good, and in which he teaches us how we should treat those who ill-treat us?"

"Yes, mother, in his sermon on the mount, he said 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven.'"

"And now, my child what will you do? Will you not try and be like Jesus, and do as he tells you? Perhaps you had better go into your little room now, and talk to God about it. If you ask him, he will help you to feel differently towards Annie, and find some way to make Annie do differently towards you."

Nellie kissed her mother, and did as she advised. Her mother did not see her again till tea time, when she was pleased to see that Nellie looked quite happy.

Nothing was said about Annie for two or three days, till one afternoon Nellie came running in, looking very happy, and exclaimed, "I have punished Annie Howard till I am satisfied. I guess she wont plague me any more."

"Why, Nellie, what have you done?" inquired her mother.

"Done!" said Nellie, "why, I've burnt her!"

"Burnt her!" exclaimed her mother, "what do you mean, Nellie?"

"Well, mother," replied Nellie, "I thought of what it said in the Bible about heaping coals of fire on the head, and I've heaped coals of fire on *her* head, till I've burnt her well."

"What did you do?" inquired her mother, smiling.

"Why," said Nellie, "to-day Annie was walking along with a heavy basket of apples, which she had got in the orchard for her mother, and hitting her foot, she fell to the ground, scattering the apples in every direction. She began to cry bitterly, for she hurt her some, and I suppose she thought I would laugh at her. But Jesus helped me, and so I ran to her, and said, 'I am sorry you hurt you, Annie; don't cry any more, I will help you pick up the apples, and carry them home, too, for they must be heavy.' Annie only cried the more, and I thought she must have hurt her badly, and so I told her I would run for her mother. But she said, 'O no, you need not run for my mother—my falling did not hurt me much, it is *you* who hurt me, by being so kind, when I was so unkind to you the other day. If you will only forgive me, Nellie, I will try and do so no more. I suppose I was envious because you had more playthings than I; at any rate I was very wicked.'

"I kissed her, and told her I would forget it all; and then we picked up the apples, and I helped her carry them home, when she would have me go in, and we had a nice time. Every once in a while she would say, 'How naughty I was to you, Nellie, and now you are so kind!' I told her Jesus helped me, and he would help her, if she would only ask him. She said she would, for she was sure he must be good, and she should love him, if he made people do such good things, and forgive such naughty girls as she was. I kissed her again, and hurried home, for I was afraid you might be anxious about me."

The mother's eyes were full of tears, as she replied, "I am glad Jesus has helped my little girl to do right, and that she has followed his teachings. I hope you will always go to him for help"; and she tenderly kissed her.

My dear children, I trust you will try to follow the good example of little Nellie, when any of your mates are unkind to you, or injure you in any way. Try to do as Jesus would have you, and soon you will be with him, and dwell with him in glory forever.

Aunt Mary.

Boston, August, 1862.

For the Crisis.

A Child's Fable, versified.

A great king sought his garden, his pleasure and pride,
Where Art and where Nature together had vied
To make it eclipse in luxuriance and grace
All since Eden, our first parents' blest dwelling place.
But alas! a sad change he beheld with surprise,
Now, drooping and withering, before him all lies,
From the tall, stately Oak to the Lily's frail stem.
No account could be given what had happened to them.
E'en the Rose, queen of flowers, bent languidly down,
Unrefreshed by soft dews of the even and morn.
The king questioned of each, wherefore found in such case?
Each replied "that they envied some other one's place."
The Oak was too cumbersome, shady and high,
The Rose thought herself "useless," "so fleeting am I!"
The Lily forgot the sweet lessons she taught,
Who "toil not nor spin," yet with loveliness fraught,
Were she but a Grape-vine, well loaded with fruit,
She might then have some hopes her owner to suit.
The Grape-vine was tired of dependance at last,
Discarding support, on the ground it was cast.
Her fruit was now worthless, and the king in despair,
Saw ruin impending on [illegible] once so fair,
When he spied a bright Hearts-ease, with cheer in its eye,
Mid its murmuring companions, retiring and shy.
"My dear little Heart's-ease, pray, why do you smile?"
"'Tis my mission," she said, "your cares to beguile.
You wanted me here, so I make it my plan
To be the best Heart's-ease that ever I can."
Here's a lesson, dear children, for you and for me,—
Be content with your station, whatever it be,
'Tis God who appoints it, then do with your might
What your hands find to do, and you'll be dear in his sight.

Amy.

ANSWERS, ETC.

Bro. Grant:—I wish to answer a few questions asked in the Crisis of July 30th. Question 1. Achsah was the daughter of Caleb.—1 Chron. 2: 49. 2. Abigail was the wife of Nabal.—1 Sam. 25: 3. 3. Gehazi was the servant of Elisha.—2 Kings 5: 20. 4. The man mentioned in the Old Testament who had twelve fingers and twelve toes, was the son of the giant. 1 Chron. 20: 6. The serpent of brass that Moses made was broken in pieces by Hezekiah.—2 Kings 18: 1, 4.

I would like to ask a few questions. 1. What was the last plague that God sent upon the Egyptians? 2. Where was Manasseh buried? 3. Where did Sampson carry the door and posts of the gate of the city of Gaza? 4. Where was Sampson buried?

Aurilla M. Saltmarsh.

Concord, N. H.

Bro. Grant:—Answer to Enigma No. 15 may be found in Eph. 6: 1;—"Children, obey your parents in the Lord; for this is right."

Wm. A. Johnson.

East Boston.

Answer to Enigma No. 14 may be found in Proverbs 25: 1;—"A soft answer turneth away wrath."

Albert R. Johnson.

East Boston.

Enigma.—No. 16.

I am composed of fourteen letters.

My 2, 11, 14, 7, was an ancient scribe and priest.
My 9, 4, 1, was the father of him who led the Israelites over Jordan.
My 1, 13, 8, 7, 3, was one of the sons of Aaron.
My 7, 6, 13, 3, was a very wicked king of Israel.
My 1, 10, 11, was the grandfather of Saul.
My 5, 13, 9, 7, 13, 1, was promised to the children of Israel.
My whole was a mighty king of Babylon, the most important events in whose history will some member of the Try Company please give in the Crisis?

E. M. F.

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For the Crisis.

The Invitation.

Come unto me, ye weary,
  The Savior smiling said;
Come unto me, ye hungry,
  And feed on heavenly bread.

Come unto me, ye weary,
  And drink of living streams;
Come, ye who dwell in darkness,
  Where light eternal beams.

Come, ye who sit in darkness,
  And I will give you joy;
Come, ye who live in sorrow,
  Where sorrow ne'er shall cloy.

Come, ye who're sick of sinning,
  And I'll your sins forgive;
Come unto me, ye dying,
  Come, and forever live.

Come, ye who seek for riches,
  My wealth can never fail;
All things are my possession,—
  Go tell the wondrous tale.

Come, ye who seek for glory,
  Seek that which cannot dim;
Seek not mid scenes of bloodshed,
  Or in the haunts of sin.

Come, ye who have afflictions,
  Cast your care upon the Lord,
And he will help you bear them—
  He's promised in his word.

Those who in him do rest their hope,
  Shall have a lasting home
(When present things are passed away),
  In that bright world to come.

I. A. N.

For the Crisis.

A Glance at our World.—No. 9.

We now copy the forcible language of G. B. Cheever on the state of Europe:—"Whether God be about to involve the nations of Europe in a complicated and dreadful war, or whether the selfish diplomacy of courts and cabinets shall work a present peace, there is matter already for solemn contemplation in the events and results thus far. There is that which looks very like positive and quick retribution for particular national sins, for being accessory to such crimes before and after the facts; and it is no new thing that God uses nations as his own hammer and battle axe on one another." Mark the language of God's chosen prophet when foretelling the destruction of mighty nations. Assyria shall destroy Israel, and they shall be destroyed for that very destruction; and Babylon shall be arrayed against both Egypt and Judah, and shall be God's triumphant servant for their overthrow, and they in turn shall be blasted forever. What then are we better than they? Selfish christian civilization and worship of Balaam ... anti-christian and pagan? For three transgressions and for four would God level the thunder and lightning of his wrath against nations living under so much dimmer gospel light than ours, that in comparison it was utter darkness; and for three and four and forty transgressions shall we escape? Had his providences and end a meaning *then* that they have not now, or were the principles on which he governed the world different at that time and this? For national sins all down God has first warned by his chosen people; then if unheeded, retributive justice follows and cuts them down. God has borne long with our nation. Long has the wail of the poor friendless bondsman gone up to Thee, and we begin to feel the terrible effects of God's vindictive ire upon us as a hypocritical nation. We fear that his ire will not pause and spend its fury upon the South, but the North are guilty of sins which call loudly for redress, and unless there is humiliation, and that speedily, they are gone. God has spoken as audibly as he did to the Egyptians in reference to the sins of which they are so guilty. But they have gone on heedlessly, hugging their sins to their bosom, and now the ire of Him who warns not in vain is kindled, and he will make his might felt on this thrice guilty nation, living in the full blaze of gospel light, knowing the sin of human slavery,—it will evidently prove their guilty overthrow. We feel it. Men of eloquence have for years warned them of their downward progress, but it has no effect.

The present is truly a time of darkness and perplexity; a period in which wars and commotions are alarming the hearts of men. Since the astounding years of the French Revolution, no events of so significant and momentous a character have occurred in the civilized world as those now passing over this nation. The statesman, the politician and the merchant, are all equally at a loss to comprehend the present or to predict for the future of this nation; but they admit there is an element at work destined to break up the social fabric of our government.

All nations seem to catch the contagion of war, and the whole eastern heavens will soon be lit up with the reddening conflagration. France is eager to join hands with the South, and inviting England and Russia to consolidate, and thus crush out the only republic on earth. The budding fig-trees do not more clearly indicate the coming summer, than the present signs in- ... *the soon coming of the King of Peace.* Yes, the fuse is ignited, and will finally end in a terrible explosion among the nations. All things indicate it. God's word clearly defines the way for his followers to act in the emergency now crowding down upon them.

Let those who believe in war go to the scene of strife, but clear your skirts. Tell them of the awful consequences of those who take the sword, perishing by the same. The follower of Christ does not feel the spirit of war. Christ told them of old to conquer by love; and hence we deduce from this great fundamental fact, that those who at once grasp the rifle, and hie away for tented fields, are not imbued with the spirit of Christ. Oh! may the true church now awake and sound the last warning to fallen man, as they shall wish they had in the day of reckoning.

J. L. H.

For the Crisis.

Remedy for Scolding.

Upon noticing a recipe for husbands, in the *Transcript*, the week one appeared in the Crisis for wives; and thinking great responsibility rests upon both classes, I extract the following recipe for husbands:

"Quite a sure remedy for scolding is to give no cause for scolding. Very few wives scold without cause, and to stop their scolding, stop the provocations. We cannot blame a wife for scolding when her husband only half provides for her, spends nearly all his time away from home, is particularly polite and attentive to any and every woman except his wife; never expressing himself pleased with anything she does, and is continually extolling the elegance, neatness, and economy of somebody else, is all life and gaiety in company, and drowsy and dull at home, speaking crustily to those around, and driving away what few gleams of sunshine might otherwise rest upon the brow of his toilsome, careworn wife."—*Windham County Transcript.*

We would not attempt to justify the above spirit of retaliation, "whatever the provocation." Retaliation is unscriptural; consequently wrong; yet all must admit the extremely trying position of a wife,—one who knows the place she should occupy, the place scripturally assigned her in her husband's affection,—when she witnesses the bestowal of affection upon others, by her husband, to which she alone has claim. I regard that the commonness of this sin has occasioned the loss of its heinousness in the minds of some professing better things. May those looking for the Lord keep themselves so pure as to give no occasion to the adversary to speak reproachfully in this respect.

J. D. Roberts.

Pleasant Valley, Ct.

Correspondence.

From Fanny R. Calhoun.

Bro. Grant:—I wish to say, that I have received your paper—the Crisis—and that for instruction and edification in Bible truth, especially the devotional portion of it (which to me has been of late of great interest), far excels any other I have seen, and is just what I want to help me to understand Bible truths more perfectly. The Lord has led me in a way that I knew not of.

Last winter Bro. H. Pratt, an Advent preacher, delivered a course of lectures on the prophecies, and preached from other portions of the Bible in New Preston. I heard him, and became interested. The Lord opened my heart to receive the truth in the love of it. I did not confer with flesh and blood, but immediately confessed the change in my religious belief before the church and congregation,—that believers were the only fit subjects for baptism, not infants; that sprinkling is not baptism; that we have immortality, eternal life, *only* through Christ, who is our only hope; by the rejection of whom we must suffer eternal death, which is the penalty of the law, for all have sinned and come short of the glory of God.

I have ever in thought believed in the personal coming of Christ to judge the world and raise the dead; but of what use was it, with the delusive hope that we possess an immortal soul that cannot die, which leaves the body at death to dwell in heaven forever happy, or in hell forever tormented? That *deathless soul* is the foundation-stone that error builds upon. Take that away, and almost the whole falls. O vain, delusive hope, that is built upon such a foundation! It cannot stand the test. It is contrary to the word of God. Yet men will preach it, and the people for the most part believe it.

Mr. J. Strong, in a sermon last winter, asserted that man was immortal as God was; and that to deny it was worse than infidelity; though he did not bring a single text of Scripture to prove his assertion. His design was to overthrow Bro. Pratt's teachings, but failed. The work progressed and is still progressing. June 22d, four were baptized.

New Preston, Ct.

From Sr. E. L. C.

Dear Bro. in Christ:—Through the instrumentality of a friend, I have been permitted for the last year to peruse your valuable paper, the Crisis; and, believing as I do that it is founded on Scriptural truths, I feel it my duty to encourage you in still circulating it far and wide, and to continue in your labor of love; for, in God's hands, it may be the means of doing much good, and saving many souls from death. Although my name is enrolled with another denomination, I love all who love the Lord, and I mean to labor in his vineyard wherever I am placed; and although the church to which I belong seem to think that I shall apostatize if I embrace these truths, I can truly say I never saw God's truth in so plain a light as now, and never felt a greater determination to serve him. I am willing to be despised, and to have my name cast out as evil among the popular professors of the day, if I can but serve and honor Christ. I know that all who live godly in Christ Jesus shall suffer persecution. It is as true to-day as when the inspired apostle spoke these words, and I feel willing to be called a fool for Christ's sake, if need be, knowing that my reward is at the end.

From Bro. H. B. Cross.

Dear Bro. Grant:—I think there is an increasing willingness, in some localities, to hear and read the truths of the kingdom at hand." Several ministers of the various churches in this vicinity seem to be awaking to the subject. One of them, a man of talent, and of the Congregational ... said to me, a short time since, "The hope of the christian is in the personal coming of Christ; and we have come to the time when we may consistently look, daily, for that event." He instructs his people that they are not to expect the conversion of the world through their cherished plans for so doing, and preaches to them the "gospel of the kingdom." He said he felt the need of some small book or tract setting forth plainly and concisely the millennial truth, which could be scattered broadcast among the people.

He thought the time had come when people would read on the subject if properly presented. And said that much vital truth was rejected, or was not read by many honest christians, because the article, the tract, or the book, bore the imprint or signature of some individual, or society, against whom they had justly, or unjustly acquired a prejudice. I think we all know this is true to some extent.

Lebanon, N. H.

For the Crisis.

The Orphan's Lament.

I wander in this vale of tears,
  Of sorrow, sin and gloom,
I'm praying for deliverance,
  And waiting to go home.

A Father, mother, sister dear,
  And brother, all are gone,
They now are sleeping in their graves,
  And I am all alone.

Yet not alone, my Savior's near,
  He is the orphan's friend,
A Father to the fatherless,
  He'll guide me to the end.

If I am faithful to my God,
  And do my Master's will,
He'll not forget me when he comes
  The world with grace to fill.

He'll say—Well done, thou faithful one,
  No more shalt thou depart,
But dwell forever with thy God,
  And all the pure in heart.

Fronia.

For the Crisis.

Notes by the Way.

June 25th, I bade adieu to the friends in Syracuse, and started for the land of my adoption. Had a pleasant passage across Lake Ontario. June 27th, 28th and 29th, attended the annual conference of the Church of God of C. W., which was held in Darlington. The gathering was large. Preaching good. All the sittings were harmonious. Hence the influence left on community was good. I immersed one mortal soul into the Christ for the remission of sins. Spent a few days with the church in Cartwright. Gave them five discourses. Good was done in the name of Jehovah. Visited the friends in Whitby. Had a good time in talking upon the things concerning the kingdom of God and the name of his Anointed. Immersed one.

Visited the church in Brooklin. Gave eight discourses to attentive congregations. Had the honor of immersing five mortal souls into the Christ. Spent a week with the church of God in Toronto. Our congregation continued to increase during our stay. The congregation was large and intelligent, and better attention I never saw. I immersed two. One of them had been brought up in the Roman Catholic Church. I visited the church at Thorold and Gainsborough. Had a good time in presenting the truth.

August 2nd and 3d I held a barn meeting in the township of Clark. Gave them five discourses. Gathering large. Attention good. Truth took effect, and I had the honor of immersing four into the Christ for the remission of sins. Glory be to God that there is a power in the gospel. I visited the friends in Coburg. Had a good time. On the morning of the 5th, I bade them adieu for a short time. Had a sick time in crossing the Lake. Last Sunday I preached in Syracuse. Had a good time, and on the morning of the 8th of July, I was immersed into the Christ beneath the beautiful waters of Lake Ontario. It was the most delightful morning that I ever saw. Amen.

R. V. Lyon.

Aug. 14, 1862.

Controversy Illustrated.

HIGH CHURCH, LOW CHURCH, AND EVANGELICAL.

Evangelical.—Two beans and two beans make four beans!

Low Churchman.—I beg your pardon, sir; but, according to *my* arithmetic, three beans and *one* bean make four beans.

High Churchman.—Gentlemen, I pity your stupidity and your ignorance; and I lament the mischief you are working in inculcating that but two parcels of beans can make four beans, while both history and geometry so clearly establish that it takes four separate and individual beans to make four beans.

Moral, founded on fact: While they disputed about the arithmetic of the ration, poor Lazarus died of starvation for want of the beans.

For the Crisis.

From Plymouth, Mass.

Dear Brn. and Srs.:—If my humble epistles can help you along in your pilgrimage journey, I shall rejoice in having a knowledge that my efforts are not made in vain. When I came to Plymouth, I had nought but a sling and a few pebbles, but going forward trusting wholly in the God of Israel, I have been enabled to witness great results. Since last September, we have held meetings every evening, with few exceptions, up to the present time. When I first came here, all the flock were scattered. My first duty was to go out into the streets, roads, lanes, by-ways, hills and valleys, to search for the sheep. Many were found much disheartened on account of past trials and difficulties, but by holding a little prayer meeting in each household, faith grew stronger, and the whole company in the course of six or eight weeks rallied to the call of their Master, and fought anew the battles of the Lord. As might be expected, sinners were converted, backsliders reclaimed, and, as near as I can learn, fifty of these two classes of persons are now rejoicing in God.

Then came baptism. Here we had to labor earnestly. The result is, forty persons, eleven men and twenty-nine women, have been "buried with Christ in baptism," and others are to follow the example of Christ next Lord's day. Since I wrote last, we have had two baptisms; the first one, eight persons; the second, ten. Some of these persons have been professors of religion for years, but did not do duty in this direction until now. Quite a common objection urged against baptism is, "I am afraid that I shall not hold out." I answer this class of objectors by referring them to their exhortations to the unconverted, when they say, "repent to-night," or "to-day," "for you may not live to see the light of another day." Then I ask them if they have "a lease of life" in this present world more than the sinner. It is a poor rule that will not work both ways. Be baptized now, for *you* do not know about seeing another week in this life. "My grace is sufficient for thee." Three of the number baptized have been Methodists, four were Presbyterians, and one Orthodox. All now rejoice in hope of the glory of God.

Our prayer and conference meetings are exceedingly interesting. They have been held every evening since last September. It is quite a common circumstance to have forty persons take part in one meeting. The brethren and sisters pray much, which accounts in a great measure for the interest manifested. In two of our meetings sixteen persons in succession implored God for his blessing. Last Sunday evening fifty-seven persons took part in the exercises, and we had over seventy-five prayers and exhortations, and in addition to these some twenty-five verses were sung. All this required but two hours' time. The brethren and sisters know the value of short exhortations and short prayers. All have an opportunity to take an active part in the work, and no one has an excuse for not laboring. Quite a number have been added to the church, and we can say from our hearts, it is the work of the Lord, and we rejoice in it. Six weeks ago we commenced holding out-door meetings, and they have proved a success. These meetings are largely attended by attentive audiences. Last Lord's day Bro. J. S. White preached on "the green" to a large audience, on "the two Adams." The entire town seems to be stirred, and the Lord opens the hearts of his children to receive me wherever I am called to labor. Of course I have encountered manifold temptations, a few trials, and some difficulties. I feel more and more the need of God's grace. Many of the children meet with a great amount of trials, and look to me for counsel. I have a "throne of grace" to go to, and there seek for and get wisdom from my heavenly Father. We are bound together by the strong cords of christian love, and pray that all may be "joint heirs with Christ" of "the inheritance." Many times my labors have been so arduous that I felt my bodily strength almost gone; but right there God gave me a "kid," and I have been strengthened for further exertions. I have more than one hundred families to visit, and my visiting territory is ten miles from one extreme end to the other. Sinners are under conviction, and scarcely a week passes but that we have some poor sinner or backslider brought back to Father's family.

Dear brethren and sisters, do not get discouraged. A year ago, affairs looked very unpromising here, but the children went to praying, and they took hold, held on, and would not let go "the throne of grace," and God has blessed, and is blessing them. Forgive one another, be tenderhearted and kind. Recollect the admonitions of Christ and the apostles. Give heed to them. Clear all rubbish, in the shape of contentions, disputings, variance, evil thoughts, worldliness and pride out of the way, and you will not have to wait long for an outpouring of God's blessings. The end is near. Sinners must perish. Do not quarrel amongst yourselves, and let them go on stumbling over your wickedness into destruction. "Blessed are the pure in heart; for they shall see God."

Yours looking for Christ,

Aug. 11th, '62. F. N. Burbank.

Selections.

Rules for Public Speaking.

We are enabled to recommend with confidence, the following rules to those who would be successful public speakers:—

1. Endeavor to possess yourself wholly of your subject.

2. Be calm and self-collected, and speak to the audience under a lively consciousness that they are expecting instruction and edification, and of the importance of acquitting yourself well.

3. Be sure you pitch your voice low enough at the commencement of your discourse. It will then find its natural tone as you proceed.

4. Let your enunciation of every syllable and, so far as possible, of the sound of every letter, be clear, and distinct, and you will then be heard and understood in every part of the largest hall, though your voice may not be loud.

5. Keep the lungs well inflated, and speak mostly by the movement of the abdominal muscles.

6. Let your voice be flexible, undulatory, and rythmic in its motion; and mind your pauses, emphases, and intonations, according to the nature of the subject, and the passions that are to be expressed.

7. Keep the mind well concentrated, and enter thoroughly into the spirit of the subject.

8. Keep the limbs flexible, and let gesticulation be prompted by the impulse of feeling. Then it will always be natural.

Let each public speaker drill himself to these rules, until their observance becomes natural and spontaneous; and if the matter of his communication is of interest and importance, he will not fail to acquit himself to the satisfaction of his audience.—*Life Illustrated.*

False Proverbs.

"A young fellow must sow his wild oats." In all the wild range of accepted British maxims there is none, take it for all in all, more thoroughly abominable than this one as to the sowing of wild oats. Look on it on what side you will, and I will defy you to make anything but a devil's maxim of it. What a man—be he young, old, or middle-aged—sows, *that*, and nothing else, shall he reap. The one only thing to do with wild oats is to put them carefully into the hottest part of the fire, and get them burnt to dust, every seed of them. If you sow them, no matter in what ground, up they will come, with long tough roots like couch-grass, and luxuriant stalks and leaves, as sure as there is a sun in heaven; a crop which it turns one's heart cold to think of. The devil, too, whose special crop they are, will see that they thrive, and you and nobody else will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep, again and again. Well for you if, with all your care, you can make the ground sweet again by your dying day.

"Boys will be boys," is not much better. That has a true side to it; but this encouragement to the sowing of wild oats is simply devilish, for it means that a young man is to give way to the temptations and follow the lusts of his age. What are we to do with the wild oats of manhood and old age—with ambition, overreaching, the false weights, hardness, suspicion, avarice—if the wild oats of youth are to be sown, and not burnt? What possible distinction can we draw between them? If we may sow one, why not the other?—*From "Tom Brown at Oxford."*

The true Gentleman.

The following sketch is called the portrait of a true gentleman. It was found in an old manor house in Gloucestershire, England, written and framed, and hung over the mantle piece of a tapestried sitting room:

"The true gentleman is God's servant, the world's master, and his own manly virtue is his business, study, recreation, contentment his rest and happiness, his reward. God is his Father, Jesus Christ his Savior, the saints his brethren, and all that need him his friends: devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasury, piety his mistress of the house, and discretion his porter, to let in or out, as most fit. Thus is his whole family made up of virtues, and he is the true master of the house. He is necessitated to take the world on his way to heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man, and a christian."—*Ex.*

☞ When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him why he did it—told him he gave too much, and said it would not be to his advantage. Now mark the answer of this excellent man. "God Almighty has permitted me but one journey through the world, and when I am gone I cannot return to rectify mistakes." Think of this. But *one journey* through the world!

A Keen Reply.—John Wesley, in a considerable party, had been maintaining, with great earnestness, the doctrine of *Vox populi vox Dei* against his sister, whose talents were not unworthy the family to which she belonged. At last the preacher, to put an end to the controversy, put his argument in the shape of a dictum, and said,

"I tell you, sister, the voice of the people is the voice of God."

"Yes," she replied, mildly, "it cried, 'Crucify him! crucify him!'"

A more admirable answer was perhaps never given.

The Bible.—The Bible is all pure, all sincere, nothing too much, nothing wanting. How that can be called the church of Christ which is established upon laws which are not his, and which excludes such persons from its communion as he will one day receive into the kingdom of heaven, I understand not.—*John Locke.*

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

For the Crisis.

Little Nellie Green;

OR, GOOD FOR EVIL.

"I wish Annie Howard would never come to see me again: I hate her!" exclaimed little Nellie Green, as she came into the room where her mother was sewing, one bright summer afternoon after her little playmate had been to make her a visit.

"Why, Nellie!" said her mother, "I am surprised and grieved to hear you speak so. What has Annie done, to make you hate her? Come here and tell me all about it, my dear."

Nellie, with tearful eyes, looked up and said, "Why, mother, she is always teazing me in some way. If I want to play with anything, she snatches it away; if I don't give her everything she wants, she says I am 'selfish, to keep things to myself.' She tears my books carelessly; tumbles my things all up; and to-day she broke my beautiful new doll, and because I cried, she said I was 'a little booby and cry-baby,' and laughed at me. I wish somebody would break *her* playthings"; and again the tears burst forth.

"Annie, no doubt, has treated you badly, my child, and I do not wonder that you should feel grieved and hurt. But would my little girl be doing right to *hate* her, and wish her ill, because she does not treat you well? Would Jesus have you feel so? You said the other day, that you wished you were *like* Jesus, for he was so good. Do you think Jesus hated anybody, and wished evil upon them?"

"No, mother; he was all good, and loved those that hated him."

"And do you remember his words, which we read this morning, that you thought were so good, and in which he teaches us how we should treat those who ill-treat us?"

"Yes, mother, in his sermon on the mount, he said: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven.'"

"And now, my child, what will you do? Will you not try and be like Jesus, and do as he tells you? Perhaps you had better go into your little room now, and talk to God about it. If you ask him, he will help you to feel differently towards Annie, and find some way to make Annie do differently towards you."

Nellie kissed her mother, and did as she advised. Her mother did not see her again till tea time, when she was pleased to see that Nellie looked quite happy.

Nothing was said about Annie for two or three days, till one afternoon Nellie came running in, looking very happy, and exclaimed, "I have punished Annie Howard till I am satisfied. I guess she wont plague me any more!"

"Why, Nellie, what have you done?" inquired her mother.

"Done?" said Nellie, "why, I 've burnt her!"

"Burnt her!" exclaimed her mother, "what do you mean, Nellie?"

"Well, mother," replied Nellie, "I thought of what it said in the Bible about heaping coals of fire on the head; and I 've heaped coals of fire on *her* head, till I 've burnt her well."

"What did you do?" inquired her mother, smiling.

"Why," said Nellie, "to-day Annie was walking along with a heavy basket of apples, which she had got in the orchard for her mother, and hitting her foot, she fell to the ground, scattering the apples in every direction. She began to cry bitterly, for she hurt her some, and I suppose she thought I would laugh at her. But Jesus helped me, and so I ran to her, and said, 'I am sorry you hurt you, Annie; don't cry any more, I will help you pick up the apples, and carry them home, too, for they must be heavy.' Annie only cried the more, and I thought she must have hurt her badly, and so I told her I would run for her mother. But she said, 'O no, you need not run for my mother—my falling did not hurt me much; it is *you* who hurt me, by being so kind, when I was so unkind to you the other day. If you will only forgive me, Nellie, I will try and do so no more. I suppose I was envious because you had more playthings than I; at any rate I was very wicked.'

"I kissed her, and told her I would forget it all; and then we picked up the apples, and I helped her carry them home, when she would have me go in, and we had a nice time. Every once in a while she would say, 'How naughty I was to you, Nellie, and now you are so kind!' I told her Jesus helped me, and he would help her, if she would only ask him. She said she would, for she was sure he must be good, and she should love him, if he made people do such good things, and forgive such naughty girls as she was. I kissed her again, and hurried home, for I was afraid you might be anxious about me."

The mother's eyes were full of tears, as she replied, "I am glad Jesus has helped my little girl to do right, and that she has followed his teachings. I hope you will always go to him for help"; and she tenderly kissed her.

My dear children, I trust you will try to follow the good example of little Nellie, when any of your mates are unkind to you, or injure you in any way. Try to do as Jesus would have you, and soon you will be with him, and dwell with him in glory forever.

Aunt Mary.

Boston, August, 1862.

For the Crisis.

A Child's Fable, versified.

A great king sought his garden, his pleasure and pride,
  Where Art and where Nature together had vied
To make it eclipse in luxuriance and grace
All since Eden, our first parents' blest dwelling place.
But alas! a sad change he beheld with surprise,
Now, drooping and withering, before him all lies,
From the tall, stately Oak to the Lily's frail stem.
No account could be given what had happened to them.
E'en the Rose, queen of flowers, bent languidly down,
Unrefreshed by soft dews of the even and morn.
The king questioned of each, wherefore found in such case?
Each replied "that they envied some other one's place."
The Oak was too cumbersome, shady and high,
The Rose thought herself "useless," "so fleeting am I."
The Lily forgot the sweet lessons she taught,
Who "toil not nor spin," yet with loveliness fraught;
Were she but a Grape-vine, well loaded with fruit,
She might then have some hopes her owner to suit.
The Grape-vine was tired of dependance at last,
Discarding support, on the ground it was cast.
Her fruit was now worthless, and the king in despair,
Saw ruin impending on ... once so fair,
When he spied a bright Hearts-ease, with cheer in its eye,
Mid its murmuring companions, retiring and shy.
"My dear little Heart's-ease, pray, why do you smile?"
"'T is my mission," she said, "your cares to beguile.
You wanted me here, so I make it my plan
To be the best Heart's-ease that ever I can."
Here's a lesson, dear children, for you and for me,—
Be content with your station, whatever it be;
'T is God who appoints it, then do with your might
What your hands find to do, and you're dear in his sight.

Amy.

ANSWERS, ETC.

Bro. Grant:—I wish to answer a few questions asked in the Crisis of July 30th. Question 1. Achsah was the daughter of Caleb.—1 Chron. 2: 49. 2. Abigail was the wife of Nabal.—1 Sam. 25: 3. 3. Gehazi was the servant of Elisha.—2 Kings 5: 20. 4. The man mentioned in the Old Testament who had twelve fingers and twelve toes, was the son of the giant. 1 Chron. 20: 6. The serpent of brass that Moses made was broken in pieces by Hezekiah.—2 Kings 18: 1, 4.

I would like to ask a few questions. 1. What was the last plague that God sent upon the Egyptians? 2. Where was Manasseh buried? 3. Where did Sampson carry the door and posts of the gate of the city of Gaza? 4. Where was Sampson buried?

Aurilla M. Saltmarsh.

Concord, N. H.

Bro. Grant:—Answer to Enigma No. 15 may be found in Eph. 6: 1;—"Children, obey your parents in the Lord; for this is right."

Wm. A. Johnson.

East Boston.

Answer to Enigma No. 14 may be found in Proverbs 25: 1;—"A soft answer turneth away wrath."

Albert R. Johnson.

East Boston.

Enigma.—No. 16.

I am composed of fourteen letters.

My 2, 11, 14, 7, was an ancient scribe and priest.

My 9, 4, 1, was the father of him who led the Israelites over Jordan.

My 1, 13, 8, 7, 3, was one of the sons of Aaron.

My 7, 6, 13, 3, was a very wicked king of Israel.

My 1, 10, 14, was the grandfather of Saul.

My 5, 13, 9, 7, 13, 1, was promised to the children of Israel.

My whole was a mighty king of Babylon, the most important events in whose history will some member of the Try Company please give in the Crisis?

E. M. P.

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MILES GRANT, Boston, Mass.

For the Crisis.

The Invitation.

Come unto me, ye weary,
The Savior smiling said;
Come unto me, ye hungry,
And feed on heavenly bread.

Come unto me, ye weary,
And drink of living streams;
Come, ye who dwell in darkness,
Where light eternal beams.

Come, ye who sit in darkness,
And I will give you joy;
Come, ye who live in sorrow,
Where sorrow ne'er shall cloy.

Come, ye who're sick of sinning,
And I'll your sins forgive;
Come unto me, ye dying,
Come, and forever live.

Come, ye who seek for riches,
My wealth can never fail;
All things are my possession,—
Go tell the wondrous tale.

Come, ye who seek for glory,
Seek that which cannot dim;
Seek not mid scenes of bloodshed,
Or in the haunts of sin.

Come, ye who have afflictions,
Cast your care upon the Lord,
And he will help you bear them—
He's promised in his word,

Those who in him do rest their hope,
Shall have a lasting home
(When present things are passed away),
In that bright world to come.

I. A. N.

For the Crisis.

A Glance at our World.—No. 9.

We now copy the forcible language of G. B. Cheever on the state of Europe:—"Whether God be about to involve the nations of Europe in a complicated and dreadful war, or whether the selfish diplomacy of courts and cabinets shall work a present peace, there is matter already for solemn contemplation in the events and results thus far. There is that which looks very like positive and quick retribution for particular national sins, for being accessory to such crimes before and after the facts; and it is no new thing that God uses nations as his own hammer and battle axe on one another." Mark the language of God's chosen prophet when foretelling the destruction of mighty nations. Assyria shall destroy Israel, and they shall be destroyed for that very destruction; and Babylon shall be arrayed against both Egypt and Judah, and shall be God's triumphant servant for their overthrow, and they in turn shall be blasted forever. What then are we better than they? Selfish christian civilization and worship of Balaam [illegible] anti-christian and pagan? For three transgressions and for four would God level the thunder and lightning of his wrath against nations living under so much dimmer gospel light than ours, that in comparison it was utter darkness; and for three and four and forty transgressions shall we escape? Had his providences and end a meaning *then* that they have not now, or were the principles on which he governed the world different at that time and this? For national sins all down God has first warned by his chosen people; then if unheeded, retributive justice follows and cuts them down. God has borne long with our nation. Long has the wail of the poor friendless bondsman gone up to Thee, and we begin to feel the terrible effects of God's viddictive ire upon us as a hypocritical nation. We fear that this ire will not pause and spend its fury upon the South, but the North are guilty of sins which call loudly for redress, and unless there is humiliation, and that speedily, they are gone. God has spoken as audibly as he did to the Egyptians in reference to the sins of which they are so guilty. But they have gone on heedlessly, hugging their sins to their bosom, and now the ire of Him who warns not in vain is kindled, and he will make his might felt on this thrice guilty nation, living in the full blaze of gospel light, knowing the sin of human slavery,—it will evidently prove their guilty overthrow. We feel it. Men of eloquence have for years warned them of their downward progress, but it has no effect.

The present is truly a time of darkness and perplexity; a period in which wars and commotions are alarming the hearts of men. Since the astounding years of the French Revolution, no events of so significant and momentous a character have occurred in the civilized world as those now passing over this nation. The statesman, the politician and the merchant, are all equally at a loss to comprehend the present or to predict for the future of this nation; but they admit there is an element at work destined to break up the social fabric of our government.

All nations seem to catch the contagion of war, and the whole eastern heavens will soon be lit up with the reddening conflagration. France is eager to join hands with the South, and inviting England and Russia to consolidate, and thus crush out the only republic on earth. The budding fig-trees do not more clearly indicate the coming summer, than the present signs in[illegible] *the soon coming of the King of Peace.* Yes, the fuse is ignited, and will finally end in a terrible explosion among the nations. All things indicate it. God's word clearly defines the way for his followers to act in the emergency now crowding down upon them.

Let those who believe in war go to the scene of strife, but clear your skirts. Tell them of the awful consequences of those who take the sword, perishing by the same. The follower of Christ does not feel the spirit of war. Christ told them of old to conquer by love; and hence we deduce from this great fundamental fact, that those who at once grasp the rifle, and hie away for tented fields, are not imbued with the spirit of Christ. Oh! may the true church now awake and sound the last warning to fallen man, as they shall wish they had in the day of reckoning.

J. L. H.

For the Crisis.

Remedy for Scolding.

Upon noticing a recipe for husbands, in the *Transcript*, the week one appeared in the Crisis for wives; and thinking great responsibility rests upon both classes, I extract the following recipe for husbands:

"Quite a sure remedy for scolding is to give no cause for scolding. Very few wives scold without cause, and to stop their scolding, stop the provocations. We cannot blame a wife for scolding when her husband only half provides for her, spends nearly all his time away from home, is particularly polite and attentive to any and every woman except his wife; never expressing himself pleased with anything she does, and is continually extolling the elegance, neatness, and economy of somebody else, is all life and gaiety in company, and drowsy and dull at home, speaking crustily to those around, and driving away what few gleams of sunshine might otherwise rest upon the brow of his toilsome, careworn wife."—*Windham County Transcript.*

We would not attempt to justify the above spirit of retaliation, whatever the provocation. Retaliation is unscriptural; consequently wrong; yet all must admit the extremely trying position of a wife,—one who knows the place she should occupy, the place scripturally assigned her in her husband's affection,—when she witnesses the bestowal of affection upon others, by her husband, to which she alone has claim. I regard that the commonness of this sin has occasioned the loss of its heinousness in the minds of some professing better things. May those looking for the Lord keep themselves so pure as to give no occasion to the adversary to speak reproachfully in this respect.

J. D. Roberts.

Pleasant Valley, Ct.

Correspondence.

From Fanny R. Calhoun.

Bro. Grant:—I wish to say, that I have received your paper—the Crisis—and that for instruction and edification in Bible truth, especially the devotional portion of it (which to me has been of late of great interest), far excels any other I have seen, and is just what I want to help me to understand Bible truths more perfectly. The Lord has led me in a way that I knew not of.

Last winter Bro. H. Pratt, an Advent preacher, delivered a course of lectures on the prophecies, and preached from other portions of the Bible in New Preston. I heard him, and became interested. The Lord opened my heart to receive the truth in the love of it. I did not confer with flesh and blood, but immediately confessed the change in my religious belief before the church and congregation,—that believers were the only fit subjects for baptism, not infants; that sprinkling is not baptism; that we have immortality, eternal life, *only* through Christ, who is our only hope; by the rejection of whom we must suffer eternal death, which is the penalty of the law, for all have sinned and come short of the glory of God.

I have ever in thought believed in the personal coming of Christ to judge the world and raise the dead; but of what use was it, with the delusive hope that we possess an immortal soul that cannot die, which leaves the body at death to dwell in heaven forever happy, or in hell forever tormented? That *deathless soul* is the foundation-stone that error builds upon. Take that away, and almost the whole falls. O vain, delusive hope, that is built upon such a foundation! It cannot stand the test. It is contrary to the word of God. Yet men will preach it, and the people for the most part believe it.

Mr. J. Strong, in a sermon last winter, asserted that man was immortal as God was; and that to deny it was worse than infidelity; though he did not bring a single text of Scripture to prove his assertion. His design was to overthrow Bro. Pratt's teachings, but failed. The work progressed and is still progressing. June 22d, four were baptized.

New Preston, Ct.

From Sr. E. L. C.

Dear Bro. in Christ:—Through the instrumentality of a friend, I have been permitted for the last year to peruse your valuable paper, the Crisis; and, believing as I do that it is founded on Scriptural truths, I feel it my duty to encourage you in still circulating it far and wide, and to continue in your labor of love; for, in God's hands, it may be the means of doing much good, and saving many souls from death. Although my name is enrolled with another denomination, I love all who love the Lord, and I mean to labor in his vineyard wherever I am placed; and although the church to which I belong seem to think that I shall apostatize if I embrace these truths, I can truly say I never saw God's truth in so plain a light as now, and never felt a greater determination to serve him. I am willing to be despised, and to have my name cast out as evil among the popular professors of the day, if I can but serve and honor Christ. I know that all who live godly in Christ Jesus shall suffer persecution. It is as true to-day as when the inspired apostle spoke these words, and I feel willing to be called a fool for Christ's sake, if need be, knowing that my reward is at the end.

From Bro. H. B. Cross.

Dear Bro. Grant:—I think there is an increasing willingness, in some localities, to hear and read the truths of the kingdom at hand." Several ministers of the various churches in this vicinity seem to be awaking to the subject. One of them, a man of talent, and of the Congregational [illegible] said to me, a short time since, "The hope of the christian is in the personal coming of Christ; and we have come to the time when we may consistently look, daily, for that event." He instructs his people that they are not to expect the conversion of the world through their cherished plans for so doing, and preaches to them the "gospel of the kingdom." He said he felt the need of some small book or tract setting forth plainly and concisely the millennial truth, which could be scattered broadcast among the people.

He thought the time had come when people would read on the subject if properly presented. And said that much vital truth was rejected, or was not read by many honest christians, because the article, the tract, or the book, bore the imprint or signature of some individual, or society, against whom they had justly, or unjustly acquired a prejudice. I think we all know this is true to some extent.

Lebanon, N. H.

For the Crisis.

The Orphan's Lament.

I wander in this vale of tears,
Of sorrow, sin and gloom,
I'm praying for deliverance,
And waiting to go home.

A Father, mother, sister dear,
And brother, all are gone;
They now are sleeping in their graves,
And I am all alone.

Yet not alone, my Savior's near,
He is the orphan's friend,
A Father to the fatherless,
He'll guide me to the end

If I am faithful to my God,
And do my Master's will,
He'll not forget me when he comes
The world with grace to fill.

He'll say—Well done, thou faithful one,
No more shalt thou depart,
But dwell forever with thy God,
And all the pure in heart

Fronia.

For the Crisis.

Notes by the Way.

June 25th, I bade adieu to the friends in Syracuse, and started for the land of my adoption. Had a pleasant passage across Lake Ontario. June 27th, 28th and 29th, attended the annual conference of the Church of God of C. W., which was held in Darlington. The gathering was large. Preaching good. All the sittings were harmonious. Hence the influence left on community was good. I immersed one mortal soul into the Christ for the remission of sins. Spent a few days with the church in Cartwright. Gave them five discourses. Good was done in the name of Jehovah. Visited the friends in Whitby. Had a good time in talking upon the things concerning the kingdom of God and the name of his Anointed. Immersed one.

Visited the church in Brooklin. Gave eight discourses to attentive congregations. Had the honor of immersing five mortal souls into the Christ. Spent a week with the church of God in Toronto. Our congregation continued to increase during our stay. The congregation was large and intelligent, and better attention I never saw. I immersed two. One of them had been brought up in the Roman Catholic Church. I visited the church at Thorold and Gainsborough. Had a good time in presenting the truth.

August 2nd and 3d I held a barn meeting in the township of Clark. Gave them five discourses. Gathering large. Attention good. Truth took effect, and I had the honor of immersing four into the Christ for the remission of sins. Glory be to God that there is a power in the gospel. I visited the friends in Coburg. Had a good time. On the morning of the 5th, I bade them adieu for a short time. Had a sick time in crossing the Lake. Last Sunday I preached in Syracuse. Had a good time, and on the morning of the 8th of July, I was immersed into the Christ beneath the beautiful waters of Lake Ontario. It was the most delightful morning that I ever saw. Amen.

R. V. Lyon.

Aug. 14, 1862.

Controversy Illustrated.

HIGH CHURCH, LOW CHURCH, AND EVANGELICAL.

Evangelical.—Two beans and two beans make four beans!

Low Churchman.—I beg your pardon, sir; but, according to *my* arithmetic, three beans and *one* bean make four beans.

High Churchman.—Gentlemen, I pity your stupidity and your ignorance; and I lament the mischief you are working in inculcating that but two parcels of beans can make four beans, while both history and geometry so clearly establish that it takes four separate and individual beans to make four beans.

Moral, founded on fact: While they disputed about the arithmetic of the ration, poor Lazarus died of starvation for want of the beans.

For the Crisis.

From Plymouth, Mass.

Dear Brn. and Srs.:—If my humble epistles can help you along in your pilgrimage journey, I shall rejoice in having a knowledge that my efforts are not made in vain. When I came to Plymouth, I had nought but a sling and a few pebbles, but going forward trusting wholly in the God of Israel, I have been enabled to witness great results. Since last September, we have held meetings every evening, with few exceptions, up to the present time. When I first came here, all the flock were scattered. My first duty was to go out into the streets, roads, lanes, by-ways, hills and valleys, to search for the sheep. Many were found much disheartened on account of past trials and difficulties, but by holding a little prayer meeting in each household, faith grew stronger, and the whole company in the course of six or eight weeks rallied to the call of their Master, and fought anew the battles of the Lord. As might be expected, sinners were converted, backsliders reclaimed, and, as near as I can learn, fifty of these two classes of persons are now rejoicing in God.

Then came baptism. Here we had to labor earnestly. The result is, forty persons, eleven men and twenty-nine women, have been "buried with Christ in baptism," and others are to follow the example of Christ next Lord's day. Since I wrote last, we have had two baptisms; the first one, eight persons; the second, ten. Some of these persons have been professors of religion for years, but did not do duty in this direction until now. Quite a common objection urged against baptism is, "I am afraid that I shall not hold out." I answer this class of objectors by referring them to their exhortations to the unconverted, when they say, "repent to-night," or "today," "for you may not live to see the light of another day." Then I ask them if they have "a lease of life" in this present world more than the sinner. It is a poor rule that will not work both ways. Be baptized now, for *you* do not know about seeing another week in this life. "My grace is sufficient for thee." Three of the number baptized have been Methodists, four were Presbyterians, and one Orthodox. All now rejoice in hope of the glory of God.

Our prayer and conference meetings are exceedingly interesting. They have been held every evening since last September. It is quite a common circumstance to have forty persons take part in one meeting. The brethren and sisters pray much, which accounts in a great measure for the interest manifested. In two of our meetings sixteen persons in succession implored God for his blessing. Last Sunday evening fifty-seven persons took part in the exercises, and we had over seventy-five prayers and exhortations, and in addition to these some twenty-five verses were sung. All this required but two hours' time. The brethren and sisters know the value of short exhortations and short prayers. All have an opportunity to take an active part in the work, and no one has an excuse for not laboring. Quite a number have been added to the church, and we can say from our hearts, it is the work of the Lord, and we rejoice in it. Six weeks ago we commenced holding out-door meetings, and they have proved a success. These meetings are largely attended by attentive audiences. Last Lord's day Bro. J. S. White preached on "the green" to a large audience, on "the two Adams." The entire town seems to be stirred, and the Lord opens the hearts of his children to receive me wherever I am called to labor. Of course I have encountered manifold temptations, a few trials, and some difficulties. I feel more and more the need of God's grace. Many of the children meet with a great amount of trials, and look to me for counsel. I have a "throne of grace" to go to, and there seek for and get wisdom from my heavenly Father. We are bound together by the strong cords of christian love, and pray that all may be "joint heirs with Christ" of "the inheritance." Many times my labors have been so arduous that I felt my bodily strength almost gone; but right there God gave me a "kid," and I have been strengthened for further exertions. I have more than one hundred families to visit, and my visiting territory is ten miles from one extreme end to the other. Sinners are under conviction, and scarcely a week passes but that we have some poor sinner or backslider brought back to Father's family.

Dear brethren and sisters, do not get discouraged. A year ago, affairs looked very unpromising here, but the children went to praying, and they took hold, held on, and would not let go "the throne of grace," and God has blessed, and is blessing them. Forgive one another, be tenderhearted and kind. Recollect the admonitions of Christ and the apostles. Give heed to them. Clear all rubbish, in the shape of contentions, disputings, variance, evil thoughts, worldliness and pride out of the way, and you will not have to wait long for an outpouring of God's blessings. The end is near. Sinners must perish. Do not quarrel amongst yourselves, and let them go on stumbling over your wickedness into destruction. "Blessed are the pure in heart; for they shall see God."

Yours looking for Christ,

Aug. 11th, '62. F. N. Burbank.

Selections.

Rules for Public Speaking.

We are enabled to recommend with confidence, the following rules to those who would be successful public speakers:—

1. Endeavor to possess yourself wholly of your subject.

2. Be calm and self-collected, and speak to the audience under a lively consciousness that they are expecting instruction and edification, and of the importance of acquitting yourself well.

3. Be sure you pitch your voice low enough at the commencement of your discourse. It will then find its natural tone as you proceed.

4. Let your enunciation of every syllable and, so far as possible, of the sound of every letter, be clear, and distinct, and you will then be heard and understood in every part of the largest hall, though your voice may not be loud.

5. Keep the lungs well inflated, and speak mostly by the movement of the abdominal muscles.

6. Let your voice be flexible, undulatory, and rythmic in its motion; and mind your pauses, emphases, and intonations, according to the nature of the subject, and the passions that are to be expressed.

7. Keep the mind well concentrated, and enter thoroughly into the spirit of the subject.

8. Keep the limbs flexible, and let gesticulation be prompted by the impulse of feeling. Then it will always be natural.

Let each public speaker drill himself to these rules, until their observance becomes natural and spontaneous; and if the matter of his communication is of interest and importance, he will not fail to acquit himself to the satisfaction of his audience.—*Life Illustrated.*

False Proverbs.

"A young fellow must sow his wild oats." In all the wild range of accepted British maxims there is none, take it for all in all, more thoroughly abominable than this one as to the sowing of wild oats. Look on it on what side you will, and I will defy you to make anything but a devil's maxim of it. What a man—be he young, old, or middle-aged—sows, *that*, and nothing else, shall he reap. The one only thing to do with wild oats is to put them carefully into the hottest part of the fire, and get them burnt to dust, every seed of them. If you sow them, no matter in what ground, up they will come, with long tough roots like couch-grass, and luxuriant stalks and leaves, as sure as there is a sun in heaven; a crop which it turns one's heart cold to think of. The devil, too, whose special crop they are, will see that they thrive, and you and nobody else will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep, again and again. Well for you if, with all your care, you can make the ground sweet again by your dying day.

"Boys will be boys," is not much better. That has a true side to it; but this encouragement to the sowing of wild oats is simply devilish, for it means that a young man is to give way to the temptations and follow the lusts of his age. What are we to do with the wild oats of manhood and old age—with ambition, over-reaching, the false weights, hardness, suspicion, avarice—if the wild oats of youth are to be sown, and not burnt? What possible distinction can we draw between them? If we may sow one, why not the other?—*From "Tom Brown at Oxford."*

The true Gentleman.

The following sketch is called the portrait of a true gentleman. It was found in an old manor house in Gloucestershire, England, written and framed, and hung over the mantle piece of a tapestried sitting room:

"The true gentleman is God's servant, the world's master, and his own manly virtue is his business, study, recreation, contentment his rest and happiness, his reward. God is his Father, Jesus Christ his Savior, the saints his brethren, and all that need him his friends: devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasury, piety his mistress of the house, and discretion his porter, to let in or out, as most fit. Thus is his whole family made up of virtues, and he is the true master of the house. He is necessitated to take the world on his way to heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man, and a christian."—*Ex.*

☞ When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him why he did it—told him he gave too much, and said it would not be to his advantage. Now mark the answer of this excellent man. "God Almighty has permitted me but one journey through the world, and when I am gone I cannot return to rectify mistakes." Think of this. But *one journey* through the world!

A Keen Reply.—John Wesley, in a considerable party, had been maintaining, with great earnestness, the doctrine of *Vox populi vox Dei* against his sister, whose talents were not unworthy the family to which she belonged. At last the preacher, to put an end to the controversy, put his argument in the shape of a dictum, and said,

"I tell you, sister, the voice of the people is the voice of God."

"Yes," she replied, mildly, "it cried, 'Crucify him! crucify him!'"

A more admirable answer was perhaps never given.

The Bible.—The Bible is all pure, all sincere, nothing too much, nothing wanting. How that can be called the church of Christ which is established upon laws which are not his, and which excludes such persons from its communion as he will one day receive into the kingdom of heaven, I understand not.—*John Locke.*

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

For the Crisis.

Little Nellie Green;

OR, GOOD FOR EVIL.

"I wish Annie Howard would never come to see me again: I hate her!" exclaimed little Nellie Green, as she came into the room where her mother was sewing, one bright summer afternoon after her little playmate had been to make her a visit.

"Why, Nellie!" said her mother, "I am surprised and grieved to hear you speak so. What has Annie done, to make you hate her? Come here and tell me all about it, my dear."

Nellie, with tearful eyes, looked up and said, "Why, mother, she is always teazing me in some way. If I want to play with anything, she snatches it away; if I don't give her everything she wants, she says I am 'selfish, to keep things to myself.' She tears my books carelessly; tumbles my things all up; and to-day she broke my beautiful new doll, and because I cried, she said I was 'a little booby and cry-baby,' and laughed at me. I wish somebody would break *her* playthings"; and again the tears burst forth.

"Annie, no doubt, has treated you badly, my child, and I do not wonder that you should feel grieved and hurt. But would my little girl be doing right to *hate* her, and wish her ill, because she does not treat you well? Would Jesus have you feel so? You said the other day, that you wished you were *like* Jesus, for he was so good. Do you think Jesus hated anybody, and wished evil upon them?"

"No, mother; he was all good, and loved those that hated him."

"And do you remember his words, which we read this morning, that you thought were so good, and in which he teaches us how we should treat those who ill-treat us?"

"Yes, mother, in his sermon on the mount, he said: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven.'"

"And now, my child, what will you do? Will you not try and be like Jesus, and do as he tells you? Perhaps you had better go into your little room now, and talk to God about it. If you ask him, he will help you to feel differently towards Annie, and find some way to make Annie do differently towards you."

Nellie kissed her mother, and did as she advised. Her mother did not see her again till tea time, when she was pleased to see that Nellie looked quite happy.

Nothing was said about Annie for two or three days, till one afternoon Nellie came running in, looking very happy, and exclaimed, "I have punished Annie Howard till I am satisfied. I guess she wont plague me any more!"

"Why, Nellie, what have you done?" inquired her mother.

"Done?" said Nellie, "why, I've burnt her!"

"Burnt her!" exclaimed her mother, "what do you mean, Nellie?"

"Well, mother," replied Nellie, "I thought of what it said in the Bible about heaping coals of fire on the head; and I've heaped coals of fire on *her* head, till I've burnt her well."

"What did you do?" inquired her mother, smiling.

"Why," said Nellie, "to-day Annie was walking along with a heavy basket of apples, which she had got in the orchard for her mother, and hitting her foot, she fell to the ground, scattering the apples in every direction. She began to cry bitterly, for she hurt her some, and I suppose she thought I would laugh at her. But Jesus helped me, and so I ran to her, and said, 'I am sorry you hurt you, Annie; don't cry any more, I will help you pick up the apples, and carry them home, too, for they must be heavy.' Annie only cried the more, and I thought she must have hurt her badly, and so I told her I would run for her mother. But she said, 'O no, you need not run for my mother—my falling did not hurt me much; it is *you* who hurt me, by being so kind, when I was so unkind to you the other day. If you will only forgive me, Nellie, I will try and do so no more. I suppose I was envious because you had more playthings than I; at any rate I was very wicked.'

"I kissed her, and told her I would forget it all; and then we picked up the apples, and I helped her carry them home, when she would have me go in, and we had a nice time. Every once in a while she would say, 'How naughty I was to you, Nellie, and now you are so kind!' I told her Jesus helped me, and he would help her, if she would only ask him. She said she would, for she was sure he must be good, and she should love him, if he made people do such good things, and forgive such naughty girls as she was. I kissed her again, and hurried home, for I was afraid you might be anxious about me."

The mother's eyes were full of tears, as she replied, "I am glad Jesus has helped my little girl to do right, and that she has followed his teachings. I hope you will always go to him for help"; and she tenderly kissed her.

My dear children, I trust you will try to follow the good example of little Nellie, when any of your mates are unkind to you, or injure you in any way. Try to do as Jesus would have you, and soon you will be with him, and dwell with him in glory forever.

Aunt Mary.

Boston, August, 1862.

For the Crisis.

A Child's Fable, versified.

A great king sought his garden, his pleasure and pride,
Where Art and where Nature together had vied
To make it eclipse in luxuriance and grace
All since Eden, our first parents' blest dwelling place.
But alas! a sad change he beheld with surprise,
Now, drooping and withering, before him all lies,
From the tall, stately Oak to the Lily's frail stem.
No account could be given what had happened to them.
E'en the Rose, queen of flowers, bent languidly down,
Unrefreshed by soft dews of the even and morn.
The king questioned of each, wherefore found in such case?
Each replied "that they envied some other one's place."
The Oak was too cumbersome, shady and high,
The Rose thought herself "useless," "so fleeting am I."
The Lily forgot the sweet lessons she taught,
Who "toil not nor spin," yet with loveliness fraught;
Were she but a Grape-vine, well loaded with fruit,
She might then have some hopes her owner to suit.
The Grape-vine was tired of dependance at last,
Discarding support, on the ground it was cast.
Her fruit was now worthless, and the king in despair,
Saw ruin impending on [illegible] once so fair,
When he spied a bright Hearts-ease, with cheer in its eye,
Mid its murmuring companions, retiring and shy.
"My dear little Heart's-ease, pray, why do you smile?"
"'Tis my mission," she said, "your cares to beguile.
You wanted me here, so I make it my plan
To be the best Heart's-ease that ever I can."
Here's a lesson, dear children, for you and for me,—
Be content with your station, whatever it be;
'Tis God who appoints it, then do with your might
What your hands find to do, and you're dear in his sight.

Amy.

ANSWERS, ETC.

Bro. Grant:—I wish to answer a few questions asked in the Crisis of July 30th. Question 1. Achsah was the daughter of Caleb.—1 Chron. 2: 49. 2. Abigail was the wife of Nabal.—1 Sam. 25: 3. 3. Gehazi was the servant of Elisha.—2 Kings 5: 20. 4. The man mentioned in the Old Testament who had twelve fingers and twelve toes, was the son of the giant. 1 Chron. 20: 6. The serpent of brass that Moses made was broken in pieces by Heckiah.—2 Kings 18: 1, 4.

I would like to ask a few questions. 1. What was the last plague that God sent upon the Egyptians? 2. Where was Manasseh buried? 3. Where did Sampson carry the door and posts of the gate of the city of Gaza? 4. Where was Sampson buried?

Aurilla M. Saltmarsh.

Concord, N. H.

Bro. Grant:—Answer to Enigma No. 15 may be found in Eph. 6: 1;—"Children, obey your parents in the Lord; for this is right."

Wm. A. Johnson.

East Boston.

Answer to Enigma No. 14 may be found in Proverbs 25: 1;—"A soft answer turneth away wrath."

Albert R. Johnson.

East Boston.

Enigma.—No. 16.

I am composed of fourteen letters.

My 2, 11, 14, 7, was an ancient scribe and priest.

My 9, 4, 1, was the father of him who led the Israelites over Jordan.

My 1, 13, 8, 7, 3, was one of the sons of Aaron.

My 7, 6, 13, 3, was a very wicked king of Israel.

My 1, 10, 14, was the grandfather of Saul.

My 5, 13, 9, 7, 13, 1, was promised to the children of Israel.

My whole was a mighty king of Babylon, the most important events in whose history will some member of the Try Company please give in the Crisis?

E. M. P.

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MILES GRANT, Boston, Mass.

For the Crisis.

The Invitation.

Come unto me, ye weary,
The Savior smiling said;
Come unto me, ye hungry,
And feed on heavenly bread.

Come unto me, ye weary,
And drink of living streams;
Come, ye who dwell in darkness,
Where light eternal beams.

Come, ye who sit in darkness,
And I will give you joy;
Come, ye who live in sorrow,
Where sorrow ne'er shall cloy.

Come, ye who're sick of sinning,
And I'll your sins forgive;
Come unto me, ye dying,
Come, and forever live.

Come, ye who seek for riches,
My wealth can never fail;
All things are my possession,—
Go tell the wondrous tale.

Come, ye who seek for glory,
Seek that which cannot dim;
Seek not mid scenes of bloodshed,
Or in the haunts of sin.

Come, ye who have afflictions,
Cast your care upon the Lord,
And he will help you bear them—
He's promised in his word.

Those who in him do rest their hope,
Shall have a lasting home
(When present things are passed away),
In that bright world to come.

L. A. N.

For the Crisis.

A Glance at our World.—No. 9.

We now copy the forcible language of G. B. Cheever on the state of Europe:—"Whether God be about to involve the nations of Europe in a complicated and dreadful war, or whether the selfish diplomacy of courts and cabinets shall work a present peace, there is matter already for solemn contemplation in the events and results thus far. There is that which looks very like positive and quick retribution for particular national sins, for being accessory to such crimes before and after the facts; and it is no new thing that God uses nations as his own hammer and battle axe on one another." Mark the language of God's chosen prophet when foretelling the destruction of mighty nations. Assyria shall destroy Israel, and they shall be destroyed for that very destruction; and Babylon shall be arrayed against both Egypt and Judah, and shall be God's triumphant servant for their overthrow, and they in turn shall be blasted forever. What then are we better than they? Selfish christian civilization and worship of Balaam and [illegible] anti-christian and pagan? For three transgressions and for four would God level the thunder and lightning of his wrath against nations living under so much dimmer gospel light than ours, that in comparison it was utter darkness; and for three and four and forty transgressions shall we escape? Had his providences and end a meaning *then* that they have not now, or were the principles on which he governed the world different at that time and this? For national sins all down God has first warned by his chosen people; then if unheeded, retributive justice follows and cuts them down. God has borne long with our nation. Long has the wail of the poor friendless bondsman gone up to Thee, and we begin to feel the terrible effects of God's vindictive ire upon us as a hypocritical nation. We fear that this ire will not pause and spend its fury upon the South, but the North are guilty of sins which call loudly for redress, and unless there is humiliation, and that speedily, they are gone. God has spoken as audibly as he did to the Egyptians in reference to the sins of which they are so guilty. But they have gone on heedlessly, hugging their sins to their bosom, and now the ire of Him who warns not in vain is kindled, and he will make his might felt on this thrice guilty nation, living in the full blaze of gospel light, knowing the sin of human slavery,—it will evidently prove their guilty overthrow. We feel it. Men of eloquence have for years warned them of their downward progress, but it has no effect.

The present is truly a time of darkness and perplexity; a period in which wars and commotions are alarming the hearts of men. Since the astounding years of the French Revolution, no events of so significant and momentous a character have occurred in the civilized world as those now passing over this nation. The statesman, the politician and the merchant, are all equally at a loss to comprehend the present or to predict for the future of this nation; but they admit there is an element at work destined to break up the social fabric of our government.

All nations seem to catch the contagion of war, and the whole eastern heavens will soon be lit up with the reddening conflagration. France is eager to join hands with the South, and inviting England and Russia to consolidate, and thus crush out the only republic on earth. The budding fig-trees do not more clearly indicate the coming summer, than the present signs indicate *the soon coming of the King of Peace*. Yes, the fuse is ignited, and will finally end in a terrible explosion among the nations. All things indicate it. God's word clearly defines the way for his followers to act in the emergency now crowding down upon them.

Let those who believe in war go to the scene of strife, but clear your skirts. Tell them of the awful consequences of those who take the sword, perishing by the same. The follower of Christ does not feel the spirit of war. Christ told them of old to conquer by love; and hence we deduce from this great fundamental fact, that those who at once grasp the rifle, and hie away for tented fields, are not imbued with the spirit of Christ. Oh! may the true church now awake and sound the last warning to fallen man, as they shall wish they had in the day of reckoning.

J. L. H.

For the Crisis.

Remedy for Scolding.

Upon noticing a recipe for husbands, in the *Transcript*, the week one appeared in the Crisis for wives; and thinking great responsibility rests upon both classes, I extract the following recipe for husbands:

"Quite a sure remedy for scolding is to give no cause for scolding. Very few wives scold without cause, and to stop their scolding, stop the provocations. We cannot blame a wife for scolding when her husband only half provides for her, spends nearly all his time away from home, is particularly polite and attentive to any and every woman except his wife; never expressing himself pleased with anything she does, and is continually extolling the elegance, neatness, and economy of somebody else, is all life and gaiety in company, and drowsy and dull at home, speaking crustily to those around, and driving away what few gleams of sunshine might otherwise rest upon the brow of his toilsome, careworn wife."—*Windham County Transcript.*

We would not attempt to justify the above spirit of retaliation, "whatever the provocation." Retaliation is unscriptural; consequently wrong; yet all must admit the extremely trying position of a wife,—one who knows the place she should occupy, the place scripturally assigned her in her husband's affection,—when she witnesses the bestowal of affection upon others, by her husband, to which she alone has claim. I regard that the commonness of this sin has occasioned the loss of its heinousness in the minds of some professing better things. May those looking for the Lord keep themselves so pure as to give no occasion to the adversary to speak reproachfully in this respect.

J. D. Roberts.

Pleasant Valley, Ct.

Correspondence.

From Fanny R. Calhoun.

Bro. Grant:—I wish to say, that I have received your paper—the Crisis—and that for instruction and edification in Bible truth, especially the devotional portion of it (which to me has been of late of great interest), far excels any other I have seen, and is just what I want to help me to understand Bible truths more perfectly. The Lord has led me in a way that I knew not of.

Last winter Bro. H. Pratt, an Advent preacher, delivered a course of lectures on the prophecies, and preached from other portions of the Bible in New Preston. I heard him, and became interested. The Lord opened my heart to receive the truth in the love of it. I did not confer with flesh and blood, but immediately confessed the change in my religious belief before the church and congregation,—that believers were the only fit subjects for baptism, not infants; that sprinkling is not baptism, that we have immortality, eternal life, *only* through Christ, who is our only hope, by the rejection of whom we must suffer eternal death, which is the penalty of the law, for all have sinned and come short of the glory of God.

I have ever in thought believed in the personal coming of Christ to judge the world and raise the dead; but of what use was it, with the delusive hope that we possess an immortal soul that cannot die, which leaves the body at death to dwell in heaven forever happy, or in hell forever tormented? That *deathless soul* is the foundation-stone that error builds upon. Take that away, and almost the whole falls. O vain, delusive hope, that is built upon such a foundation! It cannot stand the test. It is contrary to the word of God. Yet men will preach it, and the people for the most part believe it.

Mr. J. Strong, in a sermon last winter, asserted that man was immortal as God was; and that to deny it was worse than infidelity; though he did not bring a single text of Scripture to prove his assertion. His design was to overthrow Bro. Pratt's teachings, but failed. The work progressed and is still progressing. June 22d, four were baptized.

New Preston, Ct.

From Sr. E. L. C.

Dear Bro. in Christ:—Through the instrumentality of a friend, I have been permitted for the last year to peruse your valuable paper, the Crisis; and, believing as I do that it is founded on Scriptural truths, I feel it my duty to encourage you in still circulating it far and wide, and to continue in your labor of love; for, in God's hands, it may be the means of doing much good, and saving many souls from death. Although my name is enrolled with another denomination, I love all who love the Lord, and I mean to labor in his vineyard wherever I am placed; and although the church to which I belong seem to think that I shall apostatize if I embrace these truths, I can truly say I never saw God's truth in so plain a light as now, and never felt a greater determination to serve him. I am willing to be despised, and to have my name cast out as evil among the popular professors of the day, if I can but serve and honor Christ. I know that all who live godly in Christ Jesus shall suffer persecution. It is as true to-day as when the inspired apostle spoke these words, and I feel willing to be called a fool for Christ's sake, if need be, knowing that my reward is at the end.

From Bro. H. B. Cross.

Dear Bro. Grant:—I think there is an increasing willingness, in some localities, to hear and read the truths of the kingdom at hand." Several ministers of the various churches in this vicinity seem to be awaking to the subject. One of them, a man of talent, and of the Congregational [illegible] said to me, a short time since, "The hope of the christian is in the personal coming of Christ; and we have come to the time when we may consistently look, daily, for that event." He instructs his people that they are not to expect the conversion of the world through their cherished plans for so doing, and preaches to them the "gospel of the kingdom." He said he felt the need of some small book or tract setting forth plainly and concisely the millennial truth, which could be scattered broadcast among the people.

He thought the time had come when people would read on the subject if properly presented. And said that much vital truth was rejected, or was not read by many honest christians, because the article, the tract, or the book, bore the imprint or signature of some individual, or society, against whom they had justly, or unjustly acquired a prejudice. I think we all know this is true to some extent.

Lebanon, N. H.

For the Crisis.

The Orphan's Lament.

I wander in this vale of tears,
Of sorrow, sin and gloom,
I'm praying for deliverance,
And waiting to go home.

A Father, mother, sister dear,
And brother, all are gone,
They now are sleeping in their graves,
And I am all alone.

Yet not alone, my Savior's near,
He is the orphan's friend,
A Father to the fatherless
He'll guide me to the end.

If I am faithful to my God,
And do my Master's will,
He'll not forget me when he comes
The world with grace to fill.

He'll say—Well done, thou faithful one,
No more shalt thou depart,
But dwell forever with thy God,
And all the pure in heart.

Fronia.

For the Crisis.

Notes by the Way.

June 25th, I bade adieu to the friends in Syracuse, and started for the land of my adoption. Had a pleasant passage across Lake Ontario. June 27th, 28th and 29th, attended the annual conference of the Church of God of C. W., which was held in Darlington. The gathering was large. Preaching good. All the sittings were harmonious. Hence the influence left on community was good. I immersed one mortal soul into the Christ for the remission of sins. Spent a few days with the church in Cartwright. Gave them five discourses. Good was done in the name of Jehovah. Visited the friends in Whitby. Had a good time in talking upon the things concerning the kingdom of God and the name of his Anointed. Immersed one.

Visited the church in Brooklin. Gave eight discourses to attentive congregations. Had the honor of immersing five mortal souls into the Christ. Spent a week with the church of God in Toronto. Our congregation continued to increase during our stay. The congregation was large and intelligent, and better attention I never saw. I immersed two. One of them had been brought up in the Roman Catholic Church. I visited the church at Thorold and Gainsborough. Had a good time in presenting the truth.

August 2nd and 3d I held a barn meeting in the township of Clark. Gave them five discourses. Gathering large. Attention good. Truth took effect, and I had the honor of immersing four into the Christ for the remission of sins. Glory be to God that there is a power in the gospel. I visited the friends in Coburg. Had a good time. On the morning of the 5th, I bade them adieu for a short time. Had a sick time in crossing the Lake. Last Sunday I preached in Syracuse. Had a good time, and on the morning of the 8th of July, I was immersed into the Christ beneath the beautiful waters of Lake Ontario. It was the most delightful morning that I ever saw. Amen.

R. V. Lyon.

Aug. 14, 1862.

Controversy Illustrated.

HIGH CHURCH, LOW CHURCH, AND EVANGELICAL.

Evangelical.—Two beans and two beans make four beans!

Low Churchman.—I beg your pardon, sir; but, according to *my* arithmetic, three beans and *one* bean make four beans.

High Churchman.—Gentlemen, I pity your stupidity and your ignorance; and I lament the mischief you are working in inculcating that but two parcels of beans can make four beans, while both history and geometry so clearly establish that it takes four separate and individual beans to make four beans.

Moral, founded on fact: While they disputed about the arithmetic of the ration, poor Lazarus died of starvation for want of the beans.

For the Crisis.

From Plymouth, Mass.

Dear Brn. and Srs.:—If my humble epistles can help you along in your pilgrimage journey, I shall rejoice in having a knowledge that my efforts are not made in vain. When I came to Plymouth, I had nought but a sling and a few pebbles, but going forward trusting wholly in the God of Israel, I have been enabled to witness great results. Since last September, we have held meetings every evening, with few exceptions, up to the present time. When I first came here, all the flock were scattered. My first duty was to go out into the streets, roads, lanes, by-ways, hills and valleys, to search for the sheep. Many were found much disheartened on account of past trials and difficulties, but by holding a little prayer meeting in each household, faith grew stronger, and the whole company in the course of six or eight weeks rallied to the call of their Master, and fought anew the battles of the Lord. As might be expected, sinners were converted, backsliders reclaimed, and, as near as I can learn, fifty of these two classes of persons are now rejoicing in God.

Then came baptism. Here we had to labor earnestly. The result is, forty persons, eleven men and twenty-nine women, have been "buried with Christ in baptism," and others are to follow the example of Christ next Lord's day. Since I wrote last, we have had two baptisms, the first one, eight persons; the second, ten. Some of these persons have been professors of religion for years, but did not do duty in this direction until now. Quite a common objection urged against baptism is, "I am afraid that I shall not hold out." I answer this class of objectors by referring them to their exhortations to the unconverted, when they say, "repent to-night," or "to-day," "for you may not live to see the light of another day." Then I ask them if they have "a lease of life" in this present world more than the sinner. It is a poor rule that will not work both ways. Be baptized now, for *you* do not know about seeing another week in this life. "My grace is sufficient for thee." Three of the number baptized have been Methodists, four were Presbyterians, and one Orthodox. All now rejoice in hope of the glory of God.

Our prayer and conference meetings are exceedingly interesting. They have been held every evening since last September. It is quite a common circumstance to have forty persons take part in one meeting. The brethren and sisters pray much, which accounts in a great measure for the interest manifested. In two of our meetings sixteen persons in succession implored God for his blessing. Last Sunday evening fifty-seven persons took part in the exercises, and we had over seventy-five prayers and exhortations, and in addition to these some twenty-five verses were sung. All this required but two hours' time. The brethren and sisters know the value of short exhortations and short prayers. All have an opportunity to take an active part in the work, and no one has an excuse for not laboring. Quite a number have been added to the church, and we can say from our hearts, it is the work of the Lord, and we rejoice in it. Six weeks ago we commenced holding out-door meetings, and they have proved a success. These meetings are largely attended by attentive audiences. Last Lord's day Bro. J. S. White preached on "the green" to a large audience, on "the two Adams." The entire town seems to be stirred, and the Lord opens the hearts of his children to receive me wherever I am called to labor. Of course I have encountered manifold temptations, a few trials, and some difficulties. I feel more and more the need of God's grace. Many of the children meet with a great amount of trials, and look to me for counsel. I have a "throne of grace" to go to, and there seek for and get wisdom from my heavenly Father. We are bound together by the strong cords of christian love, and pray that all may be "joint heirs with Christ" of "the inheritance." Many times my labors have been so arduous that I felt my bodily strength almost gone; but right there God gave me a "kid," and I have been strengthened for further exertions. I have more than one hundred families to visit, and my visiting territory is ten miles from one extreme end to the other. Sinners are under conviction, and scarcely a week passes but that we have some poor sinner or backslider brought back to Father's family.

Dear brethren and sisters, do not get discouraged. A year ago, affairs looked very unpromising here, but the children went to praying, and they took hold, held on, and would not let go "the throne of grace," and God has blessed, and is blessing them. Forgive one another, be tender-hearted and kind. Recollect the admonitions of Christ and the apostles. Give heed to them. Clear all rubbish, in the shape of contentions, disputings, variance, evil thoughts, worldliness and pride out of the way, and you will not have to wait long for an outpouring of God's blessings. The end is near. Sinners must perish. Do not quarrel amongst yourselves, and let them go on stumbling over your wickedness into destruction. "Blessed are the pure in heart; for they shall see God."

Yours looking for Christ,

Aug. 11th, '62. F. N. Burbank.

Selections.

Rules for Public Speaking.

We are enabled to recommend with confidence, the following rules to those who would be successful public speakers:—

1. Endeavor to possess yourself wholly of your subject.

2. Be calm and self-collected, and speak to the audience under a lively consciousness that they are expecting instruction and edification, and of the importance of acquitting yourself well.

3. Be sure you pitch your voice low enough at the commencement of your discourse. It will then find its natural tone as you proceed.

4. Let your enunciation of every syllable and, so far as possible, of the sound of every letter, be clear, and distinct, and you will then be heard and understood in every part of the largest hall, though your voice may not be loud.

5. Keep the lungs well inflated, and speak mostly by the movement of the abdominal muscles.

6. Let your voice be flexible, undulatory, and rythmic in its motion; and mind your pauses, emphases, and intonations, according to the nature of the subject, and the passions that are to be expressed.

7. Keep the mind well concentrated, and enter thoroughly into the spirit of the subject.

8. Keep the limbs flexible, and let gesticulation be prompted by the impulse of feeling. Then it will always be natural.

Let each public speaker drill himself to these rules, until their observance becomes natural and spontaneous; and if the matter of his communication is of interest and importance, he will not fail to acquit himself to the satisfaction of his audience.—*Life Illustrated.*

False Proverbs.

"A young fellow must sow his wild oats." In all the wild range of accepted British maxims there is none, take it for all in all, more thoroughly abominable than this one as to the sowing of wild oats. Look on it on what side you will, and I will defy you to make anything but a devil's maxim of it. What a man—be he young, old, or middle-aged—sows, *that*, and nothing else, shall he reap. The one only thing to do with wild oats is to put them carefully into the hottest part of the fire, and get them burnt to dust, every seed of them. If you sow them, no matter in what ground, up they will come, with long tough roots like couch-grass, and luxuriant stalks and leaves, as sure as there is a sun in heaven; a crop which it turns one's heart cold to think of. The devil, too, whose special crop they are, will see that they thrive, and you and nobody else will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep, again and again. Well for you if, with all your care, you can make the ground sweet again by your dying day.

"Boys will be boys," is not much better. That has a true side to it; but this encouragement to the sowing of wild oats is simply devilish, for it means that a young man is to give way to the temptations and follow the lusts of his age. What are we to do with the wild oats of manhood and old age—with ambition, overreaching, the false weights, hardness, suspicion, avarice—if the wild oats of youth are to be sown, and not burnt? What possible distinction can we draw between them? If we may sow one, why not the other?—*From "Tom Brown at Oxford."*

The true Gentleman.

The following sketch is called the portrait of a true gentleman. It was found in an old manor house in Gloucestershire, England, written and framed, and hung over the mantle piece of a tapestried sitting room:

"The true gentleman is God's servant, the world's master, and his own manly virtue is his business, study, recreation, contentment his rest and happiness, his reward. God is his Father, Jesus Christ his Savior, the saints his brethren, and all that need him his friends: devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasury, piety his mistress of the house, and discretion his porter, to let in or out, as most fit. Thus is his whole family made up of virtues, and he is the true master of the house. He is necessitated to take the world on his way to heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man, and a christian."—*Ex.*

☞ When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him why he did it—told him he gave too much, and said it would not be to his advantage. Now mark the answer of this excellent man. "God Almighty has permitted me but one journey through the world, and when I am gone I cannot return to rectify mistakes." Think of this. But *one journey* through the world!

A Keen Reply.—John Wesley, in a considerable party, had been maintaining, with great earnestness, the doctrine of *Vox populi vox Dei* against his sister, whose talents were not unworthy the family to which she belonged. At last the preacher, to put an end to the controversy, put his argument in the shape of a dictum, and said,

"I tell you, sister, the voice of the people is the voice of God."

"Yes," she replied, mildly, "it cried, 'Crucify him! crucify him!'"

A more admirable answer was perhaps never given.

The Bible.—The Bible is all pure, all sincere, nothing too much, nothing wanting. How that can be called the church of Christ which is established upon laws which are not his, and which excludes such persons from its communion as he will one day receive into the kingdom of heaven, I understand not.—*John Locke.*

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

For the Crisis.

Little Nellie Green;

OR, GOOD FOR EVIL.

"I wish Annie Howard would never come to see me again: I hate her!" exclaimed little Nellie Green, as she came into the room where her mother was sewing, one bright summer afternoon after her little playmate had been to make her a visit.

"Why, Nellie!" said her mother, "I am surprised and grieved to hear you speak so. What has Annie done, to make you hate her? Come here and tell me all about it, my dear."

Nellie, with tearful eyes, looked up and said, "Why, mother, she is always teazing me in some way. If I want to play with anything, she snatches it away; if I don't give her everything she wants, she says I am 'selfish, to keep things to myself.' She tears my books carelessly; tumbles my things all up; and to-day she broke my beautiful new doll, and because I cried, she said I was 'a little booby and cry-baby,' and laughed at me. I wish somebody would break *her* playthings"; and again the tears burst forth.

"Annie, no doubt, has treated you badly, my child, and I do not wonder that you should feel grieved and hurt. But would my little girl be doing right to *hate* her, and wish her ill, because she does not treat you well? Would Jesus have you feel so? You said the other day, that you wished you were *like* Jesus, for he was so good. Do you think Jesus hated anybody, and wished evil upon them?"

"No, mother; he was all good, and loved those that hated him."

"And do you remember his words, which we read this morning, that you thought were so good, and in which he teaches us how we should treat those who ill-treat us?"

"Yes, mother, in his sermon on the mount, he said 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven.'"

"And now, my child, what will you do? Will you not try and be like Jesus, and do as he tells you? Perhaps you had better go into your little room now, and talk to God about it. If you ask him, he will help you to feel differently towards Annie, and find some way to make Annie do differently towards you."

Nellie kissed her mother, and did as she advised. Her mother did not see her again till tea time, when she was pleased to see that Nellie looked quite happy.

Nothing was said about Annie for two or three days, till one afternoon Nellie came running in, looking very happy, and exclaimed, "I have punished Annie Howard till I am satisfied. I guess she wont plague me any more!"

"Why, Nellie, what have you done?" inquired her mother.

"Done?" said Nellie, "why, I 've burnt her!"

"Burnt her!" exclaimed her mother, "what do you mean, Nellie?"

"Well, mother," replied Nellie, "I thought of what it said in the Bible about heaping coals of fire on the head, and I 've heaped coals of fire on *her* head, till I 've burnt her well."

"What did you do?" inquired her mother, smiling.

"Why," said Nellie, "to-day Annie was walking along with a heavy basket of apples, which she had got in the orchard for her mother, and hitting her foot, she fell to the ground, scattering the apples in every direction. She began to cry bitterly, for she hurt her some, and I suppose she thought I would laugh at her. But Jesus helped me, and so I ran to her, and said, 'I am sorry you hurt you, Annie; don't cry any more, I will help you pick up the apples, and carry them home, too, for they must be heavy.' Annie only cried the more, and I thought she must have hurt her badly, and so I told her I would run for her mother. But she said, 'O no, you need not run for my mother—my falling did not hurt me much; it is *you* who hurt me, by being so kind, when I was so unkind to you the other day. If you will only forgive me, Nellie, I will try and do so no more. I suppose I was envious because you had more playthings than I; at any rate I was very wicked.'

"I kissed her, and told her I would forget it all; and then we picked up the apples, and I helped her carry them home, when she would have me go in, and we had a nice time. Every once in a while she would say, 'How naughty I was to you, Nellie, and now you are so kind!' I told her Jesus helped me, and he would help her, if she would only ask him. She said she would, for she was sure he must be good, and she should love him, if he made people do such good things, and forgive such naughty girls as she was. I kissed her again, and hurried home, for I was afraid you might be anxious about me."

The mother's eyes were full of tears, as she replied, "I am glad Jesus has helped my little girl to do right, and that she has followed his teachings. I hope you will always go to him for help"; and she tenderly kissed her.

My dear children, I trust you will try to follow the good example of little Nellie, when any of your mates are unkind to you, or injure you in any way. Try to do as Jesus would have you, and soon you will be with him, and dwell with him in glory forever.

Aunt Mary.

Boston, August, 1862.

For the Crisis.

A Child's Fable, versified.

A great king sought his garden, his pleasure and pride,
Where Art and where Nature together had vied
To make it eclipse in luxuriance and grace
All since Eden, our first parents' blest dwelling place.
But alas! a sad change he beheld with surprise,
Now, drooping and withering, before him all lies,
From the tall, stately Oak to the Lily's frail stem.
No account could be given what had happened to them.
E'en the Rose, queen of flowers, bent languidly down,
Unrefreshed by soft dews of the even and morn.
The king questioned of each, wherefore found in such case?
Each replied "that they envied some other one's place."
The Oak was too cumbersome, shady and high,
The Rose thought herself "useless," "so fleeting am I."
The Lily forgot the sweet lessons she taught,
Who "toil not nor spin," yet with loveliness fraught;
Were she but a Grape-vine, well loaded with fruit,
She might then have some hopes her owner to suit.
The Grape-vine was tired of dependance at last,
Discarding support, on the ground it was cast.
Her fruit was now worthless, and the king in despair,
Saw ruin impending on [illegible] once so fair,
When he spied a bright Hearts-ease, with cheer in its eye,
Mid its murmuring companions, retiring and shy.
"My dear little Heart's-ease, pray, why do you smile?"
"'T is my mission," she said, "your cares to beguile.
You wanted me here, so I make it my plan
To be the best Heart's-ease that ever I can."
Here's a lesson, dear children, for you and for me,—
Be content with your station, whatever it be;
'T is God who appoints it, then do with your might
What your hands find to do, and you're dear in his sight.

Amy.

ANSWERS, ETC.

Bro. Grant:—I wish to answer a few questions asked in the Crisis of July 30th. Question 1. Achsah was the daughter of Caleb.—1 Chron. 2: 49. 2. Abigail was the wife of Nabal.—1 Sam. 25: 3. 3. Gehazi was the servant of Elisha.—2 Kings 5: 20. 4. The man mentioned in the Old Testament who had twelve fingers and twelve toes, was the son of the giant. 1 Chron. 20: 6. The serpent of brass that Moses made was broken in pieces by Hezekiah.—2 Kings 18: 1, 4.

I would like to ask a few questions. 1. What was the last plague that God sent upon the Egyptians? 2. Where was Manasseh buried? 3. Where did Sampson carry the door and posts of the gate of the city of Gaza? 4. Where was Sampson buried?

Aurilla M. Saltmarsh.

Concord, N. H.

Bro. Grant:—Answer to Enigma No. 15 may be found in Eph. 6: 1;—"Children, obey your parents in the Lord; for this is right."

Wm. A. Johnson.

East Boston.

Answer to Enigma No. 14 may be found in Proverbs 25: 1;—"A soft answer turneth away wrath."

Albert R. Johnson.

East Boston.

Enigma.—No. 16.

I am composed of fourteen letters.

My 2, 11, 14, 7, was an ancient scribe and priest.

My 9, 4, 1, was the father of him who led the Israelites over Jordan.

My 1, 13, 8, 7, 3, was one of the sons of Aaron.

My 7, 6, 13, 3, was a very wicked king of Israel.

My 1, 10, 14, was the grandfather of Saul.

My 5, 13, 9, 7, 13, 1, was promised to the children of Israel.

My whole was a mighty king of Babylon, the most important events in whose history will some member of the Try Company please give in the Crisis?

R. M. F.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 362-3. BOSTON, WEDNESDAY, SEPTEMBER 10, 1862. VOL. XV. NOS. 25-26.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

The Soul's Inquiry.

Precious Savior! do I not
Love thee more than all beside?
Would I like to Peter prove,
If my faith were sorely tried?

Do I not in very truth
Love to tread the narrow way?
Am I not in armor clad,
And is not thy staff my stay?

Do I not thy people love,
Wheresoe'er they may be found?
Do not prayer and praise to God
Have for me a pleasant sound?

Do I not love sinners too,
Madly rushing down to death?
Would I not, to win them back,
Spend my very latest breath?

Dearest Jesus! I believe
Thou art more than all to me,
I believe that I shall dwell
Bye and bye in heaven with thee.

May.

For the Crisis.

An Appeal.

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?"—Jer. 8: 22.

With all the anxious emotions of a parent's heart does the man of God make these inquiries,—as though a father, in viewing the rose fade from the cheek, the eye its lustre lose, and strength depart from a loved daughter, should exclaim, Is there no physician, no healing balm for my daughter? What if that father be told there is a physician, who could doubtless cure, but thy daughter is firm in refusing to follow his directions? Would not the heart of any parent give vent to feelings similar to those expressed in the verse following the inquiries—"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the .... daughter of my people!"

How oft as I have looked upon the "daughter of my people" have feelings like the above been experienced, while their weak, sickly state is so evident. Alas! alas! there is a physician, but my people refuse to follow all his directions, and I fear death, spiritually, will end the struggle against sin, as it has already in numberless instances. O! ye blood-bought ones, why not apply for the balm that heals every wound, that allays the worst species of irritation, that cures the most putrefying sores, the most malignant maladies? Why not confide in the great Physician? He never betrays confidence reposed in him, and he has never lost a case. The lack of means need not hinder, for unlike other advertisements His read, without money or price, only strict obedience to his requirements and an entire cure is effected.

It may not be out of place to notice one or two of his requirements, which, if not adhered to, we may never expect to recover here or find at last that home where no inhabitant shall say, I am sick. "Set your affections on things above, not on things on the earth." How hard to obey, yet how reasonable the requirement. There is nought on earth in its present state but is uncertain and passing away. Why weaken and debase our affections by placing them upon objects so unworthy and of so little permanency? How many bitter disappointments with crushed hopes might have been shunned had this direction been followed. Another cause of weakness and inability, especially among youthful daughters, arises from not heeding the strong caution against fearing man. "The fear of man bringeth a snare." Can we not in tracing this find one great cause of so few enjoying the liberty the gospel affords? Why are there so few among the young prepared to search out the longing, inquiring hearts, pointing to the great Physician, even the Lamb of God, slain for just such frail creatures? Is it because of the amount of care resting upon them, or because their time is so closely occupied? Ah! no. The fear of man exists; the voice of conviction has been stifled in this regard; holy resolves broken, until the Spirit, grieved, has taken its flight, and they have to confess with one of old, "I have sinned against the Lord, because I feared the people." Why do we for a moment indulge the desire to be like the nations around us, when God's curse anciently rested upon his people for this very thing? Why wish to conform to the world, a fire-doomed race, when inspiration forbids it, and when we see those once strong shorn of strength on this account?

My dear sisters, we cannot but witness the faithlessness and depth of vanity into which the daughters of our people have sunk. Shall we rush on with them, and help swell the current that is sweeping its thousands to inevitable ruin? or shall we stem the tide, thus saving ourselves, and possibly assist some struggling soul still breasting the waves, at times almost fainting at the strength of the current? The times demand firmness of character, decision of purpose, confidence in God. In a word, we need the strengthening balm our great Physician has provided, in order to become strong, that we may administer the reviving balm to the drooping spirits of others.

That we may obey every order so perfectly as to be strong in God and in the power of his might, is the prayer of

Jennie D. Roberts.

Danielsonville, Ct.

For the Crisis.

First Things.

BY D. T. TAYLOR.

I have said that John Thomas, M. D., was the *first* who advocated pre-millennial views in a Journal in this country. Subsequent research proves this statement to be erroneous. Rev. Elias Smith, a Christian Baptist minister and founder of the denomination of Christians, had this honor, as well as the honor of first advocating in a paper the doctrine of eternal life through Christ alone; indeed, he published the first religious newspaper in the world. In Sept. 1st, 1808, Smith issued the first number of "The Herald of Gospel Liberty," a 4to of 4 pp. semi-monthly, at Portsmouth, N. H. It was afterward published in Portland, Me., and then in Philadelphia, Pa., but is now still continued with its original name at Newburyport, Ms., though its first enterprising editor has passed away. In the first number the editor observes:—"A religious newspaper is almost a new thing under the sun; I know not but this is the first ever published in the world." He afterwards repeats this statement in his Memoirs, or Life, written by himself. This pioneer pre-millennial Adventist was the author of several prophetical works now very scarce.

In the "Herald," Smith taught the following views now so earnestly advocated by most of our own people, by which it will be seen that fifty-two years ago, leading ministers in America were deeply imbued with our prevailing heresies—if heresies they be.

1. That all the celestial signs of our Lord's second coming, as foretold in Luke 21: 25, 26, had been already witnessed save the falling stars. Of this he wrote, "no doubt it will *soon* occur." It did occur in 1833.

2. That the four great earthly ruling monarchies prophesied of in Daniel were in the past, and the fifth divine abiding kingdom was at hand, when the whole world would be governed by a Jew—Jesus Christ.

3. That the Redeemer would come visibly and personally at the beginning of the millennium, to reign with his saints during that happy period on the earth.

4. That there would be two resurrections one thousand years apart; the millennial era of Rev. 20th being located between these two epochs,—the "first resurrection" to occur at the advent, when all the good will arise.

5. That immortality was God's free gift, to be inherited through Christ, and bestowed upon the just alone in their resurrection—all the wicked will finally utterly perish in the second death.

And all this in the first religious newspaper ever published in this country and in the world! Verily truth is not without some pre-eminence—some honor. And there is progress, for there are at the present time some eight or nine pre-millennial journals in the country, whose aggregate circulation amounts to over twenty thousand.

I regard these facts as significant and worthy of note, no matter who Elias Smith was or what he came to be afterwards. William Miller or John Thomas did not begin to write on the subject of the near second advent till a quarter of a century afterwards. And when they did, they were pronounced innovators and their doctrines novelties! Success to these *first things*.

Dansville, N. Y., Aug., 1860.

[The above is re-published by request.—Ed.]

☞ The rule that all must agree in, must be one that is above all. Never will the church have full unity till the *scripture sufficiency* be more generally acknowledged. You complain of many opinions and ways; and many you will still have, till the one rule—the Scriptures—be the standard of our religion.—*Richard Baxter.*

For the Crisis.

Joyful in Hope.

BY R. V. LYON.

Beloved Brn. and Srs. of like precious faith:—I am rejoicing in the rock of my salvation. Never have I seen the time since I started in the service of God, that my confidence was stronger in my rock and fortress than it is at this moment. Glory be to God for the plan of redemption—a plan so arranged, that if man is saved, it will be by free grace; and if lost, the blame will rest upon his own head. And the best of all is, this redemption is soon to be completed, and tribulation will be ended, when the saints will range the hills of Zion, clad with immortality, bearing palms of victory, and striking the grand chorus, "Alleluia! for the Lord God omnipotent reigneth!" To make their happiness more complete, sweet notes from Eden's feathered tribes, borne along on zephyr's stainless wing, will fall upon their ear in accents most melodious. Transporting thought! All glorious to the way-worn pilgrim whilst drinking deep from sorrow's bitter cup! I long for that glorious day to arrive.

Children of the heavenly King, and heirs to an immortal crown, lift up your heads, for redemption is at hand. We might as well doubt the being of a God as to doubt it. God is marshalling his army for the last great and decisive conflict. Soon the way will be fully prepared for the great battle of God Almighty to be fought. Yes, the day of separation is at hand, when the way-worn pilgrim shall receive the kingdom, take a part in its arrangement, share in its glory, bask forever amid the sunbeams of an endless day.

Brethren are you poor? Remember that you have a rich Father, who has made you a joint heir to the kingdom of David, to earth restored, the fifth kingdom, which Daniel saw in vision. O ye desponding ones, lift up your heads, for ye are within hailing distance of the port of endless bliss. Ye who have suffered your eyes to become dim, for want of confidence in the testimony that God has given, that the old ship Zion is about to pass the last lighthouse, is now in sight of the city. Just take your gospel telescope, "walk about Zion, and go round about her, tell the towers thereof, mark ye well her palaces." The celestial city is fully in my view, its glories beam upon my soul, its odors are wafted to me, its music falls upon mine ear, and its spirit I have caught. Methinks I can see the chariots, the horses, and the riders, in heaven, preparing to accompany our King when he shall vacate the Father's throne and step into the chariot, whose wheels shall roll in fire down the burning pathway of the heavens. O, what an awful moment that will be to the hypocrite! But glorious to those who are ready and waiting for redemption.

Toronto, C. W.

For the Crisis.

Enlistments.

Seeing in the Crisis of Aug. 8th the order authorizing the arrest of persons discouraging enlistments, I thought I would endeavor to encourage six or eight hundred thousands of both sexes to enlist by giving promise of a good bounty; and the following proclamation seems pretty well suited for the purpose, as I am sure under existing circumstances there will be a vast many involved, and some of the readers of the *Crisis* and *Millennial Harbinger* among the number.

"And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a Captain over them." 1 Sam. 22: 2.

All sinners who are in distress, in debt, and discontented with their present condition, and are willing to serve his Majesty, Jehovah, in the royal regiment of saints commanded by the truly Honorable, the Lord Jesus Christ, and in Captain Immanuel's company; let them repair to the sound of the gospel, or to his quarters at the sign of the *Lamb's Inn*, in the city of Zion, or New Jerusalem, where the company now lies; where they will be kindly entertained, enter into *present* pay and free quarters; and the very moment they enlist they shall be adopted into the royal family, and made sons and heirs of the matchless kind, and in consequence thereof shall receive a kingdom that cannot be moved. Wherefore it is to their advantage to serve with reverence and godly fear, and for their further encouragement they shall have to drink wine and milk without money and without price. And as soon as they shall join their respective regiments, they shall receive all new clothes, such as will never wear out, with arms of the best quality, and which makes the person invincible who wears them, when kept in proper order. A list of the armor is found in the 6th chapter of Ephesians; and the Captain wishes all his soldiers to have on their full regimentals at all times, because their enemies are numerous and powerful, and likely to come upon them like a flood. These accoutrements, when properly used by those who are well disciplined, are quite sufficient to withstand all the fiery darts of the wicked ones, and are all that are necessary for a christian soldier.

Thanks be unto God for his unspeakable gift! Thomas Harrold.

Hammonton, N. J., Aug. 15th, '62.

Agur's Prayer.—See Prov. 30: 38.

Be far from me vanity, folly and lies;—
Lord, make neither riches nor poverty mine;
But feed me with food which thy bounty supplies,
"Convenient for me," for the whole earth is thine,
Lest I should be full and deny thee, and feel
To say, who is God, that with us he should reign?
Or lest I be poor and be tempted to steal,
And take the great name of my Maker in vain.

A. H. Grosvenor.

For the Crisis.

Extracts from Dr. Herman Schultz.

(*Continued.*)

P. 129. "So in sin there is death. As soon as sin stepped in, separating between God and man,—as soon as his end, to become creatural personality, was frustrated, so soon a bar was placed between immortality and man. The life of man was forfeited now to the power of death. Though the Spirit remained, yet instead of the living God, he (the spirit or mind) only could accept of an empty world of shadows, and in this way could not open any more a fountain of life for man, which could stream through—to quicken him, that he might not in a drying up and withering condition at last be delivered up to the destiny of a lifeless being. He could not any more as a personality take hold of the life-power of God, could not any more make it his own; the life remained out of man, it came not into him as his property; he only remained perfect revelation of the nature of God, of the natural life, in his kind; perfect revelation of the personality of God he could not be. So the spirit could not make man any more a *pneumatikos* (a spiritual, pure, holy and innocent being). He was directed merely upon his own life-power (*psuchikos*). Yes, because nature, which the God-bereaved spirit could not any longer resist, drew him with stronger and stronger bands into itself, he had become *sarkikos* (fleshly—earthy.

This is illustrated in John 15: 6. The branch, separated from its vine, that gives to it life, withers, because it has no life-power of its own. And when it is withered, the natural consequence is, that it becomes a prey to annihilation (*eis pur ballousi kai kaietai*); for the nature of the branch which has yet life in it, makes the burning impossible; but that which is withered becomes naturally a prey to the flames. So is the man, who is separated from Christ, who has no access to God, which is alone in him, a lifeless branch, which must perish or be burned, because it suits his nature. (Death now has power over him.)

. . . Page 150. "With the death of the body, man is destroyed. The organization in which he was created, which gave him among all the rest of living beings a peculiar position, is destroyed; the spirit of life, which made the body the organ for the spiritual soul, is withdrawn,—leaving the same powerless being confined upon herself and her own life-fountains. Man should be a representation of the personal as well as the life-revelation of God; he should unite nature with personality. Without the body, only one part of his end can be accomplished, and even this is shut up in sin. Man is not altogether a spiritual being, so he must, if he necessarily becomes such, apprehend this as something which is in direct opposition to his designation. The Bible does not teach that a soul is enveloped with a body, but that a body is animated (Gen. 2: 7—compare 1 Cor. 15. 46.)

So the death of the body cannot be considered as a deliverance of the soul, but it must next appear to us as a withdrawing of the organ, upon and through which the soul operates. So death is depriving, it places the soul into a state of inactiveness and powerlessness.

From the moment of death, therefore, we have to consider body and soul—both separate. The fate of the body, according to daily observation, is not difficult to be stated. It decays, i. e., it dissolves into those particles out of which its organism has been composed, and these form into new compositions, which the imparting of the spirit of life causes to become new living beings. Of more importance however is the question: What becomes of the spiritual soul? If the soul were but a power, which developed itself under certain presuppositions from the body, so that it would be conditioned by it (the body), the question would not allow a doubtful answer; the soul in this case would cease to be, as soon as the body would decay; as with the musical instrument the sound ceases, so would the soul cease to be, were she to lose her organ.

But this the Bible denies peremptorily. Already at the creation the spiritual soul is something which is added, not developed from the body; the whole Old Testament silently presupposes, that man still exists, even if the body is decayed; the New Testament view of the soul however is concentrated in the words of Christ (Matt. 10: 28), that whoever would kill the body, could not at the same time kill the soul. This case therefore does not come into account here. The soul has been as well as the body produced by a special communication of the spirit of God,—the fate of the soul is, as long as she is yet able, to be in any point representation of the divine personality, of the holy love,—not to perish, in case that the body becomes unfit, to be representation of the divine life-revealing power.

But different is now the question, whether the soul does not as well as the body, after both are separated, decay and perish. This seems to follow from the view, that the soul does not bear within herself immortality,—that she can live herself out. But more closely examined, this is not at all the case. If man had a soul without spirit, like the animal, which like the body belongs into the sphere of the first creation, then with the connection being ceased, in which only she can have action or existence, her organ having ceased, she would also go back into the organism of nature, because the cause of her individual existence is no more. . . . In this case we would answer the question: whether the soul of man would not in [illegible] manner as that of the animal, perish, in the affirmative.

But because the soul of man is spiritual, we must answer in the negative. As for the not-spiritual soul with the body all existence ceases, she having at that moment lived herself out, there remains to the spiritual soul even after she has given up the body, enough causes of existence. The whole sphere of the supernatural, spiritual, is yet open to her, even if she cannot feel the life itself—God—within her any more, the mind is yet able to open to itself—even without the body—fountains of creatural life even there, where the principal fountain is not accessible. There presents itself yet in the spiritual soul a personal revelation of God, however imperfect it may be. Only where God is excluded entirely, there no revelation whatever of the personality of God would any longer be in her. So there remains yet nourishment for her to keep her from living herself out. But this is the only thing which can make an end even of her, and so she will remain, as long as there are yet fountains of nourishment open to her, which flow to her even without mediation of the body, so long as she still offers any point of communication to the personal revelation of God.

If therefore the spiritual soul cannot be immortal, having not united herself with God, nevertheless she has the power to live on even without the body, whoever kills the body cannot also kill the soul. Yet the spiritual soul, separated from the body, which mediated to her the access to nature, being separated from God, of whom to have any susceptibility sin has made her entirely unfit, is now in a state of death. She might by a continual preservation in this state be eternal, but according to the life within her not immortal. If she was to endure forever, it could only be done by the Almighty God keeping her in this state through his power, not leaving her entirely separated from his life; or where she separated herself entirely, open to her according to his power other fountains. As long as these fountains would flow, she would in a state of dreamy separation hang to the shadow of the natural world, which she would bear within her, and to the spiritual, out-of-God world, in a state of lifeless being.

But when once that nature—organization, on which there may yet hang that which is ungodly, suffers destruction, in order to become a new, pneumatical (spiritual) one, on which there can hang nothing, but what is united to God;—when once those spiritual powers, that are out of God, will be destroyed in the fire of the divine wrath, so that even they cannot offer any more hold or support,—then the hour will have come, where death has worked itself out, where the spiritual soul, being deprived of even the last supports to which she clung, being empty of the divine as well as the natural life,—must experience the last act of death, the second death,—that moment, where the soul with the spirit suffers destruction, because they are deprived of all life-power,—where they suffer annihilation in the same way in which the body is destroyed by fire, or in the grave by worms;—a process against which there is no remedy,—because all power of the soul is exhausted,—a process which is involuntary and desperate,—as the soul would like to cling to something, and yet finds nothing,—an everlasting fire, a never-dying worm, which no efforts of the soul can ever hope to escape from. When such a moment will arrive, then the soul is not eternal." L. Reimer.

(*To be continued.*)

For the Crisis.

"Judgment to Come."

Paul reasoned concerning a final judgment,—not concerning a judgment now in session, but a "*judgment to come.*" Judgment includes both the *passing* and execution of a sentence, either for or against a person. Hence, a "judgment to come" implies the arrival of a time when a *sentence is to be passed* upon saint and sinner; and a sentence cannot be *executed* BEFORE being passed; and as the sentence in favor of the saint is his final reward in glory, and the sentence against the sinner is his reward in hell; it follows that the reward of both saint and sinner is subsequent to the judgment. Then, as our reward is the *result* of the *decision* made at the judgment, and consequently *cannot precede* the judgment, what is the chronological location of this "judgment to come?" Christ says,—"The word that I have spoken, the same *shall judge him* [when?] IN THE LAST DAY."—John 12: 48. Consequently, there is no reward for saint or sinner prior to the "LAST DAY;" therefore all this speculation about a home of felicity for the saint *before* the "*last day,*" or about a home of fire, or state of irrevocable oblivion for the sinner *prior* to the "*last day,*" is subversive of the Divine plan. Let God's plan stand. Let the judgment come *first*, and let the [illegible] as the *result* of the judgment, and let the [illegible] come at the *right time*, namely, "*in the last day,*" and all this talk about *present* reward in *heaven*, *hell*, or *oblivion*, then would cease.

W. Sheldon.

For the Crisis.

A Glance at our World.—No. 10.

We now hasten to a conclusion. Though our views may be scattered, we have tried to present them in a tone of warning. All must agree that we are living in a remarkable period of this world's eventful history, —"an age on ages telling." Coming events are said to "cast their shadows before" them; if so, what startling realities lie in the future. It does not require "a prophet, or the son of a prophet" to divine their character. This is an age of *confederacies*, political, social, and religious. New elements are daily evolved from the great moral laboratory. New combinations are decomposed, that the elements may enter into new formations, according to the laws of affinity. Without a nomenclature no one can keep up with the age. To the student of prophecy, these combinations have their meaning. With his *chart* before him, he has a distinct view of the entire field of battle. He can locate the extraordinary movements of the day and determine their relative positions. Before the danger comes, he sees it, and has at hand the means of escape. He is calm and composed beneath the smile of his heavenly Father. He views the gathering of the stormy elements, and the threatened judgments of Jehovah do not terrify him, for he sees through the black gathering tempest the enchanting smile of a friend, a brother, and hears distinctly above the awful thunders roll the sweet tones, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "He that overcometh shall inherit all things." In his visions, the horrors of the battle-field are contrasted with Eden's bowers,—the scattering of the few despised followers of Christ through the waste howling wildernesses of this sorrowing world, to the general assembly and church of the first born, as hymning praises amid the verdant groves of the new earth. With such animating scenes in view, why, oh! why should the christian be cast down?

God continually keeps whispering in thy ear, press on, do not be disheartened. Though the storm gathers with all its concentrated fury before it settles into that quiet calm; though the thunders rock in mighty convulsion the very globe beneath them, dividing great Babylon into "three parts," shaking the nation, and sinking the islands and mountains, we shall receive a kingdom that cannot be shaken. How pleasing, how enrapturing the anticipated day, when the upheaving elements of this world's political strife and worldly ambition shall give way to the peaceful, quiet reign of the Messiah. We call upon all classes to carefully consult once more the great chart of empires—the visions of Daniel and John. They disclose events of deep significance to us, now living on the very extremity of this narrow isthmus, ready to launch away on that vast ocean of eternity. May not the severe rebuke of Christ to the Jews fall unheeded on our ears,—"O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?"

The times are truly ominous. No reflecting mind can view the events now transpiring, without a degree of solicitude and inquiry. "What is the world coming to?" is asked on every hand. They consult the spiritual mediums to decipher the mysterious writing on the walls. These lying spirits read of a millennium far away. They constantly echo, "better days are coming," but, alas! they come not. The simple-hearted child of God finds clean proof that the great battle of God Almighty is at hand. O seek for that better land, the land for which all men of God have striven. That land where no tears or death are known; those mansions full of heavenly glory, which will be shared by all God's people; no matter from what clime they come, or to what nation they belong; all will unite in the victor's song. All sorrows will then be over.

Trust on, fight on, christian; the strife is nearly ended. Soon the welcome notes will be heard, Come home!

O come! for the weary are looking for thee,
The captive is moaning in chains to be free.

J. L. Hersey.

For the Crisis.

Murder! Murder!

"Hath he not murdered our mothers—
Brought their grey locks to the tomb?
Hath he not murdered our brothers—
Yet in their manhood's bloom!
Hath he not coiled on our hearthstones,
Hissing with Upas breath?
On! on to the warfare, brothers!
Nor cease till he writhes in death."

"Liquor shops are places where men are maddened by poisonous [illegible] and adulterated liquors, from which come assaults, and violence, and the disturbance of the peace of neighborhoods; a great portion of crime, in all its phases, and of every nature, has been, and is, superinduced by the use of intoxicating liquors."

That this is a correct judgment, no man who is at all acquainted with the city of New York, can pretend to deny. It costs us at least two millions of dollars per annum, in direct taxation, to guard the city against those, who, but for the groggeries, might be orderly citizens. And what do we get in exchange? A vast accession of pauperism and crime, which perpetuates and increases the expense. Almost the entire police establishment is made necessary by the dram shops. We would like to know, if any other business that bore in this manner upon tax-payers would be tolerated for a month? The expense is borne, almost to the last dollar, by those who are utterly opposed to the use of stimulating drinks, and who know so well what they are about, that those of them who are in active business, will not tolerate a drop on their premises. And yet, for the filthy gains of the dram-sellers, we suffer this enormous abuse, and the demoralization of our city besides.

Suppose that the use of arsenic and opium should become as general and excessive in this country as the use of alcohol. Who would question, not only the right, but the duty of the legislature to interfere and restrain the sale?

D. F. Newton.

For the Crisis.

Extract

FROM A LETTER WRITTEN AUG. 12TH, 1862, BY ELD. S. A. CHAPLIN.

The following is such a clear conception of the prophetic page in the light of present fulfillment, that we think it cannot fail to thrill the believer. E. S. W.

"The last tempest is gathering. The murky mantlings of the terrible storm-cloud are shrouding the heavens. 'Tis discharging its elements of wrath on our idolized Union, and the 'Great Republic' is revolutionizing. Its whirlwind fury will extend from 'one end of the earth to the other,' and spread its surface with *unlamented, ungathered, unburied slain.* The end of boasted military glory is—to rot above ground! The Great Image stands in *relievo* on the foreground of history, and looms to heaven toward the setting sun. On the prophetic page, marked in *basso relievo*, in *eternity's Aurora*, rises the mountain of God. *A stone is detaching near its summit!* 'Twill soon be in collision with the Empire monument, and earth will feel the shock from centre to circumference."

☞ Prayer, to make it accepted, requires neither genius, eloquence, nor language; but sorrow for sins, faith and humility. It is the cry of distress, the sense of a want, the abasement of contrition, the energy of gratitude. It is not an elaborate string of well-arranged periods, nor an exercise of ingenuity, nor effort of the memory; but the devout breathing of a soul struck with a sense of its own misery, and of the holiness of Him whom it is addressing; experimentally convinced of its own emptiness, and of the abundant fulness of God.

Good-by.—Few people think of the full import of that common phrase, "Good-by." Very few know the origin of them. This phrase is a contraction of the religious expression: "God be with you."

For the Crisis.

The Contrast.

Bro. Grant:—Some family correspondence has been lately shown me, and the contrast is so great between the views and aims of the two, and so illustrative of the fallen state of the popular ministry and also of the case of fortifying ourselves against their attacks when we buckle on the whole armor of God, that I have begged the privilege of copying them for the Crisis. The letters are, *first*, from a devoted sister, (who has lately embraced the ancient faith,) written by her son, by her dictation, to her brother, who is a popular Methodist minister. *Second*, his reply to the boy—his nephew. *Third*, the sister's rejoinder, which has not yet been replied to.

I. C. Wellcome.

"Dear Uncle:—Mother wanted me to write you a few lines to inform you that we are all well, and to inquire about your health and prosperity. I was twelve years old last December. This is the first letter I have ever written. Father and mother have embraced "the faith once delivered to the saints." Mother says that if you believe the Bible, she does not see how you can believe in eternal torment, and a sky kingdom, for the Bible teaches no such doctrine; and God's word admits of no improvement. The Bible contains no such expressions as 'never dying soul,' 'deathless spirit,' 'immortal soul,' &c. Such language is the word of man, not the word of God. The word of God teaches that man is *one*—not a *double* entity, therefore man in death is unconscious. The Psalmist says, 'The dead praise not the Lord, neither any that go down into silence.' Paul teaches that the saints will be all perfected together at the coming and kingdom of Christ, when the whole household of faith is made up; when the righteous dead are raised, and the living saints are changed. The wicked have no promise of life; they are represented as being 'destroyed,' 'consumed' 'burned up,' to 'perish,' to be 'devoured,' to 'be as though they had not been.' They 'shall be as nothing,' 'a thing of naught.'

The similitudes by which the wicked are represented are 'thorns,' 'briers,' 'tares,' 'stubble,' 'trees,' and 'chaff.' These being all combustible articles, are all consumed by fire. Yea, the righteous shall tread down the wicked, for 'they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.' These figures can never be reconciled with the eternal conscious existence of the wicked; 'but the fearful and unbelieving, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.' 'I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word.' Mother says she would be glad to have you and aunt —— make us a visit. We all send our love to you. Please write soon." ****

S——, March 4th, 1862.

REPLY BY THE MINISTER.

Dear Nephew:—I was pleased with your letter, because it informs me that you and your dear parents are well. I am specially pleased with your penmanship; it is certainly commendable in a lad of your age; and if you are industrious, I see not why you may not excel in the science of penmanship. Please say to your mother, that she is doing her boy *infinite wrong* by infusing such dangerous and delusive dogmas into his tender and facile mind. With a mind filled with such ideas as your mother has dictated in your letter, you can never be eminent, nor popular as a civilian, or in any of the learned professions, nor gain a position among honorable and distinguished persons, though your mind may be ever so precocious and ripe. More than this; she is bereaving you of a sufficient moral standard, and paving your way to an ignominious and viscious life, and dishonorable, if not untimely death. She is successfully preparing your mind for the grosser forms of infidelity. The instruction and influence of the parent are not the crime of the child, yet frequently prove a *terrible misfortune*, and become the prime cause of very disastrous consequences. The false notions which your mother seems to be instilling into your tender mind are calculated to dwarf your intellect, cripple your energies, and crop the wings by which you might soar to influence and the summit of honor and goodness. The sentiments in your letter are altogether to puerile for a *matured intellect*; and at the same time too *premature* for a child like my darling nephew. If you had written about your plays, your toys, your mates, your school, and little brothers and sisters, I should have been more interested and entertained; and would have adapted my letter to your capacity. Now write me again, and write a child's letter, and I will answer it sure. Give our tenderest regards to your dear parents, and say to them, we shall expect a visit from them the earliest opportunity. * *

M——, March 10th, 1862.

REJOINDER.

Dear Uncle:—Mother wishes me to write you another letter for her, to inform you that we received your kind letter. We are all well at present. You wrote in your letter that mother was 'doing her boy infinite wrong by infusing such dangerous and delusive dogmas into his tender and facile mind.' Now if the teachings of the Bible are dangerous, and the word of God delusive, in whom shall we trust? In whom shall we hope for eternal life? Has not our Savior said, 'Blessed are the meek, for they shall inherit the earth'? Did not the 'Lord God say unto Abram, after that Lot was separated from him, "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever.' 'And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God.' Was not the promise renewed to Isaac, and to Jacob, and to David? And does not Stephen say, that 'he gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child?' Did not Peter say, 'Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day; .... for David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool?' Paul, in speaking of the patriarchs and prophets, says, 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth.' 'Women received their dead, raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection .... They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was worthy;) they wandered in deserts and in mountains, and in dens, and in caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us (Gentiles,) that they without us should not be made perfect.'

Did not Moses when he was come to years' refuse 'to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater richer than the treasures of Egypt; for he had respect unto the recompense of the reward?' Has not David said, 'The meek shall inherit the earth, and shall delight themselves in the abundance of peace?' 'The righteous shall inherit the land and dwell therein forever?' John says, the righteous will say, 'Thou hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.' Daniel says, 'The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.'

When the seventh angel sounds, great voices in heaven will say, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.' 'Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice, from henceforth even forever. The zeal of the Lord of Hosts will perform this.' Now, 'let God [illegible] but every man a liar.

You wrote in your letter, 'with a mind filled with such ideas as your mother has dictated in your letter, you can never be eminent, as a civilian, nor popular in any of the learned professions, nor gain a position among honorable and distinguished persons.' Our Savior has said, 'Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. But woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.' Jesus says, 'How can ye believe which receive honor one of another, and seek not that honor that cometh from God only?' Now, dear brother, I believe the Lord of life and glory is soon coming. All signs speak it. They are clear and unmistakable. The harvest is nearly ripe. Let us be ready to meet Jesus.

And now, dear brother, in regard to my boy, I hope he will love the Lord, and seek to know him whom to know aright is life eternal, and love God's word, keeping his commandments. We all send our love to you and family. From your sister, * * *

S——, Me., March 27th, 1862."

The above needs no comment to show which of the two, the minister or his sister, has the Bible hope.

I. C. Wellcome.

For the Crisis.

Book Notice.

At the meeting of the Chris. Pub. Society, held Aug 28th, 1862, the subject of a hymn book to meet the wants of the Advent churches was introduced, and freely discussed. It is now ascertained that there is a desire for a book of convenient form, without the musical department, thereby reducing the price in all probability to about 31 cts.

As we have been supplied with the Christian Lyre, published by Bro. J. V. Himes, therefore as a preliminary arrangement to further action on the subject, a committee of three was appointed to confer with Bro. H. and communicate the probability of such a book being issued. S. S. Brewer, D. T. Taylor, and H. L. Hastings being appointed, had an interview with Bro. Himes, perfectly satisfactory to both parties.

To those who feel an interest and anxiety in the matter, we would state that the subject will, in all probability, be duly considered and reported through the Crisis at an early day.

S. S. Brewer, Chairman of Committee.

☞ The average of human life is thirty-three years. One-quarter die before the age of seven, one-half before the age of seventeen. To every thousand persons one only reaches one hundred years and not more than one in five hundred will reach eighty years.

There is on the earth 1,000,000,000 inhabitants. Of these 333,333,333 die every year, 91,824 every day, 7,789 every hour, and 60 every minute or one every second. These losses are balanced by an equal number of births.

☞ Always dwell on the brighter aspects of life. He who goes into his garden to seek for cobwebs and spiders, no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 10, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—c.

Wilbraham Campmeeting.

Our great annual gathering on Camp-Hill, at Wilbraham, is now among the things that were; but its blessed effects are not ended, but are spreading a hallowed influence in a continually widening circle.

The Ground

is pleasantly situated on a hill, overlooking a wide-spread landscape, interspersed with well-regulated farms, neat cottages, shady groves and running streams. It is a spot sacred to many of Zion's pilgrims, who have found Camp-Hill as an oasis in the desert, watered with the dews of heaven, cooling spring waters to quench the thirst of the weary traveler as he sits down in heavenly, social cheer, to talk of the wayside scenes, and the happy land beyond.

The Meeting

has been the largest ever held at Wilbraham, and one of deep interest and great profit to the children of the coming King. It was a feast to our eyes to see so many of the dear saints, with whom, in former years, we have taken sweet counsel, while on pilgrimage to the land of promise. Such hearty greetings, such out-gushing christian affection are rarely seen in this world, especially in these last days. While the world at large is filled with war and bloodshed, hatred, wrath, revenge, the disciples of Jesus are going further and further in the opposite direction. There were very clear indications that the bride is getting ready for the marriage of the Lamb. Those who have been known as devoted christians for years, requested prayers that they might be more like Jesus. Others who have been trying to serve the Lord, but have indulged in some bad habits, as the use of tea, coffee and tobacco, renounced them forever, and resolved, in the strength of the Lord, to save the money thus wasted, and consecrate it, with themselves, to the Lord. One man came up, after breaking off these habits, and said, "Now I am going to be a *paying* subscriber to the Crisis." Before this he had not felt able to pay for it, but he now thought it was worth more than his tobacco. Jewelry, flowers, and other foolish ornaments were laid aside, and many became more anxious to appear well dressed in the sight of the *Lord*, than in the estimation of his enemies. They began to realize that the bride must be without "spot, or wrinkle, or any such thing," if accepted at the great marriage feast. In some degree, they are aware if they conform to this world, they must give up all hope of the coming kingdom, and perish with the wicked. The vanities and follies of worldly professors were seen in their true light by many who have been led astray by them, and they have seen the necessity of a *full* separation from them, or from Christ. A goodly number made the happy choice, and received "great peace." When they gave up all for Jesus, they found him truly *precious*. Others are still trying to serve God and mammon, having just religion enough to make them miserable. They are very conservative,—wish to please the world and the Lord too, be "respectable" among the enemies of the cross, because their associates are there; yielding to Satan's great device of these last days, which is to make people think it is of but little consequence what we *believe*, if we only live *about* right—as well as others—at the same time being very *liberal* towards every one, and not interfering at all with their religious opinions. In short, they wish every one to let them alone, and they will agree to let all think as they please, making no inquiries on either side. Satan well knows if he can persuade people to adopt this course, that he can produce stagnation and death in the cause of Christ, stop all genuine revivals, and put the church into a profound sleep; thus neutralizing all its influence, and rendering it unfit to meet the coming Bridegroom. Against this policy, the Savior has given us special caution, requesting us to exhort "one another, and so much the *more* as ye see the day approaching," in order that we may not be found sleeping when he comes. We thank the Lord that some begin to see the device of the devil, and are breaking the spell by which they have been bound. A good work has been accomplished at the campmeeting in this direction. Many who came in an indifferent state have gone away to be in *earnest* in the cause of Christ. They are truly aroused to a sense of the dangers that now surround the christian's pathway. They have gone forth illumined with heavenly light, filled with earnest zeal, and a stirring message to arouse, if possible, a wicked world and sleeping church to the great truth that the King of kings is about to visit this planet, and set up his everlasting kingdom. Theirs is a high calling, and may the Lord speed them on their way, and give them great success.

In giving a further description of our great meeting, we would say that on Saturday, Aug. 23d, six tents were up.

Sunday 24th, a goodly number of Brn. and sisters came together with the people in the surrounding neighborhood, and we had a good day in the Lord. We were cheered with the presence of Bro. and Sr. Brewer, whom we had not seen in a long time. We found them strong in the Lord, and rejoicing in hope of speedy deliverance from this world of sorrow and bloodshed. Also Bro. Henry Pratt, a faithful watchman upon the walls of Zion, Bro. L. Boutell, Bro. and Sr. A. M. Higgins, Bro. Geo. A. Streeter, all of whom are true yoke fellows in the gospel of the kingdom. Bro. Brewer preached in the morning, and the writer in the afternoon. The Spirit of the Lord rested upon us, and we felt it good to be there. The best of order prevailed, and people went away solemnly impressed that the day of the Lord was at hand. In the evening, we had a good prayer meeting in the Boston tent. One requested prayers.

Monday, 25th. This was a busy day. At night thirty-three tents were up. Interesting prayer meetings were held in different tents, which were truly refreshing to the weary pilgrims. All seem to be fully satisfied that "the end of all things is at hand," and that what is done for the salvation of our fellow men, must be done *quickly*.

Tuesday 26th. The weather was lovely, and it seemed as though our Heavenly Father was bestowing special blessings upon us, that we might have a very profitable meeting. Bro. L. Boutell preached an interesting sermon in the morning, on the *literal* coming of Christ. He made the subject plain, and confirmed his position with strong arguments and positive scripture, harmoniously presented. We did not see how any one could differ from the speaker, without denying the word of the Lord. Bro. D. T. Taylor preached in the afternoon. Subject—"Souls under the altar." He showed that the view held by those who claim that these souls were disembodied ones in heaven is entirely unscriptural; and not in harmony with the account given of the events under the fifth seal, where these souls are mentioned.

At 4 o'clock, P. M., the Advent Christian Association met to transact the business appropriate for their annual meeting. As the Sec. of the Association will give a report of the doings of the meeting, it is not necessary to give one in this connection.

Tuesday evening. Bro. Israel Damman preached. We were not able to be present at the stand, but learned it was a good discourse, well adapted to the wants of the people.

Over fifty tents are up, and several more yet to be erected. There are more people on the ground now than we usually have on Saturday. They are here from Canada, Pennsylvania, Wisconsin, and intervening States. Many think this is the last time we shall be permitted to assemble at "Camp Wilbraham," before the coming of Christ. We were rejoiced to find that nearly all peacemakers, who have forever laid aside their carnal weapons. They are all true Union men, armed with the "armor of God," fighting for a kingdom, in which there will be no rebels. It was a most pleasing sight to behold so many of the dear saints together, and hear their exhortations, prayers and songs, as they sweetly echoed through the verdant grove. It seemed like another world—the ante-chamber to paradise—when contrasted with the spirit of the world around. Truly the ground is a hallowed spot, that yields a pleasing remembrance to many soldiers of the cross. We have not room for a full report of the meeting this week.

The War.

It will be seen from the news in other columns, that the Rebels have been regaining what they have lost. The Union troops are now back to Washington, and the Rebels are at Manassas Junction. Says the Boston *Journal*, of Sept. 5th:—

"The third campaign against Richmond has failed—for it is best to call things by their right names. The first attempt ended with the battle of Bull Run; the second with the series of battles before Richmond; and the third with the heavy fighting from the Rappahannock back to the neighborhood of Centreville. Once more our army is gathering within the defensive lines of Washington, and Gen. McClellan resumes command, as if a year ago had come back again."

There is now no more prospect of the close of the war than there was one year since. One thing is certain,—the war is using up men and money at an alarming rate. Who can describe the horrors of war! A dark cloud hangs over our once happy land. The Lord has evidently hidden his face, and left men to act out their perverse natures, "because they received not the love of the truth, that they might be saved." As they will not heed his instruction, they are left to "believe a lie," and follow the teachings of demons, who are about "to gather them to the battle of that great day of God Almighty." Let us be true to the Captain of our salvation, obeying *all* his orders, if we expect him to save us when he comes.

Camp Sandisfield.—We purpose to attend the campmeeting in Sandisfield, (see notice) and hope to see a large gathering of christian pilgrims, with whom we have met in former days. We shall expect a very profitable meeting. We have but a little more time to labor in the vineyard of the Lord. Let us improve the flying moments.

The Last Number.—This is the last number of the present volume. We trust that our kind patrons will overlook our faults that may mar the history of the past, and pray for us that we may be wiser and better in time to come. We have endeavored to do the best we could, but hope to profit from experience, and, by the help of the Lord, be more successful in the future. We hope every reader of the Crisis will make an extra effort to obtain new subscribers. This is the time for *work*. By an earnest effort much may be accomplished, and many more may be persuaded to prepare to meet the Lord. We are receiving many cheering letters from members of other churches who are obtaining light on the great truths of the Bible by reading our paper, which some one has lent them. Come, brethren and sisters, let us make one grand united effort to spread a knowledge of the "blessed hope." Soon it will be *too late*.

Date Changed.—It will be noticed that we have changed the date of our paper from Wednesday to Tuesday. When we first moved the Crisis to Boston it frequently happened that it was not printed till Wednesday; but our system is now so perfected, that we hope to be able to send it to press every Tuesday afternoon.

It is the usual practice to date papers in advance. For instance, some of our exchanges received on *Monday*, are dated the following Saturday. We prefer to date our paper the day we send it to the press, which is now on Tuesday afternoon of each week. It is sent to the post office Wednesday P. M., leaving the city Thursday morning.

The Petition.—All who wish to sign the petition, should send their names at once. When the time arrives for drafting, we hope to receive mercy at the hand of the government. It can do no harm to ask for it. Let none but true men join the regiment of the saints. Nine months service will not answer, it must be during the war. All rebels and traitors must be punished with eternal death. Every order of the Captain must be obeyed. Let us notice a few:—

Order No. 1 "Love your enemies."
" " 2 "Bless them that curse you."
" " 3 "Do good to them that hate you."
" " 4 "Pray for them which despitefully use you and persecute you."

We say again, let us obey orders, if we wish to share in the triumphs of the great victory, and the glories of the coming kingdom. Stand firmly for the *right*.

Full Names.

We would again request *all* our contributors to write their *full names*. Be assured your articles will be read with much more interest by all your acquaintance, and just as much by strangers, if your names are signed. Let there be *one* paper in the world, in which there are no blind signatures, one, in which no patron or contributor is ashamed of his position. Let no false pride or delicacy keep back the name from your excellent articles. Please listen to us in this request, if you wish to make the paper more interesting.

Editorial Matter.—When Bro. Morgan was our Associate in the editorial department, his articles were signed "M.", and ours "G." As the Advent Christian Association have seen fit to appoint but *one* editor for the coming year, hereafter, it will be understood that *all* articles on the *second* page of the Crisis, without a signature, are editorial. In *all* papers, the articles which follow the *name* and *date* of the paper, at the head of one of the columns, may be known as *editorial*, if there is no named signed. In the *Crisis*, this is always on the *second* page.

What others say.

The Boston *Journal* had a reporter at our late campmeeting at Wilbraham. The following is his first report:—

[From our especial Reporter.]

The Second Adventists in Camp at Wilbraham.

Wilbraham, Mass., Aug. 29.

Those who have had the fortune to pass over that portion of the Western railroad in this vicinity, this week, could not fail to have noticed the immense number of camp meeting passengers destined for the Wilbraham station. They commenced arriving on Saturday, and large additions by every train since has increased the number very perceptibly. The annual camp meetings of the Second Adventarians are very popular in the vicinity where they occur, and with those immediately interested they are anticipated with a great deal of joy and pleasure. These out door meetings of the Adventists have been held in Wilbraham upward of fifteen years successively, but at none of the previous ones has the attendance been so large as this year, especially so early in the week.

The camp is fitly chosen in a large and level tract of thick woodland, situated about a quarter of a mile from the railroad station, on the right hand side going Bostonward. The tents are pitched in the centre of the woods, and are tastefully arranged in the form of a circle, in the middle of which are erected a sufficient number of seats, opposite the preachers' stand, for the accommodation of those attending worship. There are now about eighty tents pitched, which furnish nightly shelter to nearly three thousand persons. Some of the tents will accommodate between thirty and forty, and nearly all of them from ten to twenty. Nearly every one is conspicuously labeled with the name of the State, city or town its inhabitants represent. There are half a dozen large ones full of Bostonians, a number from Roxbury, Cambridge, Charlestown and Salem. There are also a number from Worcester, Springfield, Palmer, Northampton, Hartford, Ct., Rutland and Castleton in Vermont, Portsmouth, N. H., and from various large towns in Eastern Massachusetts. There is one tent full of Pennsylvanians, and one each of people from such distant States as Missouri, Illinois, Ohio, New Jersey, and Western New York.

The greater part of Monday, the first day of the meeting, was spent in pitching tents and making other comfortable preparations for a week of camp life and religious devotion. In the afternoon and evening, however, there were short services, and on Tuesday the meetings assumed regularity, and were very largely attended—more so than on the second day of any series of meetings ever held here. Elder Luther Boutell of Groton preached in the forenoon; in the afternoon Elder D. T. Taylor of Castleton, Vt., and in the evening Israel Damman of Corinna, Me. The preachers on Wednesday were Elder Mathewson, Batchelder of Rutland, Vt., Albion Ross of Worcester, and Mr. Mackintosh. The morning discourse to-day was by Eld. H. F. Carpenter of Castleton, Vt., and that of the afternoon by Joshua V. Himes of Boston. The sermons were well written, very eloquently delivered, and the numerous responses of "Amen" were sufficient testimony that they gave satisfaction and gratification to the numerous listeners.

The intervals between the services are spent in prayer and singing in different tents, and by collected groups in the woods around. All seem to enter into the spirit with earnest zeal, and display much pride and interest in taking an active part in the meetings. It is no uncommon thing to see a dozen or more groups in different parts of the grove, with Bible in hand, interpreting the sense and meaning of certain selected passages. New ideas and thoughts are interchanged, and in every word and action there is apparent an earnestness in heart and mind that is not often witnessed.

The present war between the North and South is to the Adventists a favorable omen to some of their prophecies, if I may judge from the opinion of one with whom I conversed on the subject. He first asked if I supposed the same proportion of soldiers now in the field, compared with the number at this camp meeting, would be received in heaven. He thought not from the fact that a very small number of them are supposed to be christians. I dodged further conversation about that matter, and inquired when the time was set for the end of all things. He said the Adventists were not very specific in their prophecies, although they all agreed in the opinion that this war is the commencement of the end of the world, and that he solemnly believed the result of the whole would be the final end of all things. He said it would be nothing more than a prophecy contained in the 25th chapter of Jeremiah.

There was a fearful commotion caused on the grounds to-day, just as the people were assembling for the afternoon services. A frantic horse, with buggy attached, came tearing along, and made nearly the entire circuit inside of where the tents were erected, and through a dense crowd of over three thousand people. The vehicle and harness were demolished, but, as strange and fortunate as it may appear, there was not a human being injured. There was a terrible scattering, though.

To-morrow (Friday) will be a great day, and so will Saturday and Sunday, when there will be several baptismals, and an extra train will be run from Springfield.

Obituary Notices.

Died in Hawley, Mass., Aug. 23d, Emma Augusta Wheeler, aged 19 years, daughter of Thomas K and Laura Ann Wheeler.

During the past winter her health, which from childhood had been feeble, began to give way, but not until eight weeks before her death was she confined to her bed, after that time she was a great sufferer. Her trust was in God, obeying the injunction, to make her wants known "by prayer and supplication with thanksgiving." Often she would say, "Now pray I may not be so distressed, but that I may sleep. I think it is right, mother, to ask for such things, do not you?" During the eight weeks I sat by her bed-side, she conversed freely about her approaching dissolution, disposed of some of her things, wanted mother to exhort a number of individuals to be real good, for she wanted them in the kingdom.

She has fallen, but I trust she was ready. We mourn, but not as those without hope. While in feeble health, much of her time was spent in writing, and it is a sweet comfort to us, in examining her writings, to find them all filled with the fruits of the Spirit, and longings for the kingdom. About a week before her death she said, "I want you to send a bit of poetry I have written, to be put in the Crisis." She had tried to write them off, but her strength failed when she had written only one line.

I want to go home, for I'm weary here,
This world to me is dark and drear,
But I know there is a better one to come,
And I long to rest in that Eden home.

I want to go home, for I shall be sick no more
When I once reach that glorified shore;
No pain can reach me, no sorrow can come,
But I'll live forever in that happy home.

I want to go home, where the loved will not die,
Nor leave sad ones alone in sorrow to sigh;
Where the tears of affliction no more will be shed
Over the departed one's lowly bed.

I want to go home, yes, I want to go,
And the time is near, thank God! I know,
When, if I'm faithful, I shall be there,
The glories of that home forever to share.

I want to go home; oh! for patience to wait,
'Till wide shall be opened the pearly gate,
And the children of God to Zion shall come,
And rest forever in that happy home.

The funeral sermon was delivered by Bro. Jason Blanchard, from Eccl. 12 . 7.

Laura Ann Wheeler.

Died, Aug. 12, in May, Lee Co., Ill., Sr. Catherine McConnell, wife of Bro. James McConnell, aged 33 years.

The subject of this notice was cut down in the bloom of life and health by the bite of a rattlesnake. She was in the harvest field, assisting her husband, when the venomous reptile, aimed his deadly fangs at the foot of our beloved sister, striking her just above the shoe, which caused her death in about thirty-six hours. Although our sister is dead, she will shortly live again, where the serpent will no more annoy.

She leaves a husband, brother, and six small children to mourn her untimely death; yet they sorrow not as th[illegible] have no hope. It has never been [illegible] to witness such universal grief [illegible] neighbors and friends as was manifest at the funeral of this sister.

About four years ago, she first heard the doctrine of life only through the coming of Jesus, and the literal resurrection of the dead, and the establishment of the everlasting kingdom of the Redeemer under the whole heaven, which she embraced with her whole heart; and often expressed a wish to see the King in his beauty and glory descending to take his bride; but it was not her privilege to live to behold him come. It was their lot to convey one of their little ones to the cold grave nearly two years ago. Now mother and child slumber together in the dust. May husband, brother and children be prepared to meet them and live forever. Sermon by the writer, from Job 14 : 10,—"But man dieth and wasteth away; yea, man giveth up the ghost and where is he?"

Wm McCulloch.

Died in Worcester, Sept. 4th, 1862, George B., son of Bro. Nathan and Mary C. Lazell, aged thirteen years and ten months.

George was a good boy, who loved Jesus, and felt ready to sleep in death till the resurrection. He thought it was better for him to go now, than to live longer and run the risk of being overcome by the severe temptations of these last days.

We endeavored to comfort the sorrow-stricken family with the "blessed hope" that Jesus is soon coming to raise the dead.—Ed.

Died in Buchanan, M[illegible], Aug. 2d, Kanzas, daughter of Bro. and Sr. M. Harding, aged six years and three months.

This is the second time this family has been afflicted. Two precious ones are now sleeping in the charnel house; but the parents love the "blessed hope," therefore they sorrow not as others that have no hope. In our weakness we tried to comfort them by making some remarks, having for their foundation, 1 Cor. 15 . 35, 36.

M. S. Mansfield.

Died in Brandon, Vt., Aug. 22nd, Mrs. Salome Ford, widow of Adonijah Ford, in the 78th year of her age.

She suffered much, both in body and mind, on account of a nervous affection with which she had been afflicted for many years.

T. H. Cheney.

FOREIGN NEWS.

By the arrival of the steamship City of New York, we have advices from Liverpool to the 28th.

The Times continues to give a gloomy picture of American affairs, and says there is no likelihood of a termination of the war by the ordinary course.

Statements relative to the Garibaldi movement continue vague and contradictory. He had quitted Castro Giovanni and arrived at Piazza with volunteers, it is asserted, not numbering more than 3000.

The Royal troops continue to advance.

It is supposed that the 15th of August is fixed upon for a demonstration hostile to France throughout Italy.

It is asserted that a considerable number of officers of the Royal army declare that they will resign rather than act against Garibaldi.

It is reported that Garibaldi had crossed the Calabria with a portion of his followers.

The Neapolitan provinces are reported to be in a state of siege.

It is stated that the Emperor Napoleon has declared that France intends to defend the Pope of Rome.

Garibaldi recently spoke as follows: "The present state of affairs cannot continue. I go against the government because it will not let me go to Rome. I go against France because she defends the Pope. I will have Rome at any price."

The royal authorities had re-entered Catania and captured eight hundred Garibaldians.

The Neapolitan provinces have been declared in a state of siege.

Garibaldi, having issued a proclamation inviting the Hungarians to rebellion, Klapka issued a counter proclamation declaring the time and method inopportune.

FOUR DAYS LATER.

By the arrival of the steamship Australian we have advices from Liverpool to Aug 30, Queenstown 31st.

Paris, Aug. 30.—Noon. A telegram has just been received here stating that Garibaldi has been defeated, wounded and captured.

London, Aug. 31. The Moniteur says that the insurrection which threatened to compromise the destinies of Italy has terminated. Garibaldi, after a very sharp contest, was compelled to surrender, and an Italian frigate was immediately ordered to convey him to Spezzia.

DOMESTIC NEWS.

Fortress Monroe, Aug. 21. Williamsburg was evacuated by the Union troops at 4 o'clock yesterday afternoon.

New York, Aug. 22. The Tribune has a letter dated Culpepper, 19th, 6 A. M. It says the retreat of our army and the advance of the rebels in overwhelming force, are no longer secrets.

The Tribune's Washington dispatch says:

"Two or three weeks ago the President laid before his Cabinet a proclamation of emancipation, abolishing slavery wherever it exists on the 1st of December, if the rebellion should not be crushed by that time, and asking the opinion of his ministers touching the propriety of issuing it. All but two (Secretary Smith, we believe, being absent) approved of it. Secretary Seward and Postmaster General Blair, however, opposed it with all their might, and the result was it did not appear.

It is understood that the subject came up at more than one Cabinet meeting, but the two parties continued as at the first meeting, Messrs. Seward and Blair being the resolute minority."

The World's Washington dispatch says it is openly stated by the emancipationists that the President will issue a proclamation of freedom to all slaves by the 15th of September.

New York, Aug. 24. By steamers Blackstone and Creole, from New Orleans, with dates to the evening of the 15th, we learn that all the property of John Slidell has been confiscated, by order of Gen. Butler.

Philadelphia, Aug. 25. The Press has a letter from Gen. Pope's army of the 22d, which says that General Sigel has captured two thousand rebels, who crossed the Rappahannock on a bridge, which was destroyed by the fire of a Federal battery, cutting off their retreat and forcing them to surrender, after a loss of four hundred killed and wounded.

New York, Aug. 26. The correspondent of the Philadelphia Enquirer says that the officers and soldiers of our army in Virginia are forbidden to write home to relatives, and no

The officers have refused to give lists of those killed, as it is against orders, although 600 have been lost in the recent skirmishes.

Warrenton was retaken on Saturday by Gen. McDowell.

It is reported that Gen. Ricketts with his batteries has slaughtered some 1500 rebels in different attempts made by them to cross the railroad bridge on Saturday.

Washington, Aug. 27. A dispatch received at the Post Office Department, dated Salt Lake City, yesterday says: "A general war with all the Indian tribes east of the Missouri river is close at hand. An interruption of the Overland mail is daily expected. Nothing but prompt and decisive action on the part of the Government will prevent it. The lines should be protected by soldiers at intervals of 100 miles. Gen. Paige's force is too small, and Col. Conners' force is 400 miles west traveling slowly owing to the information contained in the above dispatch."

New York, Aug. 28. The Express prints the following: The value of the Quartermasters' stores captured by the rebels at Manassas Junction was half a million dollars. This is officially stated. The rebels were still in possession of Manassas Junction Wednesday morning. It is said that the rebels had with them flying artillery, and that they used it against a railroad train arriving from Alexandria. There can be no doubt that the rebels have destroyed all the buildings, public and private, the station houses and storehouses, and it is said that they have burnt the railroad bridges over Bull Run, but this is denied. In the meantime the Capital is without communication with the army by rail or telegraph.

Philadelphia, Aug. 29. The Washington National Republican of to-day says Mr. Manxhurst, of Fairfax, and Clerk of the Circuit Court, says he and all the Union men in Fairfax were compelled to leave there on Wednesday, the rebels having taken possession of the place.

Washington, Aug. 30. To-day's Evening Star, speaking of the battle of yesterday, says the battle was fought by the army corps of Generals Heintzelman, McDowell and Sigel on our side, against a rebel force believed to number 50,000 or 60,000 strong.

The location of the battle was in the vicinity of Haymarket, a few miles northwest of the scene of the never-to-be-forgotten battle of Bull Run.

Fairfax Court House, Va. Sept. 1. Yesterday morning a flag of truce was sent in for permission to bring off the dead and wounded of our army, who had not been reached during the days of the fighting, which was granted, to last from noon until sunset.

Some sixty ambulances were sent with a number of physicians and citizens. On their arrival at the field a terrible scene presented itself. The wounded with few exceptions, had received no attention. The ambulances brought away about 200. About 150 or 200 still remained on the field, and now that our army has retreated, no chance remains of sending them succor.

Later reports say the whole number wounded in the fight is 4592, of whom 1800 are still upon the battle field.

Washington, Sept. 2. The city to-night was in a state of great excitement, and not without cause. Crowds were gathered at all the hotels and on the streets discussing and speculating on the future.

Last night there was a series of skirmishes along the whole front, during which we lost two of our best generals and other valuable officers. At four o'clock this morning a train of 100 wagons, with commissary stores, was intercepted by the enemy. Before the party could be overtaken they secured the entire train.

New York, Sept. 3. The Tribune's correspondent states that in consequence of the threatening demonstrations of the rebel Generals Hill and Longstreet, it was deemed necessary on Monday morning to evacuate Centreville, which was done, our troops retiring toward Fairfax Court House.

The railroad bridge over Bull Run has again been destroyed by the rebels. Stonewall Jackson is on his way to Baltimore via Leesburg, with 40,000 men. He intends crossing near Edward's Ferry.

New York, Sept. 3. A gentleman just from the rebel camp estimates the forces under the five generals, viz: Jackson, Longstreet, Ewell, Hill and Gustavus Smith, at not less than 250,000. They are all consolidated at Manassas, excepting Smith's column, 30,000, which is marching on Fredericksburg.

The Herald's Washington dispatch has the following.

To-night the Union army will all be concentrated in the works around this city, and Gen. McClellan has already assumed the position of Commander-in-Chief of all the forces in the field in this part of the country. The announcement of this latter fact has been hailed with acclamations of infinite delight by nearly the whole population.

A special dispatch to the Herald, dated Nashville, Tenn., 2d, says: "Reports coming from reliable sources state that Forrest and his entire force was taken last night at Alexandria, near Lebanon. Expedition started from McMinnville, Murfreesboro' and Lebanon for the purpose of simultaneously attacking him."

Cincinnati, Sept. 2. The excitement has been very high here all day. The citizens are enrolling themselves rapidly in the different wards. Large numbers are working on the fortifications on the Kentucky hills. The utmost exertions are being made for the defence of the city. The rebels, it is stated, are from 20,000 to 30,000 strong, and reported to be at Boyel's Station, 39 miles from this city.

Business is entirely suspended here. The Railroad cars have stopped running. The people are quietly but actively organizing for defence. No male citizen is allowed to leave the city.

Sept. 5. Business is still suspended. Volunteers and armed bodies of men continue to pour into the city by thousands.

On Wednesday morning, Jenkins' forces entered Ravenswood, Virginia, and on the same evening crossed the Ohio river at Buffington Island, and came down to Racine, Ohio, where they killed one man and wounded two others, and stole twelve horses.

Chicago, Sept. 3. On Monday the Indians in a large body moved up the river toward Redwood. They had a large train of wagons, horses and cattle, and are supposed also to have about 200 captives, women and children.

St. Paul, Minn., Sept. 5. The Indians attacked Forest City on the 3d inst., and were repulsed.

New York, Sept. 7. The latest intelligence from the upper Potomac states that Jackson and his army entered Frederick this morning. They have possession of the Baltimore and Ohio railroad. They have torn up the track and destroyed the culverts east of that place, and cut the telegraph.

It is understood that 30,000 rebels have passed into Maryland.

A special dispatch dated Cincinnati, says important news is expected from Nashville. Gen. Buell has ordered the city to be evacuated.

By the Fulton to-day we have important news from the Department of the Gulf.

New Orleans, though threatened, is defended by nearly all the troops in the Department, who are strongly intrenched, and the city is believed to be safe against any attack the rebels can make.

Washington, Sept. 8. A paroled prisoner who arrived here to-day reports that about 150,000 rebels have passed into Maryland. He had passed through the lines and counted 27 batteries.

Omaha, Sept. 8. Messengers from the Yankton Agency arrived at Sioux City on the 6th, bringing information that that tribe is on the eve of rising against the whites. Some settlers of Dakotah have already been attacked. Women and children, all along the Missouri river to Fort Randolph, are fleeing to Sioux City for protection.

Notices, &c.

Notice for Maine.

Seeing the managers of the Orrinton campmeeting have changed the time of their meeting so that it comes on the same week of the appointment for the State Conference, we *change our time*, that brethren may be able to attend both.

The Maine Annual Advent Conference will convene in Portland, Wednesday evening, Sept. 17th, at 7 o'clock, in the Second Advent Hall, on Congress street, and continue over the following Sunday. We hope to see all the Advent ministers belonging in Maine, who can work together in union and harmony for the objects of the conference, which are the spread of "this gospel of the kingdom," the unity and health of the body of Christ, and the salvation of sinners. Let as many other such brethren and sisters as can, come also, in the Spirit of Christ, ready to work for him, praying that God may make this conference a blessing to us all, and an instrument of good to others. Brn. will come mostly by cars and boats. Those who come with teams will be provided for, but must provide generally for their own horses. The Portland brethren will do all they can to entertain the friends who come. Call on Bro Peter Johnson, Bro. Elden, 16 Tyng Street; Eld. B. Emery, Congress street; Charles H. Wyman, 12 Salem street, who will aid you in finding suitable places to put up.

O. R. Fassett, President.
I. C. Wellcome, Secretary.

Yarmouth, Me., Aug. 13, '62.

Notices of J. V. Himes.

I shall meet with the Maine State Conference,* in Portland, Sept. 18, and continue over the Sabbath 21st.

Melbourne, C. E., Tuesday evening, Sept 23d. Lawrenceville, C. E., Sept. 24.

Conference and lectures, Stanbridge-stone settlement, from Sept. 25, to 30. Let all come.

Craftsbury, Vt, Oct. 2nd, to 6th. This is a new field. Let all come. Call upon Alfred Collins.

Waterbury, Vt., to attend the Annual Conference of Adventists.

I shall visit Pennsylvania, Iowa and Wisconsin in the latter part of October, and spend one or two months. I shall go by Chicago, Ill., and Davenport, Iowa, then to Muscatine City, Iowa. Will be glad to hear from all persons in the above places that I may call upon. Special notice hereafter.

Campmeeting in Plainville, Ct.

To commence Wednesday, Sept. 17, and continue through the week, and over Sunday. We hope all that can will bring tents and have them on the ground Wednesday. There will be a tent on the ground for those that cannot provide one for themselves. There will be a boarding tent on the ground and board provided for those who wish, at 50 cts. per day, or 25 cts. for dinner and 20 cts for supper. Horse keeping on favorable terms. Brn. H. L. Hastings and Hiram Munger are engaged to preach the word. The camp-ground is about one hundred rods from the depot. We expect a general rally in this part of Conn. Come one, come all.

T. H. Clark,
Henry Clark, } Committee
Geo. Morgan,

New Hampshire State Conference.

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand:—

"Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of Oct., and commence at 10 o'clock, A. M."

As clerk of the conference, it becomes my duty to give notice that the next session of our State Conference will commence on Friday, Oct. 17th next, at 10 o'clock, A. M., and continue over the Sabbath. It belongs to our brethren to say *where* it shall be. Those desiring it to be holden with them, will write me as soon as practicable, that I may have time to give seasonable notice of the *place*.

T. M. Preble, Clerk.

Concord, Sept. 4th, 1862.

Sandisfield Campmeeting.

The Lord willing, a campmeeting will commence in Sandisfield, Mass., on the old ground, Tuesday evening, Sept 23d, and continue over the following Lord's day. Come, ye saints of the Most High, make a general rally to Camp Sandisfield. We need a thorough drilling, that we may be prepared for the coming conflict. "Put on the whole armor" before you leave home, as we may expect some earnest fighting.

A. D. Smith, for the brethren.

Notice.—R. I. Q. C.

The Rhode Island Quarterly Conference will hold its next session at Westerly, R. I., commencing Wednesday, Sept. 24th, at 2 o'clock. It is hoped there will be a large gathering, as time is short, and what is done must be done quickly. Come praying that the Lord will pour out his Spirit among us.

A. C. Greene, Sec.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and [illegible] best works on the Advent, and inheritance of the saints.

Notice.

I shall soon take a tour through Cass, Schuyler and Hancock counties. If any are wanting my labor in the gospel in that direction, please write me immediately.

S. S. Gibbs, Ashland, Cass Co., Ill.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Appointments for Lowell St. Chapel.

H. F. Carpenter .... Sunday, Sept. 14th
J. Couch .... Sunday, Sept. 21st
Edwin Burnham .... Sunday, Sept. 28th

East Boston .... Sept. 14th and 21st
Joseph W. White.

New York, at Bro. Storrs' place, Sept. 14th and 21st.
J. S. White.

Southington, Ct .... Sept. 14th
H. Munger.

Concord .... Sunday, Sept. 14th
Barnstead, (Clark Meeting-house) .... Sept. 21st
Loudon Ridge .... Sept. 28th
T. M. Preble.

Concord, N. H. .... Sept. 21st
Wm. Sheldon.

Muddy Brook, Ct .... Sunday, Sept. 21st
L. B. Potter.

Sandwich .... Sept. 14th
Holderness .... Sept. 21st
T. W. Piper.

Bloomfield, (Lower School-house) .... Sept. 14th
C. N. Burbell.

Vernon, Vt. .... Sunday evening, Sept. 14th
H. K. Flagg.

Brunswick, (T. M. Storer's Place) Thursday evening, Sept. 11th. Will Bro. Storer call for me at the village depot, when the noon train arrives?
Richmond, Me. .... Sunday, Sept. 14th and 21st
Portland, Annual Conference .... Wed., Sept. 17th
Round Pond, (Union meeting-house,) Tuesday, Sept. 23d.
South Hope, School-house, Wednesday, Sept. 24th
Lincolnville, (Young Town School-house), Thursday, Sept. 25th.

The week-day meetings commence at early candle light.

Holden, (Advent Chapel) .... Sunday, Sept. 28th
Surry, (North Bend School-house), Sunday, Oct. 5th.
Thomas Smith.

W. Abington .... Sept. 13th to 17th
Kingston .... Sept. 18th and 19th
Plymouth .... Sept. 20th
and will remain as long as the Lord directs.
F. H. Burbank.

At the Hall near Demeritt's store, in Nottingham, N. H. .... Sept. 14th
Northwood Narrows .... Sept. 21st
Nottingham, at Bro. Watson's .... Sept. 28th
Manchester .... Oct. 5th
East Concord .... Oct. 12th
Andrew Simpson.

South Farmington, (where J. W. Horn may appoint) Sat. eve., Sept. 13th, and over Sunday.
New Durham Corner, Wed. eve., Sept. 17th, where Bro. C. Runnell's may appoint.
West Alton, (where Bro. N. B. Sleeper may appoint) Friday evening, Sept. 19th, and over Sunday.
B. P. Manning.

Bro. Mixe', in Prospect, Conn., Monday evening, Sept. 15th. Bro. Wilson's, Sept. 16th.
Fairhaven, as Bro. Hotchkiss may appoint, Sept. 17th.
Westerlo, R. I. .... Sunday, Sept. 21st

Some of the Prospect friends will please meet me at the Cheshire depot on the arrival of the afternoon train from Plainville, Sept. 15th.
S. C. Hancock.

Appointments for Worcester.
Bro. H. Pratt .... Sunday, Sept. 14th
J. W. Britton .... Sunday, Sept. 21st

Plymouth Hollow .... Sept. 14th
T. S. Canfield.

Leach Hollow .... Sept. 14th
New York, 24th street .... Sept. 17th
J. K. Bellows.

Appointment for Coventry Centre, R. I.
Eld. Peter Noka .... Sunday, Sept. 21st
A. W. Slocum.

Wrightville, Ct .... Sunday, Sept. 14th
Cheshire Street, Ct. .... Sunday, Sept. 21st
C. Goodrich.

Center Otis, Mass .... Sept. 14th
Sandisfield, Mass .... Sept. 21st
Wm. A. Fenn.

Pine-Tree School-house .... Sunday, Sept. 14th
Goshen, Conn .... Saturday evening, Sept. 20th
Wrightville .... Sunday, Sept. 21st
Geo. L. Teeple.

Massena, N. Y. .... Sundays, Sept. 14th and 21st
M. Batchelor.

Rawsonville, Vt. .... Sunday, Sept. 14th
Sutton, N. H., at Bro. Israel Andrews, Sunday, Sept. 21st.
S. W. Bishop.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

W Smith 369, D Miner 390, Dr. G Odell 387, Z Growter 403, Oliver Raymond 407, Geo. W Bailey 385, Hannah Tripp 390, C H Sewin 390, T J Atwater 366, John H Lord 387, N Wheeler 384, Samantha B Bliss 374, Asa Duren, Jr., 319, Geo. W Place 416, F I Mansfield 338, H A Arnold 376, J M Miner 375, George F Converse 344, M S Robinson 390, Flora Leonard 366, W Remington 276, E Oakes 374, M C Hancue 364, Thos. H Wiffin 349, David Randall 390, Moses Fisk 381, Joel Allen 416, J S Morgan 390, D D Hathaway 422, Mrs. Chas. Barnes 389, Chas. D Chase 389, Isaac Barnes 389, (see note to corresp.), Mrs. I W Montague 378, D G Drake 364, O D Pease 387, Josiah Randell 389, (see note to corresp.), Adeline T Tucker 389, (see note to corresp.), S W Bartlett 364, Silas Good II 390, H E Goodwin 405, Wm. Shapley 390, Abbie S Richards 390, Austin Smith 390, F G Neal 389, (see note to corresp.), Laura Dudley 394, J D Merriam 396, Lucy A Long 367, Eber Davis 389, A Morse 390, Anson Gage 368, A Burnett 390, J F Sawtell 390, Catharine Bates 389, Mrs. D Wetherell 389, Mary J Mason 321, Ira H Lewis 389, Annis Richardson 390, L B Watkins 364, Saml. Avery 386, L W Pierce 370, Mrs. Rawlingson 380, Almon Strecter 364,—$1.00 each.

Jasper Stone 416, James J Wheeler 380, John S Moulton 338, Miss C Smith 406, Clark Stark 374, Ira Hodgkin 416, F C Swan 383, B Beal 397, A H Bolton 381, Amos Chase 21, 405, S L Parsons 364, T J Bailey 364, Eveline Muler 386, Alexander Thompson 416, Wm Paine 389, Rodney Pendleton 410, Thos. Glover 406, Edwin Phelps 375, Gaines Wood 364, Harriet Dana 415, Sarah J Finley 415, Mrs. R S Robinson 422, Miss S Orcutt 397, J M Stone 416, F W Higgins 364, L G Ingalls 418, R A Sherman 390, Jas. H Morgan 364, Clark Boswell 403, I J Wetherell 377, Thos. Pease 390, W H Bancroft 390, E A Eggleston 447,—$2.00 each.

[illegible] A W Low 390, L F Newcomb 364, Hannah Butler [illegible] 390—$3.00 each.

Carrett Morris $5.00, 370; Solomon Morse $2.39, 364, E I Hobbs 69 cts, 363, Emeline A Prescott $1.50, 380, J Crowley $1.11, 353, L C Thomas $1.40, 364; A K Morse $1.50, 367, George Gillett $1.25, 390, John D Fletcher 60 cts, 376; M K Drury 50 cts, 373; Sophia F Hulburd 50 cts, 382.

For Books and Tracts.

J Crowley $1.89, Geo. W Place $1.00, Alexander Thompson $1.00, Clark Stark 12 cts, Asa Duren, Jr., 16 cts, Seth A Gilman 13 cts, Mary A Harriman 7 cts, J M Worthing 7 cts.

Books and Tracts Sent.

Sept. 1—By Thompson and Co.'s Express, Eld. C. Goodrich.

Sept. 2—By Adams & Co.'s Express, I. K. Lombard.

Sept. 4—Geo. W. Place, I. Crosby, Asa Duren, Jr., M. A. Harriman, Clark Stark, J. M. Worthing, S. H. Gilman.

Sept. 6—By Niles Express, J. Pinkham.

Sept. 8—By mail, Alex. Thompson, H A Arnold, P. W. Hough, Geo. W. Smith, Eld. H. H. Janes; by Harnden's Express, H. Holden; by Adams & Co.'s Express, Wm. Stark.

To Correspondents.

C. Fairservice—The $5.00 for Tract Fund was received.

J. C. Dennen—The law does not allow men to be drafted for a longer time than nine months.

A. N. Seymour—Have credited $1.00 to account of W. Smith, as you request.

J. P. K. Hathaway—You are right. Corrected.

P. Tandy—Shall be as you wish.

J. B. Walker—All right. Paid to 390.

Jas. A. Brazoe—Not received.

M. M. Day—Right on book. Paid to 402.

W. W. Boyden—The letter was not received. Have credited you to No. 380.

Josiah Randall, Belchertown—Not finding your name on our books, have entered you as a new subscriber. If you are taking it at some other office, please let us know, that we may not be sending two papers.

Isaac Barnes, Clinton—Ditto.

Freeman G. Neal, Lynn—Ditto.

Adeline T. Tucker, No. Brookfield—Ditto.

Miss Ruth Hatch, Palmer—Ditto.

Will Bro. P. C. Rodman please give his P. O. address in the Crisis? C. H. Swett.

Letters Received.

P Alling, R Phinney, H A King, S C Gilman, I C Wellcome, B B Safford, S Curry, B Spaulding, Celia, W Shepherd, S Curry, T Harrold, E. M. C., M Mathews, R V Lyon, O G Trundy, M E Shaw, M E Wheeler, J J Austin, P J Tisdale, J A Sober, M T Albert, A C Judson, J A Purdy.

Married.

In Otis, Mass., on the 24th of August, by Eld. Geo. A. Otis, Mr. Thomas Harrington, of Blandford, to Miss Julia A. Palmer of Otis.

Subscriptions for the Coming Struggle.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.27
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1.00
S. B. Potter	1.00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	.60
J. M. Hicks	.40
T. W. Smith	.60
Benj. Allard	1.00

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The officers have refused to give lists of those killed, as it is against orders, although 600 have been lost in the recent skirmishes.

Warrenton was retaken on Saturday by Gen. McDowell.

It is reported that Gen. Rickets with his batteries has slaughtered some 1500 rebels in different attempts made by them to cross the railroad bridge on Saturday.

Washington, Aug. 27. A dispatch received at the Post Office Department, dated Salt Lake City, yesterday says: "A general war with all the Indian tribes east of the Missouri river is close at hand. An interruption of the Overland mail is daily expected. Nothing but prompt and decisive action on the part of the Government will prevent it. The lines should be protected by soldiers at intervals of 100 miles. Gen. Paige's force is too small, and Col. Conners' force is 400 miles west traveling slowly owing to the information contained in the above dispatch."

New York, Aug. 28. The Express prints the following: The value of the Quartermasters' stores captured by the rebels at Manassas Junction was half a million dollars. This is officially stated. The rebels were still in possession of Manassas Junction Wednesday morning. It is said that the rebels had with them flying artillery, and that they used it against a railroad train arriving from Alexandria. There can be no doubt that the rebels have destroyed all the buildings, public and private, the station houses and storehouses, and it is said that they have burnt the railroad bridges over Bull Run, but this is denied. In the meantime the Capital is without communication with the army by rail or telegraph.

Philadelphia, Aug. 29. The Washington National Republican of to-day says Mr. Manxhurst, of Fairfax, and Clerk of the Circuit Court, says he and all the Union men in Fairfax were compelled to leave there on Wednesday, the rebels having taken possession of the place.

Washington, Aug. 30. To-day's Evening Star, speaking of the battle of yesterday, says the battle was fought by the army corps of Generals Heintzelman, McDowell and Sigel on our side, against a rebel force believed to number 50,000 or 60,000 strong.

The location of the battle was in the vicinity of Haymarket, a few miles northwest of the scene of the never-to-be-forgotten battle of Bull Run.

Fairfax Court House, Va. Sept. 1. Yesterday morning a flag of truce was sent in for permission to bring off the dead and wounded of our army, who had not been reached during the days of the fighting, which was granted, to last from noon until sunset.

Some sixty ambulances were sent with a number of physicians and citizens. On their arrival at the field a terrible scene presented itself. The wounded with few exceptions, had received no attention. The ambulances brought away about 200. About 150 or 200 still remained on the field, and now that our army has retreated, no chance remains of sending them succor.

Later reports say the whole number wounded in the fight is 4592, of whom 1800 are still upon the battle field.

Washington, Sept. 2. The city to-night was in a state of great excitement, and not without cause. Crowds were gathered at all the hotels and on the streets discussing and speculating on the future.

Last night there was a series of skirmishes along the whole front, during which we lost two of our best generals and other valuable officers. At four o'clock this morning a train of 100 wagons, with commissary stores, was intercepted by the enemy. Before the party could be overtaken they secured the entire train.

New York, Sept. 3. The Tribune's correspondent states that in consequence of the threatening demonstrations of the rebel Generals Hill and Longstreet, it was deemed necessary on Monday morning to evacuate Centreville, which was done, our troops retiring toward Fairfax Court House.

The railroad bridge over Bull Run has again been destroyed by the rebels. Stonewall Jackson is on his way to Baltimore via Leesburg, with 40,000 men. He intends crossing near Edward's Ferry.

New York, Sept. 3. A gentleman just from the rebel camp estimates the forces under the five generals, viz Jackson, Longstreet, Ewell, Hill and Gustavus Smith, at not less than 250,000. They are all consolidated at Manassas, excepting Smith's column, 30,000, which is marching on Fredericksburg.

The Herald's Washington dispatch has the following.

To-night the Union army will all be concentrated in the works around this city, and Gen. McClellan has already assumed the position of Commander-in-Chief of all the forces in the field in this part of the country. The announcement of this latter fact has been hailed with acclamations of infinite delight by nearly the whole population.

A special dispatch to the Herald, dated Nashville, Tenn., 2d, says "Reports coming from reliable sources state that Forrest and his entire force was taken last night at Alexandria, near Lebanon. Expeditions started from McMinnville, Murfreesboro' and Lebanon for the purpose of simultaneously attacking him.

Cincinnati, Sept. 2. The excitement has been very high here all day. The citizens are enrolling themselves rapidly in the different wards. Large numbers are working on the fortifications on the Kentucky hills. The utmost exertions are being made for the defence of the city. The rebels, it is stated, are from 20,000 to 30,000 strong, and reported to be at Boyel's Station, 39 miles from this city.

Business is entirely suspended here. The Railroad cars have stopped running. The people are quietly but actively organizing for defence. No male citizen is allowed to leave the city.

Sept. 5. Business is still suspended. Volunteers and armed bodies of men continue to pour into the city by thousands.

On Wednesday morning, Jenkins forces entered Ravenswood, Virginia, and on the same evening crossed the Ohio river at Buffinton Island, and came down to Racine, Ohio, where they killed one man and wounded two others, and stole twelve horses.

Chicago, Sept. 3. On Monday the Indians in a large body moved up the river toward Redwood. They had a large train of wagons, horses and cattle, and are supposed also to have about 200 captives, women and children.

St. Paul, Minn., Sept. 5. The Indians attacked Forest City on the 3d inst., and were repulsed.

New York, Sept. 7. The latest intelligence from the upper Potomac states that Jackson and his army entered Frederick this morning. They have possession of the Baltimore and Ohio railroad. They have torn up the track and destroyed the culverts east of that place, and cut the telegraph.

It is understood that 30,000 rebels have passed into Maryland.

A special dispatch dated Cincinnati, says important news is expected from Nashville. Gen. Buell has ordered the city to be evacuated.

By the Fulton to-day we have important news from the Department of the Gulf.

New Orleans, though threatened, is defended by nearly all the troops in the Department, who are strongly intrenched, and the city is believed to be safe against any attack the rebels can make.

Washington, Sept. 8. A paroled prisoner who arrived here to-day reports that about 150,000 rebels have passed into Maryland. He had passed through the lines and counted 27 batteries.

Omaha, Sept. 8. Messengers from the Yankton Agency arrived at Sioux City on the 6th, bringing information that that tribe is on the eve of rising against the whites. Some settlers of Dakotah have already been attacked. Women and children, all along the Missouri river to Fort Randolph, are fleeing to Sioux City for protection.

Notices, &c.

Notice for Maine.

Seeing the managers of the Corinna campmeeting have changed the time of their meeting so that it comes on the same week of the appointment for the State Conference, we *change our time*, that brethren may be able to attend both.

The Maine Annual Advent Conference will convene in Portland, Wednesday evening, Sept. 17th, at 7 o'clock, in the Second Advent Hall, on Congress street, and continue over the following Sunday. We hope to see all the Advent ministers belonging in Maine, who can work together in union and harmony for the objects of the conference, which are the spread of "this gospel of the kingdom," the unity and health of the body of Christ, and the salvation of sinners. Let as many other such brethren and sisters as can, come also, in the Spirit of Christ, ready to work for him, praying that God may make this conference a blessing to us all, and an instrument of good to others. Brn. will come mostly by cars and boats. Those who come with teams will be provided for, but must provide generally for their own horses. The Portland brethren will do all they can to entertain the friends who come. Call on Bro. Peter Johnson, Bro. Elden, 16 Tyng Street; Eld. B. Emery, Congress street; Charles H. Wyman, 12 Salem street, who will aid you in finding suitable places to put up.

O. R. Fassett, President.
I. C. Wellcome, Secretary.
Yarmouth, Me., Aug. 13, '62.

Notices of J. V. Himes.

I shall meet with the Maine State Conference, in Portland, Sept. 18, and continue over the Sabbath 21st.

Melbourne, C. E., Tuesday evening, Sept 23d. Lawrenceville, C. E., Sept. 24.

Conference and lectures, Stanbridge-stone settlement, from Sept. 25, to 30. Let all come.

Craftsbury, Vt, Oct. 2nd, to 6th. This is a new field. Let all come. Call upon Alfred Collins.

Waterbury, Vt, to attend the Annual Conference of Adventists.

I shall visit Pennsylvania, Iowa and Wisconsin in the latter part of October, and spend one or two months. I shall go by Chicago, Ill., and Davenport, Iowa; then to Muscatine City, Iowa. Will be glad to hear from all persons in the above places that I may call upon. Special notice hereafter.

Campmeeting in Plainville, Ct.

To commence Wednesday, Sept. 17, and continue through the week, and over Sunday. We hope all that can will bring tents and have them on the ground Wednesday. There will be a tent on the ground for those that cannot provide one for themselves. There will be a boarding tent on the ground and board provided for those who wish, at 50 cts. per day, or 25 cts. for dinner and 20 cts for supper. Horse keeping on favorable terms. Brn. H. L. Hastings and Hiram Munger are engaged to preach the word. The camp-ground is about one hundred rods from the depot. We expect a general rally in this part of Conn. Come one, come all.

T. H. Clark,
Henry Clark, } Committee.
Geo. Morgan,

New Hampshire State Conference.

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand —

"Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of Oct., and commence at 10 o'clock, A. M."

As clerk of the conference, it becomes my duty to give notice that the next session of our State Conference will commence on Friday, Oct. 17th next, at 10 o'clock, A. M., and continue over the Sabbath. It belongs to our brethren to say *where* it shall be. Those desiring it to be holden with them, will write me as soon as practicable, that I may have time to give seasonable notice of the *place*.

T. M. Preble, Clerk.
Concord, Sept. 4th, 1862.

Sandisfield Campmeeting.

The Lord willing, a campmeeting will commence in Sandisfield, Mass., on the old ground, Tuesday evening, Sept 23d, and continue over the following Lord's day. Come, ye saints of the Most High, make a general rally to Camp Sandisfield. We need a thorough drilling, that we may be prepared for the coming conflict. "Put on the whole armor" before you leave home, as we may expect some earnest fighting.

A. D. Smith, for the brethren.

Notice.—R. I. Q. C.

The Rhode Island Quarterly Conference will hold its next session at Westerly, R. I., commencing Wednesday, Sept. 24th, at 2 o'clock. It is hoped there will be a large gathering, as time is short, and what is done must be done quickly. Come praying that the Lord will pour out his Spirit among us.

A. C. Greene, Sec.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and [illegible] best works on the Advent, and inheritance of the saints.

Notice.

I shall soon take a tour through Cass, Schuyler and Hancock counties. If any are wanting my labor in the gospel in that direction, please write me immediately.

S. S. Gibbs, Ashland, Cass Co., Ill.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Appointments for Lowell St. Chapel.
H. F. Carpenter .... Sunday, Sept. 14th
J. Couch .... Sunday, Sept. 21st
Edwin Burnham .... Sunday, Sept. 28th

East Boston .... Sept. 14th and 21st
Joseph W. White.

New York, at Bro. Storrs' place, Sept. 14th and 21st. J. S. White.

Southington, Ct .... Sept. 14th
H. Munger.

Concord .... Sunday, Sept. 14th
Barnstead, (Clark Meeting-house) .... Sept. 21st
Loudon Ridge .... Sept. 28th
T. M. Preble.

Concord, N. H. .... Sept. 21st
Wm. Sheldon.

Muddy Brook, Ct .... Sunday, Sept. 21st
I. B. Potter.

Sandwich .... Sept. 14th
Holderness .... Sept. 21st
T. W. Piper.

Bloomfield, (Lower School-house) .... Sept. 14th
C. N. Burzell.

Vernon, Vt. .... Sunday evening, Sept. 14th
H. K. Flagg.

Brunswick, (T. M. Storer's Place) Thursday evening, Sept. 11th. Will Bro. Storer call for me at the village depot, when the noon train arrives?
Richmond, Me. .... Sunday, Sept. 14th and 21st
Portland, Annual Conference ... Wed., Sept. 17th
Round Pond, (Union meeting-house,) Tuesday, Sept. 23d.
South Hope, School-house, Wednesday, Sept. 24th
Lincolnville, (Young Town School-house), Thursday, Sept. 25th.
The week-day meetings commence at early candle light.
Holden, (Advent Chapel) ...... Sunday, Sept. 28th
Surry, (North Bend School-house), Sunday, Oct. 5th.
Thomas Smith.

W. Abington .... Sept. 13th to 17th
Kingston .... Sept. 18th and 19th
Plymouth .... Sept. 20th
and will remain as long as the Lord directs.
F. H. Burbank.

At the Hall near Demeritt's store, in Nottingham, N. H. .... Sept. 14th
Northwood Narrows .... Sept. 21st
Nottingham, at Bro. Watson's .... Sept. 28th
Manchester .... Oct. 5th
East Concord .... Oct. 12th
Andrew Simpson.

South Farmington, (where J. W. Horn may appoint) Sat. eve, Sept. 13th, and over Sunday.
New Durham Corner, Wed. eve., Sept. 17th, where Bro. C. Runnell's may appoint.
West Alton, (where Bro. N. B. Sleeper may appoint) Friday evening, Sept. 19th, and over Sunday.
B. P. Manning.

Bro. Mixs', in Prospect, Conn., Monday evening, Sept. 15th. Bro. Wilson's, Sept. 16th.
Fairhaven, as Bro. Hotchkiss may appoint, Sept. 17th.
Westerlo, R. I .... Sunday, Sept. 21st
Some of the Prospect friends will please meet me at the Cheshire depot on the arrival of the afternoon train from Plainville, Sept. 15th.
S. C. Hancock.

Appointments for Worcester.
Bro H. Pratt .... Sunday, Sept. 14th
J. W. Britton .... Sunday, Sept. 21st

Plymouth Hollow .... Sept. 14th
T. S. Canfield.

Leach Hollow .... Sept. 14th
New York, 24th street .... Sept. 17th
J. K. Bellows.

Appointment for Coventry Centre, R. I.
Eld. Peter Noka .... Sunday, Sept. 21st
A. W. Slocum.

Wrightville, Ct .... Sunday, Sept. 14th
Cheshire Street, Ct. .... Sunday, Sept. 21st
C. Goodrich.

Center Otis, Mass .... Sept. 14th
Sandisfield, Mass. .... Sept. 21st
Wm. A. Fenn.

Pine-Tree School-house .... Sunday, Sept. 14th
Goshen, Conn .... Saturday evening, Sept. 20th
Wrightville .... Sunday, Sept. 21st
Geo. L. Teeple.

Massena, N. Y. .... Sundays, Sept. 14th and 21st
M. Batchelor.

Rawsonville, Vt. .... Sunday, Sept. 14th
Sutton, N. H., at Bro. Israel Andrews, Sunday, Sept. 21st.
S. W. Bishop.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

W Smith 369, D Miner 390, Dr. G Odell 387, Z Grovier 403, Oliver Raymond 407, Geo. W Bailey 338, Hannah Tripp 390, C H Sawin 390, T J Atwater 386, John H Lord 287, N Wheeler 384, Samantha B Bliss 374, Asa Duren, Jr., 319, Geo. W Place 416, F I Mansfield 338, H A Arnold 376, J M Miner 375, George F Converse 346, M S Robinson 390, Flora Leonard 366, W Remington 276, E Oakes 376, M C Hincne 364, Thos. M Wiffin 349, David Randall 390, Moses Fisk 381, Joel Allen 416, J S Morgan 390, D D Hathaway 422, Mrs. Chas Barnes 389, Chas. D Chase 389, Isaac Barnes 389, (see note to corresp.), Mrs. I W Montague 378, D G Drake 364, O D Pease 387, Josiah Randell 389, (see note to corresp.), Adeline T Tucker 389, (see note to corresp.), S W Bartlett 364, Silas Goodell 390, H E Godwin 368, Wm. Shapley 390, Abbie S Richards 390, Austin Smith 390, F G Neal 389, (see note to corresp.), Laura Dudley 394, J D Merriam 396, Lucy A Ling 367, Eber Davis 389, A Morse 390, Anson Gage 368, A Burnett 390, J F Sawtell 390, Catharine Bates 389, Mrs. D Wetherell 389, Mary J Mason 321, Ira H Lewis 389, Annis Richardson 390, L B Watkins 364, Saml Ayres 386, L W Pierce 370, Mrs. Rawlingson 380, Almon Strecter 364,—$1 00 each.

Jasper Stone 416, James J Wheeler 380, John S Moulton 338, Miss C Smith 406, Clark Stark 374, Ira Hodgkins 416, E C Sawin 383, B Beal 397, A H Bolton 381, Amos Chase 21, 405, S L Parsons 364, T J Bailey 364, Eveline Muler 395, Alexander Thompson 416, Wm. Paine 389, Rodney Pendleton 410, Thos. Glover 406, Edwin Phelps 375, Gaines Wood 364, Harriet Dana 415, Sarah J Finley 415, Mrs. R S Robinson 422, Miss S Orcutt 397, J M Stone 416, F W Higgins 364, L G Ingalls 418, E A Sherman 390, Jas. H Morgan 364, Clark Boswell 403, T J Wetherell 377, Thos. Pease 390, W H Bancroft 390, E A Eggleston 447,—$2.00 each.

[illegible] A W Low 390, L F Newcomb 364, Hannah Butler [illegible] 390—$3.00 each.

Carrett Morris $5 00, 370; Solomon Morse $2 39, 364, E I Hobbs 89 cts, 353, Emeline A Prescott $1.50, 380; J Crowley $1.11, 383; L C Thomas $1 40, 354; A K Morse $1.50, 367, George Gillett $1.25, 298; John D Fletcher 50 cts, 376; M K Drury 50 cts, 373; Sophia F Hulburd 50 cts, 382.

For Books and Tracts.

J Crowley $1 89, Geo. W Place $1 00, Alexander Thompson $1.00, Clark Stark 12 cts, Asa Duren, Jr., 18 cts, Seth A Gilman 13 cts, Mary A Harriman 7 cts, J M Worthing 7 cts.

Books and Tracts Sent.

Sept. 1—By Thompson and Co's Express, Eld. C. Goodrich.

Sept. 2—By Adams & Co.'s Express, I. K. Lombard.

Sept. 4—Geo. W. Place, I. Crosby, Asa Duren, Jr., M. A. Harriman, Clark Stark, J. M. Worthing, S. H. Gilman.

Sept. 6—By Niles Express, J. Pinkham.

Sept. 8—By mail, Alex. Thompson, H A Arnold, P. W. Hough, Geo. W. Smith, Eld. H. H. Janes; by Harnden's Express, H. Holden; by Adams & Co.'s Express, Wm. Stark.

To Correspondents.

C. Fairservice—The $5.00 for Tract Fund was received.

J. C. Dennen—The law does not allow men to be drafted for a longer time than nine months.

A. N. Seymour—Have credited $1.00 to account of W. Smith, as you request.

J. P. K. Hathaway—You are right. Corrected.

P. Tandy—Shall be as you wish.

J. B. Walker—All right. Paid to 390.

Jas. A. Brazee—Not received.

M. M. Day—Right on book. Paid to 402.

W. W. Boyden—The letter was not received. Have credited you to No. 389.

Josiah Randall, Belchertown—Not finding your name on our books, have entered you as a new subscriber. If you are taking it at some other office, please let us know, that we may not be sending two papers.

Isaac Barnes, Clinton—Ditto.

Freeman G. Neal, Lynn—Ditto.

Adeline T. Tucker, No. Brookfield—Ditto.

Miss Ruth Hatch, Palmer—Ditto.

Will Bro. P. C. Rodman please give his P. O. address in the Crisis? C. H. Sweet.

Letters Received.

P Alling, R Phinney, H A King, S C Gilman, I C Wellcome, E B Safford, S Curry, B Spaulding, Celia, W Shepherd, S Curry, T Harrold, E. M. C., M Mathews, R V Lyon, O G Trundy, M E Shaw, M E Wheeler, J J Austin, P J Tisdale, J A Sober, M T Albert, A C Judson, J A Purdy.

Married.

In Otis, Mass., on the 24th of August, by Eld. Geo. A. Otis, Mr. Thomas Harrington, of Blandford, to Miss Julia A. Palmer of Otis.

Subscriptions for the Coming Struggle.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.27
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1 00
S. B. Potter	1 00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10 00
J. M. Hicks	.50
J. M. Hicks	40
T. W. Smith	.60
Benj. Allard	1.00

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For the Crisis.

Lo! I am with you alway.

I.

"Lo! I am with you alway." Blessed words!
Imparting strength to many a vacant heart;
Last words of Christ to those he loved on earth,—
From those who trust him he will ne'er depart.

II.

When earthly friends are powerless help to give,
We lean not on the Almighty arm in vain;
Remember he who wounds alone can heal,—
Have faith in God, and losses shall be gain.

III.

When idols from our clasping arms are torn,
To teach us not "to lay up treasures here,"
Hear Jesus, who is ever still the same,—
"Lo! I am with you." Ah! what words of cheer.

IV.

Distrust him not, though clouds are o'er thy path,
"Lo! I am with you" till the end of time;
Thy Father's discipline submissive bear,
And thou ere long shalt see his wise design.

V.

"Lo! I am with you,' tempest-tossed and tried,
Then wherefore didst thou doubt my power to save?
Far more than Conqueror is thy Savior's might,
None shall ere perish that my Father gave."

VI.

When thou art called a heavy cross to bear,
"Lo! I am with you" makes the pilgrim strong,
Reproach and shame our Master too has borne,
What matters it if we to Christ belong?

VII.

I am with thee,—this promise thou hast known,
Dear aged pilgrim on the shores of time,
Down to hoar hairs he's safely carried thee,
And thou canst testify this covenant God is mine.

IX.

"Lo! I am with you" in the last dread hour,
For "so he giveth his beloved sleep,"
Around and underneath the Almighty arms
"Our life, if hid in Christ," he'll safely keep.

AMY.

For the Crisis.

"Let us go on unto Perfection."

In order to understand what the apostle meant by this injunction, it is necessary to give the Scriptures a candid and prayerful examination upon the subject. We find there are some, even among us, who do not understand the doctrine of christian perfection, and are in the fog as to what is meant by being perfect and holy, as taught by our Lord and Savior and the apostles.

As your excellent paper seems to delight in giving light to all around, I thought it would not be amiss to send you an extract from the writings of John Wesley on the subject. It will be found in the "Guide to Christian Perfection," Vol 1, No 1. I think Mr. Wesley gives us the doctrine of the New Testament on the point, and that clearly. GEO. BLISS.

"WHAT IS CHRISTIAN PERFECTION?

If we would successfully exhort christians to go on to perfection, we must show what that perfection is; for no one will be likely to attain to it till it be defined and laid clearly before his understanding. I do not conceive the perfection here spoken of to be the perfection of angels. As those glorious beings never left their first estate, never declined from their original perfection, . . . all their apprehension of things is clear and distinct, and their judgment always true, hence, though their knowledge is limited, (for they are creatures) though they are ignorant of innumerable things, yet they are not liable to mistake, for their knowledge is perfect in its kind. And as their affections are all constantly guided by their unerring understanding, so that all their actions are suitable thereto, so they do every moment not their own wills, but the good and acceptable will of God. Therefore it is not possible for man whose understanding is darkened, to whom mistakes are as natural as ignorance, who cannot think at all but by the medium of organs which are weakened and depraved, like other parts of the corruptible body,—it is not possible, I say, for man always to think right, to apprehend things distinctly, and judge things truly of them. In consequence hereof, his affections depending on his understanding are variously disordered, and his words and actions are influenced more or less by the disorder both of his understanding and affections. It follows that no man while in the body can possibly attain to *angelic perfection*."

. . . "The highest perfection which man can attain, while in this house of our tabernacle, does not exclude ignorance and error, and a thousand other infirmities. Now from wrong judgments, wrong words and actions will necessarily flow, and in some cases, wrong affections also may spring from the same source. I may judge wrong of you. I may think more or less highly of you than I ought to think, and this mistake in my judgment may not only occasion something wrong in my behavior, but it may have a still deeper effect, it may occasion something wrong in my affections. From a wrong apprehension, I may love and esteem you either more or less than I ought. Nor can I be freed from a liableness to such a mistake, while I remain in a corruptible body. . . . Hence the best men may say from the heart—

"Every moment, Lord, I need
The merits of thy death."

for innumerable violation of Adamic as well as the angelic law. It is well therefore for us that we are not under these, but the law of love. Love is now the fulfilling of the law which is given fallen man. This is now, with respect to us, the perfect law. But even against this, through the present weakness of our understanding, we are continually liable to transgress. Therefore, every man living needs the blood of atonement, or he could not stand before God."

"What is, then, the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with the command, 'My son, give me thine heart;' it is the loving of the Lord his God with all his heart, and with all his soul, and with all his mind. This is the sum of christian perfection; it is all comprised in that one word—LOVE. The first branch of it is the love of God; and he that loves God loves his brother also; it is inseparably connected with the second, 'thou shalt love thy neighbor as thyself.' Thou shalt love every man as thy own soul—as Christ loved us. On these two commandments hang all the law and the prophets; these contain the whole of christian perfection.

"Another view of this is given us in the words of the great apostle, 'Let this mind be in you, which was also in Christ Jesus:' for although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far more extensive sense, so as to include the whole disposition of his mind; all affections of his temper, both towards God and man. Now it is certain that as there was no evil affection in him, so no good affection or temper was wanting. So that whatsoever things are holy, whatsoever things are lovely, are all included in the mind that was in Christ Jesus.

"St. Paul, when writing to the Galatians, places perfection in yet another view. It is the one individual *fruit of the Spirit*, which he describes thus: 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, fidelity, meekness, temperance.' What a glorious constellation of graces is here! Now suppose all these things be knit together in one, to be united together in the soul of a believer, this is christian perfection.

"Again; he writes to christians of Ephesus of putting on the new man, which is after God, created in righteousness and true holiness; and to the Colossians of the 'new man, renewed after the image of him that created him.' . . .

"St. Peter expresses it in a still different manner, though to the same effect. 'As he which hath called you is holy, so be ye holy in all manner of conversation.' 1 Pet. 1: 15. According to this apostle, then, perfection is another name for universal holiness, inward and outward righteousness, holiness of life arising from holiness of heart. If any expressions can be stronger than these, they are those of St. Paul to the Thessalonians, 1 Epistle, 5: 23. The very God of peace himself sanctify you wholly, and may the whole of you, the spirit, the soul, and the body, (this is the literal translation) be preserved blameless unto the coming of our Lord Jesus Christ.

"We cannot show this sanctification in a more excellent way than by complying with the exhortation of the apostle, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' To the same effect St. Peter says, (1st Epistle 2: 5) 'Ye are a holy priesthood to offer up spiritual sacrifices, acceptable to God thro' Jesus Christ.' But what sacrifices shall we offer now, seeing the Jewish dispensation is at an end? If you have truly presented yourselves to God, you offer up to him continually all your thoughts, and words, and actions, through the Son of his love, as a sacrifice of praise and thanksgiving.

"Thus you experience that he whose name is called Jesus does not bear the name in vain, that he does in fact *save his people from their sins*, the root as well as the branches. And this *salvation from sin—from all sins*—is another description of perfection, though indeed it expresses only the least, the lowest branch of it,—only the negative part of the great salvation."

Correspondence.

From Bro. J. A. Sober.

DEAR BRO. GRANT:—I wish simply to say through the Crisis, that I have removed from Grand Blanc, Genesee county, Mich., to Deerfield, Livingston county, Mich., and my address will be, until further notice, Argentine, Genesee county, Mich. Brethren and friends will therefore take notice and direct their favors accordingly.

I am endeavoring still to warn the church and world of the judgment at hand, and kindred truths. Never, in all my experience in the Advent cause, did I feel such firm and abiding convictions of the divine origin and correctness, in the main, of the great truths we preach, than now. The signs of the times are such as to convince, it seems to me, every student of prophecy that the end of this age is nigh at hand. The nations are distressed and perplexed beyond a parallel, as Christ said they would be in the last days as recorded by Luke, or in Apocalyptic language, they are ANGRY. Their perplexity makes them *mad*, and they foam like the raging sea, and I hope the great Peace maker will soon say, "Be still."

Rome is waning, and soon must fall to rise no more forever. The Turkish Empire is almost consumed, or "dried up." The "time of trouble" is being inaugurated, which will end in "the battle of that great day of God Almighty." There are indications of speedy deliverance. Amid the general gloom and darkness of our national history and the entire world, the christian need not be alarmed; but on the contrary rejoice and sing,—

"Whatever ills the world befall
A pledge of endless good we call,
A sign of Jesus near."

Deerfield, Mich., Aug. 26th, '62.

From P. J. Tisdale.

BRO GRANT:—I take the privilege to write a few lines for the Crisis. I like the paper very much, and prize it next to the Bible.

There are a few in this place who love the Lord and his appearing. I belong to them. I enlisted under the banner of King Jesus some five or six years ago. Bro. P. C. Rodman was the first one to tell me about the Lord's coming. Although I was young, it sounded sweet to my ears, and I have loved it ever since. I love it even more to-day than ever.

Brethren and Sisters, lift up your heads, the great Life-giver is soon coming to reward his faithful children. By the grace of God I will be among his faithful children,

"Whene'er the archangel's trump shall sound."

May we be kept spotless and blameless until he comes, that we may be found of him in peace, and be permitted to share in the kingdom of immortal glory,

"Where no tears shall ever fall,
Nor heart be sad,
Where the glory is for all,
And all are glad."

Exeter, R. I., 1862.

From Jas. A. Purdy.

BRN. AND SRS. IN CHRIST:—I have been desirous for some time past of writing a few lines to you concerning my experience. About the space of two years I neglected reading God's holy word. The different preachers I went to hear would say that men's souls were immortal, and when a man died he would fly to heaven or sink to an unknown hell. I thought, what need of a resurrection of the dead? And they would talk about a "merciful" God,—that he was casting the wicked into eternal torture, there to burn eternally. Therefore I thought if there was a God at all, there must be a wrong somewhere in teaching these erroneous ideas. I, with many more poor perishing souls, have been driven from the Savior to die the second death; but, glory be to God, to my great surprise, in the year 1860 I met with two tracts, one entitled "The Wicked not Immortal," the other "Death not Life, or the Destruction of the Wicked." Through these I was led to the pages of divine truth; and oh! what a blessing they proved to me. They explained the hidden mysteries.

I learned God's word was true from the beginning to the end. I was shown a crucified Savior and a risen Mediator. The Spirit of God arrested me, and at the expiration of three months after a diligent search of the Scriptures, I cried unto the Lord, saying, 'What shall I do to be saved?' These words came powerfully to my mind, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I threw myself into the arms of Jesus, and found peace and rest, and was healed. Ah! I found peace in believing in Christ. When He who is our life shall appear, I hope to appear with him in glory. What a glorious promise to all that are looking for the "blessed hope," and the bright "appearing of the great God and our Savior Jesus Christ." "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." "Thy word is a lamp unto my feet, and a light unto my path." "To the law and to the testimony. Our Savior says, "Sanctify them through thy truth, thy word is truth."

O blessed day! happy hour! joyful moment! when the sight of our precious Savior first saluted the eyes of my mind and became the object of my faith. It was the beginning of days, yea, my great birth-day to happiness, and now with you, dear pilgrims, I am journeying on to the promised inheritance, expecting Jesus soon to come to destroy the wicked, replenish the earth, give immortality and eternal life to all those that endure to the end.

Clementsport, N. Y.

For the Crisis.

Three days at the Wilbraham Campmeeting.

Praise the Lord for the three days I spent at the Wilbraham Campmeeting! On arriving at the ground and surveying the circle, I could but exclaim, 'How goodly are thy tents, oh Jacob! and thy tabernacles, oh Israel!'—Num. 24: 5. The order of the meeting was as nearly perfect as possible,—not a man, woman or child did I see misbehave.

But the order at the tables during meals seemed to exceed even that; to see that campmeeting patriarch, Bro. Munger, at his post at the instant, and as soon as all were seated, to hear him ask, "Will the brethren please come to order, and then invite some brother near the centre to ask a blessing, and to observe the strict attention given by over two hundred persons, justifies all that is here said on the subject of order.

The spirit of the meeting was blessed, notwithstanding doctrinal differences known to exist on some subjects, and I was delighted to observe the deference paid to one another by brethren of opposite sentiments.

Being kindly provided with lodging by brethren of the Springfield tent, at the close of the exercises at the stand on Wed evening, I joined them in the prayer meeting in the tent, and such an outpouring of the Spirit as we then received, reminded me of the campmeetings I attended over thirty years ago, when Methodists did not have to mourn the absence of the Holy Spirit!

Finally, to be permitted to see and worship with so many hundreds of brethren and sisters, all "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 13), I regard as one of the greatest blessings of my christian life. And now to all that look for redemption in Jerusalem,* permit me to send this greeting.

SAMUEL CORRY.

* Luke 2: 38.

Selected for the Crisis.

BRO. GRANT:—The following is taken from an old copy of the *Montreal Witness*. I select it for your readers, and hope I can do so without having some good brother say, "*She means me!*" MARIA.

Canada East, 1862.

Grace before Meat.

"One father of a household among our acquaintance,—a christian brother, too, whom we highly esteem,—mumbles his 'grace' somewhere back in his bronchial region, as if fearful some one at the table might over him. Another will pitch his voice at a key fit for calling a neighbor from across the way. Another dashes into his petitions like Job's war horses, in the midst of the bustle of taking seats. Another bobs down his head, and has bobbed it up again ere you are fully aware what he is at. Another mumbles along with the dead monotony of a cart on the pavements. So the number who really edify in performing this service is lamentably small. If we might be allowed to offer counsel touching the matter, we should say: Come to this devotional service as to any other devotional service, in a reverent spirit, and with the desire to religiously profit all concerned. Do not be hasty in the thanksgiving and prayer. Wait till all are seated, and the silence has become perfect. Then speak quietly, but audibly, seriously, earnestly. Do not fall into the same unvarying sound of words. Having a formula at the tongue's end, is apt to deliver the tongue from all dependance on the heart. Do not ask merely that the food may be 'blessed to the nourishment of the body,' but that, with gratitude and devotion, it may likewise be a means of grace to the soul. Do not offer an *irrelevant* prayer, as if forgetful of the place and occasion. Do not, the moment the last word falls from your lips, seize the knife and fork, or turn with some trifling remark to your next neighbor at the table. Let there be a pause, be as deliberate in *closing* as in *commencing* the service. Let the impression be enstamped on all listening that you seriously mean to commune with God in this service—not to recite a dry formula."

P. S. The great trouble among us is, many of our good brethren neglect this duty entirely—not more so in one locality than another. M. M.

For the Crisis.

Farewell Hymn.

Farewell, my brethren, I leave you now,
To my own country I must go,
To hear of strife and war and blood,
But oh! my trust shall be in God.

The widow's God he says he'll be,
The promise [illegible] is sweet to me,
So I will wait upon his word—
Blest promise this that book afford.

With you I've spent some happy hours,
[illegible] Eden's bowers,
To sing redemption's joyful song
Amid that holy, happy throng.

When the archangel's trump shall sound
And wake the sleepers under ground,
We'll rise triumphant in the air,
Meet all our Father's children there.

[illegible] tears shall ever flow,
And we no more shall sorrow know,
For we have gained our blest abode,
And there we'll scale the mount of God.

And [illegible] Zion's height we stand
With harps of gold all in our hand
We'll praise our Lord, for he, 'tis he
Hath given us the victory.

A city fair of purest gold,
No mortal eye can [illegible] behold,
But saints victorious there shall see
That city bright in majesty.

The tree of life all blooming fair,
Its golden fruit none can compare,
Life's river pure, with flowing stream,—
We'll drink and never thirst again.

O! meet me on that peaceful shore,
Where parting shall be known no more,
Then farewell till we meet again,
Where Christ our King shall ever reign.

ABIGAIL MERRY.

Selections.

The Judge and the poor African Woman.

In one of the populous and beautiful towns on the banks of "La Belle Riviere," there dwelt a poor lone African woman. . . She was queenly in the power and beauty of her spiritual progress, though poor as poverty could make her in this world's goods. . . .

The judge was rich and highly esteemed. He dwelt in a mansion, not so fine as to repel, not so splendid as to make him the envy of the foolish, large enough to be the social centre of the town, and plain enough to make one feel it a home. His heart was in keeping with his home, large and open.

The poor African woman lived in a cabin on an alley, all alone, without chick or child, kith or kin.

Her own hands ministered amply to her own wants while she had health, and at home or abroad at work by the day, she often earned that which found its way to India, Africa or elsewhere, in the spread of the gospel. Her home though small and poor was neat and tidy. She belonged to the church of which the judge was an officer, and often sat down with him at the table of the Lord, as she will again. O how joyously at the feast of the Bridegroom in the palace of the King. But it so happened that the judge and the African had never had any free conversation together about the things of the kingdom. He respected her. She venerated him. At last she received a severe injury from which she never recovered, and for many weary months before her death was dependent and helpless, alone and bed-ridden.

During this time the judge's ample table and abundant wardrobe had contributed its full share to the comforts of the poor woman. Never a day but she was remembered. But for a long time for one reason and another he put off from time to time a personal visit, which he yet fully purposed in his heart to make her. Until at last one day as he thought of the cheeriness of his own pleasant time, the thought of the contrast between this and the loneliness and desolation of the poor woman's cabin came into his mind, and while it heightened his gratitude for the goodness of God to him, it filled him with sadness and sympathy for her.

"Who can tell but I may cheer her a little, and perhaps by a little timely sympathy save her from repining at her hard lot? Possibly, too, I may be able to throw some light upon the rugged pathway along which she is going to the kingdom?"

The judge loved to do good; it was a great luxury to him. So, taking a well filled basket, and making sure that purse as well as scrip was stored with convenient small change, he sallied forth to visit the poor woman.

As the door opened, he was struck with the air of neatness in the cabin. If she was bed-rid, some kind hand supplied the place of hers. Everything was in order, swept and garnished neat as a pin. "Not so desolate after all," thought he.

But again, as the judge looked around, and contrasted the social joys of his own ample mansion, where the voice of children and of music, as well as the presence of books and friends made all cheerful and happy, with the cheerless solitude of the poor woman, alone here from morning till night and from night until morning, only as one or another called out of kindness to keep her from suffering, his heart filled again with sadness and sympathy.

Seating himself on the stool at the side of the poor woman's cot, he began speaking to her in words of condolence.

"It must be hard for you, Nancy, to be shut up here alone so many days and nights?"

"O, no, thank God, massa judge, the good Lord keeps me from feeling bad. I'se happy now as ever I was in all my days."

"But, Nancy, lying here from morning till night and from night till morning all alone, and racked with pain, dependent upon others for everything, do you not get tired and down-hearted, and think your lot a hard one to bear?"

"Well, I'se 'pendent on other, dat's sure, 'deed I is, an I was allers used to have something to give to de poor, an to de missionary, too, an to de minister, but den I'se no poorer dan my good Lord was when he was here in de world, and I'se nebber suffer half so much yet as he suffer for me on de cross. I'se berry happy when I tink of dese tings."

"But, Nancy, you are all alone here."

"Yes, massa, I'se all alone, dat's true, but den Jesus is here, too, all de time. I'm nebber alone, no how, and he's good company."

"But, Nancy, how do you feel when you think about death? What if you should die here all alone some night?"

"O massa judge, I 'spect to. I 'spect nothing else, but jes to go off all alone here some night, as you say, or some day. But it's all one, night or day, to poor Nancy. And den, massa, I spec I'll not go alone, after all, for Jesus says in de blessed book 'I'll come an' take you to myself, dat where I am dar you may be also,' an' I believe Him. I'se not afraid to die alone."

"But, Nancy, sometimes when I think of dying I am filled with trouble. I think how bad I am, what a sinner, and how unfit for heaven. And I think now what if I should die suddenly, just as I am, what would become of me? Are you not afraid to die and go into the presence of a holy God?"

"O, no, massa, deed I'se not."

"Why not, Nancy?"

"O, massa, I was 'fraid, berry much. When I was fust injer, I see I must die, an I thought how can such a sinner as I is ebber go into such a holy place as de new Jerusalem is? An' I was miseble, sure. Den, by an by, after a while, I jes' thought I must trus' myself to de blessed Jesus, to make me ready for de kingdom jus as I did to forgib all my sins. So I found res' for my poor soul in Jesus, an sene dat time I feel somehow all better. For now, I know he will make me all ready and pure and white for de new Jerusalem above. An' now I love to think about the time when I shall come to 'pear befo' the Father's throne, wid him in glory, all starry, spagle white."

The judge sat in silence, admiring the power of grace. Not yet himself deeply affected by the light reflected from this star in disguise. A little pressure more was required, another chafing question, to bring out the ray destined to pierce his own soul.

"Well, Nancy, one thing more let me ask. Do you never complain?"

"Complain! O, massa, judge, complain, do you say, massa? Why massa! Who should such a one as I is, complain ob? The good Lor'? Why, he knows what's bes, for poor Nancy. His will be done."

Nancy said this in tones of the deepest sincerity, and a little more. There was just a shade of wonder at the question, as much as to say, What, an officer in the church, a man of education, a judge, can you think a poor creature like me might complain of the dealings of a merciful God and Savior like mine?"

The arrow took effect. The judge bowed his head in silence a moment, and then rose and bade Nancy good-bye, without the word of consolation and prayer, which he fully purposed when he went into the cabin.

All the way home he kept saying to himself, "Well, I never yet said, 'His will be done,' in that way. I never felt it. Alone, poor, helpless, bed-ridden, dependent, miserable in body, and yet happy as an angel. Ah! there is a power that I never felt. But, I must feel it, and God helping me, I will. Not afraid to die!"

Trusting Jesus to purify her from all sin, and present her spotless before God, waiting joyously his summons. O, blessed faith! I must know more of this, and I will."

Two weeks, night and day, the arrow rankled, rankled, rankled. His pain increased. Sleep forsook him, and his family became alarmed. He said nothing, but often groaned in spirit and sighed deeply. Sometimes the tears were seen to steal down his manly cheeks. All wondered, and all waited to hear what had come over the strong mind and manly heart of the judge.

At last, one day while he was bowed before God, he felt in his heart "Thy will will be done." The storm-tossed sea of his soul was suddenly calmed, and peace filled his heart—peace as a river. Now he, too, could trust Jesus to make for him his pathway on earth and fit him for heaven, and take him to it whenever and from whatever place it might please him.

It was the beginning of a new life for him—a change quite as great as at the time of his conversion, and as it has proved, the beginning of blessed things for his own family, and church and town, and for the cause of Christ generally. Consistent and steadfast before, he has been a burning and a shining light, letting his light shine far and near ever since.

He went in the fullness of wealth and education, and influence and honor, to the poor, lone, lorn African woman, to do her good if he might with either counsel or food, or clothing or money. This was the full purpose and prayer of his heart; and yet, while he gave nothing to her, he received from her what all his wealth could not purchase or all his wisdom devise.

She, poor body, had nothing to give, nor so much as ever dreamed of giving aught to any body. And yet, without a thought of it, she did give to the rich and honorable judge what was worth more to him than the wealth and honors of all the world.

And what does this illustrate to us? What but the power of spirituality? What but the power which poured upon the few illiterate fishermen of Gallilee in the Pentecostal baptism, fitted them for the reformation of the world, almost in a single generation?

Obedience to God.

Teach me, my God and King,
In all things thee to see;
And what I do in anything
To do it as for thee.
All may of thee partake,
Nothing can be so mean
Which with this tincture, "*For Thy sake*,"
Will not grow bright and clean.
A servant with this clause
Makes drudgery divine;
Who sweeps a room as for God's laws,
Makes that and the action fine.

COBBETT.—This extraordinary man, alluding to the number of his "works," observed: "If any young man wishes to know the grand secret relative to the performance of such wondrous labor, it is told him in a few words: Be abstinent, be sober; go to bed at eight o'clock and get up at four—the last two being of still more importance than the two former. A full half of all that I have ever written has been written before ten o'clock in the day; so that I have had as much leisure as any man that I ever knew any thing of. If young men will but set about the thing in earnest, let them not fear of success, they will soon find that it is disagreeable to sit up or to rise late. Literary coxcombs talk of 'consuming the midnight oil.' No oil, and a very small portion of candles, have I ever consumed, and I am convinced that no writing is so good as that which comes from under the light of the sun."

FASHION.—There is only one thing more powerful than a steam engine, and that is fashion. It makes men ridiculous and women spendthrifts. It takes the human family by the nose, and leads them into captivity. It makes the Hollander wear eighteen pair of breeches at once, and causes the Englishman to wear boots so sharpened at the point that they could be used for toothpicks. It builds our churches, fills our pews, and even regulates the rights of sepulture. Fashion is a great power. What a pity it can never be enlisted on the side of common sense, early hours, goodness and economy.

FAMILY COURTESY.—Family intimacy should never make brothers and sisters forget to be polite and sympathizing to each other. Those who contract thoughtless and rude habits toward the members of their own family, will be rude and thoughtless to all the world. But let the family intercourse be true, tender and affectionate, and the manners of all uniformly gentle and considerate, and the members of the family thus trained will carry into the world and society the habits of their childhood.

To be read by those who are eager to make Proselytes.—It was said by Borgia of the expedition of the French into Italy, that they came with chalk in their hands to mark out their lodgings, not with arms to force their way in. I, in like manner, would have my doctrine enter quietly into the minds that are fit and capable of receiving it, for confutations cannot be employed, when the difference is upon first principles and very notions, and even upon forms of demonstration.—*Bacon, Novum Organum.*

☞ Coal oil is said to be a sure destroyer of bedbugs. Apply plentifully with a small brush or feather to the places where they most do congregate. The cure is effectual and permanent. Gilt frames, chandeliers, etc. rubbed slightly over with coal oil, will not be disturbed by flies.

How to rid a barn of fleas.—Take quick lime, slack it, and sow freely. It will exterminate them in pig-sties, or any place they inhabit.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Precautions.

1. Never sleep in a room where there is any green paper on the walls, as this color is made of arsenic or lead, the former is by far the most dangerous, being scheeles green and is known positively by a drop of muriatic acid on the green leaving it white.

2. White glazed visiting-cards contain sugar of lead, and will poison a child who is tempted to chew them from the slight sweetish taste.

3. Green glazed cards used for concert tickets, are still more poisonous; a single one of them contains a grain and a half of arsenic, enough to kill a child.

4. Never put a pin in the mouth or between the teeth, for a single instant, because a sudden effort to laugh or speak, may convey it into the throat, or lungs, or stomach, causing death in a few minutes, or requiring the windpipe to be cut open to get it out, if it has passed into the stomach, it may, as it has done, cause years of suffering, ceasing only when it has made its way out of the body through the walls of the abdomen or other portion of the system.

5. It is best to have no button or string about any garment worn during the night. A long, loose night-gown is the best thing to sleep in. Many a man has facilitated an attack of apoplexy by buttoning his shirt-collar.

6. If you wake up of a cold night, and find yourself very restless, get out of bed, and standing on a piece of carpet or cloth of any kind, spend five or ten minutes in rubbing the whole body vigorously and rapidly with the hands, having previously thrown the bed clothing towards the foot of the bed so as to air both bed and body.

7. If you find that you have inadvertantly eaten too much, instead of taking something to settle the stomach, thus adding to the load under which it already labors, take a continuous walk with just enough activity to keep up a very slight moisture or perspiration of the skin, and do not stop until entirely relieved, but end your exercise in a warm room, so as to cool off very slowly.

8. Never put on a pair of new boots or shoes on a journey, especially on a visit to the city; rather wear your easiest, oldest pair, otherwise you will soon be painfully disabled.

9. A loosely-fitting boot or shoe, while traveling in winter, will keep the feet warmer, without any stockings at all, than a tight pair, over the thickest, warmest hose.

10. Riding against a cold wind, immediately after singing or speaking in public, is suicide.

11. Many public speakers have been disabled for life by speaking under a hoarseness of voice.

12. If you happen to get wet in cold weather, keep moving on foot with a rapidity sufficient to keep off a feeling of chilliness until you get into a house, and not waiting to undress, drink instantly and plentifully of hot tea of some sort; then undress, wipe dry quickly, and get on warm, dry clothing.

13. Never go to bed with cold feet, if you want to sleep well.

14. If a person faints, place him instantly flat on a bed, or floor, or earth, on his back, and quietly let him alone at least for ten minutes; if it is simply a fainting fit, the blood, flowing on a level will more speedily equalize itself throughout the system; cold water dashed in the face, or a sitting position are unnecessary and pernicious.

15. Never blow your nose, nor spit the product of a cough, nor throw a fruit-peel on the sidewalk.—*Hall's Journal of Health.*

Nicotine found in the Viscera of a Snufftaker.

M. Morin, of Rouen, anxious to ascertain whether nicotine could be detected in the viscera, subjected the lungs and liver of a snufftaker, who had died at seventy, to a careful analysis, and found the alkaloid just mentioned. Portions of the lungs and liver were reduced to a pulp and soaked in distilled water, slightly acidulated for the lungs with sulphuric acid, and for the liver with oxalic acid. Several days afterward, the liquor was filtered through paper free from carbonate of lime, then concentrated to a third of its volume, and filtered again to free it from the flakes which had formed. It was now once more evaporated, and treated with pure alcohol, when fresh flakes formed. The alcohol was then removed by heat after filtration. The residue was mixed with a small quantity of pure potash. On cooling, sulphuric ether was added, and after a few hours, the decanted liquor was evaporated in vacuo. The substance now obtained, having the smell and the acrid taste of nicotine, was treated by the bichloride of mercury, chloride of platinum, tannin, biniodide of potassium, the salts of copper and lead, and with all the reactions of nicotine were obtained.—*Lancet.*

SOME FACTS ABOUT TOBACCO, which those who use it will read and forget:—

Rees' Cyclopedia says a drop or two of the oil, placed on the tongue of a cat, produces convulsions and death in the space of a minute.

A college of physicians has said that not less than twenty thousand, in our land, annually die by the use of this poison.

Dr. Shaw names some eighty diseases, and says they may be attributed to tobacco.

Gov. Sullivan says: "My brother, Gen. Sullivan, used snuff, and his snuff lodged him prematurely in the grave."

Bocarme, of Belgium, was murdered in two minutes and a half by a little nicotine, or alkali of tobacco.

Dr. Twitchell believed that sudden deaths and tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.

Three young men formed a smoking club, and they all died within two years of the the time they formed it. The doctor was asked what they died of. He said they were smoked to death.

A youth of sixteen fell dead with a cigar in his mouth, in a dram shop. What caused his death? The coroner's inquest said "It was a mysterious act of God." The minister, at the funeral, consoled the friends by saying much the same thing. Physicians said it was "heart disease," and said nothing about the cause of the disease. A sensible woman, knowing the boy's habits, said, "Tobacco killed him." It deranged the action of the heart; it ceased to beat, and the victim fell!

☞ A distinguished physician of Paris, Dr. Robert De Lambelle, announces that a shock of electricity given a patient dying from the effects of chloroform, immediately counteracts its influence and restores the sufferer to life.

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AND

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MILES GRANT, Boston, Mass.

For the Crisis.

Lo! I am with you alway.

I.

"Lo! I am with you alway." Blessed words!
Imparting strength to many a vacant heart!
Last words of Christ to those he loved on earth,—
From those who trust him he will ne'er depart.

II.

When earthly friends are powerless help to give,
We lean not on the Almighty arm in vain;
Remember he who wounds alone can heal,—
Have faith in God, and losses shall be gain.

III.

When idols from our clasping arms are torn,
To teach us not "to lay up treasures here,"
Hear Jesus, who is ever still the same,—
"Lo! I am with you." Ah! what words of cheer.

IV.

Distrust him not, though clouds are o'er thy path,
"Lo! I am with you" till the end of time;
Thy Father's discipline submissive bear,
And thou ere long shalt see his wise design

V.

"'Lo! I am with you,' tempest-tossed and tried,
Then wherefore didst thou doubt my power to save?
Far more than Conqueror is thy Savior's might,
None shall ere perish that my Father gave."

VI.

When thou art called a heavy cross to bear,
"Lo! I am with you" makes the pilgrim strong.
Reproach and shame our Master too has borne,
What matters it if we to Christ belong?

VII.

I am with thee,—this promise thou hast known,
Dear aged pilgrim on the shores of time,
Down to hoar hairs he's safely carried thee,
And thou canst testify this covenant God is mine

IX.

"Lo! I am with you" in the last dread hour,
For "so he giveth his beloved sleep,"
Around and underneath the Almighty arms
"Our life, if hid in Christ," he'll safely keep

Amy

For the Crisis

"Let us go on unto Perfection."

In order to understand what the apostle meant by this injunction, it is necessary to give the Scriptures a candid and prayerful examination upon the subject. We find there are some, even among us, who do not understand the doctrine of christian perfection, and are in the fog as to what is meant by being perfect and holy, as taught by our Lord and Savior and the apostles.

As your excellent paper seems to delight in giving light to all around, I thought it would not be amiss to send you an extract from the writings of John Wesley on the subject. It will be found in the "Guide to Christian Perfection," Vol 1, No 1. I think Mr. Wesley gives us the doctrine of the New Testament on the point, and that clearly. Geo. Bliss

"WHAT IS CHRISTIAN PERFECTION?

If we would successfully exhort christians to go on to perfection, we must show what that perfection is; for no one will be likely to attain to it till it be defined and laid clearly before his understanding. I do not conceive the perfection here spoken of to be the perfection of angels. As those glorious beings never left their first estate, never declined from their original perfection, . . . all their apprehension of things is clear and distinct, and their judgment always true; hence, though their knowledge is limited, (for they are creatures) though they are ignorant of innumerable things, yet they are not liable to mistake, for their knowledge is perfect in its kind. And as their affections are all constantly guided by their unerring understanding, so that all their actions are suitable thereto, so they do every moment not their own wills, but the good and acceptable will of God. Therefore it is not possible for man, whose understanding is darkened, to whom mistakes are as natural as ignorance, who cannot think at all but by the medium of organs which are weakened and depraved, like other parts of the corruptible body,—it is not possible, I say, for man always to think right, to apprehend things distinctly, and judge things truly of them. In consequence hereof, his affections depending on his understanding are variously disordered, and his words and actions are influenced more or less by the disorder both of his understanding and affections. It follows that no man while in the body can possibly attain to *angelic perfection*."

. . . "The highest perfection which man can attain, while in this house of our tabernacle, does not exclude ignorance and error, and a thousand other infirmities. Now from wrong judgments, wrong words and actions will necessarily flow, and in some cases, wrong affections also may spring from the same source. I may judge wrong of you: I may think more or less highly of you than I ought to think, and this mistake in my judgment may not only occasion something wrong in my behavior, but it may have a still deeper effect, it may occasion something wrong in my affections. From a wrong apprehension, I may love and esteem you either more or less than I ought. Nor can I be freed from a liableness to such a mistake, while I remain in a corruptible body. . . . Hence the best men may say from the heart—

"Every moment, Lord, I need
The merits of thy death,"

for innumerable violation of Adamic as well as the angelic law. It is well therefore for us that we are not under these, but the law of love. Love is now the fulfilling of the law which is given fallen man. This is now, with respect to us, the perfect law. But even against this, through the present weakness of our understanding, we are continually liable to transgress. Therefore, every man living needs the blood of atonement, or he could not stand before God."

"What is, then, the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with the command, 'My son, give me thine heart;' it is the loving of the Lord his God with all his heart, and with all his soul, and with all his mind. This is the sum of christian perfection; it is all comprised in that one word—LOVE. The first branch of it is the love of God; and he that loves God loves his brother also; it is inseparably connected with the second, 'Thou shalt love thy neighbor as thyself.' Thou shalt love every man as thy own soul, as Christ loved us. On these two commandments hang all the law and the prophets; these contain the whole of christian perfection.

"Another view of this is given us in the words of the great apostle, 'Let this mind be in you, which was also in Christ Jesus:' for although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far more extensive sense, so as to include the whole disposition of his mind; all affections of his temper, both towards God and man. Now it is certain that as there was no evil affection in him, so no good affection or temper was wanting. So that whatsoever things are holy, whatsoever things are lovely, are all included in the mind that was in Christ Jesus.

"St. Paul, when writing to the Galatians, places perfection in yet another view. It is the one individual *fruit of the Spirit*, which he describes thus: 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, fidelity, meekness, temperance.' What a glorious constellation of graces is here! Now suppose all these things be knit together in one, to be united together in the soul of a believer, this is christian perfection.

"Again; he writes to christians of Ephesus of putting on the new man, which is after God, created in righteousness and true holiness; and to the Colossians of the 'new man, renewed after the image of him that created him.' . . .

"St. Peter expresses it in a still different manner, though to the same effect. 'As he which hath called you is holy, so be ye holy in all manner of conversation.' 1 Pet. 1: 15. According to this apostle, then, perfection is another name for universal holiness, inward and outward righteousness, holiness of life arising from holiness of heart. If any expressions can be stronger than these, they are those of St. Paul to the Thessalonians, 1 Epistle, 5: 23. 'The very God of peace himself sanctify you wholly, and may the whole of you, the spirit, the soul, and the body, (this is the literal translation) be preserved blameless unto the coming of our Lord Jesus Christ.

"We cannot show this sanctification in a more excellent way than by complying with the exhortation of the apostle, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' To the same effect St. Peter says, (1st Epistle 2: 5) 'Ye are a holy priesthood to offer up spiritual sacrifices, acceptable to God thro' Jesus Christ.' But what sacrifices shall we offer now, seeing the Jewish dispensation is at an end? If you have truly presented yourselves to God, you offer up to him continually all your thoughts, and words, and actions, through the Son of his love, as a sacrifice of praise and thanksgiving.

"Thus you experience that he whose name is called Jesus does not bear the name in vain, that he does in fact *save his people from their sins*, the root as well as the branches. And this *salvation from sin—from all sins*—is another description of perfection, though indeed it expresses only the least, the lowest branch of it,—only the negative part of the great salvation."

Correspondence.

From Bro. J. A. Sober.

Dear Bro. Grant.—I wish simply to say through the Crisis, that I have removed from Grand Blanc, Genesee county, Mich., to Deerfield, Livingston county, Mich., and my address will be, until further notice, Argentine, Genesee county, Mich. Brethren and friends will therefore take notice and direct their favors accordingly.

I am endeavoring still to warn the church and world of the judgment at hand, and kindred truths. Never, in all my experience in the Advent cause, did I feel such firm and abiding convictions of the divine origin and correctness, in the main, of the great truths we preach, than now. The signs of the times are such as to convince, it seems to me, every student of prophecy that the end of this age is nigh at hand. The nations are distressed and perplexed beyond a parallel, as Christ said they would be in the last days, as recorded by Luke, or, in Apocalyptic language, they are angry. Their perplexity makes them *mad*, and they foam like the raging sea, and I hope the great Peace-maker will soon say, "Be still."

Rome is waning, and soon must fall to rise no more forever. The Turkish Empire is almost consumed, or "dried up." The "time of trouble" is being inaugurated, which will end in "the battle of that great day of God Almighty." There are indications of speedy deliverance. Amid the general gloom and darkness of our national history and the entire world, the christian need not be alarmed; but on the contrary rejoice and sing.—

"Whatever ills the world befall,
A pledge of endless good we call,
A sign of Jesus near."

Deerfield, Mich., Aug. 26th, '62.

From P. J. Tisdale.

Bro Grant:—I take the privilege to write a few lines for the Crisis. I like the paper very much, and prize it next to the Bible.

There are a few in this place who love the Lord and his appearing. I belong to them. I enlisted under the banner of King Jesus some five or six years ago. Bro. P. C. Rodman was the first one to tell me about the Lord's coming. Although I was young, it sounded sweet to my ears, and I have loved it ever since. I love it even more to-day than ever.

Brethren and Sisters, lift up your heads, the great Life-giver is soon coming to reward his faithful children. By the grace of God I will be among his faithful children,

"Whene'er the archangel's trump shall sound."

May we be kept spotless and blameless until he comes, that we may be found of him in peace, and be permitted to share in the kingdom of immortal glory,

"Where no tears shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad."

Exeter, R. I., 1862.

From Jas. A. Purdy.

Bro. and Sis. in Christ:—I have been desirous for some time past of writing a few lines to you concerning my experience. About the space of two years I neglected reading God's holy word. The different preachers I went to hear would say that men's souls were immortal, and when a man died he would fly to heaven or sink to an unknown hell. I thought, what need of a resurrection of the dead? And they would talk about a "merciful" God,—that he was casting the wicked into eternal torture, there to burn eternally. Therefore I thought if there was a God at all, there must be a wrong somewhere in teaching these erroneous ideas. I, with many more poor perishing souls, have been driven from the Savior to die the second death; but, glory be to God, to my great surprise, in the year 1860 I met with two tracts, one entitled "The Wicked not Immortal," the other "Death not Life, or the Destruction of the Wicked." Through these I was led to the pages of divine truth; and oh! what a blessing they proved to me. They explained the hidden mysteries.

I learned God's word was true from the beginning to the end. I was shown a crucified Savior and a risen Mediator. The Spirit of God arrested me, and at the expiration of three months, after a diligent search of the Scriptures, I cried unto the Lord, saying, "What shall I do to be saved?" These words came powerfully to my mind, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I threw myself into the arms of Jesus, and found peace and rest, and was healed. Ah! I found peace in believing in Christ. When He who is our life shall appear, I hope to appear with him in glory. What a glorious promise to all that are looking for the "blessed hope," and the bright "appearing of the great God and our Savior Jesus Christ." "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." "Thy word is a lamp unto my feet, and a light unto my path." "To the law and to the testimony." Our Savior says, "Sanctify them through thy truth, thy word is truth."

O blessed day! happy hour! joyful moment! when the sight of our precious Savior first saluted the eyes of my mind and became the object of my faith. It was the beginning of days, yea, my great birth-day to happiness, and now with you, dear pilgrims, I am journeying on to the promised inheritance, expecting Jesus soon to come to destroy the wicked, replenish the earth, give immortality and eternal life to all those that endure to the end.

Clementsport, N. Y.

For the Crisis.

Three days at the Wilbraham Campmeeting.

Praise the Lord for the three days I spent at the Wilbraham Campmeeting! On arriving at the ground, and surveying the circle, I could but exclaim, "How goodly are thy tents, oh Jacob! and thy tabernacles, oh Israel!"—Num. 24: 5. The order of the meeting was as nearly perfect as possible,—not a man, woman or child did I see misbehave.

But the order at the tables during meals seemed to exceed even that, to see that campmeeting patriarch, Bro. Munger, at his post at the instant, and as soon as all were seated, to hear him ask, "Will the brethren please come to order," and then invite some brother near the centre to ask a blessing, and to observe the strict attention given by over two hundred persons, justifies all that is here said on the subject of order.

The spirit of the meeting was blessed, notwithstanding doctrinal differences known to exist on some subjects, and I was delighted to observe the deference paid to one another by brethren of opposite sentiments.

Being kindly provided with lodging by brethren of the Springfield tent, at the close of the exercises at the stand on Wed evening, I joined them in the prayer meeting in the tent, and such an outpouring of the Spirit as we then received, reminded me of the campmeetings I attended over thirty years ago, when Methodists did not have to mourn the absence of the Holy Spirit!

Finally, to be permitted to see and worship with so many hundreds of brethren and sisters, all "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 13), I regard as one of the greatest blessings of my christian life. And now to all that look for redemption in Jerusalem,* permit me to send this greeting

Samuel Corby.

* Luke 2: 38.

Selected for the Crisis

Bro. Grant:—The following is taken from an old copy of the *Montreal Witness*. I select it for your readers, and hope I can do so without having some good brother say, "*She means me!*" Maria.

Canada East, 1862.

Grace before Meat.

"One father of a household among our acquaintance,—a christian brother, too, whom we highly esteem,—mumbles his 'grace' somewhere back in his bronchial region, as if fearful some one at the table might over him. Another will pitch his voice at a key fit for calling a neighbor from across the way. Another dashes into his petitions like Job's war horse, in the midst of the bustle of taking seats. Another bobs down his head, and has bobbed it up again ere you are fully aware what he is at. Another mumbles along with the dead monotony of a cart on the pavements. So the number who really edify in performing this service is lamentably small. If we might be allowed to offer counsel touching the matter, we should say: Come to this devotional service as to any other devotional service, in a reverent spirit, and with the desire to religiously profit all concerned. Do not be hasty in the thanksgiving and prayer. Wait till all are seated, and the silence has become perfect. Then speak quietly, but audibly, seriously, earnestly. Do not fall into the same unvarying sound of words. Having a formula at the tongue's end, is apt to deliver the tongue from all dependance on the heart. Do not ask merely that the food may be 'blessed to the nourishment of the body,' but that, with gratitude and devotion, it may likewise be a means of grace to the soul. Do not offer an *irrelevant* prayer, as if forgetful of the place and occasion. Do not, the moment the last word falls from your lips, seize the knife and fork, or turn with some trifling remark to your next neighbor at the table. Let there be a pause, be as deliberate in *closing* as in *commencing* the service. Let the impression be enstamped on all listening that you seriously mean to commune with God in this service—not to recite a dry formula."

P. S. The great trouble among us is, many of our good brethren neglect this duty entirely—not more so in one locality than another. M. M.

For the Crisis

Farewell Hymn.

Farewell, my brethren, I leave you now,
To my own country I must go,
To hear of strife, and war and blood,
But oh! my trust shall be in God.

The widow's God he says he'll be,
The promise sure is sweet to me,
So I will lean upon his word—
Blest promise does that book afford

With you I've spent some happy hours,
O! may we meet in Eden's bowers,
To sing redemption's joyful song,
Amid that holy, happy throng

When the archangel trump shall sound,
And wake the sleepers under ground,
We'll rise triumphant in the air,
Meet all our Father's children there

O! then no tears will ever flow,
And we no more shall sorrow know,
For we have gained our blest abode,
And there we'll scale the mount of God

And when on Zion's height we stand,
With harps of gold all in our hand,
We'll praise our Lord, for he, 'tis he
Hath given us the victory!

A city fair of purest gold,
No mortal eye can e'er behold,
But saints victorious then shall see
That city bright in majesty

The tree of life all blooming fair,
Its golden fruit none can compare,
Life's river pure, with flowing stream,—
We'll drink and never thirst again

O! meet me on that peaceful shore,
Where parting shall be known no more,
Then farewell till we meet again,
Where Christ our King shall ever reign

Abigail Mussey

Selections.

The Judge and the poor African Woman.

In one of the populous and beautiful towns on the banks of "La Belle Riviere," there dwelt a poor lone African woman. . . She was queenly in the power and beauty of her spiritual progress, though poor as poverty could make her in this world's goods. . . .

The judge was rich and highly esteemed. He dwelt in a mansion, not so fine as to repel, not so splendid as to make him the envy of the foolish, large enough to be the social centre of the town, and plain enough to make one feel it a home. His heart was in keeping with his home, large and open.

The poor African woman lived in a cabin on an alley, all alone, without chick or child, kith or kin.

Her own hands ministered amply to her own wants while she had health, and at home or abroad at work by the day, she often earned that which found its way to India, Africa or elsewhere, in the spread of the gospel. Her home though small and poor was neat and tidy. She belonged to the church of which the judge was an officer, and often sat down with him at the table of the Lord, as she will again. O how joyously at the feast of the Bridegroom in the palace of the King. But it so happened that the judge and the African had never had any free conversation together about the things of the kingdom. He respected her. She venerated him. At last she received a severe injury from which she never recovered, and for many weary months before her death was dependent and helpless, alone and bed-ridden.

During this time the judge's ample table and abundant wardrobe had contributed its full share to the comforts of the poor woman. Never a day but she was remembered. But for a long time for one reason and another he put off from time to time a personal visit, which he yet fully purposed in his heart to make her. Until at last one day as he thought of the cheeriness of his own pleasant time, the thought of the contrast between this and the loneliness and desolation of the poor woman's cabin came into his mind, and while it heightened his gratitude for the goodness of God to him, it filled him with sadness and sympathy for her.

"Who can tell but I may cheer her a little, and perhaps by a little timely sympathy save her from repining at her hard lot? Possibly, too, I may be able to throw some light upon the rugged pathway along which she is going to the kingdom?"

The judge loved to do good; it was a great luxury to him. So, taking a well filled basket, and making sure that purse as well as scrip was stored with convenient small change, he sallied forth to visit the poor woman.

As the door opened, he was struck with the air of neatness in the cabin. If she was bed-rid, some kind hand supplied the place of hers. Everything was in order, swept and garnished neat as a pin. "Not so desolate after all," thought he.

But again, as the judge looked around, and contrasted the social joys of his own ample mansion, where the voice of children and of music, as well as the presence of books and friends made all cheerful and happy, with the cheerless solitude of the poor woman, alone here from morning till night and from night until morning, only as one or another called out of kindness to keep her from suffering, his heart filled again with sadness and sympathy.

Seating himself on the stool at the side of the poor woman's cot, he began speaking to her in words of condolence.

"It must be hard for you, Nancy, to be shut up here alone so many days and nights?"

"O, no, thank God, massa judge, the good Lord keeps me from feeling bad. I'se happy now as ever I was in all my days."

"But, Nancy, lying here from morning till night and from night till morning all alone, and racked with pain, dependent upon others for everything, do you not get tired and down-hearted, and think your lot a hard one to bear?"

"Well, I'se 'pendent on other, dat's sure, 'deed I is, an I was allers used to have something to give to de poor, an to de missionary, too, an to de minister, but den I'se no poorer dan my good Lord was when he was here in de worl, and I'se nebber suffer half so much yet as he suffer for me on de cross. I'se berry happy when I tink of dese tings."

"But, Nancy, you are all alone here."

"Yes, massa, I'se all alone, dat's true, but den Jesus is here, too, all de time. I'm nebber alone, no how, and he's good company."

"But, Nancy, how do you feel when you think about death? What if you should die here all alone some night?"

"O massa judge, I 'spect to. I 'spect nothing else, but jes to go off all alone here some night, as you say, or some day. But it's all one, night or day, to poor Nancy. And den, massa, I spec I'll not go alone, after all, for Jesus says in de blessed book 'I'll come an' take you to myself, dat where I am dar you may be also,' an' I believe Him. I'se not afraid to die alone.'

"But, Nancy, sometimes when I think of dying, I am filled with trouble. I think how bad I am, what a sinner, and how unfit for heaven. And I think now what if I should die suddenly, just as I am, what would become of me? Are you not afraid to die and go into the presence of a holy God?"

"O, no, massa, 'deed I'se not."

"Why not, Nancy?"

"O, massa, I was 'fraid, berry much. When I was fust injer, I see I must die, an' I thought how can such a sinner as I is ebber go into such a holy place as de new Jerusalem is? An' I was miseble, sure. Den, by an by, after a while, I jes' thought I must trus' myself to de blessed Jesus, to make me ready for de kingdom jus as I did to forgib all my sins. So I found res' for my poor soul in Jesus, an sene dat time I feel somehow all better. For now, I know he will make me all ready and pure and white for de new Jerusalem above. An' now I love to think about the time when I shall come to 'pear befo' the Father's throne, wid him in glory, all starry, spagle white."

The judge sat in silence, admiring the power of grace. Not yet himself deeply affected by the light reflected from this star in disguise. A little pressure more was required, another chafing question, to bring out the ray destined to pierce his own soul.

"Well, Nancy, one thing more let me ask. Do you never complain?"

"Complain! O, massa, judge, complain, do you say, massa? Why massa! Who should such a one as I is, complain ob? The good Lor'? Why, he knows what's bes, for poor Nancy. His will be done."

Nancy said this in tones of the deepest sincerity, and a little more. There was just a shade of wonder at the question, as much as to say, What, an officer in the church, a man of education, a judge, can you think a poor creature like me might complain of the dealings of a merciful God and Savior like mine?'

The arrow took effect. The judge bowed his head in silence a moment, and then rose and bade Nancy good-bye, without the word of consolation and prayer, which he fully purposed when he went into the cabin.

All the way home he kept saying to himself, "Well, I never yet said, 'His will be done,' in that way. I never felt it. Alone, poor, helpless, bed-ridden, dependent, miserable in body, and yet happy as an angel. Ah! there is a power that I never felt. But I must feel it, and God helping me, I will. Not afraid to die!"

Trusting Jesus to purify her from all sin, and present her spotless before God, waiting joyously his summons. O, blessed faith! I must know more of this, and I will."

Two weeks, night and day, the arrow rankled, rankled, rankled. His pain increased. Sleep forsook him, and his family became alarmed. He said nothing, but often groaned in spirit and sighed deeply. Sometimes the tears were seen to steal down his manly cheeks. All wondered, and all waited to hear what had come over the strong mind and manly heart of the judge.

At last, one day while he was bowed before God, he felt in his heart "Thy will be done." The storm-tossed sea of his soul was suddenly calmed, and peace filled his heart—peace as a river. Now he, too, could trust Jesus to make for him his pathway on earth and fit him for heaven, and take him to it whenever and from whatever place it might please him.

It was the beginning of a new life for him—a change quite as great as at the time of his conversion, and as it has proved, the beginning of blessed things for his own family, and church and town, and for the cause of Christ generally. Consistent and steadfast before, he has been a burning and a shining light, letting his light shine far and near ever since.

He went in the fullness of wealth and education, and influence and honor, to the poor, lone, lorn African woman, to do her good if he might with either counsel or food, or clothing or money. This was the full purpose and prayer of his heart; and yet, while he gave nothing to her, he received from her what all his wealth could not purchase or all his wisdom devise.

She, poor body, had nothing to give, nor so much as ever dreamed of giving aught to any body. And yet, without a thought of it, she did give to the rich and honorable judge what was worth more to him than the wealth and honors of all the world.

And what does this illustrate to us? What but the power of spirituality? What but the power which poured upon the few illiterate fishermen of Gallilee in the Pentecostal baptism, fitted them for the reformation of the world, almost in a single generation?

Obedience to God.

Teach me, my God and King,
In all things thee to see;
And what I do in anything
To do it as for thee.
All may of thee partake;
Nothing can be so mean
Which with this tincture, "*For Thy sake*,"
Will not grow bright and clean.
A servant with this clause
Makes drudgery divine;
Who sweeps a room as for God's laws,
Makes that and the action fine.

Cobbett.—This extraordinary man, alluding to the number of his "works," observed: "If any young man wishes to know the grand secret relative to the performance of such wondrous labor, it is told him in a few words: Be abstinent; be sober; go to bed at eight o'clock and get up at four—the last two being of still more importance than the two former. A full half of all that I have ever written has been written before ten o'clock in the day; so that I have had as much leisure as any man that I ever knew any thing of. If young men will but set about the thing in earnest, let them not fear of success, they will soon find that it is disagreeable to sit up or to rise late. Literary coxcombs talk of 'consuming the midnight oil.' No oil, and a very small portion of candles, have I ever consumed, and I am convinced that no writing is so good as that which comes from under the light of the sun."

Fashion.—There is only one thing more powerful than a steam engine, and that is fashion. It makes men ridiculous and women spendthrifts. It takes the human family by the nose, and leads them into captivity. It makes the Hollander wear eighteen pair of breeches at once, and causes the Englishman to wear boots so sharpened at the point that they could be used for toothpicks. It builds our churches, fills our pews, and even regulates the rights of sepulture. Fashion is a great power. What a pity it can never be enlisted on the side of common sense, early hours, goodness and economy.

Family Courtesy.—Family intimacy should never make brothers and sisters forget to be polite and sympathizing to each other. Those who contract thoughtless and rude habits toward the members of their own family, will be rude and thoughtless to all the world. But let the family intercourse be true, tender and affectionate, and the manners of all uniformly gentle and considerate, and the members of the family thus trained will carry into the world and society the habits of their childhood.

To be read by those who are eager to make Proselytes.—It was said by Borgia of the expedition of the French into Italy, that they came with chalk in their hands to mark out their lodgings, not with arms to force their way in. I, in like manner, would have my doctrine enter quietly into the minds that are fit and capable of receiving it, for confutations cannot be employed, when the difference is upon first principles and very notions, and even upon forms of demonstration.—*Bacon, Novum Organum.*

☞ Coal oil is said to be a sure destroyer of bedbugs. Apply plentifully with a small brush or feather to the places where they most do congregate. The cure is effectual and permanent. Gilt frames, chandeliers, etc., rubbed slightly over with coal oil, will not be disturbed by flies.

How to rid a barn of fleas.—Take quick lime, slack it, and sow freely. It will exterminate them in pig-sties, or any place they inhabit.

Hygiene.

"This is for your Health."—*Paul.*

Precautions.

1. Never sleep in a room where there is any green paper on the walls, as this color is made of arsenic or lead, the former is by far the most dangerous, being scheeles green, and is known positively by a drop of muriatic acid on the green leaving it white.

2. White glazed visiting-cards contain sugar of lead, and will poison a child who is tempted to chew them from the slight sweetish taste.

3. Green glazed cards used for concert tickets, are still more poisonous; a single one of them contains a grain and a half of arsenic, enough to kill a child.

4. Never put a pin in the mouth or between the teeth, for a single instant, because a sudden effort to laugh or speak, may convey it into the throat, or lungs, or stomach, causing death in a few minutes, or requiring the windpipe to be cut open to get it out, if it has passed into the stomach, it may, as it has done, cause years of suffering, ceasing only when it has made its way out of the body through the walls of the abdomen or other portion of the system.

5. It is best to have no button or string about any garment worn during the night. A long, loose night-gown is the best thing to sleep in. Many a man has facilitated an attack of apoplexy by buttoning his shirt-collar.

6. If you wake up of a cold night, and find yourself very restless, get out of bed, and standing on a piece of carpet or cloth of any kind, spend five or ten minutes in rubbing the whole body vigorously and rapidly with the hands, having previously thrown the bed clothing towards the foot of the bed so as to air, both bed and body.

7. If you find that you have inadvertantly eaten too much, instead of taking something to settle the stomach, thus adding to the load under which it already labors, take a continuous walk with just enough activity to keep up a very slight moisture or perspiration of the skin, and do not stop until entirely relieved, but end your exercise in a warm room, so as to cool off very slowly.

8. Never put on a pair of new boots or shoes on a journey, especially on a visit to the city; rather wear your easiest, oldest pair, otherwise you will soon be painfully disabled.

9. A loosely-fitting boot or shoe, while traveling in winter, will keep the feet warmer, without any stockings at all, than a tight pair, over the thickest, warmest hose.

10. Riding against a cold wind, immediately after singing or speaking in public, is suicide.

11. Many public speakers have been disabled for life by speaking under a hoarseness of voice.

12. If you happen to get wet in cold weather, keep moving on foot with a rapidity sufficient to keep off a feeling of chilliness until you get into a house, and not waiting to undress, drink instantly and plentifully of hot tea of some sort; then undress, wipe dry quickly, and put on warm, dry clothing.

13. Never go to bed with cold feet, if you want to sleep well.

14. If a person faints, place him instantly flat on a bed, or floor, or earth, on his back, and quietly let him alone at least for ten minutes; if it is simply a fainting fit, the blood, flowing on a level will more speedily equalize itself throughout the system; cold water dashed in the face, or a sitting position are unnecessary and pernicious.

15. Never blow your nose, nor spit the product of a cough, nor throw a fruit-peel on the sidewalk.—*Hall's Journal of Health.*

Nicotine found in the Viscera of a Snufftaker.

M. Morin, of Rouen, anxious to ascertain whether nicotine could be detected in the viscera, subjected the lungs and liver of a snufftaker, who had died at seventy, to a careful analysis, and found the alkaloid just mentioned. Portions of the lungs and liver were reduced to a pulp and soaked in distilled water, slightly acidulated for the lungs with sulphuric acid, and for the liver with oxalic acid. Several days afterward, the liquor was filtered through paper free from carbonate of lime, then concentrated to a third of its volume, and filtered again to free it from the flakes which had formed. It was now once more evaporated, and treated with pure alcohol, when fresh flakes formed. The alcohol was then removed by heat after filtration. The residue was mixed with a small quantity of pure potash. On cooling, sulphuric ether was added; and after a few hours, the decanted liquor was evaporated in vacuo. The substance now obtained, having the smell and the acrid taste of nicotine, was treated by the bichloride of mercury, chloride of platinum, tannin, biniodide of potassium, the salts of copper and lead, and with all the reactions of nicotine were obtained.—*Lancet.*

Some Facts about Tobacco, which those who use it will read and forget:—

Rees' Cyclopedia says a drop or two of the oil, placed on the tongue of a cat, produces convulsions and death in the space of a minute.

A college of physicians has said that not less than twenty thousand, in our land, annually die by the use of this poison.

Dr. Shaw names some eighty diseases, and says they may be attributed to tobacco.

Gov. Sullivan says: "My brother, Gen. Sullivan, used snuff, and his snuff lodged him prematurely in the grave."

Bocarme, of Belgium, was murdered in two minutes and a half by a little nicotine, or alkali of tobacco.

Dr. Twitchell believed that sudden deaths and tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.

Three young men formed a smoking club, and they all died within two years of the the time they formed it. The doctor was asked what they died of. He said they were smoked to death.

A youth of sixteen fell dead with a cigar in his mouth, in a dram shop. What caused his death? The coroner's inquest said: "It was a mysterious act of God." The minister, at the funeral, consoled the friends by saying much the same thing. Physicians said it was "heart disease," and said nothing about the cause of the disease. A sensible woman, knowing the boy's habits, said, "Tobacco killed him." It deranged the action of the heart; it ceased to beat, and the victim fell!

☞ A distinguished physician of Paris, Dr. Robert De Lambelle, announces that a shock of electricity given a patient dying from the effects of chloroform, immediately counteracts its influence and restores the sufferer to life.

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All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.

When the names of new subscribers are sent, please say they are new, and it will save us much labor.

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Please put the [illegible] on a piece of paper separate from other communications.

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For the Crisis.

Lo! I am with you alway.

I.
"Lo! I am with you alway." Blessed words!
Imparting strength to many a vacant heart;
Last words of Christ to those he loved on earth,—
From those who trust him he will ne'er depart.

II.
When earthly friends are powerless help to give,
We lean not on the Almighty arm in vain;
Remember he who wounds alone can heal,—
Have faith in God, and losses shall be gain.

III.
When idols from our clasping arms are torn,
To teach us not "to lay up treasures here,"
Hear Jesus, who is ever still the same,—
"Lo! I am with you." Ah! what words of cheer.

IV.
Distrust him not, though clouds are o'er thy path,
"Lo! I am with you" till the end of time;
Thy Father's discipline submissive bear,
And thou ere long shalt see his wise design.

V.
"Lo! I am with you,' tempest-tossed and tried,
Then wherefore didst thou doubt my power to save?
Far more than Conqueror is thy Savior's might,
None shall ere perish that my Father gave."

VI.
When thou art called a heavy cross to bear,
"Lo! I am with you" makes the pilgrim strong.
Reproach and shame our Master too has borne,
What matters it if we to Christ belong?

VII.
I am with thee,—this promise thou hast known,
Dear aged pilgrim on the shores of time,
Down to hoar hairs he's safely carried thee,
And thou canst testify this covenant God is mine

IX.
"Lo! I am with you" in the last dread hour,
For "so he giveth his beloved sleep;"
Around and underneath the Almighty arms
"Our life, if hid in Christ," he'll safely keep.

AMY.

For the Crisis.

"Let us go on unto Perfection."

In order to understand what the apostle meant by this injunction, it is necessary to give the Scriptures a candid and prayerful examination upon the subject. We find there are some, even among us, who do not understand the doctrine of christian perfection, and are in the fog as to what is meant by being perfect and holy, as taught by our Lord and Savior and the apostles.

As your excellent paper seems to delight in giving light to all around, I thought it would not be amiss to send you an extract from the writings of John Wesley on the subject. It will be found in the "Guide to Christian Perfection," Vol. I, No. 1. I think Mr. Wesley gives us the doctrine of the New Testament on the point, and that clearly. GEO. BLISS.

"WHAT IS CHRISTIAN PERFECTION?

If we would successfully exhort christians to go on to perfection, we must show what that perfection is; for no one will be likely to attain to it till it be defined and laid clearly before his understanding. I do not conceive the perfection here spoken of to be the perfection of angels. As those glorious beings never left their first estate, never declined from their original perfection, . . . all their apprehension of things is clear and distinct, and their judgment always true; hence, though their knowledge is limited, (for they are creatures) though they are ignorant of innumerable things, yet they are not liable to mistake, for their knowledge is perfect in its kind. And as their affections are all constantly guided by their unerring understanding, so that all their actions are suitable thereto; so they do every moment not their own wills, but the good and acceptable will of God. Therefore it is not possible for man, whose understanding is darkened, to whom mistakes are as natural as ignorance, who cannot think at all but by the medium of organs which are weakened and depraved, like other parts of the corruptible body,—it is not possible, I say, for man always to think right, to apprehend things distinctly, and judge things truly of them. In consequence hereof, his affections depending on his understanding are variously disordered, and his words and actions are influenced more or less by the disorder both of his understanding and affections. It follows that no man while in the body can possibly attain to *angelic perfection.*"

. . . "The highest perfection which man can attain, while in this house of our tabernacle, does not exclude ignorance and error, and a thousand other infirmities. Now from wrong judgments, wrong words and actions will necessarily flow, and in some cases, wrong affections also may spring from the same source. I may judge wrong of you: I may think more or less highly of you than I ought to think; and this mistake in my judgment may not only occasion something wrong in my behavior, but it may have a still deeper effect; it may occasion something wrong in my affections. From a wrong apprehension, I may love and esteem you either more or less than I ought. Nor can I be freed from a liableness to such a mistake, while I remain in a corruptible body. . . . Hence the best men may say from the heart—

"Every moment, Lord, I need
The merits of thy death,"

for innumerable violation of Adamic as well as the angelic law. It is well therefore for us that we are not under these, but the law of love. Love is now the fulfilling of the law which is given fallen man. This is now, with respect to us, the perfect law. But even against this, through the present weakness of our understanding, we are continually liable to transgress. Therefore, every man living needs the blood of atonement, or he could not stand before God."

"What is, then, the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with the command, 'My son, give me thine heart;' it is the loving of the Lord his God with all his heart, and with all his soul, and with all his mind. This is the sum of christian perfection; it is all comprised in that one word—LOVE. The first branch of it is the love of God; and he that loves God loves his brother also; it is inseparably connected with the second, 'thou shalt love thy neighbor as thyself.' Thou shalt love every man as thy own soul—as Christ loved us. On these two commandments hang all the law and the prophets; these contain the whole of christian perfection.

"Another view of this is given us in the words of the great apostle, 'Let this mind be in you, which was also in Christ Jesus:' for although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far more extensive sense, so as to include the whole disposition of his mind; all affections of his temper, both towards God and man. Now it is certain that as there was no evil affection in him, so no good affection or temper was wanting. So that whatsoever things are holy, whatsoever things are lovely, are all included in the mind that was in Christ Jesus.

"St. Paul, when writing to the Galatians, places perfection in yet another view. It is the one individual *fruit of the Spirit*, which he describes thus: 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, fidelity, meekness, temperance.' What a glorious constellation of graces is here! Now suppose all these things be knit together in one, to be united together in the soul of a believer, this is christian perfection.

"Again; he writes to christians of Ephesus of putting on the new man, which is after God, created in righteousness and true holiness; and to the Colossians of the 'new man, renewed after the image of him that created him.'. . .

"St. Peter expresses it in a still different manner, though to the same effect. 'As he which hath called you is holy, so be ye holy in all manner of conversation.' 1 Pet. 1: 15. According to this apostle, then, perfection is another name for universal holiness, inward and outward righteousness, holiness of life arising from holiness of heart. If any expressions can be stronger than these, they are those of St. Paul to the Thessalonians, 1 Epistle, 5: 23. 'The very God of peace himself sanctify you wholly; and may the whole of you, the spirit, the soul, and the body, (this is the literal translation) be preserved blameless unto the coming of our Lord Jesus Christ.

"We cannot show this sanctification in a more excellent way than by complying with the exhortation of the apostle, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' To the same effect St. Peter says, (1st Epistle 2: 5) 'Ye are a holy priesthood to offer up spiritual sacrifices, acceptable to God thro' Jesus Christ.' But what sacrifices shall we offer now, seeing the Jewish dispensation is at an end? If you have truly presented yourselves to God, you offer up to him continually all your thoughts, and words, and actions, through the Son of his love, as a sacrifice of praise and thanksgiving.

"Thus you experience that he whose name is called Jesus does not bear the name in vain; that he does in fact *save his people from their sins*, the root as well as the branches. And this *salvation from sin—from all sins*—is another description of perfection, though indeed it expresses only the least, the lowest branch of it,—only the negative part of the great salvation."

Correspondence.

From Bro. J. A. Sober.

DEAR BRO. GRANT:—I wish simply to say through the Crisis, that I have removed from Grand Blanc, Genesee county, Mich., to Deerfield, Livingston county, Mich., and my address will be, until further notice, Argentine, Genesee county, Mich. Brethren and friends will therefore take notice and direct their favors accordingly.

I am endeavoring still to warn the church and world of the judgment at hand, and kindred truths. Never, in all my experience in the Advent cause, did I feel such firm and abiding convictions of the divine origin and correctness, in the main, of the great truths we preach, than now. The signs of the times are such as to convince, it seems to me, every student of prophecy that the end of this age is nigh at hand. The nations are distressed and perplexed beyond a parallel, as Christ said they would be in the last days, as recorded by Luke, or, in Apocalyptic language, they are ANGRY. Their perplexity makes them *mad*, and they foam like the raging sea, and I hope the great Peace-maker will soon say, "Be still."

Rome is waning, and soon must fall to rise no more forever. The Turkish Empire is almost consumed, or "dried up." The "time of trouble" is being inaugurated, which will end in "the battle of that great day of God Almighty." There are indications of speedy deliverance. Amid the general gloom and darkness of our national history and the entire world, the christian need not be alarmed; but on the contrary rejoice and sing,—

"Whatever ills the world befall,
A pledge of endless good we call,
A sign of Jesus near."

Deerfield, Mich., Aug. 26th, '62.

From P. J. Tisdale.

BRO GRANT:—I take the privilege to write a few lines for the Crisis. I like the paper very much, and prize it next to the Bible.

There are a few in this place who love the Lord and his appearing. I belong to them. I enlisted under the banner of King Jesus some five or six years ago. Bro. P. C. Rodman was the first one to tell me about the Lord's coming. Although I was young, it sounded sweet to my ears, and I have loved it ever since. I love it even more to-day than ever.

Brethren and Sisters, lift up your heads, the great Life-giver is soon coming to reward his faithful children. By the grace of God I will be among his faithful children,

"Whene'er the archangel's trump shall sound."

May we be kept spotless and blameless until he comes, that we may be found of him in peace, and be permitted to share in the kingdom of immortal glory,

"Where no tears shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad."

Exeter, R. I., 1862.

From Jas. A. Purdy.

BRN. AND SRS. IN CHRIST:—I have been desirous for some time past of writing a few lines to you concerning my experience. About the space of two years I neglected reading God's holy word. The different preachers I went to hear would say that men's souls were immortal, and when a man died he would fly to heaven or sink to an unknown hell. I thought, what need of a resurrection of the dead? And they would talk about a "merciful" God,—that he was casting the wicked into eternal torture, there to burn eternally. Therefore I thought if there was a God at all, there must be a wrong somewhere in teaching these erroneous ideas. I, with many more poor perishing souls, have been driven from the Savior to die the second death; but, glory be to God, to my great surprise, in the year 1860 I met with two tracts, one entitled "The Wicked not Immortal," the other "Death not Life, or the Destruction of the Wicked." Through these I was led to the pages of divine truth; and oh! what a blessing they proved to me. They explained the hidden mysteries.

I learned God's word was true from the beginning to the end. I was shown a crucified Savior and a risen Mediator. The Spirit of God arrested me, and at the expiration of three months, after a diligent search of the Scriptures, I cried unto the Lord, saying, "What shall I do to be saved?" These words came powerfully to my mind, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I threw myself into the arms of Jesus, and found peace and rest, and was healed. Ah! I found peace in believing in Christ. When He who is our life shall appear, I hope to appear with him in glory. What a glorious promise to all that are looking for the "blessed hope," and the bright "appearing of the great God and our Savior Jesus Christ." "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." "Thy word is a lamp unto my feet, and a light unto my path." "To the law and to the testimony" Our Savior says, "Sanctify them through thy truth; thy word is truth."

O blessed day! happy hour! joyful moment! when the sight of our precious Savior first saluted the eyes of my mind and became the object of my faith. It was the beginning of days, yea, my great birth-day to happiness; and now with you, dear pilgrims, I am journeying on to the promised inheritance, expecting Jesus soon to come to destroy the wicked, replenish the earth, give immortality and eternal life to all those that endure to the end.

Clementsport, N. Y.

For the Crisis.

Three days at the Wilbraham Campmeeting.

Praise the Lord for the three days I spent at the Wilbraham Campmeeting! On arriving at the ground, and surveying the circle, I could but exclaim, "How goodly are thy tents, oh Jacob! and thy tabernacles, oh Israel!"—Num. 24: 5. The order of the meeting was as nearly perfect as possible,—not a man, woman or child did I see misbehave.

But the order at the tables during meals seemed to exceed even that; to see that campmeeting patriarch, Bro. Munger, at his post at the instant, and as soon as all were seated, to hear him ask, "Will the brethren please come to order," and then invite some brother near the centre to ask a blessing, and to observe the strict attention given by over two hundred persons, justifies all that is here said on the subject of order.

The spirit of the meeting was blessed, notwithstanding doctrinal differences known to exist on some subjects; and I was delighted to observe the deference paid to one another by brethren of opposite sentiments.

Being kindly provided with lodging by brethren of the Springfield tent, at the close of the exercises at the stand on Wed. evening, I joined them in the prayer meeting in the tent; and such an outpouring of the Spirit as we then received, reminded me of the campmeetings I attended over thirty years ago, when Methodists did not have to mourn the absence of the Holy Spirit!

Finally, to be permitted to see and worship with so many hundreds of brethren and sisters, all "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 13), I regard as one of the greatest blessings of my christian life. And now to all that look for redemption in Jerusalem,* permit me to send this greeting.

SAMUEL CURRY.

* Luke 2: 38.

Selected for the Crisis.

BRO. GRANT:—The following is taken from an old copy of the *Montreal Witness*. I select it for your readers, and hope I can do so without having some good brother say, "*She means me!*" MARIA.

Canada East, 1862.

Grace before Meat.

"One father of a household among our acquaintance,—a christian brother, too, whom we highly esteem,—mumbles his 'grace' somewhere back in his bronchial region, as if fearful some one at the table might over him. Another will pitch his voice at a key fit for calling a neighbor from across the way. Another dashes into his petitions like Job's war horses, in the midst of the bustle of taking seats. Another bobs down his head, and has bobbed it up again ere you are fully aware what he is at. Another mumbles along with the dead monotony of a cart on the pavements. So the number who really edify in performing this service is lamentably small. If we might be allowed to offer counsel touching the matter, we should say: Come to this devotional service as to any other devotional service, in a reverent spirit, and with the desire to religiously profit all concerned. Do not be hasty in the thanksgiving and prayer. Wait till all are seated, and the silence has become perfect. Then speak quietly, but audibly, seriously, earnestly. Do not fall into the same unvarying sound of words. Having a formula at the tongue's end, is apt to deliver the tongue from all dependance on the heart. Do not ask merely that the food may be 'blessed to the nourishment of the body,' but that, with gratitude and devotion, it may likewise be a means of grace to the soul. Do not offer an *irrelevant* prayer, as if forgetful of the place and occasion. Do not, the moment the last word falls from your lips, seize the knife and fork, or turn with some trifling remark to your next neighbor at the table. Let there be a pause; be as deliberate in *closing* as in *commencing* the service. Let the impression be enstamped on all listening that you seriously mean to commune with God in this service—not to recite a dry formula."

P. S. The great trouble among us is, many of our good brethren neglect this duty entirely—not more so in one locality than another. M. M.

For the Crisis.

Farewell Hymn.

Farewell, my brethren, I leave you now,
To my own country I must go,
To hear of strife, and war and blood,
But oh! my trust shall be in God

The widow's God he says he'll be,
The promise sure is sweet to me,
So I will lean upon his word—
Blest promise does that book afford

With you I've spent some happy hours,
O! may we meet in Eden's bowers,
To sing redemption's joyful song,
Amid that holy, happy throng

When the archangel trump shall sound,
And wake the sleepers under ground,
We'll rise triumphant in the air,
Meet all our Father's children there

O! then no tears will ever flow,
And we no more shall sorrow know,
For we have gained our blest abode,
And there we'll scale the mount of God.

And when on Zion's height we stand,
With harps of gold all in our hand,
We'll praise our Lord, for lo, 'tis he
Hath given us the victory!

A city fair of purest gold,
No mortal eye can ever behold,
But saints victorious then shall see
That city bright in majesty.

The tree of life all blooming fair,
Its golden fruit none can compare,
Life's river pure, with flowing stream,—
We'll drink and never thirst again

O! meet me on that peaceful shore,
Where parting shall be known no more,
Then farewell till we meet again,
Where Christ our King shall ever reign

ABIGAIL MUSSEY.

Selections.

The Judge and the poor African Woman.

In one of the populous and beautiful towns on the banks of "La Belle Riviere," there dwelt a poor lone African woman. . . She was queenly in the power and beauty of her spiritual progress, though poor as poverty could make her in this world's goods. . . . .

The judge was rich and highly esteemed. He dwelt in a mansion, not so fine as to repel, not so splendid as to make him the envy of the foolish, large enough to be the social centre of the town, and plain enough to make one feel it a home. His heart was in keeping with his home, large and open.

The poor African woman lived in a cabin on an alley, all alone, without chick or child, kith or kin.

Her own hands ministered amply to her own wants while she had health, and at home or abroad at work by the day, she often earned that which found its way to India, Africa or elsewhere, in the spread of the gospel. Her home though small and poor was neat and tidy. She belonged to the church of which the judge was an officer, and often sat down with him at the table of the Lord, as she will again. O how joyously at the feast of the Bridegroom in the palace of the King. But it so happened that the judge and the African had never had any free conversation together about the things of the kingdom. He respected her. She venerated him. At last she received a severe injury from which she never recovered, and for many weary months before her death was dependent and helpless, alone and bed-ridden.

During this time the judge's ample table and abundant wardrobe had contributed its full share to the comforts of the poor woman. Never a day but she was remembered. But for a long time for one reason and another he put off from time to time a personal visit, which he yet fully purposed in his heart to make her. Until at last one day as he thought of the cheeriness of his own pleasant time, the thought of the contrast between this and the loneliness and desolation of the poor woman's cabin came into his mind, and while it heightened his gratitude for the goodness of God to him, it filled him with sadness and sympathy for her.

"Who can tell but I may cheer her a little, and perhaps by a little timely sympathy save her from repining at her hard lot? Possibly, too, I may be able to throw some light upon the rugged pathway along which she is going to the kingdom?"

The judge loved to do good; it was a great luxury to him. So, taking a well filled basket, and making sure that purse as well as scrip was stored with convenient small change, he sallied forth to visit the poor woman.

As the door opened, he was struck with the air of neatness in the cabin. If she was bed-rid, some kind hand supplied the place of her's. Everything was in order, swept and garnished neat as a pin. "Not so desolate after all," thought he.

But again, as the judge looked around, and contrasted the social joys of his own ample mansion, where the voice of children and of music, as well as the presence of books and friends made all cheerful and happy, with the cheerless solitude of the poor woman, alone here from morning till night and from night until morning, only as one or another called out of kindness to keep her from suffering, his heart filled again with sadness and sympathy.

Seating himself on the stool at the side of the poor woman's cot, he began speaking to her in words of condolence.

"It must be hard for you, Nancy, to be shut up here alone so many days and nights?"

"O, no, thank God, massa judge, the good Lord keeps me from feeling bad. I'se happy now as ever I was in all my days."

"But, Nancy, lying here from morning till night and from night till morning all alone, and racked with pain, dependent upon others for everything, do you not get tired and down-hearted, and think your lot a hard one to bear?"

"Well, I'se 'pendent on other, dat's sure, 'deed I is, an I was allers used to have something to give to de poor, an to de missionary, too, an to de minister, but den I'se no poorer dan my good Lord was when he was here in de worl, and I'se nebber suffer half so much yet as he suffer for me on de cross. I'se berry happy when I tink of dese tings."

"But, Nancy, you are all alone here."

"Yes, massa, I'se all alone, dat's true, but den Jesus is here, too, all de time. I'm nebber alone, no how, and he's good company."

"But, Nancy, how do you feel when you think about death? What if you should die here all alone some night?"

"O massa judge, I 'spect to. I 'spect nothing else, but jes to go off all alone here some night, as you say, or some day. But it's all one, night or day, to poor Nancy. And den, massa, I spec I'll not go alone, alter all, for Jesus says in de blessed book 'I'll come an' take you to myself, dat where I am dar you may be also,' an' I believe Him. I'se not afraid to die alone.'

"But, Nancy, sometimes when I think of dying, I am filled with trouble. I think how bad I am, what a sinner, and how unfit for heaven. And I think now what if I should die suddenly, just as I am, what would become of me? Are you not afraid to die and go into the presence of a holy God?"

"O, no, massa, 'deed I'se not."

"Why not, Nancy?"

"O, massa, I was 'fraid; berry much. When I was fust injer, I see I must die, an' I thought how can such a sinner as I is ebber go into such a holy place as de new Jerusalem is? An' I was miseble, sure. Den, by an by, after a while, I jes' thought I must trus' myself to de blessed Jesus, to make me ready for de kingdom jus' as I did to forgib all my sins. So I found res' for my poor soul in Jesus, an sene dat time I feel somehow all better. For now, I know he will make me all ready and pure and white for de new Jerusalem above. An' now I love to think about the time when I shall come to 'pear befo' the Father's throne, wid him in glory, all starry, spagle white."

The judge sat in silence, admiring the power of grace. Not yet himself deeply affected by the light reflected from this star in disguise. A little pressure more was required, another chafing question, to bring out the ray destined to pierce his own soul.

"Well, Nancy, one thing more let me ask. Do you never complain?"

"Complain! O, massa, judge, complain, do you say, massa? Why massa! Who should such a one as I is, complain ob? The good Lor'? Why, he knows what's bes, for poor Nancy. His will be done."

Nancy said this in tones of the deepest sincerity, and a little more. There was just a shade of wonder at the question, as much as to say, What, an officer in the church, a man of education, a judge, can you think a poor creature like me might complain of the dealings of a merciful God and Savior like mine?'

The arrow took effect. The judge bowed his head in silence a moment, and then rose and bade Nancy good-bye, without the word of consolation and prayer, which he fully purposed when he went into the cabin.

All the way home he kept saying to himself, "Well, I never yet said, 'His will be done,' in that way. I never felt it. Alone, poor, helpless, bed-ridden, dependent, miserable in body, and yet happy as an angel. Ah! there is a power that I never felt. But I must feel it, and, God helping me, I will. Not afraid to die."

Trusting Jesus to purify her from all sin, and present her spotless before God, waiting joyously his summons. O, blessed faith! I must know more of this, and I will."

Two weeks, night and day, the arrow rankled, rankled, rankled. His pain increased. Sleep forsook him, and his family became alarmed. He said nothing, but often groaned in spirit and sighed deeply. Sometimes the tears were seen to steal down his manly cheeks. All wondered, and all waited to hear what had come over the strong mind and manly heart of the judge.

At last, one day while he was bowed before God, he felt in his heart "Thy will will be done." The storm-tossed sea of his soul was suddenly calmed, and peace filled his heart—peace as a river. Now he, too, could trust Jesus to make for him his pathway on earth and fit him for heaven, and take him to it whenever and from whatever place it might please him.

It was the beginning of a new life for him—a change quite as great as at the time of his conversion, and as it has proved, the beginning of blessed things for his own family, and church and town, and for the cause of Christ generally. Consistent and steadfast before, he has been a burning and a shining light, letting his light shine far and near ever since.

He went in the fullness of wealth and education, and influence and honor, to the poor, lone, lorn African woman, to do her good if he might with either counsel or food, or clothing or money. This was the full purpose and prayer of his heart; and yet, while he gave nothing to her, he received from her what all his wealth could not purchase or all his wisdom devise.

She, poor body, had nothing to give, nor so much as ever dreamed of giving aught to any body. And yet, without a thought of it, she did give to the rich and honorable judge what was worth more to him than the wealth and honors of all the world.

And what does this illustrate to us? What but the power of spirituality? What but the power which poured upon the few illiterate fishermen of Gallilee in the Pentecostal baptism, fitted them for the reformation of the world, almost in a single generation?

Obedience to God.

Teach me, my God and King,
In all things thee to see;
And what I do in anything
To do it as for thee.
All may of thee partake;
Nothing can be so mean
Which with this tincture, "*For Thy sake,*"
Will not grow bright and clean.
A servant with this clause
Makes drudgery divine;
Who sweeps a room as for God's laws,
Makes that and the action fine.

COBBETT.—This extraordinary man, alluding to the number of his "works," observed: "If any young man wishes to know the grand secret relative to the performance of such wondrous labor, it is told him in a few words: Be abstinent; be sober; go to bed at eight o'clock and get up at four—the last two being of still more importance than the two former. A full half of all that I have ever written has been written before ten o'clock in the day; so that I have had as much leisure as any man that I ever knew any thing of. If young men will but set about the thing in earnest, let them not fear of success; they will soon find that it is disagreeable to sit up or to rise late. Literary coxcombs talk of 'consuming the midnight oil.' No oil, and a very small portion of candles, have I ever consumed, and I am convinced that no writing is so good as that which comes from under the light of the sun."

FASHION.—There is only one thing more powerful than a steam engine, and that is fashion. It makes men ridiculous and women spendthrifts. It takes the human family by the nose, and leads them into captivity. It makes the Hollander wear eighteen pair of breeches at once, and causes the Englishman to wear boots so sharpened at the point that they could be used for toothpicks. It builds our churches, fills our pews, and even regulates the rights of sepulture. Fashion is a great power. What a pity it can never be enlisted on the side of common sense, early hours, goodness and economy.

FAMILY COURTESY.—Family intimacy should never make brothers and sisters forget to be polite and sympathizing to each other. Those who contract thoughtless and rude habits toward the members of their own family, will be rude and thoughtless to all the world. But let the family intercourse be true, tender and affectionate, and the manners of all uniformly gentle and considerate, and the members of the family thus trained will carry into the world and society the habits of their childhood.

To be read by those who are eager to make Proselytes.—It was said by Borgia of the expedition of the French into Italy, that they came with chalk in their hands to mark out their lodgings, not with arms to force their way in. I, in like manner, would have my doctrine enter quietly into the minds that are fit and capable of receiving it; for confutations cannot be employed, when the difference is upon first principles and very notions, and even upon forms of demonstration.—*Bacon, Novum Organum.*

☞ Coal oil is said to be a sure destroyer of bedbugs. Apply plentifully with a small brush or feather to the places where they most do congregate. The cure is effectual and permanent. Gilt frames, chandeliers, etc., rubbed slightly over with coal oil, will not be disturbed by flies.

How to rid a barn of fleas.—Take quick lime, slack it, and sow freely. It will exterminate them in pig-sties, or any place they inhabit.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Precautions.

1. Never sleep in a room where there is any green paper on the walls, as this color is made of arsenic or lead, the former is by far the most dangerous, being scheeles green, and is known positively by a drop of muriatic acid on the green leaving it white.

2. White glazed visiting-cards contain sugar of lead, and will poison a child who is tempted to chew them from the slight sweetish taste.

3. Green glazed cards used for concert tickets, are still more poisonous; a single one of them contains a grain and a half of arsenic, enough to kill a child.

4. Never put a pin in the mouth or between the teeth, for a single instant, because a sudden effort to laugh or speak, may convey it into the throat, or lungs, or stomach, causing death in a few minutes, or requiring the windpipe to be cut open to get it out; if it has passed into the stomach, it may, as it has done, cause years of suffering, ceasing only when it has made its way out of the body through the walls of the abdomen or other portion of the system.

5. It is best to have no button or string about any garment worn during the night. A long, loose night-gown is the best thing to sleep in. Many a man has facilitated an attack of apoplexy by buttoning his shirt-collar.

6. If you wake up of a cold night, and find yourself very restless, get out of bed, and standing on a piece of carpet or cloth of any kind, spend five or ten minutes in rubbing the whole body vigorously and rapidly with the hands, having previously thrown the bed clothing towards the foot of the bed so as to air both bed and body.

7. If you find that you have inadvertantly eaten too much, instead of taking something to settle the stomach, thus adding to the load under which it already labors, take a continuous walk with just enough activity to keep up a very slight moisture or perspiration of the skin, and do not stop until entirely relieved, but end your exercise in a warm room, so as to cool off very slowly.

8. Never put on a pair of new boots or shoes on a journey, especially on a visit to the city; rather wear your easiest, oldest pair, otherwise you will soon be painfully disabled.

9. A loosely-fitting boot or shoe, while traveling in winter, will keep the feet warmer, without any stockings at all, than a tight pair, over the thickest, warmest hose.

10. Riding against a cold wind, immediately after singing or speaking in public, is suicide.

11. Many public speakers have been disabled for life by speaking under a hoarseness of voice.

12. If you happen to get wet in cold weather, keep moving on foot with a rapidity sufficient to keep off a feeling of chilliness until you get into a house, and not waiting to undress, drink instantly and plentifully of hot tea of some sort; then undress, wipe dry quickly, and put on warm, dry clothing.

13. Never go to bed with cold feet, if you want to sleep well.

14. If a person faints, place him instantly flat on a bed, or floor, or earth, on his back, and quietly let him alone at least for ten minutes; if it is simply a fainting fit, the blood, flowing on a level will more speedily equalize itself throughout the system; cold water dashed in the face, or a sitting position are unnecessary and pernicious.

15. Never blow your nose, nor spit the product of a cough, nor throw a fruit-peel on the sidewalk.—*Hall's Journal of Health.*

Nicotine found in the Viscera of a Snufftaker.

M. Morin, of Rouen, anxious to ascertain whether nicotine could be detected in the viscera, subjected the lungs and liver of a snufftaker, who had died at seventy, to a careful analysis, and found the alkaloid just mentioned. Portions of the lungs and liver were reduced to a pulp and soaked in distilled water, slightly acidulated for the lungs with sulphuric acid, and for the liver with oxalic acid. Several days afterward, the liquor was filtered through paper free from carbonate of lime, then concentrated to a third of its volume, and filtered again to free it from the flakes which had formed. It was now once more evaporated, and treated with pure alcohol, when fresh flakes formed. The alcohol was then removed by heat after filtration. The residue was mixed with a small quantity of pure potash. On cooling, sulphuric ether was added; and after a few hours, the decanted liquor was evaporated in vacuo. The substance now obtained, having the smell and the acrid taste of nicotine, was treated by the bichloride of mercury, chloride of platinum, tannin, biniodide of potassium, the salts of copper and lead, and with all the reactions of nicotine were obtained.—*Lancet.*

SOME FACTS ABOUT TOBACCO, which those who use it will read and forget:—

Rees' Cyclopedia says a drop or two of the oil, placed on the tongue of a cat, produces convulsions and death in the space of a minute.

A college of physicians has said that not less than twenty thousand, in our land, annually die by the use of this poison.

Dr. Shaw names some eighty diseases, and says they may be attributed to tobacco.

Gov. Sullivan says: "My brother, Gen. Sullivan, used snuff, and his snuff lodged him prematurely in the grave."

Bocarme, of Belgium, was murdered in two minutes and a half by a little nicotine, or alkali of tobacco.

Dr. Twitchell believed that sudden deaths and tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.

Three young men formed a smoking club, and they all died within two years of the the time they formed it. The doctor was asked what they died of. He said they were smoked to death.

A youth of sixteen fell dead with a cigar in his mouth, in a dram shop. What caused his death? The coroner's inquest said: "It was a mysterious act of God." The minister, at the funeral, consoled the friends by saying much the same thing. Physicians said it was "heart disease," and said nothing about the cause of the disease. A sensible woman, knowing the boy's habits, said, "Tobacco killed him." It deranged the action of the heart; it ceased to beat, and the victim fell!

☞ A distinguished physician of Paris, Dr. Robert De Lambelle, announces that a shock of electricity given a patient dying from the effects of chloroform, immediately counteracts its influence and restores the sufferer to life.

The World's Crisis

AND

Second Advent Messenger.

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All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.

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For the Crisis.

Lo! I am with you alway.

I.

"Lo! I am with you alway." Blessed words!
Imparting strength to many a vacant heart;
Last words of Christ to those he loved on earth,—
From those who trust him he will ne'er depart.

II.

When earthly friends are powerless help to give,
We lean not on the Almighty arm in vain;
Remember he who wounds alone can heal,—
Have faith in God, and losses shall be gain.

III.

When idols from our clasping arms are torn,
To teach us not "to lay up treasures here,"
Hear Jesus, who is ever still the same,—
"Lo! I am with you." Ah! what words of cheer.

IV.

Distrust him not, though clouds are o'er thy path,
"Lo! I am with you" till the end of time;
Thy Father's discipline submissive bear,
And thou ere long shalt see his wise design

V.

"'Lo! I am with you,' tempest-tossed and tried,
Then wherefore didst thou doubt my power to save?
Far more than Conqueror is thy Savior's might,
None shall ere perish that my Father gave."

VI.

When thou art called a heavy cross to bear,
"Lo! I am with you" makes the pilgrim strong.
Reproach and shame our Master too has borne,
What matters it if we to Christ belong?

VII.

I am with thee,—this promise thou hast known,
Dear aged pilgrim on the shores of time,
Down to hoar hairs he's safely carried thee,
And thou canst testify this covenant God is mine

IX.

"Lo! I am with you" in the last dread hour,
For "so he giveth his beloved sleep,"
Around and underneath the Almighty arms
"Our life, if hid in Christ," he'll safely keep

AMY.

For the Crisis

"Let us go on unto Perfection."

In order to understand what the apostle meant by this injunction, it is necessary to give the Scriptures a candid and prayerful examination upon the subject. We find there are some, even among us, who do not understand the doctrine of christian perfection, and are in the fog as to what is meant by being perfect and holy, as taught by our Lord and Savior and the apostles.

As your excellent paper seems to delight in giving light to all around, I thought it would not be amiss to send you an extract from the writings of John Wesley on the subject. It will be found in the "Guide to Christian Perfection," Vol. 1, No. 1. I think Mr. Wesley gives us the doctrine of the New Testament on the point, and that clearly.

GEO. BLISS.

"WHAT IS CHRISTIAN PERFECTION?

If we would successfully exhort christians to go on to perfection, we must show what that perfection is; for no one will be likely to attain to it till it be defined and laid clearly before his understanding. I do not conceive the perfection here spoken of to be the perfection of angels. As those glorious beings never left their first estate, never declined from their original perfection, . . . all their apprehension of things is clear and distinct, and their judgment always true; hence, though their knowledge is limited, (for they are creatures) though they are ignorant of innumerable things, yet they are not liable to mistake, for their knowledge is perfect in its kind. And as their affections are all constantly guided by their unerring understanding, so that all their actions are suitable thereto; so they do every moment not their own wills, but the good and acceptable will of God. Therefore it is not possible for man, whose understanding is darkened, to whom mistakes are as natural as ignorance, who cannot think at all but by the medium of organs which are weakened and depraved, like other parts of the corruptible body,—it is not possible, I say, for man always to think right, to apprehend things distinctly, and judge things truly of them. In consequence hereof, his affections depending on his understanding are variously disordered, and his words and actions are influenced more or less by the disorder both of his understanding and affections. It follows that no man while in the body can possibly attain to *angelic perfection*."

. . . "The highest perfection which man can attain, while in this house of our tabernacle, does not exclude ignorance and error, and a thousand other infirmities. Now from wrong judgments, wrong words and actions will necessarily flow, and in some cases, wrong affections also may spring from the same source. I may judge wrong of you: I may think more or less highly of you than I ought to think; and this mistake in my judgment may not only occasion something wrong in my behavior, but it may have a still deeper effect, it may occasion something wrong in my affections. From a wrong apprehension, I may love and esteem you either more or less than I ought. Nor can I be freed from a liableness to such a mistake, while I remain in a corruptible body. . . . Hence the best men may say from the heart—

"Every moment, Lord, I need
The merits of thy death,"

for innumerable violation of Adamic as well as the angelic law. It is well therefore for us that we are not under these, but the law of love. Love is now the fulfilling of the law which is given fallen man. This is now, with respect to us, the perfect law. But even against this, through the present weakness of our understanding, we are continually liable to transgress. Therefore, every man living needs the blood of atonement, or he could not stand before God."

"What is, then, the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with the command, 'My son, give me thine heart;' it is the loving of the Lord his God with all his heart, and with all his soul, and with all his mind. This is the sum of christian perfection; it is all comprised in that one word—LOVE. The first branch of it is the love of God; and he that loves God loves his brother also; it is inseparably connected with the second, 'thou shalt love thy neighbor as thyself.' Thou shalt love every man as thy own soul—as Christ loved us. On these two commandments hang all the law and the prophets; these contain the whole of christian perfection.

"Another view of this is given us in the words of the great apostle, 'Let this mind be in you, which was also in Christ Jesus:' for although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far more extensive sense, so as to include the whole disposition of his mind; all affections of his temper, both towards God and man. Now it is certain that as there was no evil affection in him, so no good affection or temper was wanting. So that whatsoever things are holy, whatsoever things are lovely, are all included in the mind that was in Christ Jesus.

"St. Paul, when writing to the Galatians, places perfection in yet another view. It is the one individual *fruit of the Spirit*, which he describes thus: 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, fidelity, meekness, temperance.' What a glorious constellation of graces is here! Now suppose all these things be knit together in one, to be united together in the soul of a believer, this is christian perfection.

"Again; he writes to christians of Ephesus of putting on the new man, which is after God, created in righteousness and true holiness; and to the Colossians of the 'new man, renewed after the image of him that created him.'. . . .

"St. Peter expresses it in a still different manner, though to the same effect. 'As he which hath called you is holy, so be ye holy in all manner of conversation.' 1 Pet. 1:15. According to this apostle, then, perfection is another name for universal holiness, inward and outward righteousness, holiness of life arising from holiness of heart. If any expressions can be stronger than these, they are those of St. Paul to the Thessalonians, 1 Epistle, 5:23. 'The very God of peace himself sanctify you wholly, and may the whole of you, the spirit, the soul, and the body, (this is the literal translation) be preserved blameless unto the coming of our Lord Jesus Christ.

"We cannot show this sanctification in a more excellent way than by complying with the exhortation of the apostle, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' To the same effect St. Peter says, (1st Epistle 2:5) 'Ye are a holy priesthood to offer up spiritual sacrifices, acceptable to God thro' Jesus Christ.' But what sacrifices shall we offer now, seeing the Jewish dispensation is at an end? If you have truly presented yourselves to God, you offer up to him continually all your thoughts, and words, and actions, through the Son of his love, as a sacrifice of praise and thanksgiving.

"Thus you experience that he whose name is called Jesus does not bear the name in vain, that he does in fact *save his people from their sins*, the root as well as the branches. And this *salvation from sin—from all sins*—is another description of perfection, though indeed it expresses only the least, the lowest branch of it,—only the negative part of the great salvation."

Correspondence.

From Bro. J. A. Sober.

DEAR BRO. GRANT:—I wish simply to say through the Crisis, that I have removed from Grand Blanc, Genesee county, Mich. to Deerfield, Livingston county, Mich., and my address will be, until further notice, Argentine, Genesee county, Mich. Brethren and friends will therefore take notice and direct their favors accordingly.

I am endeavoring still to warn the church and world of the judgment at hand, and kindred truths. Never, in all my experience in the Advent cause, did I feel such firm and abiding convictions of the divine origin and correctness, in the main, of the great truths we preach, than now. The signs of the times are such as to convince, it seems to me, every student of prophecy that the end of this age is nigh at hand. The nations are distressed and perplexed beyond a parallel, as Christ said they would be in the last days, as recorded by Luke; or, in Apocalyptic language, they are ANGRY. Their perplexity makes them *mad*, and they foam like the raging sea, and I hope the great Peace-maker will soon say, "Be still."

Rome is waning, and soon must fall to rise no more forever. The Turkish Empire is almost consumed, or "dried up." The "time of trouble" is being inaugurated, which will end in "the battle of that great day of God Almighty." There are indications of speedy deliverance. Amid the general gloom and darkness of our national history and the entire world, the christian need not be alarmed; but on the contrary rejoice and sing,—

"Whatever ills the world befall
A pledge of endless good we call,
A sign of Jesus near."

Deerfield, Mich., Aug. 26th, '62.

From P. J. Tisdale.

BRO. GRANT:—I take the privilege to write a few lines for the Crisis. I like the paper very much, and prize it next to the Bible.

There are a few in this place who love the Lord and his appearing. I belong to them. I enlisted under the banner of King Jesus some five or six years ago. Bro. P. C. Rodman was the first one to tell me about the Lord's coming. Although I was young, it sounded sweet to my ears, and I have loved it ever since. I love it even more to-day than ever.

Brethren and Sisters, lift up your heads, the great Life-giver is soon coming to reward his faithful children. By the grace of God I will be among his faithful children,

"Whene'er the archangel's trump shall sound."

May we be kept spotless and blameless until he comes, that we may be found of him in peace, and be permitted to share in the kingdom of immortal glory,

"Where no tears shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad."

Exeter, R. I., 1862.

From Jas. A. Purdy.

BRN. AND SRS. IN CHRIST:—I have been desirous for some time past of writing a few lines to you concerning my experience. About the space of two years I neglected reading God's holy word. The different preachers I went to hear would say that men's souls were immortal, and when a man died he would fly to heaven or sink to an unknown hell. I thought, what need of a resurrection of the dead? And they would talk about a "merciful" God,—that he was casting the wicked into eternal torture, there to burn eternally. Therefore I thought if there was a God at all, there must be a wrong somewhere in teaching these erroneous ideas. I, with many more poor perishing souls, have been driven from the Savior to die the second death; but, glory be to God, to my great surprise, in the year 1860 I met with two tracts, one entitled "The Wicked not Immortal," the other "Death not Life, or the Destruction of the Wicked." Through these I was led to the pages of divine truth; and oh! what a blessing they proved to me. They explained the hidden mysteries.

I learned God's word was true from the beginning to the end. I was shown a crucified Savior and a risen Mediator. The Spirit of God arrested me, and at the expiration of three months, after a diligent search of the Scriptures, I cried unto the Lord, saying, "What shall I do to be saved?" These words came powerfully to my mind, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I threw myself into the arms of Jesus, and found peace and rest, and was healed. Ah! I found peace in believing in Christ. When He who is our life shall appear, I hope to appear with him in glory. What a glorious promise to all that are looking for the "blessed hope," and the bright "appearing of the great God and our Savior Jesus Christ." "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." "Thy word is a lamp unto my feet, and a light unto my path." "To the law and to the testimony. Our Savior says, "Sanctify them through thy truth, thy word is truth."

O blessed day! happy hour! joyful moment! when the sight of our precious Savior first saluted the eyes of my mind and became the object of my faith. It was the beginning of days, yea, my great birth-day to happiness; and now with you, dear pilgrims, I am journeying on to the promised inheritance, expecting Jesus soon to come to destroy the wicked, replenish the earth, give immortality and eternal life to all those that endure to the end.

Clementsport, N. Y.

For the Crisis.

Three days at the Wilbraham Campmeeting.

Praise the Lord for the three days I spent at the Wilbraham Campmeeting! On arriving at the ground, and surveying the circle, I could but exclaim, "How goodly are thy tents, oh Jacob! and thy tabernacles, oh Israel!"—Num. 24:5. The order of the meeting was as nearly perfect as possible,—not a man, woman or child did I see misbehave.

But the order at the tables during meals seemed to exceed even that; to see that campmeeting patriarch, Bro. Munger, at his post at the instant, and as soon as all were seated, to hear him ask, "Will the brethren please come to order," and then invite some brother near the centre to ask a blessing, and to observe the strict attention given by over two hundred persons, justifies all that is here said on the subject of order.

The spirit of the meeting was blessed, notwithstanding doctrinal differences known to exist on some subjects; and I was delighted to observe the deference paid to one another by brethren of opposite sentiments.

Being kindly provided with lodging by brethren of the Springfield tent, at the close of the exercises at the stand on Wed. evening, I joined them in the prayer meeting in the tent; and such an outpouring of the Spirit as we then received, reminded me of the campmeetings I attended over thirty years ago, when Methodists did not have to mourn the absence of the Holy Spirit!

Finally, to be permitted to see and worship with so many hundreds of brethren and sisters, all "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13), I regard as one of the greatest blessings of my christian life. And now to all that look for redemption in Jerusalem,* permit me to send this greeting.

SAMUEL CORBY.

* Luke 2:38.

Selected for the Crisis.

BRO. GRANT:—The following is taken from an old copy of the *Montreal Witness*. I select it for your readers, and hope I can do so without having some good brother say, "*She means me!*" MARIA.

Canada East, 1862.

Grace before Meat.

"One father of a household among our acquaintance,—a christian brother, too, whom we highly esteem,—mumbles his 'grace' somewhere back in his bronchial region, as if fearful some one at the table might over him. Another will pitch his voice at a key fit for calling a neighbor from across the way. Another dashes into his petitions like Job's war horse, in the midst of the bustle of taking seats. Another bobs down his head, and has bobbed it up again ere you are fully aware what he is at. Another mumbles along with the dead monotony of a cart on the pavements. So the number who really edify in performing this service is lamentably small. If we might be allowed to offer counsel touching the matter, we should say: Come to this devotional service as to any other devotional service, in a reverent spirit, and with the desire to religiously profit all concerned. Do not be hasty in the thanksgiving and prayer. Wait till all are seated, and the silence has become perfect. Then speak quietly, but audibly, seriously, earnestly. Do not fall into the same unvarying sound of words. Having a formula at the tongue's end, is apt to deliver the tongue from all dependance on the heart. Do not ask merely that the food may be 'blessed to the nourishment of the body,' but that, with gratitude and devotion, it may likewise be a means of grace to the soul. Do not offer an *irrelevant* prayer, as if forgetful of the place and occasion. Do not, the moment the last word falls from your lips, seize the knife and fork, or turn with some trifling remark to your next neighbor at the table. Let there be a pause, be as deliberate in *closing* as in *commencing* the service. Let the impression be enstamped on all listening that you seriously mean to commune with God in this service—not to recite a dry formula."

P. S. The great trouble among us is, many of our good brethren neglect this duty entirely—not more so in one locality than another.

M. M.

For the Crisis.

Farewell Hymn.

Farewell, my brethren, I leave you now,
To my own country I must go,
To hear of strife, and war and blood,
But oh! my trust shall be in God

The widow's God he says he'll be,
The promise sure is sweet to me,
So I will lean upon his word—
Blest promise does that book afford

With you I've spent some happy hours,
O! may we meet in Eden's bowers,
To sing redemption's joyful song,
Amid that holy, happy throng

When the archangel trump shall sound,
And wake the sleepers under ground,
We'll rise triumphant in the air,
Meet all our Father's children there

O! then no tears will ever flow,
And we no more shall sorrow know,
For we have gained our blest abode,
And there we'll scale the mount of God.

And when on Zion's height we stand,
With harps of gold all in our hand,
We'll praise our Lord, for lo, 'tis he
Hath given us the victory!

A city fair of purest gold,
No mortal eye can e'er behold,
But saints victorious then shall see
That city bright in majesty.

The tree of life all blooming fair,
Its golden fruit none can compare,
Life's river pure, with flowing stream,—
We'll drink and never thirst again.

O! meet me on that peaceful shore,
Where parting shall be known no more,
Then farewell till we meet again,
Where Christ our King shall ever reign

ABIGAIL MUSSEY

Selections.

The Judge and the poor African Woman.

In one of the populous and beautiful towns on the banks of 'La Belle Riviere," there dwelt a poor lone African woman. . . She was queenly in the power and beauty of her spiritual progress, though poor as poverty could make her in this world's goods. . . . .

The judge was rich and highly esteemed. He dwelt in a mansion, not so fine as to repel, not so splendid as to make him the envy of the foolish, large enough to be the social centre of the town, and plain enough to make one feel it a home. His heart was in keeping with his home, large and open.

The poor African woman lived in a cabin on an alley, all alone, without chick or child, kith or kin.

Her own hands ministered amply to her own wants while she had health, and at home or abroad at work by the day, she often earned that which found its way to India, Africa or elsewhere, in the spread of the gospel. Her home though small and poor was neat and tidy. She belonged to the church of which the judge was an officer, and often sat down with him at the table of the Lord, as she will again. O how joyously at the feast of the Bridegroom in the palace of the King. But it so happened that the judge and the African had never had any free conversation together about the things of the kingdom. He respected her. She venerated him. At last she received a severe injury from which she never recovered, and for many weary months before her death was dependent and helpless, alone and bed-ridden.

During this time the judge's ample table and abundant wardrobe had contributed its full share to the comforts of the poor woman. Never a day but she was remembered. But for a long time for one reason and another he put off from time to time a personal visit, which he yet fully purposed in his heart to make her. Until at last one day as he thought of the cheeriness of his own pleasant time, the thought of the contrast between this and the loneliness and desolation of the poor woman's cabin came into his mind, and while it heightened his gratitude for the goodness of God to him, it filled him with sadness and sympathy for her.

"Who can tell but I may cheer her a little, and perhaps by a little timely sympathy save her from repining at her hard lot? Possibly, too, I may be able to throw some light upon the rugged pathway along which she is going to the kingdom?"

The judge loved to do good; it was a great luxury to him. So, taking a well filled basket, and making sure that purse as well as scrip was stored with convenient small change, he sallied forth to visit the poor woman.

As the door opened, he was struck with the air of neatness in the cabin. If she was bed-rid, some kind hand supplied the place of her's. Everything was in order, swept and garnished neat as a pin. "Not so desolate after all," thought he.

But again, as the judge looked around, and contrasted the social joys of his own ample mansion, where the voice of children and of music, as well as the presence of books and friends made all cheerful and happy, with the cheerless solitude of the poor woman, alone here from morning till night and from night until morning, only as one or another called out of kindness to keep her from suffering, his heart filled again with sadness and sympathy.

Seating himself on the stool at the side of the poor woman's cot, he began speaking to her in words of condolence.

"It must be hard for you, Nancy, to be shut up here alone so many days and nights?"

"O, no, thank God, massa judge, the good Lord keeps me from feeling bad. I'se happy now as ever I was in all my days."

"But, Nancy, lying here from morning till night and from night till morning all alone, and racked with pain, dependent upon others for everything, do you not get tired and down-hearted, and think your lot a hard one to bear?"

"Well, I'se 'pendent on other, dat's sure, 'deed I is, an I was allers used to have something to give to de poor, an to de missionary, too, an to de minister, but den I'se no poorer dan my good Lord was when he was here in de worl, and I'se nebber suffer half so much yet as he suffer for me on de cross. I'se berry happy when I tink of dese tings."

"But, Nancy, you are all alone here."

"Yes, massa, I'se all alone, dat's true, but den Jesus is here, too, all de time. I'm nebber alone, no how, and he's good company."

"But, Nancy, how do you feel when you think about death? What if you should die here all alone some night?"

"O massa judge, I 'spect to. I 'spect nothing else, but jes to go off all alone here some night, as you say, or some day. But it's all one, night or day, to poor Nancy. And den, massa, I spec I'll not go alone, after all, for Jesus says in de blessed book 'I'll come an' take you to myself, dat where I am dar you may be also,' an' I believe Him. I'se not afraid to die alone."

"But, Nancy, sometimes when I think of dying, I am filled with trouble. I think how bad I am, what a sinner, and how unfit for heaven. And I think now what if I should die suddenly, just as I am, what would become of me? Are you not afraid to die and go into the presence of a holy God?"

"O, no, massa, 'deed I'se not."

"Why not, Nancy?"

"O, massa, I was 'fraid; berry much. When I was fust injer, I see I must die, an' I thought how can such a sinner as I is ebber go into such a holy place as de new Jerusalem is? An' I was misrable, sure. Den, by an by, after a while, I jes' thought I must trus' myself to de blessed Jesus, to make me ready for de kingdom jus' as I did to forgib all my sins. So I found res' for my poor soul in Jesus, an sene dat time I feel somehow all better. For now, I know he will make me all ready and pure and white for de new Jerusalem above. An' now I love to think about the time when I shall come to 'pear befo' the Father's throne, wid him in glory, all starry, spagle white."

The judge sat in silence, admiring the power of grace. Not yet himself deeply affected by the light reflected from this star in disguise. A little pressure more was required, another chafing question, to bring out the ray destined to pierce his own soul.

"Well, Nancy, one thing more let me ask. Do you never complain?"

"Complain! O, massa, judge, complain, do you say, massa? Why massa! Who should such a one as I is, complain ob? The good Lor'? Why, he knows what's bes, for poor Nancy. His will be done."

Nancy said this in tones of the deepest sincerity, and a little more. There was just a shade of wonder at the question, as much as to say, What, an officer in the church, a man of education, a judge, can you think a poor creature like me might complain of the dealings of a merciful God and Savior like mine?"

The arrow took effect. The judge bowed his head in silence a moment, and then rose and bade Nancy good-bye, without the word of consolation and prayer, which he fully purposed when he went into the cabin.

All the way home he kept saying to himself, "Well, I never yet said, 'His will be done,' in that way. I never felt it. Alone, poor, helpless, bed-ridden, dependent, miserable in body, and yet happy as an angel. Ah! there is a power that I never felt. But, I must feel it, and, God helping me, I will. Not afraid to die."

Trusting Jesus to purify her from all sin, and present her spotless before God, waiting joyously his summons. O, blessed faith! I must know more of this, and I will."

Two weeks, night and day, the arrow rankled, rankled, rankled. His pain increased. Sleep forsook him, and his family became alarmed. He said nothing, but often groaned in spirit and sighed deeply. Sometimes the tears were seen to steal down his manly cheeks. All wondered, and all waited to hear what had come over the strong mind and manly heart of the judge.

At last, one day while he was bowed before God, he felt in his heart "Thy will will be done." The storm-tossed sea of his soul was suddenly calmed, and peace filled his heart—peace as a river. Now he, too, could trust Jesus to make for him his pathway on earth and fit him for heaven, and take him to it whenever and from whatever place it might please him.

It was the beginning of a new life for him—a change quite as great as at the time of his conversion, and as it has proved, the beginning of blessed things for his own family, and church and town, and for the cause of Christ generally. Consistent and steadfast before, he has been a burning and a shining light, letting his light shine far and near ever since.

He went in the fullness of wealth and education, and influence and honor, to the poor, lone, lorn African woman, to do her good if he might with either counsel or food, or clothing or money. This was the full purpose and prayer of his heart; and yet, while he gave nothing to her, he received from her what all his wealth could not purchase or all his wisdom devise.

She, poor body, had nothing to give, nor so much as ever dreamed of giving aught to any body. And yet, without a thought of it, she did give to the rich and honorable judge what was worth more to him than the wealth and honors of all the world.

And what does this illustrate to us? What but the power of spirituality? What but the power which poured upon the few illiterate fishermen of Gallilee in the Pentecostal baptism, fitted them for the reformation of the world, almost in a single generation?

Obedience to God.

Teach me, my God and King,
In all things thee to see;
And what I do in anything
To do it as for thee.
All may of thee partake;
Nothing can be so mean
Which with this tincture, "*For Thy sake*,"
Will not grow bright and clean.
A servant with this clause
Makes drudgery divine;
Who sweeps a room as for God's laws,
Makes that and the action fine.

CORBETT.—This extraordinary man, alluding to the number of his "works," observed: "If any young man wishes to know the grand secret relative to the performance of such wondrous labor, it is told him in a few words: Be abstinent; be sober; go to bed at eight o'clock and get up at four—the last two being of still more importance than the two former. A full half of all that I have ever written has been written before ten o'clock in the day; so that I have had as much leisure as any man that I ever knew any thing of. If young men will but set about the thing in earnest, let them not fear of success, they will soon find that it is disagreeable to sit up or to rise late. Literary coxcombs talk of 'consuming the midnight oil.' No oil, and a very small portion of candles, have I ever consumed, and I am convinced that no writing is so good as that which comes from under the light of the sun."

FASHION.—There is only one thing more powerful than a steam engine, and that is fashion. It makes men ridiculous and women spendthrifts. It takes the human family by the nose, and leads them into captivity. It makes the Hollander wear eighteen pair of breeches at once, and causes the Englishman to wear boots so sharpened at the point that they could be used for toothpicks. It builds our churches, fills our pews, and even regulates the rights of sepulture. Fashion is a great power. What a pity it can never be enlisted on the side of common sense, early hours, goodness and economy

FAMILY COURTESY.—Family intimacy should never make brothers and sisters forget to be polite and sympathizing to each other. Those who contract thoughtless and rude habits toward the members of their own family, will be rude and thoughtless to all the world. But let the family intercourse be true, tender and affectionate, and the manners of all uniformly gentle and considerate, and the members of the family thus trained will carry into the world and society the habits of their childhood.

To be read by those who are eager to make Proselytes.—It was said by Borgia of the expedition of the French into Italy, that they came with chalk in their hands to mark out their lodgings, not with arms to force their way in. I, in like manner, would have my doctrine enter quietly into the minds that are fit and capable of receiving it; for confutations cannot be employed, when the difference is upon first principles and very notions, and even upon forms of demonstration.—*Bacon, Novum Organum.*

☞ Coal oil is said to be a sure destroyer of bedbugs. Apply plentifully with a small brush or feather to the places where they most do congregate. The cure is effectual and permanent. Gilt frames, chandeliers, etc., rubbed slightly over with coal oil, will not be disturbed by flies.

How to rid a barn of fleas.—Take quick lime, slack it, and sow freely. It will exterminate them in pig-sties, or any place they inhabit.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Precautions.

1. Never sleep in a room where there is any green paper on the walls, as this color is made of arsenic or lead; the former is by far the most dangerous, being scheeles green and is known positively by a drop of muriatic acid on the green leaving it white.

2. White glazed visiting-cards contain sugar of lead, and will poison a child who is tempted to chew them from the slight sweetish taste.

3. Green glazed cards used for concert tickets, are still more poisonous; a single one of them contains a grain and a half of arsenic, enough to kill a child.

4. Never put a pin in the mouth or between the teeth, for a single instant, because a sudden effort to laugh or speak, may convey it into the throat, or lungs, or stomach, causing death in a few minutes, or requiring the windpipe to be cut open to get it out; if it has passed into the stomach, it may, as it has done, cause years of suffering, ceasing only when it has made its way out of the body through the walls of the abdomen or other portion of the system.

5. It is best to have no button or string about any garment worn during the night. A long, loose night-gown is the best thing to sleep in. Many a man has facilitated an attack of apoplexy by buttoning his shirt-collar.

6. If you wake up of a cold night, and find yourself very restless, get out of bed, and standing on a piece of carpet or cloth of any kind, spend five or ten minutes in rubbing the whole body vigorously and rapidly with the hands, having previously thrown the bed clothing towards the foot of the bed so as to air both bed and body.

7. If you find that you have inadvertantly eaten too much, instead of taking something to settle the stomach, thus adding to the load under which it already labors, take a continuous walk with just enough activity to keep up a very slight moisture or perspiration of the skin, and do not stop until entirely relieved, but end your exercise in a warm room, so as to cool off very slowly.

8. Never put on a pair of new boots or shoes on a journey, especially on a visit to the city; rather wear your easiest, oldest pair, otherwise you will soon be painfully disabled.

9. A loosely-fitting boot or shoe, while traveling in winter, will keep the feet warmer, without any stockings at all, than a tight pair, over the thickest, warmest hose.

10. Riding against a cold wind, immediately after singing or speaking in public, is suicide.

11. Many public speakers have been disabled for life by speaking under a hoarseness of voice.

12. If you happen to get wet in cold weather, keep moving on foot with a rapidity sufficient to keep off a feeling of chilliness until you get into a house, and not waiting to undress, drink instantly and plentifully of hot tea of some sort; then undress, wipe dry quickly, and put on warm, dry clothing.

13. Never go to bed with cold feet, if you want to sleep well.

14. If a person faints, place him instantly flat on a bed, or floor, or earth, on his back, and quietly let him alone at least for ten minutes; if it is simply a fainting fit, the blood, flowing on a level will more speedily equalize itself throughout the system; cold water dashed in the face, or a sitting position are unnecessary and pernicious.

15. Never blow your nose, nor spit the product of a cough, nor throw a fruit-peel on the sidewalk.—*Hall's Journal of Health.*

Nicotine found in the Viscera of a Snufftaker.

M. Morin, of Rouen, anxious to ascertain whether nicotine could be detected in the viscera, subjected the lungs and liver of a snufftaker, who had died at seventy, to a careful analysis, and found the alkaloid just mentioned. Portions of the lungs and liver were reduced to a pulp and soaked in distilled water, slightly acidulated for the lungs with sulphuric acid, and for the liver with oxalic acid. Several days afterward, the liquor was filtered through paper free from carbonate of lime, then concentrated to a third of its volume, and filtered again to free it from the flakes which had formed. It was now once more evaporated, and treated with pure alcohol, when fresh flakes formed. The alcohol was then removed by heat after filtration. The residue was mixed with a small quantity of pure potash. On cooling, sulphuric ether was added; and after a few hours, the decanted liquor was evaporated in vacuo. The substance now obtained, having the smell and the acrid taste of nicotine, was treated by the bichloride of mercury, chloride of platinum, tannin, biniodide of potassium, the salts of copper and lead, and with all the reactions of nicotine were obtained.—*Lancet.*

SOME FACTS ABOUT TOBACCO, which those who use it will read and forget:—

Rees' Cyclopedia says a drop or two of the oil, placed on the tongue of a cat, produces convulsions and death in the space of a minute.

A college of physicians has said that not less than twenty thousand, in our land, annually die by the use of this poison.

Dr. Shaw names some eighty diseases, and says they may be attributed to tobacco.

Gov. Sullivan says: "My brother, Gen. Sullivan, used snuff, and his snuff lodged him prematurely in the grave."

Bocarme, of Belgium, was murdered in two minutes and a half by a little nicotine, or alkali of tobacco.

Dr. Twitchell believed that sudden deaths and tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.

Three young men formed a smoking club, and they all died within two years of the the time they formed it. The doctor was asked what they died of. He said they were smoked to death.

A youth of sixteen fell dead with a cigar in his mouth, in a dram shop. What caused his death? The coroner's inquest said: "It was a mysterious act of God." The minister, at the funeral, consoled the friends by saying much the same thing. Physicians said it was "heart disease," and said nothing about the cause of the disease. A sensible woman, knowing the boy's habits, said, "Tobacco killed him." It deranged the action of the heart; it ceased to beat, and the victim fell!

☞ A distinguished physician of Paris, Dr. Robert De Lambelle, announces that a shock of electricity given a patient dying from the effects of chloroform, immediately counteracts its influence and restores the sufferer to life.

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AND

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MILES GRANT, Boston, Mass.

For the Crisis.

Lo! I am with you alway.

I.

"Lo! I am with you alway." Blessed words!
Imparting strength to many a vacant heart;
Last words of Christ to those he loved on earth,—
From those who trust him he will ne'er depart.

II.

When earthly friends are powerless help to give,
We lean not on the Almighty arm in vain;
Remember he who wounds alone can heal,—
Have faith in God, and losses shall be gain.

III.

When idols from our clasping arms are torn,
To teach us not "to lay up treasures here,"
Hear Jesus, who is ever still the same,—
"Lo! I am with you." Ah! what words of cheer.

IV.

Distrust him not, though clouds are o'er thy path,
"Lo! I am with you" till the end of time;
Thy Father's discipline submissive bear,
And thou ere long shalt see his wise design

V.

"Lo! I am with you,' tempest-tossed and tried,
Then wherefore didst thou doubt my power to save?
Far more than Conqueror is thy Savior's might,
None shall ere perish that my Father gave"

VI.

When thou art called a heavy cross to bear,
"Lo! I am with you" makes the pilgrim strong,
Reproach and shame our Master too has borne,
What matters it if we to Christ belong?

VII.

I am with thee,—this promise thou hast known,
Dear aged pilgrim on the shores of time,
Down to hoar hairs he's safely carried thee,
And thou canst testify this covenant God is mine

IX.

"Lo! I am with you" in the last dread hour,
For "so he giveth his beloved sleep;"
Around and underneath the Almighty arms
"Our life, if hid in Christ," he'll safely keep

AMY

For the Crisis

"Let us go on unto Perfection."

In order to understand what the apostle meant by this injunction, it is necessary to give the Scriptures a candid and prayerful examination upon the subject. We find there are some, even among us, who do not understand the doctrine of christian perfection, and are in the fog as to what is meant by being perfect and holy, as taught by our Lord and Savior and the apostles.

As your excellent paper seems to delight in giving light to all around, I thought it would not be amiss to send you an extract from the writings of John Wesley on the subject. It will be found in the "Guide to Christian Perfection," Vol 1, No 1. I think Mr. Wesley gives us the doctrine of the New Testament on the point, and that clearly.

GEO. BLISS

"WHAT IS CHRISTIAN PERFECTION?

If we would successfully exhort christians to go on to perfection, we must show what that perfection is; for no one will be likely to attain to it till it be defined and laid clearly before his understanding. I do not conceive the perfection here spoken of to be the perfection of angels. As those glorious beings never left their first estate, never declined from their original perfection, . . . all their apprehension of things is clear and distinct, and their judgment always true, hence, though their knowledge is limited, (for they are creatures) though they are ignorant of innumerable things, yet they are not liable to mistake, for their knowledge is perfect in its kind. And as their affections are all constantly guided by their unerring understanding, so that all their actions are suitable thereto, so they do every moment not their own wills, but the good and acceptable will of God. Therefore it is not possible for man whose understanding is darkened, to whom mistakes are as natural as ignorance, who cannot think at all but by the medium of organs which are weakened and depraved, like other parts of the corruptible body,—it is not possible, I say, for man always to think right, to apprehend things distinctly, and judge things truly of them. In consequence hereof, his affections depending on his understanding are variously disordered, and his words and actions are influenced more or less by the disorder both of his understanding and affections. It follows that no man while in the body can possibly attain to *angelic perfection.*"

. . . "The highest perfection which man can attain, while in this house of our tabernacle, does not exclude ignorance and error, and a thousand other infirmities. Now from wrong judgments, wrong words and actions will necessarily flow, and in some cases, wrong affections also may spring from the same source. I may judge wrong of you: I may think more or less highly of you than I ought to think, and this mistake in my judgment may not only occasion something wrong in my behavior, but it may have a still deeper effect, it may occasion something wrong in my affections. From a wrong apprehension, I may love and esteem you either more or less than I ought. Nor can I be freed from a liableness to such a mistake, while I remain in a corruptible body. . . . Hence the best men may say from the heart—

"Every moment, Lord, I need
The merits of thy death,"

for innumerable violation of Adamic as well as the angelic law. It is well therefore for us that we are not under these, but the law of love. Love is now the fulfilling of the law which is given fallen man. This is now, with respect to us, the perfect law. But even against this, through the present weakness of our understanding, we are continually liable to transgress. Therefore, every man living needs the blood of atonement, or he could not stand before God."

"What is, then, the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with the command, 'My son, give me thine heart;' it is the loving of the Lord his God with all his heart, and with all his soul, and with all his mind. This is the sum of christian perfection; it is all comprised in that one word—LOVE. The first branch of it is the love of God; and he that loves God loves his brother also; it is inseparably connected with the second, 'thou shalt love thy neighbor as thyself.' Thou shalt love every man as thy own soul—as Christ loved us. On these two commandments hang all the law and the prophets; these contain the whole of christian perfection.

"Another view of this is given us in the words of the great apostle, 'Let this mind be in you, which was also in Christ Jesus:' for although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far more extensive sense, so as to include the whole disposition of his mind; all affections of his temper, both towards God and man. Now it is certain that as there was no evil affection in him, so no good affection or temper was wanting. So that whatsoever things are holy, whatsoever things are lovely, are all included in the mind that was in Christ Jesus.

"St. Paul, when writing to the Galatians, places perfection in yet another view. It is the one individual *fruit of the Spirit*, which he describes thus: 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, fidelity, meekness, temperance.' What a glorious constellation of graces is here! Now suppose all these things be knit together in one, to be united together in the soul of a believer, this is christian perfection.

"Again; he writes to christians of Ephesus of putting on the new man, which is after God, created in righteousness and true holiness; and to the Colossians of the 'new man, renewed after the image of him that created him.'. . .

"St. Peter expresses it in a still different manner, though to the same effect. 'As he which hath called you is holy, so be ye holy in all manner of conversation.' 1 Pet. 1 15. According to this apostle, then, perfection is another name for universal holiness, inward and outward righteousness, holiness of life arising from holiness of heart. If any expressions can be stronger than these, they are those of St. Paul to the Thessalonians, 1 Epistle, 5: 23. The very God of peace himself sanctify you wholly, and may the whole of you, the spirit, the soul, and the body, (this is the literal translation) be preserved blameless unto the coming of our Lord Jesus Christ.

"We cannot show this sanctification in a more excellent way than by complying with the exhortation of the apostle, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' To the same effect St. Peter says, (1st Epistle 2: 5) 'Ye are a holy priesthood to offer up spiritual sacrifices, acceptable to God thro' Jesus Christ.' But what sacrifices shall we offer now, seeing the Jewish dispensation is at an end? If you have truly presented yourselves to God, you offer up to him continually all your thoughts, and words, and actions, through the Son of his love, as a sacrifice of praise and thanksgiving.

"Thus you experience that he whose name is called Jesus does not bear the name in vain, that he does in fact *save his people from their sins*, the root as well as the branches. And this *salvation from sin—from all sins*—is another description of perfection, though indeed it expresses only the least, the lowest branch of it,—only the negative part of the great salvation."

Correspondence.

From Bro. J. A. Sober.

DEAR BRO. GRANT:—I wish simply to say through the Crisis, that I have removed from Grand Blanc, Genesee county, Mich., to Deerfield, Livingston county, Mich., and my address will be, until further notice, Argentine, Genesee county, Mich. Brethren and friends will therefore take notice and direct their favors accordingly.

I am endeavoring still to warn the church and world of the judgment at hand, and kindred truths. Never, in all my experience in the Advent cause, did I feel such firm and abiding convictions of the divine origin and correctness, in the main, of the great truths we preach, than now. The signs of the times are such as to convince, it seems to me, every student of prophecy that the end of this age is nigh at hand. The nations are distressed and perplexed beyond a parallel, as Christ said they would be in the last days, as recorded by Luke, or, in Apocalyptic language, they are ANGRY. Their perplexity makes them *mad*, and they foam like the raging sea, and I hope the great Peace-maker will soon say, "Be still."

Rome is waiting, and soon must fall to rise no more forever. The Turkish Empire is almost consumed, or "dried up." The "time of trouble" is being inaugurated, which will end in "the battle of that great day of God Almighty." There are indications of speedy deliverance. Amid the general gloom and darkness of our national history and the entire world, the christian need not be alarmed; but on the contrary rejoice and sing,—

"Whatever ills the world befall
A pledge of endless good we call,
A sign of Jesus near."

Deerfield, Mich., Aug. 26th, '62.

From P. J. Tisdale.

BRO GRANT:—I take the privilege to write a few lines for the Crisis. I like the paper very much, and prize it next to the Bible.

There are a few in this place who love the Lord and his appearing. I belong to them. I enlisted under the banner of King Jesus some five or six years ago. Bro. P. C. Rodman was the first one to tell me about the Lord's coming. Although I was young, it sounded sweet to my ears, and I have loved it ever since. I love it even more to-day than ever.

Brethren and Sisters, lift up your heads, the great Life-giver is soon coming to reward his faithful children. By the grace of God I will be among his faithful children,

"Whene'er the archangel's trump shall sound."

May we be kept spotless and blameless until he comes, that we may be found of him in peace, and be permitted to share in the kingdom of immortal glory,

"Where no tears shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad."

Exeter, R. I., 1862.

From Jas. A. Purdy.

BRN. AND SRS. IN CHRIST:—I have been desirous for some time past of writing a few lines to you concerning my experience. About the space of two years I neglected reading God's holy word. The different preachers I went to hear would say that men's souls were immortal, and when a man died he would fly to heaven or sink to an unknown hell. I thought, what need of a resurrection of the dead? And they would talk about a "merciful" God,—that he was casting the wicked into eternal torture, there to burn eternally. Therefore I thought if there was a God at all, there must be a wrong somewhere in teaching these erroneous ideas. I, with many more poor perishing souls, have been driven from the Savior to die the second death; but, glory be to God, to my great surprise, in the year 1860 I met with two tracts, one entitled "The Wicked not Immortal," the other "Death not Life, or the Destruction of the Wicked." Through these I was led to the pages of divine truth; and oh! what a blessing they proved to me. They explained the hidden mysteries.

I learned God's word was true from the beginning to the end. I was shown a crucified Savior and a risen Mediator. The Spirit of God arrested me, and at the expiration of three months, after a diligent search of the Scriptures, I cried unto the Lord, saying, "What shall I do to be saved?" These words came powerfully to my mind, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I threw myself into the arms of Jesus, and found peace and rest, and was healed. Ah! I found peace in believing in Christ. When He who is our life shall appear, I hope to appear with him in glory. What a glorious promise to all that are looking for the "blessed hope," and the bright "appearing of the great God and our Savior Jesus Christ." "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." "Thy word is a lamp unto my feet, and a light unto my path." "To the law and to the testimony." Our Savior says, "Sanctify them through thy truth, thy word is truth."

O blessed day! happy hour! joyful moment! when the sight of our precious Savior first saluted the eyes of my mind and became the object of my faith. It was the beginning of days, yea, my great birth-day to happiness, and now with you, dear pilgrims, I am journeying on to the promised inheritance, expecting Jesus soon to come to destroy the wicked, replenish the earth, give immortality and eternal life to all those that endure to the end.

Clementsport, N. Y.

For the Crisis.

Three days at the Wilbraham Camp-meeting.

Praise the Lord for the three days I spent at the Wilbraham Campmeeting! On arriving at the ground and surveying the circle, I could but exclaim, "How goodly are thy tents, oh Jacob! and thy tabernacles, oh Israel!"—Num. 24: 5. The order of the meeting was as nearly perfect as possible,—not a man, woman or child did I see misbehave.

But the order at the tables during meals seemed to exceed even that; to see that campmeeting patriarch, Bro. Munger, at his post at the instant, and as soon as all were seated, to hear him ask, "Will the brethren please come to order," and then invite some brother near the centre to ask a blessing, and to observe the strict attention given by over two hundred persons, justifies all that is here said on the subject of order.

The spirit of the meeting was blessed, notwithstanding doctrinal differences known to exist on some subjects; and I was delighted to observe the deference paid to one another by brethren of opposite sentiments.

Being kindly provided with lodging by brethren of the Springfield tent, at the close of the exercises at the stand on Wed. evening, I joined them in the prayer meeting in the tent, and such an outpouring of the Spirit as we then received, reminded me of the campmeetings I attended over thirty years ago, when Methodists did not have to mourn the absence of the Holy Spirit!

Finally, to be permitted to see and worship with so many hundreds of brethren and sisters, all "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 13), I regard as one of the greatest blessings of my christian life. And now to all that look for redemption in Jerusalem,* permit me to send this greeting.

SAMUEL CURRY.

* Luke 2: 38.

Selected for the Crisis

BRO. GRANT:—The following is taken from an old copy of the *Montreal Witness.* I select it for your readers, and hope I can do so without having some good brother say, "*She means me!*"

MARIA.

Canada East, 1862.

Grace before Meat.

"One father of a household among our acquaintance,—a christian brother, too, whom we highly esteem,—mumbles his 'grace' somewhere back in his bronchial region, as if fearful some one at the table might over him. Another will pitch his voice at a key fit for calling a neighbor from across the way. Another dashes into his petitions like Job's war horse, in the midst of the bustle of taking seats. Another bobs down his head, and has bobbed it up again ere you are fully aware what he is at. Another mumbles along with the dead monotony of a cart on the pavements. So the number who really edify in performing this service is lamentably small. If we might be allowed to offer counsel touching the matter, we should say: Come to this devotional service as to any other devotional service, in a reverent spirit, and with the desire to religiously profit all concerned. Do not be hasty in the thanksgiving and prayer. Wait till all are seated, and the silence has become perfect. Then speak quietly, but audibly, seriously, earnestly. Do not fall into the same unvarying sound of words. Having a formula at the tongue's end, is apt to deliver the tongue from all dependance on the heart. Do not ask merely that the food may be 'blessed to the nourishment of the body,' but that, with gratitude and devotion, it may likewise be a means of grace to the soul. Do not offer an *irrelevant* prayer, as if forgetful of the place and occasion. Do not, the moment the last word falls from your lips, seize the knife and fork, or turn with some trifling remark to your next neighbor at the table. Let there be a pause, be as deliberate in *closing* as in *commencing* the service. Let the impression be enstamped on all listening that you seriously mean to commune with God in this service—not to recite a dry formula."

P. S. The great trouble among us is, many of our good brethren neglect this duty entirely—not more so in one locality than another.

M. M.

For the Crisis

Farewell Hymn.

Farewell, my brethren, I leave you now
To my own country I must go,
To heat of strife and war and blood
But [illegible] trust shall be in God.

The widow's God he says he'll be,
His promises are sweet to me,
So I will rest upon his word—
Blest promises that book afford.

With you, I've spent some happy hours
O'[illegible] in Eden's bowers,
In sing[illegible] redemption's joyful song,
Amid that [illegible], happy throng.

When the archangel's trump shall sound
And wake the sleepers under ground
We'll rise triumphant in the air,
Meet all our Father's children there.

O! then no tears will ever flow,
And we no more shall sorrow know,
For we have gained our blest abode,
And there we'll scale the mount of God.

As [illegible] Zion's height we stand
With harps of gold all in our hand,
We'll praise our Lord, for lo, tis he
Hath given us the victory!

A city fair of purest gold
No mortal eye can e'er behold,
But saints [illegible] them shall see
That city bright in majesty.

The tree of Life all blooming fair,
Its golden fruit none can compare
Life's river pure, with flowing stream,—
We'll drink and never thirst again.

O! meet me on that peaceful shore,
Where parting shall be known no more,
Then farewell till we meet again,
Where Christ our King shall ever reign.

ABIGAIL MESSEY

Selections.

The Judge and the poor African Woman.

In one of the populous and beautiful towns on the banks of "La Belle Riviere," there dwelt a poor lone African woman. . She was queenly in the power and beauty of her spiritual progress, though poor as poverty could make her in this world's goods.

The judge was rich and highly esteemed. He dwelt in a mansion, not so fine as to repel, not so splendid as to make him the envy of the foolish, large enough to be the social centre of the town, and plain enough to make one feel it a home. His heart was in keeping with his home large and open.

The poor African woman lived in a cabin on an alley, all alone, without chick or child, kith or kin.

Her own hands ministered amply to her own wants while she had health, and at home or abroad at work by the day, she often earned that which found its way to India, Africa or elsewhere, in the spread of the gospel. Her home though small and poor was neat and tidy. She belonged to the church of which the judge was an officer, and often sat down with him at the table of the Lord, as she will again. O how joyously at the feast of the Bridegroom in the palace of the King. But it so happened that the judge and the African had never had any free conversation together about the things of the kingdom. He respected her. She venerated him. At last she received a severe injury from which she never recovered, and for many weary months before her death was dependent and helpless, alone and bed-ridden.

During this time the judge's ample table and abundant wardrobe had contributed its full share to the comforts of the poor woman. Never a day but she was remembered. But for a long time for one reason and another he put off from time to time a personal visit, which he yet fully purposed in his heart to make her. Until at last one day as he thought of the cheerfulness of his own pleasant time, the thought of the contrast between this and the loneliness and desolation of the poor woman's cabin came into his mind, and while it heightened his gratitude for the goodness of God to him, it filled him with sadness and sympathy for her.

"Who can tell but I may cheer her a little, and perhaps by a little timely sympathy save her from repining at her hard lot? Possibly, too, I may be able to throw some light upon the rugged pathway along which she is going to the kingdom?"

The judge loved to do good; it was a great luxury to him. So, taking a well filled basket, and making sure that purse as well as scrip was stored with convenient small change, he sallied forth to visit the poor woman.

As the door opened, he was struck with the air of neatness in the cabin. If she was bed-rid, some kind hand supplied the place of hers. Everything was in order, swept and garnished neat as a pin. "Not so desolate after all," thought he.

But again, as the judge looked around, and contrasted the social joys of his own ample mansion, where the voice of children and of music, as well as the presence of books and friends made all cheerful and happy, with the cheerless solitude of the poor woman, alone here from morning till night and from night until morning, only as one or another called out of kindness to keep her from suffering, his heart filled again with sadness and sympathy.

Seating himself on the stool at the side of the poor woman's cot, he began speaking to her in words of condolence.

"It must be hard for you, Nancy, to be shut up here alone so many days and nights?"

"O, no, thank God, massa judge, the good Lord keeps me from feeling bad. I'se happy now as ever I was in all my days."

"But, Nancy, lying here from morning till night and from night till morning all alone, and racked with pain, dependent upon others for everything, do you not get tired and down-hearted, and think your lot a hard one to bear?"

"Well, I'se 'pendent on other, dat's sure, 'deed I is, an I was allers used to have something to give to de poor, an to de missionary, too, an to de minister, but den I'se no poorer dan my good Lord was when he was here in de worl, and I'se nebber suffer half so much yet as he suffer for me on de cross. I'se berry happy when I tink of dese tings."

"But, Nancy, you are all alone here."

"Yes, massa, I'se all alone, dat's true, but den Jesus is here, too, all de time. I'm nebber alone, no how, and he's good company."

"But, Nancy, how do you feel when you think about death? What if you should die here all alone some night?"

"O massa judge, I 'spect to. I 'spect nothing else, but jes to go off all alone here some night, as you say, or some day. But it's all one, night or day, to poor Nancy. And den, massa, I spec I'll not go alone, after all, for Jesus says in de blessed book 'I'll come an take you to myself, dat where I am dar you may be also,' an' I believe Him. I'se not afraid to die alone.'

"But, Nancy, sometimes when I think of dying I am filled with trouble. I think how bad I am, what a sinner, and how unfit for heaven. And I think now what if I should die suddenly, just as I am, what would become of me? Are you not afraid to die and go into the presence of a holy God?"

"O, no, massa, 'deed I'se not."

"Why not, Nancy?"

"O, massa, I was 'fraid, berry much When I was fust mjer, I see I must die, an I thought how can such a sinner as I is ebber go into such a holy place as de new Jerusalem is? An' I was miseble, sure. Den, by an by, after a while, I jes' thought I must trus' myself to de blessed Jesus, to make me ready for de kingdom jus as I did to forgib all my sins. So I found res' for my poor soul in Jesus, an sene dat time I feel somehow all better. For now, I know he will make me all ready and pure and white for de new Jerusalem above. An' now I love to think about the time when I shall come to 'pear befo' the Father's throne, wid him in glory, all starry, spagle white."

The judge sat in silence, admiring the power of grace. Not yet himself deeply affected by the light reflected from this star in disguise. A little pressure more was required, another chafing question, to bring out the ray destined to pierce his own soul.

"Well, Nancy, one thing more let me ask. Do you never complain?"

"Complain! O, massa, judge, complain, do you say, massa? Why massa! Who should such a one as I is, complain ob? The good Lor'? Why, he knows what's bes, for poor Nancy. His will be done."

Nancy said this in tones of the deepest sincerity, and a little more. There was just a shade of wonder at the question, as much as to say, What, an officer in the church, a man of education, a judge, can you think a poor creature like me might complain of the dealings of a merciful God and Savior like mine?

The arrow took effect. The judge bowed his head in silence a moment, and then rose and bade Nancy good-bye, without the word of consolation and prayer, which he fully purposed when he went into the cabin.

All the way home he kept saying to himself, "Well, I never yet said, 'His will be done,' in that way. I never felt it. Alone, poor, helpless, bed-ridden, dependent, miserable in body, and yet happy as an angel. Ah! there is a power that I never felt, but, I must feel it, and God helping me, I will. Not afraid to die!"

Trusting Jesus to purify her from all sin, and present her spotless before God, waiting joyously his summons. O, blessed faith! I must know more of this, and I will."

Two weeks, night and day, the arrow rankled, rankled, rankled. His pain increased. Sleep forsook him, and his family became alarmed. He said nothing, but often groaned in spirit and sighed deeply. Sometimes the tears were seen to steal down his manly cheeks. All wondered, and all waited to hear what had come over the strong mind and manly heart of the judge.

At last, one day while he was bowed before God, he felt in his heart "Thy will will be done." The storm-tossed sea of his soul was suddenly calmed, and peace filled his heart—peace as a river. Now he, too, could trust Jesus to make for him his pathway on earth and fit him for heaven, and take him to it whenever and from whatever place it might please him.

It was the beginning of a new life for him—a change quite as great as at the time of his conversion, and as it has proved, the beginning of blessed things for his own family, and church and town, and for the cause of Christ generally. Consistent and steadfast before, he has been a burning and a shining light, letting his light shine far and near ever since.

He went in the fullness of wealth and education, and influence and honor, to the poor, lone, lorn African woman, to do her good if he might with either counsel or food, or clothing or money. This was the full purpose and prayer of his heart; and yet, while he gave nothing to her, he received from her what all his wealth could not purchase or all his wisdom devise.

She, poor body, had nothing to give, nor so much as ever dreamed of giving aught to any body. And yet, without a thought of it, she did give to the rich and honorable judge what was worth more to him than the wealth and honors of all the world.

And what does this illustrate to us? What but the power of spirituality? What but the power which poured upon the few illiterate fishermen of Gallilee in the Pentecostal baptism, fitted them for the reformation of the world, almost in a single generation?

Obedience to God.

Teach me, my God and King,
In all things thee to see;
And what I do in anything
To do it as for thee.
All may of thee partake,
Nothing can be so mean
Which with this tincture, "*For Thy sake,*"
Will not grow bright and clean.
A servant with this clause
Makes drudgery divine;
Who sweeps a room as for God's laws,
Makes that and the action fine

COBBETT.—This extraordinary man, alluding to the number of his "works," observed: "If any young man wishes to know the grand secret relative to the performance of such wondrous labor, it is told him in a few words: Be abstinent, be sober; go to bed at eight o'clock and get up at four—the last two being of still more importance than the two former. A full half of all that I have ever written has been written before ten o'clock in the day; so that I have had as much leisure as any man that I ever knew any thing of. If young men will but set about the thing in earnest, let them not fear of success, they will soon find that it is disagreeable to sit up or to rise late. Literary coxcombs talk of 'consuming the midnight oil.' No oil, and a very small portion of candles, have I ever consumed, and I am convinced that no writing is so good as that which comes from under the light of the sun."

FASHION.—There is only one thing more powerful than a steam engine, and that is fashion. It makes men ridiculous and women spendthrifts. It takes the human family by the nose, and leads them into captivity. It makes the Hollander wear eighteen pair of breeches at once, and causes the Englishman to wear boots so sharpened at the point that they could be used for toothpicks. It builds our churches, fills our pews, and even regulates the rights of sepulture. Fashion is a great power. What a pity it can never be enlisted on the side of common sense, early hours, goodness and economy.

FAMILY COURTESY.—Family intimacy should never make brothers and sisters forget to be polite and sympathizing to each other. Those who contract thoughtless and rude habits toward the members of their own family, will be rude and thoughtless to all the world. But let the family intercourse be true, tender and affectionate, and the manners of all uniformly gentle and considerate, and the members of the family thus trained will carry into the world and society the habits of their childhood.

To be read by those who are eager to make Proselytes.—It was said by Borgia of the expedition of the French into Italy, that they came with chalk in their hands to mark out their lodgings, not with arms to force their way in. I, in like manner, would have my doctrine enter quietly into the minds that are fit and capable of receiving it, for confutations cannot be employed, when the difference is upon first principles and very notions, and even upon forms of demonstration.—*Bacon, Novum Organum.*

☞ Coal oil is said to be a sure destroyer of bedbugs. Apply plentifully with a small brush or feather to the places where they most do congregate. The cure is effectual and permanent. Gilt frames, chandeliers, etc. rubbed slightly over with coal oil, will not be disturbed by flies.

How to rid a barn of fleas.—Take quick lime, slack it, and sow freely. It will exterminate them in pig-sties, or any place they inhabit.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul*

Precautions.

1. Never sleep in a room where there is any green paper on the walls, as this color is made of arsenic or lead, the former is by far the most dangerous, being scheeles green, and is known positively by a drop of muriatic acid on the green leaving it white.

2. White glazed visiting-cards contain sugar of lead, and will poison a child who is tempted to chew them from the slight sweetish taste.

3. Green glazed cards used for concert tickets, are still more poisonous; a single one of them contains a grain and a half of arsenic, enough to kill a child.

4. Never put a pin in the mouth or between the teeth, for a single instant, because a sudden effort to laugh or speak, may convey it into the throat, or lungs, or stomach, causing death in a few minutes, or requiring the windpipe to be cut open to get it out, if it has passed into the stomach, it may, as it has done, cause years of suffering, ceasing only when it has made its way out of the body through the walls of the abdomen or other portion of the system.

5. It is best to have no button or string about any garment worn during the night. A long, loose night-gown is the best thing to sleep in. Many a man has facilitated an attack of apoplexy by buttoning his shirt-collar.

6. If you wake up of a cold night, and find yourself very restless, get out of bed, and standing on a piece of carpet or cloth of any kind, spend five or ten minutes in rubbing the whole body vigorously and rapidly with the hands, having previously thrown the bed clothing towards the foot of the bed so as to air, both bed and body.

7. If you find that you have inadvertantly eaten too much, instead of taking something to settle the stomach, thus adding to the load under which it already labors, take a continuous walk with just enough activity to keep up a very slight moisture or perspiration of the skin, and do not stop until entirely relieved, but end your exercise in a warm room, so as to cool off very slowly.

8. Never put on a pair of new boots or shoes on a journey, especially on a visit to the city; rather wear your easiest, oldest pair, otherwise you will soon be painfully disabled.

9. A loosely-fitting boot or shoe, while traveling in winter, will keep the feet warmer, without any stockings at all, than a tight pair, over the thickest, warmest hose.

10. Riding against a cold wind, immediately after singing or speaking in public, is suicide.

11. Many public speakers have been disabled for life by speaking under a hoarseness of voice.

12. If you happen to get wet in cold weather, keep moving on foot with a rapidity sufficient to keep off a feeling of chilliness until you get into a house, and not waiting to undress, drink instantly and plentifully of hot tea of some sort; then undress, wipe dry quickly, and put on warm, dry clothing.

13. Never go to bed with cold feet, if you want to sleep well.

14. If a person faints, place him instantly flat on a bed, or floor, or earth, on his back, and quietly let him alone at least for ten minutes; if it is simply a fainting fit, the blood, flowing on a level will more speedily equalize itself throughout the system; cold water dashed in the face, or a sitting position are unnecessary and pernicious.

15. Never blow your nose, nor spit the product of a cough, nor throw a fruit-peel on the sidewalk.—*Hall's Journal of Health.*

Nicotine found in the Viscera of a Snufftaker.

M. Morin, of Rouen, anxious to ascertain whether nicotine could be detected in the viscera, subjected the lungs and liver of a snufftaker, who had died at seventy, to a careful analysis, and found the alkaloid just mentioned. Portions of the lungs and liver were reduced to a pulp and soaked in distilled water, slightly acidulated for the lungs with sulphuric acid, and for the liver with oxalic acid. Several days afterward, the liquor was filtered through paper free from carbonate of lime, then concentrated to a third of its volume, and filtered again to free it from the flakes which had formed. It was now once more evaporated, and treated with pure alcohol, when fresh flakes formed. The alcohol was then removed by heat after filtration. The residue was mixed with a small quantity of pure potash. On cooling, sulphuric ether was added; and after a few hours, the decanted liquor was evaporated in vacuo. The substance now obtained, having the smell and the acrid taste of nicotine, was treated by the bichloride of mercury, chloride of platinum, tannin, biniodide of potassium, the salts of copper and lead, and with all the reactions of nicotine were obtained.—*Lancet.*

SOME FACTS ABOUT TOBACCO, which those who use it will read and forget:—

Rees' Cyclopedia says a drop or two of the oil, placed on the tongue of a cat, produces convulsions and death in the space of a minute.

A college of physicians has said that not less than twenty thousand, in our land, annually die by the use of this poison.

Dr. Shaw names some eighty diseases, and says they may be attributed to tobacco.

Gov. Sullivan says: "My brother, Gen. Sullivan, used snuff, and his snuff lodged him prematurely in the grave."

Bocarme, of Belgium, was murdered in two minutes and a half by a little nicotine, or alkali of tobacco.

Dr. Twitchell believed that sudden deaths and tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.

Three young men formed a smoking club, and they all died within two years of the the time they formed it. The doctor was asked what they died of. He said they were smoked to death.

A youth of sixteen fell dead with a cigar in his mouth, in a dram shop. What caused his death? The coroner's inquest said, "It was a mysterious act of God." The minister, at the funeral, consoled the friends by saying much the same thing. Physicians said it was "heart disease," and said nothing about the cause of the disease. A sensible woman, knowing the boy's habits, said, "Tobacco killed him." It deranged the action of the heart; it ceased to beat, and the victim fell!

☞ A distinguished physician of Paris, Dr. Robert De Lambelle, announces that a shock of electricity given a patient dying from the effects of chloroform, immediately counteracts its influence and restores the sufferer to life.

The World's Crisis

AND

Second Advent Messenger.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 364. | BOSTON, TUESDAY, SEPTEMBER 16, 1862. | VOL. XVI. NO. 1.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

The Vale of Tears.

There is an awful, dreary vale,
That terminates life's barren heath;
There mighty foes the soul assail,
'Tis called—The Solemn Vale of Death.

This steep descent—this vale unknown—
Each child of Adam must descend,
Must tread the slippery path alone,
No human arm can then befriend.

At the dread entrance of that shade,
What gloomy fears distress the mind;
Nature shrinks back appalled, dismayed,
And fain would linger yet behind.

But, hark! methinks a voice I hear
Say: "Fainting soul, why fears prevail?
Dismiss those dark, foreboding fears,
For I've illumed this dreary vale.

"'Twas here I vanquished Death and Hell,
And, as I passed to realms of day,
Some sparkles of my glory fell,
That saints might track the shining way."

Enough; dear Jesus, be my guide,
I'll follow through the darkest vale;
I'll fear no evil at thy side,
But faith shall venture undismayed.

WALTER MANSFIELD

Woodstock, Ill., Aug. 18th, '62.

For the Crisis.

Mixed Items.

BRO. GRANT:—I pen the following items as a simple matter of duty before the Lord. In that light I request that they be inserted in the Crisis just as they are written, with the exception of all grammatical wrongs.

ITEM 1.—SHORT ARTICLES.

I believe in short articles, most decidedly, in a religious paper, and short sermons in a christian pulpit. There are *some* cases in which short articles and short sermons are not consistent, but as a most general rule, they are in the order of benevolence and of God. I always intend to write short articles. But my present one *must* be an exception. To remedy the evil, however, of its length I cut it up into *bits* or *items*. Brethren and sisters, if you wish your articles read, let them be short. If you wish them not to be read, write them in "rope-yarn" style! I am as fond of reading as the most of people, but the last thing I will do is to read a long, dry article in a religious paper. Give us the *honey*—keep the comb, wax, hive and bees at home.

ITEM 2.—THE RIGHT KIND OF PREACHING.

In a recent number of the Crisis I saw an article on the right kind of preaching. It appeared to me that the article was the right kind of an article, too. One of the greatest curses and severest blights on the christian ministry is this abominable disposition to ride a hobby. Some preachers seem to find it impossible to have more than one idea at a time—and that frequently a foolish one. This one idea must, hence, be ridden everywhere and in all circumstances, until it is "ring-boned," "spavined," "wind-broken," "sore-backed," "blind," and "foundered." God designs that the whole Gospel shall feed his people. Give us, hence, the healthy variety. "Preach the Word." Let human notions alone. Sugar, alone, sweet and good as it is, after a few days will contract the stomach, and starve a man to death, if he eat no other food. So will starch. There is variety in heaven, in earth, in the sea, in man, in the gospel.

ITEM 3.—NEW NOTIONS.

The creed of some people seems to be—"Man shall not live by bread alone, but by all the new and strange notions that can be got up." And in some directions this creed seems well carried out. I find no fault with people for seeking "more light," but for proclaiming "more light" until they are sure it is "true light," and not *ig. fat.*!! Look at the history of a few past years. What notions—absurd, unscriptural, childish in the extreme—have been put forth as "more light!" 1. The door of mercy is shut. 2. The Bridegroom has come. 3. We are in the judgment day already! 4. Some of the dead have been raised of late. 5. There is no personal Devil. 6. There is no direct operation of the Holy Spirit on the human mind. 7. We must keep the Jewish Sabbath. 8. The New Jerusalem is a mere figure. 9. Infants will never be raised from the dead. 10. The angels who fell were Adam and Eve! And now, to crown the whole, we are told that the "light" is, "The wicked portion of mankind will never be raised at all"!! Why not go one step further, and say none of the dead will ever be raised at all? Why not swallow the whole French Infidel creed—"*Death is an eternal sleep*"? O Christ, thou art wounded in the house of thy friends!

ITEM 4.—ALL THE DEAD WILL BE RAISED.

Does any one tell me not to write on this point; that it will hurt some one's feelings; that we all have a right to our opinions? Listen. We have no *right* to *wrong* opinions. It is far better that human feelings be hurt than that one of the most important and solemn truths of God should be ignored. Some persons, about whose piety or honesty I have nothing to say, have recently, openly and fiercely, made an attack on a bristling fortress of the Almighty—and must I be silent? God forbid. How, then, shall I hold up my face to my Judge? It is now proclaimed in "all our borders," by a number of professing preachers of the gospel, that "the wicked dead will not be raised at all"; and some of the feeble minded are being led from their common steadfastness in consequence thereof. Shall we let it alone? What are watchmen for? I will do my duty in this matter at all costs. The Bible teaches the resurrection of the dead—all of the dead—the dead small and great—the dead in the earth, in the sea, in death, in hades. This is the uniform teaching of the Bible. It is not an argument raised on a few isolated passages, but it is the general doctrine of the whole Bible. It is astounding that a sane man, pretending to believe in the word of God, should ever dream so wild a dream as the contrary. Poor human nature!

ITEM 5.—THE PROOF WANTING.

What is the proof that the wicked will never be raised from the dead? The proof! There is none. Not a feeble particle. The argument is all on one side. I do not admit that the opposition has any reasonable ground whatever. It seems to me foolish to controvert the matter at all. "Thus saith the Lord" ought to settle the question forever. There are passages which do teach that the wicked as nations, armies, rulers, persecutors, etc., will not rise from the dead; but never one solitary hint that they will not rise to be judged and damned.

ITEM 6.—THE PROOF ON THE RIGHT SIDE.

Do you wish the proof on the right side? Here you have a little of it: "All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." "There shall be a resurrection of the dead, both of the just and unjust." "For we must *all* appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "That they might obtain a better resurrection." Does not a *better* resurrection imply a *worse* one? "Many who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city." "Ye shall see Abraham, Isaac and Jacob in the kingdom of God, and yourselves thrust out." "And reserve the ungodly unto the day of judgment to be punished." "The rest of the dead lived not again until the thousand years were finished." "I saw the dead small and great stand before God; and death and hell delivered up the dead which were in them, and they were judged, every man, according to their works." "The second death." How can there be a *second* without a *first*? What is the punishment of the wicked? Death. Not the *first* death, which good people as well as wicked die; but death after judgment—the second death. These are only some few mites of the existing proof on the right side; there are mountains more of it. But is not this a plenty? Does God mean what he says? O unbelief!

ITEM 7.—WHAT IS DONE WITH THE EVIDENCE.

What do the opposition do with such plain and positive words of God? I will illustrate. Some years ago, in a certain part of the land, there was a high wind one night, which did some damage in a village in that region. Several signs were blown down, among other damage. And it so happened that both a lawyer and a man who worked at the turning business went to a workman to put up new signs for each of them. He accordingly prepared the signs in the day time and went in the evening to put them up. It was a dim night, and he made a mistake, and put the turner's sign over the lawyer's office. What was the wonder of the lawyer in the morning you may imagine, when he read over the entrance to his office—

ALL SORTS OF TURNING AND TWISTING DONE HERE.

That is the way the words of God are treated in this matter. I most solemnly warn those engaged in this work of unaccountable error to remember, God looks "*to the man who trembles at my Word.*" Beware! God will not be trifled with. You are doing the enemy's work. God's Holy Spirit is grieved with your recklessness. You are wounding the Christ who loves you. Beware! EDWIN BURNHAM.

For the Crisis.

Obedience.

In all the relations of life there is probably none enters more largely than the necessity of obedience. The word itself implies a superior; and the act properly attended to, when to the Superior Good, is always attended with benefit. For instance: A good and judicious parent requires his child to perform some act. It may not see the propriety of the requirement or act, yet it is not for it to stand and debate the subject; its business is to obey. This principle obtains also throughout the entire range of society. All are not conversant with the laws, yet the laws exist, and they exist for the keeping in check "the lawless and disobedient"; and in a properly administered and healthy state of affairs, the laws are no sooner broken than the penalty attached must follow, and we can only acknowledge the propriety of this, and why? In the absence of inflicted punishment there is a laxity of conduct. It may begin in the family, and the probabilities are it will not rest there, but will next be found in communities, then in States, and finally rebellion rears its hydra head, and what then?

The wisest and best of mortals have always advocated the prime necessity of obedience, and all who wish to live a godly and peaceable life must *well* attend to this. The christian is only a pilgrim, a sojourner in a country not his. It is no part of his business to interfere in the carnal strife. His weapon is not the tempered steel by which life can be taken. His weapon of defense is not a minnie rifle, nor is it a coat of mail. His only sword is that of the Spirit—the Word of God. So saith the Apostle to his Ephesian brethren whom he styles "the faithful in Christ Jesus." It is no business of the follower of Christ to *take* men's lives, but it is his business to try and imitate his Master by *saving* men's lives. For this purpose was the Son of God manifested. "To obey is better than sacrifice, and to hearken than the fat of rams", therefore whatsoever the Master of the household has *commanded*, it MUST be obeyed if we wish for his favor, which is better than the present fleeting life.

I look back and ask, what is the cause of the broken and disjointed state of affairs in the professed church of Christ? I ask the present, and the answer I receive is, *Disobedience.* I think of the time in which the prophet Jeremiah lived, when the word of the Lord came to him, and when he was commanded,—"Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of his increase. . . . Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and are become vain? . . . . The priests said not where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. . . . Be astonished, O ye heavens, at this, and be ye horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

Thus the case stands at the present day. The Lord has in a variety of ways endeavored to endear himself to fallen humanity. He sent his prophets to Israel, and they slew them. He sent his well-beloved Son, and they said, "Come, let us kill him", and by wicked hands they slew him. But God raised him from the dead, and he did this because Jesus was obedient unto death, even the death of the cross; and now he is highly exalted, and a name given him above every name, at which "every knee shall bow."

Paul, in his letter to his Roman brethren, declares himself separated unto the gospel of God, and it is that gospel which he had before promised by his prophets *in the holy Scriptures*; and being made a minister for God, he also declares that the Jesus, whom we call Lord, was declared to be the Son of God with power by his resurrection from the dead; and he further makes known to his brethren the fact that the apostleship they received warranted the declaration that Christ was not only the burden of prophecy, but that he was of the seed of David according to the flesh, and raised from the dead with the prerogative to command OBEDIENCE to the faith among all nations for his name.

In a time called "times of ignorance," it is said "God winked at (them), but now commandeth all men everywhere to repent; *because* he hath appointed *a day* in the which he will judge the world in righteousness, by that man (Jesus Christ) whom he hath ordained." And of this Judge it is said, "In righteousness he doth judge and make war."

With these truths before us, what is the duty of every one who hath named the name of Christ in sincerity and in truth? To my mind the question is perfectly clear. In the first place, I am settled in the truth that "the meek shall inherit the land and dwell therein forever." I also read that its inheritance is dependent upon our being willing and obedient; for saith the Lord by Isaiah, who addressed himself *particularly* to Judah and Jerusalem, and, *in general*, to ALL,—"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured by the sword for the mouth of the Lord hath spoken it." "Rebellion is as the sin of divination, and stubbornness as iniquity and idolatry"; and for any in these days to be deceiving themselves with the current fables of superstition, and at the same time "hope they have a hope," and who are at the same time denying the Lord of life and glory by their non-attendance to plainly revealed duties,—permit me, for the love of Christ, to ask you to forbear, show how much you can honor God and his Son by believing *the* gospel and obeying its requirements, and all, all will be well in the day he shall sit as a refiner and Judge. The truth, and the love of it, let all cherish. We are separated by it, or it stands as God's condemning agent.

G. W. Y.

For the Crisis.

Strangers.

How good it is to feel that we are strangers to this world,—that here we have no continuing city, no permanent abiding place. The christian can rejoice, and his cup of joy may be full, as he looks forward by faith to one soon to come, and this cold, unfriendly, fighting world exchanged for a world of peace, the paradise of God. What greater theme for rejoicing than the hope of the gospel which reveals to us the earth filled with the glory of God, sorrow, pain and death forever vanquished, and the inhabitants all acquainted, all at home? How cheering the thought that there will be no strangers there. Christ will be a King of peace. His subjects will all be peaceable, for they will have his Spirit, and be filled with it.

When the King shall in glory descend, and every eye beholds him, he will say to the pilgrims and strangers—the poor of this world, but rich in faith,—Children, come home! Brethren, we want to hear this said to us,—Children come home. And in order to go home, we must have the distinguishing characteristics necessary to gain that home; something that distinguishes us from this world, for as this world and the world to come are entirely different in their nature, so the would-be inhabitant of that world must be changed in character, i. e., put off the "old man" with his "deeds," and "put on Christ," their Captain and pattern. This step takes one from the broad road that leads to death, and places him in the straight and narrow path that leads to life eternal. How true the saying of the Lord, that few find it.

I was forcibly reminded of this fact recently while conversing with a minister who has preached the gospel for a number of years, as he claims. A short time since there was a gathering of professors and non-professors; wicked and ungodly men were there, and some who in days past had rejoiced in hope of the speedy return of the Lord of glory were seen in this assembly. Before them this minister advanced sentiments that the ungodly could endorse and still keep in the broad road. The professor, and those who had looked for the King of glory, were all united, and the injunction of the Lord, "I have chosen you out of the world," disregarded.

The church seems to be impelled down with the mass, and the tide carries everything before its resistless power. The unclean spirits are in the valley of decision. The wicked are being gathered in bundles to be burned; and the whole world is being gathered to the battle of the great day of God Almighty.

I have asked myself the question, if this is coming out and being separate, if this is being found in the narrow path, who is there but may go in it? What need of a change of heart; what need of being pilgrims and strangers here; what need of a Savior, if we can take a course that is heartily approved by the proud, by the rich, by the profane swearer, by those who drink from the intoxicating cup until its maddening effects render them fit subjects to fight? All these, together with ministers and professors, can be seen going in one road, having one spirit; and it is a "broad road" in which so many can travel. I feel to say, Give me the "narrow" way, with the few strangers and pilgrims who have respect to the recompense of the reward, for the end thereof is eternal life.

"As many as are led by the Spirit of God, they are the sons of God." "If any man have not the Spirit of Christ, he is none of his." Bring this test to bear upon the two classes under consideration, and judge who are Christ's and who are not. May the Lord help us to discover between the Spirit of Christ and the deceiving spirits. "Beloved, believe not every spirit, but try the spirits whether they are of God or not." The Spirit and the Word agree. Brethren, stand by the Captain of our salvation, have on the whole armor, and above all take the "shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Jesus will surely conquer. Victory will be ours ere long. For the narrow way which is traveled by pilgrims and strangers to this world,—those who *walk* by faith, and *live* by faith (Heb. 11th chapter),—ends in our Home, where peace reigns triumphant. May the Lord help us. Amen.

O. D. WOODRUFF.

For the Crisis.

Acrostic.

H ere in this dark, lone vale
O f sorrows, sighs and tears,
R oaming o'er hill and dale,
A nd fraught with hopes and fears,
C anst find no resting place?
E ver here thou it toiling on—
L oth to give up thy race
H eavenward, till the victory's won.
A nd though disease or sin beset,
S oon the blest morn will come,
T hy weary feet shall rest them yet
I n thy long-wished-for home
N aught shalt thou suffer more,
G olden harps shall greet thee then,
S afe on the shining shore.

Springfield, Mass. I. M. H.

For the Crisis.

Can true Christians Fight?

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight," was the language of Christ. Now shall we as believers in Christ and his doctrine, arm ourselves and go into the battle-field? Shall we take up the sword to war with our brother? "All they that take the sword shall perish with the sword," are the words of Christ, and again he commanded his disciples to "love one another," for "by this shall all men know that ye are my disciples." Now as Christ's disciples are known by their loving one another, those that are at war with each other cannot be Christ's disciples, but are governed by "the spirits of devils," therefore we whose "weapons are not carnal" should come out and bear our testimony against war, in the fear of God, standing firm for him and his truth.

I felt influenced in my mind to write this, (although young in the good cause of Christ,) as I never yet have been able to see how a man can be a true christian and fight or believe in fighting. How he can take the Bible in one hand and pray to God for protection against those whose hearts God has power to change, and yet grasp the bloody sword of war in the other, not daring to trust in God's promises; or how he can in his heart follow out the precepts of the "Golden Rule," of doing unto others as he would that others should do unto him, while dealing out death and destruction with his rifle; or how he can pray to God to "forgive us our debts as we forgive our debtors," while sending the destructive bomb into their midst. What I have written I have expressed in a spirit of friendship. S. G. GIDLEY.

Dartmouth, Sept. 8th, '62.

For the Crisis.

Not in Darkness.

How blessed not to be in darkness, in such a critical period of the world's history! How blessed not to be preaching "peace and safety" when "sudden destruction cometh"! How blessed to be in union and harmony with Jehovah and his Son Jesus Christ, now the appointed day of judgment is just before us!

How blessed to have a heart that loves to obey our Lord and Master to the letter, and literally and positively "watch . . . . and pray always, that (we) may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." Luke 21: 36. Bless the Lord for such a heart!—a heart that rejoices in the purpose of Jesus to destroy the works of the devil, and to establish his own kingdom.

Bless the Lord for the knowledge of heirship to that kingdom! SAMUEL CURRY.

New York, Sept. 5th, 1862.

For the Crisis.

Let Duty guide Thee.

"Haste not! rest not! calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide;
Do the right whate'er betide!
Haste not! rest not! conflicts past,
God shall crown thy work at last!"

—*Goethe.*

Let duty guide thee, soldier, in the stern conflict of daily life. Worldly interests will try to intervene between thee and thy duty; heed them not. Temptation will arise to shake thy faith in God and right; resist them manfully. Human passions will strive to poison the heart with wild and fierce emotions, that fain would drown thy soul in the depths of perdition; cherish them not even for a moment. A thousand foes will meet thee at every turn in thy journey heavenward. Some, crafty and insidious, will seek to allure thee into the paths of folly by deceitful words of unmeaning praise, while others with foul words of slander will try to tarnish thy name with deeds of which thy heart never dreamed. Meet them all alike, firmly, sternly resisting the blandishments of the one, and meekly bearing the reproach the other would heap upon thee. In all thine actions, thoughts and desires, let duty guide thee. Let *right* triumph in all thy deeds, whether the world praises or derides thee.

Shrink not from labor and toil when duty calls. Avoid not the conflict against evil when the bugle note of the contest summons thee to bear aloft the standard of truth. Cast aside all considerations of self for the sake of Him who agonized in Gethsemane, and died on Calvary for thee. The hour, the time, the age demands all thy energies for the right, for justice, God. Perform thy duty well while the battle rages, and when peace shall wreathe her banner around the universe, noble will be thy reward.

Yes, scarred warrior, when the battle is over, and the wild commotion of earth has given place to the grateful scenes of Messiah's peaceful reign, sweet indeed will be thy repose, blest thy retirement from the long conflict. Crowned with honor for every duty performed, rewarded for every victory gained over sin, thou shalt ever rejoice in the smiles of the dear Redeemer, and ever chant the pean of praise around his throne. That will be honor enough, a reward rich enough to repay all sacrifices of self-interest here. Eternal repose in the kingdom of God, unending joy in the society of earth's redeemed, of angels who have ministered unseen to thee in thine earthly journey, and of Him who redeemed thee.

Then, christian warrior, battle for the right, rest not, faint not, though weary with the increasing conflict, but urge thy course onward, for glory, honor and immortality is thy sure reward in the bright millennial age to come.

Palmer, Mass. ORRIN P. ALLEN.

For the Crisis.

The Perfection of Saints.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48.

In Gen. 17: 1, the Lord said to Abram, "Walk before me, and be thou perfect." And when he made a covenant with Abram, he changed his name to Abraham, because he was to be the father of many nations. And in Lev. 11: 44, the Lord said to the children of Israel, "Ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy." In Luke 6: 36, our Savior instructs us how we should manifest a kind and merciful disposition towards our enemies, in order to pattern after our kind and heavenly Father. In Col. 1: 28, the apostle Paul tells how he preaches Christ the hope of glory to the saints, teaching them in all wisdom, in order that every man may be presented as a "perfect man in Christ Jesus." Also in Col. 4: 12, the apostle speaks of Epaphras, a servant of God, laboring fervently in prayer, that the saints may "stand perfect and complete in all the will of God." And James (1: 4) informs us that we must let "patience have her perfect work, that ye may be perfect and entire, wanting nothing." In Eph. 5: 1, 2, we are required to be "followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us."

Dear brethren and sisters, in the tenderness of love I would say to you, I humbly hope you will pray earnestly to our heavenly Father, that he would enable you by his wisdom and grace to go forth and "grow up as calves of the stall"; that you may shine forth in the kingdom, when the precious Savior comes to gather his jewels, and reign with them forever. We are not required to be perfect gods; but to be perfect men and women in Christ; and in order to attain to this state of enjoyment, we must go on unto perfection; yes, we must labor with good brother Paul to keep our bodies under, lest we ourselves should become castaways. We must try, in the strength of Israel's God, to grow in grace and in the knowledge of our Lord Jesus Christ, and study to make ourselves useful in the work of the Lord what little time we have to use the means for the salvation of our fellow beings. For this purpose let us examine ourselves, and see if we be in the faith; and if we are, let us add to our faith virtue (or boldness), and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, or godlikeness, and to godliness brotherly kindness, and to brotherly kindness charity, or love. And if we are thus armed and equipped with these spiritual weapons, we shall be able through grace to slay the enemies of the cross, and bring them humble at the feet of Jesus, where they will become clothed and in their right minds.

I hope these few lines written in prayers and tears, will be blessed to the good of my dear brethren and sisters in the Advent cause, and to the salvation of some one of my fellow beings. Yours looking for the King of the true Israel. B. PERHAM.

Brattleboro, Vt.

For the Crisis.

Millerism Revived.

If any of our readers have supposed that Millerism died out with Mr. Miller, its author, they were mistaken. The *Advent Herald* still lives and continues its figurings to prove that the end is at hand. The Rev. J. V. Himes, in its last issue, announces that he is about to set forth on a new mission to proclaim the kingdom coming. His manifesto reads much like that of a general about to invade a hostile country. He says:—

"I enter on this glorious work anew in the strength of God and the unshaken confidence in Protestant principles of interpretation—that the visions of Daniel reach to the everlasting kingdom—that the book of Revelation gives a history of the true church, and also of the papal power, and carries us to the end of all things—that a prophetic day denotes a natural year, and a prophetic time 360 natural years—that the times and seasons were to be understood and proclaimed. The church was not to be in darkness, that that day should overtake her as a thief. And believing (with the most distinguished, pious, and learned expositors of the word of God in this century) that the signs of this time and the fulfillment of the prophecies indicate the speedy termination of this dispensation, I give myself entirely to the work of proclaiming these things. As a 'watchman on the walls of Zion' I can do no less, if I am faithful to my proper work.

I ask the sympathy, prayers, and cooperation of all who cherish this faith, and look for the speedy coming of the Lord in his kingdom, whether you look for the event soon, without definite time, or, with me, to the termination of the periods in 1867 and 1868.

I shall solicit new subscriptions for the *Advent Herald*, collect old dues, and further the interests of the office."

It is certainly gratifying to those who are not quite ready for the general breaking up, to know that Mr. Himes has put it off till "1867 or 8," six or seven years ahead. But a little sense would suggest that past failures should make him more modest in his prophecies, and especially to avoid "fixing the time." The reckoning has been so often corrected that it will hardly bear tinkering again.

The above was taken from what purports to be the *Christian Observer.* The thought occurred to me while reading it, whether the name was appropriate. What ought to be expected of a "Christian Observer" but a close watching of the signs of the times, in connection with the study of prophecy, and a Christ-like spirit in proclaiming the same to a world? Yet what have we here? An ignoring of the great truths concerning prophecy,—the coming of our blessed Lord and establishment of his kingdom, and the most contemptuous ridicule cast upon one who is endeavoring to convince his fellow men of their mighty weight and certainty. Is not the article a fair sample indeed of the "scoffing" of the last days? Where in the ranks of infidelity could we find a clearer or more striking one? A "Christian Observer!" talking about not being "quite ready for the general breaking up"—"tinkering the reckoning again," and so on,—phrases that we might well expect from the lips of the bar-room gambler, or any openly profane and wicked reviler of christianity! A paper professing to declare from week to week the truths of religion! The Lord pity them in their blindness and ignorance! "Blessed are ye when men shall revile you." With such a benediction from such a source, well may those who are proclaiming God's truth rejoice, "thank God, and take courage." The time of deliverance is near. A. G. [illegible]

OUR PASSIONS LIKE A LION.—An Indian once brought up a young lion, and finding him weak and harmless, never attempted to control him. Every day the lion gained in strength and became more ungovernable, until at last, when excited by rage, he fell upon the Indian and tore him to pieces. Our evil habits and passions very much resemble that lion.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 364. BOSTON, TUESDAY, SEPTEMBER 16, 1862. VOL. XVI. NO. 1.

The World's Crisis AND SECOND ADVENT MESSENGER IS ISSUED EVERY TUESDAY AFTERNOON, AT NO. 167 HANOVER STREET, BOSTON.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

The Vale of Tears.

There is an awful, dreary vale,
That terminates life's barren heath;
There mighty foes the soul assail,
'Tis called—The Solemn Vale of Death.

This steep descent—this vale unknown—
Each child of Adam must descend,
Must tread the slippery path alone,
No human arm can then befriend.

At the dread entrance of that shade,
What gloomy fears distress the mind;
Nature shrinks back appalled, dismayed,
And fain would linger yet behind.

But, hark! methinks a voice I hear
Say: "Fainting soul, why fears prevail?
Dismiss those dark, foreboding fears,
For I've illumed this dreary vale.

"'Twas here I vanquished Death and Hell,
And, as I passed to realms of day,
Some sparkles of my glory fell,
That saints might track the shining way."

Enough; dear Jesus, be my guide,
I'll follow through the darkest vale;
I'll fear no evil at thy side,
But faith shall venture undismayed.

Walter Mansfield.

Woodstock, Ill., Aug. 18th, '62.

For the Crisis.

Mixed Items.

Bro. Grant:—I pen the following items as a simple matter of duty before the Lord. In that light I request that they be inserted in the Crisis just as they are written, with the exception of all grammatical wrongs.

Item 1.—Short Articles.

I believe in short articles, most decidedly, in a religious paper, and short sermons in a christian pulpit. There are *some* cases in which short articles and short sermons are not consistent, but as a most general rule, they are in the order of benevolence and of God. I always intend to write short articles. But my present one *must* be an exception. To remedy the evil, however, of its length I cut it up into *bits* or *items*. Brethren and sisters, if you wish your articles read, let them be short. If you wish them not to be read, write them in "rope-yarn" style! I am as fond of reading as the most of people, but the last thing I will do is to read a long, dry article in a religious paper. Give us the *honey*—keep the comb, wax, hive and bees at home.

Item 2.—The Right kind of Preaching.

In a recent number of the Crisis I saw an article on the right kind of preaching. It appeared to me that the article was the right kind of an article, too. One of the greatest curses and severest blights on the christian ministry is this abominable disposition to ride a hobby. Some preachers seem to find it impossible to have more than one idea at a time—and that frequently a foolish one. This one idea must, hence, be ridden everywhere and in all circumstances, until it is "ring-boned," "spavined," "wind-broken," "sore-backed," "blind," and "foundered." God designs that the whole Gospel shall feed his people. Give us, hence, the healthy variety. "Preach the Word." Let human notions alone. Sugar, alone, sweet and good as it is, after a few days will contract the stomach, and starve a man to death, if he eat no other food. So will starch. There is variety in heaven, in earth, in the sea, in man, in the gospel.

Item 3.—New Notions.

The creed of some people seems to be—"Man shall not live by bread alone, but by all the new and strange notions that can be got up." And in some directions this creed seems well carried out. I find no fault with people for seeking "more light," but for proclaiming "more light" until they are sure it is "true light," and not *ig. fat.*!! Look at the history of a few past years. What notions—absurd, unscriptural, childish in the extreme—have been put forth as "more light!" 1. The door of mercy is shut. 2. The Bridegroom has come. 3. We are in the judgment day already! 4. Some of the dead have been raised of late. 5. There is no personal Devil. 6. There is no direct operation of the Holy Spirit on the human mind. 7. We must keep the Jewish Sabbath. 8. The New Jerusalem is a mere figure. 9. Infants will never be raised from the dead. 10. The angels who fell were Adam and Eve! And now, to crown the whole, we are told that the "light" is, "The wicked portion of mankind will never be raised at all"!! Why not go one step further, and say none of the dead will ever be raised at all? Why not swallow the whole French Infidel creed—"*Death is an eternal sleep*"? O Christ, thou art wounded in the house of thy friends!

Item 4.—All the Dead will be raised.

Does any one tell me not to write on this point; that it will hurt some one's feelings; that we all have a right to our opinions? Listen. We have no *right* to *wrong* opinions. It is far better that human feelings be hurt than that one of the most important and solemn truths of God should be ignored. Some persons, about whose piety or honesty I have nothing to say, have recently, openly and fiercely, made an attack on a bristling fortress of the Almighty—and must I be silent? God forbid. How, then, shall I hold up my face to my Judge? It is now proclaimed in "all our borders," by a number of professing preachers of the gospel, that "the wicked dead will not be raised at all"; and some of the feeble minded are being led from their common steadfastness in consequence thereof. Shall we let it alone? What are watchmen for? I will do my duty in this matter at all costs. The Bible teaches the resurrection of the dead—all of the dead—the dead small and great—the dead in the earth, in the sea, in death, in hades. This is the uniform teaching of the Bible. It is not an argument raised on a few isolated passages, but it is the general doctrine of the whole Bible. It is astounding that a sane man, pretending to believe in the word of God, should ever dream so wild a dream as the contrary. Poor human nature!

Item 5.—The Proof wanting.

What is the proof that the wicked will never be raised from the dead? The proof! There is none. Not a feeble particle. The argument is all on one side. I do not admit that the opposition has any reasonable ground whatever. It seems to me foolish to controvert the matter at all. "Thus saith the Lord" ought to settle the question forever. There are passages which do teach that the wicked as nations, armies, rulers, persecutors, etc., will not rise from the dead; but never one solitary hint that they will not rise to be judged and damned.

Item 6.—The Proof on the Right side.

Do you wish the proof on the right side? Here you have a little of it: "All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." "There shall be a resurrection of the dead, both of the just and unjust." "For we must *all* appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "That they might obtain a better resurrection." Does not a *better* resurrection imply a *worse* one? "Many who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city." "Ye shall see Abraham, Isaac and Jacob in the kingdom of God, and yourselves thrust out." "And reserve the ungodly unto the day of judgment to be punished." "The rest of the dead lived not again until the thousand years were finished." "I saw the dead small and great stand before God; and death and hell delivered up the dead which were in them, and they were judged, every man, according to their works." "The second death." How can there be a *second* without a *first*? What is the punishment of the wicked? Death. Not the *first* death, which good people as well as wicked die; but death after judgment—the second death. These are only some few mites of the existing proof on the right side; there are mountains more of it. But is not this a plenty? Does God mean what he says? O unbelief!

Item 7.—What is done with the Evidence.

What do the opposition do with such plain and positive words of God? I will illustrate. Some years ago, in a certain part of the land, there was a high wind one night, which did some damage in a village in that region. Several signs were blown down, among other damage. And it so happened that both a lawyer and a man who worked at the turning business went to a workman to put up new signs for each of them. He accordingly prepared the signs in the day time and went in the evening to put them up. It was a dim night, and he made a mistake, and put the turner's sign over the lawyer's office. What was the wonder of the lawyer in the morning you may imagine, when he read over the entrance to his office—ALL SORTS OF TURNING AND TWISTING DONE HERE.

That is the way the words of God are treated in this matter. I, most solemnly warn those engaged in this work of unaccountable error to remember, God looks "*to the man who trembles at my Word.*" Beware! God will not be trifled with. You are doing the enemy's work. God's Holy Spirit is grieved with your recklessness. You are wounding the Christ who loves you. Beware! Edwin Burnham.

For the Crisis.

Obedience.

In all the relations of life there is probably none enters more largely than the necessity of obedience. The word itself implies a superior; and the act properly attended to, when to the Superior Good, is always attended with benefit. For instance: A good and judicious parent requires his child to perform some act. It may not see the propriety of the requirement or act, yet it is not for it to stand and debate the subject; its business is to obey. This principle obtains also throughout the entire range of society. All are not conversant with the laws, yet the laws exist, and they exist for the keeping in check "the lawless and disobedient"; and in a properly administered and healthy state of affairs, the laws are no sooner broken than the penalty attached must follow; and we can only acknowledge the propriety of this, and why? In the absence of inflicted punishment there is a laxity of conduct. It may begin in the family, and the probabilities are it will not rest there, but will next be found in communities, then in States, and finally rebellion rears its hydra head, and what then?

The wisest and best of mortals have always advocated the prime necessity of obedience, and all who wish to live a godly and peaceable life must *well* attend to this. The christian is only a pilgrim, a sojourner in a country not his. It is no part of his business to interfere in the carnal strife. His weapon is not the tempered steel by which life can be taken. His weapon of defense is not a minnie rifle, nor is it a coat of mail. His only sword is that of the Spirit—the Word of God. So saith the Apostle to his Ephesian brethren whom he styles "the faithful in Christ Jesus." It is no business of the follower of Christ to *take* men's lives, but it is his business to try and imitate his Master by *saving* men's lives. For this purpose was the Son of God manifested. "To obey is better than sacrifice, and to hearken than the fat of rams", therefore whatsoever the Master of the household has *commanded*, it must be obeyed if we wish for his favor, which is better than the present fleeting life.

I look back and ask, what is the cause of the broken and disjointed state of affairs in the professed church of Christ? I ask the present, and the answer I receive is, *Disobedience*. I think of the time in which the prophet Jeremiah lived, when the word of the Lord came to him, and when he was commanded,—"Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of his increase. . . . Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and are become vain? . . . . The priests said not where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. . . . Be astonished, O ye heavens, at this, and be ye horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

Thus the case stands at the present day. The Lord has in a variety of ways endeavored to endear himself to fallen humanity. He sent his prophets to Israel, and they slew them. He sent his well-beloved Son, and they said, "Come, let us kill him", and by wicked hands they slew him. But God raised him from the dead, and he did this because Jesus was obedient unto death, even the death of the cross; and now he is highly exalted, and a name given him above every name, at which "every knee shall bow."

Paul, in his letter to his Roman brethren, declares himself separated unto the gospel of God, and it is that gospel which he had before promised by his prophets in *the holy Scriptures*; and being made a minister for God, he also declares that the Jesus, whom we call Lord, was declared to be the Son of God with power by his resurrection from the dead; and he further makes known to his brethren the fact that the apostleship they received warranted the declaration that Christ was not only the burden of prophecy, but that he was of the seed of David according to the flesh, and raised from the dead with the prerogative to command OBEDIENCE to the faith among all nations for his name.

In a time called "times of ignorance," it is said "God winked at (them), but now commandeth all men everywhere to repent; *because* he hath appointed *a day* in the which he will judge the world in righteousness, by that man (Jesus Christ) whom he hath ordained." And of this Judge it is said, "In righteousness he doth judge and make war."

With these truths before us, what is the duty of every one who hath named the name of Christ in sincerity and in truth? To my mind the question is perfectly clear. In the first place, I am settled in the truth that "the meek shall inherit the land and dwell therein forever." I also read that its inheritance is dependent upon our being willing and obedient; for saith the Lord by Isaiah, who addressed himself *particularly* to Judah and Jerusalem, and, *in general*, to ALL,—"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured by the sword: for the mouth of the Lord hath spoken it." "Rebellion is as the sin of divination, and stubbornness as iniquity and idolatry"; and for any in these days to be deceiving themselves with the current fables of superstition, and at the same time "hope they have a hope," and who are at the same time denying the Lord of life and glory by their non-attendance to plainly revealed duties,—permit me, for the love of Christ, to ask you to forbear, show how much you can honor God and his Son by believing *the* gospel and obeying its requirements, and all, all will be well in the day he shall sit as a refiner and Judge. The truth, and the love of it, let all cherish. We are separated by it, or it stands as God's condemning agent. G. W. T.

For the Crisis.

Strangers.

How good it is to feel that we are strangers to this world,—that here we have no continuing city, no permanent abiding place. The christian can rejoice, and his cup of joy may be full, as he looks forward by faith to one soon to come, and this cold, unfriendly, fighting world exchanged for a world of peace, the paradise of God. What greater theme for rejoicing than the hope of the gospel which reveals to us the earth filled with the glory of God, sorrow, pain and death forever vanquished, and the inhabitants all acquainted, all at home? How cheering the thought that there will be no strangers there. Christ will be a King of peace. His subjects will all be peaceable, for they will have his Spirit, and be filled with it.

When the King shall in glory descend, and every eye beholds him, he will say to the pilgrims and strangers—the poor of this world, but rich in faith,—Children, come home! Brethren, we want to hear this said to us,—Children, come home. And in order to go home, we must have the distinguishing characteristics necessary to gain that home; something that distinguishes us from this world, for as this world and the world to come are entirely different in their nature, so the would-be inhabitant of that world must be changed in character, i. e., put off the "old man" with his "deeds," and "put on Christ," their Captain and pattern. This step takes one from the broad road that leads to death, and places him in the straight and narrow path that leads to life eternal. How true the saying of the Lord, that few find it.

I was forcibly reminded of this fact recently while conversing with a minister who has preached the gospel for a number of years, as he claims. A short time since there was a gathering of professors and non-professors; wicked and ungodly men were there; and some who in days past had rejoiced in hope of the speedy return of the Lord of glory were seen in this assembly. Before them this minister advanced sentiments that the ungodly could endorse and still keep in the broad road. The professor, and those who had looked for the King of glory, were all united, and the injunction of the Lord, "I have chosen you out of the world," disregarded.

The church seems to be impelled down with the mass, and the tide carries everything before its resistless power. The unclean spirits are in the valley of decision. The wicked are being gathered in bundles to be burned; and the whole world is being gathered to the battle of the great day of God Almighty.

I have asked myself the question, if this is coming out and being separate, if this is being found in the narrow path, who is there but may go in it? What need of a change of heart; what need of being pilgrims and strangers here; what need of a Savior, if we can take a course that is heartily approved by the proud, by the rich, by the profane swearer, by those who drink from the intoxicating cup until its maddening effects render them fit subjects to fight? All these, together with ministers and professors, can be seen going in one road, having one spirit; and it is a "broad road" in which so many can travel. I feel to say, Give me the "narrow" way, with the few strangers and pilgrims who have respect to the recompense of the reward, for the end thereof is eternal life.

"As many as are led by the Spirit of God, they are the sons of God." "If any man have not the Spirit of Christ, he is none of his." Bring this test to bear upon the two classes under consideration, and judge who are Christ's and who are not. May the Lord help us to discover between the Spirit of Christ and the deceiving spirits. "Beloved, believe not every spirit, but try the spirits whether they are of God or not." The Spirit and the Word agree. Brethren, stand by the Captain of our salvation, have on the whole armor, and above all take the "shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Jesus will surely conquer. Victory will be ours ere long. For the narrow way which is traveled by pilgrims and strangers to this world,—those who *walk* by faith, and *live* by faith (Heb 11th chapter),—ends in our Home, where peace reigns triumphant. May the Lord help us. Amen.

O. D. Woodruff.

For the Crisis.

Acrostic.

H ere in this dark, lone vale
O f sorrows, sighs and tears,
R oaming o'er hill and dale,
A nd fraught with hopes and fears;
C anst find no resting place
E ver here thou'rt toiling on—
L oth to give up thy race
H eavenward, till the victory's won
A nd though disease or sin beset,
S oon the blest morn will come,
T hy weary feet shall rest them yet
I n thy long-wished-for home
N aught shalt thou suffer more,
G olden harps shall greet thee then,
S afe on the shining shore

Springfield, Mass. T. M. H.

For the Crisis.

Can true Christians Fight?

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight," was the language of Christ. Now shall we as believers in Christ and his doctrine, arm ourselves and go into the battle-field? Shall we take up the sword to war with our brother? "All they that take the sword shall perish with the sword," are the words of Christ; and again he commanded his disciples to "love one another," for "by this shall all men know that ye are my disciples." Now as Christ's disciples are known by their loving one another, those that are at war with each other cannot be Christ's disciples, but are governed by "the spirits of devils," therefore we whose "weapons are not carnal" should come out and bear our testimony against war, in the fear of God, standing firm for him and his truth.

I felt influenced in my mind to write this, (although young in the good cause of Christ,) as I never yet have been able to see how a man can be a true christian and fight or believe in fighting. How he can take the Bible in one hand and pray to God for protection against those whose hearts God has power to change, and yet grasp the bloody sword of war in the other, not daring to trust in God's promises; or how he can in his heart follow out the precepts of the "Golden Rule," of doing unto others as he would that others should do unto him, while dealing out death and destruction with his rifle; or how he can pray to God to "forgive us our debts as we forgive our debtors," while sending the destructive bomb into their midst. What I have written I have expressed in a spirit of friendship. S. G. Gidley.

Dartmouth, Sept. 8th, '62.

For the Crisis.

Not in Darkness.

How blessed not to be in darkness, in such a critical period of the world's history! How blessed not to be preaching "peace and safety" when "sudden destruction cometh"! How blessed to be in union and harmony with Jehovah and his Son Jesus Christ, now the appointed day of judgment is just before us!

How blessed to have a heart that loves to obey our Lord and Master to the letter, and literally and positively "watch . . . , and pray always, that (we) may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." Luke 21: 36. Bless the Lord for such a heart!—a heart that rejoices in the purpose of Jesus to destroy the works of the devil, and to establish his own kingdom.

Bless the Lord for the knowledge of heirship to that kingdom! Samuel Curry.

New York, Sept. 5th, 1862.

For the Crisis.

Let Duty guide Thee.

"Haste not! rest not! calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide;
Do the right whate'er betide!
Haste not! rest not! conflicts past,
God shall crown thy work at last!"
—*Goethe.*

Let duty guide thee, soldier, in the stern conflict of daily life. Worldly interests will try to intervene between thee and thy duty; heed them not. Temptation will arise to shake thy faith in God and right; resist them manfully. Human passions will strive to poison the heart with wild and fierce emotions, that fain would drown thy soul in the depths of perdition; cherish them not even for a moment. A thousand *foes* will meet thee at every turn in thy journey heavenward. Some, crafty and insidious, will seek to allure thee into the paths of folly by deceitful words of unmeaning praise, while others with foul words of slander will try to tarnish thy name with deeds of which thy heart never dreamed. Meet them all alike, firmly, sternly resisting the blandishments of the one, and meekly bearing the reproach the other would heap upon thee. In all thine actions, thoughts and desires, let duty guide thee. Let *right* triumph in all thy deeds, whether the world praises or derides thee.

Shrink not from labor and toil when duty calls. Avoid not the conflict against evil when the bugle note of the contest summons thee to bear aloft the standard of truth. Cast aside all considerations of self for the sake of Him who agonized in Gethsemane, and died on Calvary for thee. The hour, the time, the age demands all thy energies for the right, for justice, God. Perform thy duty well while the battle rages, and when peace shall wreathe her banner around the universe, noble will be thy reward.

Yes, scarred warrior, when the battle is over, and the wild commotion of earth has given place to the grateful scenes of Messiah's peaceful reign, sweet indeed will be thy repose, blest thy retirement from the long conflict. Crowned with honor for every duty performed, rewarded for every victory gained over sin, thou shalt ever rejoice in the smiles of the dear Redeemer, and ever chant the pean of praise around his throne. That will be honor enough, a reward rich enough to repay all sacrifices of self-interest here. Eternal repose in the kingdom of God, unending joy in the society of earth's redeemed, of angels who have ministered unseen to thee in thine earthly journey, and of Him who redeemed thee.

Then, christian warrior, battle for the right, rest not, faint not, though weary with the increasing conflict, but urge thy course onward, for glory, honor and immortality is thy sure reward in the bright millennial age to come.

Palmer, Mass. Orris P. Allen.

For the Crisis.

The Perfection of Saints.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48.

In Gen. 17: 1, the Lord said to Abram, "Walk before me, and be thou perfect." And when he made a covenant with Abram, he changed his name to Abraham, because he was to be the father of many nations. And in Lev. 11: 44, the Lord said to the children of Israel, "Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." In Luke 6: 36, our Savior instructs us how we should manifest a kind and merciful disposition towards our enemies, in order to pattern after our kind and heavenly Father. In Col. 1: 28, the apostle Paul tells how he preaches Christ the hope of glory to the saints, teaching them in all wisdom, in order that every man may be presented as a "perfect man in Christ Jesus." Also in Col. 4: 12, the apostle speaks of Epaphras, a servant of God, laboring fervently in prayer, that the saints may "stand perfect and complete in all the will of God." And James (1: 4) informs us that we must let "patience have her perfect work, that ye may be perfect and entire, wanting nothing." In Eph. 5: 1, 2, we are required to be "followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us."

Dear brethren and sisters, in the tenderness of love I would say to you, I humbly hope you will pray earnestly to our heavenly Father, that he would enable you by his wisdom and grace to go forth and "grow up as calves of the stall"; that you may shine forth in the kingdom, when the precious Savior comes to gather his jewels, and reign with them forever. We are not required to be perfect gods; but to be perfect men and women in Christ: and in order to attain to this state of enjoyment, we must go on unto perfection; yea, we must labor with good brother Paul to keep our bodies under, lest we ourselves should become castaways. We must try, in the strength of Israel's God, to grow in grace and in the knowledge of our Lord Jesus Christ, and study to make ourselves useful in the work of the Lord what little time we have to use the means for the salvation of our fellow beings. For this purpose let us examine ourselves, and see if we be in the faith; and if we are, let us add to our faith virtue (or boldness), and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, or godlikeness, and to godliness brotherly kindness, and to brotherly kindness charity, or love. And if we are thus armed and equipped with these spiritual weapons, we shall be able through grace to slay the enemies of the cross, and bring them humble at the feet of Jesus, where they will become clothed and in their right minds.

I hope these few lines written in prayers and tears, will be blessed to the good of my dear brethren and sisters in the Advent cause, and to the salvation of some one of my fellow beings. Yours looking for the King of the true Israel. B. Penman.

Brattleboro, Vt.

For the Crisis.

Millerism Revived.

If any of our readers have supposed that Millerism died out with Mr. Miller, its author, they were mistaken. The *Advent Herald* still lives and continues its figurings to prove that the end is at hand. The Rev. J. V. Himes, in its last issue, announces that he is about to set forth on a new mission to proclaim the kingdom coming. His manifesto reads much like that of a general about to invade a hostile country. He says:—

"I enter on this glorious work anew in the strength of God and the unshaken confidence in Protestant principles of interpretation—that the visions of Daniel reach to the everlasting kingdom—that the book of Revelation gives a history of the true church, and also of the papal power, and carries us to the end of all things—that a prophetic day denotes a natural year, and a prophetic time 360 natural years—that the times and seasons were to be understood and proclaimed. The church was not to be in darkness, that that day should overtake her as a thief. And believing (with the most distinguished, pious, and learned expositors of the word of God in this century) that the signs of this time and the fulfillment of the prophecies indicate the speedy termination of this dispensation, I give myself entirely to the work of proclaiming these things. As a 'watchman on the walls of Zion' I can do no less, if I am faithful to my proper work.

I ask the sympathy, prayers, and co-operation of all who cherish this faith, and look for the speedy coming of the Lord in his kingdom, whether you look for the event soon, without definite time, or, with me, to the termination of the periods in 1867 and 1868.

I shall solicit new subscriptions for the *Advent Herald*, collect old dues, and further the interests of the office."

It is certainly gratifying to those who are not quite ready for the general breaking up, to know that Mr. Himes has put it off till "1867 or 8," six or seven years ahead. But a little sense would suggest that past failures should make him more modest in his prophecies, and especially to avoid "fixing the time." The reckoning has been so often corrected that it will hardly bear tinkering again.

The above was taken from what purports to be the *Christian Observer*. The thought occurred to me while reading it, whether the name was appropriate. What ought to be expected of a "Christian Observer" but a close watching of the signs of the times, in connection with the study of prophecy, and a Christ-like spirit in proclaiming the same to a world? But what have we here? An ignoring of the great truths concerning prophecy, the coming of our blessed Lord and establishment of his kingdom, and the most contemptuous ridicule cast upon one who is endeavoring to convince his fellow men of their mighty weight and certainty. Is not the article a fair sample indeed of the "scoffing" of the last days? Where in the ranks of infidelity could we find a plainer or more striking one? A "Christian Observer!" talking about not being "quite ready for the general breaking up"—"tinkering the reckoning again," and such phrases that we might well expect from the lips of the bar-room gambler, or any openly profane and wicked reviler of christianity! A paper professing to declare [illegible] to seek the truths of religion! [illegible] pity them in their blindness and [illegible] "Blessed are ye when men shall revile you." With such a benediction from such a source, well may those who are proclaiming God's truth rejoice, thank God, and take courage. The time of [illegible] is near.

Our Passions like a Lion.—An Indian once brought up a young lion, and finding him weak and harmless, never attempted to control him. Every day the lion gained in strength and [illegible] able, until at last, [illegible] he fell upon the Indian and tore him to pieces. Our evil habits and passions very much resemble that lion.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 364. | BOSTON, TUESDAY, SEPTEMBER 16, 1862. | VOL. XVI. NO. 1.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

The Vale of Tears.

There is an awful, dreary vale,
That terminates life's barren heath;
There mighty foes the soul assail,
'Tis called—The Solemn Vale of Death.

This steep descent—this vale unknown—
Each child of Adam must descend,
Must tread the slippery path alone,
No human arm can then befriend.

At the dread entrance of that shade,
What gloomy fears distress the mind;
Nature shrinks back appalled, dismayed,
And fain would linger yet behind.

But, hark! methinks a voice I hear
Say: "Fainting soul, why fears prevail?
Dismiss those dark, foreboding fears,
For *I've* illumed this dreary vale.

"'Twas here I vanquished Death and Hell,
And, as I passed to realms of day,
Some sparkles of my glory fell,
That saints might track the shining way."

Enough; dear Jesus, be my guide,
I'll follow through the darkest vale;
I'll fear no evil at thy side,
But faith shall venture undismayed.

WALTER MANSFIELD.

Woodstock, Ill., Aug. 18th, '62.

For the Crisis.

Mixed Items.

BRO. GRANT:—I pen the following items as a simple matter of duty before the Lord. In that light I request that they be inserted in the Crisis just as they are written, with the exception of all grammatical wrongs.

ITEM 1.—SHORT ARTICLES.

I believe in short articles, most decidedly, in a religious paper, and short sermons in a christian pulpit. There are *some* cases in which short articles and short sermons are not consistent, but as a most general rule, they are in the order of benevolence and of God. I always intend to write short articles. But my present one *must* be an exception. To remedy the evil, however, of its length I cut it up into *bits* or *items*. Brethren and sisters, if you wish your articles read, let them be short. If you wish them not to be read, write them in "rope-yarn" style! I am as fond of reading as the most of people, but the last thing I will do is to read a long, dry article in a religious paper. Give us the *honey*—keep the comb, wax, hive and bees at home.

ITEM 2.—THE RIGHT KIND OF PREACHING.

In a recent number of the Crisis I saw an article on the right kind of preaching. It appeared to me that the article was the right kind of an article, too. One of the greatest curses and severest blights on the christian ministry is this abominable disposition to ride a hobby. Some preachers seem to find it impossible to have more than one idea at a time—and that frequently a foolish one. This one idea must, hence, be ridden everywhere and in all circumstances, until it is "ring-boned," "spavined," "wind-broken," "sore-backed," "blind," and "foundered." God designs that the whole Gospel shall feed his people. Give us, hence, the healthy variety. "Preach the Word." Let human notions alone. Sugar, alone, sweet and good as it is, after a few days will contract the stomach, and starve a man to death, if he eat no other food. So will starch. There is variety in heaven, in earth, in the sea, in man, in the gospel.

ITEM 3.—NEW NOTIONS.

The creed of some people seems to be—"Man shall not live by bread alone, but by all the new and strange notions that can be got up." And in some directions this creed seems well carried out. I find no fault with people for seeking "more light," but for proclaiming "more light" until they are sure it is "true light," and not *ig. fat.*!! Look at the history of a few past years. What notions—absurd, unscriptural, childish in the extreme—have been put forth as "more light!" 1. The door of mercy is shut. 2. The Bridegroom has come. 3. We are in the judgment day already! 4. Some of the dead have been raised of late. 5. There is no personal Devil. 6. There is no direct operation of the Holy Spirit on the human mind. 7. We must keep the Jewish Sabbath. 8. The New Jerusalem is a mere figure. 9. Infants will never be raised from the dead. 10. The angels who fell were Adam and Eve! And now, to crown the whole, we are told that the "light" is, "The wicked portion of mankind will never be raised at all"!! Why not go one step farther, and say none of the dead will ever be raised at all? Why not swallow the whole French Infidel creed—"*Death is an eternal sleep*"? O Christ, thou art wounded in the house of thy friends!

ITEM 4.—ALL THE DEAD WILL BE RAISED.

Does any one tell me not to write on this point; that it will hurt some one's feelings; that we all have a right to our opinions? Listen. We have no *right* to *wrong* opinions. It is far better that human feelings be hurt than that one of the most important and solemn truths of God should be ignored. Some persons, about whose piety or honesty I have nothing to say, have recently, openly and fiercely, made an attack on a bristling fortress of the Almighty—and must I be silent? God forbid. How, then, shall I hold up my face to my Judge? It is now proclaimed in "all our borders," by a number of professing preachers of the gospel, that "the wicked dead will not be raised at all"; and some of the feeble minded are being led from their common steadfastness in consequence thereof. Shall we let it alone? What are watchmen for? I will do my duty in this matter at all costs. The Bible teaches the resurrection of the dead—all of the dead—the dead small and great—the dead in the earth, in the sea, in death, in hades. This is the uniform teaching of the Bible. It is not an argument raised on a few isolated passages, but it is the general doctrine of the whole Bible. It is astounding that a sane man, pretending to believe in the word of God, should ever dream so wild a dream as the contrary. Poor human nature!

ITEM 5.—THE PROOF WANTING.

What is the proof that the wicked will never be raised from the dead? The proof! There is none. Not a feeble particle. The argument is all on one side. I do not admit that the opposition has any reasonable ground whatever. It seems to me foolish to controvert the matter at all. "Thus saith the Lord" ought to settle the question forever. There are passages which do teach that the wicked as nations, armies, rulers, persecutors, etc., will not rise from the dead; but never one solitary hint that they will not rise to be judged and damned.

ITEM 6.—THE PROOF ON THE RIGHT SIDE.

Do you wish the proof on the right side? Here you have a little of it: "All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." "There shall be a resurrection of the dead, both of the just and unjust." "For we must *all* appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "That they might obtain a better resurrection." Does not a *better* resurrection imply a *worse* one? "Many who sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." "It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city." "Ye shall see Abraham, Isaac and Jacob in the kingdom of God, and yourselves thrust out." "And reserve the ungodly unto the day of judgment to be punished." "The rest of the dead lived not again until the thousand years were finished." "I saw the dead small and great stand before God; and death and hell delivered up the dead which were in them, and they were judged, every man, according to their works." "The second death." How can there be a *second* without a *first*? What is the punishment of the wicked? Death. Not the *first* death, which good people as well as wicked die; but death after judgment—the second death. These are only some few mites of the existing proof on the right side; there are mountains more of it. But is not this a plenty? Does God mean what he says? O unbelief!

ITEM 7.—WHAT IS DONE WITH THE EVIDENCE.

What do the opposition do with such plain and positive words of God? I will illustrate. Some years ago, in a certain part of the land, there was a high wind one night, which did some damage in a village in that region. Several signs were blown down, among other damage. And it so happened that both a lawyer and a man who worked at the turning business went to a workman to put up new signs for each of them. He accordingly prepared the signs in the day time and went in the evening to put them up. It was a dim night, and he made a mistake, and put the turner's sign over the lawyer's office. What was the wonder of the lawyer in the morning you may imagine, when he read over the entrance to his office—[illegible] ALL SORTS OF TURNING AND TWISTING DONE HERE.

That is the way the words of God are treated in this matter. I most solemnly warn those engaged in this work of unaccountable error to remember, God looks "*to the man who trembles at my Word.*" Beware! God will not be trifled with. You are doing the enemy's work. God's Holy Spirit is grieved with your recklessness. You are wounding the Christ who loves you. Beware! EDWIN BURNHAM.

For the Crisis.

Obedience.

In all the relations of life there is probably none enters more largely than the necessity of obedience. The word itself implies a superior; and the act properly attended to, when to the Superior Good, is always attended with benefit. For instance: A good and judicious parent requires his child to perform some act. It may not see the propriety of the requirement or act, yet it is not for it to stand and debate the subject; its business is to obey. This principle obtains also throughout the entire range of society. All are not conversant with the laws, yet the laws exist, and they exist for the keeping in check "the lawless and disobedient"; and in a properly administered and healthy state of affairs, the laws are no sooner broken than the penalty attached must follow; and we can only acknowledge the propriety of this, and why? In the absence of inflicted punishment there is a laxity of conduct. It may begin in the family, and the probabilities are it will not rest there, but will next be found in communities, then in States, and finally rebellion rears its hydra head, and what then?

The wisest and best of mortals have always advocated the prime necessity of obedience, and all who wish to live a godly and peaceable life must *well* attend to this. The christian is only a pilgrim, a sojourner in a country not his. It is no part of his business to interfere in the carnal strife. His weapon is not the tempered steel by which life can be taken. His weapon of defense is not a minnie rifle, nor is it a coat of mail. His only sword is that of the Spirit—the Word of God. So saith the Apostle to his Ephesian brethren whom he styles "the faithful in Christ Jesus." It is no business of the follower of Christ to *take* men's lives, but it is his business to try and imitate his Master by *saving* men's lives. For this purpose was the Son of God manifested. "To obey is better than sacrifice, and to hearken than the fat of rams", therefore whatsoever the Master of the household has *commanded*, it MUST be obeyed if we wish for his favor, which is better than the present fleeting life.

I look back and ask, what is the cause of the broken and disjointed state of affairs in the professed church of Christ? I ask the present, and the answer I receive is, *Disobedience*. I think of the time in which the prophet Jeremiah lived, when the word of the Lord came to him, and when he was commanded,—"Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of his increase. . . . Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and are become vain? . . . . The priests said not where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. . . . Be astonished, O ye heavens, at this, and be ye horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

Thus the case stands at the present day. The Lord has in a variety of ways endeavored to endear himself to fallen humanity. He sent his prophets to Israel, and they slew them. He sent his well-beloved Son, and they said, "Come, let us kill him"; and by wicked hands they slew him. But God raised him from the dead, and he did this because Jesus was obedient unto death, even the death of the cross; and now he is highly exalted, and a name given him above every name, at which "every knee shall bow."

Paul, in his letter to his Roman brethren, declares himself separated unto the gospel of God, and it is that gospel which he had before promised by his prophets in *the holy Scriptures*; and being made a minister for God, he also declares that the Jesus, whom we call Lord, was declared to be the Son of God with power by his resurrection from the dead; and he further makes known to his brethren the fact that the apostleship they received warranted the declaration that Christ was not only the burden of prophecy, but that he was of the seed of David according to the flesh, and raised from the dead with the prerogative to command obedience to the faith among all nations for his name.

In a time called "times of ignorance," it is said "God winked at (them), but now commandeth all men everywhere to repent; *because* he hath appointed *a day* in the which he will judge the world in righteousness, by that man (Jesus Christ) whom he hath ordained." And of this Judge it is said, "In righteousness he doth judge and make war."

With these truths before us, what is the duty of every one who hath named the name of Christ in sincerity and in truth? To my mind the question is perfectly clear. In the first place, I am settled in the truth that "the meek shall inherit the land and dwell therein forever." I also read that its inheritance is dependent upon our being willing and obedient; for saith the Lord by Isaiah, who addressed himself *particularly* to Judah and Jerusalem, and, *in general*, to ALL,—"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword: for the mouth of the Lord hath spoken it." "Rebellion is as the sin of divination, and stubbornness as iniquity and idolatry"; and for any in these days to be deceiving themselves with the current fables of superstition, and at the same time "hope they have a hope," and who are at the same time denying the Lord of life and glory by their non-attendance to plainly revealed duties,—permit me, for the love of Christ, to ask you to forbear; show how much you can honor God and his Son by believing *the* gospel and obeying its requirements, and all, all will be well in the day he shall sit as a refiner and Judge. The truth, and the love of it, let all cherish. We are separated by it, or it stands as God's condemning agent. G. W. T.

For the Crisis.

Strangers.

How good it is to feel that we are strangers to this world,—that here we have no continuing city, no permanent abiding place. The christian can rejoice, and his cup of joy may be full, as he looks forward by faith to one soon to come, and this cold, unfriendly, fighting world exchanged for a world of peace, the paradise of God. What greater theme for rejoicing than the hope of the gospel which reveals to us the earth filled with the glory of God, sorrow, pain and death forever vanquished, and the inhabitants all acquainted, all at home? How cheering the thought that there will be no strangers there. Christ will be a King of peace. His subjects will all be peaceable, for they will have his Spirit, and be filled with it.

When the King shall in glory descend, and every eye beholds him, he will say to the pilgrims and strangers—the poor of this world, but rich in faith,—Children, come home! Brethren, we want to hear this said to us,—Children, come home. And in order to go home, we must have the distinguishing characteristics necessary to gain that home; something that distinguishes us from this world, for as this world and the world to come are entirely different in their nature, so the would-be inhabitant of that world must be changed in character, i. e., put off the "old man" with his "deeds," and "put on Christ," their Captain and pattern. This step takes one from the broad road that leads to death, and places him in the straight and narrow path that leads to life eternal. How true the saying of the Lord, that few find it.

I was forcibly reminded of this fact recently while conversing with a minister who has preached the gospel for a number of years, as he claims. A short time since there was a gathering of professors and non-professors; wicked and ungodly men were there; and some who in days past had rejoiced in hope of the speedy return of the Lord of glory were seen in this assembly. Before them this minister advanced sentiments that the ungodly could endorse and still keep in the broad road. The professor, and those who had looked for the King of glory, were all united, and the injunction of the Lord, "I have chosen you out of the world," disregarded.

The church seems to be impelled down with the mass, and the tide carries everything before its resistless power. The unclean spirits are in the valley of decision. The wicked are being gathered in bundles to be burned; and the whole world is being gathered to the battle of the great day of God Almighty.

I have asked myself the question, if this is coming out and being separate, if this is being found in the narrow path, who is there but may go in it? What need of a change of heart; what need of being pilgrims and strangers here; what need of a Savior, if we can take a course that is heartily approved by the proud, by the rich, by the profane swearer, by those who drink from the intoxicating cup until its maddening effects render them fit subjects to fight? All these, together with ministers and professors, can be seen going in one road, having one spirit; and it is a "broad road" in which so many can travel. I feel to say, Give me the "narrow" way, with the few strangers and pilgrims who have respect to the recompense of the reward, for the end thereof is eternal life.

"As many as are led by the Spirit of God, they are the sons of God." "If any man have not the Spirit of Christ, he is none of his." Bring this test to bear upon the two classes under consideration, and judge who are Christ's and who are not. May the Lord help us to discover between the Spirit of Christ and the deceiving spirits. "Beloved, believe not every spirit, but try the spirits whether they are of God or not." The Spirit and the Word agree. Brethren, stand by the Captain of our salvation, have on the whole armor, and above all take the "shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Jesus will surely conquer. Victory will be ours ere long. For the narrow way which is traveled by pilgrims and strangers to this world,—those who *walk* by faith, and *live* by faith (Heb. 11th chapter),—ends in our Home, where peace reigns triumphant. May the Lord help us. Amen.

O. D. WOODRUFF.

For the Crisis.

Acrostic.

H ere in this dark, lone vale
O f sorrows, sighs and tears,
R oaming o'er hill and dale,
A nd fraught with hopes and fears;
C anst find no resting place
E ver here thou 'rt toiling on—
L oth to give up thy race
H eavenward, till the victory's won
A nd though disease or sin beset,
S oon the blest morn will come,
T hy weary feet shall rest them yet
I n thy long-wished-for home
N aught shalt thou suffer more,
G olden harps shall greet thee then,
S afe on the shining shore

Springfield, Mass. T M H.

For the Crisis.

Can true Christians Fight?

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight," was the language of Christ. Now shall we as believers in Christ and his doctrine, arm ourselves and go into the battle-field? Shall we take up the sword to war with our brother? "All they that take the sword shall perish with the sword," are the words of Christ; and again he commanded his disciples to "love one another," for "by this shall all men know that ye are my disciples." Now as Christ's disciples are known by their loving one another, those that are at war with each other cannot be Christ's disciples, but are governed by "the spirits of devils," therefore we whose "weapons are not carnal" should come out and bear our testimony against war, in the fear of God, standing firm for him and his truth.

I felt influenced in my mind to write this, (although young in the good cause of Christ,) as I never yet have been able to see how a man can be a true christian and fight or believe in fighting. How he can take the Bible in one hand and pray to God for protection against those whose hearts God has power to change, and yet grasp the bloody sword of war in the other, not daring to trust in God's promises; or how he can in his heart follow out the precepts of the "Golden Rule," of doing unto others as he would that others should do unto him, while dealing out death and destruction with his rifle; or how he can pray to God to "forgive us our debts as we forgive our debtors," while sending the destructive bomb into their midst. What I have written I have expressed in a spirit of friendship. S. G. GIDLEY.

Dartmouth, Sept. 8th, '62.

For the Crisis.

Not in Darkness.

How blessed not to be in darkness, in such a critical period of the world's history! How blessed not to be preaching "peace and safety" when "sudden destruction cometh"! How blessed to be in union and harmony with Jehovah and his Son Jesus Christ, now the appointed day of judgment is just before us!

How blessed to have a heart that loves to obey our Lord and Master to the letter, and literally and positively "watch . . . . and pray always, that (we) may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." Luke 21: 36. Bless the Lord for such a heart!—a heart that rejoices in the purpose of Jesus to destroy the works of the devil, and to establish his own kingdom.

Bless the Lord for the knowledge of heirship to that kingdom! SAMUEL CURRY.

New York, Sept. 5th, 1862.

For the Crisis.

Let Duty guide Thee.

"Haste not! rest not! calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide;
Do the right whate'er betide!
Haste not! rest not! conflicts past,
God shall crown thy work at last!"
—*Goethe.*

Let duty guide thee, soldier, in the stern conflict of daily life. Worldly interests will try to intervene between thee and thy duty; heed them not. Temptation will arise to shake thy faith in God and right; resist them manfully. Human passions will strive to poison the heart with wild and fierce emotions, that fain would drown thy soul in the depths of perdition; cherish them not even for a moment. A thousand *foes* will meet thee at every turn in thy journey heavenward. Some, crafty and insidious, will seek to allure thee into the paths of folly by deceitful words of unmeaning praise, while others with foul words of slander will try to tarnish thy name with deeds of which thy heart never dreamed. Meet them all alike, firmly, sternly resisting the blandishments of the one, and meekly bearing the reproach the other would heap upon thee. In all thine actions, thoughts and desires, let duty guide thee. Let *right* triumph in all thy deeds, whether the world praises or derides thee.

Shrink not from labor and toil when duty calls. Avoid not the conflict against evil when the bugle note of the contest summons thee to bear aloft the standard of truth. Cast aside all considerations of self for the sake of Him who agonized in Gethsemane, and died on Calvary for thee. The hour, the time, the age demands all thy energies for the right, for justice, God. Perform thy duty well while the battle rages, and when peace shall wreathe her banner around the universe, noble will be thy reward.

Yes, scarred warrior, when the battle is over, and the wild commotion of earth has given place to the grateful scenes of Messiah's peaceful reign, sweet indeed will be thy repose, blest thy retirement from the long conflict. Crowned with honor for every duty performed, rewarded for every victory gained over sin, thou shalt ever rejoice in the smiles of the dear Redeemer, and ever chant the pean of praise around his throne. That will be honor enough, a reward rich enough to repay all sacrifices of self-interest here. Eternal repose in the kingdom of God, unending joy in the society of earth's redeemed, of angels who have ministered unseen to thee in thine earthly journey, and of Him who redeemed thee.

Then, christian warrior, battle for the right, rest not, faint not, though weary with the increasing conflict, but urge thy course onward, for glory, honor and immortality is thy sure reward in the bright millennial age to come.

Palmer, Mass. ORRIN P. ALLEN.

For the Crisis.

The Perfection of Saints.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48.

In Gen. 17: 1, the Lord said to Abram, "Walk before me, and be thou perfect." And when he made a covenant with Abram, he changed his name to Abraham, because he was to be the father of many nations. And in Lev. 11: 44, the Lord said to the children of Israel, "Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." In Luke 6: 36, our Savior instructs us how we should manifest a kind and merciful disposition towards our enemies, in order to pattern after our kind and heavenly Father. In Col. 1: 28, the apostle Paul tells how he preaches Christ the hope of glory to the saints, teaching them in all wisdom, in order that every man may be presented as a "perfect man in Christ Jesus." Also in Col. 4: 12, the apostle speaks of Epaphras, a servant of God, laboring fervently in prayer, that the saints may "stand perfect and complete in all the will of God." And James (1: 4) informs us that we must let "patience have her perfect work, that ye may be perfect and entire, wanting nothing." In Eph. 5: 1, 2, we are required to be "followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us."

Dear brethren and sisters, in the tenderness of love I would say to you, I humbly hope you will pray earnestly to our heavenly Father, that he would enable you by his wisdom and grace to go forth and "grow up as calves of the stall"; that you may shine forth in the kingdom, when the precious Savior comes to gather his jewels, and reign with them forever. We are not required to be perfect gods; but to be perfect men and women in Christ; and in order to attain to this state of enjoyment, we must, go on, unto perfection; yes, we must labor with good brother Paul to keep our bodies under, lest we ourselves should become castaways. We must try, in the strength of Israel's God, to grow in grace and in the knowledge of our Lord Jesus Christ, and study to make ourselves useful in the work of the Lord what little time we have to use the means for the salvation of our fellow beings. For this purpose let us examine ourselves, and see if we be in the faith; and if we are, let us add to our faith virtue (or boldness), and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, or godlikeness, and to godliness brotherly kindness, and to brotherly kindness charity, or love. And if we are thus armed and equipped with these spiritual weapons, we shall be able through grace to slay the enemies of the cross, and bring them humble at the feet of Jesus, where they will become clothed and in their right minds.

I hope these few lines written in prayer and tears, will be blessed to the good of my dear brethren and sisters in the Advent cause, and to the salvation of some one of my fellow beings. Yours looking for the King of the true Israel. B. PERHAM.

Brattleboro, Vt.

For the Crisis.

Millerism Revived.

If any of our readers have supposed that Millerism died out with Mr. Miller, its author, they were mistaken. The *Advent Herald* still lives and continues its figurings to prove that the end is at hand. The Rev. J. V. Himes, in its last issue, announces that he is about to set forth on a new mission to proclaim the kingdom coming. His manifesto reads much like that of a general about to invade a hostile country. He says:—

"I enter on this glorious work anew in the strength of God and the unshaken confidence in Protestant principles of interpretation—that the visions of Daniel reach to the everlasting kingdom—that the book of Revelation gives a history of the true church, and also of the papal power, and carries us to the end of all things—that a prophetic day denotes a natural year, and a prophetic time 360 natural years—that the times and seasons were to be understood and proclaimed. The church was not to be in darkness, that that day should overtake her as a thief. And believing (with the most distinguished, pious, and learned expositors of the word of God in this century) that the signs of this time and the fulfillment of the prophecies indicate the speedy termination of this dispensation, I give myself entirely to the work of proclaiming these things. As a 'watchman on the walls of Zion' I can do no less, if I am faithful to my proper work.

I ask the sympathy, prayers, and cooperation of all who cherish this faith, and look for the speedy coming of the Lord in his kingdom, whether you look for the event soon, without definite time, or, with me, to the termination of the periods in 1867 and 1868.

I shall solicit new subscriptions for the *Advent Herald*, collect old dues, and further the interests of the office."

It is certainly gratifying to those who are not quite ready for the general breaking up, to know that Mr. Himes has put it off till "1867 or 8," six or seven years ahead. But a little sense would suggest that past failures should make him more modest in his prophecies, and especially to avoid "fixing the time." The reckoning has been so often corrected that it will hardly bear tinkering again.

The above was taken from what purports to be the *Christian Observer*. The thought occurred to me while reading it, whether the name was appropriate. What ought to be expected of a "Christian Observer" but a close watching of the signs of the times, in connection with the study of prophecy, and a Christ-like spirit in proclaiming the same to a world? Yet what have we here? An ignoring of the great truths concerning prophecy,—the coming of our blessed Lord and establishment of his kingdom, and the most contemptuous ridicule cast upon one who is endeavoring to convince his fellow men of their mighty weight and certainty. Is not the article a fair sample indeed of the "scoffing" of the last days? Where in the ranks of infidelity could we find a clearer or more striking one? A "Christian Observer!" talking about not being "quite ready for the general breaking up"—"tinkering the reckoning again," and such phrases that we might well expect from the lips of the bar-room gambler, or any openly profane and wicked reviler of christianity! A paper professing to declare from week to week the truths of religion! The Lord pity them in their blindness and ignorance! "Blessed are ye when men shall revile you." With such a benediction from such a source, well may those who are proclaiming God's truth rejoice, "thank God, and take courage." The time of [illegible] is near. A. G. [illegible]

OUR PASSIONS LIKE A LION.—An Indian once brought up a young lion, and finding him weak and harmless, never attempted to control him. Every day the lion gained in strength and became more unmanageable, until at last, when excited by rage, he fell upon the Indian and tore him to pieces. Our evil habits and passions very much resemble that lion.

For the Crisis.

Bible Rules for Christian Women.

Few women become distinguished in the world. Not many acquire a reputation outside the immediate community in which they reside. But because God has thus appointed, that their virtues shine in seclusion, and their influence flows chiefly through domestic channels, it does not follow that their sphere of christian usefulness is less extensive, or their duties in the vineyard of the Lord less important than those of the other sex.

Poets and novelists, out of their own corrupt imaginations, have drawn pictures of female excellence, too high for the masses of women to attain unto, and, if reached, too ideal for a world of realities; but the Word of Truth, adapting itself as it always does to every condition of life, lays down a few simple, comprehensive principles, which, incorporated in the heart of any woman, whatever her natural endowments, or outward circumstances, will make her useful and beautiful in the world, and honored in the sight of her heavenly Father.

We will briefly notice these Bible principles; hoping "to stir up" the "pure minds" of our beloved sisters, and provoke them to good works.

An unwavering faith in the Lord Jesus, is the unchangeable corner-stone of all true character; on this alone can she build to the glory of God. If she be married, her first duty is to her husband, for he is her head, "even as Christ is the head of the church"; therefore she is to love and obey him in all things, remembering herself to be the "weaker vessel."

She is to be an affectionate mother, training her children in the fear of the Lord. She is to "look well to the ways of her household," not eating "the bread of idleness"; loving her home, and keeping at home, ordering it with prudence and gentleness; relieving the afflicted, extending hospitality to strangers, diligently following every good work.

Let the unmarried consecrate all their time and talents to the service of their Divine Master, rejoicing that they are placed in a position where they have the fullest opportunity of becoming "holy, both in body and spirit." Says the Word. "Let your women keep silence in the churches; for it is not permitted unto them to speak"; for "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

In deportment, they are to be grave and discreet; temperate, industrious, and lovely; adorned with a "meek and quiet spirit," for this "is, in the sight of God, of great price." What amusements, if any, are allowed her, she can best judge. Paul says: "She that liveth in pleasure, is dead while she liveth." As dress and conversation open, to the female nature, wide avenues for sinful indulgence, in these they ought to be especially careful. In conversation, they are to be chaste and sober; not given to slandering, or indulging "in any of the light chit-chat," so prevalent. But when they speak, let them open their mouths with wisdom, and show the "law of kindness" in their tongues.

Their dress is to be modest, and not costly; as simple and neat in its arrangement as possible. Jewelry of all descriptions is forbidden. Her long hair is "a glory to her," therefore it is a shame to have it shorn. But she is to attire it with simplicity, indulging in no vain fashions, decorating it with no superfluity of head-dress.

Dear sisters, are these precious truths hid in your hearts, and are you ordering the minutest events of your daily lives by them? And, while companions, sons and brothers are going forth into the world, bearing its reproach, and counting not their lives dear unto them, for the sake of proclaiming the glad tidings of the coming and kingdom of Christ,—are you by your unceasing prayerfulness, your purity, and patience in well doing, casting *your* moral influence on this corrupt age? If so, however humble your sphere of action, you are discharging the duties God has assigned you, and in the great day when Jesus returns to make up his jewels, of you it shall be said: "*She hath done what she could.*"

E. A. ANNABLE.

Manchester, Mass.

For the Crisis.

Questions.

1st. Is it right for a church to go without preaching, because many of them are too covetous to put together their mites to pay for it?

2d. Is it right for members of an organized church, or a committee of said church, to invite a preacher to come and labor with them, and not pay the necessary expenses?

3d. Is it right for a preacher to leave his family, spend his time, expenses of horse and carriage, or fare by public conveyance; and then return home, his mind harrassed and perplexed to know where he is to get a dollar or two to pay for his quarter's rent, or to buy a bushel of meal to feed his wife and children?

I fear some will have to meet these questions in the coming day.

E. BELLOWS.

☞ No doctrine is worth any thing that does not leave behind it a prepared furrow, ready for the planting of seeds which shall spring up and bear abundant harvest.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 16, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—c.

Wilbraham Campmeeting.

We will now talk more with our readers about our great campmeeting at Wilbraham. As we said in our last, this was the largest one we have ever held. There were said to be seventy-four tents and eighty-four preachers. It was truly a feast of tabernacles. It was a heavenly sight to see so many together who were followers of the Prince of peace, who have no occasion for any armor but the *christian*. Our last report came up to Tuesday night.

Wednesday, 27th. The weather was very warm, and consequently it was pleasant being in the grove. On account of the meeting of the Advent Christian Association, we were not able to hear the preaching during the day, hence can give no special report. Bro. M. Batchelor, Rutland, Vt., preached in the morning, and Bro. Albion Ross, of Worcester, in the afternoon. We heard their sermons were well received. Bro. McIntosh, of Boston, preached in the evening.

Thursday, 28th. This was a day of much interest. At 8 o'clock A. M. we met in front of the preachers' stand for a general prayer and conference meeting. It was a heavenly, heart-searching season. The Spirit of the Lord was in our midst. Many were quickened, and firmly resolved to live nearer to the Lord. Several decided to leave off the use of tobacco and cleanse themselves from all filthiness of the flesh and Spirit, and be ready to meet the Bridegroom. Many saw the importance of entire consecration, if they would be ready for the "marriage supper of the Lamb." We felt it truly a heavenly place in Christ Jesus. At 10 o'clock we listened to a very interesting and profitable discourse from Bro. H. F Carpenter, pastor of the church in Poultney, Vt. It was truly meat in due season for the flock of God. In short, it was a real feast of fat things—one of those sermons that last a life-time. In the afternoon, Bro. J. V. Himes, of Boston, preached on the coming of Christ, showing that "the end of all things is at hand." He feels well assured that our Savior will make his second advent to our planet about 1867–8. He is awake on this great subject, and making earnest efforts to arouse the sleeping virgins, that they may be ready for the glorious event. It is evident that the mass of *professing* christians in the various churches are in a very sad state at the present time,—filled with the spirit of war instead of the spirit of Christ. It is time to cry aloud and spare not. Those who are not ready to meet the Lord have no time to lose if they intend to be prepared. We were pleased to see a solemn impression on the minds of the people, in view of what is coming on the earth. Men cannot avoid the impression that some great event is at hand. In times past, they have succeeded in throwing off these feelings, but now they follow them by night and day; and they are fast passing into the state described by our Savior as the last one before his coming, when men's hearts will be "failing them for fear, and for looking after those things which are coming on the earth." It is a cheering feature among our brethren and sisters that they are more and more interested in the signs of the times, and talking more about the coming of the Savior, and less about minor points of difference,—more about practical duties, and less concerning speculating theories. We shall expect to see still greater improvement in this direction. Let every child of the Lord lend a helping hand, and expect a sweet blessing in return.

In the afternoon of Wednesday, we had a smart shower, which was very timely to lay the dust on the roads leading to the camp-ground. On account of the shower, we had preaching in several tents in the evening, by Brn. J. B. Cook, T. M. Preble, R. Wendell, L. P. Judson, and the writer. We heard favorable reports from the different meetings. Some special interest was manifested among the unconverted. Bro. Willard's son, from Hammonton, N. J., was converted in one of the Boston tent, causing great joy, not only among angels, but in the hearts of anxious parents, who had taken special pains to have their noble son present at this campmeeting. He was baptized on the Lord's day, in company with seventeen others.

During the day and night, we had other reasons to give thanks to the Lord, while at the same time we were taught the importance of being continually prepared to close up the affairs of this short and uncertain life. In the afternoon, a horse broke loose, and ran with great fury through the encampment, periling the lives of scores, and yet not an individual was harmed. After passing some distance, the buggy struck a tree, which tore it from the horse, leaving it a mass of fragments; but the horse rushed on around the public walk, till he had more than half completed the circle, when he was met by his owner, who jumped in front of him and seized him by the neck, risking his own life in a most hazardous manner, for the sake of others. The effort was fully successful, but it was the most daring feat of horsemanship we ever witnessed. He received the horse into his arms, as a mother would a child, when they run to meet each other, and she throws both arms around the child's neck, receiving it into her embrace. We expected to see the man dragged and trampled upon, but it was a perfect success. We afterwards learned that when he trained the colt, he had taught him to stop whenever he met him with such an embrace. It seemed he knew he had met his friend and master, and at once gave up. But for this timely meeting of the two, we might have been obliged to chronicle some sad events.

In the evening, between ten and eleven o'clock, when most had retired, and all was still, we heard a *crash*, and soon a call for "a light—a light." There was an immediate rush to the scene, when it was ascertained that a limb two feet and three inches in circumference at its lower end, and thirty-three feet long, had fallen about fifty feet upon the Danielsonville tent. It was supposed that those in the tent must of necessity be killed; but it was soon found that no one was fatally injured. Bro. Holt was bruised some, and two sisters were slightly injured, who were baptized the next day.

Friday, 29th. The weather was fine. At 8 o'clock we met again in front of the stand for a general prayer and conference meeting, and had a blessed season. Twelve requested prayers, and several were blessed. Many appeared to be under conviction. Every one seemed to enjoy the meeting, feeling glad they were in the hallowed, tented grove. Preaching at 10 A. M. by Bro. S. S. Brower, of South Glastenbury, Ct. He endeavored to show from the prophetic Scriptures that the end of the present dispensation is near at hand. In the afternoon, Bro. Wm. Sheldon, from Merrimac, Sauk Co., Wis., entertained the people with further evidences that our Savior will soon appear. Bro. S. has been laboring very successfully in the west, and intends to return soon. He is a man for the times. Would that we had a multitude of such men.

In the evening we had an interesting and profitable discourse from Bro. Timothy Cole, of Haverhill, which was well calculated to arouse the church to action. It was very timely, and much good resulted. He is a faithful laborer in the vineyard of the Lord, and he loves the work. We were much cheered by his presence and soul-stirring exhortations during the week. We were thankful that the Lord directed his steps thither.

During the day Bro. Baxter, who has lectured in Boston, and various other places in the States and Canadas, showing that the Lord will come about 1868, made a visit to the camp-ground, in company with his father, an able English barrister, who entertains the same view as to the time of Christ's coming. He gave a very interesting discourse on the subject, showing that he had devoted considerable time to the study of prophecy. He stated that on Sundays, some five hundred men preach in the open air in London, and that there is much interest on the subject of Christ's second advent. It is evident that the Lord is arousing the faithful in all lands to look for the speedy return of his Son from heaven.

Saturday, 30th. A very pleasant day. At 8 o'clock, we met again in front of the preacher's stand for a prayer and conference meeting, and had a heavenly season. Some fifteen came forward for prayers, and received rich blessings from the Lord. There is deep conviction on many minds, which has not yet resulted in corresponding action.

At 10 A. M., Bro. I. C. Wellcome, of Yarmouth, Me., preached, showing the necessity of holy living, if we expect to be saved when Jesus comes. In the afternoon, we had a valuable discourse from Bro. H. L. Hastings, Boston, Mass., showing that we are in "the time of the end," and that soon we shall be privileged to hail the coming of the King of kings, and assemble at "the marriage supper of the Lamb."

In the evening, Bro. H. Munger, of Chicopee Falls, Mass., preached a sermon well calculated to set people to work in the vineyard of the Lord, and it was not labor in vain. At the close of the sermon, Bro. T. Cole followed with appropriate remarks, when some forty came forward for prayers, and several found peace in believing. Thus closed the week.

Sabbath morning, Aug. 31st. We think we never witnessed a more lovely morning than this. It seemed as if we enjoyed the *special* blessing of our heavenly Father. We could easily imagine that we were not far removed from the bowers of paradise. At 8 o'clock, we met at the stand for our memorable love-feast, during which it is said one hundred and seventy spoke of their love for Jesus, in one hour and twenty minutes. It was a love-feast indeed. One could well afford to take a long journey at considerable expense for the sake of enjoying such a scene. It will be long remembered by those who were present.

At 10 o'clock, we had a stirring sermon from Bro. S. G. Mathewson, pastor of the church at Sandy Hill, N. Y. He showed very clearly from the Scriptures that the great day of the Lord is just at hand. The vast audience listened with deep attention, and their countenances showed that their judgments were convinced of the truthfulness of our position. In the afternoon, Bro. J. Couch, of Warner, N. H., delivered an able discourse on "the signs of the times," presenting overwhelming evidence that the present dispensation will soon close. It was a solemn hour, and we trust the truth took effect on many minds. This was the last public discourse. After the sermon we repaired to the water, when Bro. Hastings buried eighteen happy souls with Christ in baptism. This was another blessed occasion. Thirty were baptized during the meeting, and five were ordained to preach the gospel,—Bro. McCulloch, of Savoy, Mass., Bro. McCandis, of Boston, Mass., Bro. Sibley, Bro. A. M. Higgins, Palmer Depot, Mass., and Bro. Butler, of Wilbraham, Mass.

In the evening, four hundred and forty gathered around the table of the Lord to commemorate his dying love. This was the most heavenly season of all. This alone would pay for the whole expense and labor connected with the entire campmeeting. Thus closed the meeting, and we parted in hope of meeting soon at the marriage supper of the Lamb, in the glorious New Jerusalem.

Pithy.

We have received, what purports to be a "Review of the discussion at Weeks Mills, China, Me," between E. B. Fletcher and ourself. The "Review" is headed, Millerite—Materialistic—Annihilation." The following closes the "Review":—

A CHALLENGE FROM E. B. FLETCHER TO MR. MILES GRANT

MR. GRANT —Sir,—I propose to discuss with you the two propositions we had as a subject of debate at Weeks Mills, last June. The discussion to be held at the same place, or in that vicinity, unless some other place shall be agreed upon by the disputants. If you accept this invitation you will please inform me by a letter directed to E. B. Fletcher, Vassalboro, Me., Cross Hill.

PROPOSITIONS FOR DISCUSSION.

1. All men are immortal, in the sense of continued and unending being.

2. Man is not immortal, in the sense of continued and unending being.

RULES OF DEBATE.

1. Each disputant shall state the points upon which his opponent places reliance in proof of his proposition, and shall make an effort to show them unsound, and this shall be honorably done, at the time when the arguments are stated. When either disputant gives a text as argument, he shall show, if he can, how it supports the argument or point he is proving; and when required to do so, the disputants shall state in which of the different senses of a word he is using it.

2. The duty of the chairman shall be to keep the parties to the above rules, to decide questions of order, and to govern the meeting.

2. The debaters shall occupy twenty minutes alternately, and the debate shall continue three days, occupying six hours each day, unless otherwise agreed upon. The first proposition the first half of the time, the second, the other half.

My reasons, sir, for presenting to you this paper are, 1. Those which appear in the Review to which this is appended. These are a sufficient apology. But, 2. Your notice of the discussion at Weeks Mills, in "The World's Crisis" of July 2d. In this notice you say of your opponent: "If oft repeated *assertions* and misrepresentations, were argumentative proof, then he certainly established his points." And of yourself, you say: "We found an abundance of scripture to show "*the entire man is mortal.*' As these two statements are untrue, *and you know it*, and the notice itself is a low ungentlemanly attack upon your opponent, it is now demanded of you that you publicly make these two statements good, if you can, by a discussion under the regulations here given or acknowledge the two statements untrue, and admit the correctness of the Review, by *declining to accept this challenge*. As the course taken by you at the attempted discussion, and your mis-statements and your attack upon your opponent, in your paper, are public offences, they require a public remedy, and we have the means of obtaining it. If you decline this challenge, it will demonstrate the truth of our position, and prove that you know you cannot sustain your doctrine in a fair and manly debate. If you accept of this, I will prove the falsity of your two statements, which I have quoted from your notice. If you had reasons for the first discussion, you have far more for a second, if you have any faith in your doctrine! I believe you have no confidence in your own arguments; but that your whole reliance in support of your doctrine is upon sophistries. But you now are offered a chance to prove the contrary. No further attack which you may make upon your opponent, or statements made, will put you right in the public mind. Every one knows that, if you believe you can sustain yourself, you will make the trial.

E. B. FLETCHER.

Vassalboro', Me., Aug. 4, 1862.

[If Mr. Grant does not take up this challenge, I extend it to any one of his faith who will take it up.] E. B. F.

[Mr. Grant takes "up this challenge," and proposes to have the discussion at Augusta, Bangor or Portland.—ED.]

The Contrast.

It is said "circumstances alter cases." We will not presume to dispute the fact that circumstances alter men; or, perhaps more properly speaking, *develop* them. There are many dough-faces in the world, but they are not all among politicians. When reading the following from the *Christian Watchman* of 1840, we could not help contrasting it with articles published at the present time, and inquiring what has caused such a change? As principles do not alter, the change must be in the men. If they were right then, they must be wrong now. Please read what follows, and form your own conclusions:—

FIGHTING PREACHERS.

Our worthy friend, the editor of the *Church Advocate*, takes us very pleasantly to task in the following manner:

"A Baptist minister and a Methodist minister enlisted as soldiers, in the army which has been sent to Mexico, to fight a people who have done us no bodily, mental, or moral harm. These ministers were both shot down dead on the bloody field of battle. They had better been preaching the gospel of the Prince of peace.

The *Christian Watchman*, a short time since, published an account of the 'training' of twenty-five boys, armed and equipped, who belonged to an Episcopal Institute, under the care of an Episcopal clergyman; and appended to the paragraph a remark, that such was the religion of Episcopacy.

Now here is a minister who does not, indeed, indulge in the very foolish and childish business of dressing up children in uniform, for the purpose of parading them about for an idle show, but shoulders his musket, deserts his flock, and marches to Mexico, and tries his hand at the art of killing. Did the *Christian Watchman* espy *him* among the hosts on the field? How much easier it is to see a mote than a beam!"—*Church Advocate.*

We did "espy" a paragraph going the rounds, credited to some Western paper, to the effect that an individual who was, or had been, a Baptist preacher, had enlisted, gone to Mexico, and fell in the battle of Buena Vista. But as no confirmative notice of it appeared in any Baptist paper, we concluded that the statement was erroneous; such is our present impression. Our Western brethren can, perhaps, enlighten us on the point.

If it were true that a Baptist preacher had left his appropriate work as a minister of the Prince of peace, and had enlisted as a follower of Moloch, the fact would, in our estimation, be far less deplorable than the other fact above alluded to. It amounted simply to this: an unworthy minister left the ministry for the army, and it was doubtless good riddance, both for the church, the ministry, and the cause of religion, that he did so. Next, he left his country for his country's good, and went to Mexico, where, although he died as a fool dieth, yet he met that kind of death which he bargained for, and which he had reason to expect, by the terms of his enlistment. We mourn over his folly, we pity his infatuation, we lament the darkness of his exit, and there we leave him. He alone is responsible for his acts, and his misdeeds have perished with him.

Not so when a clergyman is engaged in teaching beardless boys to use the musket and the sword, to wear the cockade, the military coat and feather, and take delight in "the pomp and circumstance of war." He becomes a living fountain of corruption. He does not immolate himself to the demon of war, but, like the fabled heathen deities, seizes upon the beauty of youth, to prepare as an offering on the bloody altar, causing the "children to pass through the fire unto Moloch!" He teaches them to read the Prayer Book in the morning, and to take lessons with the weapons of death in the afternoon! And he continues to be a clergyman in good standing, uncensured in his church, thus making "the church" responsible for his acts. Surely, it the error of the Baptist preacher—if there be any truth in the report that one has fallen to Mexico—is a "beam," here is a whole frame-work of beams!

A NEW WORK.—It will be seen from his article in another column, that Bro. Brewer intends to publish soon a pamphlet on *The Kingdom of God, and the Signs of the Times*. We have no doubt it will be a valuable and timely work, and we bespeak for it the aid of brethren everywhere. He wants *means* to publish it, and asks your help; proposing to return to you the value of any offerings you may make for that purpose, in books when published. Read his "Appeal," and then open your hearts and hands with contributions and pledges after a godly sort. The signs are thickening, and the kingdom nearing; what is done, must be done quickly. W. S. H.

THE SECRETARY'S REPORT of the doings of the Advent Christian Association at its recent annual meeting at Wilbraham, will appear next week. W. S. H.

For the Crisis.

Retribution.

The second edition of this work is now ready for delivery. The price in paper covers is only 18 cts. It is also neatly bound in *cloth* with Pauline Theology, and Destiny of the Wicked, making a volume of nearly 800 pages, lettered on the back "*Future Punishment.*" Price 50 cts.

I had intended to add largely to the matter of this edition of Retribution, that I might meet the various criticisms to which it has been exposed since its publication. The pressure of other engagements prevented me from doing this, and I have chosen rather to reserve what I had to say for a new book, which I hope soon to issue on the "Resurrection of the Dead." In that I intend to give the subject a still more thorough examination.

The alterations therefore made in this edition are few. As it was stereotyped in Philadelphia, and a large portion of it while I was at a distance from that city, many typographical errors occurred in its pages. These I have usually corrected. There were also a few inaccuracies in scripture quotations, and occasional slips of the pen, or errors of the compositor, which should have been corrected in the proofs; as, in one case, the word "*Remission*" was used instead of "Redemption." In one or two other cases the ideas and arguments expressed have been so misrepresented, and the language so perverted, that I thought it best to make such slight changes in the pages as would place my arguments so distinctly before the reader that it would not be easy to misrepresent them. I have therefore in two or three instances so guarded and qualified the language as to cut off the opportunity of those who seek occasion to find fault. One critic having objected to my spelling of a certain Hebrew word, which is, to my certain knowledge, spelled in *three different ways* by different Hebrew lexicographers, I have inserted the word itself in Hebrew letters, giving him leave to spell it to suit himself, if he can.

The statement quoted in the previous edition, that it would take more than ten thousand million years to judge the world, etc., having been disavowed by the man who *made it* as an error of his treacherous memory, I am of course very happy to withdraw what was said concerning it. And though the argument as *then stated* would seem to me a very contemptible one, yet I hope to be only held accountable for what I have *said* concerning it, and not for the accusations of those who have charged me with malice, and falsehood, and hypocrisy, and other such qualities.

The present edition is sent forth with the hope that it may do something towards enlightening the minds of men concerning the realities of future retribution. I continue my previous offer to send a copy of it free to every person who denies the resurrection of the ungodly, if they will agree to read it carefully. I sent this offer last February to the editor of a periodical which has been largely occupied for the last six months with reviews of "Retribution." Glad as its contributors are to have *free discussion* in other organs, I have not as yet been able to get *my offer* to give Retribution and Pauline Theology away, inserted in the columns of this organ. I would therefore ask the readers of the *Crisis* to take pains to make known this offer to those who are candidly inquiring concerning the resurrection of the dead, just and unjust. All such can have copies of "Retribution" free, as also can the poor, and preachers, upon condition that they will carefully read them. Persons who wish to send stamps for pre-paying the postage, can do so; otherwise it may be sent at my expense. Yours in Christ,

Boston, Mass. H. L. HASTINGS.

For the Crisis.

An Appeal.

Dearly beloved Brn. and Srs. in Christ:—I have now nearly ready for the press a work on *The Kingdom of God, and the Signs of the Times*, written on Matt. 21: 43;—"Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

PART FIRST.—The Theocratic Kingdom of Israel First—Its Territory. Second—The Possession of it. Third—Its Subjects Fourth—The King. Fifth—Its Metropolis. Sixth—Its Palace Seventh—Its Throne. Eighth—Its Perpetuity Conditional Ninth—Condition Rejected Tenth—Its Doom.

PART SECOND.—First—Christ born a King. Second—The Kingdom at hand. Third—Christ, the King, rejected. Fourth—The Kingdom taken away Fifth—All Nations on an equality. Sixth—All Nations must be engrafted into Christ, or lost.

PART THIRD.—The First Commission Restrictive. Second—The Second, Universal Third—The Signs to precede the coming of Christ, arranged in their proper order, and historical facts applied to them 1st, Wars. 2d, False Christs 3d, Earthquakes. 4th, Famines. 5th, Fearful Sights and Great Signs from Heaven 6th, The Sun darkened. 7th, The Moon withholds her light. 8th, The Moon as blood 9th, The Stars fall from Heaven. 10th, The abounding of Iniquity. 11th, The Gospel preached to all Nations. 12th, The end of all things at hand, even at the door.

PART FOURTH.—The Eternal Age and Kingdom First—Its Territory. Second—Its Subjects. Third—Its King. Fourth—Its Capital Fifth—Its Throne.

Dear Friends, will you assist me in getting this little work out on a missionary tour? It is very late in the day. The long projected rays of the gospel sun over the universe, proclaim with great certainty that the sun is just about to set, and a dark, dark night of eternal silence is about to overtake the impenitent. Will you do what you can to help diffuse light on the subject? You may say, "The times are very hard." They are; and no class of men, probably, experience that fact more sensibly than the Advent ministers. For some years past, I have labored in new fields most of the time; consequently, my income has been very small. I will pay you, in return, in books, as soon as it is published, if the Lord will. If you send me aid, and should I fail to receive sufficient means to accomplish the work, I will return it to you. Come, dear brethren or sisters, try now, and see what you can do in this matter. Deny yourself a little, and send along a few dollars. Act soon. No time to delay. The reward will soon be given. If you have nothing to give yourself, ask some one that has. Will you do it? Try! My address is South Glastenbury, Conn. S. S. BREWER.

For the Crisis.

A New Work.

BRO. GRANT:—I wish to say through the Crisis, I have been desired by some of the brethren and friends to get my work published, "On the existence of holy angels; their origin, attributes, ranks, titles; their ministry and various offices in the great work of human redemption, and the peculiar work assigned them in the approaching judgment, and in the general administration and government of God." This I propose to do (the Lord willing) as soon as sufficient pledges are received to warrant me to go on with it. It will make a work of about seventy-two pages. Shall be able to furnish of the first edition about eight copies for $1.00.

This is a subject which should be deeply interesting and ought to be dear to the church,—one which is calculated, I verily believe, by the blessing of God, to afford much comfort and joy to the household of faith. It has been long neglected, and should especially in these latter days command our most serious and prayerful attention.

Who of the brethren or sisters will pledge to assist me in this work? Who will pledge one, two, or three, or more dollars towards getting it out? There is money enough yet among us as a people to accomplish a great amount of good, in the way of publishing these glorious truths of the latter days. O! let us then as faithful stewards do what we can. Soon property and money will be of little worth, and those who have trusted in it will perish with it. Then let us, brethren, do what we can now, while there is time and opportunity offered us for this purpose; that our memorial may be like that of the devoted Mary's of Bethany—"SHE HATH DONE WHAT SHE COULD."

All who have the means and feel like co-operating with me in this matter will please write me at once stating what they will do. My address is "Eld. William Shepherd, Newark, N. J." Let me hear from you at once. The work will be published in the course of three weeks, as it is now quite ready for the press.

For the Crisis.

The Christian Lyre.

This is evidently one of the most useful and popular books that has been published among us from the beginning. It was designed originally to accompany the Harp, as a music book, and also for conference meetings. But things took a course so as to defeat in some measure this plan. But the book has been adopted, and is used by Adventists, and by many of other denominations, who speak of it in terms of high commendation.

It was difficult to classify the hymns, and at the same time classify the meters, so that, in this respect, it is imperfect. There is also the lack of hymns on baptism, the Lord's Supper, and other choice hymns, originally intended for the work; but which were omitted. One other thing of importance to some, may be named in this connexion. It is a well known fact, that many persons do not read or have use for the music; and wish the hymns only. I had arranged to meet these defects in the Lyre, in the following way:

First, To add, in a supplement, all the hymns needed; which could be supplied cheaply to all who now have the book.

Second, To get out a neat pocket edition of the hymns of the Lyre, classified and arranged, for those who do not wish the music.

While this thing was in progress, the Board of the Christian Publication Society appointed a committee to wait on me in reference to these matters, not knowing of my designs. I will be glad to co-operate with them in these improvements of the Lyre, if judged best, or anything by which we can best serve the cause of the Advent in this department of our service.

Boston, Sept. 1, '62. J. V. HIMES.

For the Crisis.

Maine State Mission.

BELOVED BRETHREN:—I am called upon to bid you farewell in the State, and relinquish my mission. I closed my labors the middle of August; as the evenings were short, and the farmers were so busy with their summer work, it was difficult to hold evening meetings in towns. The season, too, had become so hot that it was tedious to ride in an open carriage under a burning sun; and besides, I needed a little rest from labor, before taking the pastoral charge of the church in Boston. My heart is sad to leave you. I love the brethren and sisters in Maine, and enjoyed my mission well. I found everywhere kind hearts and hands ready to aid me, and administer to my comfort, while I found some adversaries. Though I labored hard and constantly, Jesus abundantly blessed me; and you so cheered me in my work, that I was enabled to keep up good courage, faith and hope; and my health was most excellent.

I am grieved to leave you, and were it not that my family requires my presence more at home (my companion being so feeble in health, and thinking that she cannot endure the climate of Maine), I should not have felt justified in closing my labors in the State;—though the church in Boston had so urgently demanded my return among them. I do not wish to complain at the mysterious providence that has called me from so large a field of usefulness, and confined my labors to a single church and city; yet, I must confess, I feel somewhat like a bird caught on wing and confined in a beautiful cage, to make music for a single family, when it might have made the forests vocal with its melody, and comforted many a household, and charmed many an ear. God my Savior overrules all, and knows what is best for you and me. He so orders for wise purposes, no doubt, and we submit. I only hope that you will fill my places in the mission field of Maine with a more efficient and

For the Crisis.

Bible Rules for Christian Women.

Few women become distinguished in the world. Not many acquire a reputation outside the immediate community in which they reside. But because God has thus appointed, that their virtues shine in seclusion, and their influence flows chiefly through domestic channels, it does not follow that their sphere of christian usefulness is less extensive, or their duties in the vineyard of the Lord less important than those of the other sex.

Poets and novelists, out of their own corrupt imaginations, have drawn pictures of female excellence, too high for the masses of women to attain unto, and, if reached, too ideal for a world of realities; but the Word of Truth, adapting itself as it always does to every condition of life, lays down a few simple, comprehensive principles, which, incorporated in the heart of any woman, whatever her natural endowments, or outward circumstances, will make her useful and beautiful in the world, and honored in the sight of her heavenly Father.

We will briefly notice these Bible principles; hoping "to stir up" the "pure minds" of our beloved sisters, and provoke them to good works.

An unwavering faith in the Lord Jesus, is the unchangeable corner-stone of all true character; on this alone can she build to the glory of God. If she be married, her first duty is to her husband, for he is her head, "even as Christ is the head of the church"; therefore she is to love and obey him in all things, remembering herself to be the "weaker vessel."

She is to be an affectionate mother, training her children in the fear of the Lord. She is to "look well to the ways of her household," not eating "the bread of idleness"; loving her home, and keeping at home, ordering it with prudence and gentleness; relieving the afflicted, extending hospitality to strangers, diligently following every good work.

Let the unmarried consecrate all their time and talents to the service of their Divine Master, rejoicing that they are placed in a position where they have the fullest opportunity of becoming "holy, both in body and spirit." Says the Word: "Let your women keep silence in the churches; for it is not permitted unto them to speak"; for "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

In deportment, they are to be grave and discreet; temperate, industrious, and lovely; adorned with a "meek and quiet spirit," for this "is, in the sight of God, of great price." What amusements, if any, are allowed her, she can best judge. Paul says: "She that liveth in pleasure, is dead while she liveth." As dress and conversation open, to the female nature, wide avenues for sinful indulgence, in these they ought to be especially careful. In conversation, they are to be chaste and sober; not given to slandering, or indulging in any of the light chit-chat," so prevalent. But when they speak, let them open their mouths with wisdom, and show the "law of kindness" in their tongues.

Their dress is to be modest, and not costly; as simple and neat in its arrangement as possible. Jewelry of all descriptions is forbidden. Her long hair is "a glory to her," therefore it is a shame to have it shorn. But she is to attire it with simplicity, indulging in no vain fashions, decorating it with no superfluity of head-dress.

Dear sisters, are these precious truths hid in your hearts, and are you ordering the minutest events of your daily lives by them? And, while companions, sons and brothers are going forth into the world, bearing its reproach, and counting not their lives dear unto them, for the sake of proclaiming the glad tidings of the coming and kingdom of Christ,—are you by your unceasing prayerfulness, your purity, and patience in well doing, casting *your* moral influence on this corrupt age? If so, however humble your sphere of action, you are discharging the duties God has assigned you, and in the great day when Jesus returns to make up his jewels, of you it shall be said: "*She hath done what she could.*"

E. A. Annable.

Manchester, Mass.

For the Crisis.

Questions.

1st. Is it right for a church to go without preaching, because many of them are too covetous to put together their mites to pay for it?

2d. Is it right for members of an organized church, or a committee of said church, to invite a preacher to come and labor with them, and not pay the necessary expenses?

3d. Is it right for a preacher to leave his family, spend his time, expenses of horse and carriage, or fare by public conveyance, and then return home, his mind harassed and perplexed to know where he is to get a dollar or two to pay for his quarter's rent, or to buy a bushel of meal to feed his wife and children?

I fear some will have to meet these questions in the coming day.

E. Bellows.

☞ No doctrine is worth any thing that does not leave behind it a prepared furrow, ready for the planting of seeds which shall spring up and bear abundant harvest.

THE World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 16, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Wilbraham Campmeeting.

We will now talk more with our readers about our great campmeeting at Wilbraham. As we said in our last, this was the largest one we have ever held. There were said to be seventy-four tents and eighty-four preachers. It was truly a feast of tabernacles. It was a heavenly sight to see so many together who were followers of the Prince of peace, who have no occasion for any armor but the *christian*. Our last report came up to Tuesday night.

Wednesday, 27th. The weather was very warm, and consequently it was pleasant being in the grove. On account of the meeting of the Advent Christian Association, we were not able to hear the preaching during the day, hence can give no special report. Bro. M. Batchelor, Rutland, Vt., preached in the morning, and Bro. Albion Ross, of Worcester, in the afternoon. We heard their sermons were well received. Bro. McIntosh, of Boston, preached in the evening.

Thursday, 28th. This was a day of much interest. At 8 o'clock A. M. we met in front of the preachers' stand for a general prayer and conference meeting. It was a heavenly, heart-searching season. The Spirit of the Lord was in our midst. Many were quickened, and firmly resolved to live nearer to the Lord. Several decided to leave off the use of tobacco and cleanse themselves from all filthiness of the flesh and Spirit, and be ready to meet the Bridegroom. Many saw the importance of entire consecration, if they would be ready for the "marriage supper of the Lamb." We felt it truly a heavenly place in Christ Jesus. At 10 o'clock we listened to a very interesting and profitable discourse from Bro. H. F. Carpenter, pastor of the church in Poultney, Vt. It was truly meat in due season for the flock of God. In short, it was a real feast of fat things—one of those sermons that last a life-time. In the afternoon, Bro. J. V. Himes, of Boston, preached on the coming of Christ, showing that "the end of all things is at hand." He feels well assured that our Savior will make his second advent to our planet about 1867–8. He is awake on this great subject, and making earnest efforts to arouse the sleeping virgins, that they may be ready for the glorious event. It is evident that the mass of *professing* christians in the various churches are in a very sad state at the present time,—filled with the spirit of war instead of the spirit of Christ. It is time to cry aloud and spare not. Those who are not ready to meet the Lord have no time to lose if they intend to be prepared. We were pleased to see a solemn impression on the minds of the people, in view of what is coming on the earth. Men cannot avoid the impression that some great event is at hand. In times past, they have succeeded in throwing off these feelings, but now they follow them by night and day; and they are fast passing into the state described by our Savior as the last one before his coming, when men's hearts will be "failing them for fear, and for looking after those things which are coming on the earth." It is a cheering feature among our brethren and sisters that they are more and more interested in the signs of the times, and talking more about the coming of the Savior, and less about minor points of difference,—more about practical duties, and less concerning speculating theories. We shall expect to see still greater improvement in this direction. Let every child of the Lord lend a helping hand, and expect a sweet blessing in return.

In the afternoon of Wednesday, we had a smart shower, which was very timely to lay the dust on the roads leading to the camp-ground. On account of the shower, we had preaching in several tents in the evening, by Brn. J. B. Cook, T. M. Preble, R. Wendell, L. P. Judson, and the writer. We heard favorable reports from the different meetings. Some special interest was manifested among the unconverted. Bro. Willard's son, from Hammonton, N. J., was converted in one of the Boston tent, causing great joy, not only among angels, but in the hearts of anxious parents, who had taken special pains to have their noble son present at this campmeeting. He was baptized on the Lord's day, in company with seventeen others.

During the day and night, we had other reasons to give thanks to the Lord, while at the same time we were taught the importance of being continually prepared to close up the affairs of this short and uncertain life. In the afternoon, a horse broke loose, and ran with great fury through the encampment, periling the lives of scores, and yet not an individual was harmed. After passing some distance, the buggy struck a tree, which tore it from the horse, leaving it a mass of fragments; but the horse rushed on around the public walk, till he had more than half completed the circle, when he was met by his owner, who jumped in front of him and seized him by the neck, risking his own life in a most hazardous manner, for the sake of others. The effort was fully successful, but it was the most daring feat of horsemanship we ever witnessed. He received the horse into his arms, as a mother would a child, when they run to meet each other, and she throws both arms around the child's neck, receiving it into her embrace. We expected to see the man dragged and trampled upon, but it was a perfect success. We afterwards learned that when he trained the colt, he had taught him to stop whenever he met him with such an embrace. It seemed he knew he had met his friend and master, and at once gave up. But for this timely meeting of the two, we might have been obliged to chronicle some sad events.

In the evening, between ten and eleven o'clock, when most had retired, and all was still, we heard a *crash*, and soon a call for "a light—a light." There was an immediate rush to the scene, when it was ascertained that a limb two feet and three inches in circumference at its lower end, and thirty-three feet long, had fallen about fifty feet upon the Danielsonville tent. It was supposed that those in the tent must of necessity be killed; but it was soon found that no one was fatally injured. Bro. Holt was bruised some, and two sisters were slightly injured, who were baptized the next day.

Friday, 29th. The weather was fine. At 8 o'clock we met again in front of the stand for a general prayer and conference meeting, and had a blessed season. Twelve requested prayers, and several were blessed. Many appeared to be under conviction. Every one seemed to enjoy the meeting, feeling glad they were in the hallowed, tented grove. Preaching at 10 A. M. by Bro. S. S. Brewer, of South Glastenbury, Ct. He endeavored to show from the prophetic Scriptures that the end of the present dispensation is near at hand. In the afternoon, Bro. Wm. Sheldon, from Merrimac, Sauk Co., Wis., entertained the people with further evidences that our Savior will soon appear. Bro. S. has been laboring very successfully in the west, and intends to return soon. He is a man for the times. Would that we had a multitude of such men.

In the evening we had an interesting and profitable discourse from Bro. Timothy Cole, of Haverhill, which was well calculated to arouse the church to action. It was very timely, and much good resulted. He is a faithful laborer in the vineyard of the Lord, and he loves the work. We were much cheered by his presence and soul-stirring exhortations during the week. We were thankful that the Lord directed his steps thither.

During the day Bro. Baxter, who has lectured in Boston, and various other places in the States and Canadas, showing that the Lord will come about 1868, made a visit to the camp-ground, in company with his father, an able English barrister, who entertains the same view as to the time of Christ's coming. He gave a very interesting discourse on the subject, showing that he had devoted considerable time to the study of prophecy. He stated that on Sundays, some five hundred men preach in the open air in London, and that there is much interest on the subject of Christ's second advent. It is evident that the Lord is arousing the faithful in all lands to look for the speedy return of his Son from heaven.

Saturday, 30th. A very pleasant day. At 8 o'clock, we met again in front of the preacher's stand for a prayer and conference meeting, and had a heavenly season. Some fifteen came forward for prayers, and received rich blessings from the Lord. There is deep conviction on many minds, which has not yet resulted in corresponding action.

At 10 A. M., Bro. I. C. Wellcome, of Yarmouth, Me., preached, showing the necessity of holy living, if we expect to be saved when Jesus comes. In the afternoon, we had a valuable discourse from Bro. H. L. Hastings, Boston, Mass., showing that we are in "the time of the end," and that soon we shall be privileged to hail the coming of the King of kings, and assemble at "the marriage supper of the Lamb."

In the evening, Bro. H. Munger, of Chicopee Falls, Mass., preached a sermon well calculated to set people to work in the vineyard of the Lord, and it was not labor in vain. At the close of the sermon, Bro. T. Cole followed with appropriate remarks, when some forty came forward for prayers, and several found peace in believing. Thus closed the week.

Sabbath morning, Aug. 31st. We think we never witnessed a more lovely morning than this. It seemed as if we enjoyed the *special* blessing of our heavenly Father. We could easily imagine that we were not far removed from the bowers of paradise. At 8 o'clock, we met at the stand for our memorable love-feast, during which it is said one hundred and seventy spoke of their love for Jesus, in one hour and twenty minutes. It was a love-feast indeed. One could well afford to take a long journey at considerable expense for the sake of enjoying such a scene. It will be long remembered by those who were present.

At 10 o'clock, we had a stirring sermon from Bro. S. G. Mathewson, pastor of the church at Sandy Hill, N. Y. He showed very clearly from the Scriptures that the great day of the Lord is just at hand. The vast audience listened with deep attention, and their countenances showed that their judgments were convinced of the truthfulness of our position. In the afternoon, Bro. J. Couch, of Warner, N. H., delivered an able discourse on "the signs of the times," presenting overwhelming evidence that the present dispensation will soon close. It was a solemn hour, and we trust the truth took effect on many minds. This was the last public discourse. After the sermon we repaired to the water, when Bro. Hastings buried eighteen happy souls with Christ in baptism. This was another blessed occasion. Thirty were baptized during the meeting, and five were ordained to preach the gospel,—Bro. McCulloch, of Savoy, Mass., Bro. McCandis, of Boston, Mass., Bro. Sibley, Bro. A. M. Higgins, Palmer Depot, Mass., and Bro. Butler, of Wilbraham, Mass.

In the evening, four hundred and forty gathered around the table of the Lord to commemorate his dying love. This was the most heavenly season of all. This alone would pay for the whole expense and labor connected with the entire campmeeting. Thus closed the meeting, and we parted in hope of meeting soon at the marriage supper of the Lamb, in the glorious New Jerusalem.

Pithy.

We have received, what purports to be a "Review of the discussion at Weeks Mills, China, Me," between E. B. Fletcher and ourself. The "Review" is headed, Millerite—Materialistic—Annihilation." The following closes the "Review":—

A Challenge from E. B. Fletcher to Mr. Miles Grant.

Mr Grant:—Sir,—I propose to discuss with you the two propositions we had as a subject of debate at Weeks Mills, last June. The discussion to be held at the same place, or in that vicinity, unless some other place shall be agreed upon by the disputants. If you accept this invitation you will please inform me by a letter directed to E. B. Fletcher, Vassalboro, Me., Cross Hill.

Propositions for Discussion

1. All men are immortal, in the sense of continued and unending being.

2. Man is not immortal, in the sense of continued and unending being.

Rules of Debate.

1. Each disputant shall state the points upon which his opponent places reliance in proof of his proposition, and shall make an effort to show them unsound; and this shall be honorably done, at the time when the arguments are stated. When either disputant gives a text as argument, he shall show, if he can, how it supports the argument or point he is proving; and when required to do so, the disputants shall state in which of the different senses of a word he is using it.

2 The duty of the chairman shall be to keep the parties to the above rules, to decide questions of order, and to govern the meeting.

2 The debaters shall occupy twenty minutes alternately, and the debate shall continue three days, occupying six hours each day, unless otherwise agreed upon. The first proposition the first half of the time; the second, the other half.

My reasons, sir, for presenting to you this paper are, 1. Those which appear in the Review to which this is appended. These are a sufficient apology. But, 2. Your notice of the discussion at Weeks Mills, in "The World's Crisis" of July 2d. In this notice you say of your opponent: "If oft repeated *assertions* and misrepresentations, were argumentative proof, then he certainly established his points." And of yourself, you say: "We found an abundance of scripture to show '*the entire man is mortal.*' As these two statements are untrue, *and you know it*, and the notice itself is a low ungentlemanly attack upon your opponent, it is now demanded of you that you publicly make these two statements good, if you can, by a discussion under the regulations here given or acknowledge the two statements untrue, and admit the correctness of the Review, by *declining to accept this challenge*. As the course taken by you at the attempted discussion, and your mis-statements and your attack upon your opponent, in your paper, are public offences, they require a public remedy, and we have the means of obtaining it. If you decline this challenge, it will demonstrate the truth of our position, and prove that you know you cannot sustain your doctrine in a fair and manly debate. If you accept of this, I will prove the falsity of your two statements, which I have quoted from your notice. If you had reasons for the first discussion, you have far more for a second, if you have any faith in your doctrine! I believe you have no confidence in your own arguments; but that your whole reliance in support of your doctrine is upon sophistries. But you now are offered a chance to prove the contrary. No further attack which you may make upon your opponent, or statements made, will put you right in the public mind. Every one knows that, if you believe you can sustain yourself, you will make the trial.

E. B. Fletcher.

Vassalboro', Me., Aug. 4, 1862.

[If Mr. Grant does not take up this challenge, I extend it to any one of his faith who will take it up.] E. B. F.

[Mr. Grant takes "up this challenge," and proposes to have the discussion at Augusta, Bangor or Portland.—Ed.]

The Contrast.

It is said "circumstances alter cases." We will not presume to dispute the fact that circumstances alter men; or, perhaps more properly speaking, *develop* them. There are many dough-faces in the world, but they are not all among politicians. When reading the following from the *Christian Watchman* of 1840, we could not help contrasting it with articles published at the present time, and inquiring what has caused such a change? As principles do not alter, the change must be in the men. If they were right then, they must be wrong now. Please read what follows, and form your own conclusions:—

Fighting Preachers.

Our worthy friend, the editor of the *Church Advocate*, takes us very pleasantly to task in the following manner:

"A Baptist minister and a Methodist minister enlisted as soldiers, in the army which has been sent to Mexico, to fight a people who have done us no bodily, mental, or moral harm. These ministers were both shot down dead on the bloody field of battle. They had better been preaching the gospel of the Prince of peace.

The *Christian Watchman*, a short time since, published an account of the 'training' of twenty-five boys, armed and equipped, who belonged to an Episcopal Institute, under the care of an Episcopal clergyman; and appended to the paragraph a remark, that such was the religion of Episcopacy.

Now here is a minister who does not, indeed, indulge in the very foolish and childish business of dressing up children in uniform, for the purpose of parading them about for an idle show, but shoulders his musket, deserts his flock, and marches to Mexico, and tries his hand at the art of killing. Did the *Christian Watchman* espy *him* among the hosts on the field? How much easier it is to see a mote than a beam!"—*Church Advocate*.

We did "espy" a paragraph going the rounds, credited to some Western paper, to the effect that an individual who was, or had been, a Baptist preacher, had enlisted, gone to Mexico, and fell in the battle of Buena Vista. But as no confirmative notice of it appeared in any Baptist paper, we concluded that the statement was erroneous; such is our present impression. Our Western brethren can, perhaps, enlighten us on the point.

If it were true that a Baptist preacher had left his appropriate work as a minister of the Prince of peace, and had enlisted as a follower of Moloch, the fact would, in our estimation, be far less deplorable than the other fact above alluded to. It amounted simply to this: an unworthy minister left the ministry for the army, and it was doubtless good riddance, both for the church, the ministry, and the cause of religion, that he did so. Next, he left his country for his country's good, and went to Mexico, where, although he died as a fool dieth, yet he met that kind of death which he bargained for, and which he had reason to expect, by the terms of his enlistment. We mourn over his folly, we pity his infatuation, we lament the darkness of his exit, and there we leave him. He alone is responsible for his acts, and his misdeeds have perished with him.

Not so when a clergyman is engaged in teaching beardless boys to use the musket and the sword, to wear the cockade, the military coat and feather, and take delight in "the pomp and circumstance of war." He becomes a living fountain of corruption. He does not immolate himself to the demon of war, but, like the fabled heathen deities, seizes upon the beauty of youth, to prepare as an offering on the bloody altar, causing the "children to pass through the fire unto Moloch!" He teaches them to read the Prayer Book in the morning, and to take lessons with the weapons of death in the afternoon! And he continues to be a clergyman in good standing, uncensured in his church, thus making "the church" responsible for his acts. Surely, if the error of the Baptist preacher—if there be any truth in the report that one has fallen in Mexico—is a "beam," here is a whole frame-work of beams!

A New Work.—It will be seen from his article in another column, that Bro. Brewer intends to publish soon a pamphlet on *The Kingdom of God, and the Signs of the Times*. We have no doubt it will be a valuable and timely work; and we bespeak for it the aid of brethren everywhere. He wants *means* to publish it, and asks your help; proposing to return to you the value of any offerings you may make for that purpose, in books when published. Read his "Appeal," and then open your hearts and hands with contributions and pledges after a godly sort. The signs are thickening, and the kingdom nearing; what is done, must be done quickly. W. H. H.

The Secretary's Report of the doings of the Advent Christian Association at its recent annual meeting at Wilbraham, will appear next week. W. H. H.

For the Crisis.

Retribution.

The second edition of this work is now ready for delivery. The price in paper covers is only 18 cts. It is also neatly bound in *cloth* with Pauline Theology, and Destiny of the Wicked, making a volume of nearly 300 pages, lettered on the back "*Future Punishment*." Price 50 cts.

I had intended to add largely to the matter of this edition of Retribution, that I might meet the various criticisms to which it has been exposed since its publication. The pressure of other engagements prevented me from doing this, and I have chosen rather to reserve what I had to say for a new book, which I hope soon to issue on the "Resurrection of the Dead." In that I intend to give the subject a still more thorough examination.

The alterations therefore made in this edition are few. As it was stereotyped in Philadelphia, and a large portion of it while I was at a distance from that city, many typographical errors occurred in its pages. These I have usually corrected. There were also a few inaccuracies in scripture quotations, and occasional slips of the pen, or errors of the compositor, which should have been corrected in the proofs; as, in one case, the word "*Remission*" was used instead of "Redemption." In one or two other cases the ideas and arguments expressed have been so misrepresented, and the language so perverted, that I thought it best to make such slight changes in the pages as would place my arguments so distinctly before the reader that it would not be easy to misrepresent them. I have therefore in two or three instances so guarded and qualified the language as to cut off the opportunity of those who seek occasion to find fault. One critic having objected to my spelling of a certain Hebrew word, which is, to my certain knowledge, spelled in *three different ways* by different Hebrew lexicographers, I have inserted the word itself in Hebrew letters, giving him leave to spell it to suit himself, if he can.

The statement quoted in the previous edition, that it would take more than ten thousand million years to judge the world, etc., having been disavowed by the man who *made it* as an error of his treacherous memory, I am of course very happy to withdraw what was said concerning it. And though the argument as *then stated* would seem to me a very contemptible one, yet I hope to be only held accountable for what I have *said* concerning it, and not for the accusations of those who have charged me with malice, and falsehood, and hypocrisy, and other such qualities.

The present edition is sent forth with the hope that it may do something towards enlightening the minds of men concerning the realities of future retribution. I continue my previous offer to send a copy of it free to every person who denies the resurrection of the ungodly, if they will agree to read it carefully. I sent this offer last February to the editor of a periodical which has been largely occupied for the last six months with reviews of "Retribution." Glad as its contributors are to have *free discussion* in other organs, I have not as yet been able to get *my offer* to give Retribution and Pauline Theology away, inserted in the columns of this organ. I would therefore ask the readers of the *Crisis* to take pains to make known this offer to those who are candidly inquiring concerning the resurrection of the dead, just and unjust. All such can have copies of "Retribution" free, as also can the poor, and preachers, upon condition that they will carefully read them. Persons who wish to send stamps for pre-paying the postage, can do so, otherwise it may be sent at my expense. Yours in Christ,

Boston, Mass. H. L. Hastings.

For the Crisis.

An Appeal.

Dearly beloved Brn. and Srs. in Christ:—I have now nearly ready for the press a work on *The Kingdom of God, and the Signs of the Times*, written on Matt. 21: 43;—"Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

Part First.—The Theocratic Kingdom of Israel First—Its Territory. Second—The Possession of it. Third—Its Subjects Fourth—The King. Fifth—Its Metropolis. Sixth—Its Palace Seventh—Its Throne. Eighth—Its Perpetuity Conditional Ninth—Condition Rejected Tenth—Its Doom.

Part Second.—First—Christ born a King. Second—The Kingdom at hand. Third—Christ, the King, rejected. Fourth—The Kingdom taken away Fifth—All Nations on an equality. Sixth—All Nations must be engrafted into Christ, or lost.

Part Third.—The First Commission Restrictive. Second—The Second, Universal Third—The Signs to precede the coming of Christ, arranged in their proper order, and historical facts applied to them 1st, Wars. 2d, False Christs 3d, Earthquakes. 4th, Famines 5th, Fearful Sights and Great Signs from Heaven. 6th, The Sun darkened. 7th, The Moon withholds her light. 8th, The Moon as blood 9th, The Stars fall from Heaven. 10th, The abounding of Iniquity 11th, The Gospel preached to all Nations. 12th, The end of all things at hand, even at the door

Part Fourth.—The Eternal Age and Kingdom. First—Its Territory. Second—Its Subjects. Third—Its King Fourth—Its Capital. Fifth—Its Throne.

Dear Friends, will you assist me in getting this little work out on a missionary tour? It is very late in the day. The long projected rays of the gospel sun over the universe, proclaim with great certainty that the sun is just about to set, and a dark, dark night of eternal silence is about to overtake the impenitent. Will you do what you can to help diffuse light on the subject? You may say, "The times are very hard." They are; and no class of men, probably, experience that fact more sensibly than the Advent ministers. For some years past, I have labored in new fields most of the time; consequently, my income has been very small. I will pay you, in return, in books, as soon as it is published, if the Lord will. If you send me aid, and should I fail to receive sufficient means to accomplish the work, I will return it to you. Come, dear brethren or sisters, try now, and see what you can do in this matter. Deny yourself a little, and send along a few dollars. Act soon. No time to delay. The reward will soon be given. If you have nothing to give yourself, ask some one that has. Will you do it? Try! My address is South Glastenbury, Conn. S. S. Brewer.

For the Crisis.

A New Work.

Bro. Grant:—I wish to say through the Crisis, I have been desired by some of the brethren and friends to get my work published, "On the existence of holy angels; their origin, attributes, ranks, titles; their ministry and various offices in the great work of human redemption, and the peculiar work assigned them in the approaching judgment, and in the general administration and government of God." This I propose to do (the Lord willing), as soon as sufficient pledges are received to warrant me to go on with it. It will make a work of about seventy-two pages. Shall be able to furnish of the first edition about eight copies for $1,00.

This is a subject which should be deeply interesting and ought to be dear to the church,—one which is calculated, I verily believe, by the blessing of God, to afford much comfort and joy to the household of faith. It has been long neglected, and should especially in these latter days command our most serious and prayerful attention.

Who of the brethren or sisters will pledge to assist me in this work? Who will pledge one, two, or three, or more dollars towards getting it out? There is money enough yet among us as a people to accomplish a great amount of good, in the way of publishing these glorious truths of the latter days. O! let us then as faithful stewards do what we can. Soon property and money will be of little worth, and those who have trusted in it will perish with it. Then let us, brethren, do what we can now, while there is time and opportunity offered us for this purpose; that our memorial may be like that of the devoted Mary's of Bethany—"She hath done what she could."

All who have the means and feel like co-operating with me in this matter will please write me at once stating what they will do. My address is "Eld. William Shepherd, Newark, N. J." Let me hear from you at once. The work will be published in the course of three weeks, as it is now quite ready for the press.

For the Crisis.

The Christian Lyre.

This is evidently one of the most useful and popular books that has been published among us from the beginning. It was designed originally to accompany the Harp, as a music book, and also for conference meetings. But things took a course so as to defeat in some measure this plan. But the book has been adopted, and is used by Adventists, and by many of other denominations, who speak of it in terms of high commendation.

It was difficult to classify the hymns, and at the same time classify the meters, so that, in this respect, it is imperfect. There is also the lack of hymns on baptism, the Lord's Supper, and other choice hymns, originally intended for the work; but which were omitted. One other thing of importance to some, may be named in this connexion. It is a well known fact, that many persons do not read or have use for the music; and wish the hymns only. I had arranged to meet these defects in the Lyre, in the following way:

First, To add, in a supplement, all the hymns needed; which could be supplied cheaply to all who now have the book.

Second, To get out a neat pocket edition of the hymns of the Lyre, classified and arranged, for those who do not wish the music.

While this thing was in progress, the Board of the Christian Publication Society appointed a committee to wait on me in reference to these matters, not knowing of my designs. I will be glad to co-operate with them in these improvements of the Lyre, if judged best, or anything by which we can best serve the cause of the Advent in this department of our service.

Boston, Sept. 1, '62. J. V. Himes.

For the Crisis.

Maine State Mission.

Beloved Brethren:—I am called upon to bid you farewell in the State, and relinquish my mission. I closed my labors the middle of August; as the evenings were short, and the farmers were so busy with their summer work, it was difficult to hold evening meetings in towns. The season, too, had become so hot that it was tedious to ride in an open carriage under a burning sun; and besides, I needed a little rest from labor, before taking the pastoral charge of the church in Boston. My heart is sad to leave you. I love the brethren and sisters in Maine, and enjoyed my mission well. I found everywhere kind hearts and hands ready to aid me, and administer to my comfort, while I found some adversaries. Though I labored hard and constantly, Jesus abundantly blessed me; and you so cheered me in my work, that I was enabled to keep up good courage, faith and hope; and my health was most excellent.

I am grieved to leave you, and were it not that my family requires my presence more at home (my companion being so feeble in health, and thinking that she cannot endure the climate of Maine), I should not have felt justified in closing my labors in the State;—though the church in Boston had so urgently demanded my return among them. I do not wish to complain at the mysterious providence that has called me from so large a field of usefulness, and confined my labors to a single church and city; yet, I must confess, I feel somewhat like a bird caught on wing and confined in a beautiful cage, to make music for a single family, when it might have made the forests vocal with its melody, and comforted many a household, and charmed many an ear. God my Savior overrules all, and knows what is best for you and me. He so orders for wise purposes, no doubt, and we submit. I only hope that you will fill my place in the mission field of Maine with a more efficient and

faithful brother, and one who will do honor to the cause in that department of our work.

Farewell! dear brethren and sisters of Maine. Many of you I shall see no more till the trump of God shall sound and we meet in the kingdom of God. When I bade you adieu at your homes, I thought we might meet again in this world, but now it may not be. Let us remember each other, and strive through grace to attain the reward of the just and faithful in the heavenly world, where grief, parting, distance and death shall be unknown and divide us no more. O. R. Fassett.

For the Crisis.

Articles found on the Camp Ground.

One mantilla, a cotton *sacque*, two parasols, two silk handkerchiefs, two keys tied together, a Testament, a hymn book, a "Christian Lyre," a hand towel, a little axe, and two umbrellas. The above are what were gathered up and brought off when I came. It fell to my lot, as usual, to be the last lonesome human mortal soul that left the ground. It looked barren enough after our little city was destroyed, and all the inhabitants had fled, never to return again. Such reflections will have a place in the mind of a person who is left hours alone on a camp-ground, after the saints have left. How much more lonesome shall we be, if we should be left at last on the earth with the wicked, when the bride ascends. Let us endure a little longer. The signs thicken, and the evidences strengthen. Wicked kingdoms are reeling, politicians are wondering. Let us be watching and expecting the promises of God to be fulfilled on the righteous.

Hiram Munger.

P. S. The things are at my house, in Chicopee Falls, Mass., and can be obtained by the owners, free of charge, when identified. If any more are received from the man who gathers up the straw, I will advertise them. H. M.

For the Crisis.

"Signs of the Times."

This new production contains much interesting matter—much that is both interesting and *instructive*. The best way to form a correct opinion of the work is to send for a copy. W. Sheldon.

New Volume.

This is the first number of a new volume. Now is a good time to get new subscribers. We have received eighty-eight since Aug. 26th. People are now anxious to read on the great truths connected with the coming of Jesus and the resurrection of the dead. If each reader of the Crisis would make a little effort, the number of our subscribers might be doubled, and many more be led to prepare to meet the Savior at his appearing. Brethren, has not the time come to be in *earnest?* Is there any time left for delay? Shall we be less active than men of the world? If we are as faithful in our efforts to get recruits for the army of the Lord, as men are to obtain them to fight our national battles, we shall see glorious results. *Now* is the time. Let every one do all he can to rescue men from perdition. We shall endeavor to spare no pains to make the Crisis just such a paper as every one should read,—one that no christian will be ashamed to lend his neighbor,—one calculated to comfort saints, and alarm sinners. Once more we say, let all its friends make one grand effort to double its circulation.—Ed.

Obituary Notices.

Died in Concord, N. H., July 19th, 1862, my beloved father, Andrew Crockett, aged seventy-seven years and six months.

Thus death, that cruel tyrant, has again entered our family circle, and taken our only remaining parent. His disease was dropsy of the heart. His health began to fail last autumn. He was confined to the house about two months. His sufferings were very great, yet he bore them all with christian patience, perfectly resigned to the will of the Lord. He had no fears of death, although he felt it to be an enemy.

He was one of the first in this place to embrace the coming of Christ in 1843-4. Although disappointed, his faith was never shaken, or his hope lost, but he took hold of the promises of God with a firmer grasp than ever, and rejoiced exceedingly in the light received from searching the Scriptures. By giving heed to the sure word of prophecy, he saw a beauty and harmony in the plan of salvation and redemption he never saw before, although a Bible student many years. He dwelt with especial interest on Christ, the great sacrifice to save, the resurrection from the dead necessary to future life; also the coming of the Lord to awake the sleeping, and give immortality to the faithful. He received so much comfort from these promises, he wanted everybody to enjoy the same blessing. He lived the life of the righteous, and his last end was like theirs. Although he suffered greatly, he was never heard to complain, but would often praise God for his goodness to him.

We deeply mourn his loss, but not as those who have no hope; for we believe the time is at hand when Christ will come and redeem his saints from the grave; destroy death and him that had the power of it. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" We believe he has "fought a good fight," finished his course, and "kept the faith;" and like a shock of corn fully ripe, he was gathered to his fathers, to wait the final call; then with the Psalmist to awake and be satisfied.

Bro. Couch attended the funeral, and comforted our hearts with a discourse from 1 Thess. 4: 18. My prayer is that God may sanctify this affliction to our good, and bring us eventually an unbroken family into the kingdom of his dear Son.

"We followed him to the silent tomb,
And gently laid him down;
But soon he'll rise in immortal bloom,
With glory robed and crowned."

Olive Bennett.

Died in Gloucester, R. I., Aug. 9th, Bro. Augustus Randall, in the 70th year of his age.

He was a close student of the Bible, and saw the light as it shined from the Sacred Word. He died expressing joy in the blessed hope. At his funeral were gathered many friends and relatives. The word and promises of God were presented for their instruction and comfort. May they all meet in a land where there will be no dying.

E. Bellows.

FOREIGN NEWS.

[Advices of the 29th ult.]

Italian affairs remain unchanged.

A slight conflict had occurred near Reggio between the Garibaldians and the Royal troops.

Important military movements by France are predicted.

Napoleon has called a Council of Ministers.

The details of Garibaldi's capture say that he was wounded in the thigh and foot by a bayonet. His retreat was cut off, and unconditional surrender became inevitable, but his resistance, nevertheless, was desperate. He has arrived at Spezzia.

It is reported that Garibaldi's wounds are not serious, and that they are progressing favorably. It is presumed that he will be tried and sentenced, but pardoned on account of his past services.

One rumor says that the Government intends sending Garibaldi to America.

There have been popular demonstrations in favor of Garibaldi at several places, but they were put down. The newspapers generally think the event must hasten the solution of the Roman question, and cause the French to withdraw from Rome.

The blockade of Sicily has been raised and the state of siege removed.

The London Peace Society has issued an address urging Americans to peace.

ONE DAY LATER FROM EUROPE.

The steamship Bohemian brings news from Liverpool to the 4th inst., Londonderry 5th.

ITALY.

The official Turin Gazette says Garibaldi has been removed to Varignana, in the Gulf of Spezzia. His wounds appear to be slight. The government has ordered two distinguished men to attend him.

DOMESTIC NEWS.

The Washington correspondent of the Philadelphia Press writes as follows:

Gen. McClellan has signalized his assumption of the command of the army by rearranging the whole in what promises to be an effective and substantial organization. The new corps will be commanded by Heintzelman, Burnside, Hooker, Banks, Sigel, and Sumner, all of whom have proved themselves equal to great emergencies heretofore, and have the confidence of the people for the future.

Although there is great excitement evinced by the populace, there seems to be little anxiety expressed concerning the safety of the National capital. In official circles we notice the greatest confidence in Gen. McClellan and the army, and it is believed that the rebels who have entered Maryland can never evade capture.

By the order of the Navy Department, several of our gunboats have assembled off Aquia Creek, and are now at anchor there. Another fleet of gunboats arrived below this morning. Where they came from, or what they are going to do, is not for me to say.

In every department of the army there is the greatest activity, both on this and the other side of the river."

We take the subjoined from the correspondence of the N. Y. Express:

"We are yet but crudely advised of the irruption into Maryland by the rebels, or their object. I consider it a foolhardy attempt induced by the flush of recent operations, which has made them over confident, and thinking also that we are proportionably disorganized, but they will find that they will have to meet our new troops, and under the immediate command of McClellan, who leaves at noon to-day to join the troops he has massed in Maryland—Sumner's, Franklin's, Banks' and Burnside's divisions are all there, or will be in the course of the day, besides other corps.

The line of the road, from Washington to Havre de Grace, is thoroughly guarded by troops at the bridges, culverts, and elsewhere. There are enough to stop all local insurrections.

It is stated that from 20,000 to 30,000 men marched through Washington in two columns, Saturday night.

The Baltimore Clipper of yesterday says: "We learn from Col. Piper of our army, who passed through the pickets of the rebel army, that Gen. Burnside's army was on their trail. Gen. Burnside had 40,000 troops in his command. Gen. McClellan is in the field with another large force, also en route after the rebel army."

Major Gen. Banks is understood to have command of the troops on the Maryland side of the Potomac, while Gen. Heintzelman has been placed in command of the "Army of Virginia," with his headquarters at Alexandria. He has Generals Porter and Sigel with him, and a large number of the newly arrived troops are now on the sacred soil.

Washington, Sept. 7. The intelligence received here last night of the occupation of Frederick City, Md., by the rebel forces naturally excited much indignation and alarm.

Frederick is about sixty miles from Baltimore by the railroad line, and forty over land from Washington by way of Rockville, Darnestown and Poolesville.

Harrisburg, Pa., Sept. 12. Reliable information has been received that Stonewall Jackson, with his advance, is now in Hagerstown, preparing to move with his whole army upon Pennsylvania.

The most active measures are being put in force to assemble a large army to resist the rebel invasion, and if possible, save our capital from devastation and outrage.

All along the Northern Central, and the York and Gettysburg railroads, the wildest excitement prevails. There is not a little village hamlet, of ever so humble pretensions, that does not boast its band of patriots, who are drilling and otherwise making preparations for resistance to State invasion and protection of the general government.

The rebels are playing a desperate game in the invasion of our State, for a more determined people never existed than are now aroused to repel them.

Mayor Henry issues the following address:

Citizens of Philadelphia—At a late hour to-night the Governor of Pennsylvania has addressed to me the following dispatch: "We have reliable information this evening that the rebel generals have moved their entire army from Frederick to Cumberland Valley, and their destination is now Harrisburg and Philadelphia: We need every available man immediately. Stir up your population to-night, form them into companies and send us 20,000 men to-morrow.

No time can be lost in massing a force in the Susquehanna to defend the State and your city. Arouse every man possible and send them here.

Let the response to this urgent call be prompt and effective. I hereby request that all able bodied citizens shall assemble at 10 o'clock on Friday morning, at the precinct houses of their respective election districts, in readiness to obey the summons to immediate service."

The army of Lee is reported 75,000 strong. Gen. Jackson's 150,000. The whole force in Maryland is 150,000 strong, including 16,060 cavalry and 180 pieces of artillery.

On the Virginia side, there is a force of 50,000. At Camreville and on the Gum Spring road there are fully 100,000. At Manassas Junction 50,000. Thus the rebels have on the Potomac, near Washington, over 300,000 combatants.

A special dispatch to the N. Y. Post says there is but little anxiety for the security of Washington. Gen. Halleck says it is entirely out of the power of the rebels to take the city, no matter how great the numbers brought against it. The fortifications are believed to be impregnable.

Parson Brownlow made a speech at a loyal gathering in Harrisburg, Pa., last Friday evening, which is thus sketched in one of the city papers:

"He expressed himself gratified with the spectacle before him, and accepted this testimony of a people assembling in force as the evidence of the strength of the loyal men of Pennsylvania. He assured the people that all their strength was necessary to crush the rebellion. He assured them that the rebels were dreadfully in earnest either to succeed in building up a bogus government, or in pulling down all the States of the Union to a common fate of degredation and ruin. He had the evidence to convince him that it was the purpose of the rebels to hurl their full force against the free and loyal States, and if possible, transfer the war to the North. The capital of Pennsylvania was as much in danger as the capital of the Union. Philadelphia and New York were equally menaced with Washington, as it was part of the great plan of the rebel leaders to invade the North, sack our towns, ravage the country, hold the commercial cities, and levy tribute on the people. Now was the time to prepare to meet them."

Washington. We learn that the greatest military preparations are making in the Cumberland Valley and at Harrisburg to meet and check the advance of the enemy.

Governor Curtin will make a fierce defence of the Susquehanna if the rebels should really approach that river with the design of crossing.

Whatever damage the enemy may do to the railroads on this side of the Susquehanna, the whole chain of railroads on the other side will be left intact for the concentration of troops at any point that may be desired.

The occupation of Sugar Loaf Mountain, in Maryland, by our forces, is announced by telegraph. The rebels had established an observatory on this mountain, from which they had an unobstructed view of the country for miles in every direction.

It was of great importance to them as a look-out, being located near the Monocacy river, where they are reported to be intrenched. The capture shows that our forces have made a very considerable advance, and are getting within fighting distance of the enemy.

New York, Sept. 11. A special dispatch to the Herald, from Cincinnati, says there has been no battle yet, although it is hourly expected. Reinforcements are constantly arriving, and Cincinnati is safe.

New York, Sept. 10. The Times' Port Royal correspondent says Gen. Hunter's policy with regard to the negroes has been adopted by the President, that five negro regiments are to be raised, armed and uniformed for the service of the United States, and that 50,000 in addition are to be enrolled, to be employed in the Quartermaster's Department, nominally his laborers, but organized into companies and uniformed. The exact time of commencing the work of enlisting colored regiments is not stated, but it is expected to be soon. Gen. Saxton's visit to Washington is for consultation on the subject.

The Chicago Times reports on the best authority that Gen. Grant's army is being rapidly concentrated upon an important line for active operations.

Cairo, Ill., Sept. 9. News received at headquarters last night states that Clarksville has fallen into the hands of our troops.

Cincinnati, Sept. 15. All business was resumed to-day, except the sales of liquor.

At 4 P. M. the various military organizations will assemble and drill.

The rebels have fallen back only four miles south of Florence. This is stated to be owing to the scarcity of water, but it is supposed they are awaiting reinforcements. The rebels have left Maysville and gone to Paris.

Headquarters of the Army of the Potomac.

To H. W. Halleck, General-in-Chief:

After a severe engagement the corps of Gen. Hooker and Gen. Reno have carried the hight commanding the Hagerstown road by storm. The troops behaved magnificently. They never fought better.

Bolivar, Sept. 15. Information received to-day confirms the route and demoralization of the rebel army.

Gen. Lee is reported wounded and Garland killed.

Gen. Hooker alone has over a thousand or more prisoners, 700 having been sent to Frederick.

It is stated that Lee gives his loss as 15,000.

We are following as rapidly as the men can move. (Signed) Geo. B. McClellan,
Major General Commanding.

New York, Sept. 15. A Frederick correspondent of a morning paper states that there are a large number of negroes in Longstreet's rebel division who are almost as filthy as their whiter comrades.

A special dispatch states that 500 rebels were taken prisoners, and have been sent to Frederick. Nearly all the Marylanders who enlisted with the rebels at Frederick have been captured.

Charleston has been practically evacuated, many of its citizens having taken up their quarters in huts beyond the city limits, and out of the range of our gunboats.

New York, Sept. 8. A dispatch says that the fort at Winchester, containing twelve tons of gunpowder, had been blown up. It literally shook the earth for miles around. Nearly every window in the town was broken by the concussion. The plaster on the ceilings fell down. The enemy obtained no supplies. Our people burned the railroad depot at Winchester, with all the commissary stores.

Washington, Sept. 10. The action yesterday of the 8th Illinois Cavalry, under Col. Farnsworth, was with eight hundred of Col. Ashby's old cavalry. It took place between Poolesville and Darnestown. The rebels had fifteen killed and wounded, including one captain. We took six prisoners. Our loss was one killed and seven wounded.

This forenoon Col. Farnsworth again met a portion of them at Clarksburg and took thirty of them prisoners. They have already arrived at headquarters. Some of them were barefoot and bareheaded, and all of them in rags. One of them wore nothing but his underclothes.

Fortress Monroe, Sept. 10. By the arrival of the steamer Guide, from Newbern, we learn that the rebels, 1200 strong, attacked Washington, N. C., on the morning of the 6th inst. After a desperate fight of two hours the rebels were repulsed and pursued seven miles. The gunboat Louisiana rendered essential service in shelling the rebels out of the strong position they had seized.

Philadelphia, Sept. 15. A special dispatch to the Bulletin from Harrisburg says the rebels have fallen back two miles. Gen. Longstreet's division has been sent to reinforce them. The battles will probably be renewed to-day.

Stonewall Jackson has been whipped in three battles.

Col. Miles held his position at Harper's Ferry, but the rebels were planting guns on the Maryland heights commanding the position of Miles. It is feared he will have to surrender.

More Indian Difficulties.—Omaha, Sept. 8th.—Messengers from the Yankton Agency arrived at Sioux City on the 6th, bringing information that that tribe is on the eve of rising against the whites. Some settlers of Dakotah have already been attacked. Women and children, all along the Missouri river to Fort Randolph, are fleeing to Sioux City for protection. Help is asked for.

☞ Western papers charge the recent Indian outbreak in Minnesota upon rebel agents. At a recent council of one of the tribes, it was said that all the Indians on the border were going to join the South.

Notices, &c.

Notices of J. V. Himes.

Melbourne, C. E., Tuesday evening, Sept. 23d. Lawrenceville, C. E., Sept. 24.

Conference and lectures, Stanbridge-stone settlement, from Sept. 25, to 30. Let all come.

Craftsbury, Vt., Oct. 2nd to 6th. This is a new field. Let all come. Call upon Alfred Collins.

Waterbury, Vt., to attend the Annual Conference of Adventists.

I shall visit Pennsylvania, Iowa and Wisconsin in the latter part of October, and spend one or two months. I shall go by Chicago, Ill., and Davenport, Iowa, then to Muscatine City, Iowa. Will be glad to hear from all persons in the above places that I may call upon. Special notice hereafter.

New Hampshire State Conference.

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand:—

"Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of Oct., and commence at 10 o'clock, A. M."

As clerk of the conference, it becomes my duty to give notice that the next session of our State Conference will commence on Friday, Oct. 17th next, at 10 o'clock, A. M., and continue over the Sabbath. It belongs to our brethren to say *where* it shall be. Those desiring it to be holden with them, will write me as soon as practicable, that I may have time to give seasonable notice of the *place*. T. M. Preble, Clerk.

Concord, Sept. 4th, 1862.

Notice.

The Lord willing, there will be a conference at Union Mills, La Porte Co., Ind., commencing Thursday evening, Sept. 25th, and continuing over the Sabbath following. Bro. and Sr. Mansfield will be present (Bro. Sears and I. Damman are expected) to preach the word of life. We hope to see a good attendance at this meeting. Come, brethren and sisters, come praying that we may have a good, old-fashioned meeting at Union Mills. This is a time of trouble, and we should not forsake "the assembling of ourselves together," but exhort "one another, and so much the more as" we "see the day approaching."

By request of the Church,
A. Freeman, Jr.

Sandisfield Campmeeting.

The Lord willing, a campmeeting will commence in Sandisfield, Mass., on the old ground, Tuesday evening, Sept. 23d, and continue over the following Lord's day. Come, ye saints of the Most High, make a general rally to Camp Sandisfield. We need a thorough drilling, that we may be prepared for the coming conflict. "Put on the whole armor" before you leave home, as we may expect some earnest fighting.

A. D. Smith, for the brethren.

Notice.—R. I. Q. C.

The Rhode Island Quarterly Conference will hold its next session at Westerly, R. I., commencing Wednesday, Sept. 24th, at 2 o'clock. It is hoped there will be a large gathering, as time is short, and what is done must be done quickly. Come praying that the Lord will pour out his Spirit among us.

A. C. Greene, Sec.

Notice.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present is 46 1-2 Kneeland street.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 23d, 1861, to July 1st, 1862, $570.76.

H. F. Carpenter	$1.00
J. M. Hicks	.40
A Friend	5.00
[illegible]	1.00
A Sister in Kennebunk, Me.	2.00
Mrs. D. B. Waterbury	1.00
J. S. Howland	2.00
P. W. Higgins	1.00
M. Atkins	1.00
M. E. Sawtell	.40
J. M. Hicks	.40
S. S. Woodward	.16
E. Bennett	1.00
E. Fuller	9.75
Miss C. Smith	3.00
E. A. Prescott	.25
L. Butler	5.00
E. Collins	.50
B. Taylor	1.00
A. Crane	1.00
D. Q. Knot	2.00
T. Smith	1.00
C. P. Thorn	4.75
U. C. Welcome, for Me. Adv. Mission Fund,	$5.91

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

G. Dillabaugh	$1.00
J. M. Aldrich	1.00
A Friend	10.00
Eli S. Wheelock	.37
D. Howard	1.50
J. Harden	.25
L. B. Miller	1.00
S. B. Potter	1.00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	.40
J. M. Hicks	.40
T. W. Smith	.60
Benj. Allard	1.00

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—Ed.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

I shall soon take a tour through Cass, Schuyler and Hancock counties. If any are wanting my labor in the gospel in that direction, please write me immediately.

S. S. Gibbs, Ashland, Cass Co., Ill.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Appointments for Lowell St. Chapel.
J. Couch..........Sunday, Sept. 21st
Edwin Burnham..........Sunday, Sept. 28th

East Boston..........Sunday, Sept. 21st
Joseph W. White.

New York, at Bro. Storrs' place..........Sept. 21st
Hartford..........Sunday, Sept. 28th
J. S. White.

Concord, N. H..........Sept. 21st
Wm. Sheldon.

Brunswick, Me., (Yellow School-house,) Sept. 28th
R. R. York.

Eld. Edwin Burnham will preach in Rutland, Vt., the 1st and 2d Sundays in Nov., and on the evenings between, and longer if the Lord will.

Willington, Ct., (at Albert Morse's) Sept 21st
Will hold a series of meetings with Bro. Phetteplace, in Clayville, R. I., commencing Oct. 21st, to continue as long as may be duty.
E. Bellows.

South Windsor..........Sept. 21st
Warehouse Point..........Sept 25th and over Sunday
Palmer, Mass...........Sept 30th to Sunday, Oct. 5th
Williamsburg, Mass..........Oct. 7th
Goshen..........Oct 12th
Plainfield Pond..........Oct 15th, 16th and 17th
Savoy..........Oct. 19th
Griswoldville..........Oct 26th
Christianville..........Oct. 28th, and Sunday, Nov. 2d

The above appointments came without any signature. We think they are in the handwriting of Bro. J. K. Bellows. The writer will please send his name before our next issue.

Wellington, Me., (where Bro. Bemis may appoint) Friday, 2 o'clock P. M., Sept. 26th
Israel Damman.

West Ossipee, N. H..........Sunday, Sept. 28th
J. O. Smith.

Danbury..........Sept. 21st
Alton, (at Bro. Joseph Drew's,) Saturday evening, Sept. 27th.
New Durham Ridge..........Sept. 28th
Z. Ford.

Springfield, Mass., Sabbath 21st, as Bro. Otis may appoint.
H. Pratt.

Portsmouth, N. H..........Sunday, Sept. 21st
Geo. Burnham.

Eld. Timothy Cole is invited to attend the campmeeting at Plainville, Ct., this week.
Sept. 15th. Geo. Morgan, for the Brn.

The Lord willing, we will commence a protracted meeting in Warren Co., Ill., on Thursday evening, Oct. 9th, where Bro. Hurd, Pine and Porter may appoint, and continue with the Brn. in that section two weeks. D. R. and M. Mansfield.

Savoy, Mass., Wednesday, Sept. 24th, if the Brn. meet me at South Adams, noon train.
North Adams..........Thursday eve, Sept. 25th
Pownal, Vt..........Friday eve., Sept. 26th
West Hoosic, N. Y..........Sunday, Sept. 28th

From Tuesday till Saturday, where a door opens to do good.

Hebron, the first Sunday in Oct. The week following where there is a providential opening.

The last three Sabbaths in Oct. not engaged. Those that want me, write in season.
Hiram Munger.

East Amherst, Mass..........Sept. 19th
Goshen, Mass..........Sept. 21st
Plainfield, Bro. David Thayer's..........Sept. 22d, 23d
Plainfield Pond..........Sept. 24th
Savoy Hollow, (as Bro. McCulloch may arrange,) Sept. 25th
Savoy, as the Brn. may arrange..........Sept. 26th
Griswoldville..........Sept. 28th
Shelburne Falls, as Brn. may arrange, Sept. 29th
Northfield Farms..........Oct. 1st
New Salem..........Oct. 5th
Geo. A. Streeter.

Muddy Brook, Ct..........Sunday, Sept. 21st
I. B. Potter.

Barnstead, (Clark Meeting-house)..........Sept. 21st
My appointment at Loudon Ridge on the 28th of Sept. is withdrawn, as Eld. J. Harvey has an appointment on that day. I expect to be at Warner at that time. T. M. Preble.

Holderness..........Sept. 21st
T. W. Piper.

Richmond, Me..........Sunday, Sept. 21st
Portland, Annual Conference. Wed., Sept. 17th
Round Pond, (Union meeting-house,) Tuesday, Sept. 23d.
South Hope, School-house, Wednesday, Sept. 24th
Lincolnville, (Young Town School-house), Thursday, Sept. 25th.
The week-day meetings commence at early candle light.
Holden, (Advent Chapel)..........Sunday, Sept. 28th
Surry, (North Bend School-house), Sunday, Oct. 5th.
Thomas Smith.

Plymouth..........Sept. 20th
and will remain as long as the Lord directs.
F. H. Burbank.

Northwood Narrows..........Sept. 21st
Nottingham, at Bro. Watson's..........Sept. 28th
Manchester..........Oct. 5th
East Concord..........Oct. 12th
Andrew Simpson.

West Alton, (where Bro. N. B. Sleeper may appoint) Friday evening, Sept. 19th, and over Sunday.
B. P. Manning.

Westerlo, R. I..........Sunday, Sept. 21st
S. C. Hancock.

Appointment for Worcester.
J. W. Britton..........Sunday, Sept. 21st

New York, 24th street..........Sept. 17th

Appointment for Coventry Centre, R. I.
Eld. Peter Noka..........Sunday, Sept. 21st
A. W. Slocum.

Cheshire Street, Ct..........Sunday, Sept. 21st
C. Goodrich.

Sandisfield, Mass..........Sept. 21st
Wm. A. Fenn.

Goshen, Conn..........Saturday evening, Sept. 20th
Wrightville..........Sunday, Sept. 21st
Geo. L. Teeple.

Massena, N. Y..........Sunday, Sept. 21st
M. Batchelor.

Sutton, N. H., at Bro. Israel Andrews, Sunday, Sept. 21st. S. W. Bishop.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole* number to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

For the Poor—Geo. Denton, $1.00; S. E. Bet- 18 cts.

G W Thomas 390, Edward Narramore 389, C W Nelson 364, C Stevens 388, Martha A Frasir 389, Samantha Whiting 377, N. D. Babcock 409, S P Goodsell 376, Mrs. Nancy Knapp 408, C K Bigelow 338, G L Rice 390, M A Belding 390, A M Humphreyville 377, David Allen 389, C L Burdick 402, D D Chaffee 394, S Robbins 368, Wm. Brown 364, J R Brown 390, G F Chapman 364, C Farrington 351, Betsey Jones 390, J H Piper 400, Mrs. E Knox 368, A Hitchcock 338, J F Slater 363, P Howard 416, C H Willey 392, M Merrill 390, J Brackett 400, G S Hastings 390, Asa Ware 200, W Payne 390, A R White 355, Geo. Miller 260, J Canterbury 364, D Butler 351, S Cooper 393, L D Merrill 390, Edwin Gilman 390, C A Hastings 377, A Pinney 376, Ansel Case 390, V P Simmons 364, L T Moses 390, Eliza Sheldon 390, G Storer 391, Geo. E Markham 416, F D Field 336, T T Farrell 328, R W Neal 397, N G Howard 390, E Hemenway 390, Mrs. Harvey Elkins 390, Mrs. M D Allen 366, Geo. A Fuller 390, John Harmon 372, Henry Hibbard 360, Israel Putnam 387, Samuel York 346, Jane J Austin 390, W R Holt 390, R Hinckley 390, Mary J Achron 304, Wm. G Davidson 379, Jas. B Skinner 391, Jacob Groves 338, Clark Flint 390, D Carpenter 390, Chas. Hudson 390, John Leighton 390, W W Boyden 415, Miss Mary E Gaslin 341, W C Hall 390, J W Nute 395, Geo. Denton 378, John Clothey 383, H Campbell 390, J Nichols 384, E A Marsh 390, Chas. A Thompson 336, Chas. Twanson 386, Wm. Crysler 386, F Hale 319, Mrs. C Button 386, Ed. G Emmons 390, Benj. P Chase 390, R F Berry 390, S C Berry 390, Mrs. C M Sperry 364, A W McDonald 390, Miss Sarah W Tandy 390, Jas. Brooks 390, R F Cram 378, Joel Merriman 389,—$1.00 each.

D B Matteson 416, Dr. J Narramore 416, Mrs. E Collins 416, J Frost 364, Harvey Castle 401, P Converse 402, Harvey Goodell 415, C Newell 416, R Severy 383, R Taylor 366, L J Beach 377, R F Woodford 420, Amelia Ayers 390, M Harrington 376, Henry Drake 400, O Loomis 382, N Mather 390, J C Buck 390, C W Potter 390, C W Safford 390, M W Benham 390, H Patten 364, J Drew 402, L Butler 390, J H Hall 351, C Benton 364, H Bennett 390, A B Rice 364, J A Stickney 374, J I Johnson 373, P Bishop 277, O M Gilman 446, C M Mathews 416, H Trail (or, Mrs. W Thrall?) 404, Julia Hills 338, Geo Morgan 308, E Edson 394, M Bogardus 390, H C Benton 364, O D Woodruff 416, Seth Goodhue 372, Leroy Ellenwood 416, D W Spear 364, R E Ladd 368, S Parker 408, L W Spalding 416, Cyrus Colburn 416, Ashar Chase 364, John M Motts 390, J A Brazee 364, L S Breckenridge 390, Hannah Bowns 378, J S Addis 390, J C Dennen 375, S F Matthews 411, Caroline Holden 299, Wm Riley 416, John E Roberts 364, Wm. C Ford 372, John C Shaw 390, M W Merrill 358, Mrs. E W N Grew 416, B P Braley 390, H B Eaton 421, M Holbrook 416, Henry T Hart 426, Martin L Gilman 396, John S Heath 416, O K Carroll 415, I C Thorn 416, Eliza Groves 338,—$2.00 each.

T R Weaver 343, G W H Davis 392, H D Baldwin 392, C Marble 368, C Fairservice 378, John Mitchell 336, Wm. A Lovejoy 399, David Bonnell 416, B F Brown 388, J H Shepherd 364, John Conrad 366, Geo. E Brown 386, N Lasell 390, Jas. H Nash 364,—$3.00 each.

Temple Hardy, Jr., 364, $5.00, H Holden 364, $5.00, E Cleaves 455, $5.00, E B Gilbert 442, $4.00, C G Miller 364, $4.00; Mrs. Abbie Barrett 394, $4.51, J C Burnham 364, $2.50, E Weston, on old acct., $1.95, W Braley 364, $2.35, A Richards 364, $2.24, A D Stevens 370, 24 cts.

Wm Ward, (see note to cor.) 362, Miss A Bailey 362, E L Barton 377, Rebecca L Pike 377, C P Thorn 377, G Marsh 377, P G Eaton 377, J W Eaton 377,—50 cts. each.

☞ Remittances since Sept. 9th,—next week.

FOR BOOKS AND TRACTS.

D R Mansfield $2.00, S S Gibbs 22 cts, S S Wardwell 24 cts, J B Jackson 6 cts, C R Thorn $2.75, John Conrad $1.00, Sarah Gordon 21 cts, H Campbell 25 cts.

Books and Tracts Sent.

Sept. 13—By Thompson & Co.'s Express, Eld. C Goodrich.

Sept. 18—By Adams & Co.'s Express, Eld. Wm. Shepherd.

☞ Brethren will have patience till we can reach their letters in order, amid the mass of them claiming our attention since campmeeting. Orders remaining unfilled, will be attended to as early as possible.

To Correspondents.

J A Norton—It stands for Canticles, or Solomon's Song.

New Sharon, Me.—Will the brother at this place who orders $3.00 worth of books, please give us his name which he forgot to sign to his letter.

Geo W Bangs—Her paper was ordered to be sent to Waterloo, which accounts for her not receiving it. Have now sent it as you direct.

Wm Shepherd—Think you are right. Must have had 100 in our mind. Have sent 50 more by express.

Wm. Ward—Have entered you on as a new subscriber at Worcester, not finding your name on our books. Is it right?

M J Putnam—To present No., $1.74.

Solomon Morse—Yes.

Eld S W Thurber's P. O. address is Hatley, Canada East.

Letters Received.

E A Annibl, O R Fassett, H L Hastings, J M Hicks, R Taylor, "Amy," P Taber, Eliza A Gregory, Geo. L Teeple, Mary L Pratt, S S Brewer, E Bellows, W Sheldon, J D Merriam, C Hamilton, A W Pierce, L Osler, M Caukins, C P Woodward, E P Monroe, O P Allen, S G Gidley, R Call, J P Babcock, T N Palmer, G W Young, J A Norton, J A Pearce, F E Merriam, G Dillabaugh.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover Street, Boston, Mass.

ENGLISH BIBLES. We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—
Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cents.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.75; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.15; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.25; postage 26 cts.

The Advent at Hand; a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By F. R. Morgan. A good tract to scatter among your friends who have not been interested in this subject. Price 2 cents single, postage 1 cent, 1-4th off per dozen; 54 copies for $1.00, postage paid; 75 copies for $1.00 by express.

Analogy of the First and Second Advents. General apostacy of the church or christendom demonstrated—her affinity with the world manifest—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

Ghostology; or the existence of immaterial men in earth, heaven, and hell. By Eld. Wm. Sheldon. This is an excellent tract for those who believe dead men are alive. Price in glazed covers 10 cts. single, postage one cent; $6 per hundred. Without covers 8 cts; $5 per hundred, post paid.

The Soul—What is it? or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 31 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—What is it? or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 31 pp.; price 5 cts. single, 50 cts. per dozen; $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

Everlasting Punishment; A Discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $2.00 per hundred; 1-4th off per dozen. Postage 1 cent.

Discussion of the Doctrine of the State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 20 cts.; postage 3 cts. Bound 30 cts.; postage 9 cts.; 1-4th off per dozen.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cents single; 1-4th off by the dozen. Postage 1 cent.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts.; $3.00 per hundred. Postage 1 cent.

Cook Book, by Dr. F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's celebrated health institution, denominated "Our Home," Dansville, N. Y. Price 6 cents, postage 1 cent.

A Treatise on the causes of the premature decay of American youth. By Dr. A. Stone. This is a valuable work, and should be read by all the young. Price 5 cents single, postage 1 cent; 1-4th off per dozen.

Deutsche Tractate.—German Tracts.

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erloesung. (Luke 21: 28.) (The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

4. Das Zukunftige Schicksal der Gottlosen.

5. Die Hoffnung der Todten in Christo.

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis: pr Nummer 5 cts; pr Du zend 50 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Debt and Grace; or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo., pp. 480, price $1.25—post paid.

The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage 1 cent. $5.00 per hundred.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp., 12 mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Critique on Universalism. 136 pages. In paper 25 cts.; in cloth, 44 cts. With the three following tracts, 60 cts.

The Rich Man and Lazarus, 24 pp., 5 cts. The Rights of Wrong, 24 pp., 5 cents. Reviewers Reviewed, 36 pp., 10 cts.

The Doctrine of Endless Misery an occasion of Scepticism, 24 pp., 5 cents.

Eternal Death in the literal sense is Eternal Punishment. 24 pp., 5 cts.

(The 24 page tracts sold, twenty for 50 cts, and $2.00 per hundred.)

Published by G. W. Carleton, 130 Grand Street, New York, and the books sold by S. C. Griggs & Co., Chicago.

The Three Kingdoms; or the Kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life; or the Destruction of the wicked Scripturally established. B. J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single, postage 3 cts. Bound, 40 cts.; postage 8 cts.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 8 cts.; postage 1 cent.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-13, by H. K. Flagg. Single copy 5 cts; postage 1 cent; $4.50 per hundred.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. Price $5.00 per hundred; 8 cts. single; postage 1 cent.

The Christian Lyre. Price, single, 60 cents. Six copies, $3.00. 1-4th off per dozen. Postage 9 cts.

"Fifty Unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour, Price 3 cents. Postage 1 cent.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cents; postage 10 cts.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent single; 75 cents per hundred. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cts.

The Ten Virgins, or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 3 cts. Postage 1 cent. $2.00 per one hundred.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cents each; postage 1 cent. 1-4th off per dozen.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single; postage 1 cent. $3.00 per hundred.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price, single, 10 cents, postage 1 cent. 12 copies, postpaid, for $1.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1. postage paid.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

An Appeal to Pious Trinitarians. By H. Grew. Price 3 cts.; postage 1 cent.

Bible meaning of the word Hell. Price 2 cents single; postage 1 cent; $1 per hundred.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Emmons, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes. 200 Stories for Children. Satanic Delusion. Bible Hell. Great Controversy.

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Tracts, 1000 pages for $1.00, or mail 1000 pp. $1.00.
For sale by H. L. Hastings, or Miles Grant, Boston, Mass., for cash with the orders.

For the Crisis.

Earth's Career.

Six thousand years have nearly passed
Since Time his rapid march began;
The earth, like us, grows old at last,
And soon will consummate her span.

Six thousand years of human life!
What painful scenes the view betrays;
What deeds of blood and scenes of strife!
How few pass well their fleeting days!

Dread sorrow marks her course throughout
In scenes of sickness, want and care;
In toil, and pain, and death, no doubt,
Each heart has mourned and borne a share.

I'm glad this scene has nearly closed—
This "night of weeping," toil and pain;
And when once end all human woes,
I'm glad they'll ne'er return again.

The earthquake shocks, so frequent now,
Teach us the "shaking" day's at hand;
While pestilential breezes blow
On man and beast, and fruit and land.

I'm glad my lot is cast just here,
Where I can the transition view,—
Behold this old earth disappear,
And see all things created new.

We'll pray, "Lord Jesus, quickly come!
Bid night depart, and morn appear"—
Lo! morning dawns! we'll soon get home,
And join in one glad round of cheer.

Hammonton, N. J. I. K. LOMBARD.

Correspondence.

From Bro. R. Phinney.

BRO. GRANT:—I do feel to thank God that there are a few religious papers (the *Crisis* and *Harbinger*) who do not enter into the cry,—"to arms," "to arms," and defend the corruption of a nation that God wishes to humble for their sins. I thank him that he has reserved some who have not bowed the knee to the image of Baal. Some of the brethren say they will rot in prison. My soul says amen. It is high time there was a line drawn between the righteous and the wicked, between him that serveth God and him that serveth him not. See Mal. 3d, 4th chap. Let it be made now in all things. "Love not the world, neither the things that are in the world," but to love as brethren.

There has ever been a falling away always before any change in the dispensation. The next change to take place, as I read, is, the coming of the Lord to judge the world. The system established by Jesus Christ is perfect, and will, says Paul to the Hebrews, make the comers thereunto perfect. So if we obey it all as we come to it, we shall become perfect christians, and fit to associate with Jesus and the sanctified. "Sanctify them through thy *truth*"—the truth God has given; so when we obey it we become sanctified, for each truth or each doctrine (not truths or doctrines, for there are no such words in the book) has but one meaning, and one way to obey it, and if we do the work in faith, then we become so much the more perfect in love and before God.

We need not err in our duty to God or man. Love the Lord thy God with all thy heart, etc., and thy *neighbor* as thyself. Read the first general Epistle of John 5, and we shall see just where we are at all times—whether we are children of God or of the devil—whether we are christians or murderers. The fruit of the Spirit is "love, joy, peace, long suffering, gentleness, meekness, patience; against such there is no law." If these things be in us, we shall not be barren or unfruitful.

To those who fear God and will not fight, my prayers are with you and for you. Stand fast in the faith. God will be with you if you remain humble and fear not. You can praise God, and perchance do more good in being persecuted for your love to Jesus than otherwise. Thank God for this holy system of salvation which does not allow us to follow our vile and malicious passions. Praise him, all ye saints. Glorify him, all ye redeemed.

I want to visit the children of God the coming fall and winter in Ingham, Jackson, Calhoun, Clinton, Barny, Eaton, Allegan and Van Buren. If the brethren will write me so I can arrange appointments, I will preach to them. They are so scattered with hobbies that there are but few large churches, but the poor must have the gospel preached to them also.

Yours in hope of immortality.
Cambria Mills, Mich., Aug.

From H. J. Baldwin.

DEAR BRN. AND SRS.:—I am satisfied that time is short. I am glad, but not that there is a great multitude that will be destroyed; but our Savior taught us to pray, "Thy kingdom come"; and if it is right for us to pray for it, it is right for us to look, yea, long for an answer to our prayers. But, say my brethren in the church, that no doubt has reference to his spiritual coming, or the conversion of the world. In answer, if we believe that Christ has come as a Savior according to promise, we must also believe that he will come again; and if he comes again he must "come in like manner" (bodily, Acts: 11), and if he comes again he comes when the world is filled with good and bad; for Christ tells us that the wheat and tares must grow together till the harvest. See Matt. 13: 30; 37-39. Now we must either turn Jew and say the Messiah has not come, or else we must be like the evil servant and say, "My Lord delayeth his coming"; or, as we have it at the present day, "the millennium must first come and last a thousand years," and thus put off his coming, or else we must come out like honest men and say, "the Lord cometh."

The word of God declares it, and we should let go every thing else, even though we become of no reputation. I know that they that "live godly in Christ Jesus shall suffer persecution." It is a promise just as much as any other in the Scriptures, and it will surely come. O that the Lord would help us to endure persecution like good soldiers!

And now if we "love" his appearing, we shall be "looking" for it, and be anxious to have it come. We shall not be very likely to say "nobody knows," for we read, "Ye, brethren, are not in darkness that that day should overtake you as a thief." Blessed be God! he has not surrounded his word with as much fog and mystery as we have been taught to believe, for if we may know of that day so that it shall not overtake us as a thief, and do not know it, but are caught as a thief, then it is our own fault, it is because we are willful and will not "watch." May the Lord help us to "watch unto prayer," so that when he shall come into his kingdom we may be ready to say, "This is our God, we have waited for him." And may we ever pray, "Thy kingdom come." "Even so, come, Lord Jesus." Amen.

New Preston, Ct.

From C. N. Buzzell.

BRN. AND SRS. IN THE LORD:—I came here (Nulhegan Mills, Vt.) to labor in the mill six days, and the Sabbath to preach the word, with the help of the Lord, wherever a door opened. I have had several meetings here with some opposition. Have an appointment next Sunday, by request, to go to North Stratford, five miles from here. There is a time coming when all shall know the Lord. God help me to be faithful and lead some poor soul to Jesus.

This place is on the G. T. R. Road, ten miles from Island Pond. I hear there are some brethren there; if so, I would like to have them write, or come and see me here. If a door opens I may hold a few meetings there.

How often I think of the dear brethren with whom I have traveled, especially Brn. Howard and Weatherbee, from whom I have received sweet counsel and encouragement. Fight the good fight of faith, dear pilgrims; warn the people in time of peril, when we are liable to be dragged away—to be compelled to shoot down our fellow men—when God says, "Do good to them that hate you," and commands us to pray for our enemies. Which shall we obey, God, or man? "He that takes the sword shall perish with the sword."

Brethren, let us be faithful a little time, and this groaning earth will be exchanged for the saints' eternal home. Shall we faint now when the trial of our faith is come? No, no! Let us stand firm upon the word of God, and be ready to lay down our lives, if need be, for the sake of Jesus, that we may obtain an entrance into the ever blessed abode of the New Jerusalem. Do not give up, but start anew, for the prize is just ahead.

Cheer up, ye fainting ones. Let us trust in our Captain. He alone is able to save "to the uttermost"; and all that will come be will "in no wise cast out." May God bless you all.

Aug. 9th, 1862.

From Sr. H. Morrill.

BRO. GRANT:—I love the "blessed hope" and the "glorious appearing of the great God and our Savior Jesus Christ. This has been my support through the many trying scenes I have been called to pass. Friends have been torn from my embrace and laid away in the silent grave, and for many years I have been an invalid; but this "hope" bears me up. I believe I shall soon see Jesus, and be made like him. I then shall be freed from infirmities, both of body and mind; no more wearisome days and sleepless nights then, no more heart achings, no more be separated from those we love; but we shall meet the whole redeemed host of God, to part no more.

O! when will the consummation of our hope come? I love to hear the evidences of the soon coming of my blessed Lord. It touches a chord that vibrates on my soul. Nothing is so cheering to God's weary, way-worn children, as to know they are most home, for "here we have no certain abiding place." As our fathers were, so are we, pilgrims and strangers, journeying to a "city that hath foundations, whose builder and maker is God." I long to be there!

Evidences in the moral, political and religious world, together with the word of God, say that the King of glory will soon be here; and my whole heart says, Amen. "Come, Lord Jesus, and come quickly!"

East Kingston, N. H.

RICHES NOT HAPPINESS.—The late Mr. Girard, of Philadelphia, when surrounded by immense wealth, and supposed to be taking supreme delight in its accumulation, wrote thus to a friend: "As to myself, I live like a galley-slave, constantly occupied, and often passing the night without sleeping. I am wrapt in a labyrinth of affairs and worn out with care. I do not value fortune. The love of labor is my highest emotion. When I rise in the morning, my only effort is to labor so hard during the day, that when night comes, I may be enabled to sleep soundly."

☞ Look upon every day as the whole of life, not merely as a section; and enjoy the present, without wishing, through haste, to spring on to another section now lying before you.

For the Crisis.

Brief Journal.—No. 3.

Left Chateaugay, N. Y., on the 20th of Aug., to attend Bro. Himes' campmeeting at Perry's Mills, N. Y. There I found friends of former years, and formed new ones. Staid through the meeting, and heard some good preaching from Bro. Himes. Some souls were converted. I am happy to state that Bro. Himes is about to visit the west, and will probably attend our Wisconsin conference.

Preached at the Wilbraham campmeeting on the 26th of Aug., where I greeted many old friends. Found the ground well covered with tents and people. There were eighty-four preachers, and ninety-five tents on the encampment. Several souls were converted, and thirty-one were baptized. Five were ordained to the work of the ministry.

While on the ground, several unknown friends put a dollar into my hands, saying the Lord wanted them to aid me on my journey. God bless them for timely aid, for after a deduction of about $65.00 from my little purse, I could not very strongly object to having it replenished. Elder H. L. Hastings put $10.00 into my hands, which I attempted to refuse, but he informed me that it "came out of the Lord's treasury," so I took it. Now I hope that some good Bro. will make the discovery that his pocket is one department of the Lord's treasury, and refund this money to Bro. Hastings. Several important books were also presented to me by Bro. Hastings, to replenish my library, including that old history,—Herodotus Two generous Boston sisters presented me "THE ENGLISH HEXAPLA," a book costing about $10.00, containing the original Greek, with six translations of the N. T.; viz: by Wiclif, A. D. 1380; Tyndale, 1534, Cranmer, 1539; Geneva, 1557; Rheims, 1582, Authorized, 1611. Poverty had hitherto denied me the ownership of this desirable work. Many thanks to the donors.

On Sunday evening, between four and five hundred sat down to the Lord's table. Thus closed the great campmeeting. During the meeting an effort was made to find some "harvest hands" for the western fields, of the right kind, but no arrangements have yet been perfected, though some encouragment is given. Went from the campmeeting to Sturbridge, Mass., to see my wife's relatives. W. SHELDON.

For the Crisis.

Not room enough.

DEAR BRO. GRANT:—When Bro. Reed was preaching at Greenwood, McHenry Co., in this State, on the resurrection of the dead, a Methodist minister arose and objected, by saying that, if all the dead should stand again upon the earth with corporeal bodies, they would form a compact mass of flesh and blood sixteen feet deep over the entire surface of the earth. To correct this erroneous idea, the following proposition is submitted:—

We will suppose one born every other second, which is thirty every minute, one thousand eight hundred every hour, forty-three thousand, two hundred every day, fifteen millions, seven hundred and seventy-eight thousand, eight hundred born in one year. Multiplying this number by six thousand, it will give ninety-four billions, six hundred and seventy-two millions, eight hundred thousand, who have been born during the six thousand years!

The State of Illinois contains fifty-six thousand square miles. One mile square contains twenty-seven millions, eight hundred and seventy-eight thousand, four hundred *square feet*. Multiplied by fifty-six thousand, gives us one trillion, five hundred and sixty-one billions, one hundred and ninety millions, four hundred thousand square feet. Divide the above by nine, and we have left seventy-eight billions, seven hundred and ninety-three millions, nine hundred and eleven thousand, one hundred and eleven square yards unoccupied!! So much, then, for the infidel objection to the resurrection of all the dead!

F. J. MANSFIELD.
Woodstock, McHenry Co., Ill.

For the Crisis.

Report of Maine Central Quarterly Conference.

The Maine Central Quarterly Conference met according to appointment at Richmond, (Reed meeting-house,) Thursday, Aug. 28th, at 6 o'clock P. M. The following brethren of the ministry were present: H. D. Reed, J. Wight, J. Dudley, J. Carr, S. K. Partridge, — Meader, — Rhodes, R. R. York, H. B. Sevey. Preaching Thursday evening by Bro. Dudley, from Heb. 4: 1, 2. Good interest.

Friday morning met for social worship. At half past ten sermon by Bro. Wight from 1 Cor. 15: 58. In the afternoon preaching by Bro. Carr, from Rom. 15: 14. Preaching in the evening by Bro. York; text, Isa. 33: 14, 16. Saturday morning met again for social worship; after which preaching by Bro. Meader from Rev. 21, part of the 5th verse. "Behold, I make all things new." Afternoon sermon by Bro. Rhodes, from John 6: 56. Evening preaching by Bro. Wight from 1 Pet. 4: 7.

Sunday morning, prayer meeting. Interest good. Preaching at the usual hour by S. K. Partridge; text, Matt. 13: 34; at the close of which, Brn. Rhodes, Meader and Carr were set apart for the work of the ministry by the laying on of hands. Prayer by Bro. Wight. Right hand of fellowship by Bro. Sevey. Charge by Bro. Partridge. Sermon in the afternoon by Bro. Hanscom, from Matt. 24: 46. Evening, exhortation and prayer.

Before the commencement of afternoon services, our Lord's death was commemorated by partaking of the emblems of his broken body and spilled blood. The meeting was well attended. Large numbers from abroad. The meeting is considered a profitable one both to the people of the place and to others.

H. B. SEVEY, Chairman.
H. G. SMILEY, Secretary.
North Sidney, Sept. 7th, '62.

For the Crisis.

A Parody.—The Better Land.

We sigh for the better land!
Dear Savior, lead us thither!
Clouds in the evening sky more darkly gather,
And shattered wrecks lie thicker on the strand.
Aye, gently lead us by thy hand,
Thither, oh! thither,
Into the better land
Sweet land! sweet land!
For all the broken-hearted,
Potent to heal the ills to man allotted,
Upon its genial soil we long to stand
Kind Savior! lead us by thy hand,
Where we may meet the dear departed,
Into the better land!

Bristol, Conn J. J. AUSTIN.

Selected for the Crisis.

BRO. GRANT:—Perhaps you may deem the following extract from the *Portland Transcript* worthy a place in the Crisis. I fully adopt the sentiment expressed.

Canada East. M. MATHEWS.

MUSIC IN CHURCHES.—In regard to no part of public worship have more erroneous opinions prevailed than in relation to the singing in praise of God. Many persons have come to regard the singing as a sort of musical entertainment, and listen to it with about as much devotion as they do to the music at an ordinary concert! In fact there has been a rivalry among churches to obtain the best singers in order to outdo each other in the musical performances of the Sabbath. How utterly subversive this system is of all true devotional feeling every reflecting mind must see. Congregational singing is doing much to correct this evil, and should be encouraged for this reason, if for no other. The following remarks by the Musical Review so aptly express the truth upon this subject that we cannot refrain from copying them:

A gentleman who was traveling in Germany made the inquiry in an important place in which he happened to be on the Sabbath, in which church he would be likely to hear the best music. The answer was: "We do not have any music in church. Somewhat surprised, he asked if no hymns were sung. The person inquired of responded in the affirmative, but seemed to have no idea that this was music; it was a religious exercise into which music came incidentally, without doubt, but in such a subordinate place as to be hardly regarded for its own sake. This is the proper idea in Congregational singing. Music is not the object, but devotion. The exercise must not be regarded as musical, but religious. The most rhetorically elegant prayers are not necessarily the best by any means, but, on the contrary, the rhetoric may become a positive hindrance. So with the singing of hymns, that manner which most effectually engages the hearts of the congregation is best, though it may lack musical elegance.

Bad grammar is doubtless a defect in a hymn publicly sung, but as the best prayers are often those which are clothed in the most simple yet earnest and heartfelt language, so the best singing of hymns is that which is the exercise of the truest religious feeling, though it may employ but little musical art.

For the Crisis.

"War in Earnest."

It seems so to us, truly, although you, Bro. Grant, with many others, no doubt, think we here in Minnesota are out of the sound of the booming of cannon, and of such bloody scenes as are witnessed East and South. But on the contrary we have been within hearing of the guns of Fort Ridgeley, since eight o'clock this morning until half-past eleven in the forenoon. The Sioux Indians have broken out on the inhabitants of the country and the Agencies above us on the Minnesota River, and have attacked the Fort once, but were driven back. They have murdered men, women and children, and cut them to pieces in a most brutal manner. It is said they have killed about three hundred of the inhabitants above New Ulm. There were three wagon loads of dead bodies picked up around New Ulm. It is impossible to tell how many have been killed; some report seven or eight hundred. It is bad enough at best. The people are very much frightened, and have flocked into the towns for safety. The troops from Fort Snelling and volunteers from the country around have gone up to assist them. They commenced their butchery last Monday, the 18th. They took all the Government stores at the Agency, over a thousand kegs of powder, with lead and caps, and have left us in a bad fix for ammunition.

These are perilous times, truly, and I often ask myself, What shall we look for next? I do believe we are coming into that state of things that is to try all men; and shall *I* be able to stand the test? Shall I be accounted worthy to obtain that world where such scenes as we now witness will never disturb the inhabitants? For this I am striving; for this I pray.

Many thanks to Bro. Grant for sending us the Crisis. It is all the preaching we have. Yours looking for deliverance when Christ shall come. LYDIA MERKER.
Cleveland, Minn., Aug. 22d, '62.

Selections.

Paying an Old Debt.

A merchant very extensively engaged in commerce, located upon Long Wharf, Boston, died intestate Feb. 18, 1805, at the age of seventy-five. After his death a package of considerable size was found tied up and labeled thus:

"Notes, due bills and accounts against sundry persons along shore. Some of them may be got by suit and severe dunning. But the people are poor; most of them having had the fisherman's luck. My children may do as they think best. Perhaps they may think with me, that it is best to burn the bundle entire."

About a month after he died, the sons met together, when the elder brother, the administrator, produced the packet, read the superscription and asked what course should be taken in regard to it. Another brother, a few years younger than the eldest, a man of impulsive temperament, unable at the moment to express his feelings by words, while he brushed the tears from his eyes with one hand, by a spasmodic jerk of the other towards the fireplace, indicated his wish to have the packet put in the flames. It was suggested by another brother, that it might be well first to make a list of the debtors' names, and of the dates and amounts, that they might be enabled, as the intended discharge was for all such as might offer payment, to say that their debts were forgiven. On the following day they again assembled, and the list had been prepared, and all the notes, due-bills and accounts, the amount of which, including interest, amounted to thirty thousand dollars, were committed to the flames.

It was about four months after our father's death, continued my informant, in the month of June, that as I was sitting in my eldest brother's counting room, waiting for an opportunity to speak with him, there came in a hard favored, little old man, who looked as if time and rough weather had been to windward of him for seventy years. He asked if my brother was not the executor. My brother replied that he was administrator, as my father died intestate.

"Well, said the stranger, "I have come up from the Cape to pay a debt I owed the old gentleman."

My brother requested him to take a seat, being at the desk. The old man sat down and putting on his glasses, drew out a very ancient leather pocket book, and began to count over his money. When he had finished, as he sat waiting his turn, slowly twirling his thumbs, with his old gray, meditative eyes upon the floor, he sighed, and I knew the money, as the phrase runs, came hard, and secretly wished the old man's name might be on the forgiven list. My brother was soon at leisure, and asked him the usual questions, his name, residence, &c. The original debt was four hundred and forty dollars. It had stood a long time, and with the interest, amounted to between seven and eight hundred dollars. My brother went to his desk, and after examining the forgiven list attentively, a sudden smile lit up his countenance, and told me the truth at a single glance. The old man's name was there! My brother quietly took a chair by his side, and a conversation occurred between them which I never shall forget.

"Your note is outlawed," said he; it was dated twelve years ago, payable in two years; there is no witness, and no interest has ever been paid; you are not bound to pay this note, we can never recover this amount."

"Sir," said the old man, "I wish to pay it. It is the only heavy debt that I have in the world. It may be outlawed here, but I have no child, and my old woman and I hope we have made our peace with God, and wish to do so with man. I should like to pay it," and he laid his bank notes before my brother, requesting him to count them over.

"I cannot take the money," said my brother.

The old man became alarmed. "I have cast simple interest for twelve years, and counted it all over, said he. "I will pay you compound interest if you require it. The debt ought to have been paid long ago; but your father was very indulgent—he knew I'd been unlucky, and told me not to worry about it."

My brother then properly set the matter before him, and taking the bank bills returned them to the old man's pocket book, telling him although our father left no formal will, he had recommended to his children to destroy certain notes, due bills, and other evidences of debt, and release those who might be legally bound to pay them.

For a moment the worthy old man appeared to be stupefied. After he had collected himself and wiped the tears from his eyes, he said: "From the time I heard of your father's death I have raked and scraped and pinched and spared, to get money together for the payment of the debt. About ten days ago I made up the sum within twenty-five dollars. My wife knew how much the payment of this debt lay on my spirits, and advised me to sell a cow and make up the difference, and get the heavy burden off my mind. I did so, and now what will my old woman say? I must get back to the Cape and tell her this good news. She'll probably repeat the very words she used when she put her hands on my shoulders as we parted, "I have never seen the righteous forsaken, or his seed begging bread."

Giving each of us a hearty shake of the hand, and a blessing upon our old father's memory, he went on his way rejoicing.

After a short silence, taking his pencil and making a cast—"There," said my brother, "your part of the amount would be so much. Contrive a plan to convey me your share of the pleasure derived from this operation, and the money is at your service."

Such is the simple tale, which I have told as it was told to me. To add the evident moral would be an insult to the reader.—*Christian Register.*

RENT? WHAT?—What will you rent? Rent your house, your store, your field, your grove, for purposes unhallowed—riot, drunkenness, dissipation, or Sabbath desecration? Dare you do it, friend, for silver or gold, oceans on oceans? God will frown on this iniquity, sure as life, and hold you responsible for all the evil, all the misrule, all the mischief, all the outbreaks, all the rowdyisms, all the blasphemies, all the souls lost through your instrumentality.

You have no right whatever to rent, lease, or dispose of a house, hall, lot, hotel, field, grove, or property of any kind, for licentious, intemperate, gambling, or sabbath-breaking purposes. Every farthing gained thus unrighteously, will, by-and-bye, be as fire in your bones! Gold and silver gotten thus is cankered already, and the rust on them "shall be a witness against you, and shall eat your flesh as it were fire!" Beware, friend, beware how you abuse God's mercies, or suffer others to do do so. Your stewardship will soon be called for. "Be ye not partakers of other men's sins."

It's money, money! money first, money midst, money last, money always—and "the love of money is the root of all evil."

"Gold banished honor from the mind,
And only left the name behind!
Gold sowed the world with every ill—
Gold taught the murderer's sword to kill!

'Twas gold instructed coward hearts
In treachery's more pernicious arts.
Who can recount the mischiefs o'er?
Virtue resides on earth no more!" N.
—*Earnest Christian.*

KINDNESS TO HORSES.—Almost every wrong act the horse commits is from mismanagement, fear or excitement, says Mr. Rarey; one harsh word will so excite a nervous horse as to increase his pulse ten beats in a minute. When we remember that we are dealing with dumb brutes, and reflect how difficult it must be for them to understand us, or wonder at our doing things wrong. With all our intellect, if we were placed in the horse's situation, it would be difficult for us to understand the driving of some foreigner, of foreign ways and foreign language. We should always recollect that our ways and language are just as foreign and unknown to the horse as any language in the world is to us, and should try to practice what we should understand were we a horse, endeavoring by more simple means to work on his understanding rather than on the different parts of his body.

☞ At Delmonico's Restaurant, corner of Chambers street and Broadway, in this city, a man sometimes orders a dinner, which, including his wines, amounts to twenty-five dollars; and in Laurens street, just above Canal, there is a sign,—"Poor Man's Home—beds five cents—meals six cents."—*Scientific Amer.*

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

Names to Pledge.

Francis E. Merriam, Nettie L. Piper, Ashburnham, Mass

Chas. A. Higgins, Frank E. Higgins, Willie E. Higgins, Frederick O. Higgins, Etha E. Higgins, Worcester, Mass.

Alice Williams, Russell, Mass

☞ Questions and Enigmas have been correctly answered by Francis E. Merriam, E. D., M. A. Nute.

Names to the Pledge from Canada.

DEAR TRY COMPANY.—I am glad to be able to introduce some of my little friends to you. Two of them wish to sign your pledge, the others join you in *trying* to be good. Two of them have handed me letters to forward to Bro. Grant. Henry says—

ELD. GRANT:—I would like to join the Try Company. I use neither tea, coffee, or any thing that your pledge prohibits. I am ten years old. I will answer a question I saw in the Crisis. Why is a *blackberry red* when it is *green?* Because it is *green* (unripe) when it is *red*, and when ripe it is *black*. HENRY T. FARRELL.
Danville, C. E.

Henry is quite a student; has read many of my books. He visited me last week, and took home my "Josephus' History of the Jews," quite a deep study for a boy only ten years old. I hope he will *try* and remember all he reads.

Little Eva writes, or *prints*, the following:—

ELD. GRANT—I'M LIVING WITH MARIA MATHEWS. I'M EIGHT YEARS OLD. I WON'T DRINK TEA. I WILL TRY TO BE GOOD. MY FATHER IS DEAD.
EVA LEE.

Eva is a fatherless child. Tries to be good. Can read your names, and wants to join your company.

Children, I will tell you how she lost her father. They used to live in a neat white cottage, twelve miles from here, and were happy. But her father never signed a pledge, nor belonged to the Try Company; so he drank intoxicating liquors till his property was gone. At last he fell from a barn, being drunk, broke his neck and died instantly. Eva remembers it all. Now, dear children, I hope you will take her in among you, and give her a good share of your sympathy. My little nephew says:—

"Aunty, I want you to send my name to Eld. Grant, and tell him I want to join the Try Company, for I *try* to be good. Tell him I am only six years old. When I learn to write I can tell him more."

His name is Kingsey Matthews. Of course it doesn't belong to his "*auntie*" to praise him in the papers; but he is a good boy, and goes to school. I think he will do credit to your company.

AUNT MARIA.
Danville, C. E., Aug. 22d, '62.

Angry Words.

Poison-drops of care and sorrow,
Bitter poison-drops are they,
Weaving for the coming morrow
Sad memorials of to-day.

Angry words! O, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip.
—*Christian Almanac.*

Selected by MARTHA E. WHEELER.

Answers and Questions.

ANSWERS.—1. The last plague that God sent upon the Egyptians, was death of all the first born.—Ex. 12: 12. 2. Manasseh was buried in the garden of his own house.—2 Kings 21: 18. 3. Sampson carried the door and posts of the gate of the city of Gaza, up to the top of an hill that is before Hebron.—Judges 16: 2. 4. Sampson was buried between Zorah and Eshtaol, in the burying place of Manoah his father, Judges 16: 31.

I wish to ask a few questions. 1. Was there a rainbow before the flood? 2. Where did Joshua command the sun and moon to stand still? 3. At what place did God command Moses to strike the rock to supply the Israelites with water? 4. At what place and with what did David slay Goliah?

Concord, N. H. ELLA B. SAFFORD.

QUESTIONS.—1. What was done with Sampson after the Philistines got him into their power? 2. What relation was Ruth to David? 3. In whose reign did Elijah live? 4. Who was Ahab's wife? 5. What became of her? 6. How many generations did Job live to see? 7. Who is sometimes called the evangelical prophet? 8. Who exhorted the people to repentance with promises and threats? 9. Of what country was Babylon the capital?

Sandwich, N. H. M. A. NUTE.

QUESTIONS.—Bro. Grant, I wish to ask a few questions for the Crisis.

1. What are the first five books of the Old Testament, written by Moses, called? 2. What is the meaning of each of their names? 3. Who was called the man of God? 4. With what was the sin of Judah written? 5. When and where did Solomon begin to build the temple?

Prov., R. I. EDWARD P. MUNROE.

QUESTIONS.—What is the principal difference between Protestants and Roman Catholics? 2. Who wrote the first five books of the Old Testament? 3. What is meant by "The Great Reformation?" *Where* did it begin? *Who* begun it?

Canada East. AUNT MARIA.

Try and Can't.

Try and Can't, they were young long ago,
Indeed, it was ere I was born;
Together they started to school, being twins,
And their parents hoped they might learn.

Now Try learned to read, to spell and to write,
And stood at the head of his class;
But Can't, he was found at the foot morn and night,
And never seemed happy, alas!

One day the kind teacher grew weary of Can't,
And ordered him out of her school,
But Try long remained, and a wise man become,
While Can't is almost a fool.

Now Can't watches boys as they go to their schools,
And whispers "*Don't try*" every day;
But, children, I hope you will imitate Try,
And frighten the dunce, Can't, away.

Canada East. MARIA.

Innocence.

What is innocence? It is freedom from any quality that can injure; harmlessness. In a moral sense, freedom from crime, sin, or guilt; untainted purity of heart or life. Who then is innocent? Can you say, my young reader, that you are innocent? Are you harmless? Are you free from guilt? We ought to be innocent in this respect. Do you say that you are innocent? that you do no harm? Think again.

Do you not sometimes do things that you know your father and mother do not want you to do? If so, you are not innocent. But do you say you never do such things when they see you? or when you think they will find it out? Then you deceive your parents; they think you are innocent when you are not. Moreover, when you do things that you know are contrary to their will, thinking they will not find it out, you feel guilty, and often suffer in mind, fearing they will learn that you have committed this crime.

The most beautiful flower that ever bloomed on earth is an innocent child. Every body loves such a little boy or girl; the angels love them. Then try to be innocent: that is, try to do right always, and never do wrong; then you will be innocent.

The World's Crisis

AND

Second Advent Messenger.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 365. BOSTON, TUESDAY, SEPTEMBER 23, 1862. VOL. XVI. NO. 2.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

My Happy Vision.

BY S. S. BREWER.

I had a dream, a happy dream;
I dreamed the Lord had come,
And in that city, bright and fair,
He gave to me a home.
Mine eyes were ravished with the sight—
'Twas glorious to behold—
Of happy millions, clothed in white,
Upon those streets of gold.

Within those walls surpassing bright,
The sun did never shine;
The Lord himself did give them light,
'Twas heavenly and divine.
And, O! the sounds, when they did raise
Their anthem to their King;
It was perfection's sweetest praise,
Which saints ere long shall sing.

I walked amid fair Eden's bowers,
What beauties did appear!
There bloomed undying fragrant flowers;
The birds sang sweetly there.
I strayed beside life's crystal stream,
And viewed life's healing tree,
And all was heavenly and serene,
I hope there soon to be.

I trod upon fair Zion's height,
New beauties did arise;
Magnificent, with glory bright,
Were the new earth and skies.
O, when that happy day shall come
That brings God's saints to see,
And gives them that eternal home,
An heir, Lord, let me be!

For the Crisis.

Watchman, what of the Night?

BY D. T. TAYLOR.

Eighteen hundred years ago our Lord when on earth prophesied that among other notable events which should occur as harbingers of his second coming, "the sun should be darkened." Has this sign taken place, or not? We still think it has, and here present the following facts in regard to it:

1. *It had not occurred in A. D.* 600.

The period from A. D. 533 to 606 was marked by the rise of the Papacy. The most astonishing events took place in heaven and earth. The East was filled with terror and blood, the West with anarchy and confusion. In 527 the notorious Justinian became emperor, and his reign of thirty-eight years was an awful era. He reigned over 64 provinces and 935 cities. He defended the Papal power with the sword. "Never," says Dupin, "did prince meddle so much with what concerns the affairs of the church." He issued an edict commanding but *one faith* in all the world. He pronounced the Pope the "First of all the Priesthood." In 533 he styled Pope John "the Head of all the holy churches," and "Head of all Bishops." He put into the papal hands the entire ecclesiastical destiny, so that Vigillius was in 538, says Bowers, "owned as lawful Pope by the Fifth General Council and the whole Christian world." In 540, says Gosselyn, he enacted "that all governors shall take oath that they are in communion with the Catholic Church and that they will never do anything against her." All heretics and schismatics were to be killed. Thus the dragon gave the beast "his seat and power and great authority." Rev. 13: 2. The "saints were given into his hand" for more than a millennium of sorrow and bondage. God's indignation begloomed the heavens and shook the earth! In 521 a fierce comet was seen for twenty days, and as an omen of dark times ahead "during a whole year the sun gave a glowering light like the moon and appeared as if eclipsed." In 539 a terrible famine raged in all Italy. Another comet was seen covering the heavens for forty days. "The nations who gazed with astonishment," says Gibbon, "expected wars and calamities from their baleful influence, and these expectations were abundantly fulfilled." Bede says the sun in 538 was "eclipsed from early morning till 9 in the morning." Earthquakes shook the Roman ground "every year." "This fever of the earth," says Gibbon, "raged with uncommon violence during the reign of Justinian." Till the year 565 his reign was thus signalized. Constantinople was shaken forty days, and the shock, corresponding with the dire moral change on its surface, "shook the whole globe." Antioch perished, with 250,000 or 300,000 souls. The earth sighed and shuddered while the whole world was being delivered up to the great antichrist. To crown the fearful catastrophe of the century, a deadly pestilence broke forth in 542 which lasted fifty-two years and swept away one hundred millions of the human race! Fit accompaniments to the great apostasy—fit prelude to the "midnight of the world" that was to follow—fit omens of "the great tribulation" for more than a thousand years. Luke 21: 11 was fulfilled to the letter, and there were "great earthquakes in divers places, and famines, and pestilences, and fearful sights, and great signs from heaven," so that all men, even Popes, said the end was coming.

Pope Gregory, in 590–604, said the last judgment was at the door—the world within a finger's breadth of its ruin—and sent letters of warning into all the world. Enumerating the signs already passing, he speaks of "pestilences without cessation," "fiery armies battling in the sky," "sudden whirlwinds," "changes of the air, terrific appearances in the sky, unseasonable tempests, wars, famines, earthquakes, debilitating fevers," etc., the world, he says, being "in its old age," and "antichrist and the last day at hand"! How strikingly does he record the fulfillment of our Lord's words! Five hundred years had passed since they were foretold, the most alarming and strange phenomena had been witnessed. But does he record the darkened sun, moon, and falling stars? Nay, but writes these remarkable words, after quoting Luke 21 at length—"*Signs, indeed, in the sun, and in the moon, and in the stars, we have not yet beheld*"!

So testified, about the year 600, the greatest of the Popes, who, judging from his general intelligence and commanding position, must have known if the sun had been darkened or that any such universal belief then prevailed.

2. *It had not been darkened in A. D* 1517–46.

The ages of darkness were passing. Martin Luther now lived, and his strong and heaven-helped hand was pushing aside the Papal shadows. "The true church now knew," says Ebenezer Eliot, "where she stood in the world's history." The great Reformers studied the prophecies and noted the transit of all predicted events. John Fox said Christ would come at the seventh trumpet's sounding. Latimer and Melanothon said he would come when the 6000 years were ended. Luther's final thought was, that only three centuries of toil and sorrow intervened. So they all said it was coming—but not just yet. We are still in the great tribulation, was the sentiment of the whole body of Continental and Anglican reformers when they looked out upon Pope and Turk. Martin Luther from Luke 21: 25 preached and printed "A sermon of consolation on the coming of Christ and the signs that shall precede the last day." In it he says, "Christ plainly tells of the particular signs which shall be in that latter time." He says, "If I shall see the sun and moon to be darkened, etc., I will say, Glory be to God"! He calls Christ's day "golden times," and these celestial signs that would herald it the "war-engines of God," at which the wicked would quake and tremble, but the good rejoice. "Let then the sun and the moon and all creatures wear an awful aspect, and threaten terror;—their sight shall be terrible to the world, but not to us. Upon us shall they sweetly smile." "For as to myself," he exclaims, "unless that day should at last come, I should wish I had never been born." So he writes, but not once does he hint that these signs were in the past or had occurred in his day, but still locates them in the future—not very distant. No dark day had been experienced calling the marked attention of the great reformers, for the great tribulation was not yet ended. Matt. 24: 29.

George Benson, of England, less than 200 years later, in a sermon on Hosea 7: 7–12, referred to many who had vainly fixed upon years between 1688 and 1700 for Christ's coming, and while he too wrote—"You see many of the forerunners of the end have already run their race," he also affirmed that "when the sun will be darkened, and the moon turned to blood, we cannot tell,"—all proving the darkened sun yet in the future. It was at hand; for in or about the year 1700, the general persecutions of the church by the Papal power had ceased, and the solar sign was to come "immediately after" it.

3. *It had been darkened by the year* 1790.

Dr. Noah Webster mentions a most extraordinary darkness at noon January 12th, 1678; a darkness in America October 21st, 1716, so great that people used lighted candles in the daytime; a remarkable dark day August 9th, 1732; a strange and unaccountable darkness at Detroit October 19th, 1762, for a whole day; an uncommon darkness in Canada October 9th, 1785; a great darkness all over Kentucky October 29th, 1789. And the "Universal History" describes another gloomy darkness that spread over all of Persia at some time during the 18th century, so great for ten days that king and people were frightened; but it was reserved for May, 1780, to exhibit one of the most singular and as yet unaccountable dark days in New England that is on record. It was the dark day pre-eminent above all others, and had there been fifty others *during* the "great tribulation, it would not have destroyed this one which occurred *after* it from being the sign. Before me is an old almanac for 1787, and opposite May 19th are the words our fathers recorded for more than half a century till the scoffers came—"Remarkable dark day, 1780." Under my hand are about forty printed testimonies, of which more than half that number were eye-witnesses, who saw and recorded that wonderful darkness. They call it "a very terrific dark day"—"darkness overshadowed the earth"—"profoundest darkness"—"unusual and extraordinary"—"singular darkness"—"uncommon and terrifying"—"strange appearance"—"palpably thick gloom," etc., etc., and the night that followed is by them described as being perfectly awful in the intensity of its bewildering darkness. The Newport (R. I.) Herald said, "It is not recollected from history that a darkness of equal intenseness and duration has ever happened in any part of the world except the miraculous eclipse at the crucifixion of our blessed Savior." Such was the testimony of all who saw it, as the world knows.

4. *What Christians then thought about it.*

In the town where that holy man Edward Lee lived, all thought the last day had come or was approaching. The Legislature of Connecticut in session at Hartford was also similarly impressed. Mrs. Abigail Bayley says it was so believed in Newburyport. A writer in the Massachusetts Spy, 1780, stated to Isaiah Thomas that it was by many regarded as fulfilling Matt. 24: 29. The Independent Chronicle of Boston hoped the wicked would take warning and "prepare for that solemn day." S. Stearns, the philosopher, said it was God's doings and a token of his approaching wrath. Rev. Elam Potter, of Enfield, Ct., affirmed it was "one of the prodigies foretold in Matt. 24: 29," a sign of the Lord's advent. Rev. A. Farmer thought it was "the Lord's doings and marvelous in our eyes." Hon Wheeler Martin says the christian gentleman at whose house be was stopping solemnly read Joel 2: 28–32 to his assembled family by candle light, thinking it then strikingly accomplished. So testify the old poems made on that memorable occasion. All christian men whose testimony we have seen and heard agreed in thinking it the fulfillment of our Lord's great prophecy, "the sun shall be darkened, and the moon shall not give her light," and consequently a sign of the near advent of Jesus Christ. Five years afterward the Rev. Dr. Tenney affirmed of the strange darkness, "No satisfactory solution has yet appeared." Nor has any been given up to the time I write, save that it was the fulfillment of a "thus saith the Lord,"—a sign of Jesus' coming.

5. *What christians believed afterwards.*

Long years after that dark day there was still the solemn and abiding impression on the mind of the Christian church in New England, that May 19th, 1780, fulfilled the predicted darkening of the sun and moon. Said Rev. Joshua Spalding, in lectures in Salem, Mass., in 1798: "Can it be doubted that the signs in nature—in the heavens and in the earth—have for some time been appearing? We have seen the appearance in the heavens of 'blood, and fire, and vapor of smoke.' Joel 2. We have seen wonderful and alarming phenomena of darkness in the sun and moon." And he proceeds to mention all the other celestial signs save the falling stars. This sign was yet future. Twelve years later, in the year 1808, in a sermon on the signs, published in the Herald of Gospel Liberty, Sept. 15, after showing that the signs in the sun and moon were fulfilled in 1780, as Adventists now generally believe, the author says on the signs in the stars: "Whether there have been any particular signs in the stars, I am not able to determine; but while there are so many other signs, we may expect them soon." Unnoticed or perhaps unknown to this servant of God, a great shower of stars had fallen Nov. 12th, 1799, over thousands of miles of the earth's surface, the first of the two greatest showers ever seen by mortal eyes. I need not stop to speak at length of the meteoric shower of Nov. 13th, 1833, observed by thousands now living, and pronounced by Professor Olmstead of Yale College the "grandest display of fiery meteors recorded in the pages of history"—"the greatest display of celestial fireworks hat has ever been seen since the creation of the world." The event is now history, and I do not believe that a quarter of a million of people will ever spend another sleepless night to see the stars fall as a sign of Christ's coming. As for the other signs my readers have all felt, seen, and heard them. Do you "discern the signs of the times"?

6. *And what then?*

Coming down from sun, moon and stars, I read that the last signs are witnessed among the nations. "Proclaim ye this among the *Gentiles*, prepare war." Joel 3: 9. "There shall be a time of trouble" among the nations. Dan. 12: 1. "Upon the earth distress of nations with perplexity." Lu. 21: 25. "And the nations were angry." Rev. 11: 18. Great national perplexities, national wars and preparations for war, national anger, and national trouble are among the latest harbingers of His coming. Have we seen these? Do we still witness them? Is there any sign unaccomplished? Seven hundred ministers in America proclaim the Lord at hand. Are they right in doing so? Is he coming? Do you believe it? Can it be true that the judgment is so near? Am I ready? Are we any of us more than half awake?

Sept., 1862.

For the Crisis.

"A Cup of Cold Water."

MATT. 10: 42.

We deem this a trifling benefaction, because it is usually given without labor, at the cost of no self-sacrifice. It is one of our common blessings—free as the air we breathe; yet all of us have at times appreciated the luxury of "*cold water to a thirsty soul.*" Some may, by long deprivation, have experienced its priceless value. Christ would teach us in this connection that it is the *motive*, not the gift, that meets his approval. A cup of cold water bestowed by the most despised of Christ's followers from love to him, will be considered by the "Searcher of hearts" as though done to himself, and placed in his category with the "widow's mite."

Let us try and enumerate some of the ways in which we may give an equivalent in our every day life; countless opportunities are around us; alas! how often do we neglect them. A humble lot, a narrow sphere, need not exclude us from this means of doing good. A smile, a word of encouragement, a book lent, a tract or paper given, even an "unspoken prayer," may prove as refreshing as a "cup of cold water." The heart of the christian naturally turns in love and sympathy to all who are looking for that blessed hope, "the speedy coming of Christ's kingdom." Ofttimes are the hearts of this "little flock" mutually refreshed by communion with those who bear this image, yet He who came to seek and save the lost, teaches by example and precept that we are not to confine our deeds of love to the "household of faith." "A cup of cold water" may be the means of arresting the downward course of the outcast and the erring, and adding another to the number of those over whom angels rejoice.

A cup of cold water a child may bestow,
Then seek we while time lasts this blessing to know,
In no wise, says our Savior, they lose a reward
Who do "what they can in the name of the Lord."

AMY.

For the Crisis

Extracts from Dr. Herman Schultz.

(Continued.)

This second death, the delivery up to the everlasting fire, is not as much a positive punishment, as it is the final accomplishment of that wages of sin, death. As sin frustrates the design of mankind, so death is the opposite of that state into which mankind was to be placed; namely, of a happy life in communion with God. The second death is the end, the last step in the great process of death; the full and entire negation of life in mankind, in consequence of which the same can no longer be either nature, or personal revelation of God. Here two different ideas present themselves to us, both of which have a right to be taken into consideration. The one sees in the death of the soul, as she has nothing left in heaven or on earth to which she can cling, her annihilation, the entire ceasing of her existence; the other thinks that the soul in this state suffers through all eternity with consciousness the pain of a never ending destruction. The latter is undoubtedly the doctrine of the church and the general opinion of the christian community, but at the same time that at which many have become opposers to the church of Christ. (So writes F. Oberthuer, Bibl. Anthrop. I, 205: "So that I remember to have read the confession of a certain Dietrich Camphus, that he had been on the point to give up all religion, when at once he met with books which denied the eternity of hell torment.")

This, (eternal torment) as we have seen that the spiritual soul is not indestructible, not immortal, could only be accomplished by God (in order to increase the punishment) in his holy wrath, preserving the soul forever with the purpose that she might feel in this state the pain forever and ever. But this we must contradict. Positive punishment cannot come into any account here. To man was given the end and the free will to frustrate that end. Where he did this, then he was forfeited to death, and this as the consequence and wages of sin would on the field of but human operation, without divine grace, work itself out to a total frustration, not only of the design of mankind, but of mankind itself, as a complete failure cannot be thought eternal. As every thing can only exist as a life-revelation of God, as every creature ceases to be where it is no more life-revelation of God, where it is no more an organ for the breath of God, it is an inconceivable thought to see a continuance there, where all possibility to be an organ for God is entirely cut off. But where God is all in all, where sin and death are no more, but themselves destroyed forever, there is no place for beings that have no connection with God, and can nowhere find any thing to which they might possibly cling, else there would somewhere be a place in existence where God was not; for the thought he revealed himself there as the pure negation, the consuming holy fire, includes already the other, that he produced an entire negation of life. But without life there is a conscious, individual existence impossible, as each is originated only by imparting of life. . . .

That man was created free, was the will of God, and so of their consequences. God cannot create free beings, and at the same time make it impossible for them, by frustrating their design, to live themselves out. At least, those to whom the doctrine of the eternal existence of ungodly beings in a state of torment may not appear to contradict the wisdom of God and the perfection of the world, have certainly no right to see in the annihilation of the wicked such a contradiction.

L. REIMER.

(To be continued.)

For the Crisis

Long Prayers, Long Sermons, and Long Articles.

1st. *Long prayers* around the family altar soon awaken, in the minds of children, a disrelish for family worship, and gradually they relax into the practice of finding some excuse to absent themslves at the hour of devotion, to get rid of hearing the "*long lurry.*" *Long prayers* in the prayer meeting inspire a spirit of aversion to having Bro. A. or Bro. B. *begin* to pray, for it is known that "*he is in for a long pull,*" and a unanimous mental "*wish he knew when to stop,*" pervaded the meeting, and tends to paralyze the interest. *Long prayers* prior to preaching are tedious, nay, almost wicked, as they unfit the mind to appreciate the sermon, having been already overtaxed by listening to that "*long Pharisaical yarn.*" I know of but one place for long prayers, that is in the *closet!* There they are seldom too frequent, or too long.

2nd. *Long sermons* are *generally* uncalled for, and unprofitable after the first forty minutes. To listen afterwards is like continuing to eat after the stomach is overloaded. Deal out a proper amount of good mental and moral food, and then let people have time to digest it; not stuff them till they suffer with *theological colic*, and get "*cloyed.*" It is better in a mental or physical point, to leave of eating before appetite becomes totally extinct. Long sermons are not only detrimental to the cause which they should advance, but they are *suicidal* to the preacher, both in a spiritual and physical view. They sap the energy of the preacher, and perhaps his next sermon will be dry as the East wind, minus of zeal, and cold as an autumn evening; whereas, if the first sermon had been short, the second would have been spirited. I speak from experience. Besides, the preacher is soon laid upon the shelf, and not able to preach at all. Long sermons are more exempt from censure when we go into *new fields*; but even then it is far better, generally, to preach less than an hour.

3d. *Long articles.* What are they written for? To be read? Well, seeing they are *not* read, as a general thing, why not write shorter? Give us the milk, without the water, even if it does come in a smaller dish. We want the genuine article, undiluted. Enough has already been said upon this point, and I wish only to refresh your minds with the fact that usually short articles are eagerly read, while the very sight of a *long* one gives rise to a feeling of regret. Publish books in book form, *not* through the Crisis, unless given in *pieces*,—not long, but short ones.

W. SHELDON.

When pride cometh, then cometh shame.

For the Crisis.

Look Over.

Dear child of my heavenly Father; what is thy situation to-day? Are you in prosperity? Have you plenty of this world's goods? Do friends surround thee, cheering thy heart with pleasant words and kind deeds? and are you living in the enjoyment of health and strength? If so, depend upon it, God requires much from you. But what can *you* do? Ah! my friend, there is plenty for you to do. God expects you to reach out the helping hand to those in adversity—to be a friend to the poor, and a messenger of consolation to the sorrowing, the sick, the suffering and dying. Go forth then to thy labor, for you have but a short time to work.

Are you drinking the waters of affliction? Have friends been laid away to sleep till Jesus comes? are you sick and sorrowful, and is your name cast out as evil? Do friends forsake and foes deride? are you accused unjustly, and do you receive hard words and cruel taunts, from those who should be your best friends? Then for you, dear friend, I have a word of cheer to-day. Come, lay aside your cares, and receive a message from one who can sympathize with you in all these sorrows, and who knows full well how the heart can throb with anguish, and the whole soul quiver in the agony of intense grief.

A friend said to me not long since, "you don't have any thing to trouble you at all, do you? I made this reply:—The only way for me to live in this world, is to look over on the other side.

That is the way, dear afflicted friend, look over; continually look over on the other side, into the sweet fields of Eden. There is glory there which will soon make you forget the dark clouds that surround you, and cause you to rejoice in God your Savior. Do you say it is too far, that your eyesight is dim, that darkness surrounds you, and you cannot see so great a distance? Ah! my friend, you are mistaken. Pray for an increase of faith,—take the Bible for your telescope—look earnestly, and you will soon see that it is near; the kingdom of heaven is at hand. Lo! thy King cometh in majesty and beauty, to wipe away thy tears, and to give thee an inheritance that is incorruptible, and that fadeth not away. Where did the prophets of old look, while they were suffering hatred, persecution, imprisonment, and bonds? and what did they see that caused them to strike their harps to such lofty strains? Some tell us it was Christ's first advent. True, they saw that,—wrote of it; but was it *that* which awoke their loudest songs of triumph? No, no! They wrote and sung of the first mission of the Savior to earth; but there was a note of sadness in the strain, as well as of gratitude and humility. Isaiah says chap. 53d, "He is despised and rejected of men; a man of sorrows and acquainted with grief:" "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." "He was taken from prison and from judgment;" "he was cut off out of the land of the living; for the transgression of my people was he stricken." But the prophet turned from this sad picture of the sufferings and death of the Savior, and looked onward, to learn what should be the end of this great panorama, thus spread out before him. The apostles, their labors and sufferings,—the trials of the church, her persecutions and her martyrs—the perils of these last days, and the falling away of the church, all passed in review; and still he looked! Soon to his far-seeing, steadfast gaze, there appeared a scene so sublime, so glorious, that he broke forth into a song of holy triumph, that was to resound throughout the world, and cheer christians on their way ages after the prophet should have slumbered in the dust. But what was it that he saw? Why he saw that same Jesus who was reviled "and rejected of men, a man of sorrows and acquainted with grief;" he saw Him coming; not as a sacrifice for the sins of the world; but as a Conqueror, a King, arrayed in all the glory of the Father, to take possession of his kingdom, to subdue his enemies, and to bring forth from their dusty beds all his sleeping ones. No wonder the prophets rejoiced when they caught a view of that day. They knew that when Christ came the first time, they should be sleeping in their graves. But when he should come the second time, they knew that *they* should stand in their lot and place. And Job, in the very furnace of affliction could exclaim, "Though . . . . worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, . . . and not another." Even Enoch from beyond the flood, caught sight of that day and exclaimed, "The Lord cometh with ten thousands of his saints."

Then, my friend, if these prophets could look over thousands of years and rejoice in that day, can you not forget your troubles, and look over the few remaining days, and rejoice that your redemption draweth nigh? Wake up! examine the Bible, look at the signs of the times, and lift up your head and rejoice, for "the great day of the Lord is near, it is near, and hasteth greatly." Soon our friends will cease to be called upon to enter the battle field, the cannon will cease to roar, and the peaceful kingdom of our Lord will be established throughout the whole earth. Lord, help us to be prepared to enter into that blessed kingdom, to go no more out forever.

Norway, Me. B. P. FRENCH.

For the Crisis.

Proverbs.

1. Begin nothing of which you have not well considered the end. Never stand considering and let the time for action pass.
2. Do nothing to-day that may well be put off till the morrow. Put not off till the morrow what *ought* to be done to-day.
3. Honesty is the best policy. Be honest to self, family, and to all others.
4. Charity begins at home: yes, quite too often.
5. Never speak evil of one behind his back: it would be impudent to do so to his face.
6. Be courteous to all: flatter none. He is wise that minds his own business.
7. There is reason in all things. But many things are very unreasonable.
8. If you want a thing done, send: if you intend to have it done, go yourself. If you are not capable of doing your own business, employ some one who is.
9. The covetousness of the miser, and the prodigality of the spendthrift, are both alike contemptible.
10. Industy, Economy, and Charity are sisters by whom the mother never suffers loss.
11. Improvements are great things: but beware of misimprovements.
12. Owe no man anything: let no man owe you anything. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."
13. Keep out of bad company. And see that you never are bad company.
14. Speak nothing but the truth: but the truth is not to be spoken at all times.
15. Money is very convenient: but "the love of money is the root of all evil." Too much money leads to trouble and temptation: too little, to dependence.
16. When you bargain, make a whole bargain.
17. "Get wisdom, and with all thy getting get understanding." Cunning is a poor low counterfeit of wisdom: a base coin.
18. The Lord said, Do unto others as you would have others do to you. The Devil said, Do unto others as others do to you.
19. That which is done in a hurry is illy done. ALWAY BUSY, NEVER IN A HURRY. Let your moderation be known unto all men.
20. As a butchered pig, so mis-spent pennies are—dead. But money well spent is like corn hid in the earth, which bringeth forth fruit an hundred fold.
21. Some steal for a living, and die for stealing.
22. "Resist the devil, and he will flee from you."
23. The good will of a dog is better than his ill will: but never sacrifice principle to the will of any.

MINER CAWKINS.
Council Grove, Kansas.

A short method with an Infidel.

The *Christian Index* gives an incident which illustrates the value of christian consistency in particular on all occasions. The writer of the anecdote was one of several gentlemen—among them, a lawyer and an editor of some note—who was quartered for a night in the same room at a country tavern. Before retiring to rest the editor introduced a dispute on the subject of religion, by avowing his disbelief in and contempt for its doctrines. He indulged in a lengthened display of his bitterness and folly, but with an occasional reply from the lawyer, until the latter commenced preparations for rest, by withdrawing quietly to his bed-side and kneeling in prayer. An instant hush fell on the scene. An audible rebuke from heaven could scarcely, it seemed, have interrupted the current of blasphemy with more surprise and awe. Little was said further; but the retiring of that company of travelers was a season long to be remembered by every one of them.

☞ Three things principally determine the quality of a man—the leading object which he proposes to himself in life, the manner in which he sets about [illegible] it, and the effect which [illegible] has upon him.

The World's Crisis
AND
SECOND ADVENT MESSENGER.
Boston, Tuesday, Sept. 23, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—c.

Corinna Campmeeting.

Tuesday evening, Sept. 9th, we left Boston, on the Steamer Eastern Queen, for Augusta, Me. A horse fell overboard about the time the boat was to start, which produced some excitement and delay, but he was finally rescued, and we took our departure, on a calm sea, in a beautiful moonlight evening, arriving off Casco Bay, when the sun was just rising out of the deep, sending forth its rays to cheer with its morning light. We soon entered the Kennebec, and had a delightful time sailing up this noble river to Augusta, passing *en route* the pleasant villages of Bath, Gardiner, Richmond and Hallowell. When at Gardiner, we saw a company on the opposite bank, assembled, as we learned, for the purpose of drafting for the army. It seems hard to have men dragged away from their homes and families and compelled to go and kill their fellow men, when they believe it to be forbidden by the teachings of Christ.

We arrived at Augusta about noon, where we met Bro. Wight, with whom we had a pleasant interview. At four P. M. we left A. for Newport, which was about six miles from the camp-ground. At N. we were met by Bro. Smith who took us to Corrinna, where we found a true pilgrims home at Bro. Benjamin Moore's. Here we met Bro, and Sr. I. Damman and other dear Brn. and Srs., with whom we had a very pleasant interview. We learned that the campmeeting was progressing favorably, and that there was a large gathering of the saints of the Lord.

Thursday, Sept. 11th, we went to the camp-ground, a distance of about two miles from Bro. Moore's, where we found fourteen tents well filled with living christians, who love the appearing of Jesus. Four tents were erected afterward. Their tents were the most convenient I ever saw. The brethren showed that they had had considerable experience in campmeeting life. When we arrived upon the ground, we found the people engaged in a general prayer meeting in front of the stand. It was cheering to hear the soul-stirring exhortations and prayers. It was soon apparent that those engaged in the meeting were not of the class who are satisfied with mere *surface* work. We have rarely seen a body of more earnest, devoted, and self-sacrificing christians than we found at the Corinna campmeeting. It reminded one of the glorious seasons enjoyed some nineteen years ago. Many of our readers will understand this remark. They appeared just as we should think all true christians would—dead to this world, willing to do any thing that would please Jesus. On this account, it might be truly said by a careful observer, "See how they love one another." They acted like men who had counted the cost, and were willing to pay the price, however much it might be, even to the sacrifice of life. So far as we could learn, *every one* was opposed to the use of carnal weapons, determined to die before they would kill their fellow men.

We found many of them possessed of strong faith and deep experience. In time past they had been through many sore trials, in which they had learned to trust wholly in the Lord, and not in the opinions of changeable, and fallible men. Like all other christians, they are ardent lovers of *truth*, ever ready to buy it, but never ready to sell. Their religion is a *reality*, exhibiting itself in all their intercourse with their fellow men. It is the common subject in all their social intercourse,—first in the morning, and last at night. They talk about it, because they love the theme. We found them very joyful in the Lord, and in the "blessed hope" of soon seeing Jesus. They are without doubts that the Savior is soon coming. With them this is no speculative theory. Every beholder must have been satisfied that they longed for the day to come.

Thursday forenoon, Bro. Wm. Ingham, of Nova Scotia, preached a good sermon on practical religion. In the afternoon, Bro. Geo. W. Brown made some excellent remarks on the subject of war, showing that the entire New Testament is opposed to the doctrine that it is right for christians to fight. He also endeavored to show that none but the righteous will rise from the dead. In the evening, Bro. R. R. York, of Yarmouth, Me, entertained us with an excellent sermon on the *"good fight,"* in which the children of the Lord are engaged, contrasting it with the bloody battles of these last days, making the point very clear that no christian is justified in using carnal weapons. Bro. A. Ross followed with interesting remarks, sustaining the position of Bro. Y.

Friday, A. M. Bro. Ross gave us an able exposition of the tenth chapter of Revelation, throwing much light on that interesting prophecy, and showing that the last part of it is now being fulfilled. In the afternoon, preaching by the editor, on practical religion. In the evening, by Bro. [illegible], who was subsequently ordained for the work of the ministry. He bids fair to be a useful man. We would urge our Brn. to encourage the young preachers; for they have plenty of discouragements, without receiving any from the churches. Help them in every possible way. They need your kindest sympathies.

Saturday, A. M. Bro. J. G. Smith preached in the morning, on "the faith once delivered to the saints," showing how the Lord answered their prayers in raising the sick to health, casting out demons, and in various other ways; arguing from the past, that the church is not living up to its privileges. The subject was one of interest, and well handled. Bro. Ross preached a stirring and solemn discourse in the afternoon, showing that "the end of all things is at hand." The truth presented rested with weight on many minds, causing them to seek the Lord. Preaching in the evening by Bro. G. W. Brown, on experimental religion. The prayer meetings were very interesting, and quite a number have been converted, and several backsliders reclaimed. Truly the Spirit of the Lord was in our midst. Much good has been accomplished.

Sunday, 14th. The weather is pleasant. At 8 o'clock Bro. J. Billings baptized eight happy souls, who received rich blessings from the Lord. At the hour for preaching a very large audience was assembled, estimated at five thousand. Preaching in the morning, on the resurrection of the dead, by the editor, and in the afternoon, on the signs of the times. The large concourse of people was distinguished for excellent attention and behavior. We have rarely seen as good. The people appeared to be convinced that our belief is in harmony with the Bible. Ministers from other denominations were present; one of whom came to us and expressed his satisfaction relative to our position. It is not common to see a congregation so anxious to know the truth. We find an increasing interest in every direction to hear on the truths which are considered peculiar to us as a people. Men are satisfied that *some* great event is at hand. The time appears to have come when men's hearts are failing them for fear of what is coming on the earth. They look and feel sober about the matter. An awful foreboding is upon their minds. Let no opportunity be lost for giving them all the light we can possibly bestow, and in order to be successful, we must *live* right before them.

In the evening, we had an interesting discourse from Bro. J. G. Smith, on the standing up of Michael. He gave clear evidence that earth's closing drama is just at hand. After the sermon, several were blessed and resolved to serve the Lord. It was thought about thirty were converted during the meeting. We heard it frequently remarked, that it was the best campmeeting that has been held in Maine for several years.

We are glad we had the privilege of attending this meeting, and becoming acquainted with so many dear saints, whom we soon expect to meet in the coming kingdom. There is no friendship so dear as that among christians; and no love so strong as that which is felt by the disciples of Jesus. We long for the time to arrive when we shall meet them all in the paradise of God. We parted in hope of meeting soon in our happy Eden home.

Perils Multiply.

Almost every day brings news of greater perils at hand, as Paul said it would be "in the last days," so it is,—"evil men and seducers wax worse and worse." The progress is now so rapid, it is apparent to all, and but few are so blind as to deny the fact. It is becoming a solemn and serious question with many worldly men, "What do these things mean?" A New York correspondent of the Boston *Journal*, Sept. 2d., when speaking of the state of things in that city says:—

"Our immediate danger here is a divided people and civil war. Any moment here a breach of the peace could have been created. The attack on Gen. McClellan in the *Tribune* inflamed both friends and foes. Angry men met and discussed the war news, and only a spark was needed to bring out a general conflagration. Men are taking sides as they have not since the war, and it will take but little to bring them in collision and make our streets run with blood."

The following is from the *Herald of Gospel Liberty*:—

"Through what a fiery ordeal our country is now passing! And, perchance, we have not yet felt its fiercest, most scathing heat, for no mortal can foresee the end. Clouds and thick darkness shut out the future alike from human ken and angels' penetrating glance. We walk fearfully, gropingly; uncertain that the next step will not plunge us into the yawning abyss. Careworn faces crowd our thoroughfares. Men seize the daily papers with trembling hands, and glance them over in nervous haste. A change has come over our national temper and spirit. A few months have done the work of an ordinary century. It has been well said, 'There is no Young America now.' In place thereof is seen age with its whitened locks, its wrinkles, its bowed form. Sorrow has flung her dark pall over our whole land. Mirth and festivity are now unseemly and ill-timed. Song, laugh and jest grate harshly upon the ear of him who is 'heavy of heart.'"

☞ Bro. and Sr. Mansfield's appointment for Warren Co., Ill., is withdrawn till further notice.

Now, or Never.

Twenty-four men are wanted immediately to fill up the *Zion's Herald* Company. The company now consists of twenty-seven men most of them church members, and a large majority Methodists. Six are ministers of the gospel; viz., Rev. E. B. Hinckley, of Hingham; Rev. J. N. Collier, of Scituate; Rev. A. N. Fields, of Bernardston; Rev. J. Emery, Capt., of Auburndale; Rev. Otis E. Thayer, of Mendon, and Rev. W. D. Wheeden, of Braintree. The two latter are local preachers, and the other four have resigned their pastoral charges to join the ranks. All who desire to go to war for nine months with such associations should send in their names without a moment's delay.—*Zion's Herald.*

The above is from *Zion's Herald*, of Sept. 10th. It needs no comments. We prefer Jesus for our Captain, who commands us to return good for evil, blessing for cursing, and kindness to *all* our enemies, that we "may be the children of" our "Father which is in heaven."

THIRD ANNUAL MEETING
Of the Advent Christian Association.

WILBRAHAM GROVE, AUGUST 26TH, 1862.

4 o'clock, P. M. The Association met in accordance with the call of the Board. The meeting was called to order by the President, D. T. Taylor, and opened with prayer by Eld. S. S. Brewer.

Brn. S. Hovey, H. K. Flagg and I. C. Wellcome were appointed a committee on credentials to receive the names of those entitled to membership in this Association.

Voted, That those who preach only occasionally, yet co-operate with this Society, be considered members.

While the committee on credentials were preparing their report, some inquiries were made concerning the relation sustained by this Association to the C. P. S., and the nature of the organization of the two societies. The time was occupied in responding to these inquiries till the committee on credentials reported the following roll of

Members:

D. T. TAYLOR, *President.*
P. B. MORGAN, *Vice President.*
H. F. CARPENTER, *Secretary*
GEO. T. ADAMS, *Treasurer*

PREACHERS

H. L. HASTINGS, JOHN MCCANDIS, MILES GRANT, J. V. HIMES, O. CLAPP, JAS. M. MURLIN, JOHN MCINTOSH, P. B. MORGAN, Boston, Mass., J. S. WHITE, East Boston, Mass., A. ROSS, Worcester, Mass., HIRAM MUNGER, Chickopee, Mass., J. T. CURRY, R. E. LADD, Springfield, Mass., HENRY PRATT, Wales, Mass., WALTER PRATT, New Bedford, Mass., LUTHER BOUTELL, Groton, Mass., RUFUS WENDELL, Salem, Mass., A. M. HIGGINS, Palmer, Mass., H. K. FLAGG, E. McCULLOCH, Savoy, Mass., F. H. BURBANK, Plymouth, Mass., J. D. MERRIAM, South Ashburnham, Mass.; DAVID BATES, Blanford, Mass., ALBERT FOX, Otis, Mass., GEO. A. STREETER, North Dana, Mass., GEO. A. OTIS, Cummington, Mass., J. D. BROWN, Providence, R. I., B. REYNOLDS, Coventry, R. I., M. R. PHETTEPLACE, Clayville, R. I., BENJ. ROBERTS, Cranston, R. I., V. P. SIMMONS, D. A. JONES, Danielsonville, Conn., S. S. BREWER, South Glastenbury, Conn.; WM. A. RIPLEY, Pleasant Valley, Conn., WM. A. FENN, Plainville, Conn., S. P. BABCOCK, Warehouse Point, Conn., GEO. I. TEPPLE, Bethlehem, Conn., E. BELLOWS, Killingly, Conn., C. GOODRICH, Bakerville, Conn., B. ST JOHN, Danbury, Conn., J. B. POTTER, Stafford, Conn.; I. C. WELLCOME, Yarmouth, Me., JESSE PARTRIDGE, Poland, Me., JAS. A. LIBBY, West Poland, Me., T. M. PREBLE, Concord, N. H., J. COUCH, Warner, N. H., J. W. WHITE, C. M. LEVERTON, Portsmouth, N. H., A. W. SIBLEY, Wakefield, N. H., M. BATCHELOR, Rutland, Vt., D. T. TAYLOR, Castleton, Vt., H. F. CARPENTER, Poultney, Vt., S. G. MATHEWSON, JUDSON AUSTIN, J. PARRY, Sandy Hill, N. Y., J. R. BELLOWS, New York City; S. B. MUNN, Pawling, N. Y.; L. P. JUDSON, Lockport, N. Y., WM. SHEPHERD, Newark, N. J., R. WILLARD, Hammonton, N. J., WM. SHELDON, Merrimac, Wis., J. PORTER, Danville, C. E.; WM. M. INGHAM, Nova Scotia.

DELEGATES.

J. G. HAMBLIN, SOLOMON HOVEY, Lowell Street Chapel, Boston, Mass.; H. L. MERKNEY, GEO. C. DAVIS, Chapman Hall, Boston, Mass., JOHN WISWELL, East Boston, Mass.; R. CURTIS, THOS. R. WEAVER, Worcester, Mass., GILBERT L. RICE, EMERSON HEATH, Springfield, Mass., H. V. DAVIS, New Bedford, Mass., S. F. ROGERS, Salem, Mass.; E. G. WOOD, Palmer, Mass., JOHN RICHARDSON, Holden, Mass.; F. G. NEALE, Lynn, Mass., DANIEL ELLENWOOD, Athol, Mass., GEO. T. ADAMS, (member of the Board) Boston, Mass., ISAAC C. HUMES, Providence, R. I., P. S. PECKHAM, Coventry, R. I., GEO. BLISS, River Point, R. I., WM. CHAPMAN, N. SHUMWAY, Danielsonville, Conn., SAMUEL TATRO, Collinsville, Conn., M. G. DUNHAM, Hartford, Conn., DEWITT C. TERRY, Warehouse Point, Conn., LUTHER L. TUTTLE, Bristol, Conn.; RUFUS PIKE, Abington, Conn., O. M. GILMORE, South Windsor, Conn., WARREN W. HARVEY, Yarmouth, Me.; J. T. KIMBALL, J. LEIGHTON, M. G. DAY, Concord, N. H.; BENJ. CHASE, WM. SHAPLEY, Portsmouth, N. H.; D. G. DRAKE, Lake Village, N. H.; JABEZ H. CLIFFORD, Castleton, Vt.; SILAS P. WHITNEY, Cohoes, N. Y.

Brn. Hastings, M. Batchelor, T. M. Preble, were appointed a committee to prepare business for this meeting. Adjourned to meet to-morrow at 8 o'clock, A. M.

Wednesday, Aug. 27th., 8 o'clock, A. M. Opened with prayer led by Elder H. Pratt. Business committee reported the following work to be done: 1. An additional report of committee on credentials. 2. The appointment of nominating committees by the Chair. 3. The report of the President of the C. P. S. 4. The report of the Secretary of the C. P. S. 5. The report of the Treasurer of the C. P. S. 6. The election of officers for the A. C. A. 7. The election of Editor or Editors. 8. The election of officers for the C. P. S.

The committee on credentials reported additional names of members, which, for the sake of brevity and convenience, have been included in the roll of membership already given. On motion, the roll of membership was called.

Bro. Wendell introduced a resolution excluding reporters employed for the benefit of private members. Rejected.

Bro. Adams introduced a resolution admitting reporters, and all others who might wish to hear our sayings at this meeting. Adopted.

On motion, The Chair appointed Brn. Brewer, Sheldon and Wellcome, a committee to nominate officers for the A. C. A.

Brn. Mathewson, Couch and Porter were likewise appointed to nominate officers for the C. P. S.

Voted, That the Editor, or Editors, be nominated by the nominating committee of the A. C. A.

On motion, H. L. Hastings, President of the Christian Publication Society, made the following verbal report, which was afterward written out by Bro. E. P. Woodward, Reporter.

Report of the President of the C. P. S.

Delivered at the meeting of the A. C. A., Wilbraham, Mass., Aug 27th, 1862.

I have no written report to make; but, as President of the Society, I can give a glance at the state of affairs, and refer you to the Report of our Secretary for an account of all our proceedings, and to the Report of the Treasurer for an account of the financial condition of the Society. I am happy to speak of the past portion of a year as being a period of considerable prosperity, notwithstanding the discouragements and financial difficulties throughout the country. The conduct of the *World's Crisis* I need not say much about, further than to say that, financially, it was never so prosperous, since it was a subscription paper, as during the present year; and probably your Treasurer's Report will indicate that fact satisfactorily.

As it regards the publication of books and tracts, something has been done. I feel, as I have felt from the beginning, a decided objection to holding the position I hold as President of the Society, while at the same time engaged as a Publishing Society myself (my hope to be relieved from the labor by the action of the Society not having been realized as yet); for I have had to do my work, and that which belonged to the Publication Society also; but still something has been done.

The Society has purchased or issued, within the past year, some 50,000 distinct tracts or books of various sizes. It has collected by voluntary subscriptions some $500, and has perhaps $100 more pledged, which can be paid on demand. A quantity of books and tracts have been distributed in various quarters, according to the discretion of the Board of Directors, or of the Publication Committee,—Agent, Treasurer and President, and the general gladness with which these issues have been hailed by those who have received them, encourages those interested in the matter to press forward in the same direction. Calls for these publications come in constantly, and many more doubtless would come in, if more attention was called to the matter in the columns of the Crisis. For my own part, want of time has hindered me from saying much about it. On the whole, I am glad to give so satisfactory an account; but yet I think we are far behind doing what we may.

I may say one thing in behalf of the Society. Our meetings have been uniformly of a very pleasing character, our intercourse has been such that no unpleasant impressions, so far as I know, have been left upon the mind of any member of the Society. We have labored in peace, and all our movements, with hardly an exception, have been united. We have had union in our work.

The minutes of the Society, which will be presented to you, will show you what has been done; and you will find there a clear and full exhibition of the business of the Society in a shape where it can be referred to at any time.

All this I respectfully submit, and refer you to the Secretary and Treasurer for details. H. L. HASTINGS, *President.*

At the request of the meeting, the Secretary of the C. P. S., Bro. J. D. Brown, proceeded to read the minutes of that Society for the past year, as follows:—

Report of the Secretary of the C. P. S.

MINUTES OF MEETINGS OF THE C. P. S.

Boston, Mass., Oct. 22d, 1861. Met at the Crisis office at 11.25 o'clock A. M. Meeting was opened with prayer by H. L. Hastings. No quorum present. Spent the time in a desultory conversation till 12 1-4 o'clock, when the following members of the Board were present:—H. L. HASTINGS, *President;* JOS. D. BROWN, *Secretary;* GEO. T. ADAMS, *Treasurer;* I. C. WELLCOME, SOLOMON HOVEY, and J. G. HAMBLIN, *Directors*—forming a quorum. Business was then transacted as follows:—

1. *Resolved*, That the thanks of this Society are due to the retiring officers of the Society and to their Business Agent, for their earnest and successful endeavors to reduce the business of the Office of Publication to a more systematic condition, thus obviating the necessity for various complaints in that department, and leaving an example of order and correctness, which it is to be hoped succeeding managers will be able fully to imitate. *Passed.*

II. The question of choice of Editor was proposed. Some thought Article 3d in the Constitution of the C. P. Society would require them to have choice of Editor. The following resolution was presented:

Resolved, That for the ensuing year, Miles Grant be Editor-in-Chief of the "World's Crisis," and that P. B. Morgan be the Associate, and that he confer with the Editor-in Chief, and conform to his arrangements in the conduct of the "World's Crisis." *Passed.*

III. On how funds shall be handled or disbursed, the following resolution was offered:—

Resolved, That all monies be received by the Editor, or Associate Editor, and that they transfer the same daily to the Treasurer, unless circumstances prevent; and that all bills be audited and approved by the Editor or Associate Editor, and paid by the Treasurer. *Passed.*

IV. *Resolved*, That the sum of eighteen dollars ($18.00) be appropriated for the salaries of the Editor, or Associate Editor, and Clerk, each week that the paper is issued; or, if the paper be necessarily suspended a week, one half the above amount shall be appropriated for that purpose. *Passed.*

V. On the matter of the duties of Editor and Associate Editor, the following resolution was offered:—

Resolved, That the Editor-in-Chief, or in his absence his Associate, shall fulfill the duties of Business Agent of the C. P. Society; and, with the advice of the Treasurer, they shall make contracts, and attend to the general business of the C. P. Society. *Passed.*

VI. The matter of stopping the papers of those subscribers who have always paid, but now write they cannot pay at present, etc., was discussed. It was concluded not to change the policy that has been pursued in the past in this matter.

VII. The matter of publishing articles on the question, commonly known as the "Non-resurrection of the Wicked," was called out by the fact that such articles continue to appear frequently in the Crisis. On that subject the following resolution was offered:—

Resolved, That since the 1st Article of the Constitution of the C. P. Society declares that "the objects of this Society shall be to put in circulation such tracts, books, and periodicals as shall best subserve the interests of the church looking for the coming and kingdom of the Lord Jesus Christ, and meet the demands of the times; and all its funds shall be devoted to these religious purposes, and no other;" therefore, we judge that since enough has been published in the columns of the Crisis in denial of the doctrine of the resurrection of the unjust to answer all *reasonable* demands of christian liberty and courtesy, a further advocacy of that notion in this paper would be unconstitutional, inexpedient, and improper for the present. *Passed.*

VIII. The subject of publishing books and tracts (as contemplated in Articles 1, 7 and 8, of the Constitution of the C. P. Society), was discussed, and the following resolutions were offered on the point:—

Resolved, That this Society raise five hundred dollars ($500 00) for the purpose of publishing books and tracts adapted to the demands of the times in which we live. *Passed.*

Resolved, That the C. P. Society offer a premium of ten dollars ($10.00) in tracts or cash, for the best tract upon the "Signs of the Times";—said tract to consist of not more than 24 pp. 12 mo., and to be approved by the Editorial Committee, and be owned and published by the C. P. Society. *Passed.*

IX. *Moved*, That the necessary expenses of members in coming to this meeting be paid by the Treasurer. *Carried.*

X. *Moved*, That the above vote of thanks to retiring Officers be published in the "World's Crisis." *Carried.*

XI. *Moved*, That we adjourn *sine die*. *Carried.*

JOSEPH D. BROWN, Sec. C. P. S.

Boston, Mass., Feb. 25th, 1862. Met at the "Crisis" office, at 11 1-2 o'clock A. M., the President in the Chair. Opened with prayer by Bro. H. F. Carpenter. There were present—H. L. Hastings, Jos. D. Brown, Geo. T. Adams, Solomon Hovey, J. G. Hamblin, and H. F. Carpenter, forming a quorum. Business was transacted as follows:—

1. The Secretary's minutes of the last meeting were called for, read, and approved.

II. The Treasurer made a general statement of the condition of the Society's affairs as follows:—

Balance from old account, Oct. 15th, 1861,	$252.96	
Received of R. Wendell, from Oct. 15th to Nov. 1st,	380.23	
Cash received from Nov. 1st, 1861, to Feb. 24th, 1862,	1905.43	
Total,		$2538.62
Paid out, Oct. 15th to Nov. 1st, 1861,	229,18	
Paid out Nov. 1st, 1861, to Feb. 24th, 1862,	1477.44	
		$1706.62
Balance,		$831.90
Received on Tract Fund, Nov. 20th, '61, to Feb. 24th, '62,		$218.84
Total in Treasury,		$1050.74

III. The Editors presented a bill for extra help in Crisis office up to Feb. 25th, '62, amounting to $25.22

Resolved, That the Editors' bill for extra expenses be allowed; but we request that for the future the Editors confine themselves in their expenditures to the amount regularly appropriated. *Passed.*

IV. *Resolved*, That fifty copies or more of the "Crisis" be sent to the soldiers *free*, at their request, or that of their friends. *Passed.*

V. The matter of selecting and publishing some tracts came up; after some discussion, and pending the preparation of some proposals, at 1 1-2 o'clock the Society adjourned till 3 o'clock, P. M.

3 o'clock, P. M. Met again. Same quorum as before. Bro. H. L. Hastings made proposals on his list of books and tracts, out of which the following selections were made for publication by the Society, at rates as named.—(Bro. Hastings, as a member of the Committee, would not act in the selection of his own publications, so the selection was made by the Society in general committee.)

1000	copies	Pauline Theology, 1-2 a .05 and 1-2 a .06 cts.,	$55.00
500	"	Reasons of my Hope, a .11	55.00
500	"	Model Church, a 12 1-2,	62.50
1000	"	Church not in Darkness,	10.000
"	"	Three Worlds,	10.00
"	"	Last Days,	10.00
"	"	Ancient Landmarks,	10.00
"	"	Voice of Warning,	10.00
"	"	New Heavens and New Earth,	10.00
"	"	State of the Dead,	10.00
"	"	Will All Men be Saved?	10.00
500	"	Intermediate State,	5.00
1000	"	Plain Truths, 22 pp.	10.63
"	"	Important Questions,	10.63
"	"	Olive Leaves,	15.00
"	"	Scripture Searchers and Forty Questions, etc.,	5.00
1000	copies	Destiny of the Wicked,	6.00
"	"	Future Punishment (Grew's),	5.00
"	"	Spiritual Evil,	5.00
2000	"	Key of Truth,	10.00
1000	"	Man's Future State,	5.00
"	"	Outline of the Coast of Man,	3.33
"	"	Day of Judgment,	3.33
"	"	One Thing,	3.34
			$338.76

Bro. Grant proposed to sell the Society a quantity of his tracts—"Soul," "Spirit," and "Man"—at $2.25 per hundred. *Voted*, To purchase 500 copies of each. $33.75

Voted, To purchase of Bro. Blain's tracts—"Wicked not Immortal," "Smoke of Torment," "Bible meaning of Hell," to the amount of $15.00

Moved, That the President and Treasurer have liberty to purchase of F. H. Berick enough of his tract, "Disquisition on the Prophecies," to raise this appropriation to four hundred dollars ($400.00.) *Carried.* $12.49
$400.00

Moved, That the Business Agent be instructed to confer with Bro. Blain in regard to the above tracts. *Carried.*

Moved, That it be left discretionary with the President, Treasurer, and Business Agent, to purchase new type, for stereotyping new tracts, as they may be needed. *Carried.*

VI. *Resolved*, That the following By-Law be enacted by this Society, namely:—The Treasurer of the "Christian Publication Society" shall be required to give a bond to the Society in the sum of two thousand dollars ($2000.00), with two sureties, such as can be approved by the President and Publishing Committee, for the faithful discharge of his duties; and said bond shall be in the custody of the Secretary of the "Christian Publication Society." *Passed.*

Moved, That the necessary expenses of members in coming to this meeting, be paid by the Society. *Carried.*

Moved, That we adjourn *sine die*. *Carried.*

JOSEPH D. BROWN, Sec. of C. P. S.

Boston, Mass., July 8th, 1862. Met at the "Crisis" office, at 10 1-2 o'clock, A. M. The President in the Chair. Opened by joining in prayer with Bro. I. C. Wellcome. There were present—H. L. Hastings, Jos. D. Brown, Geo. T. Adams, J. G. Hamblin, H. F. Carpenter, H. V. Davis, I. C. Wellcome, Solomon Hovey, forming a quorum. Business was done as follows:—

I. The Secretary's minutes of the last meeting were called for, read, and approved.

II. The Treasurer was asked to state the condition of the treasury, which he did as follows:—

Balance on hand Feb. 25th, 1862,	$1050.74
Rec'd on Crisis from Feb. 25th to July 8th,	1876.82
" " Tract fund,	173.15
Total.	$3100.71
Paid out Feb. 25th to July 8th,	1932.35
Total on hand July 8th,	$1168.36

III. *Moved*, That a committee of three be appointed to audit the Treasurer's accounts previous to the next annual meeting of the A. C. Association. *Carried.* The committee appointed were H. V. Davis, J. G. Hamblin, and Solomon Hovey.

IV. The Editorial Committee presented a tract purchased of P. B. Morgan, entitled, "The Advent at Hand." *Moved*, That the tract, "The Advent at Hand," be published by the Society. *Carried.*

V. Bro. Hastings presented a proposition from C. F. Hudson, to convey to the Society his new tract, entitled, "The Silence of the Scriptures concerning the Immortality of the Soul." The Society could have it by paying the cost of the plates, he reserving the right to use the plates to print sometimes some for himself, because he would want some to bind up in his book, got up in different style from those the Society would publish.

Moved, That the Society purchase and publish the tract, if the Editorial Committee approve of it. *Carried.* Adjourned till 2 1-2 o'clock P. M.

2 1-2 o'clock, P. M. Met according to adjournment. President presiding. Business as follows was done:—

VI. Proposals to publish Bro. W. Sheldon's new tract, entitled, "Ghostology." We learned that Bro. Sheldon desired to have his tract published by the C. P. Society.

Moved, That we purchase and publish the tract, "Ghostology," if the Editorial Committee approve of it. *Carried.*

VII. The Editor brought in a bill for extra expenses in the office from April 2nd to May 20th, of $9.00. The Editor explained that it was for work that could not possibly be done by the help in the office. After some conversation, it was thought that the best we could do was to allow the present bill. *Moved*, that we pay the bill. *Carried.*

VIII. *Resolved*, That as the Associate Editor has expressed a desire to resign his office, and as other arrangements for carrying on the business of the office have been made, the C. P. Society do empower the Publishing Committee to accept his resignation, whenever it shall be tendered by him, and will continue the present arrangement for assistance in the office. *Passed.*

IX. *Resolved*, That the President, Treasurer, and Business Agent, be empowered to direct in the distribution of the publications of the Society. *Passed.*

X. *Resolved*, That the calls of our people from various quarters for *Question Books* published by us, embracing the primary principles of our exposition of the gospel hope, demand that the C. P. Society take measures to produce such books as soon as possible to supply this need.—*Passed.*

XI. *Moved*, That the Treasurer pay H. L. Hastings the cost of putting the Society's imprint on the tracts and books which we have purchased of him. *Carried.*

XII. At the request of the meeting, the Constitution of the Christian Publication Society was read.

XIII. *Resolved*, That we suggest to the Advent Christian Association the propriety of amending the Constitution of their body, in such a manner as shall give greater permanence and effectiveness to the operations of the Christian Publication Society; and allow those interested in the matter a better opportunity to control and conduct its affairs for the good of the cause at large. *Passed.*

XIV. *Moved*, That we pay the necessary expenses in coming to this meeting. *Carried.*

XV. *Moved*, That we adjourn *sine die*. *Carried.*

JOSEPH D. BROWN, Sec. C. P. S.

Camp ground at Wilbraham, Aug. 26th, 1862, *2 o'clock, P. M.* H. L. Hastings presiding. Present, H. L. Hastings, Jos. D. Brown, G. T. Adams, H. F. Carpenter, Solomon Hovey, J. G. Hamblin, I. C. Wellcome. Business was done as follows:

I. The Secretary's Journal of the last meeting was called for, read, amended in specification VI, by adding to the motion the words, "if approved by the Editorial Committee," and then approved.

II. The Treasurer's audited account was called for, and read.

The Auditing Committee made a report approving the Treasurer's account.

Moved, That we approve the Treasurer's Report, and that the Treasurer report the same to the A. C. Association at this annual meeting. *Carried.*

III. Bro. Hastings had, in the absence of the Business Agent, been under the necessity of publishing an edition of the tract, "The Advent at Hand," for the use of the present campmeeting.

Moved, That we approve that action of Bro. Hastings. *Carried.*

IV. The Journal of the present meeting was called for, read, and approved.

V. *Moved*, That we adjourn *sine die*. *Carried.*

JOSEPH D. BROWN, Sec. C. P. S.

On motion, the minutes of the C. P. S. were *received*, and after some discussion, were *adopted*. *Voted*, That we continue in session till 12 1-2 o'clock. Whereupon, The Treasurer, Geo. T. Adams, proceeded to make his Report as follows, viz:—

Report of the Treasurer of the C. P. S.

GEO. T. ADAMS, *in account with the Christian Publication Society from Oct. 15th, 1861, to Aug. 20th, 1862.*

DR.—Aug. 20th, 1862.

To balance from last year's account,	$252.96	
To cash received from R. Wendell, from Oct. 15th to Oct. 31st, 1861,	380.23	
To cash received from M. Grant and P. B. Morgan, from Nov. 1st, '61, to Aug. 20th, '62,	4,860.80	
Total,		$5493.99

CR.—Aug. 20th, 1862.

By cash paid R. Wendell, salary, from Oct. 1st to Oct. 31st, 1861,	$14.28
Cash paid J. F. Cotton, Clerk, from Oct. 15th to Dec. 1st, '61,	85.00
Cash paid M. Grant and P. B. Morgan for editing Crisis from Nov. 1st to Nov. 29th, '61,	40.80
Cash paid M. Grant and P. B. Morgan for editing and Clerk hire from Nov. 29th, '61, to Aug. 22d, 1862,	681.33
Cash paid M. Grant and P. B. Morgan for extra work in office,	34.22
Cash paid for type setting, locking forms and folding papers, from Oct. 16th, '61, to Aug. 27th, '62,	999.00
H. Kerney for printing paper,	788.75
Cash paid Grant, Warren & Co. for printing paper,	198.20
Cash paid T. J. M. Smith for press work, from Oct. 4th, '61, to Aug. 27th, '62,	315.03
Cash paid for rent of office, from Oct. 1st, '61, to Aug. 1st, '62,	120.00
Cash paid for postage on books, Tracts and papers sent to British dominions, letters and box rent,	134.73
Type and stereotyping,	188.44
Wrapping papers, proof paper, stationary, etc.,	42.51
Fuel, gas and repairing [illegible],	19.89
Expense of Directors of C. P. S., to attend meetings of the same,	22.36
For insurance on printing material, books and tracts,	7.50
Cash paid for sundry bills, such as teaming Crisis to P. Office, Express bills, newspapers, printer's roller, various articles for Editors', clerk, and compositors' rooms, discount on uncurrent money, loss by worthless Bank bills, monies refunded to various persons included in Treasurer's account improperly, machine blocks, over-work in clerk's room, paste, soap, potash, etc., etc.,	94.07
For Bibles, books and tracts,	764.33
Total,	$4,543.23
Balance in Treasurer's hands,	950.76
	$5493.99

GEO. T. ADAMS, *Treas. C. P. S.*

The following testimonial accompanied the Treasurer's Report, viz:—

WORLD'S CRISIS OFFICE,
Boston, Aug. 22d, 1862.

The subscribers having been appointed, at a regular meeting of the Christian Publication Society, held July 8th, 1862, a Committee to audit the accounts of the Treasurer of said Society, from Oct. 15th, 1861, to Aug. 20th, 1862, have attended to the duty, and find the accounts correctly and systematically kept, and properly vouched, and that there is a balance of nine hundred and fifty dollars and seventy-six cents in the hands of the Treasurer.

HENRY V. DAVIS,
SOLOMON HOVEY,
J. G. HAMBLIN, } Auditing Committee.

The Report of Treasurer was received and adopted.

On motion, Eld. M. Grant made his Report as business Agent for the C. P. S., of which we can only give, for want of space, the following summary:—

Report of Business Agent of C. P. S.

Inventory of effects belonging to the Christian Publication Society, Aug. 22d, 1862, as taken by Miles Grant and Wm. Brooks Herron:—

Office furniture, type and mailing machine, etc., valued at		$505.35
Books and Tracts,		344.89
Postage stamps,		1.00
Due on book acct. { am't of Debits, am't of Credits,	$451.63 / 10.56	
	$441.07	
Valued at		300.00
Due on Crisis acct. { am't of bills of $2 and over, am't due under $2,	2,102.82 / 1,007.78	
	$3,110.60	
Valued at		1500.00
Cash on hand,		950.76
		$3,603.00
Monies received on Tract Fund to Aug. 21st, 1862,		$124.47
Amount of Tracts sent,		130.80
Papers printed,	8720	
Papers sent "free" and to the poor,	835	$1070.69

MILES GRANT, *Business Agent C. P. S.*

HENRY V. DAVIS,
SOLOMON HOVEY,
J. G. HAMBLIN, } Auditing Committee.

The Business Agent's Report was received and adopted. Whereupon, a vote of thanks was tendered to Brn. Hastings, Brown, Adams and Grant, for their clear and satisfactory Reports just given to the Association.

Voted, That hereafter all delegates sent by churches to the Advent Christian Association, be furnished with written credentials, or forfeit their right to membership.

The Nominating Committee for the A. C. A. reported the following list of officers:—

For *President*, D. T. Taylor.
" *Vice President*, S. G. Mathewson,
" *Secretary*, H. F. Carpenter.
" *Treasurer*, Geo. T. Adams.

Directors—T. M. Preble, R. R. York, H. L. Hastings, A. Ross, M. Batchelor, M. Grant, H. V. Davis, J. G. Hamblin, Joseph Parry.

For *Editor*, M. Grant.

The Nominating Committee for the C. P. S. reported the following officers for that Society, viz:—

For *President*, H. L. Hastings.
" *Secretary*, J. D. Brown.
" *Treasurer*, Geo. T. Adams.

Editorial Committee—H. L. Hastings, H. F. Carpenter, D. T. Taylor.

Publishing Committee—H. V. Davis, S. S. Brewer, I. C. Wellcome, J. G. Hamblin, S. Hovey.

Bro. L. P. Judson, Judson Austin and R. Willard were appointed a committee to receive and count ballots for the officers of the A. C. A. and [illegible]

That the Editorial department of the World's Crisis might be more deliberately discussed, it was

Voted, That the ballot for officers be separate from the ballot for Editor.

Ballots for officers of the A. C. A. were received at the call of the roll,

Voted, That the next session be announced from the preachers' stand upon the camp-ground.

A previous vote to adjourn at 12 1-2 o'clock being rescinded, the Association adjourned to meet at 2 o'clock P. M.

2 o'clock, P. M. Opened with prayer by Eld. J. Couch.

The committee on ballots for the A. C. A. reported as follows:—

Whole number of votes cast, 72.

For *President*—D. T. Taylor, 71.

Vice President—S. G. Mathewson, 70; F. H. Berick, 1.

Secretary—H. F. Carpenter, 68; F. G. Brown 1, R. Wendell, 1.

Treasurer—Geo. T. Adams, 66; J. S. White 3; J. G. Hamblin, 2; S. Hovey, 1.

Directors—T. M. Preble, 70; R. R. York, 70; A. Ross, 67; M. Batchelor, 68; M. Grant, 64; H. V. Davis, 66; J. G. Hamblin, 66; J. Parry, 65; J. S. White, 5; E. Bellows, 3; L. Boutell, 4; Phineas White, 3; R. Wendell, 1; J. Couch, 2; W. Sheldon, 1; S. S. Brewer, 1; J. V. Himes, 1.

The following Board of Officers for the A. C. A. were declared elected by the Chair, viz:—

D. T. Taylor, *President*.
S. G. Mathewson, *Vice President*.
H. F. Carpenter, *Secretary*.
Geo. T. Adams, *Treasurer*.

Directors, T. M. Preble, R. R. York, A. Ross, M. Batchelor, M. Grant, H. L. Hastings, H. V. Davis, J. G. Hamblin, Joseph Parry.

Note. At a meeting of the Board above elected, held Aug. 28th, 1862, Eld. M. Grant resigned his office as Director, being a member of the Board by virtue of his office as Editor, and C. S. Sherman, of Castleton, Vt., was chosen by the Board to supply the vacancy.

On motion, ballots were received for Editor, at the call of the roll.

While ballots for Editor were being counted, Bro. M. R. Phetteplace, J. A. Libbey, and L. Tuttle, were appointed a committee on ballots for Editor for the C. P. S.

The committee on ballots for Editor reported:—

Whole number of votes cast 91.

For *Editor*—Miles Grant, 77; F. H. Berick, 9; D. T. Taylor, 3; R. Wendell, 1; H. L. Hastings, 1.

The Chair declared Miles Grant elected *Editor*.

On motion, ballots were received for officers of the C. P. S. at the call of the roll.

The committee on ballots for officers of the C. P. S. reported as follows:—

Whole number votes cast, 71.

For *President*—H. L. Hastings, 70; D. T. Taylor, 1.

For *Secretary*—J. D. Brown, 71.

" *Treasurer*—Geo. T. Adams, 71.

For *Publishing Committee*—H. V. Davis, 71; S. S. Brewer, 71; I. C. Wellcome, 71; J. G. Hamblin, 71; Solomon Hovey, 71.

For *Editorial Committee*—H. L. Hastings, 70; D. T. Taylor, 71; H. F. Carpenter, 70; J. S. White, 1.

The Chair declared the following officers of the C. P. Society elected:—

H. L. Hastings, *President*.
J. D. Brown, *Secretary*.
Geo. T. Adams, *Treasurer*.

H. V. Davis, S. S. Brewer, I. C. Wellcome, J. G. Hamblin, S. Hovey, *Publishing Committee*.

H. L. Hastings, H. F. Carpenter, D. T. Taylor, *Editorial Committee*.

Adjourned *sine die* at 5 1-2 o'clock, Aug. 27th, 1862. D. T. Taylor, *President*.
H. F. Carpenter, *Sec'y*.

Obituary Notices.

Died in Cornville, Aug. 21st, Bro. Joseph McLoud, aged thirty-seven.

The subject of this notice suffered many months with consumption. A few months before his death, he became deeply interested in relation to his salvation. Though he had been a believer in the christian religion for many years, yet he had not confessed with his mouth. But when the trying time came, and he felt life and death were set before him, we trust he made the good choice, gave his heart to God and felt the sealing of the Holy Spirit of promise; giving evidence of his acceptance with God, through our Lord Jesus Christ.

In his last days of sickness, he gave evidence to those who conversed with him, that he possessed the meekness, patience and spirit of a christian. He is laid away with his father, mother, brothers and sisters, to await the trumpet's sound, that will bring them to life eternal. In hope of this, he died, saying it would be but a little while before he should wake to sing and live forever. May his dear companion rest on this hope and promise of God, trusting in him, doing his will, having his grace to sustain her in the midst of trials and conflicts of this life, and at last gain the victory over death, through Christ. Funeral services by the writer. Text Eccl. 1: 10.

Cornville, Me. Eld. Chas Stratton.

Died in Hermon, May 13, 1862, Nancy Bracket, wife of John Bracket, aged fifty-two years and eight months.

The subject of this notice was one of that number that believe in the speedy coming of Christ. For twenty years she has been a mother in Israel, one of the best of wives, the most affectionate and tender-hearted mother in her family, beloved by all of her friends and neighbors; and as for enemies, I know not that she had any. I have been acquainted with Sister Bracket for more than twenty years, and seen many converted in her family. Bro. and Sr. Bracket have for many years in the past opened their doors for meetings, and spread their tables to feed the saints and sinners; and in their house I have always found a good home day or night.

But alas! how changed is the scene! There is no mother there, no wife to comfort the dear mourning husband and weeping children. Mary, Libbie, and little Frank have lost their dearest friend on earth. May God bless the counsel of their dear mother, and hasten the day when Messiah shall come to bring back the loved ones to shine for ever and ever. Amen. Sermon by the writer, from Luke 11: 35,—"Jesus wept." I. Damman.

Fell asleep in Jesus at Champlain, N. Y., Sept. 10th, of diphtheria, Laura, daughter of Thomas and Celina Durham, aged seven years and seventeen days.

She was the youngest of two children, and was much loved by all who knew her; but the enemy has triumphed. He has cut short this present life, but the life that is to come is beyond his power. She is now laid low; her sweet musical voice is hushed, her curly locks have been brushed back from her forehead for the last time; we have bidden her adieu, and laid her away in the cold ground; there quietly to rest until, in the morn of the resurrection, when Jesus comes, we expect she will come forth an immortal being, to live forever with Jesus. May God grant that this severe affliction may prove a blessing to her parents and sister, also to all her friends and relatives. D. H. Squier.

Died in Springville, Wis., July 11th, of diphtheria, Commentna A., daughter of Seth and Catherine Hamilton, aged six years.

Commentna was our only child. She was an unusually good and affectionate child. She was beautiful in her looks and ways, which caused her to be loved by all that knew her. She used often to ask questions about Jesus' coming to raise the dead. She suffered very much in her sickness, but now sweetly rests from all pain and suffering. We feel sad and lonely without her, but "sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." O hasten the glorious day!

"When death-divided friends at last
Shall meet to part no more."

C. Hamilton.

Died at Bancroft, Me., Sister Betsy Bracket, wife of Bro. Pascual Bracket, aged fifty.

Sister Bracket was widely known, and those that knew her best loved her most. Her funeral was attended on Sunday, Aug 31st, and a sermon preached by the writer in the Congregational meeting house at Middlefield, Mass., from these words. "What is our hope?"—1 Thess 2 19. May this affliction be sanctified to all the friends.

George L. Teple.

Died at Elinwood's Corner, Maine, John Usher, son of Bro. John and Sr. Elizabeth Piper, aged one year, one month, and eight days.

A discourse was preached by the writer to a large assembly, from Jeremiah 31: 17. Bro. and Sr. P. have a hope that their little John will soon be delivered from the grasp of the enemy, and live in the land that God promised to the meek. N. F. Nason.

Died in Palmyra, Me., July 5th, of diphtheria, Nathaniel Nason, son of James H. and Emily A. McLure, aged ten years.

Nathaniel was a good boy, and his death is lamented.

FOREIGN NEWS.

By the arrival of the Steamship Arabia we have news from Liverpool to the 6th inst., Queenstown 7th.

FRANCE.

It is reported that at the last council of ministers on Italian affairs, it was decided that the *status quo* should be maintained in Rome for some time.

It is reported that the Orleanists and Republicans have formed a coalition for the next election, and that they expect to return about forty Deputies.

The 3d division of the expedition to Mexico, consisting of three steamers, left Toulon on the 3d.

The Madrid official Gazette announces that in consequence of explanations given by Concha to Napoleon, all difference of opinion between France and Spain has ceased.

ITALY.

The physicians attending Garibaldi have issued a bulletin stating that his sufferings are not very acute, and that the symptoms are generally favorable.

The ball penetrated his ankle joint, and inflammation has set in, but there were no alarming symptoms.

A column of Garibaldians were surprised by the Royal troops, who took numerous prisoners. The commanders of the Garibaldians finally agreed that the column should lay down their arms and disperse within forty-eight hours.

The London Post asserts that Napoleon has determined to bring about a solution of the Roman question, and says the French army in Rome will certainly be withdrawn before another year is over.

There is a rumor that Victor Emmanuel contemplated a personal visit to Garibaldi incognito. It is anticipated that as the King's daughter is to marry the King of Portugal on the 16th, the King will take that opportunity to exercise his prerogative of mercy.

The Herald's Paris correspondent says no doubt is entertained there that unless Rome is evacuated there will be a terrible outbreak in Italy. Ratazzi will resort to a general state of siege.

Foreign advices of the 10th inst.

The Archbishop of Canterbury is dead.

Omar Pasha has recommenced hostilities. The Turks set fire to the Servian portion of Belgrave. The Prefect's palace was in flames. The Turks fired on the inhabitants.

A later telegram says the Montenegrins accepted all the conditions offered by Omar Pasha.

On account of the state of siege at Naples the Garibaldian anniversary of his entrance into Naples will not be celebrated.

The Lombardy Press is unanimous in favor of an amnesty being granted to Garibaldi and his followers.

Garibaldi has requested to be allowed to embark on board an English vessel.

Nothing has been decided in regard to Garibaldi. His wounds are serious.

SPAIN.

The Madrid *Autografa* denies the assertion that the Spanish government was about to assume a more conciliatory policy towards France, in order to constitute a durable government in Mexico.

DOMESTIC NEWS.

Boonsboro, Md., Sept. 15. The battle of South Mountain was fought yesterday, resulting in a complete victory to the Army of the Potomac. The battle-field was located in a gorge of the mountain on the turnpike road between Middletown and Boonesboro.

Harrisburg, Sept. 16. A dispatch received at headquarters says that Jackson recrossed the Potomac, and Gen. McClellan has engaged him with a tremendous force this side of Sharpsburg.

Sept. 17. Gen. McClellan has achieved a glorious victory. Gen. Mansfield is killed and Gen. Hooker is wounded in the foot.

New York, Sept. 18. By the Ocean Express we learn that Sibley's Texan expedition had been broken up, defeated, routed and scattered near Fort Fillmore. About half the force were taken prisoners, together with all their arms, equipments, horses, cannon and stores.

New York, Sept. 18. The Herald's Washington dispatch states that at 3 o'clock this afternoon, intelligence was received that the fiercest and most sanguinary battle of the whole war was in progress.

There is reason to suppose that the losses on each side have been very great as the requisition for medical stores are larger than have been before made at any time.

Reports from Hagerstown state that the rebels were retreating in great disorder.

Six batteries of artillery were captured and 15,000 prisoners.

The battle lasted from five o'clock in the morning until seven at night without a moment's cessation.

The conduct of all the troops was all that any General could wish. Several regiments of new troops who were in action for the first time behaved admirably.

Hundreds of Marylanders were present to witness the battle, which could be seen from the surrounding hills. The sharp rattle of 50,000 muskets, and the thunder of 100 pieces of artillery, is not often witnessed.

It is impossible to form any correct idea of our loss or that of the enemy. Ours will probably reach in killed and wounded 10,000. The enemy's dead, which nearly all fell into our hands, were thickly strewn over the field, in many places lying in heaps.

We took 1500 prisoners during the day.

One piece of woods after being desperately fought for four hours was at last gained by our troops. It contains at least 1500 of both sides and presents a most terrible spectacle.

The victory is complete. The rebels are in full flight, and Gen. McClellan is now in pursuit of them.

Sept. 19. It is asserted that Gen. McClellan succeeded in attacking the enemy's rear, capturing an immense number of prisoners and artillery, and killing and wounding an equally large number.

Sept 20. We have lost in killed and wounded not less than 10,000. The enemy acknowledge a loss of 15,000, killed and wounded. We have nearly 7000 prisoners. Our captures in munitions of war and stores are very heavy. Gen. Lee, Longstreet and Hill were wounded.

There has been no fighting since Wednesday. The officers we have taken say that their defeat has been most terrible, and they curse the hour they ever entered Maryland. They regard their defeat on Sunday as most overwhelming and declare that our victory is the most brilliant of the war.

All of our generals regard Sunday's fight as the last planned and best fought battle of the war. Though the enemy's advantage was very great in the position held on the mountains.

It is reported that Gen Miles re-enacted his Bull Run scene at Harper's Ferry, which was surrendered in a shameful manner.

Gen. Burnside has retaken the position of Harper's Ferry.

Inka, Miss, Sept 20. General Rosecrans, with Stanley's and Moulton's divisions and Mosrve's cavalry, attacked Price south of this village about two hours before dark yesterday, and had a sharp fight until night closed in, resulting in the defeat of eighteen thousand rebels.

The loss on either side in killed and wounded is from four to five hundred. The rebel loss in arms, tents, &c., will be large. We took about 250 prisoners.

Washington despatches to the Times say a cavalry reconnoissance made from Gen Heintzelman's headquarters yesterday morning, accomplished one of the most rapid and brilliant achievements of the campaign. They went within three miles of Thoroughfare Gap, performing a distance of 80 miles in less than twenty hours. Near Thoroughfare Gap they discovered a rebel force acting as a body-guard to Gen Ewell, who was in an ambulance, very badly wounded, and being escorted to Richmond. Three of his body guard were captured, with 30 more prisoners, several of them were officers, and some surgeons.

Louisville, Ky. Gen Bragg's forces have escaped from those of Gen Buell and are marching rapidly on Louisville. Gen Nelson is making preparations to defend the city to the last. He has just issued the following order.

"The women and children of this city will prepare to leave without delay."

An attack is expected within forty-eight hours.

New York, Sept 20. A special dispatch to the Post says Gen. Pope telegraphs from the west that the Indian difficulties in Minnesota are more formidable than he had anticipated. He asks for authority to have two regiments of volunteers mounted to pursue the Indians.

Salt Lake, Sept. 22. A party bound for the States were attacked by the Snake Indians at the city of Rocks, 150 miles north. They fought the Indians for 20 miles, losing six killed, and two wounded, and all their outfits.

Reports of Indian depredations northward are coming in daily, and much trouble is expected to emigrants.

Gov. Ramsey of Minnesota estimates the number killed by the Indians to be five hundred. The detail of horrors is fearful. The amount of property destroyed is estimated by millions of dollars. To cover this loss the Gov. suggests that the United States Government be petitioned to appropriate the annuities due the Minnesota Indians, amounting to $2,000,000 for the benefit of the losers. Respecting the manner of treating the Indians, Gov Ramsey thinks they must be exterminated or driven beyond the State borders, and he asks the legislature to memorialize the general government for the necessary powers to carry out this policy.

The Washington correspondent of the New York Post, who has often made predictions relative to an emancipation proclamation by the President, says in his last letter:

"But little is said of the long interviews held by Mr. Lincoln with leading Northern statesmen, to whom he submits his well developed ideas for a proclamation which, when issued, will end the war and its cause. When success shall have again crowned our arms, this important document may be confidently expected; although desperate efforts have been made, are now making, and will be made to stifle it with the wet blanket of border State conservatism."

Railroad Disaster.

Newburyport, Mass., Sept. 17. The 6.20 train from Boston and an excursion train (Perham's) returning to Boston from Portsmouth over the Eastern Railroad, came into collision about a mile east of Wenham, about 7 1-2 o'clock this evening. Both trains were going at a high rate of speed, and the shock was terrible, as, owing to a curve in the road, the approaching trains could not be seen until they were close together.

The two locomotives, tenders and baggage cars were jammed together into a space not fifty feet in length. The two forward cars of the excursion train were tipped on their side, and an iron car which followed was crowded two-thirds its length into the car preceding, bruising and cutting the passengers badly, but it is not known how seriously. One passenger (E. A. Batchelder of Boston) had his leg broken and was bruised on the head. Dudley Weeks, engineer, and Augustus Weeks, the fireman of the down train, and the fireman of the up train, were instantly killed. James Littlefield, engineer of the up train, was very badly scalded.

The engines, tenders, baggage cars, and two or three of the passenger cars, are a complete wreck.

Mr. Prescott, the Superintendent of the Railroad, is at the scene of the accident, and doing all in his power to provide for the comfort of the wounded.

Pittsburg, Pa. Sept. 17. A frightful explosion occurred at the U. S. Arsenal this afternoon at 2 o'clock. It occurred in the frame building, known as the laboratory. One hundred and seventy-six boys and girls were employed in the building at the time of the disaster, of whom seventy-five or eighty were killed. One explosion followed another until the entire building was destroyed, and those who could not escape in time were burned up.

The scene was most appalling, the dead bodies lying in heaps, as they had fallen. In some places, where the heat was most intense, whitened bones could be seen through the smoke and flame. In other places large masses of blackened flesh were visible.

Up to the present time sixty-three bodies have been taken from the ruins.

The cause of the explosion is not known, but it is admitted by all to have been accidental.

The U. S. Sanitary Commission received a telegram from San Francisco, 20th, giving information of forwarding per steamer drafts for $100,000, contributed by citizens of San Francisco for the relief of the sick and wounded soldiers and seamen of the army and navy. A portion thereof is to be distributed by branches of the commission at St. Louis and Cincinnati.

Married.

In Bridgeport, Conn., on the 9th of September, Mr Henry A. Way, of South East, N. Y., to Miss Carrie A. Bradsley, of Bridgeport.

Notices, &c.

Notices of J. V. Himes.

Craftsbury, Vt., Oct. 2nd to 6th. This is a new field. Let all come. Call upon Alfred Collins.

Waterbury, Vt., to attend the Annual Conference of Adventists.

New Hampshire State Conference.

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand:—

"Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of Oct., and commence at 10 o'clock, A. M."

As clerk of the conference, it becomes my duty to give notice that the next session of our State Conference will commence on Friday, Oct 17th next, at 10 o'clock, A. M., and continue over the Sabbath. It belongs to our brethren to say *where* it shall be. Those desiring it to be holden with them, will write me as soon as practicable, that I may have time to give seasonable notice of the *place*. T. M. Preble, Clerk.

Concord, Sept. 4th, 1862.

Notice.

I intend *soon* (D. V.) to visit the western parts of Mass and Conn., and from thence eastward to R. I. and eastern Mass. to fill some appointments now made. I purpose to take sufficient time to visit the *destitute* churches and others that desire me to make an appointment with them, as far as practicable. I may return via. N. H. and Vt., if called that way. All who desire me to make an appointment with them, please write immediately to me at Sandy Hill, N. Y.

Judson Austin.

Notice.

Eld. N. F. Nason is expected to hold a protracted meeting in South Hope, Me., to begin Thursday evening, Oct. 9th, and to continue over the following Sunday. Other preaching brethren are invited to attend.

A. Walker.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present is 46 1-2 Kneeland street.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

I shall soon take a tour through Cass, Schuyler and Hancock counties. If any are wanting my labor in the gospel in that direction, please write me immediately.

S. S. Grimm, Ashland, Cass Co., Ill.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro Hastings works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Appointments for Lowell St. Chapel.

Edwin Burnham.....Sunday, Sept. 28th
H. L. Hastings.....Sunday, Oct. 5th

East Boston.....Sunday, Sept. 28th
Joseph W. White.

Lee, N. H.....Sunday, Sept. 28th
L. Boutell.

New Boston, N. H., (as Bro. Levi Hooper may arrange,).....Sunday, Sept. 28th
Dorchester, N. H., Thursday evening, Oct. 2d, and over the following Sunday. S. W. Bishop.

Danielsonville, Ct.....Sundays Oct. 5th and 12th, and intervening evenings.
Poultney, Vt.....Oct. 19th and 26th
Edwin Burnham.

Abington.....Oct. 5th
M. R. Phetteplace.

Nashua, N. H.....Sunday, Sept. 28th
O. Clapp.

Appointments for Clark's Mills, R. I.
Augustus Durfee.....Sunday, Sept. 28th
P. C. Rodman.....Sunday, Oct. 5th

Lake Village, N. H.....Sept. 28th
North Barnstead.....evening, Sept. 29th
Clark Meeting-house.....evening, Sept. 30th
Portsmouth.....Sundays, Oct. 5th and 12th
John Couch.

Barnstead, (Clark Meeting-house).....Oct. 5th
T. W. Piper.

Hartford.....Sunday, Sept. 28th
J. S. White.

Brunswick, Me., (Yellow School-house) Sept. 28th
R. R. York.

Will hold a series of meetings with Bro. Phetteplace, in Clayville, R. I., commencing Oct. 21st, to continue as long as may be duty.
E. Bellows.

Warehouse Point.....Sept 28th and over Sunday
Palmer, Mass.....Sept. 30th to Sunday, Oct. 5th
Williamsburg, Mass.....Oct. 7th
Goshen.....Oct. 12th
Plainfield Pond.....Oct. 15th, 16th and 17th
Savoy.....Oct. 19th
Griswoldville.....Oct. 26th
Christian Hill.....Oct. 28th, and Sunday, Nov. 2d
J. K. Bellows.

Wellington, Me., (where Bro. Bemis may appoint) Friday, 2 o'clock P. M., Sept. 26th.
Israel Damman.

West Ossipee, N. H.....Sunday, Sept. 28th
J. G. Smith.

Alton, (at Bro. Joseph Drew's,) Saturday evening, Sept. 27th.
New Durham Ridge.....Sept. 28th
Z. Ford.

North Adams.....Thursday eve, Sept. 25th
Pownal, Vt.....Friday eve., Sept. 26th
West Hoosic, N. Y.....Sunday, Sept. 28th
From Tuesday till Saturday, where a door opens to do good.
Hebron, the first Sunday in Oct. The week following where there is a providential opening.
Hiram Munger.

Savoy, as the Brn. may arrange.....Sept. 26th
Griswoldville.....Sept. 28th
Shelburne Falls, as Brn. may arrange, Sept. 29th
Northfield Farms.....Oct. 1st
New Salem.....Oct. 5th
Geo. A. Streeter.

My appointment at Loudon Ridge on the 28th of Sept. is withdrawn, as Eld. J. Harvey has an appointment on that day. I expect to be at Warner at that time, (Universalist meeting-house.)
T. M. Preble.

Holden, (Advent Chapel).....Sunday, Sept. 28th
Surry, (North Bend School-house), Sunday, Oct. 5th.
Thomas Smith.

Nottingham, at Bro. Watson's.....Sept 28th
Manchester.....Oct. 5th
East Concord.....Oct. 12th
Andrew Simpson.

Eld. Edwin Burnham will preach in Rutland, Vt., the 1st and 2d Sundays in Nov., and on the evenings between, and longer if the Lord will.

Business Department.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Joseph Wait 364, Samuel Dodge 390, J Tewksbury 364, Mrs. Abbie Baldwin 370, S H Glover 390, C M Reynolds 390, Jabez Coggswell 390, Emeline Mulkins 354, Morgan Morehouse 390, Chas. Gerry 390, S E Bettes 353, Lewis Allen 389, Lambert Perkins 390, Hiram Brown 322, Harvey Pratt 400, S M Stevenson 390, Warren Moore 364, J W Finn 403, Polly Blanchard 382, P S Rich 390, Justin M Wyman 390, Abel Ford 390, I C Wells 387, Chas. Perry 364, Samuel N Langley 390, Gardner Wheeler 367, S W Thurber 376, R C Jackman 390, Wm. Roworth 390, Mrs. J W Mowbray 390, Hiram Wyeth 364, B Perham 382, Cynthia Houghtaling 318, Catharine Richards 364, Warren Vreeland 390, Philip Pfeil 390, W L Carroll 393, Silas Estes, 390, Warren Gray 390, Caroline Twombly 390, Geo. W Bonney 390, Luther Knight 390, Abby Moore, 390, Geo. W Small 390, F H Smith 390, Eld. Kingman D Oakes 390, Mrs. W H Tibbetts 390, O Ormsbee 390, H A Way 390, Jonah Parks 390, Mary Downing 388, Mrs. C Darrow 361, R Van Marter 390, Daniel B Rogers 390, Mrs. Mary Dickson 390, S P Clark 390, H Fellows 367, A J Reynolds 384, Nancy R Fowler 390, David McLellan 390, I Jones 371, A E Babcock 390, I W Jordan 390, Geo. L Hudson 390, Mary J Barrows 390, Mrs. Frances Eaton 390, Silas Tucker 390, J B Richardson 364, Mrs M M Ross 393, Wm Stark 403, Eli Wakeman 348, B Hurlburt 394, Mrs. A Clapp 312, Orrin Hodge 364, Maria Alderman 390, Asa Palmiter 392, Mrs. M A Morse 390, S Mayberry 390,—$1.00 each.

Wm B Rose 390, R Kelly 404, Oliver Mayberry 394, Mrs Fabean 377, Maria Drury 416, G W Gillespie, on old acct., Mary Sheldon 416, Geo H Hartson 350, M C Killey 386, Lyman Johnson 406, W T Baker 416, Geo M Brooks 416, Benj. Jennings 416, M E Green 390, A M Cole 374, Jas. Bendle 416, Catharine Richards 464, J H Trufant 420, Amos Dyer 363, Lucian French 416, Jas M Strong 354, Ezra Baker 408, O F Cain 372, John N Hines 411, Thos. P Perkins 364, Cornelius Wilson 357, Carrie Patnoe 390, Emeline Remick 435, Laura A Baker (see note to cor.) 414, Wm. A Munroe 418, Mrs. A Sage 364, Eliza Sheldon 442,—$2.00 each.

B Kent 366, Ira Polley 390, Joseph McCammon 374, Newell Raymond 364, John Dunbar 373, Mrs. O Young 428,—$3.00 each.

B M Kent 377, W N Fisk 362, Miss E Gurney 377, John J Batchelor 377, Addie Beaslar 376, Mehitable Young 377, Mrs. Abby L Oaks 377, Geo. W Bean 387, J C Gilman 377, Betsy Souther 390, Wm. M A Church 357, Mrs. M J House 390,—50 cts. each.

M Grinnell $5, 390; John Gilles $1.08, 356; Edmund Lillie $3.35, 364, S Harder $2.16, 364, Merinda Jenness $2.13, 420, S K Gibson $1.10, 374; Albert K Morse 37 cts, 376, Geo Verge 34 cts., 364.

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Books and Tracts Sent.

Sept. 19.—By mail, O P Thorn, D Q Kent, John McClellan, John Conrad, W G Davidson, A P Moore, Hugh Taggart, Thos. W Smith, H Campbell, S S Gibbs, S S Wardwell, Asher Chase, Sarah Gordon, B B Hill, B F Brown, Larkin Scott, J B Jackson, Wm. B Watson.

Sept. 20.—L A Church, J R Hall, A Rose, Jr., C S Whitney, Wm. Chapin, B H Davis, H G Smiley, Rev. Mr. Woodruff, M Grinnell, Blaisdell Kent, Maria Drury, Mary J Crosby, John Gilles, Warren Moore, Thos. L Knightley, Mary T Taylor, Joseph Sarle, Harvey F Deming, A K Morse.

Post Office Address.

C. F. Hudson—New York City, care of G. W. Carlton, 413 Broadway.

Eld. Wm. Sheldon—Chateaugay, Franklin Co., N. Y., till the 12th of October.

Eld. O. R. Fassett—Boston, Mass., 46 1-2 Kneeland Street.

Eld. S. W. Thurber—Hatley, C. E.

Eld. H. G. McCulloch—Amboy, Lee Co., Ill.

To Correspondents.

L. C., Aurora, Ill.—You send $1.00 for books to be mailed to your address, and sign yourself "L. C." We want your name in full.

Wm. Roworth—As we do not find J. W. M.'s name on the N. Y. list, we conclude she is a new subscriber, and have entered her on as such. If not right, you will inform us.

J. M. Weston—Corrected.

C. P. Thorn—Sent the 19th.

C. Patnoe—For Vol 14 was received; your last pays for Vols. 15 and 16.

Maria Drury—Sent the 20th.

F. G. Neal—Has been sent; now send again.

Henry F. Wade—To 379.

Laura A. Baker—Please let us know if your paper is the same as that sent to the name of Geo. A. B.

F. H. Berick—Boston, Mass.

Letters Received.

Wm. Sheldon, I. K. Lombard, J. A. Sober, Mrs. E. A. Willard, Thos. W. Smith, Judson Austin, L. P. Hastings, C. Churchhill, S. P. Clark, A. E. Babcock, B. Perham, A. F. Thompson, John Elkins, H. L. Hastings, Geo. W. Turner, O. P. Allen, C. G. Carre, A. S. Hart, Nellie, P. Pfeil, T. L. Waugh.

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Minion, do. do. roan, $1.75; postage 26 cts.
D. do. do. morocco, $2.25; postage 26 cts.

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Great Controversy.....[illegible]
Thessalonica, or the Model Church.....[illegible]
Reasons for my Hope.....[illegible]
Retribution—(a few copies).....[illegible]
Spiritualism, by Ramsey.....[illegible]
Pauline Theology.....[illegible]
Tracts, 1200 pages [illegible]

For sale by H. L. Hastings, or Miles Grant, [illegible]

That the Editorial department of the World's Crisis might be more deliberately discussed, it was

Voted, That the ballot for officers be separate from the ballot for Editor.

Ballots for officers of the A. C. A. were received at the call of the roll.

Voted, That the next session be announced from the preachers' stand upon the camp-ground.

A previous vote to adjourn at 12 1-2 o'clock being rescinded, the Association adjourned to meet at 2 o'clock P. M.

2 o'clock, P. M. Opened with prayer by Eld. J. Couch.

The committee on ballots for the A. C. A. reported as follows:—

Whole number of votes cast, 72.

For *President*—D. T. Taylor, 71.

Vice President—S. G. Mathewson, 70; F. H. Berick, 1.

Secretary—H. F. Carpenter, 68; F. G. Brown 1, R. Wendell, 1.

Treasurer—Geo. T. Adams, 66; J. S. White 3; J. G. Hamblin, 2; S. Hovey, 1.

Directors—T. M. Preble, 70; R. R. York, 70; A. Ross, 67; M. Batchelor, 68; M. Grant, 64; H. V. Davis, 66; J. G. Hamblin, 66; J. Parry, 65; J. S. White, 5; E. Bellows, 3; L. Boutell, 4; Phineas White, 3; R. Wendell, 1; J. Couch, 2; W. Sheldon, 1; S. S. Brewer, 1; J. V. Himes, 1.

The following Board of Officers for the A. C. A. were declared elected by the Chair, viz:—

D. T. TAYLOR, *President.*
S. G. MATHEWSON, *Vice President.*
H. F. CARPENTER, *Secretary.*
GEO. T. ADAMS, *Treasurer.*

Directors, T. M. Preble, R. R. York, A. Ross, M. Batchelor, M. Grant, H. L. Hastings, H. V. Davis, J. G. Hamblin, Joseph Parry.

NOTE. At a meeting of the Board above elected, held Aug. 28th, 1862, Eld. M. Grant resigned his office as Director, being a member of the Board by virtue of his office as Editor, and C. S. Sherman, of Castleton, Vt., was chosen by the Board to supply the vacancy.

On motion, ballots were received for Editor, at the call of the roll.

While ballots for Editor were being counted, Bro. M. R. Phetteplace, J. A. Libbey, and L. Tuttle, were appointed a committee on ballots for Editor for the C. P. S.

The committee on ballots for Editor reported:—

Whole number of votes cast 91.

For *Editor*—Miles Grant, 77; F. H. Berick, 9; D. T. Taylor, 3; R. Wendell, 1; H. L. Hastings, 1.

The Chair declared MILES GRANT elected *Editor.*

On motion, ballots were received for officers of the C. P. S. at the call of the roll.

The committee on ballots for officers of the C. P. S. reported as follows:—

Whole number votes cast, 71.

For *President*—H. L. Hastings, 70; D. T. Taylor, 1.

For *Secretary*—J. D. Brown, 71.

" *Treasurer*—Geo. T. Adams, 71.

For *Publishing Committee*—H. V. Davis, 71; S. S. Brewer, 71; I. C. Wellcome, 71; J. G. Hamblin, 71; Solomon Hovey, 71.

For *Editorial Committee*—H. L. Hastings, 70; D. T. Taylor, 71; H. F. Carpenter, 70; J. S. White, 1.

The Chair declared the following officers of the C. P. Society elected:—

H. L. HASTINGS, *President.*
J. D. BROWN, *Secretary.*
GEO. T. ADAMS, *Treasurer.*

H. V. DAVIS, S. S. BREWER, I. C. WELLCOME, J. G. HAMBLIN, S. HOVEY, *Publishing Committee.*

H. L. HASTINGS, H. F. CARPENTER, D. T. TAYLOR, *Editorial Committee.*

Adjourned *sine die* at 5 1-2 o'clock, Aug. 27th, 1862. D. T. TAYLOR, *President.*
H. F. CARPENTER, *Sec'y.*

Obituary Notices.

Died in Cornville, Aug. 21st, Bro. JOSEPH McLEAN, aged thirty-seven.

The subject of this notice suffered many months with consumption. A few months before his death, he became deeply interested in relation to his salvation. Though he had been a believer in the christian religion for many years, yet he had not confessed with his mouth. But when the trying time came, and he felt life and death were set before him, we trust he made the good choice, gave his heart to God and felt the sealing of the Holy Spirit of promise; giving evidence of his acceptance with God, through our Lord Jesus Christ.

In his last days of sickness, he gave evidence to those who conversed with him, that he possessed the meekness, patience and spirit of a christian. He is laid away with his father, mother, brothers and sisters, to await the trumpet's sound, that will bring them to life eternal. In hope of this, he died, saying it would be but a little while before he should wake to sing and live forever. May his dear companion rest on this hope and promise of God, trusting in him, doing his will, having his grace to sustain her in the midst of trials and conflicts of this life, and at last gain the victory over death, through Christ. Funeral services by the writer. Text Eccl. 1: 10.

Cornville, Me. ELD. CHAS STRATTON.

Died in Hermon, May 13, 1862, NANCY BRACKET, wife of John Bracket, aged fifty-two years and eight months.

The subject of this notice was one of that number that believe in the speedy coming of Christ. For twenty years she has been a mother in Israel, one of the best of wives, the most affectionate and tender-hearted mother in her family, beloved by all of her friends and neighbors; and as for enemies, I know not that she had any. I have been acquainted with Sister Bracket for more than twenty years, and seen many converted in her family. Bro. and Sr. Bracket have for many years in the past opened their doors for meetings, and spread their tables to feed the saints and sinners; and in their house I have always found a good home day or night.

But alas! how changed is the scene! There is no mother there, no wife to comfort the dear mourning husband and weeping children. Mary, Libbie, and little Frank have lost their dearest friend on earth. May God bless the counsel of their dear mother, and hasten the day when Messiah shall come to bring back the loved ones to shine for ever and ever. Amen. Sermon by the writer, from Luke 11: 35,—"Jesus wept." I. DAMMAN.

Fell asleep in Jesus at Champlain, N. Y., Sept. 10th, of diphtheria, LAURA, daughter of Thomas and Celina Durham, aged seven years and seventeen days.

She was the youngest of two children, and was much loved by all who knew her; but the enemy has triumphed. He has cut short this present life, but the life that is to come is beyond his power. She is now laid low; her sweet musical voice is hushed; her curly locks have been brushed back from her forehead for the last time; we have bidden her adieu, and laid her away in the cold ground; there quietly to rest until, in the morn of the resurrection, when Jesus comes, we expect she will come forth an immortal being, to live forever with Jesus. May God grant that this severe affliction may prove a blessing to her parents and sister, also to all her friends and relatives. D. H. SQUIER.

Died in Springville, Wis., July 11th, of diphtheria, COMMENTNA A., daughter of Seth and Catherine Hamilton, aged six years.

Commentna was our only child. She was an unusually good and affectionate child. She was beautiful in her looks and ways, which caused her to be loved by all that knew her. She used often to ask questions about Jesus' coming to raise the dead. She suffered very much in her sickness, but now sweetly rests from all pain and suffering. We feel sad and lonely without her, but "sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." O hasten the glorious day!

"When death-divided friends at last
Shall meet to part no more."
C. HAMILTON.

Died at Bancroft, Me., Sister BETSY BRACKETT, wife of Bro. Pascal Brackett, aged fifty.

Sister Bracket was widely known, and those that knew her best loved her most. Her funeral was attended on Sunday, Aug 31st, and a sermon preached by the writer in the Congregational meeting house at Middlefield, Mass., from these words: "What is our hope?"—1 Thess 2: 19. May this affliction be sanctified to all the friends.

GEORGE L. TEMPLE.

Died at Elinwood's Corner, Maine, JOHN USHER, son of Bro. John and Sr. Elizabeth Piper, aged one year, one month, and eight days.

A discourse was preached by the writer to a large assembly, from Jeremiah 31: 17. Bro. and Sr. P. have a hope that their little John will soon be delivered from the grasp of the enemy, and live in the land that God promised to the meek. N. F. NASON.

Died in Palmyra, Me., July 5th, of diphtheria, NATHANIEL NASON, son of James H. and Emily A. McLure, aged ten years.

Nathaniel was a good boy, and his death is lamented.

FOREIGN NEWS.

By the arrival of the Steamship Arabia we have news from Liverpool to the 6th inst., Queenstown 7th.

FRANCE.

It is reported that at the last council of ministers on Italian affairs, it was decided that the *status quo* should be maintained in Rome for some time.

It is reported that the Orleanists and Republicans have formed a coalition for the next election, and that they expect to return about forty Deputies.

The 3d division of the expedition to Mexico, consisting of three steamers, left Toulon on the 3d.

The Madrid official Gazette announces that in consequence of explanations given by Concha to Napoleon, all difference of opinion between France and Spain has ceased.

ITALY.

The physicians attending Garibaldi have issued a bulletin stating that his sufferings are not very acute, and that the symptoms are generally favorable.

The ball penetrated his ankle joint, and inflammation has set in, but there were no alarming symptoms.

A column of Garibaldians were surprised by the Royal troops, who took numerous prisoners. The commanders of the Garibaldians finally agreed that the column should lay down their arms and disperse within forty-eight hours.

The London Post asserts that Napoleon has determined to bring about a solution of the Roman question, and says the French army in Rome will certainly be withdrawn before another year is over.

There is a rumor that Victor Emmanuel contemplated a personal visit to Garibaldi incognito. It is anticipated that as the King's daughter is to marry the King of Portugal on the 16th, the King will take that opportunity to exercise his prerogative of mercy.

The Herald's Paris correspondent says no doubt is entertained there that unless Rome is evacuated there will be a terrible outbreak in Italy. Ratazzi will resort to a general state of siege.

Foreign advices of the 10th inst.

The Archbishop of Canterbury is dead.

Omar Pasha has recommenced hostilities. The Turks set fire to the Servian portion of Belgrave. The Prefect's palace was in flames. The Turks fired on the inhabitants.

A later telegram says the Montenegrins accepted all the conditions offered by Omar Pasha.

On account of the state of siege at Naples the Garibaldian anniversary of his entrance into Naples will not be celebrated.

The Lombardy Press is unanimous in favor of an amnesty being granted to Garibaldi and his followers.

Garibaldi has requested to be allowed to embark on board an English vessel.

Nothing has been decided in regard to Garibaldi. His wounds are serious.

SPAIN.

The Madrid *Autografa* denies the assertion that the Spanish government was about to assume a more conciliatory policy towards France, in order to constitute a durable government in Mexico.

DOMESTIC NEWS.

Boonsboro, Md., Sept. 15. The battle of South Mountain was fought yesterday, resulting in a complete victory to the Army of the Potomac. The battle-field was located in a gorge of the mountain on the turnpike road between Middletown and Boonesboro.

Harrisburg, Sept. 16. A dispatch received at headquarters says that Jackson recrossed the Potomac, and Gen. McClellan has engaged him with a tremendous force this side of Sharpsburg.

Sept. 17. Gen. McClellan has achieved a glorious victory. Gen. Mansfield is killed and Gen. Hooker is wounded in the foot.

New York, Sept. 18. By the Ocean Express we learn that Sibley's Texan expedition had been broken up, defeated, routed and scattered near Fort Fillmore. About half the force were taken prisoners, together with all their arms, equipments, horses, cannon and stores.

New York, Sept. 18. The Herald's Washington dispatch states that at 3 o'clock this afternoon, intelligence was received that the fiercest and most sanguinary battle of the whole war was in progress.

There is reason to suppose that the losses on each side have been very great as the requisition for medical stores are larger than have been before made at any time.

Reports from Hagerstown state that the rebels were retreating in great disorder.

Six batteries of artillery were captured and 15,000 prisoners.

The battle lasted from five o'clock in the morning until seven at night without a moment's cessation.

The conduct of all the troops was all that any General could wish. Several regiments of new troops who were in action for the first time behaved admirably.

Hundreds of Marylanders were present to witness the battle, which could be seen from the surrounding hills. The sharp rattle of 50,000 muskets, and the thunder of 100 pieces of artillery, is not often witnessed.

It is impossible to form any correct idea of our loss or that of the enemy. Ours will probably reach in killed and wounded 10,000. The enemy's dead, which nearly all fell into our hands, were thickly strewn over the field, in many places lying in heaps.

We took 1500 prisoners during the day.

One piece of woods after being desperately fought for four hours was at last gained by our troops. It contains at least 1500 of both sides and presents a most terrible spectacle.

The victory is complete. The rebels are in full flight, and Gen. McClellan is now in pursuit of them.

Sept. 19. It is asserted that Gen. McClellan succeeded in attacking the enemy's rear, capturing an immense number of prisoners and artillery, and killing and wounding an equally large number.

Sept. 20. We have lost in killed and wounded not less than 10,000. The enemy acknowledge a loss of 15,000, killed and wounded. We have nearly 7000 prisoners. Our captures in munitions of war and stores are very heavy. Gen. Lee, Longstreet and Hill were wounded.

There has been no fighting since Wednesday. The officers we have taken say that their defeat has been most terrible, and they curse the hour they ever entered Maryland. They regard their defeat on Sunday as most overwhelming and declare that our victory is the most brilliant of the war.

All of our generals regard Sunday's fight as the best planned and best fought battle of the war. Though the enemy's advantage was very great in the position held on the mountains.

It is reported that Gen. Miles re-enacted his Bull Run scene at Harper's Ferry, which was surrendered in a shameful manner.

Gen. Burnside has retaken the position of Harper's Ferry.

Iuka, Miss., Sept. 20. General Rosencrans, with Stanley's and Moulton's divisions and Mesurve's cavalry, attacked Price south of this village about two hours before dark yesterday, and had a sharp fight until night closed in, resulting in the defeat of eighteen thousand rebels.

The loss on either side in killed and wounded is from four to five hundred. The rebel loss in arms, tents, &c., will be large. We took about 250 prisoners.

Washington despatches to the Times say a cavalry reconnoissance made from Gen. Heintzelman's headquarters yesterday morning, accomplished one of the most rapid and brilliant achievements of the campaign. They went within three miles of Thoroughfare Gap, performing a distance of 80 miles in less than twenty hours. Near Thoroughfare Gap they discovered a rebel force acting as a body-guard to Gen. Ewell, who was in an ambulance, very badly wounded, and being escorted to Richmond. Three of his body guard were captured, with 30 more prisoners, several of them were officers, and some surgeons.

Louisville, Ky. Gen. Bragg's forces have escaped from those of Gen. Buell and are marching rapidly on Louisville. Gen. Nelson is making preparations to defend the city to the last. He has just issued the following order:

"The women and children of this city will prepare to leave without delay."

An attack is expected within forty-eight hours.

New York, Sept 20. A special dispatch to the Post says Gen. Pope telegraphs from the west that the Indian difficulties in Minnesota are more formidable than he had anticipated. He asks for authority to have two regiments of volunteers mounted to pursue the Indians.

Salt Lake, Sept. 22. A party bound for the States were attacked by the Snake Indians at the city of Rocks, 150 miles north. They fought the Indians for 20 miles, losing six killed, and two wounded, and all their outfits.

Reports of Indian depredations northward are coming in daily, and much trouble is expected to emigrants.

Gov. Ramsey of Minnesota estimates the number killed by the Indians to be five hundred. The detail of horrors is fearful. The amount of property destroyed is estimated by millions of dollars. To cover this loss the Gov. suggests that the United States Government be petitioned to appropriate the annuities due the Minnesota Indians, amounting to $2,000,000 for the benefit of the losers. Respecting the manner of treating the Indians, Gov Ramsey thinks they must be exterminated or driven beyond the State borders, and he asks the legislature to memorialize the general government for the necessary powers to carry out this policy.

The Washington correspondent of the New York Post, who has often made predictions relative to an emancipation proclamation by the President, says in his last letter:

"But little is said of the long interviews held by Mr. Lincoln with leading Northern statesman, to whom he submits his well developed ideas for a proclamation which, when issued, will end the war and its cause. When success shall have again crowned our arms, this important document may be confidently expected; although desperate efforts have been made, are now making, and will be made to stifle it with the wet blanket of border State conservatism."

Railroad Disaster.

Newburyport, Mass., Sept. 17. The 6.20 train from Boston and an excursion train (Perham's) returning to Boston from Portsmouth over the Eastern Railroad, came into collision about a mile east of Wenham, about 7 1-2 o'clock this evening. Both trains were going at a high rate of speed, and the shock was terrible, as, owing to a curve in the road, the approaching trains could not be seen until they were close together.

The two locomotives, tenders and baggage cars were jammed together into a space not fifty feet in length. The two forward cars of the excursion train were tipped on their side, and an iron car which followed was crowded two-thirds its length into the car preceding, bruising and cutting the passengers badly, but it is not known how seriously. One passenger (E. A. Batchelder of Boston) had his leg broken and was bruised on the head. Dudley Weeks, engineer, and Augustus Weeks, the fireman of the down train, and the fireman of the up train, were instantly killed. James Littlefield, engineer of the up train, was very badly scalded.

The engines, tenders, baggage cars, and two or three of the passenger cars, are a complete wreck.

Mr. Prescott, the Superintendent of the Railroad, is at the scene of the accident, and doing all in his power to provide for the comfort of the wounded.

Pittsburg, Pa. Sept. 17. A frightful explosion occurred at the U. S. Arsenal this afternoon at 2 o'clock. It occurred in the frame building, known as the laboratory. One hundred and seventy-six boys and girls were employed in the building at the time of the disaster, of whom seventy-five or eighty were killed. One explosion followed another until the entire building was destroyed, and those who could not escape in time were burned up.

The scene was most appalling, the dead bodies lying in heaps, as they had fallen. In some places, where the heat was most intense, whitened bones could be seen through the smoke and flame. In other places large masses of blackened flesh were visible.

Up to the present time sixty-three bodies have been taken from the ruins.

The cause of the explosion is not known, but it is admitted by all to have been accidental.

The U. S. Sanitary Commission received a telegram from San Francisco, 20th, giving information of forwarding per steamer drafts for $100,000, contributed by citizens of San Francisco for the relief of the sick and wounded soldiers and seamen of the army and navy. A portion thereof is to be distributed by branches of the commission at St. Louis and Cincinnati.

Married.

In Bridgeport, Conn., on the 9th of September, Mr. HENRY A. WAY, of South East, N. Y., to Miss CARRIE A. BEARDSLEY, of Bridgeport.

Notices, &c.

Notices of J. V. Himes.

Craftsbury, Vt., Oct. 2nd to 6th. This is a new field. Let all come. Call upon Alfred Collins.

Waterbury, Vt., to attend the Annual Conference of Adventists.

New Hampshire State Conference.

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand:—

"Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of Oct., and commence at 10 o'clock, A. M."

As clerk of the conference, it becomes my duty to give notice that the next session of our State Conference will commence on FRIDAY, Oct 17th next, at 10 o'clock, A. M., and continue over the Sabbath. It belongs to our brethren to say *where* it shall be. Those desiring it to be holden with them, will write me as soon as practicable, that I may have time to give seasonable notice of the *place*. T. M. PREBLE, Clerk.

Concord, Sept 4th, 1862.

Notice.

I intend *soon* (D. V.) to visit the western parts of Mass and Conn., and from thence eastward to R. I. and eastern Mass. to fill some appointments now made. I purpose to take sufficient time to visit the *destitute* churches and others that desire me to make an appointment with them, as far as practicable. I may return via N. H. and Vt., if called that way. All who desire me to make an appointment with them, please write immediately to me at Sandy Hill, N. Y.

JUDSON AUSTIN.

Notice.

Eld. N. F. Nason is expected to hold a protracted meeting in South Hope, Me., to begin Thursday evening, Oct. 9th, and to continue over the following Sunday. Other preaching brethren are invited to attend.

A. WALKER.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present, is 46 1-2 Kneeland street.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

I shall soon take a tour through Cass, Schuyler and Hancock counties. If any are wanting my labor in the gospel in that direction, please write me immediately.

S. S. GRUMS, Ashland, Cass Co., Ill.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENTS FOR LOWELL ST. CHAPEL.

Edwin Burnham ....Sunday, Sept. 28th
H. L. Hastings ....Sunday, Oct. 5th

East Boston ....Sunday, Sept. 28th
JOSEPH W. WHITE.

Lee, N. H. ....Sunday, Sept. 28th
L. BOUTELL.

New Boston, N. H., (as Bro. Levi Hooper may arrange,) ....Sunday, Sept. 28th
Dorchester, N. H., Thursday evening, Oct. 2d, and over the following Sunday. S. W. BISHOP.

Danielsonville, Ct. ....Sundays Oct. 5th and 12th, and intervening evenings.
Poultney, Vt. ....Oct. 19th and 26th
EDWIN BURNHAM.

Abington ....Oct. 5th
M. R. PHETTEPLACE.

Nashua, N. H. ....Sunday, Sept. 28th
O. CLAPP.

APPOINTMENTS FOR CLARK'S MILLS, R. I.
Augustus Durfee....Sunday, Sept. 28th
P. C. Rodman....Sunday, Oct. 5th

Lake Village, N. H. ....Sept. 28th
North Barnstead ....evening, Sept. 29th
Clark Meeting-house....evening, Sept. 30th
Portsmouth....Sundays, Oct. 5th and 12th
JOHN COUCH.
Barnsted, (Clark Meeting-house)....Oct. 6th
T. W. PIPER.

Hartford....Sunday, Sept. 28th
J. S. WHITE.

Brunswick, Me., (Yellow School-house) Sept. 28th
R. R. YORK.

Will hold a series of meetings with Bro. Phetteplace, in Clayville, R. I., commencing Oct. 21st, to continue as long as may be duty.

E. BELLOWS.

Warehouse Point......Sept 25th and over Sunday
Palmer, Mass.....Sept. 30th to Sunday, Oct. 5th
Williamsburg, Mass....Oct. 7th
Goshen....Oct. 12th
Plainfield Pond....Oct. 15th, 16th and 17th
Savoy....Oct. 19th
Griswoldville....Oct. 20th
Christian Hill....Oct. 23th, and Sunday, Nov. 2d
J. K. BELLOWS.

Wellington, Me., (where Bro. Bemis may appoint) Friday, 2 o'clock P. M., Sept. 26th.
ISRAEL DAMMAN.

West Ossipee, N. H. ....Sunday, Sept. 28th
J. G. SMITH.

Alton, (at Bro. Joseph Drew's,) Saturday evening, Sept. 27th.
New Durham Ridge....Sept. 28th
Z. FORD.

North Adams ....Thursday eve, Sept. 25th
Pownal, Vt. ....Friday eve., Sept. 26th
West Hoosic, N. Y. ....Sunday, Sept. 28th
From Tuesday till Saturday, where a door opens to do good.

Hebron, the first Sunday in Oct. The week following where there is a providential opening.
HIRAM MUNGER.

Savoy, as the Brn. may arrange ....Sept. 26th
Griswoldville ....Sept. 28th
Shelburne Falls, as Brn. may arrange, Sept. 29th
Northfield Farms....Oct. 1st
New Salem ....Oct. 5th
GEO. A. STREETER.

My appointment at Loudon Ridge on the 28th of Sept. is withdrawn, as Eld. J. Harvey has an appointment on that day. I expect to be at Warner at that time, (Universalist meeting-house.)
T. M. PREBLE.

Holden, (Advent Chapel). ....Sunday, Sept. 28th
Surry, (North Bend School-house), Sunday, Oct. 5th. THOMAS SMITH.

Nottingham, at Bro. Watson's. ....Sept 28th
Manchester ....Oct. 5th
East Concord ....Oct. 12th
ANDREW SIMPSON.

Eld. Edwin Burnham will preach in Rutland, Vt., the 1st and 2d Sundays in Nov., and on the evenings between, and longer if the Lord will.

Business Department.

Cash Receipts.

The *figures* following the names show the whole number to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Joseph Wait 364, Samuel Dodge 390, J Tewksbury 364, Mrs. Abbie Baldwin 370, S H Glover 390, C M Reynolds 390, Jabez Coggswell 390, Emeline Mulkins 354, Morgan Morehouse 390, Chas. Gerry 390, S E Bettes 353, Lewis Allen 389, Lambert Perkins 390, Hiram Brown 322, Harvey Pratt 400, S M Stevenson 390, Warren Moore 364, J W Finn 403, Polly Blanchard 332, P S Rich 390, Justin M Wyman 390, Abel Ford 390, I C Wells 387, Chas. Perry 364, Samuel N Langley 390, Gardner Wheeler 367, S W Thurber 376, R C Jackman 390, Wm. Roworth 390, Mrs. J W Mowbray 390, Hiram Wyeth 364, B Perham 382, Cynthia Houghtaling 318, Catharine Richards 364, Warren Vreeland 390, Philip Pfeil 390, W L Carroll 393, Silas Eates, 390, Warren Gray 390, Caroline Twombly 390, Geo. W Bonney 390, Luther Knight 390, Abby Moore, 390, Geo. W Small 390, F H Smith 390, Eld. Kingman D Oakes 390, Mrs. W H Tibbetts 390, O Ormsbee 390, H A Way 390, Jonah Parks 390, Mary Downing 388, Mrs C Darrow 361, R Van Marter 390, Daniel B Rogers 390, Mrs. Mary Dickson 390, S P Clark 390, H Fellows 367, A J Reynolds 384, Nancy R Fowler 390, David McLellan 390, I Jones 371, A E Babcock 390, I W Jordan 390, Geo. L Hudson 390, Mary J Barrows 390, Mrs. Frances Eaton 390, Silas Tucker 390, J B Richardson 364, Mrs M M Ross 393, Wm Stark 403, Eli Wakeman 348, R Hurlburt 294, Mrs. A Clapp 312, Orrin Hodge 364, Maria Alderman 390, Asa Palmiter 392, Mrs. M A Morse 390, S Mayberry 390,—$1.00 each.

Wm B Rose 390, E Kelly 404, Oliver Mayberry 304, Mrs Fabean 377, Maria Drury 416, G W Gillespie, on old acct., Mary Sheldon 416, Geo H Hartson 359, M C Killey 396, Lyman Johnson 406, W T Baker 416, Geo M Brooks 416, Benj. Jennings 416, M B Green 390, A M Cole 374, Jas. Bendle 416, Catharine Richards 464, J H Trufant 420, Amos Dyer 383, Lucian French 416, Jas M Strong 354, Ezra Baker 406, O F Cain 372, John N Hines 411, Thos. P Perkins 364, Cornelius Wilson 357, Carrie Patnoe 390, Emeline Remick 435, Laura A Baker (see note to cor.) 414, Wm. A Monroe 418, Mrs. A Sage 364, Eliza Sheldon 442,—$2.00 each.

B Kent 366, Ira Polley 390, Joseph McCammon 374, Newell Raymond 364, John Dunbar 373, Mrs. O Young 428,—$3.00 each.

B M Kent 377, W N Fisk 362, Miss E Gurney 377, John J Batchelor 377, Addie Beular 378, Mehitable Young 377, Mrs. Abby L Oaks 377, Geo. W Bean 387, J C Gilman 377, Betsy Souther 390, Wm. M A Church 357, Mrs. M J House 390,—50 cts. each.

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Sept. 20.—L A Church, J R Hall, A Rose, Jr., C S Whitney, Wm. Chapin, B H Davis, H G Smiley, Rev. Mr. Woodruff, M Grinnell, Blaisdell Kent, Maria Drury, Mary J Crosby, John Gilles, Warren Moore, Thos. L Knightley, Mary T Taylor, Joseph Sarle, Harvey F Deming, A K Morse.

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Eld. O. R. Fassett—Boston, Mass., 46 1-2 Kneeland Street.

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C. P. Thorn—Sent the 19th.

C. Patnoe—For Vol 14 was received; your last pays for Vols. 15 and 16.

Maria Drury—Sent the 20th.

F. G. Neal—Has been sent; now send again.

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F. H. Berick—Boston, Mass.

Letters Received.

Wm. Sheldon, I. K. Lombard, J. A. Sober, Mrs. E. A. Willard, Thos. W. Smith, Judson Austin, L. P. Hastings, C. Churchhill, S. P. Clark, A. E. Babcock, B. Perham, A. F. Thompson, John Elkins, H. L. Hastings, Geo. W. Turner, O. P. Allen, C. G. Carre, A. S. Hart, Nellie, P. Pfeil, T. L. Waugh.

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Traveler through this vale of sorrow,
Do you of life's ills partake?
Do dark clouds brood o'er the morrow?
Listen! this is "for thy sake."

Are your joys with sorrow mingled?
Does grief cause your heart to ache?
Do you find earth's hopes like bubbles?
Listen! this is "for thy sake."

"For thy sake," lest thou should'st love it—
Love this world, its hopes and toys;
Lest you find no heart to covet
When you're offered purer joys.

Then give thanks that you've a Father;
Kiss the rod that made you ache;
Ask him thus to bless you ever
As he sees 'tis "for thy sake."

Christian! does your way seem thorny?
Do you meet with trials strange?
Listen! have you not a Father?
Does he not your ways arrange?

Do the world despise and leave you?
Do dear friends with them partake?
Do near kindred scoffing grieve you?
Christian! this is "for thy sake."

If the world should dearly love you,
You would with them friendship make;
Then, if from this snare he saves you,
Give him praise—'tis "for thy sake."

"For thy sake" he kindly chastens—
Chastens, yet 'tis done in love,
Lest in finding other lovers,
We from his embrace should rove.

Then be glad and praise him ever,
Though the world should all forsake;
He'll make all things work together
For thy good, as "for thy sake."

I. K. Lombard.

Correspondence.

From B. G. Gotchell.

Bro. Grant:—I feel every day that my heart inditeth good matter, and my tongue is the pen of a ready writer. When I meet my fellow men now, the first salutation is, "Well, have you enlisted?" I tell them, "Yes, I enlisted some years ago; not to fight with carnal weapons, but with spiritual, to the pulling down of the strong holds of Satan—spiritual wickedness in high places. "Well, but wont you fight?" "No." "But, suppose you are drafted?" "That will make no difference." "Then they might put you in prison?" "Well, I would sing praises to God, knowing that deliverance is nigh at hand." "But are you not a voter and a citizen here?" "No." "Who and what are you?" "Well, friend, I am one chosen out of the world. My citizenship is not of this world. I am looking for one to come, and for a King to reign in righteousness. I belong to that sect 'everywhere spoken against.' Let Cæsar do his own business. Let the potsherds of the earth strive with the potsherds of the earth. I will obey Cæsar's laws while I stay here, till they come across my duty in the word of God as a disciple of Jesus; then I must disobey them. Friend, did you know the hour of temptation is upon all the world to try them? I made up my mind twenty-two years ago on this point; and now do you think I should turn from it, after twenty-two years reading my Bible and praying for light? I have told hundreds of my fellow men that these things were coming on the earth, and as soon as a nation gets ripe God gives them up to the sword, and he says he will give all the wicked to the sword. Is not that just what he is doing? You vote for Cæsar; you fight for him; you have a charter from him to sustain you, therefore he has a right to call on you, because you belong to him. You will be caught in the snare.

"Twenty-two years ago I saw these things coming as plainly as I see them to-day, and from that time to this I have been gaining strength for the emergency, while you have been growing weaker and weaker, till you have no power to will or resist the temptation. God sends one thing after another to try his people, and those that receive the truth in the love of it when offered to them will be likely to stand the trial. The nation has got ripe, and he sends the sword, as he always has done, to see how many will stand the trial. But behold a hypocritical nation, having no faith in the God of heaven, but trusting in one another, and in the arm of the nation. They forget the same God lives who shut the lions' mouths when Daniel was cast in the den, and who the fourth was in the fiery furnace. But that same God lives to-day and will be with them that believe and trust in him. Glory to God!"

My brethren, we have not believed in vain. If we have kept the word of his patience in the tarrying time, he will keep us in this hour of temptation which has come upon us, that we may keep our garments unspotted from the world, and not be left so dark and without hope as to take the sword with the wicked and shed our fellow man's blood, and so be found with them at last and perish. You know, Bro. Grant, when we first believed these precious truths, twenty years ago, there was hardly an Adventist to be found who believed in fighting at all with carnal weapons. But since that time there have some risen up who say they can fight their enemies and still be christians. I confess plainly I do not understand such christianity as that. Neither do I believe it came from Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "Blessed is he that watcheth and keepeth his garments." Can a man watch and keep his garments, and wait for God's Son from heaven, and at the same time take the sword and shed his fellow man's blood? I do not so understand my Bible.

Bro. Grant, the heathen are raging, and the people imagine vain things; but let us be still and know our God. He is about to take to himself his great power and reign.

Chelsea, Mass.

From Bro. B. Spaulding.

Bro. Grant:—I have been trying to scatter the light of Bible truth here. The good Lord has given me access to many minds, and I have distributed tracts almost over this Island, and visited most of the families. I have been received kindly and heard attentively. Have given twelve lectures. I think the door is pretty well opened for more. I have to work very cautiously at first, and give them milk, for they are not able to bear strong meat. I do not learn that they have ever had the Advent doctrine preached here. I hear nothing said about Adventism or Millerism, and I don't think they know what it is. I have sowed the seeds of Bible truth, and I have faith to believe they will spring up and bear fruit. The little leaven of truth contained in these tracts will leaven at least part of the lump. I have not heard of a single Advent tract, except in one family, nor seen or heard of any Advent books, except one of Dr. Cumming's works, on the Island. There are but two Advent papers taken here. These are the *Advent Herald*. It seems a little strange that so near Boston, the headquarters of Advent papers and preachers, that this Island should have been so long neglected

I spent last Sabbath at Guy Head, among the Indians, where Mr Hatch is stationed as their missionary, paid from a fund from abroad. I asked for the privilege of giving them one lecture in the evening on the resurrection. He said he did not allow any lectures on any subject on Sabbath days; and when I told him it was a Bible subject, he said he had given me the forenoon to address the Sabbath school, and he felt it his duty to occupy the time He said I might have a few minutes after his sermon, just as the brethren did. I told him I would accept any amount of time he was disposed to give. I attended his service, and gave an exhortation in the evening, and felt free.

I have introduced the subject of the restitution of all things in a good many families, and in quite a number of instances they have been waked up on the subject. I now present the tract, "The New Heavens and Earth," or, "The Three World's; Past, Present and the Future," or, "The Inheritance of the Saints." These are just the thing, and I have scattered about all I have, and shall want a large amount more. If any feel interested to provide me with tracts, let them send their offering to the "Crisis" office. I shall be at the office soon.

My health is first rate, my spirits never were better. I feel strong in the Lord, and in the power of his might. I have a strong arm to lean upon; his strength is made perfect in my weakness. I can trust in him and not be afraid. Pray for me, all you who can pray. I need wisdom from above.

Your brother, B. Spaulding.
Martha's Vineyard, Mass., Sept. 24.

From Sr. E. Somes.

Bro Grant:—I have at last got a little money for your paper. I do not know how to do without it in these times of peril. It seems to tell us where we are in the world's history; and then the brothers' and sisters' letters are so cheering and encouraging, I should feel quite lonely without it. The world looks sad and gloomy. I never expect it to be any better till Jesus comes; then I expect to meet all Father's family, to part no more forever. How blessed that will be! Glory to God and the Lamb forever!

Who can describe the blessedness of that man or that family who have made the God of Jacob their refuge when the mandate goes forth—"Gather my saints together unto me; those that have made a covenant with me by sacrifice." I realize that we are living in a time when we need strong and living faith to overcome the world, and believe the precious promises of God as they are left on record. My earnest prayer to God has been that I might embrace the truth and nothing but the truth.

I feel that I shall live to see the King in his beauty coming in the clouds. The more I think of that glorious day, the nearer it seems. Time is short.

I generally read your paper once through, and some pieces twice, and then send them to my friends and neighbors. I sent two to a Baptist sister. She sent them right back, saying she would not keep them in her house over night. I would to God that light might break into her heart, that she might see light in God's light. Pray for her, brethren and sisters, and for all others that are so opposed to the truth. They say they love Jesus, yet they cannot bear to hear of his coming the second time in the clouds. If I never am saved, I love the sound of the coming of my Savior. When I hear any one speak of it, it delights my heart.

May God help all those that are called to declare his truths, is the prayer of your unworthy sister, Emeline Somes.
Jefferson, Me., Sept. 15th, '62.

From Bro. E. P. Woodward.

Dear Bro. Grant:—From Wilbraham, Bro. Henry Pratt and myself took our way over the hills to New Preston, Ct. About noon we found a christian, one whose aim seemed to be considerably higher than the almighty dollar. Spent an hour with him very pleasantly. He, too, sighed over the abominations and desolations in the land, and his hope of a soon-coming millennium had received some terrible blows of late. "O how men have changed in thirty years!" said he. While speaking of the millennium, he related an incident quite suggestive. Some time ago he was drawing cotton for a woolen manufacturer—a professing christian—to be mixed with the wool, and sold as a pure article. "You believe in a millennium?" said he to the man. "Yes." "Well, I guess it wont come till you stop putting cotton into your woolen goods."

Found the brethren in N. Preston busy on the camp-ground, in spite of the wind. Seven tents on the encampment. Brn. Goodrich and Bellows present, and preached several times. Bro. Hastings arrived on Thursday. Preaching well attended, and prayer meetings full of life. Perhaps a thousand present Sunday afternoon. Eight persons were baptized. There was a strong feeling of opposition in the place, but nothing was done beyond a few hints respecting tar and feathers, and Fort Lafayette. Bro. Hastings preached in the place two evenings after the camp broke up, and the audience seemed deeply interested. Indeed, I know of quite a number who are convinced of the truth, but for various reasons do not *obey*. One man because he must leave his business if he does: he cannot deal honestly and live, *he thinks*. Some others stumble in the matter of baptism, for the "one baptism" finds few friends here. Can it be that men and women in their right mind will set such paltry considerations over against eternal life? O, "*why* will ye die?" Yet, much good has been done. The gospel of the kingdom has been published here only recently. And already the Devil is terribly mad; which speaks well for the faithfulness of God's servants.

Last evening we had a meeting near by, preaching and conference. Heard something respecting the "lively hope" unto which the apostles were "begotten again by the resurrection of Jesus Christ from the dead."

Some of the brethren in this section have been drafted. I asked one of them what he should do about it. "*Stand up for Jesus*," was the reply. He says it is the first time he ever had a call to preach; he did 'nt expect one quite so soon. May God give him words of power when he shall make his defense. There are many sad hearts here, for on the hill yonder are the white tents that tell of coming strife. And things grow no better,—men's hearts begin to fail them for fear. But God will "make an end." "Come, Lord Jesus, *come quickly!*" Yours in the hope of a resurrection at His coming

Bantam, Ct, Sept 11th.

For the Crisis.

Condensed Report

Of the Eastern N. Y. and Western Mass. and Conn. Second Adv. Conference.

Met at Otis, Mass., Tuesday eve, Sept. 2nd. Preaching by Bro. St. John, from John 21: 22. Wednesday P. M., had a good prayer and exhortation meeting In the evening Bro. Munn preached from Deut. 5: 29. Thursday morning, met for business. Brn. Fox, Babcock and Fenn were appointed a committee to examine those that might present themselves for ordination or joining the conference.

The Report of the preachers showed that they had been endeavoring to know what the will of God was, and do it cheerfully. The cause in some places looked encouraging, while other fields were not so good. On the whole, I think that the prospect for the future is brightening, and I hope that God will be glorified. In the afternoon met for worship and spent the time in prayer and exhortation. In the evening Bro. Fenn preached from Heb. 11: 24–26, and some interest was manifested. Friday morning met for business, and the following Resolution was presented and passed unanimously:

Resolved, that we request the churches within the limits of the Conference to take notice of the gifts of those women who feel called of God to labor in the gospel, and, if they see that they are qualified, recommend them to this Conference as preachers, teachers, or exhorters, as the case may be, that they may be recognized by us accordingly.

Friday P. M., met for worship, and Bro. Teeple preached from Matt. 24: 13. In the evening Bro. Gardner preached from 2 Pet. 3: 11, 12. Saturday morning met for business. The committee on Ordination reported favorably in the case of Bro. Chas. Gardner, having been recommended to the Conference by the church with which he had labored and lived. It was voted that Bro. Gardner be ordained Sunday P. M. Voted to adjourn to Nov. 4th, in the evening, at the place that the following committee might specify, to wit: Brn. Fenn, Fox, and Teeple.

Preaching in the afternoon by Bro. Munn, from 2 Pet. 1: 16. In the evening Bro. Fox preached from Rom. 8: 3. Sunday morning met to receive testimonies, when quite a number gave in testimony for the Lord. At half past ten Bro. Teeple preached from Matt. 28: 19, 20. At the close of the sermon Bro. Charles Gardner was set apart for the work of the ministry by the laying on of hands. In the evening Bro. Babcock preached from 1 Thess. 4: 16–18. Brn. Munn, Gardner and Fox staid Monday evening. I trust that the Conference will prove a blessing.

Geo. L. Teeple, Secretary.

For the Crisis.

Life is Short.

Life is short, and time is fleeting,
Swift the moments pass away,
And the time is onward hasting
When will end probation's day;—

When to rocks and mountains fleeing,
Hopeless sinners vainly cry,—
Cry that they may fall and hide them
From the Lamb's all-searching eye.

But the saints, with heads uplifted,
Hail with joy redemption's dawn;
As they sing in words of triumph,
All their pains are fled and gone.

While on earth they toiled and suffered,
Almost fainting by the way,
And while they toiled were ever watching
For the breaking of the day,

Oft they bowed their heads in sorrow
As they wandered pilgrims here,
Oft they felt that they were strangers,
But their God was ever near

Oft their foes were round them pressing,
Heaping on them countless wrongs,
Still their onward course pursuing,
They rejoicing sang their songs.

Now amid the countless numbers
They the song of triumph swell,
Waving high the palm of vict'ry
As they bid old earth farewell.

Grant, O Lord! that at thy coming
We among the host may stand,
Who, with robes and garments spotless,
Shall possess the glorious land

Bristol, Ct. J. A. Norton

For the Crisis

Can Christians Fight?

Experience of a Returned Volunteer.

Bro. Grant.—Enclosed you will find \$5 00, * * * \$4 00 of it to be credited to me, and the other dollar for a new subscriber whom I picked up down South, where I have been soldiering for the past three months. * * * Perhaps you would like to know how I liked a soldier's life. I will tell you in a few words. I have no desire to try it again. I have learned from my own experience, that there is no such thing as harmony between a warring with spiritual and carnal weapons together. They don't work peaceably with each other. Place them in any position you choose, and you can't make them agree. I have tried it to my satisfaction, and have given up the job as an impossibility. Thus I was driven to choose between the two. I must either lay aside my carnal weapons, and hold on to the spiritual; or else let go the spiritual, and cling to the carnal. And, when brought to this point, I was not long in deciding which course to pursue. Lucky for me, my term of service was for only three months; and when it expired, my military career expired with it. On the 25th day of August I packed my knapsack, bade adieu to camp life, and left my rifle at the Washington Arsenal without the least reluctance on my part. Yet I felt sad to think that it was so soon to go into other hands, where it would prove an instrument of death to some poor sinner, in an instant of time sealing his eternal doom, and placing him beyond the reach of pardon and salvation, to rise up in the judgment a witness against his murderer, both receiving their final sentence together "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Thus, through the mercies of God, I have been delivered from this whirlpool of destruction, which is now drawing in and swallowing down its thousands of victims almost daily, and am safe at home among relatives and friends, where I can enjoy the companionship of christian brethren, and where again I am looking with them for that blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ. Your brother in Christ,

Alba Bellows.
Blackstone, Mass., Sept. 9th, '62.

Selections.

Lessons learned at Jesus' Feet.

The Single Eye.

We read that, in the time of our Savior, "among the chief rulers also many believed on Him, but because of the Pharisees, they did not confess Him, lest they should be put out of the Synagogue. For they loved the praise of men more than the praise of God." It needs no deep knowledge of human nature, perhaps not the special enlightening of the Holy Spirit, to perceive that this is the case with men generally. Well said the poet,

"O, Popular Applause! what heart of man
Is proof against thy sweet, seducing charms!"

Not men in public life alone, are the victims of this enchantress. "The praise of men"—who desires it not? Who toils and strives not for it? The statesman, the author, the man of wealth, the lady of fashion, the would-be-fashionable, how large a class, and reaching how low;—for what else do they live? Even the poet—how often is God's beautiful gift to him prostituted to Fame!

And we, brethren beloved, we who have sworn allegiance to our Master in heaven, have we wholly escaped this snare? Do we not many things, every day, from a motive akin to theirs? Whence that thrill of pleasure, when one of earth's great ones condescended, to notice us in presence of others? Whence the keen mortification, when they coolly passed us by on the other side? Why shrank we, on one occasion, from uttering the needed reproof, and, on another, from avowing our faith, in the hearing of scoffers? Why bend we in so many ways to the current, seeking to glide smoothly along, and to have all men speak well of us? Forget we that our Master said, "How can ye believe, who receive honor from one another, and seek not the honor which cometh from God only?" How few are they who seek this honor only; how few dare to do so! How few seem to recognize it as their duty, rather than their high privilege. How few feel with Paul, that "It is a small thing to be judged of man's judgment." How many say, even openly, and yet more in their hearts, some perhaps unconsciously,—"yes; to please and honor God and be honored by him should be our supreme desire, but then it is impossible to carry this motive into everything. We are in and out of the world, and must do many things with reference to our fellow-men only." What saith our Master? "Whether ye eat or drink, or whatever ye do, do all to the glory of God." Could language be plainer? In what may we not glorify God, if we may do it even in the gratification of our appetites? "But," says one, "it will not do, to be entirely indifferent to the good opinion of others. It would render us morose and unamiable." Ah! how little such understand the nature and operation of "the single eye." Most true is it, that the very lowest attainments in vice and crime are usually accompanied by a reckless indifference to the opinion of others. Those who are "led captive by Satan at his will," seem to aim to please him only. But if we aim to please God only, shall we not cultivate a spirit of love and good-will toward our fellow men? Shall we not, "as we have opportunity, do good to all men, especially to them that are of the household of faith?" Shall we not, "if it be possible,—live peaceably with all men? Shall we not "abstain from all appearance of evil?" Yea, verily, for these are parts of His will.

O, it is safer, happier—yes, and far easier too—to obey our Father fully—to serve him with an undivided heart—to have a single eye. Well may it be easier, for then, and then only, is Omnipotence fully on our side. Then indeed do we take hold on Almighty strength. Then may we say, "I live, yet not I, but Christ liveth in me." Once establishing for ourselves the single, glorious aim—to please God—we shall find that all subordinate duties and claims delightfully adjust themselves—or rather we shall lovingly recognize our Father's hand, adjusting them for us. Then indeed shall we begin to live. Then we shall breathe the very atmosphere of heaven—an atmosphere pure, calm, serene—far above all the clouds and storms which disturb those who are content to occupy lower ground. When like David we can say, "I have set the Lord always before me," like him, we may add, "because He is at my right hand, I shall not be moved." Then indeed shall our "peace be as a river, and our righteousness as the waves of the sea."—*Watchman and Reflector*.

Who is Michael?

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as was not since there was a nation even to that same time and at that time shall thy people be delivered, every one that shall be found written in the book."—Dan. 12 1.

The answer to this question we find in the epistle of Jude, who calls Michael "the archangel," which means literally, the chief angel. And the manner in which he refers to him, shows that he is that angel so called in Scripture, "The angel of the Lord." See Jude 9. Zech. 3: 1, 2. This angel appeared to Moses, surrounded by the flaming glory of God, in the burning bush. Ex. 3: 2. He also appeared to the shepherds of Bethlehem, and announced the birth of our Savior. Luke 2. 9–11 And at the resurrection of our Lord, he said to those women who came to the sepulchre, "I know that ye seek Jesus, which was crucified. He is not here, for he is risen as he said," Matt. 28: 2–6. That he is a celestial being, and not our Lord Jesus Christ, is therefore clear.

That he was the celestial chief of the Israelites as their defender, is clear from a number of passages. Thus in Exodus 23 20–23, God says of him, "Behold I send an angel before thee to keep thee in the way and to bring thee into the place which I have prepared. Beware of him, and obey his voice, for he will not pardon your transgressions, for my name is in him." This proves that he was neither a mediator nor God, because he did not possess the pardoning power. But it is further said of him, "mine angel shall go before thee and bring thee in unto the Amorites, and the Hittites, and Perizzites, and the Canaanites, the Hivites and the Jebusites." Now this identifies the angel that appeared to Joshua, (chap. 5: 13, 15,) as the angel of the Lord, whom God promised to send before them. And as he is there called "captain of the Lord's host," (that is the hosts of Israel) it further identifies him as the one Gabriel spoke of to Daniel as, "Michael your prince." Dan. 10: 21.

Whatever signification the word "prince" may have in English, the original of this word in Dan. 10: 13, 21; chap. 12: 1, signifies a chief or ruler; and does not signify of itself, one who is only an heir to a throne or future rule. It is translated *archon*, in the Septuagint, it being one of the forms of *arche*, a word extensively used as a prefix to denote chiefs of different grades. When prefixed to the word angel, it forms the name "archangel." Hence, all things considered, it is reasonable to conclude that Michael is the chief angel, or "angel of the Lord," whom God sent as the celestial chief of the Israelites, to deliver them from their enemies, and to punish them when they transgress.

Wm. Hobbs.—*Mill. Harbinger*.

Wesley and his Preachers.

He prescribed the minutest rules of life for them, even such as concerned their physical habits. He found that some became "nervous" more probably by too much work than by too little, though he thought otherwise. He gave them advice on the subject. "Touch no drink, tobacco, or snuff. Eat very light, if any, supper. Breakfast on nettle or orange-peel tea. Lie down before ten; rise before five. Every day use as much exercise as you can bear; or murder yourself by inches." "These rules," he adds, "are as necessary for the people as the preachers." . . . He interrogated them closely in his printed Minutes about their habits. "Do you," he asked, "deny yourselves every useless pleasure of sense, imagination, honor? Are you temperate in all things?—to take one for instance, in food? Do you use only that kind, and that degree, which is best both for the body and soul? Do you see the necessity of this? Do you eat no flesh suppers? no late suppers? These naturally tend to destroy bodily health. Do you eat only three meals a day? . . . Do you take no more food than is necessary at each meal? You may know, if you do, by a load at your stomach, by drowsiness or heaviness, and, in a while, by weak or bad nerves. Do you use only that kind and that degree of drink which is best both for your body and soul? Do you drink water? Why not? Did you ever? Why did you leave it off, if not for health? When will you begin again? To-day?"—*Dr. Stephen's "History of Methodism."*

Hygiene.

"This is for your Health."—*Paul.*

For the Crisis.

Hygiene.

Two thirds of the diseases that human flesh is heir to, may be traced to a morbid state of the blood, and a lack of general circulation. What then is our remedy; to drug the patient, and force the blood into motion? No. There is a wise provision of nature to remedy the evil, if we will but allow it. Every breath we take in is decomposed by the lungs; the oxygen retained to renew the blood, in its passage through the lungs to the heart, and the noxious portions exhaled. Hence the importance of pure air. Fire feeds on the same principle that we do—the oxygen. So also growing vegetables. Consequently house plants should not be in sleeping or sitting apartments; and where fires are, there should be ventilation. Therefore, fireplaces are better than stoves.

About the year '43 I had much practice in New York in the disease called black tongue, or erysipelas, not the cutaneous, but a high grade of much inflammation. In all these cases, not one occurred in a house using fire-places exclusive of stoves, except children who had sat by stoves at school. Under the head of pure air, will also be seen the necessity of unobstructed breath; hence, never dress tight.

Diet also is an important item in purifying blood. I will not object to flesh altogether, but say, be sparing. And beef, by many condemned altogether, I would recommend as most wholesome. The great mistake is in the cooking, or rather half cooking. Steak, fried or half fried, is the order of the day. No wonder beef is unwholesome. Boil your beef thoroughly, to make it tender. Then eat warm, or cold, or fry if you choose. True, salt is good, but much salt meat is not good. Finally, all animal food, being already animalized, goes on sooner to putrefaction, more especially such animals as feed on flesh. Therefore, let your main diet be vegetable, wherein are the elements for making pure blood.

People are not generally aware of the rapid change the system undergoes; throwing off daily many pounds of worn out matter by insensible perspiration, which must be supplied by air or food. Consequently, if nature so rapidly throws off superfluous and morbid matter, and we have good air and diet to supply the blood, we might expect soon to be rid of most diseases.

But hold! The man who undertook to drink the sea dry, enjoined that all rivers should be stopped. Nature is very motherly, and she will indeed remove most diseases if the *cause* be removed. In short, if you use tea, and more especially coffee, and above all, tobacco, know, O man! that these are some of the rivers that fill the ocean of disease. Let your bread be two days old, diet cool; and as for drink, God made cold water.

Some fanciful author has presented us with the novel theory that potatoes are a fit diet for the laboring class, who dig in the earth; while grain is the more appropriate staff of life for the masses; that fruit which grows a little higher, is an appropriate diet for the intellectual, and that lofty and flighty imaginations may be obtained by a diet of nuts. Probably on the principle that we should "get our victuals where we do our work," or that we should work where we get our victuals.

Miner Cawkins.
Council Grove, Kansas.

Dyspepsia.

Dyspepsia is the inability of the stomach to prepare from the food eaten the nourishment requisite to sustain the body, and to supply it with pure blood, which, in its impure, unnatural condition, is sent to every fiber of the system; hence there is not a square-inch of the body which is not liable to be affected with uneasiness or actual pain, and that portion will suffer most which has been previously weakened, or diseased, or injured in any way. Hence among a dozen dyspeptics, no two will have the same predominant symptoms, either in nature or locality; and as these persons differ further in age, sex, temperament, constitution, occupation, and habits of mind and body, it is the height of absurdity to treat any two dyspeptics precisely alike; hence the failure to cure in many curable cases.

Dyspeptics of high mental power and of a bilious temperament, are subject to sick-headache; those who are fat and phlegmatic, have constipation and cold feet; while the thin and nervous have horrible neuralgias, which make of life a continued martyrdom, or, they are abandoned to forebodings so gloomy, and even fearful, as to eat out all the joy of life, and make death a longed-for event. Some dyspeptics are wonderfully forgetful; others have such an irritability of temper as to render companionship with them, even for a few hours, painful, while there is such a remarkable incapacity of mental concentration, of fixedness of purpose, that it is impossible to secure any connected effort for recovery.

There are some general principles of cure applicable to all, and which will seldom fail of high advantages.

1. The entire body should be washed once a week with soap, hot water, and a stiff brush.

2. Wear woolen next the skin the year round, during the daytime only.

3. By means of ripe fruits and berries, coarse bread, and other coarse food, keep the bowels acting freely once in every twenty-four hours.

4. Under all circumstances, keep the feet always clean, dry, and warm.

5. It is most indispensable to have the fullest plenty of sound, regular, connected, and refreshing sleep in a clean, light, well-aired chamber, with windows facing the sun.

6. Spend two or three hours of every forenoon, and one or two of every afternoon, rain or shine, in the open air, in some form of interesting, exhilarating, and unwearying exercise—walking with a cheering and entertaining companion is the very best.

7. Eat at regular times, and always slowly.

8. That food is best for each which is most relished, and is followed by the least discomfort. What may have benefited or injured one, is no rule for another. This eighth item is of universal application.

9. Take but a teacupful of any kind of drink at one meal, and let that be warm.

10 Confine yourself to coarse bread of corn, rye, or wheat,—to ripe, fresh, perfect fruits and berries, in their natural state—and to fresh lean meats, broiled or roasted, as meat is easier of digestion than vegetables. Milk, gravies, pastries, heavy hot bread, farinas, starches, and greasy food is general, aggravate dyspepsia by their constipating tendencies. . . .

11 Constantly aim to divert the mind from the bodily condition, in pleasant ways; this is half the cure in many cases.—*Hall's Journal of Health.*

A Drunkard's Brains.

The startling doctrines taught in "Youmans' Basis of Prohibition," are fully corroborated by the following passage from the *Boston Medical Journal*:

"Hyrtl, by far the greatest anatomist of the age, used to say that he could distinguish in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of the person who had lived soberly. Now and then he would congratulate his class upon the possession of a drunkard's brain, admirably fitted, for its hardness and more complete preservation, for the purposes of demonstration. When the anatomist wishes to preserve a human brain for any length of time, he effects his object by keeping that organ in a vessel of alcohol. From a soft pulpy substance, it then becomes comparatively hard; but the inebriate, anticipating the anatomist, begins the indurating process before death—begins it while the brain remains the consecrated temple of the soul—while its delicate and gossamer tissues still throb with the pulses of heaven-born life. Strange infatuation, thus to desecrate the God-like! Terrible enchantment, that dries up all the fountain of generous feelings, petrifies all the tender humanities and sweet charities of life, leaving only a brain of lead and a heart of stone!"—*Prohibitionist.*

The Best Medicine.—Take the open air—the more you take the better; follow Nature's laws to the very letter. Let the doctors go to the Bay of Biscay; let alone the gin, the brandy and whiskey. Freely exercise—keep the spirits cheerful, let no dread of sickness make you ever fearful. Eat the simplest food, drink the pure cold water, then you will be well, or at least you ought-er.

☞ Drinking largely at meals, even of cold water of simple teas, is a mere habit, and is always hurtful. No one should drink at any one meal more than a quarter of a pint of any liquid, even of cold water, for it always retards, impairs, and interferes with a healthful digestion.

☞ A kind of glimmer before the eyes, making reading or sewing an effort, will be followed by headache or other discomfort, for there is too much blood, or it is impure, exercise it off in the open air, and omit a meal or two.

☞ It is folly to eat without an appetite, merely to gratify the taste.

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AND
Second Advent Messenger.

Terms of Subscription Payable in Advance.

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Elder Miles Grant, Boston, Mass.

The World's Crisis
AND SECOND ADVENT MESSENGER.

WHOLE NO. 366. BOSTON, TUESDAY, SEPTEMBER 30, 1862. VOL. XVI. NO. 3.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Invocation.

"Why tarry the wheels of thy chariot," Lord?
The signs of thine advent are here;
Thy word has assured us "that scoffers abound"
When the latter-day glory is near.
In the memory of man was there ever a time
When so many did run "to and fro"?
Much "knowledge increases"—no limit is known
Of inventions for weal and for woe.
Thy promise to Israel is hastening on,
To the land of their fathers they turn;
A highway shall be made for thy people of old,
And a remnant thy faithfulness learn.
The "perilous times" have already begun,
Men's hearts are now failing with fear;
The horrors of war are abroad in our land—
May the great "Prince of Peace" soon appear.
O! let us unitedly plead in His name
That "Thy kingdom" may speedily come,
The power of Satan forever o'erthrown,
And the will of the Conqueror done
How happy if we like "wise virgins" be found,
When "at midnight" the Bridegroom is near,—
With "oil in our lamps," replenished and bright,
We would wait thy blest summons to hear
Though storms are around us, we'll "lift up our heads,"
With Christ, "our redemption" in view,
We'll hide till these dangers be all overpast,
And our God has made "all things new."

Davenport, Iowa, Sept., 1862. AMY.

For the Crisis.

Words of Jesus.—John 15: 14.

The words of our Savior are ever precious to every child of God. They love to read and re-read those words that express thoughts once in his mind, and given to them by his lips.

In this chapter our Savior uses metaphorical language, to teach his disciples the relation they sustain to him. He thus discourses:—

"I am the true vine." It is supposed by many of our Bible scholars, that Jesus when he uttered this language was in the temple, and there, while his disciples were pointing out to him its grandeur, his eye rested upon the golden vine that encircled the spacious inner temple, which we are informed was so placed by individuals who in their religious enthusiasm had seen fit from time to time to lay there—a golden leaf or vine, or cluster; until as a monument of their generosity and devotion to the ceremonies of the temple, the golden vine encircled the whole room.

As I before said, it is the opinion of many that the eyes of our Savior rested upon this golden vine when he used this language,—"I am the true vine." Here you see a vine that is of no value save to gratify your visionary sense—but in me, behold the "*true* vine, and my Father is the husbandman." "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." This explains to us why those persons whom Christ claims as his friends, or in other words are branches of him, ofttimes seem to suffer deep afflictions: they pass through deep waters that they cannot fathom, and at times feel like distrusting their heavenly Father, forgetting that He purgeth every branch that beareth fruit, "that it may bring forth more fruit"; and again, that "all things work together for good to them that love God."

Let us strive to keep the teachings of our Savior ever before us, so that when we feel that God is trimming us too much, when we feel the knife, and a beautiful twig is severed here and there, or possibly half of the branch, we may know that wisdom holds the knife, goodness and mercy strike the blow, and these afflictions will cause the remaining branches to put forth new buds, and the fruit will come to far greater perfection; or, in other words, as in the language of our beloved brother Paul, "These light afflictions . . will work out for us a far more exceeding and eternal weight of glory." And let us, as the poet sings—

"Now thank the eternal powers, convinced
That heaven but tries our virtue by affliction;
That oft the cloud which wraps the present hour,
Serves but to brighten all our future days."

And then let us catch the idea in another's song—

"Like a ball that bounds
According to the force with which 'twas thrown;
So in affliction's violence, he that's wise,
The more he's cast down, will the higher rise."

Again—"Now are ye clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." In this passage we have presented the necessity of abiding in Christ, that we may bring forth much fruit. As the natural, literal branch is dependent upon the vine for its fruitfulness, so we, the metaphorical branches of Christ, must receive through him that strength or grace which will enable us to bring forth fruit. How necessary then that we endeavor by every means to seek new supplies of grace. Let us be prayerful. And when we obtain this grace, let us not seek to appropriate it to our own *selfishness*, but use it for the glory of the Husbandman; not hide the talent given in a napkin, but improve every grace, every power, every talent to his glory.

Our Savior then continues to show that all those who do not abide in him will be treated in the same manner as a dead or dry branch—cut off,—men, or angels, will in the great day of the Lord gather them and cast them into the unquenchable fire, and there they shall be burned,—not as many would have it, eternally in torments, but, as is stated elsewhere, they shall be burned up "root and branch"; after which God will have a clean universe; wickedness will have come to an end, and all nations will have learned to serve and obey Him whose right it is to reign. God will have become all and in all, and then that vision of John's will be brought to a reality—"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Who can picture the glory of such a state? Sin and wickedness have come to a perpetual end. Sickness and death—that cruel enemy, whom some strive to translate into an angel of mercy sent to call us to the arms of Jesus—will have passed away, every tear wiped from the face of God's saints, sighing ceased, sorrow gone, groaning creation silent, God's glory filling the earth, his knowledge spread from sea to sea, mortality swallowed up of life! O! that some artist possessed the gift of portraying to our eye a vision of that glorious land when the curse shall be removed from the footstool of God, and nature once more left free to follow nature's laws, without coming in contact with the baneful influence of the curse that now sets its seal upon every plant and flower. But, no! Could his imagination be expanded until

"'Mid earthly scenes, forgotten and unknown,
He'd live in ideal worlds, and wander there alone;"

and his artistic skill so trained that he could dip his pencil in the glory of the sun-light, and paint on heavenly canvas; still the glory of that future world would far outshine his best productions, and he be left there in solitude, alone, to mourn his want of skill, and we left without the view. But a vision of that glorious state is still in store for those who through "patient continuance in well doing seek for glory, honor, and immortality." Not the glory that comes from mortality, but that glory which comes from immortal beings, those who seek to gain glory to God's name, to those who continue to abide in Christ, and thereby bring forth fruit and glorify our heavenly Father.

But to continue the discourse of our Savior. "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full." What love do we see displayed in this! These words of our Savior ought to send a thrill of joy through the breast of every true disciple, and paint a blush of shame on every hypocritical cheek,—that they should set aside his love as worthless, when we remember that for us he died. "Greater love hath no man than this, that a man lay down his life for his friends."

Let us for a moment pause and consider this solemn thought—how that love for this uncharitable world, this cold, selfish people, was the motive power that worked in the breast of no less a personage than the Son of God—the Son of that Being from whom this world had gone astray—to bring him here to suffer, bleed and die, that we might become reconciled to God; whose arms of mercy still are pleadingly extended to receive his wayward children.

Reader, are you one of the numerous class who feel that they are far from their Father's house? who feel that they are wanderers in the cold cheerlessness of the desert of forgetfulness, having spent their life's best days without remembering this perfect love? Let me here entreat you to pause. Let this solemn thought find lodgment in your mind—"I am a wanderer—a wanderer from what *should* be my home; and all who are to dwell there must possess a character of loveliness. Shall I return to my Father's house?" Let God's love and mercy call forth a firm decision—"*I will.*" And should these lines meet the eyes of one whose ears are now open to my pleadings,—who is wandering on the mountains of sin,—O! listen to me while I beseech you, as an ambassador of Christ, to "be reconciled to God." He is ready, he is willing, he is able, doubt no more; and let this firm resolve be fixed in your mind also—"I will arise and go to my Father"; and having once set out to find your Father, do not allow the glitter of the world to draw your attention from the object of your pursuit. Do not let the by-ways lead you astray; but keep your eyes on the mark of your high calling in Christ Jesus, until you shall see before you the pearly gates, and they lift and you are ushered into those golden streets, no more to be suffered to wander in sin or forgetfulness, but to dwell in those mansions that Christ is now preparing for all those who desire to find a home in the kingdom. There we shall see Jesus! O, what a transporting thought!

"If ye love me, keep my commandments." The requirement is just. It is the only way of saving ourselves from the stigma of falsehood. For is it not written, "He that saith I know him and keepeth not his commandments, is a liar"? and how can we love him if we know him not? He has given the greatest evidence of love for us. "Greater love hath no man than this, that a man lay down his life for his friends." He has given his life for us, he has done all, and more than we could ask or expect. Then brother, sister, let us love him, and loving him, let us not forget those he associated with himself in the near relation of the vine and its branches, but let us love one another "with a pure heart, fervently," so that the prediction of one writer (Dan. 2: 43) will not be fulfilled to us when he in speaking of the last days says, "They shall not cleave one to another."

Pine Avenue. JUDSON AUSTIN.

For the Crisis.

The Restitution.

A *restitution* implies the bringing of a thing to its former state, while it admits of a *higher* elevation, or the obtaining of an *intended* state of perfection which it had never reached; as for instance, a man can "*restore* four-fold," and a "withered hand," which had never reached its perfect state, could be "*restored* whole, like as the other."

1. Earth's restitution will not bring the earth back merely to its former state,—if it should, it would bring back the tree of "knowledge of good and evil,"—but to the position that it would have occupied at the end of man's trial, if he had not fallen.

2. It includes the "holy city," which Adam never saw. Man's restitution will not bring us back merely to the state from which Adam fell,—if it should, we should still be a "little *lower* than the angels," and on trial,—but to the state which man would have attained unto if Adam had stood the trial; "*live forever*," being "*equal* to the angels," undying. Adam's *destined* state was an immortal one, if he had stood the trial; and his destined *home* would have been fully adapted to that state, as there is always a fitness of things in the Divine arrangement: and the restitution will carry us forward to that perfect state, not merely to its former step-stone.

3. The restoring of the kingdom to Israel will not bring that kingdom back to its imperfect state, which was only its incipient stage,—if it should, it would be under a *mortal* king,—but to its *perfect* state, under the great "Seed" of David, an *immortal* King, the "King of saints;" and as there is an advance in the state of the *King* in this restitution, so there will be in the state of the *subjects*, as there must be an adaptation of things,—thus the immortal "King of Israel" will reign over the immortal "children of Israel," together with the engrafted Gentiles, who will also be immortal; "and of his kingdom there shall be no end."

The "second Adam" has already *had* his trial, and has obtained an "endless life," and we are *now* on trial for eternal life; hence, when the *restitution* under the "second Adam" takes place, we are at once placed forward to the *perfect state* which would have succeeded Adam's trial, if he had not fallen. Doubtless all the propagation of the human species which God designed to have taken place, was to have preceded the close of Adam's trial, as at the close of his trial he would have been in a condition to "live forever," and the Savior in describing that deathless state, says, "They neither marry, nor are given in marriage." If such is the case in our deathless state, such would have been the case in Adam's deathless state, at the close of his trial; hence, the restitution will place us where there will be no more propagation of the species. How long Adam's trial would have lasted, before reaching the deathless state, we know not; doubtless it was arranged by God, and not left at hap-hazard. Adam was permitted to eat of the tree of life at *some* time,—not necessarily at *any* time.

W. SHELDON.

For the Crisis.

Christ's Commandments.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15: 7.

It is necessary that we should abide in Christ, and that his words should abide in us, if we would claim the promises; for "heaven and earth shall pass away," but my words shall not pass away." We have the assurance that he will hear and answer the prayer of the faithful. Abraham went out not knowing whither he went; but God went with him. His faith was tried when he was commanded to offer up his son for a burnt-offering: but he said, "My son, God will provide himself a lamb for a burnt-offering." His prayer was heard; and he beheld a ram caught in a thicket by his horns, and he offered him up in the stead of his son.

If we keep his commandments we have the promise of eternal life, but "the soul that sinneth *it* shall die." When any are in doubt and temptation, if they keep the commands of God, let them ask him to make the way clear and plain, and it will be done if they are in faith believing. Why is it, when the commands of Christ are so plainly set forth in his Word, that men will go directly against them? "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5: 19.

But men say we must make exceptions. When Christ says, "Love your enemies," where does he make any exceptions? Nowhere. How utterly inconsistent it is to say we should love our enemies, and at the same time engage in the work of killing them No murderer hath eternal life How much better than a murderer is he who goes to kill his fellow men? If a man kills another, he is hung, or put in prison for life, but the more he kills in war the greater hero is he. Nevertheless, it is all the same.

Let us keep ourselves unspotted from the world, and not follow after the traditions of men, but look to Christ for our perfect example. He has promised to be a present help in every time of need. Men make promises, but they do not keep them. Christ's promises never fail. Men say the age of miracles is passed. It is because men do not have the faith which was once delivered to the saints. Faith without works is dead. "Without faith it is impossible to please God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

T. L. WAUGH.

For the Crisis.

What is Honesty?

To put into a man' pocket more than we take out,—to give ounce for ounce, pound for pound, dollar for dollar,—in fine, to deal justly in this present life with persons and things, is a species of *benevolent* honesty that largely ingratiates mankind into a close relationship with divine favor; but not *so* close as to preclude a probable rejection of these observances as *actual* means of an eternal salvation.

In religion, a christian principle always anticipates temporal justice, in the sense of a revealed law being not an actual law when not comporting favorably with the spirit of Christ and the temper of his commands. Blackstone, that pre-eminent English jurist, says:—"An enactment is *not* a law when it conflicts with a law of God."

Now taking this christian expose of justice as a basis for honesty, it follows that, while men's opinions may be honest, it is no argument for justification except as they bear the reflex of a higher divine law. What *kind* of honesty is that which panders to the whims and caprices of a local statute, or has such an exalted idea of justice, mercy and faith as to handle deceitfully the *chart of light* which has hung out from God's heaven for eighteen hundred years to lure a lost world home? There is no excuse for saying our mental perceptions are so organized that the comprehension of *divine* things is a speciality.

Evangelists are clamorous to universally concede the fact of Christ's birth; the practicability of his life; and the necessity of his death. But at this juncture, every man departs for his own place. Then commences the war of dogmas. It is just here—at this very point—that Jesus is "wounded in the house of his friends." It is just here where christianity should develop itself in a consolidation of *all* human proclivities and passions, and converge into one harmonious struggle for everlasting life through the revealed plan of the Savior of this world. But, instead, it is here that fiery faction and sectional strife bellow loudest, and inveterate enmity and animosity erect an impregnable barrier between the people who *profess* to love Christ better than all the world besides. "He that did eat bread with me hath lifted up his heel against me."

No doubt Jesus prayed with undying solicitude that they (his disciples) might be *one*, even as he and his Father were one; but I never can believe God will work a miracle that men may consume it upon their lusts. No matter whether such belong to my peculiar faith or not, I believe they are a long way from the kingdom of God. And the only reason why this ocean of difference exists between lovers of truth is, because humility is not a *natural* conformation of the heart, and they ignore its presence altogether.

I once heard of a man who bore such inveterate animosity against his neighbor, that he unequivocally persisted in wearing a striped shirt, because his neighbor wore a *white* one. The reason was, he did not want to be in uniform with such a rascal. And this homely illustration is just about as consistent a reason for a plurality of creeds, as anything in the shape of divine authority.

Aside from any private rights of opinion, a man when he takes up the Bible HONESTLY, *knows* the light before him is God's law revealed in the flesh. His life is an instinctive one of faith in some proposition, whether formally stated or not, which has for its object the highest good. Now if that man refuses to become convinced of its evidences, he carries the lie of a lifetime in his own right hand. He wants to get to heaven, but over a ladder of his own building; and if we cannot all cry *shibboleth* together, why, we must cry separately, or not cry at all.

If a man gets home to heaven, he has got to get there through a howling wilderness. If it is true that the servant should not be greater than his Lord, then he must be exceedingly poor in heart, and *honest* in his religious as well as civil relations. And if any man would work the work of Christ, he may expect to hold a position very inferior in men's sight, yet exalted in the sight of God. "He taketh the wise in their own craftiness" and they that handle his word deceitfully. C. G. CARRE.

Blackstone, Mass.

For the Crisis.

Another Call for Soldiers.

"Wake up the mighty men let all the men of war draw near."—JOEL 3: 9.

O what an age is this in which we live! and yet how plainly was it described by the prophets—those men of God who were permitted to look down the stream of time and read the world's history in prospective. What is the topic of the day in the private dwelling, in the shops, in the public thoroughfare, everywhere? War! war!! to arms! to arms!! money for the volunteers—money to encourage men to enlist for the deadly strife. Even the house of God is not exempt from this cry. There are war sermons and war prayers. Men are encouraged on to the battle field by the professed servants of the Prince of peace. They are told to go and save their country from the spoiler's grasp. I wonder if such teachers never read Zeph. 1: 17, 18; "I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to save them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy."

Do not our rulers walk like blind men? Let our brave men and gallant sons go to the battle field and pour out their blood like water; will it save us? Let us throw down our silver and gold in heaps; will it save us? Have we not as a nation sinned against the Lord? What then will save us? Look to the next chapter, Zeph. 2: 3. "Seek the Lord all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Ye faithful ones, here is hope for you. Seek righteousness and meekness; seek earnestly. Life is earnest, and we must be in earnest if we would live for God. O for earnest preaching! We want

"The pure testimony put forth in the Spirit,
Which cuts like a two-edged sword."

The soothing syrups that we have had in days past will not answer now in this high fever. A powerful disease requires a mighty antidote. We need a remedy prepared by the great Physician, and dealt out by his own commissioned agents; we must have it or we shall relapse and *die.* Away with all quack nostrums. Let us have a healing balm right from heaven, imbued with the power of the Holy Ghost; that will invigorate and strengthen us for the warfare before us, and purify and prepare us for the coming of our Lord.

B. P. FRENCH.

For the Crisis.

Is it Right?

In reading the questions propounded by Bro. Bellows in the last Crisis, I was led to make the following inquiry: Is it *right* for our *preachers* to flock together at the *east*, and there remain, and leave the flock in other sections of the country to take care of themselves? Undoubtedly, brethren, you get more pay for preaching east, but dare you in the face of what you are preaching make that of the *most importance*?

There are churches in Western New York that would pay any one *well* to labor among them. You all seem to have a bad impression of us out this way, by some false statements that have appeared in the papers in regard to the churches. While some have been prospering, they have been published as distracted, divided, and given over to the devil, by those *mis*informed, and the statements have never been corrected. Others will pass through the country like a comet, halting in but few places, and publish that all save these few places are wanting. One Bro. in his account represented that Bro. P. A. Smith of Rochester was the only preacher that was doing any thing worthy of note, while Bro. Burr is laboring *hard* all the time, and so are several others. *Brethren ought to be very careful what they write.* There are some as *good* brethren in this section of country as in any other. Bro. Burr says there are churches that have as much life out here as anywhere east.

Christ says, "Ye are the salt of the earth." Don't all stay in one section and leave other sections not salted at all. You profess to have the cause of Christ nearest your heart. Dare you not "trust in the Lord and do good," and believe the rest, that "verily thou shalt be fed," unless you know where the food is coming from? God is true. Believe him. Take the apostles as examples, and "*scatter.*" Go *everywhere* preaching the word. Don't all stay east where your appointments conflict with each other. Be more *consistent*, and the "meal shall not fail."

Brethren, look this matter fair in the face. Is it *right* for you all to stay where you are, and leave so many others so nearly destitute of preaching? The judgment is near. The Judge standeth at the door. Sinners are perishing. Some might yet be reached. *Watchmen, will you do your* DUTY? God help you all.

A. P. MOORE.

Dansville, N. Y., Sept. 21st, '62.

For the Crisis.

Parables

Are always given to illustrate some doctrine or subject which the speaker wishes to communicate. Christ thus taught his disciples and followers, that their memories might the more easily retain any important truth. A parable rightly applied and clearly understood, gives good instruction, and is a lasting illustration of the truth. But if we apply the parable wrongly, if we put on a false construction, it will serve to lead us into an error, and blind us, instead of producing light. Men often explain by fancy, to suit their own notions without any evidence but their own ingenuity, and by this means there will be as many different explanations as there are ingenious men.

The proper way to explain a parable is, to take the word of God as interpreter. Christ has given us a rule by which to understand parables, explaining some himself. The explanation given by Christ of the parable of the tares and the wheat is a rule that will bear in about all cases. That he has given such a rule is very evident in his answer to the disciples when they asked him concerning his parables. Mark 4: 13. "And he said unto them, know ye not this parable? How then will ye know all parables?" That is, if you understand how I explain this parable, you will know how to explain all others; but if you do not understand how I explain this parable, you cannot explain all others.

There is therefore a perfect rule for the explanation of all parables found in the word of God; and that rule is the word of God itself. Christ, in Matthew, by the parable of the sower shows the sower to mean the Son of man. The good seed the children of the kingdom. Tares, children of the wicked one. Harvest, the end of the world. Reapers, the angels.

A parable is an allegory, or a fable. When Christ spoke in parables he most generally took some familiar object, something that was in every day life, to represent truth. J. E. CLARK.

For the Crisis.

Sketches by the Wayside.—No. I.

"It may be that when I become old, my views will change in relation to these things, but I hope that while young the sun will shine upon the future."

Thus spake a youthful herald of the cross, after portraying in glowing colors the glories of the millennial day—the day when all nations would be christianized, and all governments be founded on the principles of the Bible. In connection with the above remark, he exhorted his hearers to see to it that their hope was based upon the "*Rock of Eternal truth.*"

A lovely scene, a splendid landscape, a glorious sunset, is indeed pleasant to look upon; but if it be presented as a correct view of that which is in truth unlovely; if the landscape is indeed only a barren waste, where no sweet flowers bloom, and through which no meandering rivulet doth gently flow, if the sun sets in dark clouds of storm, and instead of its floods of golden light poured forth on a rejoicing earth, the forked lightnings play through gloom profound, and pealing thunders roar in the terrific tempest, then are we deceived in the picture upon which we so admiringly gaze, and better far would it be for us to behold things as *they are*, though they may be painful to the eye of sense.

We are not permitted to scan the future for ourselves—our eye may not rest upon the scenes which lie before us, no more than we can individually examine the varied undulations upon the surface of the moon, and accurately describe its hills and valleys—gaze with wondering admiration upon Saturn's rings, or view with distinctness each starry world which forms that bright galaxy, the Milky-Way, when the powerful telescope is beyond our reach.

As we are dependent upon those who have through this instrument of wondrous power explored those airy regions which lie far beyond the ken of natural vision, for any knowledge of what is there to be seen, so with the christian of the present age, whose eye hath not, and cannot behold what lies beyond in the future; he can obtain no truthful information of what is there, only as men of olden time were permitted through the prophetic telescope to scan the vista of coming years, and behold present before their vision events that would transpire in other ages, and with the pen of inspiration recorded them with minute exactness for those not privileged like themselves. Their descriptions can be relied on, for they "spake as they were moved by the Holy Ghost."

Some, as they looked through the prophetic telescope, beheld the mighty struggle for conquest among the nations of earth—the overthrow of one empire and the establishment of another, until four universal kingdoms should bear sway, but each successive empire decreasing in glory, in strength, from the *golden* head of the Babylonian kingdom to the *iron* legs of Roman rule. The gradations are very expressively marked,—gold, silver, brass and iron. Then comes a division, and subdivision, and the weakness resulting therefrom is correctly symbolized by a mixture of iron and miry clay. Ten kingdoms arise on Roman ground. In the days of these kings, the God of heaven sets up a kingdom "which shall be under the whole heaven," and "stand forever." This is symbolized by a stone cut out of a mountain without hands, which smites the image upon his feet, and dashes it to pieces, and like the chaff they are scattered, and driven away by the whirlwind.

Another, as he gazes through the telescope, and views distant events casting their shadows before him, sees one angel succeeding another, sounding with trumpets until seven are sounded. He watches with intense interest their flight, and sketches as he beholds the scenes of woe which follow in their course. Four have sounded, and now a sudden announcement breaks upon his ear! *Woe! woe! woe unto the inhabitants of the earth by reason of the three angels that are yet to sound!*

Again he seizes the prophetic pencil and records the scenes of carnage and sorrow until he reaches the close of the second trumpet. As its sad notes are lingering in the distance, he is told by a heavenly messenger that the "third woe cometh quickly!" Brief is the intermediate pause. Already the blasts of the seventh, the last trump, are heard—startling, awful are the events now revealed to his exploring vision. Nations are angry—the wrath of God has come—the day of wrath so long foretold has come—the dead awake to life—the

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 366. | BOSTON, TUESDAY, SEPTEMBER 30, 1862. | VOL. XVI. NO. 3.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Invocation.

"Why tarry the wheels of thy chariot," Lord?
The signs of thine advent are here;
Thy word has assured us "that scoffers abound"
When the latter-day glory is near.
In the memory of man was there ever a time
When so many did run "to and fro"?
Much "knowledge increases"—no limit is known
Of inventions for weal and for woe.
Thy promise to Israel is hastening on,
To the land of their fathers they turn;
A highway shall be made for thy people of old,
And a remnant thy faithfulness learn.
The "perilous times" have already begun,
Men's hearts are now failing with fear;
The horrors of war are abroad in our land—
May the great "Prince of Peace" soon appear.
O! let us unitedly plead in His name
That "Thy kingdom" may speedily come,
The power of Satan forever o'erthrown,
And the will of the Conqueror done.
How happy if we like "wise virgins" be found,
When "at midnight" the Bridegroom is near;—
With "oil in our lamps," replenished and bright,
We would wait thy blest summons to hear.
Though storms are around us, we'll "lift up our heads,"
With Christ, "our redemption" in view,
We'll hide till these dangers be all overpast,
And our God has made "all things new."

Davenport, Iowa, Sept., 1862. AMY.

For the Crisis.

Words of Jesus.—John 15: 14.

The words of our Savior are ever precious to every child of God. They love to read and re-read those words that express thoughts once in his mind, and given to them by his lips.

In this chapter our Savior uses metaphorical language, to teach his disciples the relation they sustain to him. He thus discourses:—

"I am the true vine." It is supposed by many of our Bible scholars, that Jesus when he uttered this language was in the temple, and there, while his disciples were pointing out to him its grandeur, his eye rested upon the golden vine that encircled the spacious inner temple, which we are informed was so placed by individuals who in their religious enthusiasm had seen fit from time to time to lay there—a golden leaf or vine, or cluster; until as a monument of their generosity and devotion to the ceremonies of the temple, the golden vine encircled the whole room.

As I before said, it is the opinion of many that the eyes of our Savior rested upon this golden vine when he used this language,—"I am the true vine." Here you see a vine that is of no value save to gratify your visionary sense—but in me, behold the "*true* vine, and my Father is the husbandman." "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." This explains to us why those persons whom Christ claims as his friends, or in other words are branches of him, ofttimes seem to suffer deep afflictions: they pass through deep waters that they cannot fathom, and at times feel like distrusting their heavenly Father, forgetting that He purgeth every branch that beareth fruit, "that it may bring forth more fruit"; and again, that "all things work together for good to them that love God."

Let us strive to keep the teachings of our Savior ever before us, so that when we feel that God is trimming us too much, when we feel the knife, and a beautiful twig is severed here and there, or possibly half of the branch, we may know that wisdom holds the knife, goodness and mercy strike the blow, and these afflictions will cause the remaining branches to put forth new buds, and the fruit will come to far greater perfection; or, in other words, as in the language of our beloved brother Paul, "These light afflictions . . will work out for us a far more exceeding and eternal weight of glory." And let us, as the poet sings—

"Now thank the eternal powers, convinced
That heaven but tries our virtue by affliction;
That oft the cloud which wraps the present hour,
Serves but to brighten all our future days."

And then let us catch the idea in another's song—

"Like a ball that bounds
According to the force with which 'twas thrown;
So in affliction's violence, he that's wise,
The more he's cast down, will the higher rise."

Again,—"Now are ye clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." In this passage we have presented the necessity of abiding in Christ, that we may bring forth much fruit. As the natural, literal branch is dependent upon the vine for its fruitfulness, so we, the metaphorical branches of Christ, must receive through him that strength or grace which will enable us to bring forth fruit. How necessary then that we endeavor by every means to seek new supplies of grace. Let us be prayerful. And when we obtain this grace, let us not seek to appropriate it to our own *selfishness*, but use it for the glory of the Husbandman; not hide the talent given in a napkin, but improve every grace, every power, every talent to his glory.

Our Savior then continues to show that all those who do not abide in him will be treated in the same manner as a dead or dry branch—cut off,—men, or angels, will in the great day of the Lord gather them and cast them into the unquenchable fire, and there they shall be burned,—not as many would have it, eternally in torments; but, as is stated elsewhere, they shall be burned up "root and branch"; after which God will have a clean universe; wickedness will have come to an end, and all nations will have learned to serve and obey Him whose right it is to reign. God will have become all and in all, and then that vision of John's will be brought to a reality—"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Who can picture the glory of such a state? Sin and wickedness have come to a perpetual end. Sickness and death—that cruel enemy, whom some strive to translate into an angel of mercy sent to call us to the arms of Jesus—will have passed away, every tear wiped from the face of God's saints, sighing ceased, sorrow gone, groaning creation silent, God's glory filling the earth, his knowledge spread from sea to sea, mortality swallowed up of life! O! that some artist possessed the gift of portraying to our eye a vision of that glorious land when the curse shall be removed from the footstool of God, and nature once more left free to follow nature's laws, without coming in contact with the baneful influence of the curse that now sets its seal upon every plant and flower. But, no! Could his imagination be expanded until

"'Mid earthly scenes, forgotten and unknown,
He'd live in ideal worlds, and wander there alone;"

and his artistic skill so trained that he could dip his pencil in the glory of the sun-light, and paint on heavenly canvas; still the glory of that future world would far outshine his best productions, and he be left there in solitude, alone, to mourn his want of skill, and we left without the view. But a vision of that glorious state is still in store for those who through "patient continuance in well doing seek for glory, honor, and immortality." Not the glory that comes from mortality, but that glory which comes from immortal beings, those who seek to gain glory to God's name, to those who continue to abide in Christ, and thereby bring forth fruit and glorify our heavenly Father.

But to continue the discourse of our Savior. "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full." What love do we see displayed in this! These words of our Savior ought to send a thrill of joy through the breast of every true disciple, and paint a blush of shame on every hypocritical cheek,—that they should set aside his love as worthless, when we remember that for us he died. "Greater love hath no man than this, that a man lay down his life for his friends."

Let us for a moment pause and consider this solemn thought—how that love for this uncharitable world, this cold, selfish people, was the motive power that worked in the breast of no less a personage than the Son of God—the Son of that Being from whom this world had gone astray—to bring him here to suffer, bleed and die, that we might become reconciled to God, whose arms of mercy still are pleadingly extended to receive his wayward children.

Reader, are you one of the numerous class who feel that they are far from their Father's house? who feel that they are wanderers in the cold [illegible] of the desert of forgetfulness, having spent their life's best days without [illegible] this perfect love? Let me here entreat you to pause. Let this solemn thought find lodgment in your mind—"I am a wanderer—a wanderer from what *should* be my home; and all who are to dwell there must possess a character of loveliness. Shall I return to my Father's house?" Let God's love and mercy call forth a firm decision—"*I will.*" And should these lines meet the eyes of one whose ears are now open to my pleadings,—who is wandering on the mountains of sin,—O! listen to me while I beseech you, as an ambassador of Christ, to "be reconciled to God." He is ready, he is willing, he is able, doubt no more; and let this firm resolve be fixed in your mind also—"I will arise and go to my Father"; and having once set out to find your Father, do not allow the glitter of the world to draw your attention from the object of your pursuit. Do not let the byways lead you astray; but keep your eyes on the mark of your high calling in Christ Jesus, until you shall see before you the pearly gates, and they lift and you are ushered into those golden streets, no more to be suffered to wander in sin or forgetfulness, but to dwell in those mansions that Christ is now preparing for all those who desire to find a home in the kingdom. There we shall see Jesus! O, what a transporting thought!

"If ye love me, keep my commandments." The requirement is just. It is the only way of saving ourselves from the stigma of falsehood. For is it not written, "He that saith I know him and keepeth not his commandments, is a liar"? and how can we love him if we know him not? He has given the greatest evidence of love for us. "Greater love hath no man than this, that a man lay down his life for his friends." He has given his life for us; he has done all, and more than we could ask or expect. Then brother, sister, let us love him, and loving him, let us not forget those he associated with himself in the near relation of the vine and its branches; but let us love one another "with a pure heart, fervently," so that the prediction of one writer (Dan. 2: 43) will not be fulfilled in us when he in speaking of the last days says, "They shall not cleave one to another."

Pine Avenue. JUDSON AUSTIN.

For the Crisis.

The Restitution.

A *restitution* implies the bringing of a thing to its former state, while it admits of a *higher* elevation, or the obtaining of an *intended* state of perfection which it had never reached; as for instance, a man can "*restore* four-fold," and a "withered hand," which had never reached its perfect state, could be "*restored* whole, like as the other."

1. Earth's restitution will not bring the earth back merely to its former state,—if it should, it would bring back the tree of "knowledge of good and evil,"—but to the position that it would have occupied at the end of man's trial, if he had not fallen.

2. It includes the "holy city," which Adam never saw. Man's restitution will not bring us back merely to the state from which Adam fell,—if it should, we should still be a "little *lower* than the angels," and on trial,—but to the state which man would have attained unto if Adam had stood the trial; "*live forever*," being "*equal* to the angels," undying. Adam's *destined* state was an immortal one, if he had stood the trial; and his destined *home* would have been fully adapted to that state, as there is always a fitness of things in the Divine arrangement: and the restitution will carry us forward to that perfect state, not merely to its former step-stone.

3. The restoring of the kingdom to Israel will not bring that kingdom back to its imperfect state, which was only its incipient stage,—if it should, it would be under a *mortal* king,—but to its *perfect* state, under the great "Seed" of David, an *immortal* King, the "King of saints;" and as there is an advance in the state of the *King* in this restitution, so there will be in the state of the *subjects*, as there must be an adaptation of things,—thus the immortal "King of Israel" will reign over the immortal "children of Israel," together with the engrafted Gentiles, who will also be immortal; "and of his kingdom there shall be no end."

The "second Adam" has already *had* his trial, and has obtained an "endless life," and *we* are *now* on trial for eternal life; hence, when the *restitution* under the "second Adam" takes place, we are at once placed forward to the *perfect state* which would have succeeded Adam's trial, if he had not fallen. Doubtless all the propagation of the human species which God designed to have taken place, was to have preceded the close of Adam's trial, as at the close of his trial he would have been in a condition to "live forever," and the Savior in describing that deathless state, says, "They neither marry, nor are given in marriage." If such is the case in our deathless state, such would have been the case in Adam's deathless state, at the close of his trial; hence, the restitution will place us where there will be no more propagation of the species. How long Adam's trial would have lasted, before reaching the deathless state, we know not; doubtless it was arranged by God, and not left at hap-hazard. Adam was permitted to eat of the tree of life at *some* time,—not necessarily at *any* time.

W. SHELDON.

For the Crisis.

Christ's Commandments.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15: 7.

It is necessary that we should abide in Christ, and that his words should abide in us, if we would claim the promises; for "heaven and earth shall pass away," but my words shall not pass away." We have the assurance that he will hear and answer the prayer of the faithful. Abraham went out not knowing whither he went; but God went with him. His faith was tried when he was commanded to offer up his son for a burnt-offering: but he said, "My son, God will provide himself a lamb for a burnt-offering." His prayer was heard; and he beheld a ram caught in a thicket by his horns; and he offered him up in the stead of his son.

If we keep his commandments we have the promise of eternal life, but "the soul that sinneth *it* shall die." When any are in doubt and temptation, if they keep the commands of God, let them ask him to make the way clear and plain, and it will be done if they are in faith believing. Why is it, when the commands of Christ are so plainly set forth in his Word, that men will go directly against them? "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5: 19.

But men say we must make exceptions. When Christ says, "Love your enemies," where does he make any exceptions? Nowhere. How utterly inconsistent it is to say we should love our enemies, and at the same time engage in the work of killing them. No murderer hath eternal life. How much better than a murderer is he who goes to kill his fellow men? If a man kills another, he is hung, or put in prison for life; but the more he kills in war the greater hero is he. Nevertheless, it is all the same.

Let us keep ourselves unspotted from the world, and not follow after the traditions of men, but look to Christ for our perfect example. He has promised to be a present help in every time of need. Men make promises, but they do not keep them. Christ's promises never fail. Men say the age of miracles is passed. It is because men do not have the faith which was once delivered to the saints. Faith without works is dead. "Without faith it is impossible to please God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." T. L. WAUGH.

For the Crisis.

What is Honesty?

To put into a man' pocket more than we take out,—to give ounce for ounce, pound for pound, dollar for dollar,—in fine, to deal justly in this present life with persons and things, is a species of *benevolent* honesty that largely ingratiates mankind into a close relationship with divine favor; but not *so* close as to preclude a probable rejection of these observances as *actual* means of an eternal salvation.

In religion, a christian principle always anticipates temporal justice, in the sense of a revealed law being not an actual law when not comporting favorably with the spirit of Christ and the temper of his commands. Blackstone, that pre-eminent English jurist, says:—"An enactment is *not* a law when it conflicts with a law of God."

Now taking this christian expose of justice as a basis for honesty, it follows that, while men's opinions may be honest, it is no argument for justification except as they bear the reflex of a higher divine law. What *kind* of honesty is that which panders to the whims and caprices of a local statute, or has such an exalted idea of justice, mercy and faith as to handle deceitfully the *chart of light* which has hung out from God's heaven for eighteen hundred years to lure a lost world home? There is no excuse for saying our mental perceptions are so organized that the comprehension of divine things is a speciality.

Evangelists are clamorous to universally concede the fact of Christ's birth; the practicability of his life; and the necessity of his death. But at this juncture, every man departs for his own place. Then commences the war of dogmas. It is just here—at this very point—that Jesus is "wounded in the house of his friends." It is just here where christianity should develop itself in a consolidation of all human proclivities and passions, and converge into one harmonious struggle for everlasting life through the revealed plan of the Savior of this world. But, instead, it is here that fiery faction and sectional strife bellow loudest, and inveterate enmity and animosity erect an impregnable barrier between the people who *profess* to love Christ better than all the world besides. "He that did eat bread with me hath lifted up his heel against me."

No doubt Jesus prayed with undying solicitude that they (his disciples) might be *one*, even as he and his Father were one; but I never can believe God will work a miracle that men may consume it upon their lusts. No matter whether such belong to my peculiar faith or not, I believe they are a long way from the kingdom of God. And the only reason why this ocean of difference exists between lovers of truth is, because humility is not a *natural* conformation of the heart, and they ignore its presence altogether.

I once heard of a man who bore such inveterate animosity against his neighbor, that he unequivocally persisted in wearing a striped shirt, because his neighbor wore a *white* one. The reason was, he did not want to be in uniform with such a rascal. And this homely illustration is just about as consistent a reason for a plurality of creeds, as anything in the shape of divine authority.

Aside from any private rights of opinion, a man when he takes up the Bible HONESTLY, *knows* the light before him is God's law revealed in the flesh. His life is an instinctive one of faith in some proposition, whether formally stated or not, which has for its object the highest good. Now if that man refuses to become convinced of its evidences, he carries the lie of a lifetime in his own right hand. He wants to get to heaven, but over a ladder of his own building; and if we cannot all cry *shibboleth* together, why, we must cry separately, or not cry at all.

If a man gets home to heaven, he has got to get there through a howling wilderness. If it is true that the servant should not be greater than his Lord, then he must be exceedingly poor in heart, and *honest* in his religious as well as civil relations. And if any man would work the work of Christ, he may expect to hold a position very inferior in men's sight, yet exalted in the sight of God. "He taketh the wise in their own craftiness," and they that handle his word deceitfully. C. G. CARRE.

Blackstone, Mass.

For the Crisis.

Another Call for Soldiers.

"Wake up the mighty men: let all the men of war draw near."—JOEL 3: 9.

O what an age is this in which we live! and yet how plainly was it described by the prophets—those men of God who were permitted to look down the stream of time and read the world's history in prospective. What is the topic of the day in the private dwelling, in the shops, in the public thoroughfare, everywhere? War! war!! to arms! to arms!! money for the volunteers—money to encourage men to enlist for the deadly strife. Even the house of God is not exempt from this cry. There are war sermons and war prayers. Men are encouraged on to the battle field by the professed servants of the Prince of peace. They are told to go and save their country from the spoiler's grasp. I wonder if such teachers never read Zeph. 1: 17, 18; "I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to save them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy."

Do not our rulers walk like blind men? Let our brave men and gallant sons go to the battle field and pour out their blood like water; will it save us? Let us throw down our silver and gold in heaps; will it save us? Have we not as a nation sinned against the Lord? What then will save us? Look to the next chapter, Zeph. 2: 3. "Seek the Lord all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Ye faithful ones, here is hope for you. Seek righteousness and meekness; seek earnestly. Life is earnest, and we must be in earnest if we would live for God. O for earnest preaching! We want

"The pure testimony put forth in the Spirit,
Which cuts like a two-edged sword."

The soothing syrups that we have had in days past will not answer now in this high fever. A powerful disease requires a mighty antidote. We need a remedy prepared by the great Physician, and dealt out by his own commissioned agents; we must have it or we shall relapse and *die*. Away with all quack nostrums. Let us have a healing balm right from heaven, imbued with the power of the Holy Ghost; that will invigorate and strengthen us for the warfare before us, and purify and prepare us for the coming of our Lord.

B. P. FRENCH.

For the Crisis.

Is it Right?

In reading the questions propounded by Bro. Bellows in the last Crisis, I was led to make the following inquiry: Is it *right* for our *preachers* to flock together at the *east*, and there remain, and leave the flock in other sections of the country to take care of themselves? Undoubtedly, brethren, you get more pay for preaching east, but dare you in the face of what you are preaching make that of the *most importance*?

There are churches in Western New York that would pay any one *well* to labor among them. You all seem to have a bad impression of us out this way, by some false statements that have appeared in the papers in regard to the churches. While some have been prospering, they have been published as distracted, divided, and given over to the devil, by those *misinformed*, and the statements have never been corrected. Others will pass through the country like a comet, halting in but few places, and publish that all save these few places are wanting. One Bro. in his account represented that Bro. P. A. Smith of Rochester was the only preacher that was doing any thing worthy of note, while Bro. Burr is laboring *hard* all the time, and so are several others. *Brethren ought to be very careful what they write.* There are some as *good* brethren in this section of country as in any other. Bro. Burr says there are churches that have as much life out here as anywhere east.

Christ says, "Ye are the salt of the earth." Don't all stay in one section and leave other sections not salted at all. You profess to have the cause of Christ nearest your heart. Dare you not "trust in the Lord and do good," and believe the rest, that "verily thou shalt be fed," unless you know where the food is coming from? God is true. Believe him. Take the apostles as examples, and "*scatter*." Go *everywhere* preaching the word. Don't all stay east where your appointments conflict with each other. Be more *consistent*, and the "meal shall not fail."

Brethren, look this matter fair in the face. Is it *right* for you all to stay where you are, and leave so many others so nearly destitute of preaching? The judgment is near. The Judge standeth at the door. Sinners are perishing. Some might yet be reached. *Watchmen, will you do your* DUTY? God help you all.

A. P. MOORE.

Dansville, N. Y., Sept. 21st, '62.

For the Crisis.

Parables

Are always given to illustrate some doctrine or subject which the speaker wishes to communicate. Christ thus taught his disciples and followers, that their memories might the more easily retain any important truth. A parable rightly applied and clearly understood, gives good instruction, and is a lasting illustration of the truth. But if we apply the parable wrongly, if we put on a false construction, it will serve to lead us into an error, and blind us, instead of producing light. Men often explain by fancy, to suit their own notions without any evidence but their own ingenuity, and by this means there will be as many different explanations as there are ingenious men.

The proper way to explain a parable is, to take the word of God as interpreter. Christ has given us a rule by which to understand parables, explaining some himself. The explanation given by Christ of the parable of the tares and the wheat is a rule that will bear in about all cases. That he has given such a rule is very evident in his answer to the disciples when they asked him concerning his parables. Mark 4: 13. "And he said unto them, know ye not this parable? How then will ye know all parables?" That is, if you understand how I explain this parable, you will know how to explain all others; but if you do not understand how I explain this parable, you cannot explain all others.

There is therefore a perfect rule for the explanation of all parables found in the word of God; and that rule is the word of God itself. Christ, in Matthew, by the parable of the sower shows the sower to mean the Son of man. The good seed the children of the kingdom. Tares, children of the wicked one. Harvest, the end of the world. Reapers, the angels.

A parable is an allegory, or a fable. When Christ spoke in parables he most generally took some familiar object, something that was in every day life, to represent truth. J. E. CLARK.

For the Crisis.

Sketches by the Wayside.—No. I.

"It may be that when I become *old*, my views will change in relation to these things, but I hope that while young the sun will shine upon the future."

Thus spake a youthful herald of the cross, after portraying in glowing colors the glories of the millennial day—the day when all nations would be christianized, and all governments be founded on the principles of the Bible. In connection with the above remark, he exhorted his hearers to see to it that their hope was based upon the "*Rock of Eternal truth*."

A lovely scene, a splendid landscape, a glorious sunset, is indeed pleasant to look upon; but if it be presented as a correct view of that which is in truth unlovely; if the landscape is indeed only a barren waste, where no sweet flowers bloom, and through which no meandering rivulet doth gently flow; if the sun sets in dark clouds of storm, and instead of its floods of golden light poured forth on a rejoicing earth, the forked lightnings play through gloom profound, and pealing thunders roar in the terrific tempest, then are we deceived in the picture upon which we so admiringly gaze, and better far would it be for us to behold things as *they are*, though they may be painful to the eye of sense.

We are not permitted to scan the future for ourselves—our eye may not rest upon the scenes which lie before us, no more than we can individually examine the varied undulations upon the surface of the moon, and accurately describe its hills and valleys—gaze with wondering admiration upon Saturn's rings, or view with distinctness each starry world which forms that bright galaxy, the Milky-Way, when the powerful telescope is beyond our reach.

As we are dependent upon those who have through this instrument of wondrous power explored those airy regions which lie far beyond the ken of natural vision, for any knowledge of what is there to be seen, so with the christian of the present age, whose eye hath not, and cannot behold what lies beyond in the future; he can obtain no truthful information of what is there, only as men of olden time were permitted through the prophetic telescope to scan the vista of coming years, and behold present before their vision events that would transpire in other ages, and with the pen of inspiration recorded them with minute exactness for those not privileged like themselves. Their descriptions can be relied on, for they "spake as they were moved by the Holy Ghost."

Some, as they looked through the prophetic telescope, beheld the mighty struggle for conquest among the nations of earth—the overthrow of one empire and the establishment of another, until four universal kingdoms should bear sway, but each successive empire decreasing in glory, in strength, from the *golden* head of the Babylonian kingdom to the *iron* legs of Roman rule. The gradations are very expressively marked,—gold, silver, brass and iron. Then comes a division, and subdivision, and the weakness resulting therefrom is correctly symbolized by a mixture of iron and miry clay. Ten kingdoms arise on Roman ground. In the days of these kings, the God of heaven sets up a kingdom "which shall be under the whole heaven," and "stand forever." This is symbolized by a stone cut out of a mountain without hands, which smites the image on his feet, and dashes it to pieces, and like the chaff they are scattered, and driven away by the whirlwind.

Another, as he gazes through the telescope, and views distant events casting their shadows before him, sees one angel succeeding another, sounding with trumpets until seven are sounded. He watches with intense interest their flight, and sketches as he beholds the scenes of woe which follow in their course. Four have sounded, and now a sudden announcement breaks upon his ear! *Woe! woe! woe unto the inhabitants of the earth by reason of the three angels that are yet to sound!*

Again he seizes the prophetic pencil and records the scenes of carnage and sorrow until he reaches the close of the second trumpet. As its sad notes are lingering in the distance, he is told by a heavenly messenger that the "third woe cometh quickly." Brief is the intermediate pause. Already the blasts of the seventh, the last trumpet, are heard—startling, awful are the events now revealed to his exploring vision. Nations are angry—the wrath of God is come—the day of wrath so long [illegible] has come—the dead awake to life—the

prophets who suffered for the truth now receive their reward—yea, all who fear God, both small and great, are now rewarded with glory, honor, immortality and eternal life—while those who corrupted the earth, fall beneath the avenging sword! The Prince of the kings of the earth now takes to himself his great power and reigns a universal conqueror. The inheritance of the heathen long since bequeathed is now received, and their fate long since decreed, is now met. Like a potter's vessel they are dashed into shivers, for thus was he commanded of the Father. And now the shout of triumph goes up before the great white throne: "Hallelujah! for the Lord God Omnipotent reigneth! M. D. W.

For the Crisis.

A Leaf from Dr. Cox.

"Our precious sister left us on Lord's day: from the sublunary type to the eternal archetype; from serenity and trust, from submission and hope, to the full vision, fruition, perfection of God! She joined *the spirits of just men made perfect, in the highest heavens; the general assembly, the church of the first born, who are written*, that is, actually, personally, *enrolled in the heavens.* It is not, as often misquoted, *whose* NAMES *are written* there! This is true of all christians before they die; before they are born! Luke 10: 20; Rev. 13: 8, 20: 12, 21: 27. But *they* are written there—when, instantly at death, they arrive there! That heathenish lie of purgatory, so money-making to its inventors, was never known or heard in the church till Gregory the Great invented it, about the end of the sixth century. So truly now; "*Blessed* ARE *the dead who die in the Lord!* That expression, *church of the first born*, is very glorious! What is thus "dead" among mortals, is "born" among immortals; privation here, is accession there! Beside, all there congregated, since Abel first received in glory the welcome of his Redeemer, are collectively but *the first fruits*, the heralds, the pledges, of an unspeakably greater and vaster concourse—successively and soon to follow them. They are the *first born;* the eldest there; the venerable precursors: but how many consecrated millions are yet to be *born* in glory, till the MILLENNIUM shall have colonized there all its countless hosts, its accomplished multitudes, even to *the last born:* after the resurrection is complete, after the translations *in the twinkling of an eye, at the last trump*, are finished—all! yes! The dead are already the living; the living are alone the dying. Let us be prepared to join that glorious company, congregated in such vastitude, in such blessedness, before the throne; where eternity only can measure the lifetime of their perfection!"

The above is extracted from an obituary of one of my own relatives, quite recently prepared by the Rev. Dr. Cox. Dr. C. is generally considered one of the strongest minded men and greatest Biblical scholars of the day. And yet, with all his learning and talent, with the high sounding words and splendidly formed sentences of this obituary, what utter contradiction of gospel sentiment and perversion of apostolic teaching is manifest. He asserts that "instantly at death they (the saints) arrive in heaven." That all are there, from Abel through the long catalogue of holy men to the end of time. And where can he find proof of such an assertion, except in Pagan lore, the science of Spiritualism, or the vain imagination of a heated brain?

The Bible most certainly represents that "cloud of witnesses" as "sleeping in Jesus," awaiting the last great change, when "this mortal shall put on immortality"—that they "died in *faith*," not having received the promise (eternal life) because "they without us should not be made perfect." In what way "perfect?" That which the apostle speaks of in Philippians as having "not already attained," but is pressing on, "if by any means (he) might attain unto the *resurrection of the dead.*" According to Scripture, perfection comes at the resurrection, not, as Dr. C. asserts, at the moment of death.

Then look at the fallacy, the rank Spiritualism, of another assertion;—"The dead are already the living, the living are alone the dying." "The act of dying," said A. J. Davis, "is but stepping from the kitchen into the parlor." *Death is not death.* This is the assertion. And is there not just as much wisdom and truthfulness in asserting that "black is white, and white is black—light is darkness, and darkness is light?" What utter absurdity in such theology! And yet it is believed by a multitude, by a majority of the present day. And if told that death means actual death, and life means life, they greatly wonder, and perhaps denominate such talk as heresy.

Dr. C.'s mental endowments and scholarly attainments are certainly to be admired, and his colloquial eloquence has ever won the admiration and delight of all who have been favored with it. Yet we must protest against these sentiments, and are fully confident, that even a small intellect, which is in harmony with Scripture on the doctrine of Immortality, could easily confute the learned Dr. in his arguments upon that point. A Goliah may stand towering in his pride, but the sling of a ruddy youth which is guided by power from above, may overwhelm him.

Truth is harmonious, glorious, and in perfect keeping with the character of God himself. A. C. JUDSON.

AFFLICTION abases the loveliness of the world without, that might entice us; the lustfulness of the flesh within, which might else ensnare us; by which it proves an advantage to us.

☞ No editor can afford the rejection of a good thing, and no author the publication of a bad one.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 30, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Plainville Campmeeting.

The campmeeting at Plainville was a good one. All expressed the same opinion. The meeting was in a pleasant grove, by the side of the R. R., about eighty rods south of the village. We did not arrive till Friday night, when we listened to a practical discourse from Bro. J. Babcock, from Warehouse Point, Ct.

Saturday, 20th. We had good meetings all day. The writer spoke in the morning, Bro. Hastings in the afternoon, and Bro. Munger in the evening. We noticed here, as in all the meetings we have attended of late, one excellent feature: the children of the Lord are seeking to be *wholly* his; examining their *own* lives, instead of sitting in judgment on their neighbors. They act like men and women who expect to see the Savior *soon*, and purpose to be ready to meet him. On this account, a heavenly spirit pervaded the meeting. Christian kindness and brotherly love shone out with charming effect, convincing the skeptic of the reality of the christian religion, more than the most labored argument, where love is wanting.

Another excellent characteristic of the meeting, which we noticed, was a disposition to confess faults, and forsake them. This result always denotes a genuine work of the Spirit of the Lord, and ever produces good fruits. There were many hearty confessions which made tearful eyes, and rejoicing hearts. When we have departed from right doing, this is the only way by which we can return to the narrow path that leadeth unto life. So long as we are unwilling to confess our faults, we can make no progress in the christian race. We can run no better than a prisoner with cannon balls tied to his feet. We fall at every effort. Confession of wrongs is mortifying; but purifying and elevating. "The old man" sinks, and the new one rises. Sorrow departs, and joy returns. Darkness is turned to day. The cup of remorse is filled with peace. Thus it was, in many cases, at this meeting.

It was a common saying,—"I feel it good to be here." It was often said, "I am glad I came to this meeting." It was a season of happy reunion of many warm hearts, which became more closely united than ever, after mingling their songs and prayers in holy devotion before mercy's throne. Reference was often made to a campmeeting held in this vicinity some nineteen years ago, when the Spirit of the Lord was manifested in a most signal manner, and many were comforted in receiving the "blessed hope" of living to see Jesus come. Though "some are fallen asleep," yet many continue till the present time, who are settled beyond a doubt that their redemption is at hand.

We were pleased to find the same feeling here, among the Lord's children as in other places, that as the perils of these last days increase, and the enemy grows bolder and more daring, so their firmness, confidence in Christ, calmness and evenness of temper, and a willingness to suffer for Jesus grows stronger also. As the storm clouds of war and bloodshed increase, so does their composure of mind. While the men of the world are trembling with increasing fear at the sight of approaching events, the saints are lifting up their heads with more joy than ever, feeling sure of speedy deliverance. Their prospects never looked brighter; while those of the world never appeared darker. As the fiery cloud gave light to Israel's hosts when leaving the land of bondage, but only increased the darkness of their pursuing enemies; so, now, the signs, that give positive evidence to the faithful souls that our Redeemer is about to return to earth again, only serve to blind those who conform to this world, and have turned aside from truth to fables. We had vivid proof of this fact during this meeting. It was heart-rending to see the blindness of many, who once saw the light, but refused to walk in it; and are now left in gloomy night, in the hour of greatest danger. They have chosen their place among "the foolish virgins;" preferring the honors and pleasures of this world, to the glory of the coming One. O that some trumpet might awake them ere the Lord appears in the clouds of heaven, when it will be too late—for ever too late.

Sunday, 21st. The day was fine, and early greeted by many joyful hearts. The weather was delightful during the entire meeting. We had no rain nor chilling winds. It seemed as if heaven smiled upon our tented grove. At eight o'clock, this morning, we assembled for a love-feast, when we enjoyed another of those heavenly scenes of which we have spoken when giving an account of other meetings. Preaching by Brn. Munger and Hastings. Large audiences listened with deep attention to the burning truths presented by the faithful watchmen. It was most clearly shown that the signs of the times indicate that we are very near the end of the present dispensation. It seemed strange to us that any one could resist such an amount of evidence as was laid before the people by Bro. Hastings; but when we remember how the professed church rejected all the signs and wonders connected with the first advent of our Savior; and were not satisfied till he hung upon the cross; and also consider that men are to "wax worse and worse" "in the last days," we then saw we had nothing better to expect than what we now see.

We closed our excellent meeting with the sacrament of the Lord's supper, where we were comforted with the hope of soon being at "the marriage supper of the Lamb," when no idle spectators will crowd to witness the happy scene. We parted with bright hopes of a speedy reunion in "the camp of the saints," where partings are o'er, and sorrows are forever unknown.

Drafting.

We hear of a few of the Lord's children who have been drafted. It seems very wrong to attempt to compel christians to kill their fellow beings, whom Jesus has instructed them to love. We are glad to learn that most of those who are looking for the coming of the Savior are resolved, in his strength, to die for obeying Christ in refusing to use carnal weapons, rather than to please wicked men, disobey the Lord, and lose eternal life. It is evident we have come to a time, when, if we seek to save our lives, we shall lose them. Let us give them up freely for Jesus' sake, and then all will be well. Men can not fight, so long as they are filled with the Spirit of Christ. While we have no sympathy with Southern slavery and secession, and wish they might come to a perpetual end; we have an equal abhorrence of all fighting, and dare not "do evil that good may come;" because the Scriptures say of those who act on this principle, that their "damnation is just." We are to avoid the *appearance* of evil.

The question is frequently asked, "What shall we do if drafted?"—Obey the Lord. If brought before magistrates, look to the Lord for wisdom to answer wisely, and trust all the consequences in his hands. "Stand up for the right if the heavens fall." It is no time now to be faint-hearted. When we are required to disobey our Captain, and kill our fellow men, let our reply be, *we cannot fight.* We are true men, and love our country; but love the kingdom of the Lord better; and cannot barter it away to save this short life. We prefer death in its most horrid form, rather than to fight with carnal weapons, and lose eternal life. Hence, if drafted, we must be in *subjection* to the powers that be, and suffer, like the martyrs, whatever they are pleased to put upon us for refusing to kill our neighbors. Let every soldier of the cross be "steadfast, unmovable, always abounding in the work of the Lord." Be kind, long-suffering, gentle, but *decided.* Give up to Jesus, and trust *all* in his hands, and victory is ours, with eternal life and glory in the everlasting kingdom.

Date of Paper.

We announced that we had concluded to *date* our paper on *Tuesday* instead of Wednesday, because we have our business matters so arranged as to have it go to press uniformly on that day. This is what we have been doing for some time in the past. We learn some thought they should receive it one day earlier. We wish to correct that impression. The work at the office is all done the same time as usual, so that there will be no change in the time of mailing. It is well known that it is the practice of many who publish weekly papers, to *date* them nearly a week in *advance.* so that a paper dated on Saturday, the 28th, was completed and mailed on Tuesday the 24th. We have concluded to date ours when we stop putting articles into the paper; that is, on Tuesday morning of each week. Consequently you get the news up to that time; and if we should date our paper several days ahead, it would not give you any later news.

Army Chaplains.

We have often thought of the strange position of army chaplains. There are members of the same church in the opposing armies, with their chaplains, praying for the success of their respective regiments. Step into the camps of each on a Sabbath morning, and listen to the frequent prayers of each, as they plead with the meek and lowly Jesus,—the Prince of peace,—entreating him to give success to the embattled hosts during the day. At night, after a drawn battle, in which ten thousand have been slaughtered on each side, hear the hearty thanksgiving in the evening prayers for the success which has attended the day of bloody deeds; and then think of Jesus' instructions to love our enemies, and do good to those who despitefully use us, in connection with his long-suffering, and patient endurance of all the ill treatment of his enemies, even to crucifixion, and remember, "If any man have not the spirit of Christ he is none of his." Jesus said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." From the foregoing passage, we are driven to the following conclusion:—Those who fight, or voluntarily aid in sustaining war, prove one of two points; either that Christ's kingdom is "of this world," or else they are not his servants. As Christ positively affirms that his "kingdom is *not* of this world," then it is settled that *those who fight are not his servants.* We find the whole New Testament harmonizing with this conclusion. We leave the reader to choose his own position, and trust the Lord will aid him to put on the whole *christian* armor, and "fight the good fight of faith."

We clipped the following from the New York *Sun* of Sept. 9th, '62. It is a part of a report of a sermon preached to H. W. Beecher's congregation, the Sunday evening previous, by O. H. Buckley, chaplain to the First Regiment of the "Sickles' Brigade." When speaking of the officers, politicians, the newspapers, and the administration, he says:—

"All are to blame. They do not recognize the hand of God. True, there are chaplains in the army, yet they are but as the fifth wheel to a coach, for they cannot perform their duties to the soldier in active service, or the wounded in hospitals, while they are in the field. Some of them are indifferent to religion, while others are true ministers of God. And thus, though there is an outward show of religion, there is no true recognition of the power of God. No outward religious ceremonies will do; the recognition of God must be in the hearts of all. Some had scoffed at this, like the General who said 'God was on the side of the greatest numbers and the heaviest artillery.' He certainly was not so in the revolution, and he certainly does not appear to be so now. God intends to strip us of our pride, and to crucify us in our wealth. He shows to us that this nation must venerate his name. There is no army in the world where profanity prevails so much as in ours. From morn till night it flows from the lips not only of soldiers but officers—many of these, too, having been members of the church. . .

Drunkenness, too, prevails very much. At the battle of Fair Oaks a distinguished General of Division was so much under the influence of intoxicating drink as to be observed by all. His Adjutant General, too, was so overcome, that, believing him to be wounded, he was placed on a stretcher and carried to the rear, but when the surgeon examined him he was beastly drunk. (Sensation.) His young *Aid de Camp*, too, who was previously unused to it, was so drunk as to be unable to sit on his horse, 'and,' said the preacher 'I saw him.'"

"The Signs of the Times."

☞ Do not fail to get Bro. Hastings' new work,—"The Signs of the Times." This is emphatically a book for the times. It is just the one to lend to your neighbor, if you wish to convince him "the end of all things is at hand."—Price 75 cts., postage 15 cts.

The President's Proclamation.

The President has just issued an important proclamation. The following extract contains the principal matter of interest. It shows he has finally decided to let the bondman go free, if the Union can be preserved in no other way, as he stated in his letter to Mr. Greely. We apprehend that all efforts to preserve the Union will be like one to save a sinking ship when the water gushes in twice as fast as they can pump it out.

A PROCLAMATION.

WASHINGTON, Sept. 22, 1862.

I, Abraham Lincoln, President of the United States of America, and Commander-in-Chief of the army and navy thereof, do hereby proclaim and declare that hereafter, as heretofore, the war will be prosecuted for the object of practically restoring the Constitutional relation between the United States and the people thereof in which States that relation is, or may be, suspended or disturbed; that it is my purpose, upon the next meeting of Congress, to again recommend the adoption of a practical measure tendering pecuniary aid to the free acceptance or rejection of all the slave States, so called, the people whereof may not then be in rebellion against the United States, and which States may then have voluntarily adopted or thereafter may voluntarily adopt the immediate or gradual abolishment of slavery within their respective limits; and that the efforts to colonize persons of African descent, with their consent, upon the continent or elsewhere, with the previously obtained consent of the governments existing there, will be continued; that *on the first day of January, in the year of our Lord one thousand eight hundred and sixty three, all persons held as slaves within any State, or any designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then thenceforward and forever free*, and the executive government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom; that the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof respectively shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall on that day be in good faith represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State and the people thereof have not been in rebellion against the United States.

For the Crisis.

To Brn. in Western N. Y. and Pa.

In a few weeks I *hope*, if the Lord will, to be able to visit you. Will all who have written me, let me know if they have any thing further to say about the arrangement of meetings, etc.? Direct at once to Boston, Mass. My time will be short, but I wish to do all that I can while there. May God guide me in all things.

H. L. HASTINGS.

Our Tract Column.

For the Crisis.

The Christian Publication Society.

This Society commences operations for another year under hopeful circumstances. Its financial condition is encouraging, and those associated in its administration are united in an earnest desire to do something which will honor God and benefit mankind. After considerable delay, it seems to be decided that the Publication Society is to *be a Publication* Society, and is to *issue* tracts and other publications which it is hoped will subserve the cause of truth. Seeing at length good ground to hope that this original intention will be realized, I am glad to give the enterprise my hearty co-operation.

I had some time ago, after several efforts to transfer my tract publishing to the Society, concluded that under present circumstances it was best for me to retain it in my own hands, and I informed the Society that I had no more offers to make in that direction. With this view I removed to Boston with the intention of pushing the matter through to the best of my ability, and working while the day should last. The earnest request of the Society has led me to reconsider my determination, and an agreement has been entered into for the transfer of my entire list of TRACTS into the hands of the Christian Publication Society. This to me has been a matter of indifference, for, situated as I *now* am, I could carry forward the business much more conveniently than in time past. I have, however, yielded to the desires of the Committee, my own judgment agreeing with theirs, that the interests of the cause of truth might thereby be promoted.

From this time, therefore, I do not expect to issue tracts to any considerable extent, unless circumstances may demand some change in the arrangement. My tracts will be under the control of the Christian Publication Society, and orders for them should be addressed to the agent, at the office of the *World's Crisis.* This new arrangement will involve increased outlay, but when once the stereotype plates are under the control of the Society, they can issue tracts at prices *much less* than even the previous *very low* rates. If the brethren and friends at large will take hold of the matter, the Society may soon be able to announce a full supply of tracts on hand and for sale at prices far lower than ever have been sold in this country. They now furnish 1800 pages for $1.00; they will probably furnish 2,000 to 2,400 pages for $1.00 when they are once fairly under way, provided the brethren and friends rally to the support of the Society, and raise the funds necessary to place the whole upon a stable basis.

There is now a good stock of tracts on hand ready for distribution, and orders for the same are solicited; and while these are being sent out, it is proposed to make *immediate* efforts to replace them as soon as they are exhausted. The brethren have all done nobly in their efforts to help the work along; but this warfare demands fresh sacrifice, and new efforts from day to day.

At the last meeting of the Christian Publication Society it was voted to raise $1.000 for the purpose of *issuing tracts new and old*, for general distribution *with* or *without price.* All previous subscriptions upon the tract fund of the C. P. S. are requested to be sent in immediately to the agent, Miles Grant. And in addition to these sums already subscribed, we propose to raise $1.000 to carry on this work. I have agreed to superintend the printing and publishing of all tracts which may be needed for the coming year *free of charge to the Society.* They will therefore be furnished at the actual cost of manufacturing; and then the Society will sell them as cheaply as is consistent with the safe transaction of its business.

The question will arise in some minds, Can we raise $1.000 for this purpose? Of course we can. There are now three thousand or more subscribers to the Crisis. Were they to give one third of a dollar each, the amount would be raised. There are probably, at least ten thousand readers of the Crisis. If these would give ten cents each, the amount would be forth-coming directly. But we do not expect that all will do this. But there are brethren who will esteem it a privilege to take hold of this work heartily. A thousand dollars is a small amount. Many a man has lost as much in some paltry speculation which neither benefitted man nor glorified God. Many thousands of dollars are spent every year in foolish, expensive habits, and for things which minister only to vicious and depraved appetites. There are many men who receive the Crisis who could each give a thousand dollars, and feel and be better off for the gift. They would have less to think of, less to worry over, and less fear of the depreciation of property from the effects of the war. Men are pouring out their treasure like water to carry on the sanguinary contest that prevails; now let the sons of peace be steadfast and diligent in *their* work, that when their Master appears they may be found faithful. Judging from all the aspects of the age, the signs of these last perilous times, we are nearing that point when all earth's treasures and possessions will perish and pass away. In vain will men seek for comfort in hoarded wealth, or for deliverance from coming ills in the gains which they have acquired. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath.

Many a man can look back upon some speculation, upon some business operation, some swindle by which he has lost his one, five, ten, twenty, or even fifty thousand dollars; and now, when all is gone, he says, "I wish that money was laid up in heaven. I wish it was lent to the Lord. But it is too late: the Devil has got it, and I cannot recover it." Let others who have this world's goods be warned in time; and let us each strive with noble zeal to lay all we have upon the altar of God, and have the satisfaction of knowing that we have done what we could. Men who choose to do so keep their money till the tax-gatherer takes it, and the extortioner catcheth all that they have. But those who are guided by the principles of *true prudence* will consult the word of God; will lay not up for themselves treasures upon the earth where moth and rust corrupt, where thieves break through and steal, and where earth's final fires shall lick up earth's treasures like the dust. They will sell that they have, and give alms; they will provide bags that wax not old, a treasure in heaven, where no thief approacheth, neither moth corrupteth. Then, disencumbered from earthly burdens, they will take heed lest at any time their hearts be overcharged with worldly cares; they will stand, having their loins girt about, and their lights burning, and they like unto men that wait for their Lord.

When the last terrible convulsion comes, compared with which all commercial panics, all financial revulsions, all sudden depreciations, shall seem but trifles light as air, when the wealth of the world shall perish, and all the pomp and pride and glory of man shall pass away; when kings and beggars shall stand upon a level, and the miser, going to the judgment seat shall have his coffers unlocked, his gold uncounted; when all that man has coveted shall be torn from his grasp, and all that he has delighted in shall be blighted in his presence, I would in that day have *nothing to lose*, but *everything to gain;* I would look upon this ruined world and thank God that my possessions are *not here;* I would have them *safely transferred* beyond the terrible scenes of judgment and of wrath, and laid up among those riches of divine blessing which are eternal in the heavens.

May God help us all to do what he would have us in this matter, and bring us at last to know that we have not labored in vain in the Lord. Your brother in Christ,

H. L. HASTINGS.

For the Crisis.

Tracts for Free Distribution.

The Christian Publication Society has now on hand some hundreds of thousands of pages of tracts. These must not be idle. They will be sent to any address at the rate of 1800 pages for $1.00, post-paid. They will be sent by Express 1800 pages for $1.00. Let every one who can, purchase a dollar's worth, or more, of these tracts, and scatter them in their own neighborhoods, or among their friends.

Persons ordering tracts by mail should write their name, Post Office, County and State very plainly, and state about how many tracts they want. Persons ordering by Express should give Post Office, County and State, and also the nearest *Express office* and depot, that we may know how to send them.

Tracts will also be sent *without price* to all who are unable to pay for them. Let such feel no hesitancy about sending for them. There are quantities of them which have been purchased expressly for the use of such individuals. There are some brethren who are unable to go out themselves and distribute tracts, but they are willing to give their substance that others may distribute. Some are able to buy more tracts than they have time to distribute, and there are others who have more time to distribute than they have means to buy. The C. P. Society receives the donations of those who are willing to give, and disburses them in the shape of tracts to those who are willing to distribute them. Persons who wish tracts for themselves, or for their friends, or for ministers, can have them sent directly to the parties whom they wish should read them. Persons having friends in the army can order tracts sent directly from the Crisis office to them. In such cases they should give the name plainly; also the company, regiment, and division where their friends are serving. Let no one who wishes tracts, or can use them to advantage, neglect to send for them. They are published for the especial benefit of such persons! and by the time the present stock is gone, we intend to have another abundant supply. Persons who order tracts without sending the money should give such a statement of their condition as will enable us to judge how many it is proper to send them. Persons sometimes write, "Please send me some tracts." The letter comes, no one knows anything about the person writing, and no one can tell how many tracts should be sent. It may be in some locality where a dollar's worth would be all that could be conveniently distributed. On the other hand, the applicant may be a preacher, or a person so situated that they would scatter ten or twenty dollars' worth to great advantage. But it is not to be expected that the Editor or those having charge of the distribution will know all about the circumstances of every person applying. And the only *safe* rule is for *all* persons in sending to state as definitely as they can what they desire, and how extensive their opportunities are. In this way we can be the judge what should be done in the case.

Tracts when ordered by mail should be ordered in quantities worth not less than *thirty cents*, as the expense of sending them is then much smaller. Tracts are sent by mail, in packages of eight ounces, or over, at a *half cent per ounce.* If sent singly, the postage is *one cent* for each tract, which is twice or three times as much as when sent in packages. The expense of sending them by mail is probably one or two cents per hundred pages. But to save all perplexity when they are sent by mail, 1800 pages are sent for one dollar. Persons who order three to five or more dollars worth, will find it cheaper to have them come by *Express*, unless they live at very great distances from Boston, from the fact that by Express they get *five hundred pages more* for a *dollar* than when they order them by mail, while, when sent by mail, every additional *ounce* increases the expense; and on the other hand, when sent by Express, five, or perhaps *ten dollars' worth*, may be sent for about the same price as *one* or *two dollars'* worth. Let us hear without delay from all who desire tracts. Persons wishing tracts which I have heretofore published, will find the Publication Society ready to supply them *all* at the *same rates that I have furnished them.* They will therefore direct *all* their orders to MILES GRANT, Office of World's Crisis, Boston, Mass. I shall still continue to issue *works* and *pamphlets* as heretofore; but if the Lord will, I shall transfer the tract work into the hands of the Society as soon as practicable.

H. L. HASTINGS, Pres. of the C. P. S.

For the Crisis.

A word to the friends of the Crisis.

DEAR BRETHREN AND SISTERS:—Now that we have had our desire granted relative to retaining Bro. Grant as Editor, is there not danger of our sitting down with so much ease as measurably to forget wherein our great strength lieth? Has there not been much prayer offered for a few months past, relative to this matter? I *know* there has been *some;* I believe (from an array of testimony I cannot doubt) there has been *much.* This family organ of communication is *very dear* to us, and we have felt a prayerful anxiety for its useful and peaceful continuance. Word from far, both epistolary and oral, comes to our ears:—"We think *much* of the Crisis—it is the right kind of a missionary to send round—hope Bro. Grant will continue to be its Editor." I hope so, too, as long as it is so apparent that he is occupying the place assigned him by the Great Shepherd. But, if the time should ever come that this Great Shepherd would make a change, I hope he will step aside with as little regretful envying as John Baptist did when he saw the time had come for him to *decrease*, while another should *increase!*

Things now look quite prosperous relative to the financial condition of the paper. Perhaps the Crisis never saw a brighter day than the present. Its subscribers are increasing almost miraculously considering the times: and now is the danger. Danger of what? Of forgetting to *pray* for the paper and its Editor. Prayer should be offered that the contributors, as well as Editor, may offer proper viands, and especially that *discernment* may be given the chief servant, if any "wild gourds" should be offered, so that there be no "death in the pot." Yes, pray,—that nothing proper may be lost, overlooked, or ruled out that will benefit the household; and that no poisonous bit may find its way in.

If ever one needed wisdom from above it is an Editor of a religious paper. There is such a variety of tastes to serve; from those whose appetites are sufficiently keen and healthful, by proper exercise as well as wholesome diet, to relish the plain and simple truths of the Bible, to those who have been overfed, observed sedentary habits, and thus become so dyspeptic that they think they must have sweetmeats, to give tone or zest to their appetites.

Yes, *pray* for our Editor instead of provoking him with complaints. We read in the good book of the meekest man in the world being provoked by God's professed children to speak unadvisedly with his lips. What if not more than half the church in the wilderness had been agreed to *pray* for their overtaxed leader? Think you not the calamity would have been averted?

At a later period there was a prophet who had his request granted of possessing a *double portion* of Elijah's spirit, so that he must have been mighty, for Elijah raised the dead and called fire down from heaven and consumed four hundred false prophets at a time!! Well, this great prophet was so *urged* and *teased* by some fifty theological students to do what he knew was not best, that he finally gave up to them for once. Perhaps he thought he might appear "illiberal" if he did not give in to those who differed in opinion.

Yes,—however good, however great,—mortals, especially those who deal out food to God's household, need much of God's

prophets who suffered for the truth now receive their reward—yea, all who fear God, both small and great, are now rewarded with glory, honor, immortality and eternal life—while those who corrupted the earth, fall beneath the avenging sword! The Prince of the kings of the earth now takes to himself his great power and reigns a universal conqueror. The inheritance of the heathen long since bequeathed is now received, and their fate long since decreed, is now met. Like a potter's vessel they are dashed into shivers, for thus was he commanded of the Father. And now the shout of triumph goes up before the great white throne: "Hallelujah! for the Lord God Omnipotent reigneth! M. D. W.

For the Crisis.

A Leaf from Dr. Cox.

"Our precious sister left us on Lord's day: from the sublunary type to the eternal archetype; from serenity and trust, from submission and hope, to the full vision, fruition, perfection of God! She joined *the spirits of just men made perfect*, in the highest heavens; *the general assembly, the church of the first born, who are written*, that is, actually, personally, *enrolled in the heavens*. It is not, as often misquoted, *whose* NAMES *are written* there! This is true of all christians before they die; before they are born! Luke 10: 20; Rev. 13: 8, 20: 12, 21: 27. But *they* are written there—when, instantly at death, they arrive there! That heathenish lie of purgatory, so money-making to its inventors, was never known or heard in the church till Gregory the Great invented it, about the end of the sixth century. So truly now; "*Blessed* ARE *the dead who die in the Lord!* That expression, *church of the first born*, is very glorious! What is thus "dead" among mortals, is "born" among immortals; privation here, is accession there! Beside, all there congregated, since Abel first received in glory the welcome of his Redeemer, are collectively but *the first fruits*, the heralds, the pledges, of an unspeakably greater and vaster concourse—successively and soon to follow them. They are the *first born;* the eldest there; the venerable precursors: but how many consecrated millions are yet to be *born* in glory, till the MILLENNIUM shall have colonized there all its countless hosts, its accomplished multitudes, even to *the last born:* after the resurrection is complete, after the translations *in the twinkling of an eye, at the last trump*, are finished—all! yes! The dead are already the living; the living are alone the dying. Let us be prepared to join that glorious company, congregated in such vastitude, in such blessedness, before the throne; where eternity only can measure the lifetime of their perfection!"

The above is extracted from an obituary of one of my own relatives, quite recently prepared by the Rev. Dr. Cox. Dr. C. is generally considered one of the strongest minded men and greatest Biblical scholars of the day. And yet, with all his learning and talent, with the high sounding words and splendidly formed sentences of this obituary, what utter contradiction of gospel sentiment and perversion of apostolic teaching is manifest. He asserts that "instantly at death they (the saints) arrive in heaven." That all are there, from Abel through the long catalogue of holy men to the end of time. And where can he find proof of such an assertion, except in Pagan lore, the science of Spiritualism, or the vain imagination of a heated brain?

The Bible most certainly represents that "cloud of witnesses" as "sleeping in Jesus," awaiting the last great change, when "this mortal shall put on immortality"—that they "died in *faith*," not having received the promise (eternal life) because "they without us should not be made perfect." In what way "perfect?" That which the apostle speaks of in Philippians as having "not already attained," but is pressing on, "if by any means (he) might attain unto the *resurrection of the dead*." According to Scripture, perfection comes at the resurrection, not, as Dr. C. asserts, at the moment of death.

Then look at the fallacy, the rank Spiritualism, of another assertion;—"The dead are already the living, the living are alone the dying." "The act of dying," said A. J. Davis, "is but stepping from the kitchen into the parlor." *Death is not death.* This is the assertion. And is there not just as much wisdom and truthfulness in asserting that "black is white, and white is black—light is darkness, and darkness is light?" What utter absurdity in such theology! And yet it is believed by a multitude, by a majority of the present day. And if told that death means actual death, and life means life, they greatly wonder, and perhaps denominate such talk as heresy.

Dr. C.'s mental endowments and scholarly attainments are certainly to be admired, and his colloquial eloquence has ever won the admiration and delight of all who have been favored with it. Yet we must protest against these sentiments, and are fully confident that even a small intellect, which is in harmony with Scripture on the doctrine of Immortality, could easily confute the learned Dr. in his arguments upon that point. A Goliah may stand towering in his pride, but the sling of a ruddy youth which is guided by power from above, may overwhelm him.

Truth is harmonious, glorious, and in perfect keeping with the character of God himself. A. C. JUDSON.

AFFLICTION abases the loveliness of the world without, that might entice us; the lusts of the flesh within, which might else ensnare us, by which it proves an advantage to us.

☞ No editor can afford the rejection of a good thing, and no author the publication of a bad one.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 30, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Plainville Campmeeting.

The campmeeting at Plainville was a good one. All expressed the same opinion. The meeting was in a pleasant grove, by the side of the R. R., about eighty rods south of the village. We did not arrive till Friday night, when we listened to a practical discourse from Bro. J. Babcock, from Warehouse Point, Ct.

Saturday, 20th. We had good meetings all day. The writer spoke in the morning, Bro. Hastings in the afternoon, and Bro. Munger in the evening. We noticed here, as in all the meetings we have attended of late, one excellent feature: the children of the Lord are seeking to be *wholly* his; examining their *own* lives, instead of sitting in judgment on their neighbors. They act like men and women who expect to see the Savior soon, and purpose to be ready to meet him. On this account, a heavenly spirit pervaded the meeting. Christian kindness and brotherly love shone out with charming effect, convincing the skeptic of the reality of the christian religion, more than the most labored argument, where love is wanting.

Another excellent characteristic of the meeting, which we noticed, was a disposition to confess faults, and forsake them. This result always denotes a genuine work of the Spirit of the Lord, and ever produces good fruits. There were many hearty confessions which made tearful eyes, and rejoicing hearts. When we have departed from right doing, this is the only way by which we can return to the narrow path that leadeth unto life. So long as we are unwilling to confess our faults, we can make no progress in the christian race. We can run no better than a prisoner with cannon balls tied to his feet. We fall at every effort. Confession of wrongs is mortifying; but purifying and elevating. "The old man" sinks, and the new one rises. Sorrow departs, and joy returns. Darkness is turned to day. The cup of remorse is filled with peace. Thus it was, in many cases, at this meeting.

It was a common saying,—"I feel it good to be here." It was often said, "I am glad I came to this meeting." It was a season of happy reunion of many warm hearts, which became more closely united than ever, after mingling their songs and prayers in holy devotion before mercy's throne. Reference was often made to a campmeeting held in this vicinity some nineteen years ago, when the Spirit of the Lord was manifested in a most signal manner, and many were comforted in receiving the "blessed hope" of living to see Jesus come. Though "some are fallen asleep," yet many continue till the present time, who are settled beyond a doubt that their redemption is at hand.

We were pleased to find the same feeling here, among the Lord's children as in other places, that as the perils of these last days increase, and the enemy grows bolder and more daring, so their firmness, confidence in Christ, calmness and evenness of temper, and a willingness to suffer for Jesus grows stronger also. As the storm clouds of war and bloodshed increase, so does their composure of mind. While the men of the world are trembling with increasing fear at the sight of approaching events, the saints are lifting up their heads with more joy than ever, feeling sure of speedy deliverance. Their prospects never looked brighter; while those of the world never appeared darker. As the fiery cloud gave light to Israel's hosts when leaving the land of bondage, but only increased the darkness of their pursuing enemies; so, now, the signs, that give positive evidence to the faithful souls that our Redeemer is about to return to earth again, only serve to blind those who conform to this world, and have turned aside from truth to fables. We had vivid proof of this fact during this meeting. It was heart-rending to see the blindness of many, who once saw the light, but refused to walk in it; and are now left in gloomy night, in the hour of greatest danger. They have chosen their place among "the foolish virgins;" preferring the honors and pleasures of this world, to the glory of the coming One. O that some trumpet might awake them ere the Lord appears in the clouds of heaven, when it will be too late—for ever too late.

Sunday, 21st. The day was fine, and early greeted by many joyful hearts. The weather was delightful during the entire meeting. We had no rain nor chilling winds. It seemed as if heaven smiled upon our tented grove. At eight o'clock, this morning, we assembled for a love-feast, when we enjoyed another of those heavenly scenes of which we have spoken when giving an account of other meetings. Preaching by Brn. Munger and Hastings. Large audiences listened with deep attention to the burning truths presented by the faithful watchmen. It was most clearly shown that the signs of the times indicate that we are very near the end of the present dispensation. It seemed strange to us that any one could resist such an amount of evidence, as was laid before the people by Bro. Hastings; but when we remember how the professed church rejected all the signs and wonders connected with the first advent of our Savior; and were not satisfied till he hung upon the cross; and also consider that men are to "wax worse and worse" "in the last days," we then saw we had nothing better to expect than what we now see.

We closed our excellent meeting with the sacrament of the Lord's supper, where we were comforted with the hope of soon being at "the marriage supper of the Lamb," when no idle spectators will crowd to witness the happy scene. We parted with bright hopes of a speedy reunion in "the camp of the saints," where partings are o'er, and sorrows are forever unknown.

Drafting.

We hear of a few of the Lord's children who have been drafted. It seems very wrong to attempt to compel christians to kill their fellow beings, whom Jesus has instructed them to love. We are glad to learn that most of those who are looking for the coming of the Savior are resolved, in his strength, to die for obeying Christ in refusing to use carnal weapons, rather than to please wicked men, disobey the Lord, and lose eternal life. It is evident we have come to a time, when, if we seek to save our lives, we shall lose them. Let us give them up freely for Jesus' sake, and then all will be well. Men can not fight, so long as they are filled with the Spirit of Christ. While we have no sympathy with Southern slavery and secession, and wish they might come to a perpetual end; we have an equal abhorrence of all fighting, and dare not "do evil that good may come;" because the Scriptures say of those who act on this principle, that their "damnation is just." We are to avoid the *appearance* of evil.

The question is frequently asked, "What shall we do if drafted?"—Obey the Lord. If brought before magistrates, look to the Lord for wisdom to answer wisely, and trust all the consequences in his hands. "Stand up for the right if the heavens fall." It is no time now to be faint-hearted. When we are required to disobey our Captain, and kill our fellow men, let our reply be, *we cannot fight*. We are true men, and love our country; but love the kingdom of the Lord better; and cannot barter it away to save this short life. We prefer death in its most horrid form, rather than to fight with carnal weapons, and lose eternal life. Hence, if drafted, we must be in *subjection* to the powers that be, and suffer, like the martyrs, whatever they are pleased to put upon us for refusing to kill our neighbors. Let every soldier of the cross be "steadfast, unmovable, always abounding in the work of the Lord." Be kind, long-suffering, gentle, but *decided*. Give up to Jesus, and trust *all* in his hands, and victory is ours, with eternal life and glory in the everlasting kingdom.

Date of Paper.

We announced that we had concluded to *date* our paper on *Tuesday* instead of Wednesday, because we have our business matters so arranged as to have it go to press uniformly on that day. This is what we have been doing for some time in the past. We learn some thought they should receive it one day earlier. We wish to correct that impression. The work at the office is all done the same time as usual, so that there will be no change in the time of mailing. It is well known that it is the practice of many who publish weekly papers, to *date* them nearly a week in *advance*. so that a paper dated on Saturday, the 28th, was completed and mailed on Tuesday the 24th. We have concluded to date ours when we stop putting articles into the paper; that is, on Tuesday morning of each week. Consequently you get the news up to that time; and if we should date our paper several days ahead, it would not give you any later news.

Army Chaplains.

We have often thought of the strange position of army chaplains. There are members of the same church in the opposing armies, with their chaplains, praying for the success of their respective regiments. Step into the camps of each on a Sabbath morning, and listen to the frequent prayers of each, as they plead with the meek and lowly Jesus,—the Prince of peace,—entreating him to give success to the embattled hosts during the day. At night, after a drawn battle, in which ten thousand have been slaughtered on each side, hear the hearty thanksgiving in the evening prayers for the success which has attended the day of bloody deeds; and then think of Jesus' instructions to love our enemies, and do good to those who despitefully use us, in connection with his long-suffering, and patient endurance of all the ill treatment of his enemies, even to crucifixion, and remember, "If any man have not the spirit of Christ he is none of his." Jesus said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." From the foregoing passage, we are driven to the following conclusion:—Those who fight, or voluntarily aid in sustaining war, prove one of two points; either that Christ's kingdom is "of this world," or else they are not his servants. As Christ positively affirms that his "kingdom is *not* of this world," then it is settled that *those who fight are not his servants*. We find the whole New Testament harmonizing with this conclusion. We leave the reader to choose his own position, and trust the Lord will aid him to put on the whole *christian* armor, and "fight the good fight of faith."

We clipped the following from the New York *Sun* of Sept. 9th, '62. It is a part of a report of a sermon preached to H. W. Beecher's congregation, the Sunday evening previous, by O. H. Buckley, chaplain to the First Regiment of the "Sickles' Brigade." When speaking of the officers, politicians, the newspapers, and the administration, he says:—

"All are to blame. They do not recognize the hand of God. True, there are chaplains in the army, yet they are but as the fifth wheel to a coach, for they cannot perform their duties to the soldier in active service, or the wounded in hospitals, while they are in the field. Some of them are indifferent to religion, while others are true ministers of God. And thus, though there is an outward show of religion, there is no true recognition of the power of God. No outward religious ceremonies will do; the recognition of God must be in the hearts of all. Some had scoffed at this, like the General who said 'God was on the side of the greatest numbers and the heaviest artillery.' He certainly was not so in the revolution, and he certainly does not appear to be so now. God intends to strip us of our pride, and to crucify us in our wealth. He shows to us that this nation must venerate his name. There is no army in the world where profanity prevails so much as in ours. From morn till night it flows from the lips not only of soldiers but officers—many of these, too, having been members of the church. . .

Drunkenness, too, prevails very much. At the battle of Fair Oaks a distinguished General of Division was so much under the influence of intoxicating drink as to be observed by all. His Adjutant General, too, was so overcome, that, believing him to be wounded, he was placed on a stretcher and carried to the rear, but when the surgeon examined him he was beastly drunk. (Sensation.) His young *Aid de Camp*, too, who was previously unused to it, was so drunk as to be unable to sit on his horse, 'and,' said the preacher 'I saw him.'"

"The Signs of the Times."

☞ Do not fail to get Bro. Hastings' new work,—"The Signs of the Times." This is emphatically a book for the times. It is just the one to lend to your neighbor, if you wish to convince him "the end of all things is at hand."—Price 75 cts., postage 15 cts.

The President's Proclamation.

The President has just issued an important proclamation. The following extract contains the principal matter of interest. It shows he has finally decided to let the bondman go free, if the Union can be preserved in no other way, as he stated in his letter to Mr. Greely. We apprehend that all efforts to preserve the Union will be like one to save a sinking ship when the water gushes in twice as fast as they can pump it out.

A PROCLAMATION.

WASHINGTON, Sept. 22, 1862.

I, Abraham Lincoln, President of the United States of America, and Commander-in-Chief of the army and navy thereof, do hereby proclaim and declare that hereafter, as heretofore, the war will be prosecuted for the object of practically restoring the Constitutional relation between the United States and the people thereof in which States that relation is, or may be, suspended or disturbed; that it is my purpose, upon the next meeting of Congress, to again recommend the adoption of a practical measure tendering pecuniary aid to the free acceptance or rejection of all the slave States, so called, the people whereof may not then be in rebellion against the United States, and which States may then have voluntarily adopted or thereafter may voluntarily adopt the immediate or gradual abolishment of slavery within their respective limits; and that the efforts to colonize persons of African descent, with their consent, upon the continent or elsewhere, with the previously obtained consent of the governments existing there, will be continued; that *on the first day of January, in the year of our Lord one thousand eight hundred and sixty three, all persons held as slaves within any State, or any designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then thenceforward and forever free*, and the executive government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom; that the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof respectively shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall on that day be in good faith represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State and the people thereof have not been in rebellion against the United States.

For the Crisis.

To Brn. in Western N. Y. and Pa.

In a few weeks I *hope*, if the Lord will, to be able to visit you. Will all who have written me, let me know if they have any thing further to say about the arrangement of meetings, etc.? Direct at once to Boston, Mass. My time will be short, but I wish to do all that I can while there. May God guide me in all things.

H. L. HASTINGS.

Our Tract Column.

For the Crisis.

The Christian Publication Society.

This Society commences operations for another year under hopeful circumstances. Its financial condition is encouraging, and those associated in its administration are united in an earnest desire to do something which will honor God and benefit mankind. After considerable delay, it seems to be decided that the Publication Society is to *be a Publication* Society, and is to *issue* tracts and other publications which it is hoped will subserve the cause of truth. Seeing at length good ground to hope that this original intention will be realized, I am glad to give the enterprise my hearty co-operation.

I had some time ago, after several efforts to transfer my tract publishing to the Society, concluded that under present circumstances it was best for me to retain it in my own hands, and I informed the Society that I had no more offers to make in that direction. With this view I removed to Boston with the intention of pushing the matter through to the best of my ability, and working while the day should last. The earnest request of the Society has led me to reconsider my determination, and an agreement has been entered into for the transfer of my entire list of TRACTS into the hands of the Christian Publication Society. This to me has been a matter of indifference, for, situated as I *now* am, I could carry forward the business much more conveniently than in time past. I have, however, yielded to the desires of the Committee, my own judgment agreeing with theirs, that the interests of the cause of truth might thereby be promoted.

From this time, therefore, I do not expect to issue tracts to any considerable extent, unless circumstances may demand some change in the arrangement. My tracts will be under the control of the Christian Publication Society, and orders for them should be addressed to the agent, at the office of the *World's Crisis*. This new arrangement will involve increased outlay, but when once the stereotype plates are under the control of the Society, they can issue tracts at prices *much less* than even the previous *very low* rates. If the brethren and friends at large will take hold of the matter, the Society may soon be able to announce a full supply of tracts on hand and for sale at prices far lower than ever have been sold in this country. They now furnish 1800 pages for $1.00; they will probably furnish 2,000 to 2,400 pages for $1.00 when they are once fairly under way, provided the brethren and friends rally to the support of the Society, and raise the funds necessary to place the whole upon a stable basis.

There is now a good stock of tracts on hand ready for distribution, and orders for the same are solicited; and while these are being sent out, it is proposed to make *immediate* efforts to replace them as soon as they are exhausted. The brethren have all done nobly in their efforts to help the work along; but this warfare demands fresh sacrifice, and new efforts from day to day.

At the last meeting of the Christian Publication Society it was voted to raise $1.000 for the purpose of *issuing tracts new and old*, for general distribution *with or without price*. All previous subscriptions upon the tract fund of the C. P. S. are requested to be sent in immediately to the agent, Miles Grant. And in addition to these sums already subscribed, we propose to raise $1.000 to carry on this work. I have agreed to superintend the printing and publishing of all tracts which may be needed for the coming year *free of charge to the Society*. They will therefore be furnished at the actual cost of manufacturing; and then the Society will sell them as cheaply as is consistent with the safe transaction of its business.

The question will arise in some minds, Can we raise $1.000 for this purpose? Of course we can. There are now three thousand or more subscribers to the Crisis. Were they to give one third of a dollar each, the amount would be raised. There are probably, at least ten thousand readers of the Crisis. If these would give ten cents each, the amount would be forth-coming directly. But we do not expect that all will do this. But there are brethren who will esteem it a privilege to take hold of this work heartily. A thousand dollars is a small amount. Many a man has lost as much in some paltry speculation which neither benefitted man nor glorified God. Many thousands of dollars are spent every year in foolish, expensive habits, and for things which minister only to vicious and depraved appetites. There are many men who receive the Crisis who could each give a thousand dollars, and feel and be better off for the gift. They would have less to think of, less to worry over, and less fear of the depreciation of property from the effects of the war. Men are pouring out their treasure like water to carry on the sanguinary contest that prevails; now let the sons of peace be steadfast and diligent in *their* work, that when their Master appears they may be found faithful. Judging from all the aspects of the age, the signs of these last perilous times, we are nearing that point when all earth's treasures and possessions will perish and pass away. In vain will men seek for comfort in hoarded wealth, or for deliverance from coming ills in the gains which they have acquired. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath.

Many a man can look back upon some speculation, upon some business operation, some swindle by which he has lost his one, five, ten, twenty, or even fifty thousand dollars; and now, when all is gone, he says, "I wish that money was laid up in heaven. I wish it was lent to the Lord. But it is too late: the Devil has got it, and I cannot recover it." Let others who have this world's goods be warned in time; and let us each strive with noble zeal to lay all we have upon the altar of God, and have the satisfaction of knowing that we have done what we could. Men who choose to do so keep their money till the tax-gatherer takes it, and the extortioner catcheth all that they have. But those who are guided by the principles of *true prudence* will consult the word of God; will lay not up for themselves treasures upon the earth where moth and rust corrupt, where thieves break through and steal, and where earth's final fires shall lick up earth's treasures like the dust. They will sell that they have, and give alms; they will provide bags that wax not old, a treasure in heaven, where no thief approacheth, neither moth corrupteth. Then, disencumbered from earthly burdens, they will take heed lest at any time their hearts be overcharged with worldly cares; they will stand, having their loins girt about, and their lights burning, and they like unto men that wait for their Lord.

When the last terrible convulsion comes, compared with which all commercial panics, all financial revulsions, all sudden depreciations, shall seem but trifles light as air, when the wealth of the world shall perish, and all the pomp and pride and glory of man shall pass away; when kings and beggars shall stand upon a level, and the miser, going to the judgment seat shall have his coffers unlocked, his gold uncounted; when all that man has coveted shall be torn from his grasp, and all that he has delighted in shall be blighted in his presence, I would in that day have *nothing to lose*, but *everything to gain;* I would look upon this ruined world and thank God that my possessions are *not here;* I would have them *safely transferred* beyond the terrible scenes of judgment and of wrath, and laid up among those riches of divine blessing which are eternal in the heavens.

May God help us all to do what he would have us in this matter, and bring us at last to know that we have not labored in vain in the Lord. Your brother in Christ,

H. L. HASTINGS.

For the Crisis.

Tracts for Free Distribution.

The Christian Publication Society has now on hand some hundreds of thousands of pages of tracts. These must not be idle. They will be sent to any address at the rate of 1300 pages for $1.00, post-paid. They will be sent by Express 1800 pages for $1.00. Let every one who can, purchase a dollar's worth, or more, of these tracts, and scatter them in their own neighborhoods, or among their friends.

Persons ordering tracts by mail should write their name, Post Office, County and State very plainly, and state about how many tracts they want. Persons ordering by Express should give Post Office, County and State, and also the nearest *Express office* and depot, that we may know how to send them.

Tracts will also be sent *without price* to all who are unable to pay for them. Let such feel no hesitancy about sending for them. There are quantities of them which have been purchased expressly for the use of such individuals. There are some brethren who are unable to go out themselves and distribute tracts, but they are willing to give their substance that others may distribute. Some are able to buy more tracts than they have time to distribute, and there are others who have more time to distribute than they have means to buy. The C. P. Society receives the donations of those who are willing to give, and disburses them in the shape of tracts to those who are willing to distribute them. Persons who wish tracts for themselves, or for their friends, or for ministers, can have them sent directly to the parties whom they wish should read them. Persons having friends in the army can order tracts sent directly from the Crisis office to them. In such cases they should give the name plainly; also the company, regiment, and division where their friends are serving. Let no one who wishes tracts, or can use them to advantage, neglect to send for them. They are published for the especial benefit of such persons! and by the time the present stock is gone, we intend to have another abundant supply. Persons who order tracts without sending the money should give such a statement of their condition as will enable us to judge how many it is proper to send them. Persons sometimes write, "Please send me some tracts." The letter comes, no one knows anything about the person writing, and no one can tell how many tracts should be sent. It may be in some locality where a dollar's worth would be all that could be conveniently distributed. On the other hand, the applicant may be a preacher, or a person so situated that they could scatter ten or twenty dollars' worth to great advantage. But it is not to be expected that the Editor or those having charge of the distribution will know all about the circumstances of every person applying. And the only *safe* rule is for *all* persons in sending to state as definitely as they can what they desire, and how extensive their opportunities are. In this way we can be the judge what should be done in the case.

Tracts when ordered by mail should be ordered in quantities worth not less than *thirty cents*, as the expense of sending them is then much smaller. Tracts are sent by mail, in packages of eight ounces, or over, at a *half cent per ounce*. If sent singly, the postage is *one cent* for each tract, which is twice or three times as much as when sent in packages. The expense of sending them by mail is probably one or two cents per hundred pages. But to save all perplexity when they are sent by mail, 1300 pages are sent for one dollar. Persons who order three to five or more dollars worth, will find it cheaper to have them come by *Express*, unless they live at very great distances from Boston, from the fact that by Express they get *five hundred pages more* for a *dollar* than when they order them by mail, while, when sent by mail, every additional *ounce* increases the expense; and on the other hand, when sent by Express, five, or perhaps *ten dollars' worth*, may be sent for about the same price as *one* or *two dollars'* worth. Let us hear without delay from all who desire tracts. Persons wishing tracts which I have heretofore published, will find the Publication Society ready to supply them *all* at the *same rates that I have furnished them*. They will therefore direct *all* their orders to MILES GRANT, Office of World's Crisis, Boston, Mass. I shall still continue to issue *works* and *pamphlets* as heretofore; but if the Lord will, I shall transfer the tract work into the hands of the Society as soon as practicable.

H. L. HASTINGS, Pres. of the C. P. S.

For the Crisis.

A word to the friends of the Crisis.

DEAR BRETHREN AND SISTERS:—Now that we have had our desire granted relative to retaining Bro. Grant as Editor, is there not danger of our sitting down with so much care as measurably to forget wherein our great strength lieth? Has there not been much prayer offered for a few months past, relative to this matter? I *know* there has been *some;* I believe (from an array of testimony I cannot doubt) there has been *much*. This family organ of communication is *very dear* to us, and we have felt a prayerful anxiety for its useful and peaceful continuance. Word from far, both epistolary and oral, comes to our ears:—"We think *much* of the Crisis—it is the right kind of a missionary to send round—hope Bro. Grant will continue to be its Editor." I hope so, too, as long as it is so apparent that he is occupying the place assigned him by the Great Shepherd. But, if the time should ever come that this Great Shepherd would make a change, I hope he will step aside with as little regretful envying as John Baptist did when he saw the time had come for him to *decrease*, while another should *increase!*

Things now look quite prosperous relative to the financial condition of the paper. Perhaps the Crisis never saw a brighter day than the present. Its subscribers are increasing almost miraculously considering the times: and now is the danger. Danger of what? Of forgetting to *pray* for the paper and its Editor. Prayer should be offered that the contributors, as well as Editor, may offer proper viands, and especially that *discernment* may be given the chief servant, if any "wild gourds" should be offered, so that there be no "death in the pot." Yes, pray,—that nothing proper may be lost, overlooked, or ruled out that will benefit the household; and that no poisonous bit may find its way in.

If ever one needed wisdom from above it is an Editor of a religious paper. There is such a variety of tastes to serve; from those whose appetites are sufficiently keen and healthful, by proper exercise as well as wholesome diet, to relish the plain and simple truths of the Bible, to those who have been overfed, observed sedentary habits, and thus become so dyspeptic that they think they must have sweetmeats, to give tone or zest to their appetites.

Yes, *pray* for our Editor instead of provoking him with complaints. We read in the good book of the meekest man in the world being provoked by God's professed children to speak unadvisedly with his lips. What if not more than half the church in the wilderness had been agreed to *pray* for their overtaxed leader? Think you not the calamity would have been averted?

At a later period there was a prophet who had his request granted of possessing a *double portion* of Elijah's spirit, so that he must have been mighty, for Elijah raised the dead and called fire down from heaven and consumed four hundred false prophets at a time!! Well, this great prophet was so *urged* and *teased* by some fifty theological students to do what he knew was not best, that he finally gave up to them for once. Perhaps he thought he might appear "illiberal" if he did not give in to those who differed in opinion.

Yes,—however good, however great,—mortals, especially those who deal out food to God's household, need much of God's

wisdom. Human wisdom will not subserve the purpose. Human nature is weak at the best, and if the great Apostle Paul so felt the *necessity of prayer* being offered that the Word of the Lord might have free course, and take root, it seems to me necessary to *pray* for the cause as connected with our paper. B. MATHEWSON.

Sandy Hill, N. Y., Sept., '62.

For the Crisis.

The Sign of the Son of Man.

The first inquiry seems to be, to ascertain who it is that are to witness this sign? If this can be settled, scripturally, then we shall be prepared to decide what that sign shall be, and when it will occur. In the gospels of Matthew, Mark and Luke, we have a record of the signs that are to precede the coming of Christ; first in the heavens above, and second in the earth beneath, which signs will be apprehended only by the saints, and not by the wicked. After these signs have all occurred,—even to the shaking of "the powers of heaven," (which I believe is now in progress),—"THEN shall appear the sign of the Son of Man in heaven," "and then shall all the tribes of the earth mourn." This mourning will be caused by the appearing of this sign. That anything will occur to arouse the dwellers upon earth to a realizing sense of their true and lost condition prior to that event, I can find no evidence to justify a belief.

In 1 Thess. 4, we read that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; the dead saints will be raised, the living changed, and they together caught up in the clouds to meet the Lord in the air. The divinely appointed place for the church to meet her returning Lord, is in the "clouds" of heaven, "in the air," just where the wicked tribes are to behold the sign. When this event occurs, then they will know of a certainty what it is that is really coming upon the earth, and awake to their true and sad condition, and will mourn. Then many shall seek to enter in, and shall not be able. Then the Master will have risen up and shut to the door. Then will he laugh at their calamity and will mock when their fear cometh. No saints will be there to mourn with them, or comfort them by pointing them to a way of escape through faith in the name of a crucified and rejected Savior. Their day of grace will have forever ended, and nothing can screen them from the face of Him who sitteth upon the throne and the wrath of the Lamb. O! that men were wise, and would duly consider these things before it is everlastingly too late.

But where will the saints then be? O, they have escaped—they are gone—they are gathered into the secret chambers of the Most High, where they are hid a little season until his indignation is overpast, (Isa. 26 : 20, 21), or, as the Revelator expresses it, standing upon the sea of glass, where they sing first the song of Moses the servant of God, and the song of the Lamb, where the marriage and the supper of the Lamb are to be celebrated, etc. In immediate connection with this redemption, the sins of Great Babylon come in remembrance before God. He pours upon her the fierceness of his wrath; she falls—she sinks; the kings of the earth, and the merchants thereof who have enriched themselves in their unholy traffic, standing afar off, beholding the smoke of her torment, will bewail her, and lament and mourn and weep and howl on account of their miseries that have come upon them.

The saints from their secret pavilion will also be witnesses, but not actors in this part of the scene, for it is written, "only with thine eyes shalt thou see and behold the reward of the wicked." As the smoke of her torment ascendeth up before them, again they say "Alleluia!" "for true and righteous are thy judgments," etc. But it is added (Matt. 24), "And they (who saw the sign) shall see the Son of man coming in the clouds of heaven with power and great glory."

By a further reference to Rev. 19th, it will be seen that after the celebration of the marriage and the supper, the Revelator saw the heavens opened; and Christ and his immortal army of glorified saints are represented as sitting upon white horses, he having upon his head "MANY CROWNS" (the insignia of royalty and glory), coming down to the battle of that great day of God Almighty, when the beast and the false prophet, the kings of the earth and their armies, will be cast ALIVE into the lake of fire burning with brimstone, just as Pharaoh and his host were overthrown and perished in the Red Sea. When he thus descends, *then* "will the tribes of earth see him coming in the clouds with power and great glory." Till he thus descends from the sea of glass, all that the wicked will have seen will be the gathering away of the saints, like Enoch and Elijah, to meet and welcome the return of our long absent Lord in the air, there to celebrate the glorious nuptials of the Bride and the Lamb.

In view of such glory, so soon to be revealed, oh! let his weary Bride cheer up, and put on the whole armor of God, that she may be found spotless and pure in that day. P. ALLING.

Norwalk, O., Sept. 1, 1862.

☞ It is better to forgive than to fight.

For the Crisis.

Day of Preparation.

We are in the day of God's preparation for the most mighty of mighty revolutions since the day of creation. It cannot be denied, that all the movable elements in the movable world are being stirred. The proclamation has been sounded over earth and ocean, and through heaven, of the coming event of events. The impression—deep, solemn, awful—of its importance and proximity has been made on the intelligent christian mind. Divine wisdom and omnipotence are now strikingly employed to make all righteous arrangements to bring speedily about the sublime consummation.

The armies of earth glittering in their varied uniforms are tramping the martial drill. The defiant navy of iron is lifting its mighty proportions to sight on several sides of the great waters. The most powerful implements of death are being heaped on the camps of death. The spirit of war, confusion, ruin and desolation is almost rampant in the nations. There will yet, doubtless, be a pause;—it will be the brief pause final before creation's change and earth's concluding catastrophe.

The day of vengeance in the great heart of God must be immediately expressed, and the glorious year of his waiting redeemed must come. EDWIN BURNHAM.

For the Crisis.

"Angels."

Having noticed in the Crisis of Sept. 16th that Bro. Wm. Shepherd intends publishing his work on the above subject—showing the origin, attributes, ranks, titles of angels, and the work assigned them by God in the administration of his divine government as revealed in the Old and New Testament Scriptures, etc.,—I would say, judging from a part of the MSS. which I have read, there is no doubt in my mind that it will be an interesting work,—a work that will meet the wants of the times,—one from which much consolation and comfort will be derived by all who believe in the divine authenticity of the Scriptures.

Come, brethren, shall we have the work published? Will you do something in this direction? We need all the truth the Lord has for us in the store-house in this age of infidelity and apostasy. Come, send in your pledges at once. You will get your money's worth, and more. Remember the address—"Eld. Wm. Shepherd, Newark, N. J." A. W. SIBLEY.

Obituary Notices.

Died, in Plymouth, Me., in the early part of September, of diphtheria, the whole family of Bro. Chester Gray, consisting of five children between the ages of three and twenty-four.

Died, at Vandalia, Ill., Sept. 4th, JOHN CONRAD, only child of Eld. Thos. W. and Helen P. Smith, aged one year and three months.

"Even so, Father, for so it seemeth good in thy sight."

FOREIGN NEWS.

[From Liverpool 13th.]

It is stated that the Queen of England has formally demanded the hand of the Princess Alexandra of Denmark for the Prince of Wales.

There are rumors of plots and threats of the Italian revolutionists very similar to those in the Orsini affair.

It is reported that Victor Emmanuel soon visits France.

Latest reports relative to Garibaldi say that it is all but settled that there will be a general amnesty with Garibaldi and his followers.

A distinguished English physician has been sent to Garibaldi.

SEVEN DAYS LATER.

By the arrival of the Europa, we have advices from Liverpool to the 20th ult., Queenstown 21st.

The stirring news brought by the Europa and subsequent steamers was the theme of universal comment. It was regarded as most disastrous for the North, but the valor of the Federal troops was generally admitted.

The Times Paris correspondent says Napoleon decidedly favors the recognition of the South, and is anxious that the English Government should adopt a similar course.

The Great Exhibition will close on the 1st of November.

It is reported that three of the finest steamers on the Clyde have been sold to the Confederates.

The Liverpool Telegraph says: "Besides the commissions committed to other shipbuilders by the Confederates, which are being forwarded with all possible dispatch, a large iron plated ram is being constructed in the Mersey, without any attempt at concealment. It will be of the most formidable description, and will attempt to run the blockade off Charleston."

La Franca asserts that a majority of the Juarez Government has decided on proposing terms of capitulation to French Commander Forey, on the basis of the surrender of the City of Mexico and Puebla to the French.

ITALY.

The English physician sent to Garibaldi has reported favorably. He declares that the ball never entered, but struck and broke the inner ankle. The wound progresses favorably.

DOMESTIC NEWS.

HEADQUARTERS OF THE ARMY OF THE POTOMAC,—Sept. 22. Information received to-day from a servant who deserted from the rebels shows that their loss in general officers in the late battles was greater than ours.

The residents of this section of Maryland have suffered considerably since its occupation by the two armies. In many cases families which a few days ago were in comfortable circumstances, are now wanting the necessaries of life.

The movements of the rebels are mysterious. The military authorities here feel fully satisfied that the whole rebel army is still on the opposite side of the Potomac, information to that effect having been received to-day. Gen. Lee is also there. Their intentions are not yet fully developed.

An attempt to re-occupy Maryland must be considered impracticable. Without tents, and, in many cases, without shoes or blankets, the present position of the rebel army would be very uncomfortable if a cold rain should occur. With the present weather overcoats and blankets are almost indispensable at night.

Harper's Ferry is in our possession. We stand in a position to check a recrossing to this State to recommence offensive operations.

In the last two battles the wounded have suffered much less from exposure and want of attention than in any previous fight.

Ambulance service was more promptly rendered, and surgeons more energetic and efficient, and hospital supplies more quickly furnished than before.

A ride through the Cumberland valley from Harrisburg to Hagerstown impresses one with the wisdom of the rebels in attempting to bring their famished legion into that land of abundance.

It also suggests the importance of a repulse that kept them out of a region in which they would have found supplies sufficient to feed and recruit their army for months.

The Washington Star says: "The different Federal army corps are within supporting distance of each other, Sumner's and William's (late Banks',) at and about Harper's Ferry, Couch's and Franklin's at Williamsport, and the rest so in position near them as to be instantly available for a movement in any direction.

The enemy are concentrating at Winchester, and every available man in that quarter, from seventeen to sixty-five years old, has been pressed into the service.

The enemy report their loss in Maryland at 15,000, but consider that, with the capture of Harper's Ferry, they are about even since the last battle of Manassas.

The main portion of the rebel army have retired to Winchester. They are disheartened at the reception they met with on their appearance in Maryland, as instead of the 50,000 recruits they expected to receive, only about 2000 were obtained, while their losses from desertion alone were above that number.

Leesburg and vicinity are in possession of our forces.

Residents near the fords over the Potomac at which the rebels crossed, say that 300 or 400 of them got out of their depth and were drowned. They heard their shrieks as they were swept past by the current.

A Washington dispatch says that Surgeon Gen. Lee has returned from the battle-field of Antietam Creek. He thinks the whole number of Union men killed will be within 1200, and estimates the number wounded at about 6000.

The rebels left 5000 of their wounded within our lines.

The Richmond Inquirer claims the battle of Antietam as a great rebel victory. It was directed by General Lee in person with 60,000 men in his command. Gen. Jackson commanded the left of the rebel line, Gen. Hill the right and Gen. Longstreet the centre. The battle was the most severe of the entire campaign. Two rebel Generals were killed and six wounded.

The Petersburg Express says that all hopes of Maryland uniting her destinies with the South must now be banished. The experiment to rouse her people to follow the fortunes of the rebel army is proclaimed to have been a dead failure, and the devoted adherence of the State Government, the press and the majority of the people to the Federal Government is acknowledged by the Express.

Louisville, Sept. 24. The intense excitement of the last few days has given place to great rejoicings at the immediate proximity of seven divisions of Gen. Buell's army, which are coming up from the direction of Salt river. The enemy seem to be concentrating at Bloomfield.

Louisville is now considered entirely safe. Gen. Nelson is confident that he can hold this position against any odds until the approaching Federal reinforcements shall arrive.

The Washington correspondent of the New York Tribune says:

"Now and then the remark is heard that the President has been driven into the policy of emancipation by outside clamor. A most preposterous statement. For nearly a year Mr Lincoln is known to have had the question of slavery, in its connection with the rebellion, under his most thoughtful and deliberate consideration.

Within the last few months, perceiving the great progress which public opinion was making, he has given still closer attention to the question, has invoked counsel from all directions, and has looked to Providence for guidance to the true solution of the great problem which, as he told the deputation from the religious men of Chicago, was in his thoughts night and day. A number of weeks since, he was, as we telegraphed you a month ago, on the point of issuing a proclamation which fixed the 1st of December as the day of Emancipation, and was only dissuaded at that time from doing so by the strong opposition of two members of his Cabinet. This statement has been denied, but it is substantially true.

The proclamation now issued is an improvement in several material respects upon the rejected one. It was written on Sunday, and was laid before the Cabinet at an extraordinary meeting yesterday. Every member, with perhaps a single exception in the person of Postmaster General Blair, agreed to it, and will give it his hearty support. All accepted it cheerfully as indicating the adoption of a policy which they had long been urging. It is to be added that the proclamation is the President's own work, written without consultation, not altered, or, if altered at all, very slightly, at or after the Cabinet meeting, and published to the world within forty-eight hours of its composition."

St. Paul, Minn., Sept. 24. An arrival from St. Cloud reports more murders by the Sioux in the town of Richmond on Monday, and the killing of two children. The inhabitants are fleeing to St. Cloud, leaving the town to the ravages of the Indians.

Sept. 28. A sharp engagement has taken place with the Sioux near Yellow Medicine. About thirty Indians were killed and many wounded. Our loss is five killed, and thirty-four wounded.

Frederick, Md., Figuratively speaking this city is one vast hospital. Every public building, even to the churches, and hundreds of private houses, are in use for hospital purposes. The city hotels have been taken possession of for the use of the wounded. In the hospitals there are at least 3000 patients, an average of six deaths occuring daily.

Over twenty-five thousand stand of arms have been captured by our forces, and the number of field pieces, as yet, has not been fully ascertained. Some twenty are now in camp. The majority of them are English pieces, of the newest and best patterns.

New York, Sept. 27. The Times has news from Winchester to Wednesday. The main body of the rebel army is concentrated there, numbering 75,000 men. They are much demoralized and suffering for want of food. Their loss in Maryland is acknowledged to be terrible.

It is reported that the confederates are buying and building numerous steamers in England, and are also building a Ram in the Mersey.

Washington, Sept. 26, 1862. The cordial endorsement of the President's proclamation by the convention of Governors adds to its popularity here. Gen. McClernald—who is regarded as the leader of the Douglas Democrats—cordially endorses it. A yet unpublished letter from Robert Dale Owen was laid before the President, just before the proclamation appeared, which gave stronger and more urgent reasons for its issue than those previously advanced in his published letter based on European intervention.

New York, Sept. 27. A rumor from Washington says the President contemplates issuing a proclamation making Florida a cotton plantation, inviting laborers, black and white, to settle there for that purpose, who will have ample protection from the army and navy; the State constitution to be put aside temporarily, and Florida reduced to a territorial condition. This movement is said to be preliminary to the policy to be adopted hereafter with the other Southern States.

Cincinnati, Sept. 28. Last night the rebel cavalry captured Augusta, Kentucky, on the Ohio river, forty miles above this city. After robbing the houses they destroyed the place. The citizens fled to the Ohio side as speedily as possible.

Washington, Sept. 29. It is rumored that Gen. Lee has been largely reinforced, and that he is apparently making preparations to re-cross the Potomac into Maryland.

Cincinnati, Sept. 29. Gen. Jeff. C. Davis shot Gen. Nelson at the Galt House, Louisville, this morning, killing him almost instantly.

The Convention of Governors.

The action of the Convention was most loyal. The only act of the meeting was to draw up a brief letter to the President, thanking him for the emancipation proclamation, expressing confidence in his wisdom and discretion, and offering him their warmest co-operation and that of all the States in all measures requisite for carrying on the war to a successful end.

The letter closed by suggesting to the President the propriety of providing for a corps of reserves, not less than 100,000 men, to be under training in camps in the different States, and made ready for use, and proffering their hearty co-operation. All the Governors present signed the letter except Bradford of Maryland.

The address to the President as agreed to was written by Governor Andrew, at the suggestion of the other Governors present.

Notices, &c.

Notice.

I want to dispose of my books, and I am a very poor pedlar, especially of my own productions. I therefore will send a single one to anybody for 50 cents, and pay the postage myself; or, if any one will send me $4 00, I will send them nine books by mail, and that is less than the first cost. But I need the money, and there are brethren enough that want them, if they knew how to get them. You will see the notice of the second edition in the Crisis. I know the receipts in the book are worth more to a family than the cost of the book. One said the receipts was their family doctor, and had saved much expense in doctors' bills, if not the life of one of the family.

If my preaching brethren would name it to their congregations, it would secure the sale of some in nearly every place, and in many places the nine books could be taken at the above reduced price. One Congregationalist Deacon bought six on purpose to send to persons that cared nothing about religion, and he said it was three dollars well spent. Come, brethren, will you help me to dispose of them? I want the money for my family, while I am out preaching the coming of the Lord with but little pay.

HIRAM MUNGER.

Notice.

The Iowa and Minnesota Christian Conference will hold its next annual session at the Nickol's school-house, Canton Township, Filmore Co., Minn., (being about two miles from the State line,) to commence Thursday night, before the last Sunday in Oct. 23, 1862. Strangers should inquire for Eld. Gorwood Burrill. Those coming from the south-west should make Burr Oak a point; and those from the south, Decorah; from thence to Hesper; there inquire for Bro. John McKee. Hesper is about seven miles from the meeting. We shall expect to see preachers and delegates; or letters may be addressed to me, Hesper, Iowa, care of John McKee.

PETER S. W. DAVO, Clerk.

Notice.

There will be a conference at Northwood Narrows, N. H., commencing Thursday evening, October 9th, and continuing over the Sabbath following. Bro. J. G. Smith, J. Pinkham and others, are expected to preach the word. C. S. EMERSON, for the Brn.

New Hampshire State Conference.

The next session of our State Conference will be holden at Loudon Ridge, to commence Friday, Oct. 17th, at 10 o'clock, A. M., and continue over the Sabbath.

T. M. PREBLE, Clerk.

Concord, Sept. 27th, 1862.

Notices of J. V. Himes.

Craftsbury, Vt., Oct. 2nd to 6th. This is a new field. Let all come. Call upon Alfred Collins.

Waterbury, Vt., to attend the Annual Conference of Adventists.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

Eld. N. F. Nason is expected to hold a protracted meeting in South Hope, Me; to begin Thursday evening, Oct. 9th, and to continue over the following Sunday. Other preaching brethren are invited to attend.

A. WALKER.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present is 46 1-2 Kneeland street.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 23d, 1861, to July 1st, 1862, $570.75.

H. F. Carpenter	$1.00
J. M. Hicks	.80
A Friend	3.00
" "	1.00
A Sister in Kennebunk, Me.	2.00
Mrs. D. B. Waterbury	1.00
J. S. Howland	3.00
P. W. Higgins	1.00
M. Atkins	1.00
M. E. Sawtell	.30
J. M. Hicks	.40
S. S. Woodward	.18
E. Bennett	1.00
E. Fuller	9.75
Miss C. Smith	3.00
E. A. Prescott	25
L. Butler	5.00
E. Collins	50
R. Taylor	1.00
A. Chase	1.00
D. Q. Kent	2.00
T. Smith	1.00
C. P. Thorn	6.76
Maria Drury	2.00
Chas. Wegener	5.00

I. C. Wellcome, for Me. Adv. Mission Fund, $5.91

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$ 1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.27
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1.00
S. B. Potter	1.00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	.50
J. M. Hicks	.40
T. W. Smith	.50
Benj. Allard	1.00

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Brn. Higgins' and Wellcome's medicine.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENT FOR LOWELL ST. CHAPEL.

H. L. Hastings..........Sunday, Oct. 5th

East Boston..........Sunday, Oct. 5th

JOSEPH W. WHITE.

APPOINTMENT FOR POULTNEY, VT.

Bro. Edwin Burnham will preach in Poultney Oct. 19th and 26th. Friends from abroad are invited to come and share with us his visit.

H. F. CARPENTER.

Northfield Farms..........Sunday, Oct. 5th

Northfield Mountain, Tuesday evening, Oct. 7th, where Bro. Wright may appoint, and continue through the week, and over the Sabbath, if thought best. H. K. FLAGG.

Warehouse Point, Ct..........Sunday, Oct. 5th

I. B. POTTER.

Pine Swamp, Ct..........Sunday, Oct. 5th

Woodville, Ct..........evening, Oct. 6th

Cheshire Street, Ct..........Sunday, Oct. 12th

Abington, Ct..........Sunday, Oct. 19th

Danielsonville, Ct..........Sunday, Oct. 26th

C. GOODRICH.

Scitico, Ct..........Oct. 5th

Goshen, Mass..........Oct. 12th

Griswoldville, Ct..........Oct. 19th

H. PRATT.

Cheshire Street, Ct..........Oct. 5th

Wrightville, Ct..........Oct. 12th

Prospect, Ct..........Oct. 19th

Pine Swamp, Ct..........Oct. 26th

T. S. CANFIELD.

Concord, N. H..........Sabbath, Oct. 5th

T. M. PREBLE.

Northwood Narrows, N. H., Monday, eve, Oct. 13th

Nottingham, N. H..........Tuesday eve, Oct. 14th, where Bro. Gerish may appoint.

Dover, N. H..........Thursday eve, Oct. 16th

Kennebunk, Me..........Sunday, Oct. 19th, where Bro. Wm. Mitchel may appoint.

Biddeford, Me..........Wednesday eve, Oct. 22d, where Bro. John Black may appoint.

Portland, Me..........Friday eve, Oct. 24th, where J. S. Brooks may appoint.

Yarmouth, Me..........Sunday, Oct. 26th, where Bro. R. R. York may appoint.

If the Lord will, shall proceed East further.

B. P. MANNING.

Lynn, Mass..........Oct. 12th

L. BOUTELL.

Carver, Mass..........Oct. 12th and 19th

Lynn..........Oct. 26th

J. McCANDIS.

Eld. S. S. Brewer appoints to preach in Worcester, Oct. 12th and 19th. Bro. A. Ross is expected to be here through the month of Oct. Will Bro. Brewer arrange with him?

Dorchester, N. H., Thursday evening, Oct. 2d, and over the following Sunday. S. W. BISHOP.

Barnsted, (Clark Meeting-house)..........Oct. 5th

T. W. PIPER.

Will hold a series of meetings with Bro. Phetteplace, in Clayville, R. I., commencing Oct. 21st, to continue as long as may be duty.

E. BELLOWS.

Palmer, Mass.....Sept. 30th to Sunday, Oct. 5th

Williamsburg, Mass..........Oct. 7th

Goshen..........Oct. 12th

Plainfield Pond..........Oct. 15th, 16th and 17th

Savoy..........Oct. 19th

Griswoldville..........Oct. 26th

Christian Hill.....Oct. 28th, and Sunday, Nov. 2d

J. K. BELLOWS.

Danielsonville, Ct.....Sundays Oct. 5th and 12th, and intervening evenings.

EDWIN BURNHAM.

Abington..........Oct. 5th

M. R. PHETTEPLACE.

APPOINTMENT FOR CLARK'S MILLS, R. I.

P. C. Rodman..........Sunday, Oct. 5th

Portsmouth..........Sundays, Oct. 5th and 12th

JOHN COUCH.

Hebron, the first Sunday in Oct. The week following where there is a providential opening.

HIRAM MUNGER.

Northfield Farms..........Oct. 1st

New Salem..........Oct. 5th

GEO. A. STREETER.

Surry, (North Bend School-house), Sunday, Oct. 5th. THOMAS SMITH.

Manchester..........Oct. 5th

East Concord..........Oct. 12th

ANDREW SIMPSON.

Eld. Edwin Burnham will preach in Rutland, Vt., the 1st and 2d Sundays in Nov., and on the evenings between, and longer if the Lord will.

Business Department.

To Correspondents.

Wm. G. Poor—Bible and tract sent, $1.43. Out of tract on bearing arms.

R. F. Berry—The price is 60 cents—10 cts. due.

Mary L. Blodgett—The postage must be *prepaid*. You will please send 10 cents more.

John Taylor—Yours, you say, was written about Sept. 4th, with a stamp enclosed, inquiring the price of books. The one we referred to was written Aug. 27th, contained $3, with no inquiry, but an order for books, and was not written in the same handwriting. Think we did not receive yours of Sept. 4th.

H. B. Eaton—Have none of the tract on bearing arms.

Mrs. H. M. Butters—50 cents were received from you for the Crisis, May 1st, and credited.

Thos. N. Palmer—It was sent.

Samuel York—$2.00; right; pays to No. 346.

W. A. Monroe—Spelt by mistake of printer Geo. L. Hudson. It was sent.

Dr. A. Decker—Due $1.71.

Dr. Naramore—We do not find Sr. T.'s name on the books. Will you please to give the name in full?

Post Office Address.

C. F. Hudson—New York City, care of G. W. Carlton, 413 Broadway.

Eld. Wm. Sheldon—Chateaugay, Franklin Co., N. Y., till the 12th of October.

Eld. O. R. Fassett—Boston, Mass., 461-2 Kneeland Street.

Eld. S. W. Thurber—Hatley, C. E.

Eld. H. G. McCulloch—Amboy, Lee Co., Ill.

F. H. Berick—Boston, Mass.

Letters Received.

B. Mathewson, L. Reimer, P. Alling, E. Burnham, A. P. Moore, R. R. Rowley, J. E. Clark, H. Munger, Philip Phil, John Taylor, L. C. Wellcome, R. R. York, B. P. Manning, Jas. G. Stirling, J. Blain, V. P. Simmons.

Cash Receipts.

The *figures* following the names show the whole number to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Dr. W Perry 390, Enoch Eastman 390, Mrs. Benj. Sampson 338, J H Simonds 390, Chas. Hopkins 390, Wm. Keith 390, Rebecca Harrington 375, J Morrill, Jr., 390, J B Mooney 390, Wm. A Duran 391, W. Ford 391, A H Steel 391, Mary M Hazard 391, Jacob Bean 391, A Messer 377, Geo. F Fowler 403, Wm. Colbath, Jr., 392, John Vickery 390, Mrs. Lucy M Ward 391, G Dillabaugh 385, Miss E L Bailey 391, Thos. N Reid 391, Asa Carter 392, Mrs. P Hatch 391, Lucy A Perrin 391, J T Howland 390, C F Roberts 391, Mrs. Margaret Stutson 391, Samuel Bates 385, A A Williams 333, F H Burbank 391, T F Farnsworth 404, Ralph Devereaux 390, John Goodwin, 2d, 391, J P Blaisdell 390, Hannah B Winch 390, Mrs. Mary A Hardy 390, P Alling 273, Jas. M Churchill 390, Alonzo Allen 394, Mrs. Helen M Butters 377, J D Swain 391, Elizabeth B Roe 391,—$1.00 each.

Jonathan Whitcomb 420, Andrew Whitcomb 416, S S Smith 398, P A Mason 393, John S Harran 416, E Case 417, Wm. Hoar 328, C Vanderbeck 402, J P Green 416, H H Rogers 390, H W Konkel 417, Albert Wright 376, Ira Young 416, J B Massure 352, S Bliss 390, Mrs. N B Waldron 381,—$2.00 each.

J Parry 416, N W Wait 416, D Mathewson 416, Lyman Mason 422, Elijah Fiske 422, M Cornell 416, P H Wait 416, Wm. Mosher 422, J Pike 420, K Pike 397, Mrs. Pike 422, Mrs. DeWolf 417, Ira Fancher 416, Seth Smith 416, J Alexander 422, J D Fancher 416, R P Freeman 416, S Winship 416, A Dewey 422, J Town 422,—$1.50 each.

J W Rogers 377, Reuben Allen 378, Wm. Willcutt 378, A W Bradburn 378,—50 cents each.

G Martin $5, 424; F W Dow $1, 416; Mrs. E L Gibbs $4, 373; Horace Thompson $4, 364; T Tout $3.39, 364; Seth Cotton $2.70, 390; I B Babcock $2.25, 385; J R Randall $2.10, 383; A W Riggs $1.80, 364; Miss G Ireland 70 cts, 359; Jacob Pike 53 cts, 363; S Wilson $3, 390.

☞ Remainder of receipts at the Corinna campmeeting will appear next week.

FOR BOOKS AND TRACTS.

J R Randall $2.90, Leander Storrs, $1.00, I B Babcock 75 cts., Mary L Blodgett 40 cts.

Books and Tracts Sent.

Sept. 25th—By mail, Benjamin Tripp, S. Harper, A. E. Babcock, John N Hines, D. P. H Lockhart, Henry F. Wade.

Sept. 26th—By Eastern Express, Samuel Collins; by mail, W. Wendell, S. Collins.

Sept. 29th—I. B Babcock, Wm. G. Poor, H. B. Eaton, R. F. Berry, Chas. Goodrich.

Sept. 30th—J. R. R. Randall, Geo. W. Smith, Leanders Storrs.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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H. L. Hastings' reduced Price List.

[illegible]

For the Crisis.

My Glorious Home.

BY E. E. BREWER.

I.

We're going home to that land of rest,
Where the saints shall be forever blest,
Where the weeping ones that sorrowed here,
Shall drink from life's pure fountain there;
Where the ransomed throng, in spotless white,
Shall warble and sing with pure delight,
And the angels' choir shall blend their strains,
And roll hosannahs o'er the plains.
CHORUS.—O! my glorious home.

We're going soon to those verdant plains,
Where the King in his beauty ever reigns;
Where ambrosial fruit shall ever grow,
And crystal rills forever flow.
Where the Lamb shall lead his spotless Bride,
Where the flowers grow by the river's side,
And the jubal strains shall ever be
Prolonged in gushing melody.

We're going soon where all shall be
From earth's turmoil forever free;
Where the ransomed host their powers employ,
And join creation's song of joy.
From the mountain top, from the flow'ry dell,
Loud the allelula chorals swell.
O, the rapturous strain! sweet, seraphic sound!
Unnumbered millions roll it round.

II.

We're going soon where no ties are riv'n,
Where joys are sweet and pure as heaven,
Where saints and angels all unite
In sweetest union with delight;
And sacred pleasures will unfold
In heights and depths that can't be told,
And ever in that sunlit clime
With undim'd lustre they will shine.

We're going soon to that city bright,
Where the glory of God shall give it light,
Where the holy Lamb, his only Son,
Is enthroned in glory on his throne.
'Neath its massive dome, with the spotless band,
Near the gorgeous throne, I hope to stand;
Where the holy throng shall praise their King,
Lord, bring me home to help them sing.

The "marriage supper" is prepared,
And soon in glory will be shared,
When the lovely Bride will ever be
At home with Christ eternally;
In the holy city, pure and bright,
Where the Lord their God shall give them light,
Where the saints shall eat of life's fair tree,
Enrobed in IMMORTALITY.

Correspondence.

From I. K. Lombard.

BRO. GRANT:—As the busy season is now passed, and the evenings are long enough to hold meetings during the week, I have commenced to labor constantly in new fields. During the summer, with Bro. and Sr. Willard, I have been holding meetings on Sundays here, and in several places near by, but now an opportunity is given to go into the "regions beyond." I have been some ten or twelve miles east of here, and started meetings in two places with good prospects. Also about twelve to fifteen miles west, and started meetings in three places with prospects more encouraging than in the former. I have appointed to visit each place and preach three or four discourses once in four weeks. This will take up most of my time, as long as I continue to visit each place; but I shall probably suspend meetings in some places after a time and enter some new fields.

I find a general interest to hear, especially on the life and death theme. The question of future punishment enlists the interest of a community more readily than anything else I can take up. The truth is, all candid men are getting tired of the doctrine of eternal torment. Their confidence in the Bible has already suffered much in view of its general acceptance, while they have supposed the doctrine taught there. But they find in the doctrine of the *destruction* of the ungodly, a glad relief from the horrors of eternal misery, and the skepticism naturally arising from it; and feeling that it is a just and Scriptural doctrine, they stand in a salutary fear arising from a consciousness that "*God is just*."

I find enemies to encounter among those who feel involved when I oppose eternal misery as unjust and unscriptural. They try to hedge up my way as much as possible. They will hinder me from getting an opportunity to preach if they can. If they cannot, they will try to hinder people from coming to hear. They make so much of the dangers likely to arise from such a man's preaching, that people's curiosity cannot generally be satisfied only by hearing for themselves, unless they are subject to the church, whose admonitions in such matters are imperative. I have been questioned somewhat, but it always makes the truth more manifest.

On one occasion a preacher came three miles on purpose to question me. He wished to know about the "transfiguration," "thief on the cross," "rich man and Lazarus," etc. I attended to his queries, but he took exceptions to my treatment of the thief, etc., urging the force of the punctuation as dictating the sense. I reminded him that the punctuation in our Bibles was not by inspiration. He replied that it was "by authority." I asked him if it was *divine* authority. He admitted that it was not, but urged the ability of "learned men" as "more likely to be correct" than ordinary teachers. I reminded him that "God hath chosen the poor of this world"; and that those whom he has chosen are likely to have a correct view of his word rather than the opposing class; and that since "he hath chosen the weak things of the world to confound the mighty, and foolish things to confound the wise," etc., I thought it better to allow the evident sense of the passage demanded by the construction and dictated by the teachings of the word in general, rather than set it aside in deference to a punctuation which is without merit, and does such violence to the word in its general teachings. He seemed to be ready to end a controversy which served the cause he was opposing better than it did his own, and so made no further reply. He was quite candid and gentlemanly in his bearing, and our controversy was, on the whole, interesting and profitable to those present. I have frequently, since I came here, answered objections offered after preaching, and I have found it a most decisive way to convince the bearers of the truth of our preaching.

There is quite a region throughout this part of the State where the doctrine of life only through Christ is new. I have found two or three believers in the new places I have entered, and one preaching brother, (Burkitt,) about twenty-two miles west from here, who is making a stir in his region. Several already, where I have labored, seem decided to have the truth, and among them is a licensed exhorter in the Methodist church. He is fully decided. He already declares his Bible a "new book," and is constantly rejoicing over his newly found treasure in his old field. He expects to be dealt with, perhaps "turned out" by the church authorities, but he does not feel at liberty to serve them rather than God.

Hammonton, N. J., Sept. 9th.

From Geo. W. Turner.

BRO. GRANT:—As it may be for the encouragement of Bro. and Srs. scattered abroad, I will give you a short account of our second class grove meeting (as Eld. Shears calls it, on account of the absence of Eld. Sheldon on a tour east), which commenced Friday, Sept. 15th, in Senatic, Sauk Co., Wis. Eld. Barnes was on hand with his old battle axe as usual, which did good execution in preaching from John 14: 3, to a small but as needy a company as ever met together. Our hearts were cheered to be again assured that as sure as the Lord went away he would come back again, and that very soon. Met again at one o'clock, P. M., for prayer and conference. Had a refreshing time. At two o'clock we again listened to a stirring discourse by Eld. B., from John 3: 2; "Beloved, now are we the sons of God," etc.

Saturday, after a season of prayer, we listened to a cheering discourse by Eld. Shears, exhorting us to diligence and faithfulness in the cause of the Master. Met again at one o'clock for prayer and conference. This was as heart-searching a meeting as I ever attended. Our hearts were cheered to know that some new recruits were going to join the army. May God help them to put on the whole armor and continue till the war is ended.

Lord's day, met at nine o'clock for love feast. Some twenty-five cheering exhortations were given, while many of the congregation could not refrain from tears of joy in view of the immortal crown so near, and so *sure* to be given to the faithful. Listened to preaching again at half-past ten o'clock by Eld. B., from Gen. 18: 17. We were shown that the Lord did not hide from Abraham the destruction of the cities of the plain, nor the time when, and also that he would not hide from Abraham's children the great destruction that was coming upon this wicked world, nor the time when. This discourse instructed us that the true seed of Abraham would not come up to the time of judgment, and know nothing about it. After service we proceeded to a place where there was much water, when three were baptized in the likeness of Christ's death by the writer. May the Lord help them to live new lives, having buried the old man.

Preaching at half-past one o'clock by Eld. B., showing us that according to the light of our lamp we were in a circle of six or seven years of the time when the kingdoms of this world would become the kingdom of our Lord.

After a recess of ten minutes, Eld. Shears spoke again by way of exhortation and comfort, following which we surrounded the table of our dying Lord, where we were again forcibly reminded that his body was broken and blood was spilt for us. After singing the hymn—

"When shall we meet again?"

we separated, feeling assured that we should not all meet again before the marriage supper of the Lamb, when it will be fulfilled in the kingdom of God. O! may God keep the lambs of his flock from the deathlike spirit of this age, and preserve them blameless unto his heavenly kingdom. Amen. Yours waiting for redemption.

GEO. W. TURNER.

From Sr. E. Slocum.

BRO. GRANT:—When we compare this world with that which is to come, how great is the contrast! Who would not prefer that to this? Can we not pray from the sincere feelings of our heart, Lord, let thy kingdom come, and thy will be done on earth? I have been homesick ever since I heard of its joys and seen the sorrows of this world. I have been in love with Jesus ever since I saw we were in a state of mortality. I love life, and I love that blessed Jesus that died to redeem me from that awful state of corruption. I pray that where he is, there I may be also. Here men are perplexed, their hearts failing them for fear of those things that are coming on the earth. It seems to me that "peace and safety" cry is in the past, and the time of sudden destruction is soon to come. Behold the waking up of nations! And John saw in a vision a time when the "nations were angry"; the time when the dead should be judged, and he should "give reward to (his) servants the prophets, and to the saints, and them that fear (his) name, small and great." I see just beyond this that God's everlasting kingdom is to be established under the whole heavens, and the earth is to be filled with his glory. What a blessed state, when all things are made new! My prayer is that we may overcome sin and share in its glories.

MRS. E. SLOCUM.

Slocumville, R. I.

From W. M. Carroll.

BRO. GRANT:—I take the privilege of saying through the Crisis, I like the paper much, and prize it next to the Bible. Of all the religious papers I have read, the Crisis is the best. It explains Bible truth so clearly, a child may understand it.

There are but two in this place who are looking for Jesus soon to appear. I am one of them. I enlisted under King Jesus fourteen years ago, to serve through life. I will, by the grace of God assisting me, stand firm to the end, that I may with all who are looking for Jesus be prepared for his coming and kingdom.

Two years ago Bro. C. H. Wyman came to this place, and opened my eyes to the truth, as I had never before seen it in God's word. I thank the Lord I ever saw the light. I pray that all may see the light and flee unto God. Amen.

Woburn, Mass. W. S. CARROLL.

From Mrs. Dr. Andrews.

BRO. GRANT:—Some weeks since, while feeling rather gloomy and sad at heart, I happened to pick up a number of the "Crisis," and was attracted by the words, "Looking for the coming of Christ." It was something entirely new. I have always been taught to look for our dear Savior, but the advent was to be considered as far in the future.

Now I wish to say that I love the paper for the glorious news it brings, and desire to have it continue to cheer my heart by its weekly visits. Yours in hope.

MRS. DR. ANDREWS.

Kinderbook, Ill.

For the Crisis.

Mission West.

Often we see a communication with a heading that cheers the heart of a lonely pilgrim in the west. We strike into it with interest to devour it, and feast on its contents. We read on, full of hope, till alas! we find this tour to the west, with all its sacrifices foregone for the good of perishing mortals, finally terminates about the interior of York State, or western part of New England. Sometimes they may have reached as far as Michigan. But the west, to say nothing of the "far west," is scarcely thought of. Poor bleeding Kansas, after all she has suffered of sword and famine, shall she be left to famish for the bread of life? Scarce any preaching here, of any kind. Can promise no support to be raised here. But missionaries must be borne here on the wings of Eastern Societies. Settlers are mostly from the east, who, having been ground down by poverty, have come here to get homes for their families; and a large majority of them are on lands entered on time, under heavy interest. It would take something more than ordinary formality to interest them. But we are human; and I suppose that the preaching of the truth with life and power, might raise up active, self-supporting churches.

We know that "beggars should not be choosers," but if you cannot send us talented men, or, if you cannot send educated men, still two things we earnestly ask: that you send us men filled with the Spirit, and *good singers*. But, if you can send no other preachers, I would say, *send tracts*, and would have said so long ago, but for want of means to pay postage, which, indeed, I cannot now do. But, may be, the poor will have the gospel preached to them.

God's faithful people were led into a fruitful land, and given the law of the Lord, to the intent that they should so live unto the Lord that the people should not only come from Ethiopia to hear wisdom, but that they should come from all nations to hear the law of the Lord. But when they forsook the Lord and went after idolatry, the Lord would not be frustrated, but sent them as captives among all nations, to carry the law to them. And for their sons sakes, who spake the languages of the lands, they translated the Bible into the languages of the lands. So the people of the nations had the law, as the Lord intended. And his people were made the "light of the world," and the "salt of the earth"; though against their wills.

Again, when our Savior was about to leave his disciples, he said, "Go ye into all the world, and preach the gospel to every creature." "But tarry ye in the city of Jerusalem, until ye be endued." They tarried: the promised aid came on the day of Pentecost. But did they go forth to evangelize the world? Nay, they tarried still. Whereupon God set upon them the wolves of persecution. And "they that were scattered abroad, went every where preaching the word." Yes, they could now go abroad, and every where preach the word. So God will have his work accomplished. If Esther hold her peace, then shall deliverance arise from another place. "Ye are the light of the world." But the lights are not all wanted in one room: a surplus is a waste: and then, you have other rooms in total darkness, and their inmates "in the region and shadow of death."

O ye Bostonians! and Yankees in general of the household of faith; dare you enter the Syrian camp, eat and drink, and lay by treasures, and hold your peace, while the people of the city are famishing within? Dare you tarry at Jerusalem, while the people of Kansas starve and famish for the bread of life?

Our immediate neighborhood is about half German. I loan my papers, and do what I can. Would distribute tracts if I had them. My whereabouts are from Council Grove to Diamond Springs on the Santa Fee road, thence ten miles north-west to head of Lyons Creek, in Dickinson county, Kansas, about one hundred and seventy miles west of Missouri. MINER CAWKINS.

Council Grove, Kansas.

For the Crisis.

The Christian's Home.

TUNE.—"*Old house at home.*"

There's a bright world to come, which is glorious and fair,
'Tis the christian's sweet home which our Lord will prepare;
A world where no sickness or sorrow can come,
Nor death ever enter that fair Eden home.

CHORUS.

My heart mid all changes, wherever I roam,
Ne'er loses its love for the christian's sweet home;
The christian's sweet home, the christian's sweet home,
My heart never changes for the christian's sweet home.

There our Savior will reign ever glorious King;
There music's sweet strain will in harmony ring;
There saints of all ages immortal will roam
Through the evergreen bowers of that fair Eden home.

There the pure crystal stream will eternally flow,
And the tree of life, blooming in beauty, will grow;
There flowers never fade, but delightful will bloom,
And perfume by their fragrance that fair Eden home.

In that bright world to come all the ransomed will dwell,
And the heavenly anthems in concert they'll swell;
Their shouts of salvation will fill the high dome,
And be borne on the breezes of that fair Eden home.

This dark world of woe is no dwelling for me,
A pilgrim and stranger henceforth I must be;
No abiding place here, but I seek one to come
In the new earth, Paradise, my fair Eden home.

Butte des Morts, Wis. MARY L. PRATT.

For the Crisis.

Michigan Campmeeting Report.

In the providence of God we convened according to appointment on the campground, Aug. 27th, 2 o'clock, P. M. But in consequence of the inclemency of the weather there was no public service until evening, when Bro. A. N. Seymour spoke from the words, "Quench not the Spirit" (1 Thess. 5: 19), followed by remarks from Bro. A. E. Babcock, etc., when, closing the meeting for the evening, we repaired to our tents and homes, thanking God for his goodness and mercy in permitting us this gathering to exhort and greet each other once more ere the final gathering in the kingdom of God.

Aug. 28th. The clouds that gathered around our sky yesterday and last evening are dispersed and cleared away. Praise the Lord! Met at 10 1-2 A. M., and organized the meeting, re-electing Bro. A. N. Seymour President, Bro. A. E. Babcock Vice President, and the writer Secretary. At the close of the business transactions we enjoyed a social meeting of interest. Preaching at 2 1-2 P. M. by Bro. A. E. Babcock, from Eph. 6: 11-18—remarks from Bro. Seymour and others. Preaching again in the evening by Sr. M. S. Mansfield, from Luke 18: 7, 8. The speaker endeavored to show who the elect are, and that God will avenge speedily his own elect who cry day and night unto him, showing also the necessity and importance of *prayer*, too much neglected among us.

Aug. 29th. Convened for social meeting at 9 1-2 A. M. Preaching at 10 1-2 by Bro. D. R. Mansfield, from Matt. 13: 24. He endeavored to show that this dispensation ends probation for our fallen race, by an appeal to the parables of this chapter. Bro. O. R. L. Crozier spoke at 2 1-2 P. M, from John 15: 19,—"I have chosen you out of the world." He labored to show the means God has used and is now using for this glorious work, etc. In the evening Sr. Mansfield preached from the words, "Verily there is a reward for the righteous," Ps. 58: 11, illustrating the *nature* of the reward, and showing *when* it will be received.

Aug. 30th. Prayer and social meeting as usual. Preaching at 10 1-2 A. M. by Bro. Babcock, from 1 Thess. 5: 1. Preaching again at 2 1-2 P. M. by Sr. Mansfield, on "the signs of the times." At the close of this discourse Bro. Abel E. Babcock, of Jonesville, Mich., was presented for ordination. This worthy Bro. for some time past has felt it his duty to stand out publicly in the proclamation of the gospel, and has been officiating in the capacity of Pastor for the church at Jonesville the past summer. But this capacity did not satisfy his convictions of duty, and hence, after much prayer and reflection, and the advice of the church in J., he has decided to take this step, and the responsible position of a herald of the gospel of Christ. May the Lord be with him in very deed, and give him many souls as stars to deck the crown of his rejoicing in the day of the Lord. After appropriate remarks by Bro. Seymour, our brother was duly set apart to the work of the ministry by the laying on of the hands of the clergy chosen for that purpose. Ordaining prayer, by Bro. A. N. Seymour. Charge, by Bro. D. R. Mansfield. Right hand of fellowship, by Bro. A. F. Servis. In the evening, Bro. Crozier gave a discourse from Luke 22: 28-30. He labored to prove probation in the world to come.

Aug. 31st. Commenced at half-past nine o'clock, A. M., for prayer and social meeting. Public service at half-past ten A. M. Preaching by Bro. Mansfield on "Paradise." He showed the number of times the word occurs in the Scriptures, etc. He then demonstrated where Paradise is not; not in hades, not in heaven, etc. In citing through the Bible the word Paradise, he answered a very popular argument founded on Luke 23: 43, that dead men are conscious. In conclusion, he showed that Paradise will be in the new glorified earth, and the thief will be remembered at its introduction, or at the appearing of Christ. After an intermission of five minutes, Sr. Mansfield addressed the congregation from Matt. 25: 34. The speaker showed the territory of the kingdom is in a ruinous condition; the *curse is on* it—the *devil* and *wicked men* are *in* it; these must be extirpated ere the saints possess the kingdom. The tares must all be extracted before the righteous shine forth as the sun in the kingdom of their Father. The speaker also proved very clearly that this earth renewed will be the everlasting and final abode of the saints of the Most High.

The people having obtained refreshment and rest, Bro. A. N. Seymour delivered a very stirring discourse from Matt. 24: 33, on the *signs of the present time*, illustrating the coming of the Son of man nigh, even at the doors. We felt to respond, amen. Near sunset Bro. A. F. Servis had the pleasure of aiding in the induction of one humble soul into Christ in the act of baptism.

In the evening Sr. Mansfield spoke on "the day of the Lord," and notwithstanding we had quite a shower during the sermon, the congregation remained quiet and gave good attention to the close of the discourse. The speaker labored to show that *this* dispensation is *final*, that it *ends* probation to our fallen world. This service closed the meeting, and the following morning we took the parting hand reluctantly, for our homes and various avocations. On the whole the meeting was a pleasant and profitable one.

The time and place for our next campmeeting is left optional with the brethren in this part of the State.

A. N. Seymour, *President.*
J. A. SODER, *Secretary.*

☞ *Millennial Harbinger*, please copy.

For the Crisis.

Conference at Rutland, Ill.

On Tuesday, Sept. 2nd, we pitched the old Mission Tent on the prairie three miles east of New Rutland. As we spread its folds to the breeze, we wondered where the people would come from to the meeting in that new and thinly settled section, not scarcely a fence to be seen for miles around, nothing but corn-fields, with here and there a farm-house. When after a ride of fifty miles over rolling prairies and through miry sloughs, we reached at last that (to us) dreary prairie, our hearts failed us when we thought of holding a meeting there; but, when we received the hearty welcome and heard the kind greeting that passed between the children, comparatively strangers, our courage revived; and when the sun rose clear and beautiful the next morning, we felt that all was right.

Our meeting was opened at two o'clock. During the week there was preaching by Brn. G. Moyer, H. G. McCullock, S. E. Maybe, George Needham, D. S. Clark, H. A. King, A. Royce, and J. Blain. Subjects presented were as follows: 1. Practical danger of being overcharged, and the necessity of watching. 2. Faith, and the necessity of Revelation. 3. Kingdom of God. 4. The promises made to the fathers. 5. Prophecies concerning Christ and his mission. 6. Baptism. 7. New birth and Resurrection. 8. The present trial of the church, and the perils of the last days. 9. The church should understand her position in the world's history. 10. The second of Daniel in connection with the time of trouble which ends Gentile rule and brings us to the establishment of the kingdom of God. 11. History and prophecy compared touching the rise and fall of the Papal power. 12. The final end of evil, by the utter destruction of the wicked. 13. The Melchisedec Priesthood.

These discourses were listened to with attention by good audiences. Much of the preaching was calculated to awaken the sinner to the necessity of preparing to meet the coming King. We know a few and we hope many were persuaded to break off their sins by righteousness and their iniquities by turning to God; but it was sometimes difficult to concentrate the minds of the people on the great truths of the gospel. A terrible battle was being fought near the Capitol and many were the anxious thoughts turned in that direction. Sons and brothers were leaving for the field of blood and strife; and it seemed almost impossible to induce men to think of religion. Some did stop to listen to the last call of mercy, as it spoke liberty to the captive soul and bade the ransomed one go free. It made our hearts rejoice to hear them tell what Christ had done for them, and exhort their friends to repent ere the last note of mercy sounded in the ears of a ruined world.

Friday morning. After singing and prayer, the Minutes were read and accepted. Ministers and brethren present not connected with the Conference were invited to a seat with us. After an examination, Bro. George Needham, of Bulkley, Iroquois Co., was received into the Conference. Reports were then heard from the following churches: Shabbona Grove, Paw Paw, Earlville, Amboy, Deer Park, Long Point, New Rutland, Millroy, Ionia, Indian Grove, Henderson. Reports from these churches were generally encouraging, but their state is more or less affected by the exciting scenes through which we are at present passing. But all are looking for deliverance soon to come.

After discussing various points touching the prosperity of our Master's cause, the Conference adjourned to meet again at Deer Park, at the call of the officers of the conference.

Sunday morning we assembled as usual for a love-feast, and many were the heart-cheering exhortations from the pilgrims scattered over these rich prairies. After the morning service one was baptized. Following the evening service, seventy-one sat down to the table of the Lord.

Many will remember with pleasure the tent meeting on the prairie, and thank God they were permitted to be there. New acquaintances were formed, the ties between the children strengthened, our hopes confirmed, and we trust all better prepared to see the King in his beauty. Every thing was done to make our stay pleasant, and it was with sad hearts that we parted with that loved band. And when war and strife are done, and the beautiful banner of peace shall wave in triumph o'er the world, may we meet with parted friends and all the ransomed host. Amen.

H. G. McCULLOCK, Sec. of Con.

Youth's Department.

Pledge
OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

Names to Pledge.

GEORGIANNA LYCAN, EMMA LYCAN, Sumpter, Wis.

For the Crisis.

Letter from E. A. Annable.

DEAR CHILDREN:—I am pleased to see you so bravely rallying around the standard of Temperance. Be sure you faithfully *keep* your pledge. I hope every one of you will elect the Lord Jesus Christ for the Captain of your TRY COMPANY.

I am gratified at your prompt and correct answers to the questions proposed. Do not forget them, dear children, for this is heavenly wisdom, of which Solomon says:—"She is more precious than rubies: and all things thou canst desire, are not to be compared unto her."

Will some of the Try Company give the eight sentences uttered by the Savior on the cross, in the order in which they were probably spoken?

Your affec. friend, E. A. ANNABLE.

Answers and Questions.

BRO. GRANT:—I wish to answer a few questions asked in the Crisis of Aug. 27th. Question 1. All the first-born in the land of Egypt should die.—Ex. 11: 5. 2. Manasseh was buried in his own house.—2 Chron. 33: 20. 3. Samson carried the doors and posts of the gate of the city of Gaza to the top of an hill that is before Hebron.—Judges 16: 3. 4. Samson was buried between Zorah and Esthaol, in the burying place of Manoah his father.—Judges 16: 31.

I wish to ask a few questions. 1. Where did the Israelites go to sharpen their axes? 2. What was king Solomon's throne made of? 3. What king fell through a lattice? 4. What captain had a nail driven in his temple? 5. Who fell out of a window when Paul was preaching?

Prov., R. I. JANE F. MUNROE.

"Baby, come forth."

A very young child was taken to the obsequies of a neighboring child. He had never seen the work of death, and looked long and earnestly at the beautiful infant, lying like polished marble in its dark coffin. At his return his mother placed him by the window, that he might see the procession pass. He regarded it with fixed attention. At length he turned to his mother, his face beaming with animation, and said:—

"Oh! how beautiful it will be when the Savior says, 'Baby, come fort'!"

It is probable that in those readings of Scripture that accompanied the devotions of a pious household, he had listened to the recital of the Redeemer calling Lazarus from the grave, and he had made a happy application of the sublime doctrine of the resurrection. Who can say how early the minds of our little ones may gather the dew-drops of divine truth, and be made wise unto salvation?—*Ladies' Repository.*

A bishop once said to a little child, "if you will tell me where God is, I will give you an orange." "If you will tell me where he is not, I will give you two," was the child's answer.

Rules and Maxims

FOR THE CHILDREN OF A SABBATH SCHOOL.

God sees all the time.
God knows my thoughts, and words, and actions.
God will call me to account at the day of judgment. Therefore,
Be honest.
Always speak the truth.
Obey your parents.
Obey quickly and cheerfully.
Be not contentious.
Be not given to anger.
Be calm, pleasant and sweet tempered.
Guard against pride.
Be humble, patient and modest.
Be industrious. The idle are often tempted.
Be studious.
Be punctual always.
Be attentive to your teachers.
Think—soberly and wisely.
Always do right.
Avoid bad companions.
Avoid bad books.
Love your Bible. Read it more than any other book.
Repent, for you are a sinner.
Believe on the Lord Jesus Christ, and you shall not perish, but have everlasting life.
Love Jesus Christ, for he died for you.
Trust him—sick or well, living or dying, trust him.
Be prayerful. You need aid from above.
—*Selected.*

A Loving Mother.

Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while yet you have that most precious of all gifts—a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life, you may have friends—fond, dear, kind friends—but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother can bestow. Often do I sigh in my struggles with the hard, uncaring world, for the sweet, deep security I felt, when on an evening, nestling to her bosom, I listened to some quiet tale suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared to sleep; never her kiss of peace at night! Years have passed away since we laid her beside my father in the old church-yard; yet still her voice whispered from the grave, and her eyes watch over me when I visit the spots long since hallowed to the memory of my mother.—*Macauly.*

GOD WILL KNOW IT.—A mother once told her little son to go to a carpenter's shop and get some chips. "But," said the boy, "the man is not there." "Never mind that," said the mother; "if he was there he would let you have them, and as he is not there, he will not know it." "But," said the little boy, "God will know it."

Never forget that God knows what you do.

Enigma.—No. 17.

I am composed of thirty-four letters.

My 9 5, 15, was the father of Abner.

My 29, 30, 31, 1, is what bore the ark of God from the house of Abinadab.

My 1, 2, 21, 22, 3, is the number of months it rested in the house of Obed-edom the Gittite.

My 8, 24, 32, 33, 9, was a Jubisite of whom David bought a threshing floor for six hundred shekels of silver.

My 29, 13, 18, 26, 25, 23, is an ancient instrument of music.

My 34, 23, 4, is what Paul represents as being a school-master.

My 19, 20, 26, is an agricultural implement mentioned in Isaiah.

My 7, 6, 24, 17, 32, is a wilderness mentioned in Genesis, where Ishmael dwelt.

My 10, 27, was a king of Egypt mentioned in Kings.

My 12, 34, 11, 14, 18, is ground wheat.

My 16, 20, 31, is that which is too often preached instead of the gospel.

My whole may be found in the writings of Paul.

Prov., R. I. EDWARD P. MUNROE.

Enigma.—No. 18.

I am composed of twenty-five letters.

My 9, 3, 13, 12, 17, was a Jew spoken of in Acts.

My 11, 2, 16, 10, 13, 22, 10, 11, is what Christ is called.

My 1, 19, 21, 20, was the father of Seth.

My 21, 23, 5, 15, 25, was a son of David.

My 14, 6, 17, 8, is a small insect.

My 24, 18, 7, is a plain spoken of in the Old Testament.

My 11, 1, 13, is a kind of grain mentioned in the Old Testament.

My whole is a saying of Christ.

Answer to Enigma No. 16 is "Nebuchadnezzar."

Prov., I. R. JANE F. MUNROE.

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God."—Ecc. 5: 2.

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AND
Second Advent Messenger.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 367. BOSTON, TUESDAY, OCTOBER 7, 1862. VOL. XVI. NO. 4.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"Forever with the Lord."

"Forever with the Lord!"
Oh! what a word is this!
"Forever" saved from grief and sin,
Forever filled with bliss!

"Forever with the Lord!"
Made for his presence meet,
Caught through the yielding air we'll go,
Our smiling King to greet!

"Forever!" how exults my soul
The promise to repeat;
"Forever" near my Savior's throne,
"Forever" at his feet!

"Forever" gained the shore
Where mortal conflicts cease;
"Forever" ending toil and care
In endless rest and peace!

"Forever" with the Lord,
Where praise employs each breath;
"Forever" wearing life's bright crown,
A victor over death.

"Forever!" Master, King!
Fulfill that word to me;
When nations own thy scepter's sway,
Let me thy glory see!

Falmouth, Pa. MARIA T. ALBERT.

For the Crisis.

The World to Come.—Heb. 2: 5.

NUMBER ONE.

Rabbinical notions—the days of the Messiah—the dominion of death—the nature of man—the Spirit land—the world of fact vs. the world of fancy—modern ideas—the restitution—the age to come—the christian's hope—the kingdom of Christ—the incentive to godliness—the coming of Christ.

There have been and still are some curious notions in the world in relation to the world to come. The Jewish rabbis claim, *first*, "That the Bible history of the creation begins with the letter *beth;* because two worlds were created; this world and the world to come. *Secondly*, That the phrase—the world to come—hints at or points out the days or times of the Messiah. *Thirdly*, That the world to come is the state after death. *Fourthly*, That it means only the future, or age to come; hence, when the Pharisees said at the end of their prayers in the temple, *ad-olam*—forever, the Sadducees interrupted, saying there was no age but one, i. e., this age. Then it was appointed that the service should be concluded with, *min-ha-olam, vead-ha-olam*, i. e., forever and ever; or, both in this age and in the age to come.—Bab. Beracoth," fol. 54. "The distinction of *olam-hazeh*, this world, and *olam-ha-bah*, the world to come, may be found almost in every page of the rabbins."—A. Clarke's com. on N. T., p. 122. But among the Hebrews, as among the Gentiles, it seems there were various opinions on this subject, some of which without doubt were derived from the Gentiles during the term of Jewish captivity at Babylon.

Of the afore named opinions the second and fourth may be merged in one, for they are the same in fact, being only expressed in different terms. One thing however is admitted here and settled beyond controversy, even by Adam Clarke himself, and that is, the same word rendered world is also rendered *age*, and in the quotation before us they are used as synonymous. This is an important item in the consideration of this subject, for it destroys the *philological* argument, so much relied upon by many, that by the term *world* is necessarily implied another sphere than the one we now inhabit and running parallel with it.

On the same page the same learned author also admits that Paul, in the language of our text, uses the phrase "world to come" as referring to the days of the Messiah. In Matt. 12: 32, speaking of the sin against the Holy Spirit not being forgiven in this world neither in the world to come, he says it should be "dispensation." Now the reason for this declaration is apparent, for if the world to come be another sphere, running parallel with our earth-habitation, into which we enter at death, as an abode during another state of existence, and the present translation be allowed to stand as rendered in the text, then by the law of language it inevitably follows that the doctrine of a *future probation* and a possible restoration from all other sins save that against the Holy Spirit, may obtain; for so much as this is clearly implied in the text as it now stands: therefore rather than the sectarian doctrine of eternal conscious torment in misery should fail, and the poor sinner have another chance of escaping such a dire calamity by another trial, the admission prevails, though it be at the risk of exposing to the common people the great truth that the "world to come" is *only* the "age to come," when all things shall have been subdued unto Christ. So again in Eph. 1: 10, "fulness of times," "dispensation"; and in 2: 7, it is rendered "ages to come." In 1 Cor. 10: 11, "ends of the ages." Hebrews 9: 26, "conclusion of the ages," etc.

The first notion—creation of two worlds, indicated by the Bible history beginning with the letter *beth*, is simply ridiculous, for we all know by that same history (and so might these rabbins) that not only were two worlds created, but a universe of worlds was formed.

The third rabbinical notion—"the state after death"—corresponds with the more modern and still prevailing phrase and idea of "spirit-land," being universally adopted and believed in by the Romanists and Greek Catholics, Mohammedans and Mormons, modern Spiritualists and shaking Quakers, Indians, Africans, Asiatics, and all other heathen idol worshipers, besides numerous self-styled, and sometimes so-called Orthodox, Evangelical, Protestant-Christian denominations.

Of these—the first and third notions—I do not intend taking further notice, except by way of contrast in considering the second and fourth rabbinical ideas, called "the days of the Messiah and the future age, or age to come." These ideas seem to have been founded on a knowledge of the word of God; to have been received by revelation and not by tradition.

In the Bible examination of this subject it will probably be found that this second and fourth idea of the rabbins corresponds precisely with the teachings of the prophets, who in times past spake unto the fathers, and of the Son who in the last days spake unto us. It is also apparent that the apostles in adding their testimony as witnesses were influenced by the same spirit, for there is (but) one God and Father, one baptism, one faith, one Lord, one Spirit and one body,—and there is u-ni-formity in their teachings; hence Paul's idea in our text agrees exactly, as will be found—with that of the rabbis (second and fourth) drawn from the book of Moses; "For," says the apostle, "unto the angels hath he (the Father) not put in subjection the world (or age) to come, whereof we speak. But one in a certain place (Ps. 8: 4, 5) testified, saying, 'What is man, that thou art mindful of him? or the Son of man (Christ Jesus) that thou visitest him? Thou madest him (Christ) a little lower than the angels; thou crownedst him (in the time of visitation) with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him (Christ), he (the Father) left nothing (i. e., all sheep and oxen, beasts of the field, fowls of the air, fish of the sea, and whatsoever passeth through the paths of the sea,—see Ps. 8,) that is not put under him" (Christ).

This is the testimony of one of the old prophets (David), spoken beforehand of the glory that should follow the sufferings of Christ. But it seems from 2 Cor. 4: 5–7, Col. 1: 24, and some other scriptures, that the sufferings of Christ are not yet ended, for there is a filling "up that which is behind of the afflictions of Christ . . . for his body's sake, which is the church." And this view of the case was held by the apostle; for having quoted the Psalmist to sustain his position in verses 5 and 6, he by the same Spirit adds his own testimony in corroboration of the former witness, when he says, "But now (in Paul's time) we see not yet all things put under him" (Christ). Then it was still future in Paul's time, and remains so in ours. "But (with Paul) we see Jesus, who was made a little lower than the angels, for the suffering of death (that he might suffer), crowned with glory and honor (that is the extent as yet), that he by the grace (favor) of God should taste death for every man."

We here discover perfect concord between the prophet and apostle, only Paul says *explicitly* Christ's reign is over "the age to come." G. W. STETSON.

Olena, O.

For the Crisis.

Proof that the Wicked Dead will be Raised.

PROOF 1.—The Bible teaches that the wicked will suffer the "second death." Now, if the wicked are not to be raised, how can they, any of them, suffer such a death? The wicked who are now already dead have died the first death only; and if they die not again there is no "second death" to that class of them. The wicked who live at the time of Christ's second advent will be slain by the judgments of God, and that is their first death; and if they be not raised there is no "second death" to them. Some must be "hurt with the second death." To be "hurt" means to suffer. Now if, as it is contended, the wicked in death are unconscious, and never again will be made conscious by a resurrection, where, what, how is their punishment? The first death is not a punishment at all, but simply a consequence of the sin of Adam. The first death good people suffer also. It must be seen that if the wicked dead are not raised and punished, they escape any *suffering* for their own individual sins outright. To say that "their punishment consists in their remaining dead after they are dead," is to say that they suffer nothing.

PROOF 2.—All the punishment God has, in the past history of man, inflicted on the wicked has been judicially temporal. He inflicted the same evil on babes and animals in the overthrow of the old world that was inflicted on criminals; and shall he never make a distinction? Under the Jewish economy both criminals and innocent beasts were stoned to death. Could such an indiscriminate infliction be final? All moral intelligence must, it seems to me, revolt at the idea. The same may be said of Babylon, Rome, and other nations, peoples and communities, where sinners, babes and animals suffered in common.

PROOF 3.—The Bible teaches most plainly that God "knoweth how to reserve the unjust unto the day of judgment to be punished." It follows, then, that the unjust are not punished until the day of judgment—not when they die. It is not here stated that He "knoweth how to reserve a *part* or *portion* of the unjust unto the day of judgment," but the unjust as such, in contrast to the godly that He knoweth how to deliver out of temptation.

PROOF 4.—The Bible teaches that they who did pierce the Lord Jesus Christ shall be concerned with his second coming. "Behold He cometh with clouds; and every eye shall see him, and they also which pierced him." It is in vain to say, it means "they also which *virtually* pierced him." We may as well say, "Behold he *virtually* cometh with *virtual* clouds." Nonsense! How can they who pierced him also see him if they be not raised? Is there any real proof they ever became christians? More when needed.

EDWIN BURNHAM.

For the Crisis.

Our Banner.

BY E. THAYER.

The question having been propounded to some of our friends concerning ourself,—"IS HE LOYAL?"—to define our position, and thus gratify such as desire to know what it is, we have prepared a "banner," which we design to bear through the terrible struggle for life in which our "dear native land" is now involved. Upon its pure folds we have inscribed the following beautiful sentiments:—

"In the name of our God we will set up our banners."—Ps. 20: 5. "Ye are not of the world, but I have chosen you out of the world."—JESUS CHRIST.—John 15: 19. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN."—Matt. 5: 44, 45. "Blessed are the PEACEMAKERS: FOR THEY SHALL BE CALLED THE CHILDREN OF GOD."—Matt. 5: 9. "Be not afraid of them that kill the body, and after that have no more that they can do."—Luke 12: 4. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Prov. 16: 7. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof."—Ps. 46: 1–3. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—Ps. 27: 1. "Say ye not, a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. AND HE SHALL BE FOR A SANCTUARY."—Isa. 8: 12–14. "Thou wilt keep him in perfect peace whose mind is stayed on thee: BECAUSE HE TRUSTETH IN THEE."—Isa. 26: 3. "He that overcometh (the world) AND KEEPETH MY WORKS UNTO THE END, TO HIM WILL I GIVE POWER OVER THE NATIONS."—Rev. 2: 26.

Boston, Sept. 15th, 1862.

N. B.—Persons wishing for copies of "OUR BANNER," neatly printed upon a nice letter sheet, can procure them at the office of the Crisis, for 75 cts. per 100. Unfurl it to the breeze, to indicate *where* the saints are encamped.

☞ The shadows of the mind are like those of the body. In the morning of life they all lie behind us; at noon we trample them under foot; and in the evening they stretch long and deepening before us.

For the Crisis.

Pray more than ever!

I feel like saying this to every christian I meet, especially those who are looking for the appearing of the heavenly Bridegroom.

Continual prayer works wonders. See it in the healing of breaches, whether personal, family, church, or among brethren generally. Continual prayer must and does prevail. Bless the Lord!

"But," says a brother or sister, "my case is peculiarly hard." Is it indeed? Just the one to begin with,—bring it along. Is any thing too hard for the Lord? Gen. 18: 14. Prayer takes hold of God, attracts his attention, secures his aid; and as sure as you are a living person, God is on your side if you pray continually.

"But,"— No buts, if you please. "But, do let me have one!" Well, be short,—what is it? "O! I am such a poor creature!" Bless the Lord that you have found it out. God knew it all the time. I tell you, pray on. "O, how bad I feel!" Hallelujah! it works beautifully,—pray on. You may have to feel worse than that,—but pray on. Jesus has taken your case in hand! Pray on. Now the Father and the Son are engaged with your case,—pray on. O how the light shines! Pray on. it will shine brighter yet. "If any body had told me I could have got so near the Lord, and not be shouting happy, I could hardly have believed it." All right, pray on; now is the time to get into God's order; you will shout by and by. Let us have a little light from the blessed Word. "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge."—2 Cor. 7: 11. Now pray for the Spirit's application; believe the intercessions of Jesus prevail; believe the Father accepts you; and as the Lord liveth he will make a perfect cure. "I believe it." Amen! "Jesus saves." Amen! "He saves me now." Amen!

"God is light, and in him is no darkness at all. If we say that we we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Now while you keep in fellowship with the Father and the Son, all is well. This is the place for shouting. "Let the inhabitants of the rock sing, let them shout from the top of the mountains."—Isa. 42: 11.

Now, my dear brother or sister, whoever you are, you see there is nothing too hard for the Lord. And having sanctified you wholly, "I pray God, your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

SAMUEL CURRY.

New York, Sept. 29th, 1862.

For the Crisis.

Miscellaneous Items.—No. 1.

1.—IMMORTALITY.

As there can be no effect without a cause, and as a stream cannot rise higher than the fountain from which it proceeds, neither can mortality transmit immortality, or corruptibility transmit incorruptibility: hence, if the human soul is immortal, the soul must propagate its species, or God must directly create a soul for every human offspring,—not excepting illegitimates. This last position would be a blasphemous slander against Jehovah!

But if the soul can propagate its species while connected with the body, why not subsequent to its separation, and thus have the "spirit land" filled with soul-infants, or immaterial children? Furthermore, if the soul can propagate its species, why was it ever encumbered with a body, or shut up in a prison-house, and left to raise a boundless generation of immaterial bondmen? The following facts are obvious:—

1st. The material part of man can transmit only materiality; hence, if the soul is immaterial, its origin is distinct from a propagation of the human species, unless souls propagate their species in concert with the body, yet distinct therefrom. Immortality is not the offspring of mortality.

2nd. Unless immortal souls propagate their species, where can we find the origin of such souls? Is God constantly creating such deathless entities to imprison in tenements of clay? Where is the proof that God thus directly helps along the great sin which he has so severely denounced, by manufacturing souls for even illegitimates?

3d. Thus, unless immortality can transmit immortality, and thus propagate its species, or, unless God creates a soul separate from the body, to infuse into each body, man is certainly destitute of an immortal soul. If immortality can transmit immortality, while dwelling in mortality, it can continue to do so when separate from the body, and thus an endless propagation of deathless entities would be the result.

4th. The nature of the human soul is determined by a Bible decision of its origin. "All the souls that came out of the loins of Jacob were seventy souls."—Ex. 1: 5. As the soul is transmitted by material man, it is mortal. as mortality cannot transmit immortality! W. SHELDON.

Daybreak.—8s. and 7s.

Watchman, tell me does the morning
Of fair Zion's glory dawn?
Have the signs which mark its coming
Yet upon my pathway shone?
Pilgrim, yes, arise, look round thee,
Light is breaking in the skies;
Gird thy bridal robes around thee;
Morning dawns! arise, arise!

Watchman, see! the light is beaming
Brighter still upon the way;
Signs through all the earth are gleaming—
Omens of the coming day,
When the Jubel trumpet sounding,
Shall awake from earth and sea
All the saints of God now sleeping,
Clad in immortality.

Watchman, hail the light ascending
Of the grand Sabbatic year;
All with voices loud proclaiming
That the Kingdom's very near.
Pilgrims, yes, I see just yonder
Canaan's glorious height arise;
Salem, too, appears in grandeur,
Towering 'neath its sunlit skies.

Watchman, in that golden city,
Seated on his jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace from zone to zone.
There on sunlit hills and mountains,
Golden beams serenely glow;
Purling streams and crystal fountains,
On whose banks sweet flow'rets blow.

Watchman, see! the land is nearing,
With its vernal fruits and flowers,
On, just yonder—O, how cheering,
Bloom forever Eden's bowers!
Hark! the choral strains there ringing,
Wafted on the balmy air,
See the millions; hear them singing—
Soon the pilgrims will be there!

For the Crisis.

A Jewel to my own Soul.

From "Muller's Life of Trust."

[Presented to me by Sr. M. A. Georgia Otis in the sacred camp, Wilbraham, Aug. 29th, 1862. The Lord reward her.] It is a jewel that I have had several glimpses of during the past year, but never could make it mine until it was so beautifully set before my ravished eyes by this holy man of God.

"The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend to was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing to give myself to prayer, after having dressed myself in the morning

Now I saw that the most important thing I had to do was to give myself to the reading of the word of God, and to meditate on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed, and that thus, by means of the word of God, whilst meditating on it my heart might be brought into experimental communication with the Lord.

I began, therefore, to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon his precious word, was, to begin to meditate on the word of God, searching as it were into every verse, to get blessing out of it; not for the sake of the public ministry of the word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to *prayer*, but to *meditation*, yet it turned almost immediately more or less into prayer. When thus I have been for awhile making confession, or intercession, or supplication, or have given thanks, I go to the next words or verse, turning all, as I go on, into prayer for myself or others, as the word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man is sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, [how I love this name for the children of God. E. S. W.] though it was not for the sake of the public ministry of the word that I gave myself to meditation, but for the profit of my own inner man. . . .

It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as any thing, that the first thing the child of God has to do morning by morning is, to *obtain food for his inner man*. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. Now what is the food for the inner man? Not *prayer*, but *the word of God;* and here again, not the simple reading of the word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray we speak to God. Now prayer, in order to be continued for any length of time in any other way than a formal manner, requires, generally speaking, a measure of strength or godly desire; and the season, therefore, when this exercise of the soul can be most effectually performed, is after the inner man has been nourished by meditation on the word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reproach us. We may, therefore, profitably meditate with God's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. There is thus far less to be feared from wandering of mind than if we give ourselves to prayer without having had previously time for meditation.

I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow believers to ponder this matter. By the blessing of God I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it."

Let me, unworthy as I am, take up the exhortation of our brother across the waters, and encourage my "fellow believers" with me to commence this work, those of them who have not already done so; and especially would I entreat *the dear lambs of the flock* who owned their Lord and Master at our late meeting at Wilbraham, to profit by the experience of this eminent man of God, that, with God's blessing, like him they may become strong in the Lord, even in the days of their youth. So prays your Sister, E. S. WILLARD.

For the Crisis.

A Thought.

As the heavenly signs that were to herald forth the coming of Christ were seen more prominently in these United States, where the light and liberty of the gospel was enjoyed more than elsewhere, are we not justified in believing that those signs to occur "on the earth beneath" will also occur here? I think we are; and that the present distress and perplexity this nation is passing through is in exact harmony with the prophetic Scriptures; and with God's uniform mode of dealing with nations, as well as with individuals, viz., "to whomsoever much is given, of him shall be much required";—those who sin against much light and knowledge "shall be beaten with many stripes."

This is the last great nation of earth, occupying a territory in extent that few others ever attained, and blessed with the combined knowledge of all ages past; of God's dispensational blessings towards those nations that hearkened to the voice of his word, and repented when his admonitions of impending judgment were proclaimed, like Nineveh of old, and of his wrath, and of his utter overthrow of those who heeded not his warnings. And then last of all, favored above all other nations in beholding all those signs, both "in the heavens above and in the earth beneath," that were to precede the judgment. I say, can such mercies be rejected with impunity? They certainly cannot, if God's word is to stand.

Judgment must and will begin where the mercies of God were last and most signally conferred; for it is written, "the last shall be first, and the first last." This is the exact order of breaking the nations, as taught in the 2nd chap. of Daniel. The stone smites the image on the feet, part of iron and part of clay, which are first broken.

Judgment begins where rejected mercies end. The Jews rejected Christ and were broken—the Gentiles reject his return to reign, and must be ground to powder. The breaking is first; and begins outside of the prophetic world, where the greatest light has been conferred. P. ALLING.

Norwalk, O.

☞ Deal gently with those who stray. Draw them back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost than a mine of gold. Think of this and be on your guard, ye who would chase to the grave an erring brother.

☞ Clarendon says it is not the quantity of the meat, but the cheerfulness of the guests which make the feast.

For the Crisis.

Sketches by the Wayside.—No. 2.

Through scenes of carnage and woe, extending unto the events ushered in by the blast of the seventh angel's trump, which awakes the slumbering dead, we are brought to the close of time; the mystery of God is finished, and the reign of glory begins. Not until then is there any bright picture presented before us; all preceding is darkness and gloom, and only upon an immortal Paradise does the sun shine with unclouded splendor.

But we will turn our eye away from this view, to another drawn with artistic skill by one who gazed upon the scene as it passed before his telescopic vision. It was given unto him to trace the onward march of the church even to the end of her pilgrimage and entrance into the golden city. He first beholds her trampled in the dust, worn out with racks, dungeons, and faggot fires, and fleeing into the wilderness for safety; then he beholds her coming forth from the wilderness, fair as the moon, clear as the sun, and terrible as an army with banners. Earthly monarchs sway the scepter of christianity—worldly emoluments are awarded her—the wealth and honors of the world are laid at her feet.

Time rolls on—the "last days" behold her exalted position—the mountain of the Lord's house is established in the tops of the mountains, or in other words, the government of the church is established by earthly governments, and all nations are flowing unto her. As he gazes upon the throng he hears them speak, and their language is an invitation for others to go with them to the house of the Lord, assuring them of a good time coming, when the law would go forth from Jerusalem, when he should judge among the nations, and they should beat their swords into plow shares, and their spears into pruning hooks, when nations would learn war no more. After the prophet hears the sayings of the people who are flowing to the house of the Lord, he is made to understand "the word of the Lord." The Lord declares that in the day when those things are said, he will assemble her that halteth, and gather her that was driven out, and make of her a strong nation, and reign over them in Mt. Zion forever.

He describes the "many nations" as being proud and idolaters, and says they know not the thoughts of the Lord, neither understand his counsel, and declares that they shall be beaten into pieces and their gain be consecrated unto the Lord. He describes the day when he shall do this as one of terror, when the earth would be terribly shaken, and those of lofty looks shall flee for shelter to the rocks, and hide themselves in their clefts for fear of the Lord, and the glory of his majesty. (Isa. 2. Micah. 4.)

Another, as he gazes into futurity, beholds the increase of infidelity as a marked characteristic of "the last days," and writes it out for a way mark. Unable to endure sound doctrine, they "shall be turned unto fables."

He is permitted also to see the great agency which effects this apostasy from the truth, and declares that the spirit speaketh expressly, with clearness and certainty that "seducing spirits," teaching the doctrines of devils, speaking lies hypocritically, will entice men away from the truth and faith of the gospel. Very distinct before the eye of the seer was the picture of the professed church in "the last days," and he briefly describes the sins of which they who bear the christian name would be guilty. "Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, breakers, false accusers, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3.

Such is the character of the church in "the last days," as seen by prophetic eye, and written by an inspired pen; and well might the observer exclaim in view of such a condition, "Perilous times shall come!" When? "In the last days." "The last days" spoken of by Isaiah when multitudes were to flow to the house of the Lord, when the great man would bow down and the mean man together in [illegible] worship; else why does the prophet say to the Lord, "therefore forgive them not." "The last days," when the land was to be full of silver and gold and horses and chariots, Isa. 2. "The last days" when scoffers should come, walking after their own lusts, and saying, "where is the promise of his coming?" Scoffers, who would deny the past destruction of an ungodly world by water, and its future baptism of fire. Scoffers, who in their [illegible] that there has been no change since the creation, but all things continue as they were.

☞ Be slow to anger.

For the Crisis.

Two Days at Plainville Campmeeting.

Only two days, yet it was to me a great feast, and having got safely home, I wish to tell our brethren and sisters that were not there, some of the good things we had. Don't you know it is said that choice goods are put up in small parcels? It does not take a very large lump of gold to make a hundred dollars; but for that hundred dollars you can get quite a little farm. Now it was something so with our meeting. It was small compared with our great family gatherings at Wilbraham, but it was choice as gold. There was a unity of spirit that I have not seen before for some time. No heated discussions on points of doctrine, but the peaceable fruits of righteousness were everywhere manifest. This was good.

Then another good thing was a discourse from Matt. 18: 35, by Bro. Grant. I wish that all my brethren, yea, the whole world, might have heard it; for I know it would have done them good. There is no question but there must be a preparation of the heart, as well as a regulation of the head, in order to have an abundant entrance administered unto us into the everlasting kingdom. Following the sermon were some confessions. That text was most too strait for past life, and good resolutions were formed to abide by God's whole truth for time to come.

After dinner and a season for prayer in the tents, came a soul-cheering discourse by H. L. Hastings, from 1 John 3: 13, showing the love of God, the importance of the message of love to man, and the purity of person necessary to be like him and to see him as he is when he doth appear. In the evening quite a large and attentive audience (as many came upon the ground from the immediate vicinity that were not there during the day) listened to Bro. Munger, from Acts 3: 19-21. First, showing repentance necessary to conversion. Second, repentance and conversion necessary to the blotting out of sins. Third, the time of blotting, when He shall send Jesus, whom the heavens must receive until the times of restitution. Fourth, the things restituted. Fifth, proof found spoken by all the prophets.

Sunday morning our first meeting at the stand was for love feast. From the evidence given in, some had meat to eat the world knew not of. The weather being fine, the people began to come together from all directions, so that when the hour for preaching arrived our little camp was well filled. Listened again to Bro. Munger from John 5: 39, 40, followed by Bro. Hastings in a few remarks upon the same point. Think that the whole had a salutary effect, though to some it was evidently strong meat, yet it opened the eyes of others. In the afternoon Bro. Hastings preached on the signs of the times, from 2 Thess. 5: 4. First, showing what day was here spoken of. Second, that some were in darkness concerning it. Third, reason why all were not, some had taken heed to the sure word of prophecy. Fourth, an enumeration of the things prophesied to come to pass in the last days, showing their fulfillment, according to the word, in this our day, coming to the point where it is said that men should be lovers of pleasure more than of God. After the closing of this discourse and an intermission of about twenty minutes, Bro. Hastings took the stand again and gave us a war sermon, showing us what God had said in regard to war in those last days, giving the people to understand that there had been going on against the government of God a rebellion more heinous than that of the south, which could only be quelled by his rising up in judgment against it, and that he was thus doing it by giving the nations to the sword, and that he would finally accomplish it by the entire overthrow of the nations of earth and the establishment of the everlasting kingdom. Thus ended the preaching of the word; with what effect the judgment alone will make manifest. That it was salutary for the time upon the minds and consciences of some was quite evident; but whether it shall prove a source of life unto life or death unto death, the judgment will determine.

I left the ground feeling more than ever that the position we occupied was true; that the pure in heart only would see God; that the meek alone should finally inherit the earth,—and asking myself the question, how many of this company will meet at the marriage supper of the Lamb? I left it with a prayer ascending to Him "who inhabiteth eternity" that his grace might be sufficient for me, and feeling that perhaps it was the last time I should ever have the opportunity of attending campmeeting. May God help us so "to number our days, that we may apply our hearts unto wisdom." Yours, Henry T. Hart.

Rockland, Ct.

For the Crisis.

Tokens.

"The world is *stirred* to its miry depths. But a deeper commotion is yet to come. A great State-storm is as certain as it is necessary."—*Herald of Progress.*

That looks like "peace and safety." Men are already "looking after those things which are coming on the earth." The Bible is not the only authority for the certainty of a coming "time of trouble."

E. P. Woodward.

☞ It is better to bear pain than inflict it.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Oct. 7, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—c.

Sandisfield Campmeeting.

Our campmeeting at Sandisfield, Mass., enjoyed a special blessing from the Lord. It was on the ground occupied last year for the same purpose. The place is ten miles north from Winsted, Ct. We labored in this section nine years since, but met with much prejudice from professors of religion. Since that time, Bro. Wm. Fenn has bestowed considerable faithful labor in this field, and has seen good fruit result from his efforts. When we arrived in the place, on Tuesday evening, we received a hearty welcome from Dea. Webster, who would not come to hear us nine years ago; but is now rejoicing in the same blessed hope, and wondering why he did not see it before. His is a pilgrim's home, where the saints meet with a kind reception.

We found the people anxious to hear and know the truth. They have become dissatisfied with the popular, half-hearted religion of the day, as well as tired of hearing war sermons. They are starving for want of "the sincere milk of the word." They have been fed with fables till they are nearly famished, and some have consented to feed on husks, and like drunkards, their appetites have become so corrupted that they actually crave the fabled preaching of these last days, instead of the simple truth of the Bible. They wish for *intellectual* entertainment, instead of the pointed preaching that disturbs their unrighteousness and semi-infidel sentiments. Their theology is but a modification of Swedenborgianism and Spiritualism, which are really but one and the same thing. The plain teaching of the Bible is twisted and turned till it is made to teach every thing but the truth; and many have become so bewildered in the labyrinths of popular theology, that they have turned away with disgust from every thing of a doctrinal character, and are like a ship in the storm with no helm or compass. They are in the whirlpool of uncertainty; and while they think they are coming out gloriously somewhere, they are only rushing to certain ruin.

During our meeting, a great amount of prejudice was removed, and many saw their perilous situation, and decided to take the *Bible* as their guide, and go to Jesus for instruction. They had been like shipwrecked mariners on a lone island, who had given up all hope of rescue; but are now rejoicing at the approach of the lifeboat, with a fair prospect of being taken on board. It was cheering to find so many willing to exchange fables for the word of truth. We trust many will ever thank the Lord for the Sandisfield campmeeting.

The preaching was by Bro. S. B. Munn, Geo. L. Teeple, Chas. Goodrich, H. Pratt, Wm. Fenn, C. Gardner, B. St. John, and M. Grant. Several were converted during the meeting; backsliders started again for the kingdom, and the saints were greatly strengthened. We met many of the Lord's children, whom we had not seen for years. It was very refreshing to talk over the blessed seasons we had enjoyed in days bygone, and still more so to look forward to those about to open upon our astonished vision. We were rejoiced to find that they all belong to the army of peacemakers, that has no use for carnal weapons. Their Captain is called "the Prince of peace." We found them disposed to obey the orders of their Leader, that they may "be called the children of God." They are expecting victory soon, and a triumphant entrance into the lovely bowers of their happy Eden home, where no rumor of war will ever be heard during the boundless duration of the everlasting kingdom.

We had a heavenly love-feast on Lord's day morning. In one hour, over one hundred witnesses testified to the value of the christian religion, and their determination to endure to the end. Old men almost felt young again, on account of the joy and peace that triumphed in their hearts, while listening to the stirring testimonials of Zion's pilgrims. One who had been a Methodist for many years, and enjoyed their refreshing love-feasts, in their palmy days, said, "This seems like an old-fashioned Methodist meeting." One remarked, "This is a supplement to Methodism." Another said, "The supplement is expected to contain something *extra*." We can speak from experience on this point, and say this "supplement" is the best of the whole. Without this, there would be a *great deficiency*. Methodism was good, but who can estimate the value of this supplement? Praise the Lord, we ever embraced it. Take this away, and we should be like the children of Israel returning from Canaan to Egypt. This blessed expectation of the coming of Jesus is the key-stone of the christian's hope. Take this out, and the whole falls to the ground. And, what is better still, we have the best of reasons for expecting him very *soon*. We parted at the Sandisfield campmeeting, in the sweet hope of an early union in the "camp of the saints," where there will never be an occasion to speak again of sorrow, pain, sickness or death.

Fighting Christians.

As we understand the Scriptures, "fighting christians," swearing christians, lying christians, and licentious christians, belong to the same company, and receive the same reward—a portion "in the lake which burneth with fire and brimstone." We see no ground for such to hope for salvation; and yet there are professed ministers of the gospel, who hold up the idea, as did Mahomet, that those who die on the battle-field, in the defence of their country and religion, will receive a crown of glory in the world to come.

We wish to introduce to the reader a few testimonies from primitive christians, in the first and second centuries, in order that it may be seen how far the present generation of professors have departed from the Lord, and the standard set up by Christ.

Turtullian says:—"Though the soldiers came to John, and received a certain form to be observed, and though the centurion believed, yet Jesus Christ, by disarming Peter, disarmed every soldier afterward; for custom never sanctions an unlawful act." "Can a soldier's life be lawful, when Christ has pronounced, that he who lives by the sword, shall perish by the sword? Can one who professes the peaceable doctrines of the gospel, be a soldier, when it is duty not so much as to go to law? And shall he who is not to revenge his own wrongs, be instrumental in bringing others into chains, imprisonment, torment, death?"

Lactantius says:—"It can never be lawful for a righteous man to go to war."

Irenæus says, about A. D. 180:—"For the christians have changed their swords and lances into instruments of peace, and *they know not how to fight*."

Marcellus, who was a centurion in the Trajana Legion, became a christian, threw down his military belt, saying, "It is not lawful for a christian to bear arms, for *any* earthly consideration."

Take another case. *Martin*, who was bred to the profession of arms, was converted to christianity, and in his answer to Julian the Apostate, he says, "*I am a christian, and therefore I cannot fight.*"

Justin Martyr says:—"We who in times past killed one another, do not now fight with our enemies."

History affirms, "That for nearly the first two centuries, no christians would either take upon themselves or continue the profession of soldiers." "Every christian writer of the second century, who notices the subject, makes it unlawful for christians to bear arms."

The following example shows how early christians looked upon war. Maximilian was brought before the tribunal to be enrolled as a soldier; and when Dion, the Proconsul, asked him his name, he replied, "Why wouldst thou know my name? *I am a christian, and cannot fight.*" Dion replied, "Bear arms, or thou shalt die." Maximilian answered, "I cannot fight, if I die; I am not a soldier of the world, but a soldier of God." Dion replied, "Take thy arms, and receive the mark." Said Maximilian, "I can receive no such mark, I have already the mark of Christ." Dion then directed the officer to mark him. Maximilian replied, "I cannot receive the mark of this world; and, if thou shouldst give me the mark, I will destroy it. It will avail nothing. I am a christian; and it is not lawful for me to wear such a mark about my neck, when I have received the saving mark of the Lord Jesus, the Son of the living God, whom thou knowest not, who died to give us life. Him all we obey, and follow, as the Restorer of our life, and the Author of our salvation." Dion immediately replied, "Take thy arms, and receive thy mark, or thou shalt suffer a miserable death." "But I shall not perish," said Maximilian; "my name is already enrolled with Christ;—*I cannot fight*." When Dion found he could not persuade Maximilian to take carnal weapons and fight, he pronounced the following sentence: "Maximilian, because thou hast, with a rebellious spirit, refused to bear arms, thou art to die by the sword." Maximilian replied, "Thanks be to God."

This noble christian was only a little over twenty years of age. Are there not some in our day, who will stand as firmly for the principles of Christ as did this young man? We think there may yet be an opportunity.

"Powder and Providence."

The above is the heading of an interesting article in the *Springfield Republican*, (Mass.) which is one of the most able and reliable newspapers in our country. There are but few closer, and more candid observers of our national affairs than its distinguished editors. There is so much truth in the following extract from the article on "Powder and Providence," that we think our readers will be well paid for a perusal. The writer says:—

"It is an unpleasant truth to state—but it is a truth—that we had become a Godless and a Christless nation. Where, in the suffrages of the people or in the doings of legislative assemblages, was religion honored? Who have been elected to make laws but those, very largely, who were most ready to break them? The men whom a professedly christian nation has sent to Washington to legislate for thirty millions of people are those who have made Washington one of the most vicious and corrupt places on the face of the earth. A lobbyer grows fat there with the spoils of an office based upon the well known corruptions of congress. The gambler has his most gorgeous hells there. The courtezans of costliest habits thrive there. And, in the halls devoted to the momentous work of legislation, there are whole parties that have laughed to scorn the idea that there is a higher law existing than the country's constitution. . . .

Nay, there has been something worse, if possibe, than all this. It has been deemed, to a certain extent, a disqualification for public office to be a christian. The highest social life, not only in Washington, but in the nation at large, has been a life divorced from a pious regard for the Supreme, and a practical faith in the Savior of mankind. To secure even a nomination for office, men have been, as a general thing, obliged to do things that christian men would be ashamed of. Vice has been patronized because it had votes to give. Intemperance has been fostered because it had power at the ballot-box. Men have been laughed at and scoffed and contemned,—nay, they have been politically proscribed—because they would not pay for votes, either directly, or indirectly, to secure their own election to office. The politics of the nation have been in the hands of unprincipled men, and a political campaign, managed in strict accordance with christian principle, is not remembered, we presume, by any one who reads this article. The question is never asked concerning a candidate for office as to whether he is a christian or not. While this is true, and while it is true that in multitudes of places a reputation for active christian life would harm rather than help a political man who desired office, it is also true that earnest christian men, or those who seem such, vote for men who are notorious for gambling, tippling and licentiousness. . . .

The politics of this nation had become practical infidelity, and they were growing worse every day. We had become so deeply debased that we were surprised at nothing; and we easily and immediately adapted ourselves to any outrage upon humanity, christianity or common decency. . . .

With such privileges as this nation enjoys, and such light as fills it, shining from the universally diffused pages of Revelation and the pages of its own history, we shall be allowed to have no firm and long continued peace until, alike in the capitol and the President's mansion, there is an honest recognition of the grand, over-ruling Power who holds the affairs of the nation in his hand. There ought to be no peace until christian principle is recognized as the only legitimate basis of political as well as private action,—until, in the high places of the nation, God shall be recognized as governor, and the great fact practically admitted that only in the line of divine law and order can a nation be powerful and prosperous. We are having this great lesson drilled into us to-day by balls and bayonets. Not a shell screams through the air but is aimed by God's eye and hand at the intrenchments of national infidelity. Let us accept the lesson, and pray heaven that we may never forget it."

Getting Ready.

We are rejoiced to find that the children of the Lord are beginning to feel the importance of being *ready* for the coming of the Son of man. The last work of the church, according to the Scriptures, is to prepare for "the marriage supper of the Lamb." For some time past, many of the saints have been too much taken up with the things of this world; and, as a results have become inactive in the vineyard of the Lord. They now begin to realize the need of entire consecration, in order to be "ready" to meet the coming Bridegroom; who wishes to have his bride without "spot, or wrinkle, or any such thing." If ready, she must "*be holy and without blemish*." We shall expect to see the good work progressing in all directions. Come, "let us cleanse ourselves from *all filthiness of the flesh and spirit*, perfecting holiness in the fear of God."

Prosperity of The Crisis.

The prosperity of *The Crisis* as a subscription paper, was never greater than it is to-day. While other papers are suffering and dying out, from hardness of the times and from other causes, God is blessing us more abundantly than ever before.

The rapid increase of its subscription list, for the few months past, is remarkable. Since the 1st of June, now (Sept 30th) four months, we have received 409 new subscribers; in June 78, in July 86, in August 103, and in September 142,—showing a considerable advancement of each month beyond its predecessor. Stoppages, 159; nett gain, 250. This is doing well; and we thank God and take courage to push the battle with new vigor. The Lord is on our side, and we feel happy in the assurance that the course taken by *The Crisis* is receiving the approval of God and the brethren.

Perhaps no other religious paper in the country has proportionably increased, during the same period,—all things considered,—in a larger ratio than ours. Should we increase in the same proportion through the year to come, we shall have, at the close of 1863, a subscription list of 5000 subscribers.

And why may it not be done? It *can* be done; all it needs is—*will*, and *work*. And if our preaching brethren, and all who love the precious truths peculiar to its columns, will take hold of the work *in earnest*, as, for example, Bro. Grant does, it *will* be done. A very large proportion of our new subscribers, is the immediate result of his own preaching and personal labors from week to week. He goes down, for instance, to the Corinna campmeeting, and—without percentage or remuneration—collects $110 on Crisis accounts, and gets 27 new subscribers; from the Sandisfield and Plainville campmeetings, he brings home $75, and 14 new subscribers; at Camp Wilbraham, with the clerk, collects about $300, and obtains about 50 new subscribers; and in like manner at his various appointments from week to week.

And now, brother reader, what will *you* do, in this direction? You can do *something*. The times are favorable. Omens of coming judgment multiply. Men are anxiously looking, and inquiring,—"What is coming on the earth?" They want light. You can put them in the way of getting it. *Will you?*

Work! while the day lasts; the night is coming *soon!* W. B. H.

How Much is a Billion?

A correspondent, writing from Philadelphia, criticises Bro. Mansfield's calculation in his article, "Not Room Enough," in the Crisis for Sept. 16th, and remarks:—

"Some of our brethren seem to labor under the mistake, that *a thousand millions* is equal to a billion; but this is not so. It requires *ten hundred thousand millions* (13 figures) to make one billion—1,000000,000000; and ten hundred thousand billions (19 figures) to make one trillion—1,000000,000000,000000."

Our correspondent "labors under a mistake" in supposing that the English notation, which gives six places to each period, and requires 13 figures, or a million of millions to make a billion, is in use in this country. This is not so. The English method was found to produce great irregularity in the notation, giving *three* places for the units of the first two periods (viz: units and thousands) and six places to each of the others, and hence it was discarded in America and on the continent of Europe, and the French method, which gives three places to each period, adopted in its stead. Our brother will therefore see that, while it requires *a million* of millions to make an *English* billion, it requires only *one thousand* millions (1,000 000,000) to equal a *French* billion, and hence that Bro. Mansfield's notation is in accordance with the method in use in this country. An English billion and a French trillion are equal. W. B. H.

FINANCIAL REPORT Of Wilbraham Campmeeting, 1862.

RECEIPTS.

Former acknowledgments towards making up deficiency in receipts of meeting of 1861,	$13 77
Collections,	145.26
Donation,	9 00
Rent of one stand and barber's shop,	20.00
Sale of straw and oil,	41.49
Amount received for use of crockery, loaned for the Methodist campmeeting,	16.00
Amount received for board, and sales at the boarding tent, oyster, cake and fruit stands, and from all other sources not included in the above receipts,	896.30
Total,	$1141.82

EXPENSES.

Deficiency in last year's receipts,	$83.60
For lumber and straw,	72.90
Wood, drawing water, teaming, storing and cleaning crockery,	42.00
Various articles of furniture for the cooking department, the various stands and tables,	36.50
Cash paid R. E. Ladd, balance due on former accounts,	49 18
Sundry bills paid by M. Grant,	24 81
" " " " H. Munger,	53.04
Printing, postage and stationery,	2.50
Counterfeit bank note taken at one of the stands,	5.00
For services rendered by various persons in the boarding department, at the various stands, and for work on the camp ground,	160.05
For groceries, provisions, bread, and various articles used and sold at the boarding tent and refreshment stands,	577.53
	1087.14
Balance in Treasurer's hands,	$54.68

When we take into account the large number of free boarders, (more than one hundred, we judge,) and the fact that we have paid up all of our back debts,—some of which were for the first purchase of crockery from Bro. Ladd and Munger,—and have made additions this year, and have a balance of fifty-four dollars and sixty-eight cents on hand, with which to commence operations another year, the Lord willing,—we are constrained to say, that our Heavenly Father, who knoweth that we have need of all these things, hath abundantly blessed us; to whose name be all the praise, that our campmeeting of eighteen hundred and sixty-two has proved, both financially and spiritually, a complete and unparalleled success.

Geo. T. Adams, *Treasurer.*

For the Crisis.

Please send the Money.

We wish all who have not paid their subscriptions for the last year's mission, would forward it to me immediately, as I have paid out the money on the expectation that they would soon pay it. Let us keep our covenants, and do all our duty to God and man. I hope you will see the importance also of keeping up the missionary work, and renew your subscriptions for the coming year.

We have engaged Bro. R. R. York to travel as missionary, who will visit your various places, and labor as be has means of learning your locations and wants. He will do you good in the name of the Lord. Please write to him or me, you who wish his labors, and make arrangements for meetings in your vicinities.

We have also engaged Bro. Thos. Smith, of Bangor, as missionary. He also will go to new and old fields, and preach the word as opportunity offers. Let us do all we can for the salvation of men *now*.

I. C. Wellcome, Treasurer.

Yarmouth, Me., Sept. 25th, '62.

For the Crisis.

The Englishman's Hebrew Concordance.

This book is the best book in the world for a student of the Old Testament, whether he knows Hebrew wholly, partly, or not at all. Any person with a good English education can use it, and find out the Hebrew words used in any passage in the Old Testament. The work was prepared at great expense under the superintendence of a christian brother in England, George V. Wigram, into whose heart God put the disposition to use his wealth in enabling others to understand the living oracles. The Concordance gives all the Hebrew words, and all instances where each one occurs, and the various ways in which it is translated in the English Bible. The manner of its construction is this: first, the Hebrew word is set at the top in Hebrew letters; it is also spelled out in English as accurately as it can be. Then underneath it are placed all the quotations from the English Bible in which that Hebrew word is *translated*; and in those quotations the English words which represent that Hebrew word are *italicised*, so that at a glance a person may see the entire Hebrew usage of any word.

There is also an index at the end, by which a passage may be found with very little trouble, even if the person does not know a letter in the Hebrew alphabet. By the aid of the two indexes and the Concordance, a person may find all the Hebrew words which may be translated from one and the same Hebrew word. It is on precisely the same principle as the "Englishman's Greek Concordance," which was made under the supervision of the same brother. As for example: in the Greek Concordance the English word Hell is translated from three Greek words—*Hades, Gehenna*, and *Tartarus*. Looking at the index we learn this fact; and by turning to *Gehenna* we find the various places where *this* word is translated hell, while by turning to another page, we find the word *hades* occurring, which is not only translated *hell*, but also *grave*; and all the instances where the word occurs are there given. Turning still to another passage, we find the word Tartarus, and the place where it occurs.

The Englishman's Greek Concordance has been re-published in this country. The price of it is but $4 00; and a person who wishes to understand the New Testament can find no better book to aid him. The Hebrew Concordance has never been published in this country. The two together cost, when imported from England, about $30; probably a little more at present. For some time past the Hebrew Concordance could not be purchased in this country for less than about $22, at *wholesale*. At present the price must be even higher than that, from the fact that everything imported from England has to be paid for in *gold* or its equivalent; and this would bring the cost of the book to about $25. The duties now raised from *eight* to *twenty* per cent, must add materially to the price. The book is bound in two pretty thick volumes.

Several brethren have spoken to me about getting this work, but have been unable to pay the large price, and unwilling to do without it if it could be obtained. For the benefit of such, I addressed a letter a few months since to the author of the book, stating my circumstances, and my desire to get some copies of it, cheap if possible, for the benefit of poor brethren who were preaching the gospel of the kingdom of God. He referred the matter to his publishers, as the work is now under their control instead of his own; and I have just received his and their answer. By their kindness and liberality I shall be able to obtain copies of the book at prices much less than any bookseller in the country can obtain them. By ordering at least *ten copies at a time*, I shall get them so that I think they will not cost when delivered here more than $15 or $16. I cannot tell exactly, as the price of gold is constantly changing, and I am not fully acquainted with the expense of transportation.

Now if there are ten brethren who wish for copies of this book, I will engage to furnish them for the cash at a price not exceeding about $15. I presume no opportunity has been, or will be again offered to obtain them so cheaply as under this arrangement. It will require some three months, I suppose, to send and obtain them. If I get them, I may have some of them bound in this country in *one volume*. Ordinarily they are bound in two volumes. But this I am not certain of. I wish now to hear *immediately* from every one who wants a copy. And if they are unable to raise the $15 at this moment, they may still send their names, agreeing to take one and pay for it on its arrival, probably about Jan. 1st, 1863, and they shall be remembered and provided with copies in case enough are sent for to warrant my sending for them. I hope every brother who possibly can do so, will obtain a copy of this book. All preachers who desire *rightly* to divide the word of truth, and be able ministers of the New Testament, should have both this and the *Englishman's Greek Concordance*. Well used, they will be of priceless value to any believer.

Cannot some of our brethren who have this world's goods, please God and themselves also by purchasing a copy of this book and giving it to some poor preacher? There are plenty of preachers who need, and yet are unable to purchase such a book as this; but let them have such books as they need, and their dry and barren sermons will soon show the effect of "top-dressing." Let those who grumble at the dull preaching give the preacher something to fertilize his mind, and not think they can tap a man's brains from three to six times every week, and still have his mind full and gushing without some effort to replace that which is drawn out.

I wait to hear from all concerned in the matter IMMEDIATELY, for I wish to move at once in the matter. Write me at Boston, Mass. I do this for the benefit of the brethren; I myself am provided with a copy, having paid a 'larger' price for it years ago than these will cost. Yours,

H. L. Hastings.

[We wish to endorse the foregoing.—Ed.

For the Crisis.

About the Hymn Book.

There is a general aversion to having a new kind of hymn book introduced, as many of us are too poor to change our hymn book every time the moon changes; yet it is extensively felt that our present collection is faulty, and erroneous in its doctrines. It occurs to me that the matter can be made all right without plunging every thing into confusion.

1. Retain the *Lyre*, which is already in general use, the greater part of it being correct.

2. Subtract every page of *incorrect* matter, and substitute that which is right, leaving the other pages unaltered through the book, so that those who can not yet purchase a new book, will not be much disturbed. A trifling cost (stereotyping a score or two of pages,) will make the book perfect in its sentiments.

3. Add a few appropriate hymns, for special occasions, at the close of the book.

4. Then the only new book that we should subsequently need, would be a reprint of the same, in *pocket form*, without the music. The above is submitted to the consideration of Bro. *Himes* and the "*society*," hoping it will meet their approval.

W. Sheldon.

For the Crisis.

The "Coming Struggle."

Can it be that there is not interest enough among those who profess the truth, and have money too, to put the "Coming Struggle" in the hands of the printer without any more delay? There are a good many works published that are not so much needed as that *one now*. It is now near a year since pledges have been sent in. Why cannot there be more raised *immediately*, so that the work can be put forward? Bro. and Srs., you need to *wake* up and make use of some of the Lord's money, of which you are stewards. The Lord is *soon* coming. There is not the least shadow of a doubt, only to unbelief, and the sleepy virgins. You bad better see that your lamps are *trimmed*, and that you are ready *now*; than to wait till it may be too late. Through my feeble efforts, I have lately got one young soldier to enlist for the war, and he is resolved to fight for the kingdom; and we hope others will join the same company. The Captain offers a hundred-fold bounty here, and at the end of the war, *all the land that was promised to father Abraham*, and eternal life in which to enjoy it. Wake up, ye old soldiers, and put forth every effort to get new volunteers. The war has long been going on, but the victory is *sure* to be gained soon.

G. Dillabaugh.

Seneca Falls, N. Y.

For the Crisis.

About Bibles and Lexicons.

To C. G. C. Liddell & Scott's Greek Lexicon, (price $5) is the best for the general study of the Greek language, but for the New Testament alone, Robinson's (costing $4) is much more full. For a student of the *New Testament*, Wm. Greenfield's pocket Greek Lexicon, costing about 75 cents, is the *best*, price and all considered. The most convenient Greek Testament is the Polymicrian, bound up with *this Lexicon*, costing from $1.75 to $2.50, according to binding. This can easily be carried in the pocket. There are various others. The *best* New Testament Lexicon, for beginners, is *Bagster's Analytical Greek Lexicon*, price $6.25 to $7. This gives the grammatical construction of *every word as it stands* in the New Testament; and with the Greek Testament and Englishman's Greek Concordance ($4), pretty thoroughly equip a common reader. A Bagster's Bible, middle size, with Greek *New* Testament interleaved, morocco, costs about $6; with Lexicon, $7; with *Old* and *New* Testaments in *Greek*, $10.75. The English alone, $4.75. There are three sizes of *English*,—small, middle size, and 8vo. size, all corresponding with each other page for page, but the various languages only interleave with the middle sized copy.

H. L. H.

Prophecy Fulfilling.—The editor of the *American Agriculturist*, recently visiting Washington, said:—"At present, the nation here represented has beaten its plowshares into swords, and its pruning hooks into spears."—*Am. Agriculturist*, p. 273, Sept. 1862.

H. L. H.

For the Crisis.

A Correction.

In the article headed "Retribution" and relating to the edition of that work, in the Crisis of September 16th, there occurred a somewhat important inaccuracy which I wish to correct. The writer—H. L. Hastings—says: "The statement quoted in the previous edition, that it would take more than ten thousand million years to judge the world, etc., having been disavowed by the man who *made it* as an error of his treacherous memory, I am of course very happy to withdraw what was said concerning it."

What I have to say in correction of this remark is, 1. That an intimate acquaintance of more than ten years with Mr. Storrs, who is "the man" alluded to, convinces me that his "memory" is *not* a "*treacherous*" but a good one. I think his friends generally, who know him personally, will concede the justice of this estimate. 2. Mr. Storrs has *not* scandalized his "memory," by calling it "treacherous" as it is claimed he has done. 3. Mr. Storrs has *not* in the manner above specified "disavowed" the error contained in his "ten thousand million years" statement (which, by the way, was intended to be "ten million years"—the mistake being in the interpolation of the word "*thousand*"). His "Explanation and Correction" was published (by me) in the Crisis of Oct. 2, 1861, and in his article he said: "In 1855, in a reply to H. Grew, on life from the dead, I quoted from recollection, trusting too much to memory, or else miswrote the idea by inserting the word '*thousand*' after 'ten.' Whether such were the fact, or whether it crept in in going through the compositor's hands, is impossible for me to tell. Certain it is, it was not in my 'mathematical' calculation, and was no error of mine in that respect."

It thus appears that "the man who *made*" the error suggested *three* ways in which it might have happened, and declared that it was "*impossible*" for *him* "to tell" *which* of them was the real one. The imputation of a "treacherous memory" is a *fourth* suggestion, but it is *not his*. A man may be led into a blunder by "trusting *too much*" even to a most excellent memory.

RUFUS WENDELL.

Salem, Mass., Oct. 3, 1862.

P. S.—In the Crisis of Sept. 18, 1861, I suggested that the mistake of Mr. Storrs "was simply the result of a treacherous memory at the time of replying to Bro. Grew." I knew nothing then of the explanation Mr. S. would give of the matter, and the qualifying words "*at the time*" were *intended* to preclude the idea that I regarded his "memory" as not in general a *good* one. R. W.

THE SIGNS OF THE TIMES, by H. L. Hastings. A volume of 820 pages, elegantly bound, price 75 cts.

Eld. M. Batchelor writes:—

"I feel that the church ought to be doing something to help you circulate that work. What awful times we are living in! Lord help us to be doing the will of God, and be ready to meet the Son of man at his appearance."

Eld. J. A. Libby writes:—

"'The Signs of the Times' went like 'hot cakes.' Gave it a hasty reading, and am well pleased with its matter. I think it well calculated to awaken new trains of thought throughout the church, and among all, if generally read."

Address orders to H. L. Hastings, Boston; or to this office.

For the Crisis.

Retribution.—A Correction.

On pages 134–135 of the *second edition* of this work, there is a note. A statement which I there *quote* from another writer, was made by *him* through a *misunderstanding* of the language upon which he commented, and hence an *unintentional* injustice was thus done to the *Reviewer* there alluded to. I wish the *few* persons who have copies of the "*second edition*" of "Retribution" would expunge the entire NOTE at the bottom of pp. 134, 135, or if they will *cut both the leaves out* and let me know it, I will send them two others to paste in their places; or they can paste *blank paper* neatly over the note. The note is of no importance to the argument on either side, but the quotation in it was based upon a *wrong understanding* of the matter referred to, and should be corrected.

H. L. HASTINGS.

Boston, Oct. 1st, '62.

For the Crisis.

Sufferings of Christ.

How did Christ suffer? Meekly, as a lamb he is led to the slaughter. Who ever saw a lamb fighting its slayer? But when the "fiery trial" comes, we are to "rejoice" because we are "partakers of Christ's sufferings," that when his glory shall be revealed, we may "be glad also with exceeding joy." He suffered even unto death, and by the "authority of the rulers," and if we are to be partakers of his sufferings, some of us may have to lay down our lives. See Isa. 51: 13, also Rev. 13: 15.

Evidently the prophet Habakkuk looked at the same time when he said, "I trembled in myself that I might rest in the day of trouble." Also John on the Isle of Patmos doubtless had a view of the scene when he was told to write, "Blessed are the dead who die in the Lord from henceforth." But let us remember, "if we suffer, we shall also reign with him: if we deny him, he will also deny us." We need strong faith to stand now, and shall need all the strength that we can gain by past and present trials, to meet the future. Jesus could not pray, "Father, save me from this hour," but, "Father, glorify thy name." So we would not pray, *remove* it, knowing that is one of the needful steps before the glory. If we pray "thy kingdom come," we pray also for what must necessarily precede its coming. Then let us not faint.

BRO. GRANT:—In my last communication, in requesting any of the Lord's watchmen who might be passing through Michigan on the Central Railroad to call on us, it should have read, our place is *four and a half miles* south-west of Galesburg, (instead of forty-five miles,) and ten miles from Kalamazoo. We would love to see one whom the Lord sends with a message to us, or the people here. Inquire for David Hastings. L. P. HASTINGS.

Obituary Notices.

Died in Camden, Maine, Sept. 18th, 1862, of liver complaint, Bro. LEWIS O. BLANDIN, aged fifty-four years and about four months.

Bro. B. was sick about two years; not able to do a day's work in a day for about one year; but was confined to the bed only five weeks. I called to see and converse with him twice. He was calm. Told me frankly he was soon to die, but seemed to have quite good expectation that he should soon live again. He told me that sometimes his evidence did not seem so clear as he should like, but still had no fears of being lost.

He was converted in 1842, under the labors of Bro. Wilder Start, and has ever been known (far and near) as a believer in the Advent doctrine. Very many of our brethren and sisters will bear me witness that Bro. and Sis. Blandin's house was the pilgrim's home. They were far from being rich in this world's goods, and as far from being covetous—if acts known were a true index in the case. Sister B. informs me her husband left a bright evidence of being prepared to fall asleep in Jesus.

The funeral was attended by a large number of the citizens with whom the deceased had mingled in life. A Methodist minister officiated, as an Adventist had not arrived at the appointed hour (if I understand) though expected. Bro. N. Bailey had been sent for, and arrived in time to follow the first with a few remarks made in compliance with a special request of sister Blandin's. Bro. Bailey spoke of the faith and hope of the deceased, and also of the signs which indicate the speedy realization of that hope. The remarks are said to have been "the right words, in the right place."

Lincolnville, Me. JOEL S. RICHARDS.

Fell a victim to the destroyer and laid in a soldier's grave, at Beaufort, F. C., Aug. 7th, EDWIN H. ABBOTT, formerly of Hampton, Ct.

As he was a musician, a part of his work was to bind the wounds of his fellow creatures, and assist in stopping the flow of blood, as they were borne from the battle-field. The great day of judgment alone can reveal the fainting spirits he may have revived, or the perishing ones he may have pointed to the Lamb of God, who saves to the uttermost. It will be comforting to his friends to know he retained his integrity to the last. A short time before his death he writes, "always, thus far, when the truths of the gospel have been assailed, I have had strength to stand for God." An officer writes that he exemplified holy principles amid the moral corruptions of camp life; while others strayed from right and plunged into vice and folly, he sustained a character unblemished.

But he quietly sleeps. His heart no longer aches at the existing horrors of war, his cheek once paled at the thought of desolate firesides, and his own once happy home is now blanched in death, and his once loved but now sorrow-stricken companion weeps alone, her off-spring fatherless, she a widow,—O, how lone! May the widow's God be her protector and the orphan's portion; that when earth's sorrows are past, its stains erased, its fount of briny tears forever dried, she may exist with her loved ones restored in the kingdom of God. JENNIE E. ROBERTS.

FOREIGN NEWS.

By the arrival of the steamship City of Washington, we have news from Liverpool to the 25th ult., Queenstown 25th.

The American Consul at Vienna wrote to Garibaldi, asking, as he had failed in his patriotic efforts in Italy, if he would offer his valiant arm in the American struggle for liberty and unity, promising him an enthusiastic reception. Garibaldi, under date of Sept. 14, replied: "I am a prisoner and dangerously wounded, and it is, consequently, impossible for me to dispose of myself. However, as soon as I am restored to liberty and my wounds are healed, I shall take the first opportunity to satisfy my desire to serve the great American Republic, of which I am a citizen, and which is now fighting for universal liberty."

The above correspondence appears in one of the newspapers of Vienna.

Garibaldi's condition continued to improve, but it was expected that many months would elapse before he could be removed. Rumors of an amnesty are again in circulation.

Business in the French cotton manufacturing districts has not been so dull since the revolution of 1848.

LATER.

The steamship Jura brings one day's later news.

The London Times in an editorial says that after recent events it is not impossible that we may yet see Garibaldi crossing the Atlantic in the assumed character of an American citizen and fighting for the subjugation of a nation struggling to be free.

The Morning Post remarks that to be consistent Garibaldi should go to the other side, where nine millions are fighting for the right of governing themselves.

ITALY.

There is nothing new relative to Garibaldi's health.

At a large Garibaldian meeting on the Stockholm Exchange, an address was enthusiastically voted expressing sympathy with Garibaldi, and urging the speedy evacuation of Rome by the French.

The Times thinks the recent reverses have restored liberty of speech in the North and apparently almost suspended the government at Washington.

DOMESTIC NEWS.

New York, Oct. 1. Vera Cruz dates of Sept. 19th state that the French had taken possession of a place called La Soledad, situated between Vera Cruz and Orizaba, and had garrisoned it with the 2d corps of Zouaves. The object is to secure communication between the two cities.

Typhoid fever was making dreadful ravages in the ranks of the Mexican army. Gen. Zaragoza had died of the scourge. It is said that his successor would either be Gen. Comonfort or Gen. Ortega.

General Forey, Commander-in-Chief of the French army, stopped at Martinique on his way to Vera Cruz, and was expected at that city in a day or two on board the frigate Turenne.

The march of the army on the city of Mexico is expected to take place about the middle of October.

New York, Oct. 2. A letter from the Upper Potomac says the rebels have begun demonstrations on the Baltimore and Ohio Railroad. Bridges, culverts and embankments are being destroyed, and the stock and rails carried off.

Washington, Oct. 3. Reliable refugees who have reached this city from various points in Virginia, represent that the rebels are enforcing a general conscription of white men, who are marched off toward Winchester, while all the negroes, bond and free, are sent to Richmond, to get them out of the way of the Union forces. Over six hundred white men have been taken from Fredericsburg to reinforce the rebel armies.

A letter from Newport in the Providence Journal says that a letter received in that town within a few days, from a gentleman of highest character and standing in Louisiana, if published, would be fully conclusive as to the policy and foresight of the emancipation proclamation. This gentleman states it as a fact that the intention of the traitors is to emancipate and arm, if not the whole, at least 400,000 blacks, and use them against the United States Government with a determination to rule or ruin. This has been for some time reported as probable, but the source from whence this comes renders it no longer doubtful.

Washington, Oct. 6. The following despatch has been received at Head Quarters here.

The rebels under Van Dorn, Price and Lovell, yesterday attacked our forces at Corinth, but were repulsed with great slaughter and retreated, leaving their dead and wounded on the field. Our forces are in full pursuit.

Their loss is very heavy, and ours is also large. The number of killed and wounded on either side is not known. The rebel loss is reported much larger than ours. We have taken between 700 and 1000 prisoners, not including the wounded.

☞ A new planet was discovered by Dr. Robert Luther, Director of the Observatory at Bilk, Germany, on the evening of Aug. 31. It was situated on Right Ascension three degrees, and declination two degrees North. It was equal in brilliancy to a star of the eleventh magnitude.

Notices, &c.

The Wisconsin Conference

Will be held at Sumpter, Sauk Co., Wis., six miles from Sauk city, and nine miles from Baraboo, in the "Pockett," beginning on Wednesday evening, Dec 31, and holding over Lord's day following. Eld. J. V. Himes of Boston will be present to aid in preaching. Let us have a *rally*, and let *all come at the beginning*. Friends in the surrounding townships are requested to bring a few blankets, as so many may come from a great distance that our beds may possibly be more than filled. Let no excuse keep a single preacher in Wisconsin at home. Let friends come from other States also. The Lord is certainly at hand. We must arouse!

It is expected that Bro. Himes will do the most of the preaching. Churches who have a standing with the conference will send their delegates, and churches who wish to unite, will do the same. Isolated brethren, who wish the sympathy and aid of preachers in the conference may send an epistle to W. Sheldon, Merrimack, Wis. I intend to have an assortment of our best books at the meeting, and Bro. Himes will have a quantity of the "Voice" bound, the *Lyre*, and other valuable productions. Come with praying hearts. Elders Barnes, Turner, Shears, [illegible], and others will please exert themselves to secure a general attendance.

W. SHELDON.

Information.

NEWBURYPORT, Mass., Oct. 1, '62.

BRO. GRANT:—Please allow me to say through the Crisis to brethren in various parts, that I am ready and longing to preach the good news of Messiah's speedy reign, and thereby labor with any one, as he may be able, to prepare a people to welcome him. After the first two Sundays in this month, I shall be at liberty to comply with the requests of friends to the best of my ability. Address me as above. Yours in hope.

GEO. W. BURNHAM.

Notice.

The annual meeting of the E. N. Y. and W. Mass and Conn. Second Advent Conference will be held at Warehouse Point, Conn., commencing Nov. 4th, by preaching in the evening. Officers for the ensuing year are to be elected at this meeting.

GEO. L. TEEPLE, Sec. of Conf.

DISCUSSION between L. P. Judson and Mr Barnum, Spiritualist, to commence Oct 10th, and continue twelve evenings, at Townsend, Huron Co., Ohio. QUESTION. Are the Old and New Testament Scriptures the revealed will of God to man, and therefore the only way of life and salvation to the human race.

D. C. JAFFERSON.

Berlin, Sept. 27th, 1862

Notice.

There will be a meeting at the Tabernacle, in Holderness, N. H., Sunday, Oct 12th, 1862. It is desirable for Bro. Long, of Meredith, to meet with us.

C. W. NELSON, for the Bro.

Notice.

Eld. Miles Grant will hold a series of meetings in Holden, Mass., commencing Thursday evening, Oct. 9th, at 6 1-2 o'clock. Meetings afternoons and evenings of Friday and Saturday, and all day and evening Lord's day. M. SMITH

Conference.

There will be a conference in Tuftonborough, N. H., at the Christian Meeting House commencing Thursday, Oct. 30th, at 10 o'clock, and continue over the following Sunday. Elds. Miles Grant and Juba Couch are expected to be in attendance to preach the Word. A general invitation is extended to all.

New Hampshire State Conference.

The next session of our State Conference will be holden at Loudon Ridge, to commence Friday, Oct. 17th, at 10 o'clock, A. M., and continue over the Sabbath.

T. M. PREBLE, Clerk.

Concord, Sept. 27th, 1862.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present is 461-2 Kneeland street.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 221, 1861, to July 1-1, 1862, $570.75.

H. F. Carpenter	$1.00
J. M. Hicks	.40
A Friend	3.00
" "	1.00
A Sister in Kennebunk, Me.	2.10
Mrs. D. B. Waterbury	1.00
J. S. Howland	3.03
P. W. Higgins	1.00
M. Atkins	1.00
M. K. Sawtell	.80
J. M. Hicks	.40
S. S. Woodward	.18
E. Bennett	1.00
E. Feller	9.75
Miss C. Smith	3.00
E. A. Prescott	.25
L. Boiler	5.00
E. Collins	.50
R. Taylor	1.00
A. Coase	1.00
D. Q. Kent	2.00
T. Smith	1.00
C. P. Thorn	6.75
Marie Drury	2.00
Chas. Wegener	5.00
C. P. Thorn	15.00
G. L. Teeple	.50
C. W. Dudley	2.00
Eliza S. Gibson	.30
Mrs. H. Wilson	.50
R. E. Noe	.76

I. C. Wellcome, for Me. Adv. Mission Fund, $4.91

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$1.00
J. M. Aldrich	1.00
A Friend	10.00
Fll. S. Wilcock	.37
D. Howard	1.00
J. Hayden	.25
L. B. Miller	1.00
S. B. Potter	1.00
A. Rose	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	.50
J. M. Hicks	.40
T. W. Smith	.60
Benj. Alard	1.00

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENT FOR LOWELL ST. CHAPEL.
H. L. Hastings ... Sundays, Oct. 12th and 19th

East Boston ... Sunday, Oct. 12th
JOSEPH W. WHITE.

Eld. GEO. STORRS will preach at Chapman Hall Sunday, Oct 12th, at 10 1-2 A. M. and at 7 1-2 P. M.

Newark, N. J. ... Sunday, Oct. 12th
F. H. BERICK.

Hartford, Ct. ... Sunday, Nov 2nd
New Britain ... Tuesday evening, Nov. 4th
Plainville ... Thursday eve, Nov. 6th
Bristol ... Sunday, Nov. 9th
Plymouth Hollow ... Tuesday eve, Nov. 11th
Southington ... Thursday eve, Nov. 13th
Hartford ... Sunday, Nov 16th

If the Lord will, I will preach the word for our times at the above named places.
M. BATCHELOR.

APPOINTMENT FOR POULTNEY, VT.
Bro Edwin Burnham will preach in Poultney Oct 19th and 26th. Friends from abroad are invited to come and share with us his visit.
H. F. CARPENTER.

No. Dana, Mass., Tuesday and Wednesday evenings, Oct. 14th and 15th.
Athol, Thursday evening ... Oct. 16th
and over the Sabbath if desired.
H. K. FLAGG.

Bancroft ... Oct. 12th
RUFUS STARKS.

Bantam, at the old Methodist church ... Oct. 12th
Pine Tree School-house ... Oct. 19th
Wrightville ... Thursday eve, Oct. 23d
Sandisfield, Mass ... Sunday, Oct. 26th
Cold Spring, Mass. ... Oct. 29th
Wells Forge, Mass ... Oct. 30th
Bancroft, Mass ... Oct. 31st
and over the following Sunday.
GEO. L. TEEPLE.

Webster-pond School-house, (formerly West Boscawen) ... Sunday, Oct 12th
T. M. PREBLE.

Hoosic, N. Y. ... evenings, Oct. 14th and 15th
Will some Bro. meet me at Eagle Bridge, at 2 45 o'clock, Tuesday?
Pownal, Vt. ... Sunday, Oct. 19th
North Adams, Mass. ... Tuesday eve, Oct. 21st
Winsted, Ct. ... Thursday eve, Oct. 23d
Collinsville, Ct. ... Friday eve, Oct. 24th
Plainville, Ct. ... Sunday, Oct. 26th
Bristol, Ct. ... Tuesday eve, Oct. 28th
Others in Conn. desiring me to call, write immediately.
JUDSON AUSTIN.

Bro. Hanscom will preach at Augusta, Me., Sunday, Oct. 26th. WM. A. LOVEJOY.

North Dana ... Oct. 12th
Southbridge, Berick school-house ... Oct. 19th
GEO. A. STREETER.

David Thayer's ... Monday eve, Oct. 12th
Savoy, Pond school-house ... Oct. 14th
Bro Myrick's ... Oct. 14th
Charlemont ... Oct. 15th
Shelburne Falls ... Oct. 16th
Scitico, Ct. ... Sunday Oct. 26th
Concord, 1st and 2d Sabbaths in Nov. and the intervening evenings.
H. PRATT.

APPOINTMENTS FOR COVENTRY CENTRE, R. I.
Eld. D. O. Hopkins ... Sunday, Oct. 19th
Eld. S. C. Hancock ... Sunday, Nov. 2d
A. W. SLOCUM.

APPOINTMENTS FOR CLARK'S MILLS, R. I.
Joseph D. Brown ... Sunday, Oct. 12th
P. C. Rodman ... Sunday, Oct. 19th.
Augustus Durfee ... Sunday, Oct. 26th
S. P. CLARK.

At the school-house under the mountain, in Southington, evenings of the 15th, 16th, 17th, 18th, and over Sunday, the 19th.

Will the Southington brethren meet me in the name of the Lord at this meeting, and work together for the good of the people?
Bristol ... Sabbath, Oct. 12th
Lovely Street, Ct. ... Oct. 26th
South Windsor, Ct. ... Nov. 2d
Springfield, Mass. ... Nov. 9th
Plymouth Hollow, Ct. ... evening, Nov. 14th
Litchfield, where Bro. Tyrrell may appoint, Sunday, Nov. 16th.
New Preston ... evening, Nov. 18th
WM. A. FENN.

London, New Dover School-house ... Oct. 12th
Orange ... Oct. 19th
JOHN G. HOOK.

Muddy Brook ... Sunday, Oct. 26th
E. B. POTTER.

Sebec, Me., Hanniman School-house ... Oct. 12th
Starks ... Oct. 19th
THOMAS SMITH.

Chateaugay, N. Y. ... Oct. 12th
Massena, N. Y. ... Oct. 19th
W. SHELDON.

Nashua ... Oct. 13th
J. M. MUHLIG.

West Alton ... Sunday, Oct. 12th
Farmington ... Tuesday evening, Oct. 14th,
where Bro. Horn may appoint.
A. W. SIBLEY.

Cheshire Street, Ct. ... Sunday, Oct. 12th
Abington, Ct. ... Sunday, Oct. 19th
Danielsonville, Ct. ... Sunday, Oct. 26th
C. GOODRICH.

Goshen, Mass ... Oct. 12th
Griswoldville, Ct. ... Oct. 19th
H. PRATT.

Wrightville, Ct. ... Oct. 12th
Prospect, Ct. ... Oct. 19th
Pine Swamp, Ct. ... Oct. 26th
T. S. CANFIELD.

Northwood Narrows, N. H., Monday, eve, Oct. 13th
Nottingham, N. H. ... Tuesday eve, Oct. 14th,
where Bro. Gerish may appoint.
Dover, N. H. ... Thursday eve, Oct. 16th
Kennebunk, Me. ... Sunday, Oct. 19th,
where Bro. Wm. Mitchel may appoint.
Biddeford, Me. ... Wednesday eve, Oct. 22d,
where Bro. John Black may appoint.
Portland, Me. ... Friday eve. Oct. 24th,
where J. S. Brooks may appoint.
Yarmouth, Me. ... Sunday, Oct. 26th,
where Bro. R. R. York may appoint.
B. P. MANNING.

Lynn, Mass ... Oct. 12th
L. BOUTELL.

Carver, Mass. ... Oct 12th and 19th
Lynn ... Oct. 26th
J. MCCANDIS.

Eld S. S. Brewer appoints to preach in Worcester, Oct. 12th and 19th. Bro. A. Ross is expected to be here through the month of Oct. Will Bro. Brewer arrange with him?

Will hold a series of meetings with Bro. Phetteplace, in Clayville, R. I., commencing Oct. 21st, to continue as long as may be duty.
E. BELLOWS.

Goshen ... Oct. 12th
Plainfield Pond ... Oct 15th, 16th and 17th
Savoy ... Oct. 19th
Griswoldville ... Oct. 26th
Christian Hill ... Oct. 29th, and Sunday, Nov. 2d
J. K. BELLOWS.

Danielsonville, Ct. ... Sunday, Oct. 12th, and intervening evenings.
EDWIN BURNHAM.

Portsmouth ... Sunday, Oct. 12th
JOHN COUCH.

East Concord ... Oct. 12th
ANDREW SIMPSON.

Eld. Edwin Burnham will preach in Rutland, Vt., the 1st and 2d Sundays in Nov., and on the evenings between, and longer if the Lord will.

Business Department.

To Correspondents.

A. G. Shokey—Please let us know if the letter from Waveland of Sept. 24th, enclosing a remittance for the Crisis, but without any signature, is yours.

Eld. T. Smith—Your last, $1.50, was not included in account received. Deduct that, and the balance is $5.75.

Catharine Richards—464 was wrong, 364 is right. The other, not yours.

F. J. Mansfield—Received.

Wm. G. Poor—All right.

J. Blain—Received. Nothing paid in on acct. at campmeeting.

Mrs. P. C. Chandler—Balance to J. B. Jr., 16 cents. What "Sr. Henry"—and where?

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *next* page, over the *next* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Wm. Simes 367, Esther A Loomis 391, Saml. W Austin 391, Mrs. S A Applebee 391, Candace Lewis 390, Thos. Williams 380, Martha B Nutter 394, A Dalzell 394, J Hackett 376, J Sawyer 394, J N Russell 374, David Rowell 374, J P Lougee 330, Lydia B Miller 381, N Tibbetts 364, Mary E West 367, S J Parsons 374, W H Wing 398, Josiah Woodman 393, A G Crockett 356, Mrs. L Bille 390, Jas. Smith 368, C B Hall 369, Dorcas Tibbetts 360, Parker Dow 391, Saml. Marsh 364, Timothy Bullard 383, Wm. D Wood 400, Wm. Harriman 348, J Dudley 390, Thos. Chase 390, Stephen Boardman 390, E Piper 390, J W Ireland 367, H A Arnold 383, Chas. Wilton 390, Nelson Hart 399, Henry Clark 379, P C Goodale 390, Mrs. R E Childs 381, S Lovey 378, J M Wadsworth 372, S K Fenton 390, J C Whiting 368, M G Wise 390, N Tuttle 364, G L Hart 358, A B Andrews 397, Reuben Chase 376, Henry Dayton 390, Henry Wright 370, A D Smith 390, Aug. Hamilton 392, A W Lloyd 396, David Hoskins 390, I T Neal 390, A Waterman 390, John Adams 391, Jas N Howes 391, A D Gould 383, John Dean 381, Mrs. A A Lawrence 400, Cyrus Rowe 368, Luther Taylor 390, Mrs. Ruth Hatch 390, A S McEwen 335, David B Salter 364, Mary H Duvall 391, Alex. Bryant 420, Mrs Lydia Burgess 390, O Knight 390, S O Welsh 376, Stephen Thurlow 388, John Berry 392, Mrs. Mary T Marsh 390, John Young 390, Geo. W Whiting, 390, Mary E Wood 392, F F Beckwith 383, C G Rodman 396, P C Rodman 396,—$1.00 each.

C E Pettingill 374, Mrs. K V Temple 368, C Bartlett 342, J Davis 351, Susan R Roberts (?) Isaac Clewley 364, R C Gray 356, J W Piper 364, C S Whitney 364, J K Billington 382, Leonard Newcomb 374, David Devereux 416, Amos Rowe 390, Alfred Reed 344, D W Griffin 391, Jesse Gay 386, Timothy Tripp 274, Edward Brown 379, A Elliott 333, John Steel 391, Edmund Morse 403, J S Douglass 360, J L McLean 416, Mrs. B Miles 407, J P Bristol 397, Sewell Shaw 313, T Harrington 385, Fred. Tibbals 400, Curtis Deming 404, Saml. Mason 325, Mary Holden 416, Mrs. L P Russell 416, Dr. M Helm 364, E H Burington 416, S P Wing 391, Eld. M R Phetteplace 394, J M Withington 392, J Pattingell 364, Gould Crouse 390, Chas. Avery 364, Joseph Baxter 371,—$2.00 each.

H Pond 378, Jonas Parks 391, Horace Roberts 325, Mrs. M Waterhouse 377, H A Arnold (two papers) 383, Mrs. Jas. L Cray 391, D Gates 378,—30 cts. each.

C J Smith 297, Jonas Brackett 390, Isaac Fellows 404, J H Sutliffe 371, Wm. Slade 298, H S White 303,—$3.00 each.

Norris Kerns $5, 351; D J Smith $6, 367; John Ackerman $5, 380, Mortimer Jenning $5, 379; Geo. Grigg $5, 369; H Bailey (7 copies) $4.74, 390; Mrs. H Waldron $2.20, 312; F Hale $1.74, 364; Mrs. M Cord $1.50, 390; J W Holt $1.25, 379; R H Noe $1.24, 377; G H White 30 cts., 365.

FOR BOOKS AND TRACTS.

Benj. Tripp $1.82, C S Whitney 60 cts, J R Holt 54 cts, A Pease 60 cts, Wm. Chapin 27 cts, H B Smalley 7 cts.

FOR THE POOR.—H Bailey $2.26.

Books and Tracts Sent.

Oct. 1—By mail, E. A. Prescott.

Oct. 2—By Eastern Express, Eld. J. Hemenway, Eld. I. Damman.

Oct. 3—By mail, A. R. Westcott.

Oct. 4—By Niles Express, Joseph Pinkham; by mail, J. R. Hall, A Pease, Mrs. L. Sears, H. B. Smiley, Benj. Tripp, H. Crippen, Mary L. Eledgett, Wm. H Wright, Mary Holden, C. P. Thorn.

Oct. 6—Eld. D. T. Taylor, B. Beals, A. S. Whitney, Hiram Hiestand.

Letters Received.

S Curry, P J Mansfield, H T Hart, B Mathewson, J O Hook, W Sheldon, E Burnham, S M Whittier, W Sheldon, L Reimer, R R York, J Parry, P J Tisdale, N Dixon, B Perham, L James, S H Dennett, Geo. L Teeple, W H Wild.

Post Office Address.

C. F. Hudson—New York City, care of G. W. Carlton, 413 Broadway.

Eld. Wm. Sheldon—Chateaugay, Franklin Co., N. Y., till the 12th of October.

Eld. O. R. Fassett—Boston, Mass., 461-2 Kneeland Street.

Eld. S. W. Thurber—Hatley, C. E.

Eld. H. G. McCulloch—Amboy, Lee Co., Ill.

F. H. Berick—Boston, Mass.

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4. [illegible]

5. [illegible]

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For the Crisis.

Blessed Ones.—Matt. 5: 1-12.

Blessed are the poor in spirit,
For theirs the kingdom is;
Rich promises they now inherit
Of never ending bliss.

Blessed are the mourning saints,
Comforted they shall be;
Soon will end their sad complaints,
From sorrow they'll be free.

Blessed forever are the meek,
The earth they shall inherit;
The glory of the Lord they seek,
And manifest his spirit.

Blessed are they that hunger now,
And thirst for righteousness;
The Lord will grace on them bestow,
And fill them with his peace.

Blessed are the merciful,
They mercy shall obtain;
The Lord will spare such gentle ones
When he shall come to reign.

Blessed are the pure in heart,
For they their God shall see;
From love and truth they ne'er depart,
In Christ they're always free.

Blessed are they who strive for peace,
God's children they shall be;
When earthly wars and tumults cease,
Sweet harmony they'll see.

Blessed are they who suffer wrong
For sake of righteousness;
They stand for Jesus bold and strong,
His name they dare confess.

Rejoice and be exceeding glad,
For great is your reward;
Thus hated all the prophets were,
Because they feared the Lord.

Springfield, Mass. G. L. Rich.

For the Crisis.

Report of the Ninth Annual Advent Conference of Maine.

Wednesday evening, 7 o'clock, Sept. 17th, the brethren assembled in the Second Advent Hall in Portland, according to previous appointment. Spent the evening in social worship, enjoying a precious season in the Lord. Were blessed in the beginning of our effort. Two young ladies asked the prayers of the Lord's people, and gave evidence that they intended to find the Savior of sinners.

Thursday, A. M., 10 1-2 o'clock. The meeting was opened by prayer, offered by Bro. E. Burnham. The Secretary then stated that the President—Eld. O. R. Fassett—would not be present, and another should be chosen. Eld. S. K. Partridge was chosen President. Eld. I. C. Wellcome asked to be discharged from serving longer as Secretary, as he had served seven years. But he was re-elected Secretary. Eld. Wm. M. Ingham then preached a discourse from Col. 3: 1-3, and was followed by remarks from several others. Adjourned to 2 o'clock, P. M.

P. M., 2 o'clock, met, and conferred upon the various items of business to come before the conference. The Chairman appointed three brethren to arrange the business of the meetings, viz., Elds. T Smith, R. R. York, I. Wight. Decided to devote Friday morning to business. 3 o'clock, preaching by Eld. J. V. Himes, from Isa. 26: 1-3. It was a PEACE sermon, and one of the best we ever heard; peace in Christ, to all who fully believe and obey him. Truly the flock was fed with good things. It was "the sincere milk of the word," and God made it a blessing to many hearts. How cheering, in these times of rebellion, anger, war and blood, to meet with a company of faithful christians, whose very countenances bespeak that the peace of God rules their hearts, and that the Prince of peace is their guide. This is good company. Evening, 7 o'clock, met for prayer and conference, and enjoyed a precious season in Christ. 7 1-2 o'clock, preaching by Eld. F. H. Berick, from Rev. 2: 25-27.

Friday, A. M., 7 1-2 o'clock, prayer by Eld. J. V. Himes. Meeting called to order by the President. A call was then made for the reading of the record of the business of last years' conference. Read by the Secretary. The committee then called the case of Eld. Jesse Partridge, and asked the reading of the Report of the council which sat on his case last year. The Secretary read the report, in which it was shown that four of the charges against him had been sustained by the council. It was moved to adopt the council's report. It was adopted.

Voted, to inquire whether Eld. Partridge had made the confessions required by the council to the satisfaction of the parties, and of the council. The evidence was presented of what had been done, showing that his efforts were not satisfactory to either party, nor to the council. The merits and demerits of this afflicting case were then discussed to some length, preparatory for final action upon it. It was also much embarrassed by "foreign intervention," not called for nor needed, which forcibly illustrated the truth of 1 Cor. 15: 23. It being now noon, the case was adjourned to 4 o'clock, P. M.

At 2 P. M., met to hear the reports from the churches, and various fields of labor in Maine. These reports were, for the most part, very encouraging, showing an increase of faith and love in the truth, a more general looking for the soon coming of Christ, and of desire to hear on the subject. Sinners have been converted in various places, and christians enlightened. The quarterly conference had been especially blessed of the Lord to the spread of truth and the conversion of sinners. Preachers have multiplied. Six have been ordained within the year. One Bro. N. Smith, had fallen in death, much lamented, but fell with all the armor on, and in the work of the Lord.

3 o'clock, P. M. Preaching by Eld. J. V. Himes from Dan. 12: 12, 13, on the Gentile times. 4 o'clock, P. M. Entered upon business again. The case of Eld. Partridge was still before us. Bro. Himes had rendered special service in aiding the conference in seeking the proper basis of settlement of this difficulty. His example aught to stimulate some others to purity and peace in the work of christian discipline. At this point Eld. Partridge made the following

CONFESSION.

Dear Brethren:—As I have been required to make a confession to the brethren of the Poland church, and also to the Maine conference, permit me to say—

First. As to the Poland church, I freely confess (1) That I did not take gospel steps to effect a reconciliation with the church. (2) That I did do wrong in making the remark that the Poland affair was a family affair. (3) That I did not do as I agreed with Bro. Fassett, all of which I sincerely regret, and ask your forgiveness. I would say that I accept of the report of the council as to their decision on the charges preferred against me. I doubt not that in times of excitement I have said things which I ought not to have said—things which I was provoked to utter because of false reports. All that I have uttered that is wrong, I sincerely regret. And if in any thing I fail to see as my brethren do, I would say, that if at any subsequent time I see otherwise, I trust I shall be ready and willing to make it all right.

And finally, I desire to be restored to christian fellowship, so that I may co-operate again with my brethren.

Signed, Jesse Partridge.

Voted to accept this confession. Eld. I. C. Wellcome then offered the following:—

Resolved, That in view of this confession, the conference feel satisfied that Bro. Partridge desires to return and engage anew to labor in union with us. We receive his confession, and give him our sympathy again, and will help him by every means in our power to carry out his purpose. Adopted.

Resolved, That it shall be an offence for any one to bring this matter up again, either in public or private, to revive the difficulty. Adopted. Voted to adjourn business until 8 o'clock to-morrow.

Evening, 7 o'clock. Met for prayer and conference, and enjoyed a good season in the Lord. There were many marked manifestations of deep seriousness and interest in the work of God. A strong desire seemed to pervade the meeting for more freedom of spirit and personal union with Christ and to his cause. 7 3-4 o'clock, preaching by Eld. F. H. Berick, from Rev. 7: 1-4. A part of the sermon was very inexplicable.

Saturday, A. M., 8 o'clock, met. Prayer by Eld. S. K. Partridge. The Report of the Mission was then called for, when the Secretary gave the following Report:—

Your committee beg leave to say that the mission effort the past year has been a decided success. Much good has been accomplished by the spread of truth in new fields, the conversion of sinners, the increase of light and faith on the part of christians, and the strengthening of the brethren generally. The Lord has blessed the effort, and our expectations are more than realized in the means to carry on the work. The auditing of the Treasurer's accounts give the following results:—

Paid the balance due treasury on last year's account,		$2.17
Paid Eld. O. R. Fassett, for eleven months preaching,		321.00
Traveling, horse, and Secretary's expenses,		78.31
For books and tracts bought,		42.61
Total,		$444.09
For one horse and interest on note,		75.90
One sleigh,		10.00
One harness and halter,		10.27
Two sleigh robes,		5.00
Total amount paid out,		$545.26
Receipts for the mission collected,	$484.55	
Received for books and tracts sold,	18.12	
	$502.67	
Due the Treasury now,		$42.59

There are some subscriptions yet unpaid, which we hope to collect, to meet this deficiency, and square the past year's work, and thus own the team.

PROPERTY ON HAND.

One horse, sleigh and equipage, worth,	$92.00
Books and tracts, at cost,	20.12
	$112.12

Respectfully submitted.
I. C. Wellcome, Treasurer.

The Report was accepted, and moved to be adopted, when inquiry was made as to who or what class had borne the chief expense of the mission. The Treasurer at that moment could not give the information accurately, but stated that the ministers of Maine, though poor and obliged to earn the most of their own support, had paid much more, according to their number, than any other class, though some had done nobly.

The books show that five minister paid,	$55.00
Four other ministers,	15.00
Making,	$70.00

This shows that nine of the ministers paid more than one sixth collected.

One brother in Mass. paid,	$52.00
Friends in Bristol, R. I.,	10.00
	$62.00

I record these items to provoke others to emulation, hoping to yet see a general interest awakened in the home mission and tract enterprise. The Lord is soon coming, and we must do what we can quickly. The Mission Report was adopted.

It was then moved to choose a new Board of Directors, which was done. The same members were re-elected. Bro. Geo. Humphrey declined to serve, and resigned. Bro. Silas Timberlake was chosen to fill the vacancy. The Mission Board is as follows: I. C. Wellcome, R. Herley, Silas Timberlake, Isaac Wight, E. M. Haggett. I. C. Wellcome was chosen Treasurer.

Voted to employ one, or more, missionaries the coming year. A pleasant interchange of thought was then had, with remarks on the importance of missionary work, and the best means to sustain it. A committee was appointed to wait on the congregation and receive subscriptions, when about ninety dollars was subscribed towards the coming year.

The Missionary Board then came in, and reported that they had engaged Eld. R. R. York, of Yarmouth, as missionary for the coming year, and Eld. Thomas Smith, of Bangor, as a second, for three months, on conditions that he be continued longer if the treasury will allow. Adjourned.

P. M., 2 o'clock. Met and enjoyed a social meeting one hour, which was a very refreshing season. The brethren and sisters had a mind to work, and to testify of the grace of God, and of their joyous hope of soon seeing Jesus coming in his glory to establish his everlasting kingdom. At 3 o'clock, preaching by Eld. S. K. Partridge from John 14: 6, and followed by several others who had found "the way, the truth, and the life," and loved to talk of it, and to recommend it to others.

At 4 o'clock the meeting service was changed for a formal adjournment of its business sessions, when the following was presented:—

Resolved, That we, as a people, are more and more confirmed, from year to year, in the faith that we are witnessing the closing scenes of the gospel dispensation, and that we shall soon see our Lord Jesus Christ coming in the clouds of heaven, with power and great glory, to redeem his people and establish his kingdom. And we wish it fully understood, that while we sympathize with the sinful, suffering citizens of this world in this their time of national "distress and perplexity," and will extend to them all the aid we can in a christian manner, we intend to be loyal to "the Captain of our salvation," and thus sustain the character of Christ's "peculiar people" and "not be reckoned among the nations." (See Num. 23: 9.) Adopted.

Resolved, That we tender our heartfelt thanks to the brethren, sisters and friends of Portland, for their kindness and hospitality in cheerfully receiving and providing for us in their place of worship, and at their homes, during this conference. Adopted.

Voted, That the Secretary's report of this conference be forwarded to the "World's Crisis" and the "Advent Herald," for publication. Voted to adjourn to meet at the call of the President and Secretary, in 1863, if time continue.

Evening, 7 o'clock. Met for social worship, expecting preaching at 7 1-2 o'clock, but it was soon manifest that the Lord would have the people preach. The meeting began in the power of the Spirit. God's blessing seemed to rest with special effect on the people while they prayed, sung, testified and exhorted. Some who had felt bound in Spirit became free, and rejoiced in the Lord. Some perishing sinners felt their need of Christ, and four came forward for prayers, when we united in prayer with them for their pardon and salvation. We trust the Lord answered prayer in their case, and gave them the gospel hope of eternal life. Two of them spoke of their interest and determinations.

Sunday A. M., 8 o'clock. Met for a social meeting and enjoyed another precious season in the Lord until 9 o'clock, when the Sunday School of the Second Advent church in Portland assembled, and with many others listened to a Sunday School address from Bro. Himes, which was said to be very appropriate and of deep interest. I was not able to attend and hear it, which I much regretted. The school then proceeded with their lessons. It is said to be a good school.

At 10 1-2 Eld. Himes preached from Rev. 11, on the "two witnesses," showing that they were slain in A. D. 1793, and that they were measured by the period of 1260 years, which he argued terminated in 1793, and that the remaining 75 years of the 1335 marks the time of the end"; and, as a conclusion, that these days will end in 1867 or 8, and Daniel, with all the faithful, will then stand in their lot. I think this is so. Let us be faithful. P. M., 3 o'clock. Eld. Himes preached from Rev. 15th and 16th chapters, especially treating on the vials,—an interesting discourse to the careful students of prophecy. I hope he will put it in print, that all who wish may read it.

Evening, 7 o'clock. Met to enjoy the privilege of partaking the Lord's Supper. The hall was filled, a long table was spread, introductory remarks were made, which were very impressive; scriptures were read, hymns sung, and the usual service at the Lord's table observed, interspersed with remarks and quotations of scripture, with rejoicings of the saints in the blessed hope of soon seeing Jesus personally (as he is), to sit with us at his Father's table. About two hundred believers sat down to partake of the supper. To me, and to many others, it was the most solemnly interesting and joyous communion season we ever enjoyed. The audience who witnessed it seemed also deeply impressed. Before we parted, an invitation was extended to any who wished to enlist in the Lord's army to rise up. Four did so. Three of them were new cases. We joined in prayer for their pardon and salvation. One other, who had just been converted, arose to signify that she wished at a proper time to be baptized.

This interview lasted two hours, and was worth enough to repay the toils of the whole conference. There were some features of the meetings which detracted from its interest, so that it came short of being as good as some previous conferences; but there were other features still more interesting than ever before, and it may prove to be the most profitable of any one we have yet held.

There are items of business connected with the cause of God, which somebody must "observe and do," however unpleasant the task, while others take no interest in them, and withdraw from bearing the burdens, but feel quite content to share the blessings arising from the faithfulness and toil of others, in christian discipline and management.

The ministers present were Elders Thos. Smith, R. R. York, Wm. H. Mitchell, B. S. Emery, Isaac Wight, I. Jordan, J. A. Libby, E. M. Haggett, D. M. Hanscomb, Jesse Partridge, H. D. Reed, S. K. Partridge, I. C. Wellcome, of Maine.

Elds. J. V. Himes, F. H. Berick, E. Burnham, of Mass., Eld. Wm. M. Ingham, of N. S., and Wm. H. Mitchell, were voted in members of the conference at this session.

I. C. Wellcome, Secretary.
Yarmouth, Me., Sept. 25th, 1862.

For the Crisis.

Our Hope.

The christian's hope! an anchor sure,
That's cast within the vail;
A hope that's ever bright and pure,
A hope that ne'er will fail.

A hope that when life's sorrows end,
And we lie down to rest,
That God will soon his angels send,
To gather all the blest;

That soon shall Gabriel's trumpet sound
The mandate through the land,—
From east, from west, from north, from south,
Appears a heavenly band.

In robes of pure and spotless white,
See each fair saint arrayed,
In glittering robes of shining light,
And crowns that never fade.

O! what a glorious sight 'twill be
When yonder dead arise,
In Jesus' loving arms caught up
To meet him in the skies;

When Jesus' saints, who long have lain
Entombed in earth and sea,
Shall join with us the blessed song
Of immortality.

O! then why should our spirits fail,
And why our hope grow dim?
O! why should torturing doubts arise
To mar our faith in Him?

The morn is near! the watchman cries!
Awake, ye slumbering ones!
Ye waiting, watching, little flock,
Rejoice! your Master comes!

Castleton, Vt., Sept. 10th, '62. A——.

For the Crisis.

A Dialogue.

N.—Good evening, sister E.; glad to see you this evening; how do you do?

E.—I am quite well, I thank you, and am very glad to see you too; for you are always so cheerful, and care so little about what takes place around you, it seems to me you must be perfectly happy. I should like to know the mystery of it.

N.—O, there is no mystery about it. I have only learned from the Bible to have a contented mind; and you know that *we* believe there is no mystery in the word of God.

E.—Yes, but there is so much war, and fighting, and everything going on, that I have no time to think of anything else.

N.—Have you any one in the war, or likely to go?

E.—No; but then it is getting our country in such a condition, I am afraid we shall all come to want.

N.—You should have a contented mind; then all will be right.

E.—Yes, I know that the Bible says something about it; but I cannot help it; for I have got a few hundred dollars in the bank; and had I known how hard the times would have been, I would have saved more.

N.—Suppose the banks fail, what will you do then?

E.—I don't know. I heard a man say the other day that he thought the banks would all fail before the war ended; now how any one can have a contented mind, I should like to know.

N.—You know what Paul said to Timothy; I Tim. 6: 6-9,—"But godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."

E.—Well, I don't think it any hurt to have money in the bank against the time of need: for most everybody does; and those too who are expecting the Lord every day.

N.—You are an Adventist, I believe.

E.—I used to be; but I never thought it any harm to put money in the bank, if you had any to spare.

N.—But Christ says, "Lay *not* up for yourselves treasures upon earth," but lay them up in heaven; "for where your treasure is, there will your heart be also." Now if your treasure was in heaven, your heart would be content; for you know that bank will never fail.

E.—Suppose the rebels should take Washington, what should we do?

N.—Why, trust in God, and be content. He has promised to take care of us, if we are his; and his promises are yea and amen.

E.—Yes, I know; but—

N.—"But," why there is no "but" about it. What is the Capitol of the United States, which, comparatively speaking, is like "Jonah's gourd," that came up in a night, and perished in a night; when compared with the capital of old father Abraham's land? Think of its President, who is to be President not only four years, but for ever. Then there is to be no more war, no more fighting, and no more death. Why only think of it! This is what makes a contented mind.

E.—Well, I must confess I am a backslider in these precious truths; for I have not thought of them seriously for a long time before; and, really, this evening's talk has done me much good; and I do hope you will come in again.

N.—I am glad if it has. It has done me good too; and when I come again we will have another talk on the same subject. Now don't let this world's troubles carry you away so again.

E.—No, I will not. Good night.

N.—Good night. A. Dixon.

East Greenwich, R. I.

Correspondence.

From Maria T. Albert.

Bro. Grant:—A kind friend in Mass., who frequently sends us the Crisis, has forwarded the No. of Aug. 13, in which we notice the proposed "petition" to the President of the nation. We are glad to see it. It may be the Lord will in this way deliver those who have been crying to him. I have thought of and prayed much for the "children of the kingdom" in this country who I knew could not, conscientiously, engage in the battles of these last days. Such is our position; and we have felt troubled at the prospect of drafting in this county, which it is thought will soon take place; but we have looked to the Lord, and hope in his mercy.

We are here alone in the midst of sectarians, darkness and bigotry. O! I wish that eastern ministers of the gospel of the kingdom could have such a vision of this region of country as was granted Paul of Macedonia. I believe some one would then feel pressed in spirit to come this way. We need one of the Lord's watchmen to lift up his voice like a trumpet,—to cry aloud and spare not, but show the people their transgressions and the things coming on the earth. The war spirit prevails in the churches, and ministers urge on their people to the work of slaughter; and in some instances, leaving their flocks, they have gone to the battle-field.

There is a field here in which to scatter tracts, good plain ones on the coming and kingdom of Jesus, etc. We need German tracts. There are many intelligent German families through all this part of the State, who cannot read English. I have delayed to ask for any, hoping to be able to send for some; but the times grow worse, and money is scarce where it once was plenty. Yet I love to see something doing to enlighten this people. But a faithful preacher is most needed, for books and tracts can reach but a small portion of the people, especially in these times of confusion and excitement, when little is read but political papers.

Dear Brn. and Srs.,—friends, remember us. We are with you subject to trials and disappointments in these uncertain times, and without the comforting fellowship of those of like faith and hope; but pray that we be kept from evil, and overcome the world, and be gathered with the elect when our King shall come to Zion.

Falmouth, Pa.

From Bro. Israel Damman.

Dear Bro. Grant:—I will just say the Lord is good to Israel. The Lord is at work in a number of places where I have been holding meetings, also in other places that I hear from. Last night, in a prayer meeting in our own village, quite a number made a start. Some found peace. The work is going well. I go to Newport to-night, where the Lord is at work, and to-morrow evening, to Exeter, and on Wednesday, expect to baptise some happy converts. Bless the good Lord for his condescension. O what love! What manifestations of love!

"Salvation, O the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears."

Pray for us that we may know how to behave ourselves in the house of God, and know the work of God, and how to work for God. Amen.

Corinna, Me.

From Bro. J. G. Hook.

Bro. Grant:—The church in this city are still holding fast whereunto they have attained, and are growing in grace and in the knowledge of the truth. We have meetings six evenings in the week; most of which are very interesting. On Wednesday evening, the meeting is held at Bro. Zina Ford's house, at East Concord, where several good brethren and sisters abide. One prominent Methodist, and others of the same society, attend, and seem to be much interested in our "blessed hope." It is refreshing to see and hear the young converts in our prayer and conference meetings. They stand up nobly for Jesus.

It was announced by a brother in one of our meetings a few evenings since, that Bro. Grant had been arrested, and sent to prison for preaching the gospel of peace. The announcement produced a great sensation. The tears flowed profusely from the eyes of those young disciples you buried in baptism the past summer, and from many of the old pilgrims too. One lad exclaimed, "The prison can't hold Bro. Grant if God wants him to be free."

Well, Bro. Grant, we are glad you are free, as yet; and pray God you may ever enjoy the liberty wherewith Christ has made you free, and never be entangled with any yoke of bondage. Praise God for gospel liberty.

Concord, N. H.

Hygiene.

"This is for your Health."—*Paul.*

Why I gave up Smoking.

By Ebenezer Davies, Minister of the Caledonian Road Chapel, London, formerly a missionary in New Amsterdam, Berbice.

I was a smoker, and the son of a smoker. I began to smoke when I began to preach—that is, when about twenty years of age. Most of the preachers of my acquaintance did the same. I thought it preacherly to imitate them. I smoked during the time I was at college: that was contrary to the rule of the institution; but the President was a smoker too. In after years, however, when we were having a friendly chat over our pipes, he positively and solemnly assured me that, if he had found me out, he would have expelled me from the College instanter! When about to sail as a missionary to a distant land, I recollect having the honor and felicity of having, in a little room, not three miles from Paternoster Row, in London, a pipe with a Veteran in the service, whose praise was, and is, in all the churches. "A fine thing," said he, with a little Scotch accent, "is a pipe of tobacco in a hot climate. Let me recommend you, my young brother, to take with you a good stock of pipes and tobacco." You need not ask me whether I did so. In the course of time, however, when laboring as a missionary, I felt compelled, for the sake of example, to become a teetotaller, and to throw myself heart and soul into the total abstinence movement; but, still adhering to the beloved pipe.

In a parcel of Ipswich Temperance Tracts, kindly sent me by R. D. Alexander, Esq., was one headed, "*Dost thou smoke, Billy?*" I read it and it made me feel uncomfortable. Some copies of it had got into circulation among my people before I was aware. A fine black young man came to me one day, and after bowing and scraping and bidding me good morning, "will massa please gie me one leetle tract?"

"Yes, Quamina, and welcome; which will you have?"

"Dat tract called 'Dosse you smoke, William'" (He thought it would be too vulgar, in my presence, to say "Bill;" politeness led him to say "William.") I gave him the tract; but I felt I would rather he had asked for any other than that, and my uneasiness was increased. The tract was evidently exciting some attention. It was condemning, amongst the people, their master's habit.

One night, soon after Quamina's visit, having knocked out the ashes of my last pipe, before retiring to rest, a colloquy took place between my conscience and myself, of which the following is a faithful report:

Conscience. You have given up all intoxicating drinks, and you have done well. Why not give up that smoking too?

Myself. I cannot. It is a pleasant habit, to which I have been addicted for fifteen years.

Conscience. Does it do you any real good?

Myself. I must confess that it does not.

Conscience. Is it not in a variety of ways positively injurious to you?

Myself. It is; both my judgment and my experience are against it.

Conscience. Do you not, at temperance meetings feel that many of the arguments you urge against alcoholic drinks tell with almost equal power against the use of tobacco?

Myself. I cannot deny that I do.

Conscience. How much have you spent on tobacco during the fifteen years that you have been a smoker?

Myself. Oh, not much; I never smoke cigars, except when someship captain makes me a present of a few: they are otherwise too expensive; the pipe is much more economical.

Conscience. But how much has the pipe cost you since you became a preacher? Try to form an estimate.

Myself. (After a long pause.) The amount, I find, is larger than I thought it was; I cannot, however, exactly say how much it is.

Conscience. But I insist upon knowing. Honestly, now, can it have been less, on an average, than two pounds a year, or thirty pounds in the fifteen years?

Myself. I believe that will be somewhere about it.

Conscience. And how much during the same period did you contribute directly toward the spread of the gospel?

Myself. I really cannot tell; for I try not to let my left hand know what my right hand doeth.

Conscience. Come, come; none of that cant and nonsense. I insist upon knowing. Call to mind your contributions, and give me some approximate idea.

Myself. (After another long pause.) I believe about ten pounds.

Conscience (in a thundering voice,) What! only one-third of what you have spent upon tobacco?

Myself. Only one third!

Conscience. And yet you are a minister of the gospel?

Myself. Yes, I am.

Conscience. A missionary sent out to this distant land?

Myself. Yes.

Conscience. Supposed, of course, to be a very good man.

Myself. Yes.

Conscience. And your business as a missionary is to try to make these black and colored people around you good?

Myself. Yes.

Conscience. You tell tell them that their money is not their own; and you urge them to deny themselves, and to make sacrifices, in order that they may be able to contribute towards the support and spread of the institutions of christianity?

Myself. I do.

Conscience. You urge even the children not to spend their pocket money in oranges, mangoes, sugar-canes, and sapodillas, with other fruits and sweets, but to give it to send the gospel and to plant its institutions where they are not yet known?

Myself. I do.

Conscience. A pretty fellow, then you are! During the time you have had the honor of being a minister of the gospel, you confess that you have yourself spent three times as much of God's money on that worthless weed, or rather that injurious poison, tobacco, as you have given for the spread of that glorious gospel, which you call "Heaven's best boon to man!" And yet you have the face to call upon others to deny themselves for that purpose! Shame, shame upon you!

Myself. I am ashamed and confounded. I scarcely ever felt more despicable in my own eyes than I do at this moment. From this night forth I vow that I will never spend another penny in tobacco.

Conscience. Good, good; stick to that, and you will be more worthy of your position and office.

So ended the colloquy. Having asked God to forgive me the great sin of which I had been guilty, and grant me grace and strength to carry out the resolve I had just made, I went to bed.

The next day was the commencement of a great conflict. At the usual times for taking the pipe, the craving for it was very strong. I managed to resist it however by putting to myself a few simple questions, such as, "What is the matter with you? Why are you restless and unhappy? "Have you a headache?" "No." "A toothache?" "No." "Have you pain in any part of your body?" "No." "Are you cold?" "No." "Hot?" "No." "Are you hungry?" "No." "Thirsty?" "No." Then why, in the name of all that is rational, are you are not contented, and even thankful to God for the exemption from pain which you enjoy?"

In this manner I [illegible]ured myself against the unnatural craving. Every time I resisted the appetite, I felt that I had achieved a victory; that I was rising higher in the scale of being; that my moral strength was augmented; that I was getting more into harmony with God's laws and my own conscience; and that my example, in regard to the youths of my congregation, was becoming more worthy of me as a christian missionary and pastor. Ere long the craving ceased; the appetite died away; I was emancipated! And now I would not be again enslaved for all the world calls good or great. Most devoutly do I thank God for my deliverance both from alcoholic drinks and from tobacco. Against them both I am determined to battle till I die. *Amen*—o.

—*Amer. Missionary.*

Poisons.

From a Latin word, meaning "drink," as poisons are generally taken in that way; and are either "corrosive," such as destroy or kill the texture of the part; or "constitutional," affecting the system, through the nerves and blood-vessels. Mineral and acid poisons, as lead, copper, and arsenic, oxalic-acid, aqua-fortis, and the like, kill the living parts on the instant of touching, and death speedily results, from inflammation, swelling, and mortification.

Alcohol, opium, prussic-acid, strychnine, and the like, are constitutional, and affect the system through the nerves and blood-vessels. There are, besides the gases, over sixty solid substances in nature, which destroy life in a day, an hour, a minute. An "antidote" is that which instantly renders a poison innocuous by removal or chemical combination. For corrosive poisons such as mineral and acid, indicated certainly by the patient carrying the hand to the throat, swallow instantly sweet oil, train-oil, or any other simple oil or grease first at hand. This soothes, protects, and vomits; or take magnesia, soap, or saleratus, in water.

As to the constitutional poisons, instant removal is imperative; and the very best thing in all nature, as well as most generally at hand, is a heaping teaspoonful each of common salt and ground mustard, stirred quickly in a glass of cool or warm water, and swallowed on the spot. This usually causes instantaneous vomiting. As soon as this ceases, as there may be some of the poison left in the stomach, swallow the white of an egg or two; and to make assurance doubly sure, drink most freely of very strong coffee. The egg is best for corrosive poisons; the coffee, for the constitutional. A quart of very strong cold coffee should be put away in a bottle in every family, for such uses; especially as it is the antidote for a larger number of poisons than any other substance in nature.

—*Hall's Journal of Health.*

The World's Crisis AND Second Advent Messenger.

TERMS OF SUBSCRIPTION PAYABLE IN ADVANCE.

A single copy one year	$2.00
A single copy six months	1.00
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Five copies to *one address* for six months	4.50
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We propose that those who have ability, when sending their own subscriptions, also send what they are willing to give to aid in circulating the Crisis among the poor, who we have always with us.

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Papers for subscribers in Canada and the British Provinces must be prepaid in Boston, 26 cents per year, in addition to the subscription price. Hence one dollar will pay for twenty-two papers, or $2.25 for one year.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 368. BOSTON, TUESDAY, OCTOBER 14, 1862. VOL. XVI. NO. 5.

The World's Crisis AND SECOND ADVENT MESSENGER IS ISSUED EVERY TUESDAY AFTERNOON, AT NO. 167 HANOVER STREET, BOSTON.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Invocation.

Father in heaven! high and holy One!
Who, gazing from thy bright and dazzling throne,
Dost view each world, and guide each whirling sphere
In their eternal march and long career;
Though viewing them, dost every action scan
That's wrought on earth below by mortal man;
O Thou before whose throne bright seraphs bow,
And raise their songs in swelling chorus now;
Thou who dost merit praise from every heart,
O that Thou wouldst to me thy love impart,
And teach thine erring child the way of life,
The way to live, to act, 'mid earth's wild strife;
O that Thou wouldst o'ershadow me with love,
With cheering light of life from thee above;
That should dark woes my treasured hopes destroy,
Thou still may'st be my counsellor and joy.
O Father! teach me how to follow right,
That thine own will may be my sweet delight.
The good of all to seek while here I stay—
To soothe with words of hope the mourner's way;
And bind with healing balm the heart that bleeds,
That I may thus win life with holy deeds,
That when this stormy voyage shall be o'er,
My home shall be on Salem's shining shore.
Now grant, O Lord, that this my portion be,—
On earth to praise, in heaven to reign with thee!

Palmer, Mass. Orrin P. Allen.

For the Crisis.

The World to Come.—Heb. 2: 5.

NUMBER TWO.

'The world of fancy and the Spirit land—Man's nature, and the penalty of sin—man in death.

I shall now endeavor to show from revelation,

First, that this "world to come" is not the idealist's world of fancy, existing only in imagination, to which the spirits of dead people go in order to "range the elysian fields."

Secondly, that it is not another world than the one we now inhabit, but this same world renewed under the personal reign of Christ.

Thirdly, that this earth renewed is presented in the Bible as the christian's hope of reward.

Fourthly, that none but the righteous by faith of Jesus Christ will be permitted to inhabit it. And

Fifthly, that the possession of this hope leads to godliness, or holiness of life, by a strict conformity to the word of God, thereby doing his will.

Lastly, in conclusion, point out the necessity of Christ's second coming.

Our first proposition, that the world to come is not an imaginary one to which dead people's spirits go, etc., being a negative affirmation, needs no direct argument in proof of it, for by sustaining our remaining affirmative propositions, this one follows as a sequence. Nevertheless we shall undertake to establish the hypothesis by adducing some passages of Scripture, to prove, that when people are dead they are *asleep*, in an *unconscious state*, and from this deduce the fact that they are not "happy in glory" or miserable in hell.

1. Solomon says (Eccl. 12: 6), whenever "the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (neuter gender). Again he says (chap. 9: 5), "The living know that they shall die; but the dead know not anything, neither have they any more a reward."

But I shall perhaps at the outset be met with the following hackneyed argument in the mind of some of my hearers,—"No; their *bodies* do not know anything—they are dead; but the *spirit* that was *in* the body, *it* was *the* man—the living, thinking, acting intelligence, the conscious, responsible creature, and *that is not* dead, but has returned to God, and is either happy in heaven, paradise, glory, hades, *some place*, or miserable in hell, tartarus, hades, purgatory, or some other place—I cannot exactly fix the locality—but no doubt receiving its just deserts for the deeds it performed while *tabernacled* in the body." Then the body *never knew anything?* "No; *it* was only *matter*, and matter cannot *think*"! Then the body was only an agent or instrument to perform the will of the spirit? "That was all"! And the spirit you say was the living man? "Yes"! Very well, then, let us see a little about that. Solomon says, "the living know"! The dust-man-body, you say, does *not know*. Let it be so then,—that it is the spirit that lives and knows. *What is it then that dies?* Why! why! not the body, surely, for that was but matter! then it must be the spirit; for Solomon does not say the living know their bodies shall die, but they, the *living*, *shall die*; then, when dead, they "know not anything."

Again, the living when dead, have "no more a reward"; but by your logic, the body being only matter could never have received a reward, for *matter can no more receive a reward than it can think.* But "no more receive" is equivalent to a declaration that it has sometime received, if so be that it is the body, as you say, that is dead. So again, if it was the spirit which was rewarded in the body while living, it is the Spirit which can now no more receive, because, by your logic and theology, it is now dead and knows not anything; if so be that it was the living. But happiness conferred or misery endured for "deeds done," is a reward for good or evil. And Paul says in 2 Cor. 5: 10, that every one is to "receive the things done in his body," not out of it. What paradoxes! What dilemmas! for when the spirit is out of the man (whether styled spirit-man or dust-man), then the MAN *is dead*.

But one thought more on this point before we leave it. You claim that *brain* cannot think because it is *matter*, and mind is not a property of matter, and mind *alone* can think. Pray tell me, have you ever yet proved that mind itself is not material? "O yes! mind is spirit, and *that* is not matter." Ah! that is the very thing to be demonstrated. I implore you, do not beg the entire question. Establish your hypothesis and then we will accept your thesis. Now we do not claim that *dead* brain has any property or *power to think*, neither do we claim that matter can, because simply alive, think; for mind is no more a property of life than of matter, otherwise every living thing would think just in proportion to its vitality; but we do claim that wherever there is life there *is spirit*. *Mind*, then, is not an ever-present essential quality of spirit, any more than of matter, for we witness manifest spirit without mind, as well as matter without mind.

Is it therefore a sound philosophical and correct logical deduction, that because we see some forms of matter destitute of mind property, to conclude that *all* modifications of it are necessarily equally destitute. Profound philosophy! Comprehensive logic! Divine theology! that throws the will power of the Creator entirely out of the question and seeks for a cause where it does not exist. Why, the power of production itself, in the whole material universe, is not a property of matter inert; there is no power in matter itself to produce a grain of corn, yet all the endless varieties of fruits and grains are material productions, brought about, not by any essential mode of matter, but by an acquired or conferred quality dependent upon the will of the Creator, through the agency of his Spirit, for the law governing each particular specific organization. These varieties all draw their nourishment from the same repository, are subject to the same law, exist by the same power, and produce by the same spirit; for there is but one spirit or life in the whole universe of God, and one great primary mind governing all. We say there is but *one life* in the universe, and not one particle more or less life in existence now than there was prior to the creation, though there are endless varieties and modifications of that life in its different manifestations and individualizations; and the bestowment of a portion of that life upon any particular organization or class, constitutes its individuality; as, my life, your life, vegetable life. And all the different phenomena in life, animal or vegetable, are but results, not of different kinds of life, but of different organizations, designed expressly by the will of the Creator to produce these various phenomena from the same life; and there is no other rational way to account for the illimitable varieties of organic structure. Hence it is not the spirit, soul, or life *abstractly* that enjoys and suffers, but the created creature, every fibre and particle of which is made alive by the quickening power of God's Spirit, and has sensation only by a nervous system, and perceives, reflects, combines, plans and executes through one of the five senses, or of the particular organ designed for its special purpose.

There are then "diversities of gifts, but the same Spirit."—1 Cor. 12: 4. Now Paul, in Rom. 8: 7, speaks of the "carnal (flesh) mind"; and in 8: 27, of the "mind of the Spirit." Then there is such a thing as flesh producing mind, and there is such a thing as Spirit producing the same thing; but the apostle plainly tells you that the spirit-mind is not the natural or animal one, but the mind given us by the Holy Ghost after we believe; consequently unregenerate wicked men have not got it.

Now you hold that God first made a form (a body of dust); then he created a spirit-man, endowed it with intelligence, and put that spirit-man into the dust-body. Pray tell for what? If the spirit-man is so much more efficient and powerful without the body than with it, why put it in a prison and attach a clog to it, when innocent and free from sin, and then let it out of prison, and take off the clog, just so soon as it becomes guilty and sinful? It seems to me that wisdom and prudence would dictate that then was the very time it should have been more closely confined, and if need be even put to death. But what do you gain by going one remove from the dust-created form? "Gain spirit." Gain spirit! Was not the spirit-man still to be created? "Why, yes." What then was gained? It still was nothing but a created thing, and one creation was no more enduring than another, except by the will of its Creator; and if it was a creation it still had to be endowed with mind; for mind inheres in God only; and if mind was bestowed upon the created thing by its Creator, still more am I impelled to ask what was gained by the one remove? Why not bestow the gift of mind,—power to think and reason, upon the *first* creation—dust-man?

Christ said (Matt. 9: 5), "Whether is easier, to say, Thy sins be forgiven thee; or to say (to the palsied), Arise, and walk?" And so it seems in this case as consistent to say to the dust-man, Arise, and live; think, act, talk, walk, and be a moral intelligence after my own image; as to go any number of removes from that position to gain the same end. You certainly did not gain immortality, simply by creating it spirit, except God also imparted that quality to the creation; for Paul says (2 Tim. 6: 16) God "only hath immortality." And in Eph. 4: 24 and Col. 3: 10, he says that the image of God in which man was created was the knowledge of righteousness and true holiness. But this man lost by transgression, and if that image was his foundation for immortality and incorruption, what became of the superstructure when it was knocked from under him? for no sooner had he lost that image than he was driven forth from the garden, in the midst of which stood the tree of life, lest he should put forth his hand, and take, and eat of it, and live forever.

But you will not allow yourself to believe that God, by the power of his will, did make the dust-man to think through the simple superaddition of life, because your Platonic philosophy will not let you; whereas we do believe it, simply because *God's word says so.* And once you admit that it is his word, and you cannot gainsay it, for even our existence here is not dependent on any inherent principle of the body; but the prolongation of our animal life (so of all) is dependent upon the nourishment received and the air we breathe; and without that "true bread" that "came down from heaven," how are you to keep that soul of yours, already dead in trespasses and sins, from dying out altogether?

Olena, O. G. W. Stetson.

For the Crisis.

Absent from the Body—present with the Lord.

Extract of a Dialogue between an "Orthodox" Minister and a Bible Reader.

Minister. "I will next present 2 Cor. 5: 1–8, for your consideration, which, in connection with Phil. 1: 21, will very plainly prove my position correct. In order to save time, I will give the passage with my understanding of it in brackets.

'For we know that if our earthly house of this tabernacle [which is our body] were dissolved, [i. e. resolved back to dust], we have a building of God [the new Jerusalem], an house not made with hands, eternal in the heavens. For in this [tabernacle or body] we groan, earnestly desiring to be clothed upon with our house [i. e., desiring to die and go to the new Jerusalem] which is from heaven: if so be that being [thus] clothed we shall not be found naked. For we that are in this tabernacle [or body] do groan, being burdened: not for that we would be unclothed, but clothed upon [with our house which is in heaven] that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we [our immortal spirits] are at home in the body, we [our spirits] are absent from the Lord: (for we walk by faith not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present [with the body] or absent [from it] we may be accepted of him.'

Now note two or three points: 1. When the spirit is said to be 'at home in the body,' the man is represented by Paul to be 'absent from the Lord.' 2. When it is spoken of as being 'absent from the body,' it is said to be 'present with the Lord.' 3. It is certain that Paul here teaches the separate conscious existence of the spirit, from the fact that he uses the personal pronouns in contradistinction to the body: as for instance, verse 6, 'whilst we [i. e. our spirits] are at home in the body, we [our spirits] are absent from the Lord.' Again. 'We are . . . willing rather to be absent from the body, and to be present [in spirit] with the Lord.' That this is a true and logical deduction from the apostle's language, I have not a doubt."

Bible Reader. "The fact that the term *soul* or *spirit* is not employed by Paul in this connection, is good proof to my mind that your 'logical deduction' from his language is unwarranted.

"But I will commence with your first assertion, which is that the 'earthly house of this tabernacle' is our body, which is to be dissolved. You here err at the start, as I will now show you. Note the fact that 'the earthly house' stands in contrast with the 'house not made with hands,' which you very correctly say is the new Jerusalem, the holy city for which Abraham looked. Heb. 11: 10. Now as our bodies are never contrasted with the new Jerusalem, nor with the world to come, and as this world is frequently contrasted with the future world, it is certain that this earthly house or tabernacle is not our body, but is this world, which is our temporary dwelling place, and which, according to Peter (2 Ep. 3: 7.) is to be dissolved by fire at the last day. Peter also says (verses 11–13), 'Seeing then that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto [or literally—earnestly desiring] the coming of the day of God, wherein the heavens being on fire shall be *dissolved*, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'

"Here the present and future worlds are contrasted; and the mind is directed, not to 'dissolution' of the body, but to the dissolution of the heavens and earth, and to the resurrection at the last day. Mark the language: 'Seeing then that all these things ['the heavens and earth that now are'] shall be dissolved, what manner of persons ought ye to be . . . looking for [what? heaven at death? no, but looking for] and earnestly desiring the coming of the day of God.' But why desire so earnestly to have this day come, if the spirit goes to heaven at death, where it must be perfectly happy? Paul tells us why he and the early christians desired it; it was on the ground of no resurrection, no future life. Hear him, (2 Cor. 4: 14),—'Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.' 'For if the dead rise not . . . then they also which are fallen *asleep* in Christ are PERISHED.'—1 Cor. 15: 16, 18.

"But again. The language employed in verse 4, shows that the common view which you have given is incorrect. The apostle says; 'For we that are in this tabernacle [you say *body*] do groan, being burdened. [Well, what do you desire, Paul?] Not for that we would be unclothed,' [your exposition makes him say,—not that we would be disembodied, or would have our spirits separated from our bodies, with which they are clothed; thereby contradicting what you say Paul desired, which was to be *unclothed*, or that his spirit should be absent, or separated from the body in order to be present with the Lord.] 'Not for that we would be unclothed, but clothed upon [with our house which is from heaven], that mortality might be swallowed up of life.' The question now arises, *when* is mortality swallowed up of life? What do you say?"

M. "It is at death, as that is the time when we are clothed upon with our house [the holy city] which is in heaven."

B. R. "Which is *in* heaven? which is 'FROM heaven,' it reads: and this expression 'from heaven' is fatal to your exposition; for it shows that we are not clothed upon with this house, or holy city, until it comes down FROM heaven, 'prepared as a bride adorned for her husband.'—Rev. 21: 2.

"But your answer does not agree with the fact that Paul did not desire to be *unclothed*, i. e., according to your own exposition—did not desire to die, or be 'absent from the body and to be present with the Lord';—then what did he desire, if it was not to die? Let Paul answer,—'Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' That the apostle had no reference to death in this language, or in the following language,—'If our earthly house of this tabernacle were dissolved'—being absent from the body and present with the Lord—is evident from the following connection:—'We are confident, I say, and willing rather to be absent from the body and present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him.' When? 'For we must all appear before the judgment seat of Christ, [not at death, but 'when the Son of man shall come in his glory, and all the holy angels with him, (and) shall sit upon the throne of his glory: and before him shall be gathered all nations']; 'that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.'

"But I now wish to ask you—what is it that is 'swallowed up of life?'"

M. "It is the *spirit* which, at death, enters into life and is swallowed up of it."

B. R. "Your theory requires such an answer, and contradicts the apostle, who says, 'that MORTALITY [not immortality] might be swallowed up of life.' It is furthermore absurd to suppose that an immortal spirit, or immortality can put on immortality!

"But to return. When is mortality swallowed up of life? Or, which is the same thing—when does mortality put on immortality? If it is not at death, as we have seen, it must be at the resurrection. Hence we find Paul announcing this truth in most positive terms in 1 Cor. 15: 52–54; and I presume he does not contradict himself in 2 Cor. 5. His language is, 'For the trumpet shall sound, and the DEAD shall be raised incorruptible, and WE shall be changed. For this corruptible must put on incorruption, and this *mortal* must put on immortality. So when this corruptible shall have put on incorruption and this MORTAL shall have put on immortality, then shall be brought to pass the saying that is written, (Isa. 25: 8), death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?' Thus it is absolutely certain (permitting Paul to explain himself) that it is at the resurrection, when the last trump shall sound, that 'mortality (will) be swallowed up of life,' and that the christian will 'be absent [or delivered from the bondage of corruption,' or] 'from the [mortal] body, ['into the glorious liberty of the children of God'] and . . . present with the Lord,' [in the *immortal* body.] If you have any further remarks on this chapter, in reply, I will hear them."

M. "I wish to revert to your denial that the 'earthly house of this tabernacle' is the body. You think it is this world: in this you are doubtless mistaken, though it may be true, as you say that the body is never contrasted with the future world; but it is also true, I think, that the body is called in the Bible a *tabernacle*, which is the temporary dwelling of the Spirit."

B. R. "This will be for you to prove. And let me here say that there is not a single instance in the Bible, as I firmly believe, where the body is called a tabernacle."

M. "My first proof is drawn from the fact that what Paul calls the *tabernacle*, in the first verse, he calls the *body* in ver. 6, 'Whilst we are at home in the body [or tabernacle] we are absent from the Lord.' To understand it otherwise is unnatural."

B. R. "It may seem unnatural to you; but to so understand it, involves the apostle in a contradiction, as I have already shown. And when you assert that what Paul calls the tabernacle in the first verse, he calls the *body* in ver. 6, you state what is not true; for *skeinos*, meaning a tent or tabernacle, is the Greek word used in the first verse, and *somati*, the word for body, is employed in ver. 6. Thus your first proof falls to the ground. What is your next?"

M. "My next, and the only proof that is necessary to present on this point, is 2 Pet. 1: 13, 14. The apostle says, 'Yea, I think it meet, as long as I am in this *tabernacle*, to stir you up, by putting you in remembrance, knowing that shortly I must put off this my *tabernacle*, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance.' No argument on this passage is needed, for it is manifest at a glance that Peter speaks of his spirit (the 'I') being in his tabernacle, and of his putting it off, which he calls his *exodus* (or decease), which means his going out, or departing from his body."

B. R. "*Spirit* or *soul* is neither found or implied in this passage; it is, as usual, nothing but assumption. If the pronoun 'I' refers to Peter's spirit, as you say, what then does the pronoun 'my' refer to, in the expression, '*my decease*'?"

M. "It refers to the body, of course."

B. R. "Why do you think so?"

M. "Because the *body* can die, and the *soul* can not."

B. R. "You forget that on your hypothesis, I proved that the body has no life in itself, the soul being the life thereof, and that it (the soul) was only *separated* from the body, and consequently that MAN, as such, did not die at all. Have I not also proved that a personal pronoun is never applied to a part of man, but always to the whole man? You must then see if your assumption—that the pronoun 'I,' in 2 Pet. 1: 13, refers to his *spirit*—FAILS, the passage does not prove that *tabernacle* is the body. For PETER was evidently in 'this tabernacle'; and if Peter's *spirit* is not PETER, your position is not sustained.

"Then let us once more test this matter, and see what the personality of man really is; and whether it is or is not a movable personality. For you take the unwarrantable, and, as I believe, unscriptural liberty of moving it from man, as such, to the spirit of man; and then, in order to sustain your theory, you move it to '*his dead body*,' thus making *it* the real man, which at the same time contradicts your view—that the spirit is *the true man*."

Peru, Ind. H. H. Hall.

(*To be concluded.*)

For the Crisis.

Miscellaneous Items of Theology.

NUMBER TWO.

II.—Judgment Day.

The finger of inspiration is continually pointing to the judgment; yet modern theology ignores or subverts this grand feature of the divine arrangement, by representing human beings as continually emigrating, either to a home of felicity, or a home of misery, as their perpetual recompense. And when the shocking absurdity of sending men, at hap-hazard, to heaven and hell, before being judged, is portrayed in its true light, the claim is set up that the judgment is now in session. But Christ puts a veto on this assumption, in saying, "The same shall *judge him in the* LAST DAY."—John 12: 48.

Thus the judgment does not take place till the "*last day*"; and as judgment consists, firstly, in passing a sentence, and, secondly, in executing the sentence; and as a sentence cannot be executed before being passed, it follows that there is no reward for saint or sinner prior to the "last day." Reward is the execution, or realization, of the sentence passed; or in other words, it is the result of the judgment, either for or against men: therefore, this theory of *present* reward for saints in realms of glory, or for sinners either in scorching fire or black oblivion, is subversive of the divine plan.

Let the judgment come "in the last day," then let the sentence be passed and executed upon mortals. Until that day, let men repose in the prison of death, where God will "reserve the unjust unto the day of judgment, to be punished"; and where saints "sleep in Jesus," though in the "land of the enemy." Let the judgment come *first*, and reward *follow* as the result, and the absurdity of conjecturing that saints are now basking in an ocean of shekinah glory, would become obsolete; and the inconsistency of fancying that the wicked are now reaping their recompense, either in a boiling lake of fire, or simply in an irrevocable death slumber, would hasten its way to the dark shades of obscurity!

The judgment makes the resurrection necessary, and the resurrection makes the coming of Christ necessary; while, if there were no future judgment, there would be no need of a resurrection; and if there were no need of a future resurrection, there would be no need of the coming of Christ.

These truths are so linked together that you cannot misplace one without disarranging the others. Let them occupy their places, if it unjoints human theology.

W. Sheldon.

For the Crisis.

Sketches by the Wayside.—No. 3.

Let us review the picture again, for there are points yet unnoticed which we shall do well to closely examine. We have traced the church through her path of bloodshed and humiliation; trodden down by the iron hoof of that great and terrible beast seen in the visions of Daniel, for more than a thousand years—we have beheld her as she emerged from the wilderness leaning on the arm of her Beloved—we have traced her exaltation and union with earthly kingdoms—we have read the sad description of her departure from primitive purity and faith—her unwillingness to hear sound doctrine—her inclination to give heed to fables—her love of pleasure—her denial of primitive power, and adherence to the form merely of godliness.

When earthly aggrandizements, and worldly emoluments are hers, when wealth abounds, then, alas, she becomes exalted and idolized; the magnificent dwelling and gorgeous temple her hands have reared; she prides herself in her rich attire and splendid equipage, and lives in luxury and ease, a lover of pleasure more than a lover of God. Ungodly ministers are eating and drinking with the drunken, and while saying in their hearts "my Lord delayeth his coming," they smite the faithful watchman, who, standing on the watchtower, marks the tokens of his return, and [illegible] "Behold he cometh!" [illegible] "Peace and safety," a good time coming. [illegible] says the slumbering sentinel, as he unconsciously stands amid the "perils," while the dark storm clouds are gathering thick and fast above his head.—1 Thess. 5: 3. Lamps untrimmed are going out; "hearts over-charged with surfeiting . . . and cares of this life," are taken in the snare from which none escape but those who take heed, watch and pray.—Luke 21: 34–36.

But why thus "unawares" does the day of the Lord come and the Master return? Are there no presages of the approaching storm of wrath? No tokens by which to know when the Lord is at hand? Why, oh, why, if the rise and fall of earthly dynasties were deemed of sufficient importance to pass before the telescopic glass—if the striking events connected with the close of the scenes of earth were worthy of a glance, and the terrors of the last day were so definitely traced before the exploring vision, why were there no foreboding signs, no precursory beacons of warning by which the inhabitants of earth might be apprised of impending wrath, and seek to escape their appalling doom? How can God be full of love and mercy toward man if he send Jesus Christ in flaming fire, taking vengeance on those who know him not, and obey not the gospel of his Son, without giving them first a warning?

We read that the coming of the Son of God will be like the flood upon the antediluvian world, and the baptism of fire upon the cities of the plain. The inhabitants were eating and drinking, marrying and giving in marriage, *knowing not* until the flood came, and the fire descended, and took them all away. And why were they in such ignorance of impending wrath? It was not because they were *unwarned*, but because they *believed not* the words of warning uttered by a righteous Noah and Lot.

Upon the faithful servants, who give meat in due season, who from the storehouse of God's word dispense that portion of truth which is adapted to the necessities of the household at the close of the gospel dispensation, the Master comes not unaware. Unto those who have taken heed to the "sure word of prophecy," the day of the Lord cometh not as a thief, for such are children of the light, and of the day.

The midnight cry, "*Behold the Bridegroom cometh, go ye out to meet him!*" arousing the slumbering virgins, finds not the wise unprepared, for their lamps are burning and their vessels filled with oil. Matt. 25.

The watching porter is ready to open to the returned nobleman. The watching church, who have learned the parable of the fig-tree, as bidden by the Master, know by its budding leaves that summer is at hand; i. e., they have seen the given tokens, and by them are assured that the kingdom of God is nigh, even at the door. Luke 21: 25–31.

After the close of the great tribulation, and the church emerges from her wilderness state, there are seen signs in the sun, and the moon, and in the stars; the sun is darkened—the moon also—the stars fall to the earth like the untimely fruit of the fig-tree when it is shaken by a mighty wind—there are "fearful sights and great signs . . . from heaven"—"blood, and fire, and pillars of smoke." Luke 21: 25; Mark 13: 24; Joel 2: 30. Rev. 6: 12. "Signs in the earth beneath"—"a great earthquake"—"sea and the waves roaring"—"distress of nations, with perplexity," "men's hearts failing them for fear, looking after those things which are coming on the earth." "Unclean spirits," the spirits of demons working miracles, go forth to the kings of the earth, and to the whole world to gather them to the great battle of Armageddon.—Rev. 16: 13–16.

The sign of the Son of man is lastly seen; then the nations begin to wail, for they know their doom is come. The great white throne appears in sight, the Lord descends with all his mighty angels—they gather the elect from the four winds of heaven to meet their beloved King—the tares are cast into a furnace of fire—the earth is purified from everything that defileth—Eden blooms again—Paradise is restored—the "first dominion," the kingdom "prepared from the foundation of the world," is given to the blessed of the Father, and they shall inherit it forever and ever. Messiah's banner waves on every hill-top, glory sits enthroned on every mountain, and illuminates every valley! The whole earth is full of the glory of the Lord!

The millennial day has dawned! The year of the redeemed has come! [illegible]

vengeance; pealing thunder, fierce lightnings, great hailstones, flaming fire, the trumpet's fearful blast, earth shaking, heavens departing, the white throne appearing, the dead awaking, hearts quaking, and groans of agony, tears of anguish, [illegible] prayer and despairing shrieks! Ah! who shall be able to stand in the day of his wrath?

And are these the pictures drawn, the descriptions given, by those who were permitted to gaze into the future, and behold its startling events and scenes of thrilling interest? They are even so. We have not departed from the original, but sketched therefrom these sombre shades and gloomy shadows, succeeded by the glories of the millennial age, the dawning of the "perfect day." Fancy's pencil has not drawn the outlines, imagination has not filled the picture; but the hand of the Eternal One has traced them with the pen of Inspiration in the volume of Truth, and the events and scenes themselves have now nearly filled them all up.

In view of these facts, we would ask, How do they harmonize with the brilliant views, the resplendent landscape, the glowing sunshine presented by the graphic pastor whose language we have recorded at the commencement of our sketch?

Truth is what we need, whether it be given in sunshine or shade. M. D. W.

For the Crisis.

Courage.

Yes, *courage*, friends! True bravery is especially essential to Christ's soldiers now that the times have become so eminently "perilous." It must be granted that the enemies of God's church are many and mighty; yet the argument which Caleb and Joshua used to raise in their own hearts, as well as that of the church, stands, and is of as much force to-day as at the time it was spoken,—"The Lord is with us; fear them not." Is this not a good reason why we should possess undaunted courage?

If ever a chieftain delighted in seeing his army feel, "*We are well able to go up*," etc., it seems to me it is the Commander-in-Chief of God's host! And what more effectually advantageth the enemy, than to know we are discouraged! How it dishonors our Leader, when he has spared no pains to prepare for us an impervious armor, and an impregnable fortress, and himself leads the front against the foe.

How did the great Antigonus feel dishonored when he overheard his soldiers reckoning the great number of their enemies, in such a manner as to dishearten each other? Stepping suddenly in among them, he indignantly inquired, "And how many do you reckon me for?"

Friends, how many do we reckon the Lord for? Is he not more than a match for all his enemies? Then do we not commit great injustice against him and his ever blessed cause when we betray any emotions of discouragement? Upon examination of his Word, I think we shall find it thus. Then let us take heed to the oft-repeated injunction of inspiration, to "be of good courage."

What was it that so aroused the ire of Jehovah against the church in the wilderness as to make him swear in his wrath they should not enter the promised land, but that they should fall in the wilderness? Let us reflect seriously upon this question, because the improvement of the answer may involve momentous consequences. And when we begin to reckon the number of our enemies, how many and mighty they are, forgetting that God hath said, "I am He that is with you to go before you," etc., thus greatly weakening our own confidence by looking on the wrong side of the question; let us turn and read what the consequences were to the church who pursued such a course, recollecting meantime this church typified the one existing at the end of the world: "For when they went up into the valley of Eshcol, and saw the land, they *discouraged* the heart of the children of Israel, that they should not go into the land which the Lord had given them. And the Lord's anger was kindled the same time, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord." One point they all conceded at first, that "the land was good"; but ten against two maintained that the obstacles to obtaining it were insurmountable! There were the Canaanites, Hittites, Amalekites, Amorites, Jebusites, and they were of such gigantic stature that Israel could never cope with them. You see they looked at outward circumstances, and did not appreciate the *strength* of their Leader—a sin which, we see is very offensive to him. Perhaps they had forgotten, if they ever read God's promise to Abram, that his seed should take and possess the land of these very nations.—Gen. 15: 18–21. An effectual way of strengthening our courage, is to become *acquainted with God*, so as to realize who and what he is, then read his promises. But the ten prevailed against the two and *discouraged* the great army from obeying God, and thus brought down the malediction of Heaven upon themselves; but their children, it would seem, profited by their example, and knew they ought to have "courage" when God had spoken, and they fought valiantly, having confidence in God, and thus obtained the land promised. Josh. 23: 14,—"And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and *not one thing hath failed thereof*." Josh. 21: 43–45,—"And the Lord *gave unto Israel all the land which he sware unto their fathers: and they possessed it, and dwelt therein.* And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; *all came to pass*." Neh. 9: 7, 8,—"Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, *and hast performed thy words*; for thou art righteous." This was Abram's literal seed, and now if we are Christ's we are Abraham's seed and heirs according to the promise (Gal. 3: 29) that he should possess the territory "under the whole heavens." Now it seems to me quite as heinous a crime to weaken our courage by looking at the lions in the way, instead of understanding and appreciating the strength and ability of our Leader, as it was for Abram's literal seed; yea, and more so, from the value of the inheritance; the latter being better in its kind, that is, free from the curse, and to be eternal in its duration! Then, friends, let us continue to sing—

"We'll never be disheartened any more."

God has provided all the facilities necessary for the upbuilding of his church; then condescends to make the stimulating inquiry, "What could have been done more to my vineyard, that I have not done in it?" Indeed, I can name no deficiency, but conclude with the Apostle that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."

But do we not encounter some pretty trying circumstances every now and then? True; and who ever authoritatively said we should not? Our Master did not, neither did his apostles, but assured us affirmatively. But some who profess the same faith do not live it, but have become dishonest and hypocritical. This is very grievous to Christ and his disciples; but have we not been told that these things would occur? Did not Christ and all his apostles encounter false brethren? What if Paul had "given up ship" and sought an honorable position in society, and made up his mind to have no more to do with the sect "every where spoken against"? Why, he would have been lost with those false brethren. It was the Truth of God that he stood for, and labored so earnestly to maintain, and he loved it too well to give it up because some held it in unrighteousness.

Brn. and Srs., when we left the world, did we not let ourselves to Jesus Christ, promising to obey his word? Now if we should feel like saying (as an apology for not obeying him), such an one has done so and so, let us inquire, What hath Jesus done, that I should refuse him the use of my one talent? O! what hath Jesus done that I should give the enemy cause to triumph over my discouragement?

Beulah Mathewson.

Sandy Hill, Sept., 1862.

For the Crisis.

Answers to Inquiries.

F. Burr: I do not know of any work on "The Seven Churches of *Asia*," such as you desire. The "Seven Churches of Asia" do not seem to me to be *symbolic* of different ages of the church, though we find *resemblances* in *all* ages. The "seven lamps" are symbols of "seven churches." Rev. 1: 20. Are the "*churches*" then symbols of *something else?* The angel explains the *lamps* to be *churches*—must we explain the *explanation?* Are the "lamps" a symbol of *another* symbol? Then may not *that* be a symbol of still *another* symbol? When we have an *inspired* explanation of a symbol, is it best to seek for an *uninspired* explanation of *that?*

1 Cor. 7: 14. "For the unbelieving husband is sanctified," etc. In Ezra's time, (Ez. 2: 10) the repenting Jews were bidden to put away their idolatrous wives as unholy. Doubtless some of the Corinthians consulted Paul as to their duty in the matter. He directs them not to separate from unbelieving partners. The word *sanctify* often signifies to *set apart* to a special use; and the word *en*, rendered *by*, is said to be sometimes used as a sign of the dative case, with the sense of *to*. (1 Cor. 9: 15.) Hence, McKnight renders this place,—"The infidel husband is *sanctified to the wife*," etc. That is, the husband or wife contracted no moral defilement by continuing in the bonds of marriage with the unbelieving partner; for the unbeliever, while true to the conjugal obligation, was sanctified by or to the wife, or set apart from all other associations, being of one flesh with the believer. For, if this were not so, and if having an ungodly husband was in itself a sin, then the innocent children of such parents would be unholy too; but as the union is not sinful, the fruits of it have no such stain. If the unbeliever depart, let them go. A believer is then free, or "not in bondage"; but unless they depart, the tie still holds firm; and the believer should continue in the married relation, and be faithful to God, and so perhaps the unbeliever may yet be saved. Possibly thou shalt *save thy husband*, or *thy wife*. But let the unmarried remember that though when once married religion should not break the tie, yet christians should marry "only in the Lord."—1 Cor. 7: 39. They that forget this, peril their souls, dishonor God, and often take upon them one of the bitterest crosses which ever mortal bore. H. L. Hastings.

Boston, Oct. 4th, '62.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Tuesday, Oct. 14, 1862.

☞ Please remember to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Drawing Near.

What is? "The end of all things." To our mind, no truth is more apparent in unfulfilled prophecy, than that Jesus is soon coming to set up his kingdom of peace. The long, dreary night of gloom and sorrow is nearly closed. The tender ties of affection, that have been sundered by death's relentless hand, will soon be healed—healed for ever. Praise the Lord. The poor oppressed christian will soon be a joint heir with Christ to an incorruptible inheritance. Let the glad day arrive *speedily*. O Lord, come and reign. We long to see thy glorious face, and sing thy praises with the church triumphant.

Dear reader, are *you* ready? Do you long for the arrival of the glad day? Or, do you tremble as you see evidence of its approach? You must admit, if you are in the bride,—the church—you will *earnestly* desire the coming of the Bridegroom. If you *love* his appearing, you love to hear the evidence that he is *soon* coming; and when you see any reason to conclude that he may delay a year longer than you had expected, it produces sorrow, as when you hear any bad news. We think it absurd to suppose that a true bride has any other feeling. We ask again, is it yours? If not, give your heart to Jesus *at once*. There is no time for delay; no room now for mirth or trifling. It is time to be in *earnest*, if we wish to be "ready" for "the marriage supper of the Lamb." We *must* be there. Come, dear reader, say farewell to this vain and wicked world, and never again seek its applause. Be alike dead to its frowns or its favors, its censure or praise. Let us be alive in Christ, and stand ready to give him a most hearty welcome at his appearing.

"Die Twice."

"Marvel not at this; for the hour is coming, in the which all *that are in the graves shall* hear *his voice, and shall* come forth, *they that have done good, unto the* resurrection *of life; and they that have done evil unto the* resurrection *of damnation*."—John 5: 28, 29. "He that overcometh shall not be hurt of the second death."—Rev. 2: 11. "Blessed and holy is he that hath part in the *first* resurrection; on such the second death hath no power."—Rev. 20: 6. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21: 8.

We clipped the following from the *Harbinger*:—

"Resurrection of the Wicked.—The has become a subject of much interest of late, and much has been written and said upon it. But I have seen nothing yet that touches the point. The question is—'Will the wicked be raised?' My answer is—no; and I demand a single text of Holy Writ that says they will; and until such a text is found, I cannot believe it. . . . This die twice is an abominable doctrine. If the unjust die twice, the wicked must three or four times, and the very wicked must die, die, die, and finally die the orthodox death that never dies. To die twice is, therefore, the offspring of eternal torture. It is putting away the bull and worshiping the calf.

Yours in hope, Berean."

What can be Done?

What can be done?—About what? Read the following from the *Harbinger* and then answer:—

"There is a preacher living one hundred miles off. We want his labors. He is sent for to preach the word. His family must be supported, which requires one dollar per day. He says to his family, I must go; off he starts, spends five dollars in traveling there and back; spends ten days, preaches day and night, sinners are converted, the people of God are rejoiced, the preacher feels that he is engaged in a glorious enterprise. At the close of the meeting, the brethren make a collection; they are all poor; all they can do is to raise six dollars. They are sorry that they are not able to do more; but so it is. The preacher returns home, pays his expenses out of the six dollars, and has just one dollar left. He says to his family, this will never do; I have sunk nine dollars in the last ten days. I shall be compelled to go to some other business to support my family."

Shall the faithful watchman be compelled to leave the field in the last days for want of means to sustain his family? Is it right? Has the church done her duty? Never were the labors of the minister needed more than now; especially those who can tell the people of the approaching kingdom of Christ. Will the brethren let them be driven from the vineyard for want of the necessaries of life? It may be said, "Let them trust the Lord." Why not *practice* the same, and help the preacher, and look to the Lord to replenish *your* store, as well as to make him do all the trusting. May there not be a want of trust on your part, as well as on his? The Lord may have trusted to you the means to pay the preacher; and now, when the Lord calls for a portion of it to sustain his servant, whom he sends out to proclaim the everlasting gospel, you are not willing to give it back to the Lord and trust him to fill up your basket again. You are earning from one to three dollars per day, perhaps, and living at ease comparatively, while the poor watchman is wearily working his way to your door, through the melting heat, or the cold storm, for many miles, and hardly finds a welcome on his arrival, and not enough to buy a loaf of bread for his hungry family, when he departs from your home of plenty. Remember, "with what measure ye mete, it shall be measured to you again." Said Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The hour is at hand when some will hear him say, "depart." Let each reader inquire, am I doing my duty? Shall I hear Jesus say, "well done?"

Progress of the War.

The great American war progresses slowly. After an immense expenditure of money, ammunition, and men, the results seem as doubtful as they did more than one year ago. Men speculate as to what will be the results of certain movements of the army, but the wisest statesmen have shown their utter inability to read future events. Where they looked for complete success, there comes an utter failure. Thus weeks and months pass away, till the army is now near the time when it must again prepare for winter quarters. A dark! dark! cloud still hangs over our nation, and the whole world. The pure religion of Jesus is hardly known in these days. Its defenders have turned to other work. The present has eclipsed the future, and an infidel night is fast setting in upon the inhabitants of our planet.

Theatres and Churches.

Says one of the leading New York Dailies, of Sept. 24, '62, when speaking of the popular feeling manifested when the enemy suffers a terrible loss on the battle field:—

"The theatres, quite as much as the churches, are places of public thanksgiving and praise, besides affording equally excellent opportunities for the ladies to display the latest fashions in dress and the last new thing in bonnets. A victory, and the theatres are crowded. A defeat, and the theatres are empty."

So the world goes—"worse and worse." "O, my Lord, what shall be the end of these things?" "None of the wicked shall understand; but the wise shall understand." Dan. 12: 8, 10. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."—2 Pet. 1: 19. "This know also, that in the last days perilous times shall come; "for men shall be . . . *proud*, . . . *fierce*, . . . lovers of pleasures more than lovers of God."—1 Tim. 3: 15. Is there any evidence that we are in "the last days?" If not, how will people act when they become "proud" and "fierce?" When many of the professed church of Christ become "lovers of pleasures more than lovers of God?" Will that be the millenium?

Foreign Intervention.

It has been our conviction from the commencement of the war, that peace will not return before foreign power will interfere with the affairs of this government. Our expectation is that the contending armies will continue to reduce each other in about the same ratio as they have done thus far, until they are so weakened as to become an easy prey to the power of Napoleon III.; when by a professed act of kindness, he will interfere to stop such bloody work, and will be considered a noble deliverer, receiving the applause of nations; when, at the same time, we pass under his power, and the United States, with "stars and stripes," and "the constitution" will be among the things that were. We say this, or something similar, is what we expect. We will not at this time give our reasons. We shall all know hereafter.

Capt. C. N. Goulding, Gen. Pope's chief Quartermaster, was taken prisoner by the rebels, and has just returned from Richmond. He had several interviews with Gen. S. Jackson. It is said:

"Capt. Goulding found the belief to be universal that the French would intervene actively, not only acknowledging the independence of the Southern Confederacy, but they have taken or will take measures to establish it by armed intervention."

Effects of War.

There is perhaps nothing that will ruin the morals of an individual, or nation, so rapidly as war, and still some professedly good men claim it is right for *christians* to fight! We confess our astonishment at such a position. We have not so learned Christ. All admit it would not be right to fight for our *religion*; if not for that, is it reasonable to suppose we may fight for something of less value, and less sacred?—Consistency is still a jewel.

The following from the *Winsted Herald* gives the experience of a clergyman from that place. And if the chaplains, who go out with the army on purpose to sustain the religious element in it are not able to resist the tide of wickedness, what may we expect from the soldiers! The *Herald* says:—

"The Rev. Mr. Eddy's experience as Army Chaplain is somewhat disheartening, and he comes to the conclusion that such clergymen as can do any good at home, may about as well remain and do it. Our regiments are so officered that the men get no religious example from them. Too often the officers arrange the exercises of the day, even the Sabbath, so as to preclude religious service. Among the men, the thoughtless and incorrigible so far predominate, and the general jumbling of all classes and characters is such, that those who may be seriously inclined, get no opportunity for that introspective reflection which is necessary to regeneration. The chaplain is constantly subjected to such an ordeal, either of neglect or of positive insult, that he loses heart, and ceases effort, or, as is too often the case, becomes himself demoralized, and thus injures the cause his precept and example should promote."

Book Notices.

Future Punishment, by H. L. Hastings.

This volume embraces, in one, the author's best works on the doom of the ungodly, viz:—his "*Pauline Theology*," "*Retribution*" "*Destiny of the Wicked*," and John Milton's tract on "*The State of the Dead*." Well printed, neatly bound, and full of Bible truth, it is, in form and matter, an excellent book for the library or centre table.

Price, 60 cts. For sale at this office.

The Model Church, and Reasons for my Hope, (bound together,) by H. L. Hastings.

We are pleased to see these interesting and valuable works put together in an elegant and durable form. The one exhibits, in striking contrast, primitive and modern christianity; and the other unfolds the Scriptural argument for The Gospel Hope. They are well and ably written, with characteristic vigor and pungency; and the volume, in its present form, deserves a largely increased circulation.

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Milman's Gibbon's Rome, in six volumes, cloth, new edition, with a complete index.

We have one set of this standard work, for sale at this office cheap. Price $3.50.

W. H. H.

Hastings' "Signs of the Times."

Extract from a private letter from the author of "The Voice of the Church" to W. H. H.

"That is a *masterly* work of Horace."

D. T. T.

For the Crisis.

We cannot come Down.

The best way to fight error is to preach the truth. The worst way is to descend into the line of bickerings and strifes and contemptible personalities. Some men, if they cannot answer your arguments, will assail your character; and if they can call you a fool, a heretic, a liar, a knave, or a hypocrite, or if they can succeed in proving you dishonest, they think they will gain their object. Of some such persons John Milton wrote:—

"As for those terrible *names* of sectaries and schismatics which ye have got together, we know your manner of fight; when the quiver of your *arguments*, which is ever thin and weakly stored, after the first burst is quite empty, your course is to betake you to your other quiver of *slander*, wherein lies your best archery. And when you could not move by sophistical *arguings*, you think to confute by scandalous misnamings, thereby exciting the blinder sort of people to mislike and deride sound doctrine and good christianity under two or three vile and hateful terms."

This "manner of fight," has always been a favorite one with the advocates of error. "Men use the best arguments they have," said the anti-slavery lecturer, when the mob flung dead cats in at the window.

Now there is design in all such efforts to divert men's minds from the true issues, the great facts of inspiration, and set them quarrelling about which *man* knows the most, or is the best, or the greatest. When God's servants are foolish enough to quit his *work* for this jangling, Satan may well chuckle. He knows that God's cause will lose, and his will gain. The true way for christians is, to keep about their Master's business, and let *him* take care of their reputation. There are some men who will believe the idle gossip of evil speakers;—let them believe it. The majority of sensible people regard acts more than words. When one man was told that another was slandering him, he replied, "I will live so that no one will believe it."

No man of self-respect can stop to bandy epithets with a blackguard, or false accusations with a slanderer. Where insult begins, there investigation ends. Said one able writer in reply to an opponent who had abused him: "To your abuse, I say nothing; to your *arguments*, take what follows." A man who was once cornered in an argument at the table, dashed a glass of wine in his antagonist's face, who coolly wiping it off remarked, "This is digression; now we will proceed with the argument."

To all the abuse of opponents, the true christian may well say, "I am about a great work and I cannot come down." And christian men rarely engage in a more profitless work than that of defending their own reputations. Some men have defended themselves and their work till there was hardly any thing left to defend.

Let us do our work and leave our names till the judgment for vindication. O to be accepted of God in that day! If God approves, let all the world deride. His favor is life—let us seek it and live. Let us watch and pray, and confess our many sins, and so prepare for that judgment where all must stand and all receive their doom. Will God approve us then? is the great question. May we "find mercy in that day" through Christ!

Oct. 5th, 1862. H. L. Hastings.

For the Crisis.

Sequence and Consequence.

The nature of truth is to produce itself; it cannot produce anything else. So likewise of untruth: a multitude of lies never yet engendered one truth. We do not gather grapes of thorns, or figs of thistles. Two propositions, founded on facts, will reveal other facts as natural consequences; but if one or both propositions are not true, no true consequences can be deducted from them. Like produces like, in nature, reason, and revelation. Let us have a few examples of each of these modes of reasoning.

1st proposition. Man is mortal. God has promised eternal life only to the righteous. Consequence. All the wicked will perish.

2nd proposition. Man is immortal. There is a time coming when all creatures shall bless and glorify God. Consequence. All men will be saved.

3rd proposition. The soul of man cannot die. When departed from the body, it enjoys a higher life. Consequence. It will communicate its knowledge to those yet in the body.

1st consequence. All the wicked will perish, be destroyed, be burned up as chaff. God puts his seal to this as a truth. "All the wicked will he (God) destroy!" Reasoning backward from effect to cause—"a good rule will work both ways"—we conclude that the premises are right. Man is mortal, and only the righteous have eternal life.

2nd consequence. All men will finally be saved. The word of God plainly declares this is not true. "Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Where is the error? It must be in one or both propositions. One is from God's word, and must be true. But that man is immortal, is a mere assumption, and is contrary to reason and revelation.

3rd consequence. The dead communicate with the living. If this is true, the premises are true likewise; and this is the reason why heathen, Papists, and Protestants have all fallen into this delusion. Let us try their propositions by God's word, and we shall break up the whole system of Spiritualism; but so long as these premises are held as true, they have us fast; and all our churches, who hold the doctrine of immortality, are drifting into this whirlpool of the Devil.

1. The soul of man cannot die. Is this true? God says, "The soul that sinneth it *shall* die." Let God be true, and every man that contradicts him a liar. Down goes that proposition, like Dagon in his temple. But we will give him another fall, so that he will not have another leg to stand on.

2. When separated from the body, the soul enjoys a higher life. Is this true? God says, "The dead know not any thing;" "in that very day his thoughts perish." There, Dagon lies prostrate, his head, hands and feet are all broken off by the sword of the Spirit, the word of God. It has come to this, we must either give up immortality, Spiritualism, and all the spawn of the Old Serpent; or we must give up the Bible. "Choose on this day whom ye will serve." J. Parry.

For the Crisis.

From Western New York.

Bro. Grant:—I write to let you and the readers of the Crisis know how the cause of truth stands in Ontario and Livingston Co.'s of New York. And let me say that I am truly glad that Bro. Grant is still in the editorial chair, and the brethren in this vicinity who take the Crisis feel the same in this matter.

My field of labor is an extensive one, as large as I can possibly fill, and yet beyond me in every direction lie open doors for God's servants to enter and labor. Our meetings in Honeoye are interesting, and usually well attended. The brethren here, although few in number, have usually done one half towards my support, and are ever ready to sympathize with me and aid me by their means.

In Dansville is a living church of the first class, such as does one good to be among. They have no regular preaching, yet hold meetings twice every Sunday, and also on Thursday evenings. I can only preach to them occasionally on week-day evenings, my Sunday appointments being necessarily elsewhere. And thank the Lord, it's possible for them to live without preaching. Some churches are like leaky ships (leaky because rotten), and preaching is the pump that keeps them from sinking. But with a good sound ship that can float without help, the labor can be turned to filling the hold with all sorts of provisions and merchandise from God's store-house of truth, such as will cheer the hearts and increase the number of the crew.

In Conesus the brethren are few, I am told, compared with former days, but that few are "living epistles, known and read of all men." They have no regular meetings, and I had almost said they need not have any, for wherever and whenever they meet, the word of God and the kingdom of God is their theme and their rejoicing. In Nunda, the brethren in a circuit of eight miles have assembled the past summer once in two weeks, and worshiped the Lord in spirit and in truth. As they have had no regular preaching, this fact shows that they are trying to live for the kingdom.

In Springwater there are a few believers scattered among the hills, who keep pilgrims' homes, where it makes one's body and spirit refreshed to call. In Bristol, five miles from Honeoye, I was invited to preach last spring, and the result is, a whole church, and some beside are coming into the truth. The spirit of inquiry is abroad in many other places where I have labored, and I hope good may result.

I have been thus particular because some have taken it upon them to misrepresent the state of things in Western N. Y. What we lack is men to *preach the word*. But the brethren are doing well, and if time continues the churches here will turn out some of God's manufacture from amongst them who will be able ministers of the New Testament. But time is short, and we need the help *now*. Who will come to Western New York and find a home? Let him write to me [illegible] address as below. But we want no hobby-riders, but men of faith and deep piety founded on the truth. "The harvest truly is great, but the laborers are few."

I have been under the doctor's care for a throat disease contracted while on a preaching tour last week. Brethren, pray for me, that my health may be equal to the work before me. F. Burr.

Honeoye, Ont. Co., N. Y.

Correspondence.

From A. G. Morgan.

Bro. Grant:—When speaking of the signs which were to precede his coming, the Savior says: "When ye see all these things, know that it (the kingdom of God) is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Were not these signs given to the church, and did we as a people see all these things or understand their import till 1842 or 43? If not, then why not take that period for a starting point for this generation? Allowing thirty years for a generation, it will bring us down to 1872 or 73; which seems to be in harmony with the other prophetic periods terminating in 1868. "This generation shall not pass, till all these things be fulfilled"; and then, as if to make it more sure, he adds; "Heaven and earth shall pass away, but my words shall not pass away."

I expected in 1843 to have seen the King in his beauty long ere this, but while the "Bridegroom tarried" we have all slumbered and slept." I have had many cares, passed through manifold temptations, and at times been almost disheartened; but my faith has lived through all my trials, and I can truly say—

"Thus far the Lord hath led me on."

I have been greatly comforted and strengthened by going to the Wilbraham campmeeting, a privilege I have not enjoyed before in many years. It was to me "a feast of fat things, a feast of wines on the lees, . . . well refined." "As cold waters to a thirsty soul, so is good news from a far country," especially when that news is the coming of our dearest friend.

My husband too has been awakened from his long slumbers, and is striving to have his lamp trimmed and burning, that he may be ready to meet the Bridegroom and share the glories of the coming kingdom. We need all the light we can get in these perilous times, when the nations are angry, and God's indignation is resting on us with so much severity.

I feel truly thankful to God that I know and love

"The joyful sound,"

and that he has raised up teachers who proclaim his truth fearless of a frowning world. It is comforting to know that he "that liveth and was dead" is "alive forevermore," and is coming to establish a kingdom that "cannot be moved," and give unto his saints eternal life. "Blessed are they who are called to the marriage supper of the Lamb." —Yours looking for the kingdom.

Chicopee Falls, Ma.

From Bro. J. M. Wyman.

Bro. Grant:—Six long years I have spent on the wild prairies of Illinois, since I left Roxbury, and never but once have I enjoyed the privilege of meeting with brethren in Christ, where I could feel welcome among them. I have sometimes met with the sects, but they have no fellowship with me, and I have none for them, as sectarians; but where I see anything that appears like the spirit of the Lamb I love it and fellowship it. I profess to be a christian, nothing more nor less, and as such to fellowship christians wherever I find them.

I believe the Scriptures teach that Jesus Christ will come again to earth, not in humility as he did before, but in glory; and that when he comes the dead saints will live again, and the living saints who now are mortal will become immortal, and be freed from sickness and pain, and all the consequences of sin. I think the time must be comparatively near when he will come. I love and long for his appearing. I love many of the people who love his appearing, but see no reason for not loving some others who have not the light on this point that I think I have, who show that they love the same Jesus, and hold communion with him and his Father. I can see no good reason for those who believe in Christ's near coming making that a test question, any more than I can for the other sects making any of their creeds a test of fellowship or membership; and those who do, if there are any such, I cannot but class them with the sects.

I have enjoyed very many good seasons with the people called Adventists. If I know my own heart, some of them are as dear to me as my life. I hope to dwell with them on the new earth, and should be glad if my lot could be cast with them in this; but I do not know as I love them much more for believing that Christ's coming is near, but because they show the evidence that they have the spirit of Christ. When I sometimes see a number of the Crisis, and read accounts of the meetings among the saints, O! how "I long to be there." I feel that those people are my people, and their God is my God. We are children of one family, even though in some things they or I may be in error.

I have met with some "light afflictions" since I have lived in Illinois, such as being expelled from meeting on account of my views, while at the same time the leaders in the deed said they believed and never doubted I was a christian, but they did not want such doctrines advocated among them. They acknowledged their inability to show Scripture proof against them. Also in temporal things, I have suffered losses and sickness.

I received a package of Books from Bro. H. L. H. two or three years ago, and have circulated them considerably, by loaning them around; and about one half the church that expelled me from their meetings now think as I do on most of the points wherein we differed; but they still cling to the old sectarian church (Congregational); so I do not feel much at home amongst them. Eld. Geo. Needham has joined them, but preaches some truth to them, notwithstanding he is one of their members. Your brother in Christ.

Onargo, Ill., Sept. 5th.

From B. P. Manning.

Brn. and Srs. in Christ:—I feel to praise the good Lord for the blessings that he is still bestowing upon his dear children in these last days of trial. Notwithstanding all my suffering, I never have seen any time, since I started for the kingdom, that we all have need of so much wisdom that cometh from God, as at the present time; also grace, and faith, and the Holy Spirit, to keep us on the track of truth. O that God would give more eyesight to his little church, that they might understand the working of the unclean spirits gone out into all the world to gather all the nations o[f] the earth together to the battle of the great day of God Almighty. It is coming soon. Who will be able to stand?

It is eternal life that we all want. Now is the time to labor in the vineyard of the Lord. The tares are ripening for destruction, while the wheat is ripening for life.

Brethren, let us awake to the work of God. Time is very short. What is done must be done quickly. Souls are sinking down to perdition all around us. O that God would send forth laborers into the vineyard who would be willing to preach the whole gospel of the Son of God! Let us have the truth in all its parts; then the church will get meat in due season. I like R. Barnham's letter in the Crisis of Sept. 16th. It is to the point. Truth, dear brethren and sisters, is what will save us if received.

How good the Lord is to his children at this time. We are near the port of rest. Hold on a little longer, and all will be well. Amen.

Goffstown, N. H.

Extracts from Letters.

Sister H. V. Temple, West Bowdin, Me., writes:—"The Crisis speaks forth the plain truths of the Bible the best of any paper that I know of, and tells us where we are in this world's history. The letters of the brethren and sisters are so cheering to me, that I cannot tell how I should get along without them, as I am alone in this place; but I am delighted with the weekly visits of the paper. I can say with all my heart to the saints, lift up your heads and rejoice, for our dear Lord will soon come to take his faithful children home to reign with him forever. By the grace of God, I will meet you there.

I do thank God with all my heart, that he has got so many children in this evil time that will not fight with the carnal weapons. Go on, brother, fight for Jesus, and you will be sure to win the day; for our Captain has never been conquered. He is sure to be victorious, and shortly give his soldiers the kingdom."

Sr. E. Pilcher, Waukon, Iowa, writes:—"Bro. Grant, I feel impelled by a sense of gratitude to write to you, and let you know how much we appreciate your kindness in sending us the Crisis. It has been a great blessing to us, in bringing us back to our first love. Bro. Deyo said we should receive it from him six weeks, but it was not discontinued at the expiration of that time, and I know not who to thank for it but you. We thought before this we should have the money to send, but my husband is unable to work more than half of the time, and when he does it is in a great deal of pain. But we do not want the paper for nothing; we will try to send you some mon y as soon as we can. You can judge what a comfort such a paper is to us, when I tell you that it has not been in my power to hear a gospel sermon in six years. But though isolated from God's children, we prize the hope of immortality and feel that we have not much longer to wait. May God bless you in your efforts to cheer and comfort his waiting flock."

Bro. Wm. Hoar, Clinton, Wis., writes:—"The welcome visitor, the World's Crisis, we prize very much, and should feel very lonely without it, as it is all the preaching we get here but the 'Orthodox'; and that does not cheer or instruct very much. There is no one here of like precious faith that I can speak with on our hope, and I feel very lonely sometimes. I have not heard any one preach the word since a year ago last June; and then I went eighty miles to Amboy conference. I do thank my God that he ever led me to believe the truth and embrace it.

I do not vote, and with God's help, I will not fight. I have no war spirit. I do intend to stand up for our glorious Captain, and contend boldly for the faith once delivered to the saints.

I think if some good able soldier would come here and preach, that, with God's help, they could do a great deal of good. If any of our brethren should come through Clinton, we would be glad to use them as well as we could."

Mrs. H. M. Butters writes:—"I would sooner pay five dollars a year, than go without the Crisis. We cannot do without it. It is about all the preaching we have, and we are almost alone, with but three or four that love the truth near us, and they not within eight miles. We are very glad indeed to find you are to be our editor another year. We should hardly know how to spare you. May God in his mercy give you health and grace to feed the flock until the coming of the Shepherd, is the prayer of your unworthy sister in Christ."

Bro. Albert Wright, Oxford, Mass., writes:—"The Crisis we must have, for it is all the preaching we get here of the right kind. We hear so much of war and the scenes of the battle field, it is good once a week to hear from some of the little army that are fighting, not with carnal weapons, but contending for the faith once delivered to the saints. Let us be faithful, and soon the battle will be over, and we shall receive a crown of life."

Obituary Notices.

At Corinna, Me., on the morning of the 29th of July, 1862, aged twenty-four years and two days, Missouri, wife of Mr. Gipson C. Patten, and daughter of Benjamin and Naomi Moore, passed quietly into the shadow of death, and closed her eyes in that sweet sleep,

"From which none ever wake to weep."

In this afflictive dispensation the young husband has been robbed of his brightest prospect of earthly happiness, and idolising parents of an only child. But they have laid her away in hope, for although she clung to life to the last, and looked upon death as indeed the king of terrors, yet she was enabled to say with Him whose divine nature shrank when the cup of suffering was presented,—"Not my will, but Thine be done!" They sought every means in their power to repel the unwelcome messenger, but fatal consumption has done its work, and the sunny brightness of the happy household wh[i]le has at once become obscured, leaving only the sad trace of that real sorrow, from which a broken heart refuses to be divorced. But above the fury of the storm they seem to hear a well known voice saying, "It is I—be not afraid!" and hope takes hold of the immutable promise—"Thy children shall come again from the land of the enemy."

The funeral was attended by Bro. J. Hemenway, who faithfully administered the all-healing balm, yielding strong consolation to such as have fled for refuge to lay hold on the hope secured in the living word.

Hark! what is that note so mournful and slow,
That sends on the wind the tidings of woe?
It sounds like the knell of a spirit that's fled,
It tells us, alas! that a loved one is dead.

Yes, gone to the grave is she whom we loved,
And lifeless the form that so gracefully moved;
The clods of the valley encompass her bed,
A marble reminds us Missouri is dead.

Lydia Damman.

Died, at the battle of South Mountain, Sept. 14th, Selden L. Whitney, aged nineteen years.

The subject of this notice was killed instantly, the ball penetrating his brain between the eyes. He sleeps until all that are in the graves shall hear the voice of the Son of man and come forth. O war! thou insatiable monster! thou art upon us with all thy dread realities, tearing our loved ones from us, making our firesides desolate, and sending a chill of horror to our hearts as we hear of thy cruel and bloody deeds. But thy race is almost run; thy time is short. Work whilst thou canst. Stir up the nations, wake the mighty men, gather together Armageddon's host; soon the Prince of peace will come, and then unto thee an everlasting farewell; and let all the Lord's children say, Amen. "Come, Lord Jesus, and come quickly." Silas P. Whitney.

Cohoes, N. Y.

Sister Ann Frances Bent died of consumption, in Providence, R. I., Aug. 19th, 1862.

Sister Frances was for years a member of our little "Band," and

"Her loss we deeply feel;"

but we believe that "them that sleep in Jesus" shall "hear his voice, and come forth" "unto the resurrection of life." It was my privilege on the funeral occasion to speak to a large circle of relations and friends, showing them how comforting and solid was our sister's hope. She left a husband, who, I believe, appreciates and shares her hope.

This is the fifth of our sisters that have fallen asleep within eight years.

Jos. D. Brown.

Died in Philadelphia, July 28th, of apoplexy, Bro. Bartholomew Bussier, in the fifty-ninth year of his age.

Our brother rests in hope,—for "them also which sleep in Jesus will God bring with him." S. C. M. B.

Died in South Reading, of canker, Carrie Ella, infant daughter of Lester M. and Susie R. A. Coburn, aged four weeks.

"Suffer little children to come unto me, for of such is the kingdom of heaven."

FOREIGN NEWS.

By the arrival of the Steamship Hibernian, we have advices from Liverpool to the 2nd inst, Londonderry 3d.

The Garibaldi sympathy meeting of the lower orders in Hyde Park resulted in rioting, owing to shouts in favor of the Pope, but nothing serious.

The Paris correspondent of the Times says it was reported in political circles that the British government is no longer so entirely averse to a recognition of the South as it hitherto has been. It is understood there is a probability of the question shortly becoming the subject of deliberation in ministerial councils.

An address to President Lincoln, in favor of a truce preliminary to negotiations, has been signed at Brussels, by eminent men of almost every European nation, assembled at Social Science Convention.

FRANCE.

In Paris it was fully expected that by the 1st of November Mexico would be in possession of the French.

It is again rumored that England has pointed out to France the necessity of evacuating Rome.

It was asserted at Paris that the Confederate government has no intention of recalling Mason and Slidell.

The French squadron at China has been ordered to proceed to Japan in consequence of the menacing treatment of the European Legations by the Japanese.

ITALY.

The marriage of the Princess Pia, daughter of Victor Emmanuel to the King of Portugal, by proxy, was celebrated at Turin, on the 29th ult., with great rejoicing. The New Queen had embarked at Genoa for Lisbon.

The latest accounts of Garibaldi's health are satisfactory.

Rumors are again current that an amnesty for Garibaldi and his followers on principle, has been decided upon.

DOMESTIC NEWS.

New York, Oct. 9. The Antietam correspondent of the Times has the following, which bears some weight from the fact of the writer having been with the army since the commencement of the rebellion, and being one of the most intelligent correspondents in the service.

There is nothing the soldiers desire so much as to have the war brought to a close. With them time is everything. They are tired of the business and want to go home. This is as true of the rebel soldiers as of our own, and with a certain class, not I hope by any means the best or largest, every hour's delay makes them more and more indifferent as to how the fighting ends so that it ends.

Remove the restraint which holds the army together, and half of them would go home to see their parents to-morrow. The other half would vote to send commissioners to Richmond or to welcome propositions from the rebels for winding up the struggle rather than drag through another campaign in the swamps of the Chickahominy, or in any part of Virginia; but give them the word forward, and with the needful leaders and reinforcements they will not stop until they have chased the rebels into the Gulf.

There is nothing the soldiers so much dread as this eternal delay and the prospect of an indefinite prolongation of the war. Let us whip or get whipped, and have an end to the war, is the language of every man I meet and talk with on the subject. The officers who are worth a copper would say the same thing if they dared speak their minds. I mention these things not willingly, but for the purpose of showing the temper of the army and the absolute necessity of keeping their energies employed and their minds easy.

President Lincoln's emancipation proclamation has inspired the most lively terror throughout the South. The rebels quake with apprehension. They believe the negroes are organized in secret associations, and are only waiting an opportunity to rise in insurrection. They have heard already of the proclamation, and are becoming very restive under the yoke. The women and children of the rural districts are moving to the cities for safety, and consternation seems to be universal.

A private circular has been issued by the rebel government to the proprietors of newspapers, forbidding the publication of the proclamation.

A Washington letter in the N. Y. Commercial says that those likely to be well-informed respecting the President's mission to the army, declare that its main object was to secure a concert of action in a concentrated and general movement of all the land and naval forces of the United States, and to effect this most desirable result, he deemed it necessary to personally see what reason caused the present inaction of the army of the Potomac, and as commander-in-chief, to change its programme if deemed advisable. The following incident is related as having marked the President's visit:

"After leaving Gen. Richardson's headquarters, the Presidential party proceeded to a barn, which was used as a temporary hospital for the rebel wounded. On entering, the sad scenes that follow battle met the eye. Mr. Lincoln, after looking around, remarked to the Confederate wounded, that if they had no objection he would be pleased to take them by the hand. The solemn obligations, said he, which we owe to our country and posterity compel the prosecution of this war; and it follows that many on both sides must become victims, and although they are our enemies through uncontrollable circumstances, he bore them no malice, and could take them by the hand with as much sympathy and good feeling as if they were brothers. After a short silence, those of the Confederates who could walk, came forward, and each of them silently shook hands with the President. Mr. Lincoln and Gen. McClellan went to the bedsides of those who were unable to rise and cheered them, saying that every care should be bestowed upon them to ameliorate their sufferings. It was a touching scene, and there was not a dry eye among the wounded."

Perryville, Ky., Oct. 9. Bragg's army attacked two divisions of Gen. McCook's corps d'armee near this place yesterday. The fighting was desperate. Gen. James S. Jakson, ex-Congressman of Kentucky, commanding a division, was killed. Gen. Sewell of Virginia, commanding a brigade, formerly of Sewell's Battery, was seriously wounded. On two occasions the fighting was hand to hand.

The Confederates were greatly superior to the Federals in numbers.

Gen. Terrell was mortally wounded; also Col. Webster of the 9th Ohio regiment.

The Union loss is estimated at 2000 killed and wounded. The rebel loss heavier.

Gen. McCook has been reinforced and the battle was renewed this morning.

Oct. 10. Early yesterday morning General Buell attacked Bragg's forces at Chaplin Creek, in the vicinity of Perryville. A short but terrific fight ensued, when the rebels broke and retreated southward. Our forces in close pursuit.

Oct. 12. A great battle was fought yesterday between Harrodsburg and Danville.

The Federal army took 160 wagons and 1000 prisoners. The rebels are retreating to Camp Dick Robinson.

Harrisburg, P., Oct. 10. Gov. Curtin has just received the following dispatch from Col. McClure at Chambersburg:

"Mercersburg was occupied by Stewart's rebel cavalry to-day, and they are now advancing on Chambersburg. They took horses and all other property they wanted at Mercersburg, offering rebel scrip for it. The force is estimated at 3000. The advance force of cavalry 1000."

Washington, Oct. 13. It is understood that a dispatch from Gen. Boyle, dated at Louisville, was received, saying it was generally believed that the rebel generals Bragg and Cheatham were both killed in the battle near Bardstown; that our loss in killed, wounded and missing was between 1500 and 2000, while that of the enemy was much larger.

A Harper's Ferry letter asserts that orders have been received for one of the largest and most important movements of the war. Gen. Couch has assumed command of Gen. Sumner's corps. Gen. Devens commands Couch's division.

The Herald's Washington dispatch says the government came into possession of a letter from Beauregard to Bragg containing a full criticism of the campaign and a careful survey of rebel resources and prospects, with an explanation of their programme.

It clearly indicates that the rebel armies are much larger than the Federal authorities hitherto believed.

Chambersburg, Pa. A dispatch has just been received that the rebels are at Cashtown, Adams County, in considerable force. They have been driven back from the Potomac, and are trying to escape.

Official information has been received by the Government that the savage Sioux war in the Northwest is ended. With a force of only five hundred men we have subdued this fearful outbreak. Fifteen hundred of the Indians have fallen into our hands, and many of the leading chiefs will be summarily executed.

A Proclamation.

Whereas, It has become necessary to call into service, not only volunteers, but also portions of the militia of the States, by draft, in order to suppress the insurrection existing in the United States, and disloyal persons are not adequately restrained by the ordinary processes of the law from giving aid and comfort in various ways to the insurrection,

Now, therefore, be it ordered,

First—That during the existing insurrection, and as a necessary measure for suppressing the same, all rebels and insurgents, their aiders and abettors, within the United States, and all persons discouraging volunteer enlistments, resisting militia drafts, or guilty of any disloyal practice, affording aid and comfort to the rebels against the authority of the United States, shall be subject to martial law, and liable to trial and punishment by courts martial or military commissions.

Second—That the writ of habeas corpus is suspended in respect to all persons arrested, or who are now, or hereafter, during the rebellion, shall be imprisoned in any fort, camp, arsenal, military prison or other place of confinement, by any military authority or by the sentence of any court martial or military commission.

In witness whereof I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this twenty-fourth day of September, in the year of our Lord one thousand eight hundred and sixty-two, and of the Independence of the United States the eighty-seventh.

By the President: Abraham Lincoln.
Wm. H. Seward, Secretary of State.

Notices, &c.

The Wisconsin Conference

Will be held at Sumpter, Sauk Co., Wis., six miles from Sauk city, and nine miles from Baraboo, in the "Pockett," beginning on Wednesday evening, Dec. 3d, and holding over Lord's day following. Eld. J. V. Himes of Boston will be present to aid in preaching. Let us have a *rally*, and let *all come at the beginning*. Friends in the surrounding townships are requested to bring a few blankets, as so many may come from a great distance that our beds may possibly be more than filled. Let no excuse keep a single preacher in Wisconsin at home. Let friends come from other States also. The Lord is certainly at hand. We must arouse!

It is expected that Bro. Himes will do the most of the preaching. Churches who have a standing with the conference will send their delegates, and churches who wish to unite, will do the same. Isolated brethren, who wish the sympathy and aid of preachers in the conference may send an epistle to W. Sheldon, Merrimack, Wis. I intend to have an assortment of our best books at the meeting; and Bro. Himes will have a quantity of the "*Voice*" bound, the *Lyre*, and other valuable productions. Come with praying hearts. Elders Barnes, Turner, Shears, Gibson, and others will please exert themselves to secure a general attendance.

W. Sheldon.

My Tour to the Far West.

There have been so many pressing calls for lectures in Iowa, Illinois, Wisconsin and Michigan, that I know not how to meet them all in my proposed tour this fall. But I will supply all the places in my power, and will give seasonable notice in the papers.

Brethren will receive my thanks for expressions of confidence, and assurance of support to the extent of their ability. I shall be faithful and do my whole duty, and only ask the same of fellow laborers in the Advent cause. Time is short. Let us work while the day lasts. J. V. Himes.

Notice of Eld. J. V. Himes.

Will preach in Lowell Wednesday, Oct. 15th, in the evening.

Concord, N. H., Thursday, Oct. 16th, in the evening.

Oct. 17th, and onward, will attend the New Hampshire State Conference at the Ridge. J. V. H.

Maine Quarterly Conference.

The next session of the Maine Quarterly Conference will be holden at Wayne, one mile from the village, commencing Thursday, Oct. 30th, at 2 o'clock in the afternoon, and continue over the next Sabbath. Brethren will call on Brn. Bartlett, Roberts, and others, who will direct.

H. B. Savry, President.
H. G. Sm[i]th, Scribe.

Notice.

H. L. Hastings will preach, if the Lord will, at the church in Wareham, Mass., some two miles from Tremont, where Eliel Benson may appoint, Sunday, Oct. 26th, 1862, three times. Let there be a general rally of the friends in that region, to hear on the signs of the times.

Protracted Meetings.

1. By divine permission I will begin a protracted meeting, as Eld. H. A. King may arrange, on Thursday evening, Oct. 30th, at Milroy, Knox Co., Ill., and perhaps continue ten or twelve days.

2. Commence a series of meetings at Amboy, Lee Co., Ill., on the 14th of Nov., as Eld. D. S. Clark may arrange, and continue over two Sundays.

3. Preach at Oswego, Ill., Wednesday evening and over Lord's day, as Eld. C. W. Smith may appoint. Cannot Bro. S. be with me at one or both of the preceding meetings? Please write me at Milroy, if not.

4. Be at our conference in Sumpter, Wis., Dec. 3d. Wm. Sheldon.

Notice.

The annual meeting of the E. N. Y. and W. Mass and Conn. Second Advent Conference will be held at Warehouse Point, Conn., commencing Nov. 4th, by preaching in the evening. Officers for the ensuing year are to be elected at this meeting.

Geo. L. Teeple, Sec. of Conf.

Conference.

There will be a conference in Tuftonborough, N. H., at the Christian Meeting House, commencing Thursday, Oct. 30th, at 10 o'clock, and continue over the following Sunday. Elds. Miles Grant and John Couch are expected to be in attendance to preach the Word. A general invitation is extended to all.

New Hampshire State Conference.

The next session of our State Conference will be holden at Loudon Ridge, to commence Friday, Oct. 17th, at 10 o'clock, A. M., and continue over the Sabbath.

T. M. Preble, Clerk.

Concord, Sept. 27th, 1862.

Subscription to the Tract Fund of the C. P. S.

Amount pledged from Oct. 2[1], 1861, to Oct. 7th, 1862, $348.55.

B. W. Hill	$1.09
N. Chase	2.00
C. Twombly	1.00
J. B. Basch	4.10
J. Carr	.33
E. d. S. Smith	.50
H. J. Drake	2.00
I. C. Welcome, for Me. Adv. Mission Fund	$5.91

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

Notice.

The Iowa and Minnesota Christian Conference will hold its next annual session at the Nickel's school-house, Canton Township, Filmore Co., Minn., (being about two miles from the State line,) to commence Thursday night, before the last Sunday in Oct. 23, 1862. Strangers should inquire for Eld Gorwood Bursell. Those coming from the south-west should make Burr Oak a point; and those from the south, Decorah, from thence to Hesper; there inquire for Bro. John McKee. Hesper is about seven miles from the meeting. We shall expect to see preachers and delegates; or letters may be addressed to me, Hesper, Iowa, care of John McKee.

Peter S. W. Deyo, Clerk.

Notice.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present is 46 1-2 Kneeland street.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Appointment for Lowell St. Chapel.
H. L. Hastings .... Sunday, Oct. 19th

H. L. Hastings will expose the doctrine of the Pharisees and of the Sadducees, who both denied the resurrection of the ungodly, on Sunday, Oct. 19th, at Lowell Street Chapel, if the Lord will.

Bath, Me .... Friday evening, Oct. 17th, as Bro. Douglas may arrange.
Woolwich .... evening, Oct. 18th and on Sunday following.
Round Pond Union Meeting-house, Tuesday evening, Oct. 21st.
Friendship .... evening, Oct. 22d, where Bro. D. Thompson may appoint.
Camden Harbor .... Oct. 24th, where Bro. Saml. Swift may arrange.
Rockport .... Sunday, Oct. 26th, as Dr. H. B. Eaton may arrange.
R. R. York.

Rutland, Vt. .... Oct. 19th and evenings during the week following.
H. Munger.

Canaan Mountain, Ct., Munson District, Sunday, Oct. 19th.
Wrightville .... Sunday, Oct. 26th
Lewis Andrews.

Concord, N. H., Saturday evening, Oct. 18th, and over the following Lord's day. M. Grant.

East Boston .... Sunday, Oct. 19th
Joseph W. White.

Lee, N. H. .... Sunday, Oct. 26th
L. Boutell.

Bro. J. M. Muhlig will be in Nashua, N. H., Oct. 15th, and over the following first day.
Per order of J. M. Muhlig, J. N. Shattuck.

Glocester, R. I., at Chapel, P. M. of Oct. 19th.
Joseph D. Brown.

Bro. S. Hancock appoints for New Market Hall, Providence, R. I., Oct. 26th. J. D. B.

Bowling Green, Fayette Co. .... Sunday, Oct. 19th
Havana, Mason Co. .... Sunday, Nov. 9th
Carlinville, (if Bro. Braley can arrange) Sunday, Nov. 2d. Thos. W. Smith.

Bockwoods Corner, Belgrade, ... Sunday, Oct. 19th
D. M. Hanscom.

We will preach where Bro. N. Stevens, of Compton, Canada East, may appoint, Sunday, Oct. 19th.
J. G. Smith, Joseph Pinkham.

Hartford, Ct. .... Sunday, Nov. 2nd
New Britain .... Tuesday evening, Nov. 4th
Plainville .... Thursday eve, Nov. 6th
Bristol .... Sunday, Nov. 9th
Plymouth Hollow .... Tuesday eve, Nov. 11th
Southington .... Thursday eve, Nov. 13th
Hartford .... Sunday, Nov. 16th
If the Lord will, I will preach the word for our times at the above named places.
M. Batchelor.

Appointment for Poultney, Vt.
Bro. Edwin Burnham will preach in Poultney Oct. 19th and 20th. Friends from abroad are invited to come and share with us his visit.
H. F. Carpenter.

Shelburne Falls .... Oct. 18th
Scitico, Ct. .... Sunday Oct. 26th
Concord, 1st and 2d Sabbaths in Nov. and the intervening evenings. H. Pratt.

Appointments for Coventry Center, R. I.
Eld. D. O. Hopkins .... Sunday, Oct. 19th
Eld. S. C. Hancock .... Sunday, Nov. 2d
A. W. Slocum.

Appointments for Clark's Mills, R. I.
P. C. Rodman .... Sunday, Oct. 19th.
Augustus Durfee .... Sunday, Oct. 26th
S. P. Clark.

Lovely Street, Ct. .... Oct. 26th
South Windsor, Ct. .... Nov. 2d
Springfield, Mass. .... Nov. 9th
Plymouth Hollow, Ct. .... evening, Nov. 14th
Litchfield, where Bro. Tyrrell may appoint, Sunday, Nov. 16th.
New Preston .... evening, Nov. 18th
Wm. A. Penn.

Orange .... Oct. 19th
John G. Hook.

Muddy Brook .... Sunday, Oct. 26th
I. B. Potter.

Starks .... Oct. 19th
Thomas Smith.

Massena, N. Y. .... Oct. 19th
W. Sheldon.

Abington, Ct. .... Sunday, Oct. 19th
Danielsonville, Ct. .... Sunday, Oct. 26th
C. Goodrich.

Griswoldville, Ct. .... Oct. 19th
H. Pratt.

Prospect, Ct. .... Oct. 19th
Pine Swamp, Ct. .... Oct. 26th
T. S. Canfield.

Kennebunk, Me. .... Sunday, Oct. 19th, where Bro. Wm. Mitchel may appoint.
Biddeford, Me. .... Wednesday eve, Oct. 22d, where Bro. John Black may appoint.
Portland, Me. .... Friday eve, Oct. 24th, where J. S. Brooks may appoint.
Yarmouth, Me. .... Sunday, Oct. 26th, where Bro. R. R. York may appoint.
B. P. Manning.

Will hold a series of meetings with Bro. Phetteplace, in Clayville, R. I., commencing Oct. 21st, to continue as long as may be duty.
E. Bellows.

Savoy .... Oct. 19th
Griswoldville .... Oct. 26th
Christian Hill. Oct. 28th, and Sunday, Nov. 2d
Brimfield, West Buck School-house, Sunday, Nov. 9th. J. K. Bellows.

Eld. Edwin Burnham will preach in Rutland, Vt., the 1st and 2d Sundays in Nov., and on the evenings between, and longer if the Lord will.

Bro. Hanscom will preach at Augusta, Me., Sunday, Oct. 26th. Wm. A. Lovejoy.

Southbridge, Berick school-house .... Oct. 19th
Geo. A. Streeter.

Pownal, Vt. .... Sunday, Oct. 19th
North Adams, Mass. .... Tuesday eve, Oct. 21st
Winsted, Ct. .... Thursday eve, Oct. 23d
Collinsville, Ct. .... Friday eve, Oct. 24th
Plainville, Ct. .... Sunday, Oct. 26th
Bristol, Ct. .... Tuesday eve, Oct. 28th
Others in Conn. desiring me to call, write immediately. Judson Austin.

Pine Tree School-house .... Oct. 19th
Wrightville .... Thursday eve, Oct. 23d
Sandisfield, Mass .... Sunday, Oct. 26th
Cold Spring, Mass. .... Oct. 29th
Wells Forge, Mass. .... Oct. 30th
Bancroft, Mass. .... Oct. 31st
and over the following Sunday.
Geo. L. Teeple.

Lynn .... Oct. 26th
J. McCandis.

Business Department.

To Correspondents.

E. A. Annable—They are pocket Bibles, but we expect a *smaller* size in a few days, of diamond type.

Sr. Austin—Thank you for the choice selections.

Geo. U. Lewis—The only Pronouncing Bible we can find is one published by Young of Philadelphia, at $1.25. It contains no Concordance, and no marginal reading or references. Carlton and Porter publish one at $2.50, with the proper names in the text *divided* as they should be pronounced, and with marginal readings and references; but it contains no Concordance. Concordance, separate, $1.25 by mail, $1.00 by express.

Mrs. Paul Grinnel—All right; $4; pays to 346.

Geo. W. Turner—Balance due, $1.13.

Eld. T. Smith—Right; $5.75.

Rachel H. Waltz—Please inform us where your former paper was sent.

G. Dillabaugh—Have none left of the first two numbers.

Wm. M. Darrow—Right; paid to No. 381.

M. J. McClellan—Bill did not include postage. Bill, $2.46, postage, 38 cts. Total, $2.84. Bal. on new volume, 15 cts.

Daniel Hull—Please give us the post office to which your paper was formerly sent.

P. S. W. Deyo—Money received, and notice published.

Susan D. Roberts—Thank you. Paid to 382.

W. Sheldon—We will send you tracts free, or for pay, and books on six months credit. M.

Benj. Spalding—Have a bundle of tracts for you at the office. M.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Wm. E Parsons 392, Geo. E Foster 390, John Stockwell, Jr., 412, Enoch Osborn 392, Robert McConnel 392, Jas. Webber 392, Jason A Read 392, B W Hill 396, E W Chandler 392, Jos. E Green 392, E S Mudgett 392, Louisa A. Hart 278, John Bigwood 379, Mary Christenson 390, Stephen Doten 363, John Burch 338, David Hastings 399, Samuel S Osborn 392, M L Lawrence 392, John E Marsh 384, Eli Smith 392, Sylvester Snyder 392, Daniel Hall 392, Mary Mason 390, Moses Cross 357, T B V Bradley 351,—$1 00 each.

J Kimball 390, Alanson Glancor 364, B Darling 330, Rev. Geo. Foster 418, Wm. Briggs 399, Ralph Bacon 418, I F Bosch 421, Rachel Oliver 418, M A Matthews 403, Martin Allen 392, F W Elmore 407, H Harrington 390,—$2.00.

John Lyle 380, E N Stetson 385, S L Gale 379,—60 cts. each.

Wm. Nichols 370, Alex. Gibson 344, H J McClellan, (see note to Cor.) 365,—$2.00 each.

C A Walker $2.00, 365; Orrin Mills $2.22, 381; E E W[illegible] $2.22, 406; Rachel M Waltz 37 cts, 365, E H Jillson 67 cts, 381; Mary A Clough 33 cts, 372.

FOR BOOKS AND TRACTS.

J Hemenway $6, D T Taylor $1.42, E Rollins $2, Geo. W Turner $2, Jonathan Wheeler $1, Philipp Piell $1, Leander H. Brigham $1, Geo. U Lewis $1, Martin Allen $1, J W Beach 50 cts, E N Stetson 60 cts, T Wheeler 27 cts, T L Waugh 25 cts, Moses Cross 9 cts, G W Gillespie 5 cts, H H Janes 5 cts.

Books and Tracts Sent.

Oct. 8—By mail, Thomas H Girard, A P Hyde, J P Babcock.

Oct. 9—By Thompson & Co.'s Express, F O Smith, H Pratt.

Oct. 10—By mail, J Pinkham, Wm. Chapin, T L Waugh, E K Davis.

Oct. 11—By Adams & Co.'s Express, Wm. F Baker; by mail, Geo. T Lewis, Philipp Piell, Martin Allen, G W Gillespie, Joseph Kimball, Maria T Albert, Eld. Gardner Douglass.

Oct. 13—By mail, Jonathan Wheeler, Timothy Wheeler, Mrs. S Dillingham, L H Brigham, J F Burch, E N Stetson, H H Janes.

Letters Received.

A. R. Bennett, J. P. Babcock, P. S. W. Deyo, W. H. Wild, Lewis Andrews, L. Boutell, L. Waugh, J. Austin, J. A. Streeter, C. H. Safford, A. M. Saltmarsh, M. P. Saltmarsh, A. G. Morgan, E. Fletcher, Z. Wheeler, S. F. M., A. Servis, L. P. Hastings, A. G. Morgan, L. Reimer.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover Street, Boston, Mass.

ENGLISH BIBLES. We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cents.
Pearl, do. do. colored calf, $1.50; postage 16 cts.
Pearl, do. do. morocco, $1.75; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.15; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.25; postage 26 cts.

The Advent at Hand: a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By P. B. Morgan. A good tract to scatter among your friends who have not been interested in this subject. Price 2 cents single, postage 1 cent, 1-4th off per dozen; 54 copies for $1.00, postage paid; 74 copies for $1.00 by express.

A Treatise on the 24th and 25th Chapters of Matthew, showing the fulfilment of Christ's Predictions by copious extracts from History, and the Kingdom of God soon to come. By I. C. Wellcome. Price, 33 cents; postage, 7 cents.

Discussion of the Doctrine of the State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 20 cts., postage 3 cts. Bound 35 cts.; postage 8 cts.; 1-4th off per dozen.

Cook Book, by Dr. F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's celebrated health institution, denominated "Our Home," Dansville, N. Y. Price 6 cents, postage 1 cent.

A Treatise on the causes of the premature decay of American youth. By Dr. A. Stone. This is a valuable work, and should be read by all the young. Price 5 cents single, postage 1 cent; 1-4th off per dozen.

Deutsche Tractate.—German Tracts.

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

4. Das Zukünftige Schicksal der Gottlosen.

5. Die Hoffnung der Todten in Christo.

Vorgenannte Tractate können prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis: pr Nummer 6 cts; pr Dutzend 50 cts; pr Hundert $3.00. Fuer Uebermittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo., pp. 460, price $1.25—post paid.

The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage 1 cent. $5.00 per hundred.

The Signs of the Times, by H. L. Hastings. A valuable book for these last days, and should be read by all. Price, 75 cents; postage, 15 cents.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp., 12 mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Critique on Universalism. 186 pages. In paper 25 cts.; in cloth, 64 cts. With the three following tracts, 60 cts.

The Rich Man and Lazarus, 24 pp., 5 cts. The Rights of Wrong, 24 pp., 5 cents. Reviewers Reviewed, 36 pp., 10 cts.

The Doctrine of Endless Misery an occasion of Scepticism, 24 pp., 5 cents.

Eternal Death in the literal sense is Eternal Punishment. 24 pp., 5 cts.

(The 24 page tracts sold, twenty for 50 cts, and $2.00 per hundred.)

Published by G. W. Carleton, 130 Grand Street, New York, and the books sold by S. C. Griggs & Co., Chicago.

The Ten Virgins, or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 5 cts. Postage 1 cent. $2.00 per one hundred.

Death not Life: or the Destruction of the Wicked Scripturally established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 8 cts. Bound, 40 cts.; postage 8 cts.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single. $1.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 8 cts.; postage 1 cent.

An Appeal to Pious Trinitarians. By H. Grew. Price 3 cts.; postage 1 cent.

Everybody's Book. The Bible View of the personality of God and the Devil: his origin, personality, power and doom. By Prindle L. Smith. Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cts. Postage 1 cent. $3.00 per one hundred.

The Three Kingdoms: or the Kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of the world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-13, by H. K. Flagg. Single copy 8 cts; postage 1 cent; $4.50 per hundred.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary E. Seymour. Price $5.00 per hundred; 8 cts. single; postage 1 cent.

The Christian Lyre. Price, single, 60 cents. Six copies, $3.00. 1-4th off per dozen. Postage 9 cts.

"Fifty Unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 40 cents; postage 10 cts.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent single; 75 cents per hundred. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cts.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cents each; postage 1 cent; 1-4th off per dozen.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 cent. $3.00 per hundred.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price, single, 10 cents, postage 1 cent. 12 copies, postpaid, for $1.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Bible meaning of the word Hell. Price 2 cents single; postage 1 cent; $1 per hundred.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

The following books and tracts can be had of E. B. Waite, Warwick, R. I.:—

The Harp, by Eider Himes. 200 Stories for Children. Brownlow Debate. Bible Hell. Stuart Controversy.

For the Crisis.

The Christian's Hope.

To live a faithful christian here,
Let this be my endeavor,
That with the Lord I may appear,
And reign with him forever.
He that is faithful unto death,
A crown of life secureth;
Till he shall breathe immortal breath,
That to the end endureth.

With christian patience then I'll run
The race that's set before me,
That I may hear Christ say, "Well done!"
"Enter into my glory."
The faith I never will give up
Unto the saints delivered;
Nay, from the Father's blessed hope
I never will be severed.

For blessed is this hope to me,
'Tis all my consolation;
The hope that Jesus I shall see
When he brings *the* salvation;
Salvation to the scattered ones,
Who fully are persuaded
That Christ will come and take the throne
Of royal father David.

And then salvation he will bring
To Israel, and restore them;
And, as their mighty, conquering King,
Beat down their foes before them.
Then to Mount Zion they'll return,
With shouting and with gladness;
And never more be called to mourn
In exile and in sadness.

O! what a glorious, joyous day,
"In the "regeneration,"
When war and strife shall pass away,
And Christ rule every nation.
For then o'er all the earth and sea
Christ's reign shall be extended,
Till in one glorious jubilee
All voices shall be blended—

In praise to Him who takes the throne,
Unto the great Peace-Giver;
Who ends creation's dying groan,
And does God's sons deliver.
To Him who does abolish death,
And make new earth and heaven,
By saints with their immortal breath
Shall endless praise be given.

J. W. Niles.

Ripley, Va., June 16th, 1862.

For the Crisis.

Reasons why I cannot be a 'War Man.'

Reason 1.

It came to pass, on a certain occasion, that our Lord commanded his twelve chosen apostles to take with them their swords; and said he, "He that hath no sword let him sell his garment and buy one." In reply the apostles said, "Lord, behold, here are two swords." Jesus answered, "it is enough." I ask, "enough" for what? Surely not "enough" for twelve men to fight with! The "enough" therefore must refer to some other purpose. The sequel shows us what? Immediately the murderous band, led by Judas, came to take Jesus. Peter drew one of the two swords and began the work of the "warrior." He only, however, succeeded in wounding one man and him but slightly. Now comes the place of that "enough." And Jesus said unto the "warrior" Peter, "put up again thy sword into its place, for all they that take the sword shall perish with the sword." The whole truth is now fully before us. Jesus would have the apostles, on that occasion, take their swords that they might attempt to use them; and he would have the apostles attempt then to use them that he might the more impressively condemn the use of them forever. That word "put up thy sword" lies on me. I shall obey it.

Reason 2.

Jesus declares, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." Now, I belong to the kingdom of Jesus, and therefore my duty is plain.

Reason 3.

God commands, "Thou shalt not kill." He does not say, "thou shalt not kill only in the time of war!" There are no limits to the law in this department. It is simply "Thou shalt *not*," and I will not.

Reason 4.

"The Son of man" came not "to destroy men's lives, but to save them." I am commanded to be like him, and therefore I must not destroy men's lives.

Reason 5.

"God is not the author of confusion, but of peace." Therefore God is not directly the author of war, for war is the worst kind of confusion. I must therefore not engage in that of which God is not the author.

Reason 6.

The Bible teaches us, that "wars and fightings" come of our "lusts," instead of from heaven. I must not "obey" the power of lust in any form.

Reason 7.

The Bible commands me to "put away" "all bitterness" and wrath, and anger." It seems to be a very unfavorable opportunity to put away wrath and anger in the act of killing our fellow beings!

Reason 8.

The Bible teaches me to "love" my "enemies"—to "do good" to "all men"—to [illegible] "to the gentle" and "meek." The warrior does not seem to me to be in [illegible] to build up such a character.

Reason 9.

It looks to me inconsistent to pray, "O God, bless my enemies," and then say "Amen" with a stab of the bayonet or the deadly report of the rifle!

Reason 10.

A last important reason, with me, is, "I have not any fight in me." When God converted me he converted it all out of me. I hate all kinds of angry contention; and how can a man do that which he abhors to do? [illegible]

"But what would you do in case you were drafted?" I would keep the "faith of Jesus," and remain at peace. "But you would be imprisoned then." Well, I would have the more time to pray and worship God. "But under military rule you would be shot." Well, I cannot be killed but once. Duty is mine, consequences are God's. At all events, I *cannot*, I must not, I WILL NOT fight.

Edwin Burnham.

For the Crisis.

Brief Journal.—No. 4.

At the Wilbraham campmeeting, I met many preachers with whom I had been acquainted previous to my location in the West, but the most of them had so changed that I was almost puzzled to know them. Age had whitened the once jet black locks of some; and others, who were once accustomed to indulge in the foolish practice of scraping their faces, twice or thrice per week with a sharp razor, had consented to wear the badge of nature, among whom were D. T. Taylor, J. V. Himes and Miles Grant.

The next Sunday after the campmeeting I preached in Boston. Staid one night at Bro. H. L. Hastings' house, and took a survey of his mammoth library. Also staid one night with Bro. G. T. Adams, our Society's secretary; and one night with Bro. Miles Grant, our editor. There is not quite as much "fun" in being an editor as some seem to suppose; there is certainly more *work* than *play* about it; and then if all the *trash* that is sent to the office does not appear in print, somebody is complaining. To benefit the cause of Christ, the *Crisis* must make certain great truths *prominent*, holding all other questions as of *secondary* importance; and these tributary themes should never be allowed to *subvert* the great mission of our paper. Bro. Grant aims to make the paper one that shall "feed the flock" with that which will nourish them.

The week following, I preached at different places in Mass. and Ct., on the free list; that is, without remuneration.

On Sunday, Sept. 21st, and Sunday Sept. 28th, I preached in Concord, N. H., where Bro. Grant has labored successfully. Found the brethren enjoying spiritual health,—keeping up four or five regular weekly prayer meetings. Between these two Sundays I went up to Claremont, N. H., to visit Bro. and Sr. Putnam,—old acquaintances of the true stamp. Preached once in the vicinity. Bro. Sutherland was present. He is laboring for the Master, in N. H., with success. God bless him. I knew him years ago, when his labor was not in vain in the Lord. Bro. Putnam had not lost his memory—like some men—but remembered that I was laboring for God; that I was on a long journey which required money to defray expenses; that he was one of the Lord's steward's; that inasmuch as he aided one of Christ's little ones, it was virtually doing it to Christ; so he took out his purse and gave me,—how much do you guess? Does some one guess *ten cents?* Ah! it was not less than *ten dollars;* and it did not come grudgingly either. Since I first became acquainted with Bro. Putnam, he has given me over $200.00 in cash. While in the west he has sent me more than all other eastern friends combined. He is not a man of millions either, but of religion that can *feel* and love "not in word but in *deed*."

W. Sheldon.

For the Crisis.

Maine Advent Mission.

Bro. Grant:—Having accepted the invitation of the board of directors of the Maine Advent Missionary Society to labor as a missionary in this State the coming year, I take this method to say a word to all friends of the mission.

Beloved brethren and sisters:—In entering upon the work before me, I feel that my position is somewhat trying, for the following reasons: *First*, it is a great and arduous work, and should be entered upon with some suitable sense of its responsibilities and labors. *Second*, it is a position that should be filled by one abounding in every christian grace, and well instructed in all things pertaining to the gospel of the kingdom. *Third*, if I fail to walk worthy of so high a calling, I shall dishonor the Lord and injure the best of all causes. *Fourth*, to spend the most of my time away from my home, and away from those in this place *with* whom and *for* whom I have so cheerfully labored, is no small cross to bear.

Yet I engage in the work with the following encouragements: *First*, it is a *good* work. To go forth in this last time to proclaim the gospel of the kingdom and try to save souls, is blessed business. *Second*, I know I shall have the prayers, sympathies, and other necessary aid of all

"Who know the joyful sound,"

and are waiting for the King of glory. *Third*, I trust the Lord will be with me, and that will be the best of all. *Fourth*, I hope to do some good to the perishing, and cheer up the little flock.

I expect to enter upon the work immediately, and if health permit, and the Lord direct, shall keep at the specific work of missionary labor. I shall endeavor to spend the most of the time in new places, for the glad tidings are too good to be kept out of "high ways and hedges." The "supper" call must be heard therein, and the Father's house must be filled.

Any and all calls to "come over and help us," will be heeded and attended to as far as possible. I shall be glad to have the personal aid of any brethren and sisters, in any new places in their vicinities, where there are open doors for labor. Address me, or Bro. I. C. Wellcome. Yours in the "blessed hope."

R. R. York.

Yarmouth, Me., Sept. 24th, 1862.

For the Crisis.

Acrostic.

H ere a pilgrim and a stranger,
O n the earth thou hast no rest;
R ich reward in glory waits thee,
A nd a mansion with the blest.
C ourage, then! redemption's nearing
E very moment. O, how cheering!
L ife's thy boon at Christ's appearing.
H ark! the signs there's no mistaking,—
A ns'wring to prophetic story,—
S peak in thunder tones most thrilling,
T elling of the coming glory.
I n heaven they're past, on earth behold them,
N ations perplexed, asunder riven;
God's kingdom in its glory bright
S hall soon be fixed 'neath the whole heaven.

S. P. Clark.

Shannock Mills, R. I., Sept. 20, '62.

Correspondence.

From Bro. E. P. Woodward.

Bro. Grant:—After our pleasant grove meeting in Plainville, I spent a few days in New York. Found some of my old friends there who are yet wandering in the fogs of doubt and unbelief, and chasing one illusion after another, till in some cases they have begun to feel that they are "ever learning, and never able to come to the knowledge of the truth." Some have entered upon a new line of thought, and have promised to follow it out candidly and earnestly. One friend gave me a fact which was quite unexpected. He says there is now existing in that city a society of men, who claim that they will soon be able by the discovery and application of the laws and principles of Nature to make themselves, *in their present physical condition*, immortal. This "natural process" of dying is to be entirely superceded, and men will not be obliged to reach out into the dark and grasp at every straw to keep them from sinking in despair when death's waves roll over them; they will not need the clairvoyant eye to describe the shadowy forms of their departed friends; but they shall eat of the Tree of Life, and *live forever*. Some members of this Society have been Spiritualists, and it would seem that they wanted something a little more *tangible*. So this theory is started, and just enough Bible is quoted to make it sound well,—such passages as, "He that believeth on me, *shall never die*,"—and straightway there is another "new thing" for men to "investigate."

I may speak further of this when I obtain particulars. If this idea be accepted as true, then the theory of the *naturalness of death* must forever fall. The Tree of Life, which they claim to have found, cannot restore those who have died for want of it. And so I told my friend that however bright the prospect such a thought presented for future generations, the past was all *darkness*. And moreover, I did not feel quite sure that all men were *fit* to live forever. "But they will have only the very best in the secret." "And how will they decide who are the best?" "O, the *leader* will settle that matter." What the significance of this movement is, I do not quite see. It seems, however, to show that some of our friends, who trust in the immortality of man without the aid of Christ, are being terribly shaken in their belief *from some cause*. At any rate, since imitation is so often a wile of the Devil to neutralize the truth, may not this be a false light to turn men aside from Christ as the *Resurrection and the Life*, and wreck them on the reefs of everlasting death?

By the way, I looked around the city for the tracts which are bound up in "Fables of Infidelity," and ascertained that none are kept there. Why would it not be a good idea to keep them at the Crisis office? They cost less in this form than when bound, and sometimes one or two of them will meet an individual want just as well as the whole series.

Spent a day at the Conference in Westerly. It was truly a blessed day. In the evening we listened to Bro. J. D. Brown on the Signs of the Times, especially as developed in Spiritualism. Some facts were given in reference to present and probable future developments of that system, which are not known everywhere. May God open the eyes of the *honestly* deceived, and show them where they stand. Yours in Christ,

E. P. Woodward.

From Sr. L. James.

Dear Brethren and Sisters:—I feel it duty to write a few lines, thinking you might like to hear from me and the little village of Meredith. There are but four families here that are looking for the return of the Messiah to the earth. By the help of God, they are endeavoring to be faithful.

But more particularly would I speak of the goodness of God to me. You probably recollect the time, on the 9th of March 1860, when I was healed in answer to prayer. O how could I have wandered from the Lord; but so it was, through much opposition. I stood firm for more than one year, but at last I fell. My long-cherished hope was set at nought by one who ought to have thought of better things; and instead of standing out boldly and defining the truth, I yielded to temptation. It was a sad day for me. I still loved the people of God, and loved to meet with them, and talk over the promises of God, which are true and faithful. Little do you know the trials through which I have passed.

We moved here the 20th of April. I began soon to fail, by disobeying the Lord, in overdoing, as well as in other things. Bro. Hastings probably remembers when he was here I was so feeble I could not walk to meeting. But still I did not think that I ever should be brought so low as I was Aug. 13th, 1862. Never, no never, shall I forget that night. It seemed that the cold hand of death was about to be laid on me. O solemn thought! At 7 o'clock in the evening, I was taken in great distress. My disease was consumption. My cough had been very bad all summer; but for five weeks I was very sick, so that the Dr. forbade any one from coming into the room. For two days previous to Wednesday night, my cough had stopped. Never in all my sickness have I suffered what I did in those two days. Wednesday evening, to all appearance, I was dying. The Dr. was there. He told the family that he saw no chance for me. He said I might live until morning, if I should revive, but the chance was small. He said there was no medicine that would do me any good.

As I lay there, with no one in the room but my husband, I thought, Can this be death? I thought of my friends that I had left; and thought, Can it be possible that I have come up here to die among strangers? As I was thinking of this, I felt a strange feeling, different from any I ever felt before. I felt it must be death. I thought I would speak to my husband and get him to call the family, but I found I could not speak; and on opening my eyes, I found I could not see or move. I had been cold and numb for some time. You can imagine how I felt. At that time, there was a singular feeling in my head, as though every thing was going from me, and I lost myself. I do not know how long I lay in that condition before there came a noise, that sounded like thunder, which awoke me. O how earnestly I prayed to the Lord to spare my life to glorify his cause, as well as for the sake of those around me. I had, with others, been praying for some time to know the will of the Lord in my case; but I did not think it would be made known in the manner it was. When I first awoke from that state, I could not speak a word, but after earnest prayer I could speak. I was going to tell them how I felt, and before I could say I was numb, my distress was all gone. Never can pen express my feelings. It seemed that the angel of the Lord was present in the room; and I shall always believe he was. I felt him hovering over my bed, telling me I should recover, and from that time I was comfortable.

I sent my husband for Bro. James G. Smith. He was not at home, but would be on Friday. I was comfortable until he came, which was Friday afternoon, at five o'clock. In less than an hour, I was on my feet praising God with my heart, though I could hardly speak. I then walked the distance of one mile and called to see the Dr. He knew not what to think. He said there was great power in prayer.

My dear Brn. and Srs., be faithful, for the Lord is near, even at the door. O blessed thought! and though you may be called to pass through trials severe, never give up. Stand firm to your post. I feel different from what I did before. I never felt such a strong determination to go through. My Brn. and Srs., if you are called to suffer, let me suffer with you. My prayer is that you may all be faithful to the end. Pray that my faith fail not till Jesus comes.

Meredith Village, N. H., Aug. 30, '62.

From N. B. Waldron.

Dear Bro. Grant:—I wish you knew how much I prize your valuable paper, being deprived of the blessed privilege of meeting with those of like precious faith, or enjoying the society of God's dear children. My heart is still made to rejoice while I read the communications and letters of encouragement from the dear children scattered abroad, and I long for the time to come when we shall no more be separated, but can enjoy the society of God, angels, our blessed Redeemer, and the good of all ages. Blessed thought! let it inspire us to watchfulness and prayer, and a holy consecration of all to God, that having done what we could, we may at last hear the King say, Come, I will give thee a crown of life.

Whitmore Lake, Mich.

For the Crisis.

Light Advancing.

Bro. Grant:—The following correspondence I clip from the *Christian Mirror*, a Congregational paper, published in this State. As several have requested me to forward it to you for publication in the Crisis, I comply with their request.

Yours affectionately, R. R. York.

New Gloucester, March 4, '62.

To Editor of "Mirror":—Dear Sir,—Will you please insert in the next issue of your paper the following vote and correspondence.

J. A. Ross.

Agreeably to a vote of the Cumberland Ministerial Association, the following correspondence is sent to the "Christian Mirror" and "Maine Evangelist" for publication.

J. A. Ross, Scribe.

Rev. H. G. Storer:—Dear Sir:—We, Congregational ministers in Cumberland County, within whose bounds you are reported, both in the State and National registers, as one of the "Ministers without pastoral charge," feel it due, alike to ourselves and to you, and to the cause of our Redeemer, to address to you this note.

It is currently reported that you have adopted, and in rather a private way expressed, views at variance with those of the church universal, and as we conceive, with the plainest teachings of Scripture, respecting the supposed annihilation of the wicked.

We have not learned that you have openly taught this doctrine; in which case the churches would have taken the alarm. But our painful impression is, that you have availed yourself of your position as an accredited and acceptable minister of our denomination, to instil into the minds of some, especially the younger members of some of our churches, opinions radically subversive of the faith to which they adhere, and fitted to dispel from the mind those "terrors of the Lord" by which, as well as by his "goodness," the apostles sought to "persuade men to repentance" and piety.

We could not under these circumstances do less than to ask you if these things are so; or whether numbers in this and other states, who have referred to you as the direct or indirect cause of their departure from the faith once delivered to the saints, have misunderstood your views and teachings.

Signed in behalf and by order of the Association.

J. A. Ross, Scribe.

Oak Hill, Feb. 18, 1862.

My Dear Brother:—Your note of January 9th, containing a communication from the Cumberland Ministerial Association, was duly received; and would have received an earlier acknowledgement, but for the following reason. I had a fixed impression that the next meeting of the Association would occur about the first of *April* next; when I hoped to appear personally before the Association, if that liberty could be allowed to me, or, otherwise, to make a written reply to their note of inquiry. You may judge of my surprise and regret, then, when a friend wrote me yesterday that his pastor had recently read a certain sermon "before the Cumberland Association," and when, on turning to the *Mirror* of Feb. 4th, I found that the meeting had actually occurred on "the second Tuesday of February."

Of course it is too late to furnish the Association with any information concerning a case on which, without doubt, they have already acted; and whatever that action may have been, I shall be the last man to question the christian charity and purity of *motive* and *intention* that lead to it. But, as you will readily believe, it is painful enough to be counted by any who love our Lord Jesus Christ a dangerous "heretic," without being regarded also as a downright "barbarian."

Since, then, your Association would have a right to deem me wholly barbarous, had I *willfully* failed to reply to their communication; you will please assure them, at their next meeting, that it was my firm intention and expectation at the earliest opportunity to answer their note, (either by word of mouth or by letter, as they might appoint) and that this would certainly have been done on the 2d Tuesday of February but for the reason already stated.

You will please assure them also concerning an article of my religious faith that—"to those who by patient continuance in well doing *seek for* honor, glory and *immortality*," I believe that "God will render *eternal life*," and to them *only*; fully expecting that "the second death" will be for the wicked at the day of the final judgment—the eternal *end* of their conscious existence; and that when they have experienced everlasting destruction from the presence of the Lord, in and by the fires of Gehenna, then will God bring to pass that glorious "restitution of all things spoken of by all the holy prophets since the world began."

In this faith and hope (which I found *solely* in the Word of God, and on what I conceive to be its *plain* teachings) I submit myself humbly and sadly to my fathers and brethren in the church, and *joyfully* to the judgment of that glorious Master before whom we shall so shortly stand.

Till then, yours, fraternally,

H. G. Storer.

Rev. Jno. A. Ross, Scribe, etc.

Youth's Department.

Pledge

OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

Names to Pledge.

From Concord, N. H.—Clara Dame, Alice M. Haynes, Addie D. Morrison, Fannie F. Lincoln, Rachel E. Worth.

Ella and Julia Narramore, Rochester, N. Y.

Indian Story.

Dear Children:—It says in the Bible, better is "he that ruleth his spirit, than he that taketh a city."—Prov. 16: 32. I want to illustrate to you this portion of God's truth by a story:

About the year 1776, a circumstance occurred which ought to be written on adamant. In the wars of New England with the aborigines, the Mohegan tribe of Indians early became friends of the English. Their favorite grounds were on the banks of the river (now the Thames) between New London and Norwich. The government of this tribe was hereditary in the family of the celebrated chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals, whose skins were valuable for their furs.

Among these hunters there was one named Zachary, of the royal race, an excellent hunter, but as drunken and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family, who stood between Zachary and the throne, died, and he found himself with only one life between himself and the empire. At this moment his better genius resumed its sway, and he reflected seriously, "How can such a drunken wretch as I aspire to be a chief of this honorable race? What will my people say? And how will the shades of my ancestors look down, indignant, upon such a base successor. Can I indeed succeed to the great Uncas? I will drink no more." He solemnly resolved never to taste any drink again but water, and he kept his resolution.

I had heard this story, and did not entirely believe it; for young as I was, I already partook of the prevailing contempt for Indians. In the beginning of May the annual election of the principal officers of the (then) colony, was held at Hartford. My father attended officially, and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Mohegan and Hartford; and the old chief was in the habit of coming a few days before the election, and dining with his brother Governor. One day the mischievous thought struck me to try the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table. I addressed the old chief:

"Zachary, this beer is excellent; will you taste it?"

The old man dropped his knife and fork, leaned forward with a stern intensity of expression; his black eye, sparkling with indignation, was fixed on me.

"John, said he, "you do not know what you are doing. You are serving the devil, boy! Do you not know that I am an Indian? I tell you I am, and if I should but taste your beer, I could not stop until I got to rum, and again become the contemptible drunken wretch your father remembers me to have been. John, while you live, never again tempt a man to break a good resolution."

Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected; they looked at each other, at me, and at the venerable Indian, with deep feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it. Zachary lived to pass the age of eighty, and sacredly kept his resolution. He lies interred in the royal burial-place of his tribe, near the beautiful fall of the Yantic, the western branch of the Thames in Norwich, on land now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.—*Col. Trumbull's Autobiography.*

Imitate, my dear children, the noble example of Zachary, by being true to your good resolutions. It is a great thing to conquer one's own self. But I would have you do *better* than did this Indian chief. Prompted by an ambitious motive—that he might be worthy to rule his tribe—he reformed his bad habits. But the dear Savior wants you and I to be good, not for the sake of the honor we may obtain *now*, but that we may be fitted to reign with him in glory by and bye. And do not try to overcome your wicked propensities in your own strength, as Zachary seems to have done, because you may not be strong enough, but ask Jesus to help you, and then you will be successful in your endeavors to do right.

Your affectionate friend,
Elizabeth A. Annable.

Manchester, Mass.

Answers and Questions.

I wish to answer a few questions in the Crisis, and also to ask a few.

1. There was no rainbow before the flood. Gen. 9: 13–16.
2. Joshua commanded the sun to stand still upon Gibeon, and the moon in the valley of Ajalon. Josh. 10: 12.
3. It was at Kadesh that God commanded Moses to strike the rock to supply the Israelites with water. Num. 20: 1–14.
4. It was in the valley of Elah that David slew Goliah. 1 Sam. 7: 19–50.
5. The Philistines put out Samson's eyes, "and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house." Judges 16: 21.
6. Ruth was David's great-grandmother. Ruth 14: 13–22.
7. Elijah lived in the reign of Ahab. 1 Kings 21: 17, 18.
8. Ahab's wife was Jezebel, the daughter of Ethbaal. 1 Kings 16: 31.
9. Jezebel was thrown from a window and the dogs ate her. 2 Kings 9: 33–36.
10. Job lived to see four generations. Job 42: 16.
11. Elisha was called the man of God. 2 Kings 7: 18. Elijah was called the man of God. 2 Kings 19: 10. There is another prophet called the man of God i 1 Kings 13: 1.

Questions.—1. What relation was Midian to Jacob and Esau?
2. When and where was the tabernacle of Israel first reared up?
3. For what cause was Nadab and Abihu slain?
4. What king was it that slept on an iron bedstead?
5. Why was Achan stoned and burned with fire?
6. Who killed Sisera?
7. Who was Jehoshaphat's mother?
8. Where was Athaliah slain?
9. When and by whom was the Sabbath exchanged from the seventh to the first day of the week?

S. M. Whittier.

Stoughton, Mass.

Answers.—1. There was no rainbow before the flood.—Gen. 9: 13–16. 2. Joshua commanded the sun to stand still upon Gibeon, and the moon in the valley of Ajalon.—Joshua 10: 12. 3. God commanded Moses to smite the rock in Horeb.—Ex. 17: 6. 4. David slew Goliah in the valley of Elah with a sling and stone and the sword of Goliah.—1 Sam. 17: 49–51, and 21: 9.

I would like to ask a few questions. 1. How old was Noah when he died? 2. Who was the mother of Gershom? 3. Who was Melchisedec?

Mary P. Saltmarsh.

Concord, N. H.

Answers.

Bro. Grant:—I wish to answer a few questions asked in the Crisis of Sept. 30th.

1. The Israelites went down to the Philistines to sharpen their axes. 1 Sam. 13: 20.
2. King Solomon's throne was made of ivory and overlaid with gold. 2 Chron. 9: 17.
3. King Ahaziah fell through a lattice. 2 Kings 1: 2.
4. Sisera had a nail driven through his temple. Judges 4: 21.
5. A certain young man named Eutychus fell out of the window, when Paul was preaching. Acts. 20: 9.

Clara H. Safford.

[A. M. Saltmarsh has also given the foregoing answers correctly.—Ed.]

Questions.

I wish to ask a few questions. 1. At what place did the Israelites encamp where there were twelve wells and seventy palm trees?

2. At what place was Abraham about to offer up his son Isaac as a burnt offering, when the angel of the Lord stayed his hand and provided a ram in place of his son?

3. Where did six hundred Benjaminites hide themselves in caves for four months from the fury of the Israelites?

4. At what place did Sampson attack and kill a lion?

Clara H. Safford.

Concord, Oct. 6th, '62.

Questions.

1. What was the faith that Paul says should afterwards be revealed? Gal. 3: 23.
2. What was the law added to? Gal. 3: 19.
3. What was the faith once delivered to the saints?

Aurilla M. Saltmarsh.

Concord, N. H.

Bro. Grant:—I copy the following from the "Child's World," to be placed in the Youth's Department.

Geo. L. Temple.

"What is it?"

I constantly emanate from the Lord and cheer the abode of the good.

Whilst enemies despise me, friends encourage my presence.

And now, dear children, in order that you may learn to delight in me, I propose to tell you what I am made of when merely seen by the natural eye.

My first is not seen in heaven, yet it is double on the confines of hell.

My second is never found in evil, but prominent in good.

My third is indispensable to virtue; and my fourth stands first in the garden of Eden.

Yet my whole is known most singularly to be always in gloves.

Enigma.—No. 19.

I am composed of forty-six letters.

My 7, 7, 6, 9, 5, was a cruel and wicked king.

My 1, 14, 16, 21, 11, 4, 3, 15, 23, was a certain centurion.

My 32, 18, 8, 43, 20, 29, was one that was cast into the lion's den.

My 41, 46, 28, 17, 27, 11, 25, was one that was cast out of the city and stoned.

My 20, 29, 43, 18, 39, 27, 40, 10, is a high priest spoken of in the Old Testament.

My 1, 12, 19, 15, 23, was king of Persia.

My 28, 41, 26, 45, 31, was queen instead of Vashti.

My 27, 30, 39, 11, 18, was the son of Beeri.

My 10, 7, 22, 27, 18, 25, 12, is a place spoken of in the New Testament.

My 35, 15, 33, 15, 41, was the son of a Cyrenian.

My 38, 23, 3, 18, 27, was the son of Amos.

My 10, 20, 36, 39, 41, 18, 24, 5, 18, is a pool spoken of in the Old Testament.

My 34, 44, was king of Bashan.

My whole is a duty recommended to us by Paul.

Sarba.

The Spirit of Liberty.—A boy was once offering some caged birds for sale in a market town, when a sailor came up and inquired the price of them.

"Sixpence apiece," replied the boy.

"I did not ask how much apiece, but how much for the lot."

The boy, after some calculation, answered, "Six shillings and sixpence."

The sailor instantly handed him the money, and opening the cage door, permitted the birds to escape. The boy in astonishment cried out—

"What are you doing? you will lose your birds."

"Very well," said the sailor, "I have been shut up three years as a prisoner of war, and I am resolved never to see any thing confined in prison that I can make free."—*Stories for Children.*

Virtue.—You may tell me that the fresh bud on the tree is lovely, that the blossom on the thorn is lovely, and that the flowers of the field are lovely—and so they are; but neither bud, blossom, nor flower, is half so lovely as a youthful heart devoted to virtue and to God.

The World's Crisis

AND

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 869. | BOSTON, TUESDAY, OCTOBER 21, 1862. | VOL. XVI. NO. 6.

The World's Crisis AND SECOND ADVENT MESSENGER IS ISSUED EVERY TUESDAY AFTERNOON, AT NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

Editorial Committee: H. L. HASTINGS, D. T. TAYLOR, H. F. CARPENTER.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Suggested

BY LINES IN THE CRISIS OF MARCH 5TH, 1862.

You tell us in your song about your "growing old,"
And suffering more and more from ills and aches and cold;
You tell us of the locks of thinning, whitening hair,
And eyes that "need the specs," bedimmed by time and care.

Alas! you're growing old—henceforth your heart and tongue,
That have so many years the songs of Zion sung,
Shall ne'er so oft again unite to sing them o'er
Before you sleep in death, or "Time shall be no more."

Your happy, social ties by death are severed fast—
Thus o'er the dreary earth an added shade is cast;
And still your life is spared—you love to labor still
To do the Master's work, and suffer all his will.

So shall your joy be full when from "the great white throne,"
In that decisive day the Judge shall say "well done!
For thou hast faithful been—thou hast my name confessed,
And in my vineyard toiled—thrice welcome to my rest."

Then shall you enter in, and at the marriage feast,
That Jesus hath prepared, shall be a welcome guest;
There, robed in spotless white, sit near the Bridegroom's side,
'Mong the triumphant church that shall compose the Bride.

With body glorified you shall no more grow old,
But with immortal eyes you shall God's face behold;
With tireless feet shall walk 'mid all the blessed throng,
And there unwearied sing the everlasting song.

LUCY M. CHAFFEE.

South Wilbraham, June, 1862.

For the Crisis.

The World to Come.—Heb. 2: 5.

NUMBER TWO.—*Concluded.*

The world of fancy and the Spirit land—Man's nature, and the penalty of sin—man in death.

One of the following propositions must be true: either, first, all the souls that should ever exist in conjunction with human bodies, were created in the beginning; or, second, they are created for the occasion of birth; or, third, they are derived direct from God; or, fourthly, they are propagated by the laws of procreation from parent to child.

To assume the first, would be to turn Mormon and adopt their theology, which teaches that "these little spirits are waiting to enter infant bodies, that they may be developed,"—substantiate their logic for polygamy, and afford a good argument for the admission of Utah with her "twin-relic" into the Union. To assert the second, would be to deny "the record," which affirms that God finished his work in six days and rested therefrom on the seventh. To confess to the third, would be to resuscitate the now discarded theory of the old Indian philosophers, which destroys any future individuality of our existence by a re-absorption of the "divine essence at death into the Divine Being," as the drop of water loses its identity and individuality when cast again into the ocean.

The christian believer then being unwilling to adopt either of these three views, has but one alternative left, the reproduction of the soul by generation. This is admitted. Now can you raise the stream higher than the fountain without some outside, independent power? Why no, surely, you say. Very well. Christ says, "That which is born of the flesh, is flesh"—is corruptible, is mortal. Now you admit that the soul is generated from parent to child. Yes. Then it is born of the flesh, consequently mortal. Now where is the boasted immortality of the soul independent of Jesus Christ? Life! life! and immortality in Christ—mortality and death out him. Then get into Christ.

But let us leave the logic and pursue the Scripture argument a little farther, for it is the *Bible* must settle this question, after all, since logic and philosophy cannot. The prophet David, speaking of men, says in Ps. 104: 29,—"Thou takest away their breath; they die, and (they) return to their dust." Where is the breath which was taken away? Solomon answers, "returned unto God who gave it; for the word *ruah*, rendered breath in the one place, is the same *ruah* rendered spirit in the other place; and this agrees perfectly with what Moses says of man in his creation (Gen. 2: 7).—"The Lord God formed man of the dust (no "of" in the Hebrew) of the ground"—hence God said to Adam truly, "Dust thou art,"—and breathed into his nostrils the (*ruah*) breath of life; and man became a living soul"; or, in plain English, man became alive. So in Gen. 7: 22,—"All in whose nostrils was the (*ruah*) breath of (margin) the spirit of life, died."

To any reflecting mind it is evident that God can take away from this dust-man no more than he put into him in order to constitute him a living soul, or alive. But it is not affirmed that God gave him a soul, a life, or a spirit, in the abstract; he only gave him the breath of life; or, as in Gen. 7: 22, "the breath of the spirit of life." But who or what is the spirit of life? God is that spirit. So then there was given to him the breath of God, and a soul or a life was the concrete or result. Now Job says (34: 14), "If he (God) set his heart upon man, if he gather unto himself his (God's) spirit and his (God's) breath; all flesh shall perish together, and man shall turn again unto his dust."

We have now ascertained that God gave to man, after his perfect and complete formation, only the breath of life; and by consequence that is all requisite to take from him in order to restore him to the condition he was in before it (breath) was given him. What was he before? He was dead, inanimate, wanting life. But dead what? Dead *man—that* is what God called him then. He was a *dead soul*, dead person, dead creature.*

So as God's word says, when he takes this away the man dies, the spirit (*ruah*—breath) returning to God who gave it, and the only remaining constituent, dust-man, to his—not it's—dust, mother earth, where Isaiah says (26: 19) "dead men dwell"; where Daniel (12: 2) says "they are asleep"; of whom Paul, in 1 Thess. 4: 14, affirms the same; where David in Ps. 115: 17 says "they praise not the Lord"; of whom Solomon says (Eccl. 9: 6) "their love, and their hatred, and their envy, is now perished"; where Job (3: 17) emphatically declares "the wicked cease from troubling, and the weary be at rest"; of whom he affirms (14: 12) that "till the heavens be no more, they shall not awake, nor be raised out of their sleep"; of whom Christ testified, in John 3: 13, that "no man hath ascended up to heaven, but . . . the Son of man which is in heaven";—in John 5: 28, that they "are in the graves," and it is there that they "shall hear his voice."

In John 8: 21, Jesus said to the Jews, "Ye . . . shall die in your sins: whither I go, ye cannot come." In 13: 33, he said to the disciples, "As I said unto the Jews, 'whither I go ye cannot come,' so now I say unto you." Where did he go? 16: 5,—"I go my way to him that sent me." This was just before his crucifixion and death. Now see 20: 17, where he says to Mary, just after his resurrection, "Touch me not (or, as Clarke has it, better, I think, *Cling not to me*), for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Objections. But did he not say, "I go to prepare a place for you," in John 14: 2? Yes, and he said he would "come again." But then there is the "thief on the cross," Moses in the mount, Stephen's case, Paul's eternal house, his third heaven, out of the body or in the body, his desire to depart, the rich man and Lazarus, etc. What of all these? Well, my good friends, be patient a little: in due time we will attend to all these cases, and try to place them, in their proper order, where they belong. In the meantime it seems there is at least good reason to doubt the correctness of Spiritology.

In the consideration of this subject, we would do well to bear in mind, what men seem ever to be forgetting and what David ever kept in view, and that is, "The hole of the pit whence (we) are digged." Our sins should ever be in remembrance. We are transgressors, sold under sin, the penalty or wages of which is death. We will not now stop to examine the nature or kind of death, only premising that death is the entire and absolute absence of life, whether spiritual, animal, vegetable, temporal or eternal;—that without Christ we should have eternally remained in death;—then we may become a little more reconciled to his time when he shall open our prison doors and bring us out from under its dominion, remembering, too, that we are so much the gainers as he shortens the time of imprisonment in death from eternity.

Keep these things in view, and we may no longer grumble and be filled with discontent, that we do not enter heaven and glory at once so soon as we die. Nay, we may well be filled with gratitude, be glad and rejoice, that God in his infinite love and compassion devised a plan of salvation whereby we may be brought out from sin and death at all.

G. W. STETSON.

Olena, O.

* For the sense in which I use dead and soul, see Webster's defs., 3 and 7.

For the Crisis.

Absent from the Body—present with the Lord.

EXTRACT OF A DIALOGUE BETWEEN AN "ORTHODOX" MINISTER AND A BIBLE READER.

(*Concluded.*)

B. R. "To illustrate the subject of personality,—suppose I give my son an apple, and say to him—you must eat it. He, however, cuts it open and gives half of it to another boy, and eats the other half himself. I afterwards ask him—my son, did you eat "the apple I gave you? He replies—I did, father. Now I ask, would that be the truth?"

M. "It would not."

B. R. "Why not?"

M. "Because he ate only a part of the apple."

B. R. "Very well. Your christian friend dies, and his soul (a part of him) you say has gone to heaven; but his body (the other part) is in the grave. Now, would it be proper and true for you to say, my friend has gone to heaven? I pause for a reply. I know it is a close question, but I would like an answer. It is just as plain and easy to answer as the apple question."

M. "I do not think it a parallel case."

B. R. "You are very candid, sir! But why hesitate to answer it, if it is not a parallel case? No, sir. The cases are perfectly parallel, and the principle involved precisely the same. If it is true that my son did not eat the apple, because he gave half of it away, it is also true that your friend is not in heaven, when, according to your own theory, a part of him, and all that we know of him, is in the grave. But let us look at this case a little further. You not only say your friend has gone to heaven, but sometimes, in speaking of him, you say he lies in the silent grave, where he will sleep until the voice of the archangel, at the last day, shall awaken him to life and happiness.

"Again, you say he is alive and in heaven. At another time—he is dead and in his grave. Now is it true that your friend is in two places at the same time—that when he is dead and in his grave, he is also alive and in heaven? If it is *not* true, then the great mass of the christian world believe wrong and talk wrong. And if it *is* true, then the Bible is at fault (for it reveals no such doctrine); and a man has two personalities instead of one; and is consequently two persons, and not one person; and can be in two places at the same time! Is this true? It is, if the common theory be correct. But that it is *not* true, and consequently that this serpentine theory is an egregious error, I will now positively prove from the Bible. Peter says, in his memorable discourse on the day of Pentecost (Acts 2: 29),—'Men and brethren, let me freely speak unto you of the patriarch David, that he is both DEAD and *buried*, and his sepulchre is with us unto this day.'

"Now if it can be proven from the Bible that David is not dead, but *alive* and in heaven, I will renounce my present views on this subject, and switch back on the heathen track again. But so far from any one being able to produce one passage in print, I will now positively prove that David has *not* gone to heaven; and if *he* did not go there, it necessarily follows that none go there at death. Now for the proof. Acts 2: 34,—'For David is NOT *ascended into the heavens*, but he [David] saith himself, the Lord [Jehovah] saith unto my Lord [the Messiah], Sit thou on my right hand, until I make thy foes thy footstool.' Peter is proving to the Jews, in this sermon, that Jesus was the true Messiah and Son of the living God; and that it was necessary for Christ thus to die and be raised from the dead. In doing so, he quotes the following language of David (vs. 26, 27),—'Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: because thou wilt not leave my soul in hell (*hades*), neither wilt thou suffer thine Holy One to see corruption.' Now to prove to the Jews that this language did not refer to David, but *did* refer to Christ, whom, he says, is at the right hand of God exalted, having been raised from the dead,—he says in the language already quoted, "For David is not ascended into the heavens; . . . he is both DEAD and *buried*, and his sepulchre is with us to this day,'—he is not in heaven, and does not therefore sit at the right hand of God; but Christ has ascended into the heavens, and does sit at the right hand of the Father. 'Therefore let all the house of Israel know assuredly (says Peter), that God hath made that same Jesus whom ye have crucified, both Lord and Christ.' And let all the people know assuredly that Peter has here positively declared that DAVID is *dead* and *buried*, and that he has NOT *ascended to heaven!* the opinion of theologians to the contrary notwithstanding.

"Now, sir, from the illustration given, the argument adduced, and the inspired words of Peter, with nothing in the Bible to contradict them, you must see that it is absolutely necessary to locate the personality of man somewhere, and there let it remain. Where then will you locate it? If in the spirit, then the spirit of man is the man, the person that thinks, reasons, loves, hates, sins, dies! For the scripture saith, 'Man dieth and wasteth away; he returneth to his earth; in that very day his thoughts perish.' Pray tell me, then, where is his immortality? Job says, 'Shall *mortal* man be more just than God?' I conclude then that if the spirit is the real man, it is not immortal.

"But, sir, the personality of man is not in his spirit, but in the man, as an organized being, made up of different parts, who, when he dies, is *dead* and not *alive*; and when he is in *hades*, is not in heaven nor hell. So when man dies he must be unconscious; and to this agree the words of Solomon,—The DEAD *know not anything*; . . . there is no knowledge in *sheol* whither thou goest.' Then, sir, in the light of this argument, I conclude that the pronoun 'I' in the phrase—'as long as I am in this tabernacle'—does not stand for the spirit of Peter, as you affirm; and consequently the term 'tabernacle' does not refer to Peter's body."

M. "Says Peter, 'I must put off this my tabernacle.' Notwithstanding your lengthy argument to prove the pronoun 'I' does not refer to the spirit, it must be obvious to every candid mind that it does so refer, from the fact there is something aside from Peter's *body* that is to 'put off' his tabernacle, and that *something* is called '*I*,' which must be his *spirit*, for it would be absolutely absurd to suppose, as would be the case on your hypothesis, that Peter meant—'I must put off this *my world*.'"

B. R. 'You do make it appear at first glance rather untenable, but on looking again, my position not only looks plausible, but truthful. You must remember that this world, as well as the holy city, is called a 'tabernacle,' with which we are represented by the apostle as being 'clothed';—'not that we would be unclothed,' says he; that is, without any habitation; but clothed upon [with our house which is from heaven].' Thus you see it was proper and significant for Peter to say, 'I must put off [an allusion to being clothed and laying such clothing aside] this my tabernacle [or temporary dwelling place, with which I am invested], even as our Lord Jesus Christ hath showed.' Peter here refers to the following language of Christ (Jno. 21: 18, 19),—'When thou wast young, thou girdest thyself and walkest whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldst not. This he said signifying by what death he should glorify God.' Now what is meant by the pronouns thou and thee in this address of Christ to Peter? If they stand for the material, organized man—*Peter*, who according to Christ was to suffer death by martyrdom then the pronouns my and me in Peter's language in regard to himself and the same event, must mean precisely the same thing; for to say that these pronouns are not employed in the same sense, is to make Christ and Peter contradict each other. Then what did Christ mean by these pronouns? Without doubt he meant PETER and not Peter's *spirit*; unless a spirit can gird itself, and walk, and stretch forth its hands and be girded, and be carried, and put to death! This settles the question.

"But to return to the word 'tabernacle.' Dr. Webster gives the following definitions:—'A tent, from *taberna*, a shop or shed. 2d. A temporary habitation. 3d. Among the Jews, a movable building, so contrived as to be taken to pieces,' etc. The Greek word employed in 2 Pet. 1: 14, and 2 Cor. 5: 1, is *skeenee*, and means a tent, a tabernacle, i. e., any temporary dwelling, a booth, an habitation, abode, dwelling, etc. The term *tabernacle*, as used in the Jewish law, is never, in any sense, employed as a type of the human body; but was a type of the New Jerusalem, or the holy of holies, into which Christ has entered *once* for all. The Jewish priest went into the first tabernacle made with hands, accomplishing the service of God. 'But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. . . . But Christ being come an high priest of good things to come, by a greater and *more perfect* TABERNACLE, not made with hands, that is to say, not of this building . . . . is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, [the new Jerusalem] now to appear in the presence of God for us.' Heb. 9. Now 'this tabernacle' or world in which we temporarily dwell, and with which we are represented as being clothed, is, as I have before said, contrasted with the tabernacle 'not made with hands,' which is to come 'from heaven' as a 'bride adorned for her husband'; and when it comes, John says there will be a great voice out of heaven saying, behold the TABERNACLE of God is with men." Paul also says (Heb. 11: 9,) "By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in TABERNACLES [*not human bodies*] with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God.'

Once more. You found an argument on the word *exodos*, rendered *decease*, which means an exit, passage out of any place, a going out, decease, death. Assuming that tabernacle is the *body*, your idea is that Peter's *spirit* goes out, or departs from his body; and that therefore *exodos* does not here mean *decease* or death, as translated. Now admit all this in regard to *exodos*, and it is just as significant and true that Peter has made his exit—has gone out, or departed from this world, as that he has gone out of his body! But grant, for the sake of the argument, that tabernacle in 2 Peter 1: 14, refers to Peter's *body*, and what do you gain? It does not therefore follow that it means the body in 2 Cor. 5: 1; for I have shown conclusively, by arguments that cannot be answered, that it refers to this world as our temporary dwelling place."

M. "I gain this by such an admission: that the pronoun 'I,' in the phrase 'I must put off this my tabernacle,' must refer to something distinct from the body, as it is a manifest absurdity to suppose that Peter's body could *put off itself*. Then the question is, what was it that put off the body if it is not Peter's spirit?"

B. R. "I remark first, that the pronoun 'I,' about which you have had so much to say, is not in the Greek text, neither is it implied; so that Peter does not say 'I must put off,' etc. McKnight's translation is true to the original,—'knowing that the putting away of my tabernacle is soon to happen, even as,' etc. Prof. Whiting translates the 13th verse as follows: 'And I think it right, as long as I am in this TENT, to rouse you up by putting you in remembrance.' (Thus showing that I am correct in my view that 'this tabernacle' or TENT refers to our temporary dwelling place—*this world*.)

"You think it is the 'I,' or Peter's *spirit* that put off the tabernacle; this is absurd; for it is not to be supposed that PETER or his spirit murdered his own *body!* But on this hypothesis this is true. You ask, 'what was it that put off the body, if it was not Peter's spirit?' I answer, Peter's *murderers* did it (if body is meant) and not Peter *himself!* So then your last objection is fully answered.

"I now wish to present 2 Cor. 5: 1-11 in paraphrase, that its harmony with itself and with other Scriptures may be clearly seen. The apostle says:—

'For we [the people of God] know that if our earthly house [this world] which is a tent [or temporary dwelling place, McKnight's tra.] were dissolved, [by fire, as it will be according to 2 Pet. 3: 7, 10,] we have a building of God, [new Jerusalem] an house not made with hands (Heb. 11: 10,) eternal [and *now*] in the heavens. For in this [world] we groan [Rom. 8: 18-23] earnestly desiring [Phil. 1: 23] to be clothed upon [or invested] with an house [not the immortal body, as some say, for that don't come down, but the holy city] which is [to come down] from heaven. [Rev. 21: 2] If so be that being clothed [or having a good hope of being invested 'with our house which is from heaven'] we shall not be found naked [or destitute of that glorious habitation.] For we that are in this tabernacle [or world] do groan being burdened [with mortal cares and perplexities:] not for that we would be unclothed, [or destitute of a dwelling place,] but [would greatly prefer to be] clothed upon [or invested with our house which is from heaven] that mortality [not *immortal* but *mortal* creatures] might be swallowed up of life, [or put on immortality, which will take place, not at death, but 'at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we (who are alive, 1 Cor. 15: 51,) shall be changed [in the twinkling of an eye.) For this corruptible must put on incorruption, and this mortal must put on immortality.] Now he that hath wrought [or prepared] us for the self same thing [i. e. to be swallowed up of life, or put on immortality at the resurrection] is God, who also hath given unto us the earnest [or pledge] of the spirit. Therefore we are always confident, knowing that, whilst we [as organized beings, possessing a body, spirit, mind, etc,] are at home in [or connected with] the [mortal] body, we [being thus mortal and corruptible] are [on this account] absent from the Lord: (for we walk by faith, not by sight:) We are confident, I say, and willing [or choose] rather to be absent from the body [which is mortal,] and to be present with the Lord [in the body that is immortal.] Wherefore we labor, that whether [we continue to be] present [i. e. connected with mortality] or absent [from it] we may be accepted of [or acceptable to] him. For we must all appear before the judgment seat of Christ [at the last day] that every one may receive the things done in his [mortal] body, according to that he hath done, whether it be good or bad.'"

H. H. HALL.

Peru, Ind., 1862.

For the Crisis.

The Testing Place.

This is our testing place—ah! yes, I know—
Here thornless, fadeless roses do not grow;
Then, knowing this, if I still persevere,
And dare to press them close, and call them dear,—

Shall I complain if in my bleeding heart
A wound is felt, caused by their poison dart?
Or, if they charm awhile, then turn to dust,
Shall I complain, and think 'tis all unjust?

No! if I seek for joy where worldlings do,
I must receive their bitter portion too.
My soul, look up! thy Savior speaks to thee,—
He says, "why cleave to earth? cling close to me."

Ah! blessed Savior, well I know thy voice,
How often has it made my heart rejoice;
I do look up to thee—thou art my all—
O Jesus! never suffer me to fall.

Earth calls me sometimes, yet without thy love,
A weary, cheerless way my life would prove.
Oh! help me all these trial-tests to stand,
And bring me finally to thy right hand.

MAY.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER THREE.

III.—REIGN OF THE SAINTS.

It is said that the saints shall "*reign*"; hence some have inferred that they are to *rule*, or *govern*; and seeing the absurdity of having a state of servitude among the immortals, they have concluded that the immortals are to rule or govern a race of surviving mortals in the future age. But this is taking a deep plunge into *inconsistency*. This theory carries its own antidote upon its very surface, and unless blinded by an insane zeal, all can see it.

1st. Allowing each immortal but one mortal (to begin with—the lowest number possible), to reign over, and there would not be mortals enough, at Christ's coming, to give them one subject apiece, to say nothing about the great slaughter of the ungodly at that time. It is claimed that there are now nine hundred millions of human beings on earth. It is estimated that unaccountable children (such as will be saved) die at the rate of twenty thousand per day, making seven billions, three hundred thousand millions, in the space of a thousand years; saying nothing about the millions in years before, and leaving unmentioned the adult saints of the past six thousand years, we have here a number far exceeding the whole number of mortals on earth. To reign over one subject only, would be small business; and to have two immortals reigning over one mortal, would be still smaller business. Counting *all* of the finally saved, at a moderate estimation, and allowing *all* of the mortals found alive at the Advent (except those who are to be changed to immortality) as subjects for the the saved immortals to rule or govern, and there would be as many as *seven* rulers to *one* subject!!!

2nd. Then allow these subjects to multiply, according to the claim (deaths being a rare occurrence), and the first thousand years would *more than twice fill the world*. At the ordinary rates, the first generation of nine hundred millions would produce two hundred and twenty-five billions in one thousand years; the second a little less, etc.

3rd. If to "reign" implies a *ruling* of mortal subjects, who are to propagate their species, then this work is not confined to the one thousand years, for in the new earth state it is said, "They shall reign forever and ever." Will there be mortals after the one thousand years are ended, for the immortals to rule or govern, even "forever and ever"? Then how many worlds would it take to hold their offspring?

4th. "Reign" does not always mean to rule or govern, but often signifies to "prevail": "Death reigned [prevailed] from Adam to Moses." The saints will eternally prevail or triumph over sin and death. Death once reigned over them: they now "reign" over death: they are victors.

IV.—SACRIFICES IN THE FUTURE AGE.

It is claimed that these mortals, over whom the immortals bare rule, are to offer sacrifices. What a flock of lambs and rams it would require for the first quota, allowing one for each of the nine hundred millions. And then this first quota is but a priming to the future demand. How the blood flows, and how the smoke rises! And how much it makes the Kingdom look like a great slaughter-house on fire! A kingdom of butcher-knives, blood and smoke!!! Again, after the few first offerings, before the beasts could multiply, they would all be sacrificed, and a miracle be required to furnish offerings. "Sin offerings" and "trespass offerings" indicate the existence of sin. It is bad enough to dwell in a kingdom of *sin now*, without trying it again.

V.—IMMORTAL "PRIESTS."

It is claimed by some, that as the office of a priest is to offer sacrifices, and as the saints are to be "priests," they will also offer sacrifices. Then butcher-knives will be in great demand! But where will the beasts come from for the first offering for that "great multitude"?

Christ is presented as the great antitypical sacrifice. To continue the type after the arrival of the antitype, is to virtually deny Christ! The "spiritual sacrifice" is the only sacrifice recognized this side of Christ.

W. SHELDON.

For the Crisis.

The Second Death.

If the natural death of a wicked man is all the punishment he receives, how can he be hurt with the *second* death? How can it be said that they shall die the second death, if they never are raised to life from the *first* death? Where, in all the Bible, do we find a passage that says the first, or natural death, of any person, is the day of judgment? Does Christ come with his mighty angels, in flaming fire, at the natural death of every wicked person, and sit in judgment in order to punish him? Is it not a positive fact, that the whole Bible refers us to the day of judgment as the time and place of punishment? Look at 2 Pet. 2: 9, and John 5: 29. Does it not plainly read in those two passages of Scripture that they came forth "to the resurrection of damnation," and are to be punished at the day of judgment? Does not our dear Savior tell us in Matt. 12: 36, "That every idle word that men shall speak, they shall give account thereof in the day of judgment"? Can the wicked give an account of their sins at the day of judgment if they are dead, and are not to rise from the dead? How is it that the words of Christ inform us that he will judge the wicked at the last day, if they are not to be raised to life, to be at the judgment seat of Christ? (John 12: 48.) How could the unwise virgins, or the wicked say, "Lord, Lord, open unto us," in that day, if the wicked are not brought to life, so as to be there to make the request or plea? Matt. 25: 11.

Now, dear reader, let us look at Matt. 7: 22, 23, where our Savior plainly declares that many will say to me, "Lord, Lord, have we not prophesied in thy [illegible] but he will say to them depart. In [illegible] 25, we are informed by our Lord that [be]fore him shall be gathered all nations. We would kindly ask if the wicked dead will be exempt from being there? The living wicked will have to die in the flames of fire and brimstone, in dreadful agony, when thousands of them are not the hundredth part so guilty as old Nero, and those cruel wretches of the papal power that put to a cruel death thousands of innocent women and children. If those wicked ones do not come forth to life at the resurrection, then they will escape all this punishment of fire and brimstone, which they deserve ten times more than many who will be alive when Christ comes in flaming fire to punish the wicked.

Once more. Can there be wailing and gnashing of teeth with those wicked dead who never rise from the dead to be punished? Again, can any one deny the fact that thousands of good christians suffer ten times more in their natural death than many wicked persons do? David says they have no bands in their death. But when David entered the sanctuary, he was permitted to see their dreadful end. Can we suppose for one moment it was only natural death?

What is the instrument of punishment to be employed upon the wicked at the day of judgment and perdition of ungodly men? Fire and brimstone.

Now, dear reader, to sum up the whole story, we must come to the following conclusions:—

1st. That no one will have his final punishment until the day of final judgment.

2nd. That punishment will be with fire and brimstone, which will finally destroy them; and is the second death to all the wicked that rise from the dead.

3d. That we have just as strong proof of the resurrection of the wicked to condemnation, to be destroyed with fire and brimstone, as we have of the resurrection of the saints to eternal life.

I would say to my dear brethren and sisters, in a spirit of love and kindness, let us be very careful not to deny Christ's own words, that will judge us at the last day, lest he also deny us before his Father and holy angels.

B. P[illegible].

Brattleboro, Vt.

☞ Sir Humphrey Davy remarks: "I envy no quality of the mind and intellect in others, be it genius, wit, or fancy; but if I could choose what would be most useful to me, I should prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness, awakens life even in death, and calls up the most beautiful visions of the palms and amaranths in the gardens of the blest, where the sensualist views only gloom, decay, annihilation and despair."

For the Crisis.

The Christian's Hope.

To live a faithful christian here,
Let this be my endeavor,
That with the Lord I may appear,
And reign with him forever.
He that is faithful unto death,
A crown of life secureth;
Yea, he shall breathe immortal breath,
That to the end endureth.

With christian patience then I'll run
The race that's set before me,
That I may hear Christ say, "Well done!
Enter into my glory."
The faith I never will give up
Unto the saints delivered;
Nay, from the Father's blessed hope
I never will be severed.

For blessed is this hope to me,
'Tis all my consolation;
The hope that Jesus I shall see
When he brings *the* salvation;
Salvation to the scattered ones,
Who fully are persuaded
That Christ will come and take the throne
Of royal father David.

And then salvation he will bring
To Israel, and restore them;
And, as their mighty, conquering King,
Beat down their foes before them.
Then to Mount Zion they'll return,
With shouting and with gladness;
And never more be called to mourn
In exile and in sadness.

O! what a glorious, joyous day,
"In the regeneration,"
When war and strife shall pass away,
And Christ rule every nation.
For then o'er all the earth and sea
Christ's reign shall be extended,
Till in one glorious jubilee
All voices shall be blended—

In praise to Him who takes the throne,
Unto the great Peace-Giver;
Who ends creation's dying groan,
And does God's sons deliver.
To Him who does abolish death,
And make new earth and heaven,
By saints with their immortal breath
Shall endless praise be given.

J. W. NILES.

Ripley, Va., June 16th, 1862.

For the Crisis.

Reasons why I cannot be a 'War Man.'

REASON 1.

It came to pass, on a certain occasion, that our Lord commanded his twelve chosen apostles to take with them their swords; and said he, "He that hath no sword let him sell his garment and buy one." In reply the apostles said, "Lord, behold, here are two swords." Jesus answered, "it is enough." I ask, "enough" for what? Surely not "enough" for twelve men to fight with! The "enough" therefore must refer to some other purpose. The sequel shows us what? Immediately the murderous band, led by Judas, came to take Jesus. Peter drew one of the two swords and began the work of the "warrior." He only, however, succeeded in wounding one man and him but slightly. Now comes the place of that "enough." And Jesus said unto the "warrior" Peter, "put up again thy sword into its place, for all they that take the sword shall perish with the sword." The whole truth is now fully before us. Jesus would have the apostles, on that occasion, take their swords that they might attempt to use them; and he would have the apostles attempt then to use them that he might the more impressively condemn the use of them forever. That word "put up thy sword" lies on me. I shall obey it.

REASON 2.

Jesus declares, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." Now, I belong to the kingdom of Jesus, and therefore my duty is plain.

REASON 3.

God commands, "Thou shalt not kill." He does not say, "thou shalt not kill only in the time of war!" There are no limits to the law in this department. It is simply "Thou shalt *not*," and I will not.

REASON 4.

"The Son of man" came not "to destroy men's lives, but to save them." I am commanded to be like him, and therefore I must not destroy men's lives.

REASON 5.

"God is not the author of confusion, but of peace." Therefore God is not directly the author of war, for war is the worst kind of confusion. I must therefore not engage in that of which God is not the author.

REASON 6.

The Bible teaches us, that "wars and fightings" come of our "lusts," instead of from heaven. I must not "obey" the power of lust in any form.

REASON 7.

The Bible commands me to "put away" "all bitterness and wrath, and anger." It seems to be a very unfavorable opportunity to put away wrath and anger in the act of killing our fellow beings!

REASON 8.

The Bible teaches me to "love" my "enemies"—to "do good" to "all men"—to "be kind"—to "be gentle" and "meek." The warrior does not seem to me to be in a condition to build up such a character.

REASON 9.

It looks to me inconsistent to pray, "O God, bless my enemies," and then say "Amen" with a stab of the bayonet or the deadly report of the rifle!

REASON 10.

A last important reason, with me, is, I have not any fight in me. When God converted me he converted it all out of me. I hate all kinds of angry contention; and how can a man do that which he abhors to do?

"But what would you do in case you were drafted?" I would keep the "faith of Jesus," and remain at peace. "But you would be imprisoned then." Well, I would have the more time to pray and worship God. "But under military rule you would be shot." Well, I cannot be killed but once. Duty is mine, consequences are God's. At all events, I *cannot*, I MUST NOT, I WILL NOT fight.

EDWIN BURNHAM.

For the Crisis.

Brief Journal.—No. 4.

At the Wilbraham campmeeting, I met many preachers with whom I had been acquainted previous to my location in the West, but the most of them had so changed that I was almost puzzled to know them. Age had whitened the once jet black locks of some; and others, who were once accustomed to indulge in the foolish practice of scraping their faces, twice or thrice per week with a sharp razor, had consented to wear the badge of nature, among whom were D. T. Taylor, J. V. Himes and Miles Grant.

The next Sunday after the campmeeting I preached in Boston. Staid one night at Bro. H. L. Hastings' house, and took a survey of his mammoth library. Also staid one night with Bro. G. T. Adams, our Society's secretary; and one night with Bro. Miles Grant, our editor. There is not quite as much "fun" in being an editor as some seem to suppose; there is certainly more *work* than *play* about it; and then if all the *trash* that is sent to the office does not appear in print, somebody is complaining. To benefit the cause of Christ, the *Crisis* must make certain great truths *prominent*, holding all other questions as of *secondary* importance; and these tributary themes should never be allowed to *subvert* the great mission of our paper. Bro. Grant aims to make the paper one that shall "feed the flock" with that which will nourish them.

The week following, I preached at different places in Mass. and Ct., on the free list; that is, without remuneration.

On Sunday, Sept. 21st, and Sunday Sept. 28th, I preached in Concord, N. H., where Bro. Grant has labored successfully. Found the brethren enjoying spiritual health,—keeping up four or five regular weekly prayer meetings. Between these two Sundays I went up to Claremont, N. H., to visit Bro. and Sr. Putnam, —old acquaintances of the true stamp. Preached once in the vicinity. Bro. Sutherland was present. He is laboring for the Master, in N. H., with success. God bless him. I knew him years ago, when his labor was not in vain in the Lord. Bro. Putnam had not lost his memory—like some men—but remembered that I was laboring for God; that I was on a long journey which required money to defray expenses; that he was one of the Lord's steward's; that inasmuch as he aided one of Christ's little ones, it was virtually doing it to Christ; so he took out his purse and gave me,—how much do you guess? Does some one guess *ten cents?* Ah! it was not less than *ten dollars;* and it did not come grudgingly either. Since I first became acquainted with Bro. Putnam, he has given me over $200.00 in cash. While in the west he has sent me more than all other eastern friends combined. He is not a man of millions either, but of religion that can *feel* and love "not in word but in *deed*."

W. SHELDON.

For the Crisis.

Maine Advent Mission.

BRO. GRANT:—Having accepted the invitation of the board of directors of the Maine Advent Missionary Society to labor as a missionary in this State the coming year, I take this method to say a word to all friends of the mission.

Beloved brethren and sisters:—In entering upon the work before me, I feel that my position is somewhat trying, for the following reasons: *First*, it is a great and arduous work, and should be entered upon with some suitable sense of its responsibilities and labors. *Second*, it is a position that should be filled by one abounding in every christian grace, and well instructed in all things pertaining to the gospel of the kingdom. *Third*, if I fail to walk worthy of so high a calling, I shall dishonor the Lord and injure the best of all causes. *Fourth*, to spend the most of my time away from my home, and away from those in this place *with* whom and *for* whom I have so cheerfully labored, is no small cross to bear.

Yet I engage in the work with the following encouragements: *First*, it is a *good* work. To go forth in this last time to proclaim the gospel of the kingdom and try to save souls, is blessed business. *Second*, I know I shall have the prayers, sympathies, and other necessary aid of all

"Who know the joyful sound,"

and are waiting for the King of glory. *Third*, I trust the Lord will be with me, and that will be the best of all. *Fourth*, I hope to do some good to the perishing, and cheer up the little flock.

I expect to enter upon the work immediately, and if health permit, and the Lord direct, shall keep at the specific work of missionary labor. I shall endeavor to spend the most of the time in new places, for the glad tidings are too good to be kept out of "high ways and hedges." The "supper" call must be heard therein, and Father's house must be filled.

Any and all calls to "come over and help us," will be heeded and attended to as far as possible. I shall be glad to have the personal aid of any brethren and sisters, in any new places in their vicinities, where there are open doors for labor. Address me, or Bro. I. C. Wellcome. Yours in the "blessed hope."

R. R. YORK.

Yarmouth, Me., Sept. 24th, 1862.

For the Crisis.

Acrostic.

H ere a pilgrim and a stranger,
O n the earth thou hast no rest;
R ich reward in glory waits thee,
A nd a mansion with the blest.
C ourage, then! redemption's nearing
E very moment. O, how cheering!
L ife's thy boon at Christ's appearing.
H ark! the signs there's no mistaking,—
A ns'wring to prophetic story,—
S peak in thunder tones most thrilling,
T elling of the coming glory.
I n heaven they're past, on earth behold them,
N ations perplexed, asunder riven;
God's kingdom in its glory bright
S hall soon be fixed 'neath the whole heaven.

S. P. CLARK.

Shannock Mills, R. I., Sept. 29, '62.

Correspondence.

From Bro. E. P. Woodward.

BRO. GRANT:—After our pleasant grove meeting in Plainville, I spent a few days in New York. Found some of my old friends there who are yet wandering in the fogs of doubt and unbelief, and chasing one illusion after another, till in some cases they have begun to feel that they are "ever learning, and never able to come to the knowledge of the truth." Some have entered upon a new line of thought, and have promised to follow it out candidly and earnestly. One friend gave me a fact which was quite unexpected. He says there is now existing in that city a society of men, who claim that they will soon be able by the discovery and application of the laws and principles of Nature to make themselves, *in their present physical condition*, IMMORTAL. This "natural process" of dying is to be entirely superceded, and men will not be obliged to reach out into the dark and grasp at every straw to keep them from sinking in despair when death's waves roll over them; they will not need the clairvoyant eye to describe the shadowy forms of their departed friends; but they shall eat of the Tree of Life, and *live forever*. Some members of this Society have been Spiritualists, and it would seem that they wanted something a little more *tangible*. So this theory is started, and just enough Bible is quoted to make it sound well,—such passages as, "He that believeth on me, *shall never die*,"—and straightway there is another "new thing" for men to "investigate."

I may speak further of this when I obtain particulars. If this idea be accepted as true, then the theory of the *naturalness of death* must forever fall. The Tree of Life, which they claim to have found, cannot restore those who have died for want of it. And so I told my friend that however bright the prospect such a thought presented for future generations, the past was all *darkness*. And moreover, I did not feel quite sure that all men were *fit* to live forever. "But they will have only the very best in the secret." "And how will they decide who are the best?" "O, the *leader* will settle that matter." What the significance of this movement is, I do not quite see. It seems, however, to show that some of our friends, who trust in the immortality of man without the aid of Christ, are being terribly shaken in their belief *from some cause*. At any rate, since imitation is so often a wile of the Devil to neutralize the truth, may not this be a false light to turn men aside from CHRIST as the *Resurrection and the Life*, and wreck them on the reefs of everlasting death?

By the way, I looked around the city for the tracts which are bound up in "Fables of Infidelity," and ascertained that none are kept there. Why would it not be a good idea to keep them at the Crisis office? They cost less in this form than when bound, and sometimes one or two of them will meet an individual want just as well as the whole series.

Spent a day at the Conference in Westerly. It was truly a blessed day. In the evening we listened to Bro. J. D. Brown on the Signs of the Times, especially as developed in Spiritualism. Some facts were given in reference to present and probable future developments of that system, which are not known everywhere. May God open the eyes of the *honestly* deceived, and show them where they stand. Yours in Christ, E. P. WOODWARD.

From Sr. L. James.

DEAR BRETHREN AND SISTERS:—I feel it duty to write a few lines, thinking you might like to hear from me and the little village of Meredith. There are but four families here that are looking for the return of the Messiah to the earth. By the help of God, they are endeavoring to be faithful.

But more particularly would I speak of the goodness of God to me. You probably recollect the time, on the 9th of March 1860, when I was healed in answer to prayer. O how could I have wandered from the Lord; but so it was, through much opposition. I stood firm for more than one year, but at last I fell. My long-cherished hope was set at nought by one who ought to have thought of better things; and instead of standing out boldly and defining the truth, I yielded to temptation. It was a sad day for me. I still loved the people of God, and loved to meet with them, and talk over the promises of God, which are true and faithful. Little do you know the trials through which I have passed.

We moved here the 20th of April. I began soon to fail, by disobeying the Lord, in overdoing, as well as in other things. Bro. Hastings probably remembers when he was here I was so feeble I could not walk to meeting. But still I did not think that I ever should be brought so low as I was Aug. 13th, 1862. Never, no never, shall I forget that night. It seemed that the cold hand of death was about to be laid on me. O solemn thought! At 7 o'clock in the evening, I was taken in great distress. My disease was consumption. My cough had been very bad all summer; but for five weeks I was very sick, so that the Dr. forbade any one from coming into the room. For two days previous to Wednesday night, my cough had stopped. Never in all my sickness have I suffered what I did in those two days. Wednesday evening, to all appearance, I was dying. The Dr. was there. He told the family that he saw no chance for me. He said I might live until morning, if I should revive, but the chance was small. He said there was no medicine that would do me any good.

As I lay there, with no one in the room but my husband, I thought, Can this be death? I thought of my friends that I had left; and thought, Can it be possible that I have come up here to die among strangers? As I was thinking of this, I felt a strange feeling, different from any I ever felt before. I felt it must be death. I thought I would speak to my husband and get him to call the family, but I found I could not speak; and on opening my eyes, I found I could not see or move. I had been cold and numb for some time. You can imagine how I felt. At that time, there was a singular feeling in my head, as though every thing was going from me, and I lost myself. I do not know how long I lay in that condition before there came a noise, that sounded like thunder, which awoke me. O how earnestly I prayed to the Lord to spare my life to glorify his cause, as well as for the sake of those around me. I had, with others, been praying for some time to know the will of the Lord in my case; but I did not think it would be made known in the manner it was. When I first awoke from that state, I could not speak a word, but after earnest prayer I could speak. I was going to tell them how I felt, and before I could say I was numb, my distress was all gone. Never can pen express my feelings. It seemed that the angel of the Lord was present in the room; and I shall always believe he was. I felt him hovering over my bed, telling me I should recover, and from that time I was comfortable.

I sent my husband for Bro. James G. Smith. He was not at home, but would be on Friday. I was comfortable until he came, which was Friday afternoon, at five o'clock. In less than an hour, I was on my feet praising God with my heart, though I could hardly speak. I then walked the distance of one mile and called to see the Dr. He knew not what to think. He said there was great power in prayer.

My dear Brn. and Srs., be faithful, for the Lord is near, even at the door. O blessed thought! and though you may be called to pass through trials severe, never give up. Stand firm to your post. I feel different from what I did before. I never felt such a strong determination to go through. My Brn. and Srs., if you are called to suffer, let me suffer with you. My prayer is that you may all be faithful to the end. Pray that my faith fail not till Jesus comes.

Meredith Village, N. H., Aug. 30, '62.

From N. B. Waldron.

DEAR BRO. GRANT:—I wish you knew how much I prize your valuable paper, being deprived of the blessed privilege of meeting with those of like precious faith, or enjoying the society of God's dear children. My heart is still made to rejoice while I read the communications and letters of encouragement from the dear children scattered abroad, and I long for the time to come when we shall no more be separated, but can enjoy the society of God, angels, our blessed Redeemer, and the good of all ages. Blessed thought! let it inspire us to watchfulness and prayer, and a holy consecration of all to God, that having done what we could, we may at last hear the King say, Come, I will give thee a crown of life.

Whitmore Lake, Mich.

For the Crisis.

Light Advancing.

BRO. GRANT:—The following correspondence I clip from the *Christian Mirror*, a Congregational paper, published in this State. As several have requested me to forward it to you for publication in the Crisis, I comply with their request.

Yours affectionately, R. R. YORK.

New Gloucester, March 4, '62.

To Editor of "Mirror":—Dear Sir:—Will you please insert in the next issue of your paper the following vote and correspondence. J. A. ROSS.

Agreeably to a vote of the Cumberland Ministerial Association, the following correspondence is sent to the "Christian Mirror" and "Maine Evangelist" for publication. J. A. ROSS, Scribe.

Rev. H. G. Storer:—Dear Sir:—We, Congregational ministers in Cumberland County, within whose bounds you are reported, both in the State and National registers, as one of the "Ministers without pastoral charge," feel it due, alike to ourselves and to you, and to the cause of our Redeemer, to address to you this note.

It is currently reported that you have adopted, and in rather a private way expressed, views at variance with those of the church universal, and as we conceive, with the plainest teachings of Scripture, respecting the supposed annihilation of the wicked.

We have not learned that you have openly taught this doctrine; in which case the churches would have taken the alarm. But our painful impression is, that you have availed yourself of your position as an accredited and acceptable minister of our denomination, to instil into the minds of some, especially the younger members of some of our churches, opinions radically subversive of the faith to which they adhere, and fitted to dispel from the mind those "terrors of the Lord" by which, as well as by his "goodness," the apostles sought to "persuade men to repentance" and piety.

We could not under these circumstances do less than to ask you if these things are so; or whether numbers in this and other states, who have referred to you as the direct or indirect cause of their departure from the faith once delivered to the saints, have misunderstood your views and teachings.

Signed in behalf and by order of the Association. J. A. ROSS, Scribe.

OAK HILL, Feb. 18, 1862.

My Dear Brother:—Your note of January 9th, containing a communication from the Cumberland Ministerial Association, was duly received; and would have received an earlier acknowledgement, but for the following reason. I had a fixed impression that the next meeting of the Association would occur about the first of *April* next; when I hoped to appear personally before the Association, if that liberty could be allowed to me, or, otherwise, to make a written reply to their note of inquiry. You may judge of my surprise and regret, then, when a friend wrote me yesterday that his pastor had recently read a certain sermon "before the Cumberland Association," and when, on turning to the *Mirror* of Feb. 4th, I found that the meeting had actually occurred on "the second Tuesday of February."

Of course it is too late to furnish the Association with any information concerning a case on which, without doubt, they have already acted; and whatever that action may have been, I shall be the last man to question the christian charity and purity of *motive* and *intention* that lead to it. But, as you will readily believe, it is painful enough to be counted by any who love our Lord Jesus Christ a dangerous "heretic," without being regarded also as a downright "barbarian."

Since, then, your Association would have a right to deem me wholly barbarous, had I *willfully* failed to reply to their communication; you will please assure them, at their next meeting, that it was my firm intention and expectation at the earliest opportunity to answer their note, (either by word of mouth or by letter, as they might appoint) and that this would certainly have been done on the 2d Tuesday of February but for the reason already stated.

You will please assure them also concerning an article of my religious faith that—"to those who by patient continuance in well doing *seek for* honor, glory and *immortality*," I believe that "God will render *eternal life*," and to them *only*; fully expecting that "the second death" will be for the wicked at the day of the final judgment—the eternal *end* of their conscious existence; and that when they have experienced everlasting destruction from the presence of the Lord, in and by the fires of Gehenna, then will God bring to pass that glorious "restitution of all things spoken of by all the holy prophets since the world began."

In this faith and hope (which I found *solely* in the WORD OF GOD, and on what I conceive to be its *plain* teachings) I submit myself humbly and sadly to my fathers and brethren in the church, and *joyfully* to the judgment of that glorious Master before whom we shall so shortly stand.

Till then, yours, fraternally,
H. G. STORER.

Rev. JNO. A. ROSS, Scribe, etc.

Youth's Department.

Pledge
OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

Names to Pledge.

From Concord, N. H.—CLARA DAME, ALICE M. HAYNES, ADDIE D. MORRISON, FANNIE F. LINCOLN, RACHEL K. WORTH.

ELLA and JULIA NARRAMORE, Rochester, N. Y.

Indian Story.

DEAR CHILDREN:—It says in the Bible, better is "he that ruleth his spirit, than he that taketh a city."—Prov. 16: 32. I want to illustrate to you this portion of God's truth by a story:

About the year 1776, a circumstance occurred which ought to be written on adamant. In the wars of New England with the aborigines, the Mohegan tribe of Indians early became friends of the English. Their favorite grounds were on the banks of the river (now the Thames) between New London and Norwich. The government of this tribe was hereditary in the family of the celebrated chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals, whose skins were valuable for their furs.

Among these hunters there was one named Zachary, of the royal race, an excellent hunter, but as drunken and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family, who stood between Zachary and the throne, died, and he found himself with only one life between himself and the empire. At this moment his better genius resumed its sway, and he reflected seriously, "How can such a drunken wretch as I aspire to be a chief of this honorable race? What will my people say? And how will the shades of my ancestors look down, indignant, upon such a base successor. Can I indeed succeed to the great Uncas? I will drink no more." He solemnly resolved never to taste any drink again but water, and he kept his resolution.

I had heard this story, and did not entirely believe it; for young as I was, I already partook of the prevailing contempt for Indians. In the beginning of May the annual election of the principal officers of the (then) colony, was held at Hartford. My father attended officially, and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Mohegan and Hartford; and the old chief was in the habit of coming a few days before the election, and dining with his brother Governor. One day the mischievous thought struck me to try the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table. I addressed the old chief:

"Zachary, this beer is excellent; will you taste it?"

The old man dropped his knife and fork, leaned forward with a stern intensity of expression; his black eye, sparkling with indignation, was fixed on me.

"John, said he, "you do not know what you are doing. You are serving the devil, boy! Do you not know that I am an Indian? I tell you I am, and if I should but taste your beer, I could not stop until I got to rum, and again become the contemptible drunken wretch your father remembers me to have been. John, while you live, never again tempt a man to break a good resolution."

Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected, they looked at each other, at me, and at the venerable Indian, with deep feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it. Zachary lived to pass the age of eighty, and sacredly kept his resolution. He lies interred in the royal burial-place of his tribe, near the beautiful fall of the Yantic, the western branch of the Thames in Norwich, on land now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.—*Col. Trumbull's Autobiography.*

Imitate, my dear children, the noble example of Zachary, by being true to your good resolutions. It is a great thing to conquer one's own self. But I would have you do *better* than did this Indian chief. Prompted by an ambitious motive—that he might be worthy to rule his tribe—he reformed his bad habits. But the dear Savior wants you and I to be good, not for the sake of the honor we may obtain *now*, but that we may be fitted to reign with him in glory by and bye. And do not try to overcome your wicked propensities in your own strength, as Zachary seems to have done, because you may not be strong enough, but ask Jesus to help you, and then you will be successful in your endeavors to do right.

Your affectionate friend,
ELIZABETH A. ANNABLE.

Manchester, Mass.

Answers and Questions.

I wish to answer a few questions in the Crisis, and also to ask a few.

1. There was no rainbow before the flood. Gen. 9: 13–16.
2. Joshua commanded the sun to stand still upon Gibeon, and the moon in the valley of Ajalon. Josh. 10: 12.
3. It was at Kadesh that God commanded Moses to strike the rock to supply the Israelites with water. Num. 20: 1–14.
4. It was in the valley of Elah that David slew Goliah. 1 Sam. 7: 19–50.
5. The Philistines put out Samson's eyes, "and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house." Judges 16: 21.
6. Ruth was David's great-grandmother. Ruth 14: 13–22.
7. Elijah lived in the reign of Ahab. 1 Kings 21: 17, 18.
8. Ahab's wife was Jezebel, the daughter of Ethbaal. 1 Kings 16: 31.
9. Jezebel was thrown from a window and the dogs ate her. 2 Kings 9: 33-36.
10. Job lived to see four generations. Job 42: 16.
11. Elisha was called the man of God. 2 Kings 7: 18. Elijah was called the man of God. 2 Kings 19: 10. There is another prophet called the man of God i 1 Kings 13: 1.

QUESTIONS.—1. What relation was Midian to Jacob and Esau?
2. When and where was the tabernacle of Israel first reared up?
3. For what cause was Nadab and Abihu slain?
4. What king was it that slept on an iron bedstead?
5. Why was Achan stoned and burned with fire?
6. Who killed Sisera?
7. Who was Jehoshaphat's mother?
8. Where was Athaliah slain?
9. When and by whom was the Sabbath exchanged from the seventh to the first day of the week? S. M. WHITTIER.

Stoughton, Mass.

ANSWERS.—1. There was no rainbow before the flood.—Gen. 9: 13–16. 2. Joshua commanded the sun to stand still upon Gibeon, and the moon in the valley of Ajalon.—Joshua 10: 12. 3. God commanded Moses to smite the rock in Horeb.—Ex. 11: 6. 4. David slew Goliah in the valley of Elah with a sling and stone and the sword of Goliah.—1 Sam. 17: 49–51, and 21: 9.

I would like to ask a few questions. 1. How old was Noah when he died? 2. Who was the mother of Gershom? 3. Who was Melchisedec?

MARY P. SALTMARSH.

Concord, N. H.

ANSWERS.

BRO. GRANT:—I wish to answer the questions asked in the Crisis of Sept. 30th.

1. The Israelites went down to the Philistines to sharpen their axes. 1 Sam. 13: 20.
2. King Solomon's throne was made of ivory and overlaid with gold. 2 Chron. 9: 17.
3. King Ahaziah fell through a lattice, 2 Kings 1: 2.
4. Sisera had a nail driven through his temple. Judges 4: 21.
5. A certain young man named Eutychus fell out of the window when Paul was preaching. Acts. 20: 9.

CLARA H. SAFFORD.

[A. M. Saltmarsh has also given the foregoing answers correctly.—ED.]

QUESTIONS.

I wish to ask a few questions. 1. At what place did the Israelites encamp where there were twelve wells and seventy palm trees?

2. At what place, was Abraham about to offer up his son Isaac as a burnt offering, when the angel of the Lord stayed his hand and provided a ram in place of his son?

3. Where did six hundred Benjaminites hide themselves in caves for four months from the fury of the Israelites?

4. At what place did Sampson attack and kill a lion? CLARA H. SAFFORD.

Concord, Oct. 6th, '62.

QUESTIONS.

1. What was the faith that Paul says should afterwards be revealed? Gal. 3: 23.
2. What was the law added to? Gal. 3: 19.
3. What was the faith once delivered to the saints? AURILLA M. SALTMARSH.

Concord, N. H.

BRO. GRANT:—I copy the following from the "Child's World," to be placed in the Youth's Department. GEO. L. TEEPLE.

"What is it?"

I constantly emanate from the Lord and cheer the abode of the good.

Whilst enemies despise me, friends encourage my presence.

And now, dear children, in order that you may learn to delight in me, I propose to tell you what I am made of when merely seen by the natural eye.

My first is not seen in heaven, yet it is double on the confines of hell.

My second is never found in evil, but prominent in good.

My third is indispensable to virtue; and my fourth stands first in the garden of Eden.

Yet my whole is known most singularly to be always in gloves.

Enigma.—No. 19.

I am composed of forty-six letters.

My 2, 7, 6, 9, 5, was a cruel and wicked king.

My 1, 14, 16, 21, 11, 4, 3, 15, 23, was a certain centurion.

My 32, 18, 6, 43, 20, 29, was one that was cast into the lion's den.

My 41, 46, 28, 17, 27, 11, 25, was one that was cast out of the city and stoned.

My 20, 29, 43, 18, 39, 27, 40, 10, is a high priest spoken of in the Old Testament.

My 1, 12, 19, 16, 28, was king of Persia.

My 28, 41, 26, 45, 31, was queen instead of Vashti.

My 27, 30, 39, 11, 18, was the son of Beeri.

My 10, 7, 22, 27, 18, 26, 13, is a place spoken of in the New Testament.

My 35, 15, 33, 15, 41, was the son of a Cyrenian.

My 38, 23, 3, 18, 27, was the son of Amos.

My 10, 20, 36, 39, 41, 18, 24, 5, 18, is a pool spoken of in the Old Testament.

My 34, 44, was king of Bashan.

My whole is a duty recommended to us by Paul.

SABRA.

THE SPIRIT OF LIBERTY.—A boy was once offering some caged birds for sale in a market town, when a sailor came up and inquired the price of them.

"Sixpence apiece," replied the boy.

"I did not ask how much apiece, but how much for the lot."

The boy, after some calculation, answered, "Six shillings and sixpence."

The sailor instantly handed him the money, and opening the cage door, permitted the birds to escape. The boy in astonishment cried out—

"What are you doing? You'll lose your birds."

"Very well," said the sailor, "I have been shut up three years as a prisoner of war, and I am resolved never to see any thing confined in prison that I can make free."—*Stories for Children.*

VIRTUE.—You may tell me that the fresh bud on the tree is lovely, that the blossom on the thorn is lovely, and that the flowers of the field are lovely—and so they are; but neither bud, blossom, nor flower, is half so lovely as a youthful heart devoted to virtue and to God.

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AND
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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 369. BOSTON, TUESDAY, OCTOBER 21, 1862. VOL. XVI. NO. 6.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Suggested

By Lines in the Crisis of March 5th, 1862.

You tell us in your song about your "growing old,"
And suffering more and more from ills and aches and cold;
You tell us of the locks of thinning, whitening hair,
And eyes that "need the specs," bedimmed by time and care.

Alas! you're growing old—henceforth your heart and tongue,
That have so many years the songs of Zion sung,
Shall ne'er so oft again unite to sing them o'er
Before you sleep in death, or "Time shall be no more."

Your happy, social ties by death are severed fast—
Thus o'er the dreary earth an added shade is cast;
And still your life is spared—you love to labor still
To do the Master's work, and suffer all his will.

So shall your joy be full when from "the great white throne,"
In that decisive day the Judge shall say "well done!
For thou hast faithful been—thou hast my name confessed,
And in my vineyard toiled—thrice welcome to my rest."

Then shall you enter in, and at the marriage feast,
That Jesus hath prepared, shall be a welcome guest;
There, robed in spotless white, sit near the Bridegroom's side,
'Mong the triumphant church that shall compose the Bride.

With body glorified you shall no more grow old,
But with immortal eyes you shall God's face behold;
With tireless feet shall walk 'mid all the blessed throng,
And there unwearied sing the everlasting song.

Lucy M. Chaffee.

South Wilbraham, June, 1862.

For the Crisis.

The World to Come.—Heb. 2: 5.

NUMBER TWO.—*Concluded.*

The world of fancy and the Spirit land—Man's nature, and the penalty of sin—man in death.

One of the following propositions must be true: either, first, all the souls that should ever exist in conjunction with human bodies, were created in the beginning; or, second, they are created for the occasion of birth; or, third, they are derived direct from God; or, fourthly, they are propagated by the laws of procreation from parent to child.

To assume the first, would be to turn Mormon and adopt their theology, which teaches that "these little spirits are waiting to enter infant bodies, that they may be developed,"—substantiate their logic for polygamy, and afford a good argument for the admission of Utah with her "twin-relic" into the Union. To assert the second, would be to deny "the record," which affirms that God finished his work in six days and rested therefrom on the seventh. To confess to the third, would be to resuscitate the now discarded theory of the old Indian philosophers, which destroys any future individuality of our existence by a re-absorption of the "divine essence at death into the Divine Being," as the drop of water loses its identity and individuality when cast again into the ocean.

The christian believer then being unwilling to adopt either of these three views, has but one alternative left, the reproduction of the soul by generation. This is admitted. Now can you raise the stream higher than the fountain without some outside, independent power? Why no, surely, you say. Very well. Christ says, "That which is born of the flesh, is flesh"—is corruptible, is mortal. Now you admit that the soul is generated from parent to child. Yes. Then it is born of the flesh, consequently mortal. Now where is the boasted immortality of the soul independent of Jesus Christ? Life! life! and immortality in Christ—mortality and death out him. Then get into Christ.

But let us leave the logic and pursue the Scripture argument a little farther, for it is the *Bible* must settle this question, after all, since logic and philosophy cannot. The prophet David, speaking of men, says in Ps. 104: 29,—"Thou takest away their breath; they die, and (they) return to their dust." Where is the breath which was taken away? Solomon answers, "returned unto God who gave it; for the word *ruah*, rendered breath in the one place, is the same *ruah* rendered spirit in the other place; and this agrees perfectly with what Moses says of man in his creation (Gen. 2: 7).—"The Lord God formed man of the dust (no "of" in the Hebrew) of the ground"—hence God said to Adam truly, "Dust thou art,"—and breathed into his nostrils the (*ruah*) breath of life; and man became a living soul"; or, in plain English, man became alive. So in Gen. 7: 22,—"All in whose nostrils was the (*ruah*) breath of (margin) the spirit of life, died."

To any reflecting mind it is evident that God can take away from this dust-man no more than he put into him in order to constitute him a living soul, or alive. But it is not affirmed that God gave him a soul, a life, or a spirit, in the abstract; he only gave him the breath of life; or, as in Gen. 7: 22, "the breath of the spirit of life." But who or what is the spirit of life? God is that spirit. So then there was given to him the breath of God, and a soul or a life was the concrete or result. Now Job says (34: 14), "If he (God) set his heart upon man, if he gather unto himself his (God's) spirit and his (God's) breath; all flesh shall perish together, and man shall turn again unto his dust."

We have now ascertained that God gave to man, after his perfect and complete formation, only the breath of life; and by consequence that is all requisite to take from him in order to restore him to the condition he was in before it (breath) was given him. What was he before? He was dead, inanimate, wanting life. But dead what? Dead *man*—*that* is what God called him then. He was a *dead soul*, dead person, dead creature.*

So as God's word says, when he takes this away the man dies, the spirit (*ruah*—breath) returning to God who gave it, and the only remaining constituent, dust-man, to his—not it's—dust, mother earth, where Isaiah says (26: 19) "dead men dwell"; where Daniel (12: 2) says "they are asleep"; of whom Paul, in 1 Thess. 4: 14, affirms the same; where David in Ps. 115: 17 says "they praise not the Lord"; of whom Solomon says (Eccl. 9: 6) "their love, and their hatred, and their envy, is now perished"; where Job (3: 17) emphatically declares "the wicked cease from troubling, and the weary be at rest"; of whom he affirms (14: 12) that "till the heavens be no more, they shall not awake, nor be raised out of their sleep"; of whom Christ testified, in John 3: 13, that "no man hath ascended up to heaven, but . . . the Son of man which is in heaven";—in John 5: 28, that they "are in the graves," and it is there that they "shall hear his voice."

In John 8: 21, Jesus said to the Jews, "Ye . . . shall die in your sins: whither I go, ye cannot come." In 13: 33, he said to the disciples, "As I said unto the Jews, 'whither I go ye cannot come,' so now I say unto you." Where did he go? 16: 5,—"I go my way to him that sent me." This was just before his crucifixion and death. Now see 20: 17, where he says to Mary, just after his resurrection, "Touch me not (or, as Clarke has it, better, I think, *Cling not to me*), for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Objections. But did he not say, "I go to prepare a place for you," in John 14: 2? Yes, and he said he would "come again." But then there is the "thief on the cross," Moses in the mount, Stephen's case, Paul's eternal house, his third heaven, out of the body or in the body, his desire to depart, the rich man and Lazarus, etc. What of all these? Well, my good friends, be patient a little: in due time we will attend to all these cases, and try to place them, in their proper order, where they belong. In the meantime it seems there is at least good reason to doubt the correctness of Spiritology.

In the consideration of this subject, we would do well to bear in mind, what men seem ever to be forgetting and what David ever kept in view, and that is, "The hole of the pit whence (we) are digged." Our sins should ever be in remembrance. We are transgressors, sold under sin, the penalty or wages of which is death. We will not now stop to examine the nature or kind of death, only premising that death is the entire and absolute absence of life, whether spiritual, animal, vegetable, temporal or eternal;—that without Christ we should have eternally remained in death;—then we may become a little more reconciled to his time when he shall open our prison doors and bring us out from under its dominion, remembering, too, that we are so much the gainers as he shortens the time of imprisonment in death from eternity.

Keep these things in view, and we may no longer grumble and be filled with discontent, that we do not enter heaven and glory at once so soon as we die. Nay, we may well be filled with gratitude, be glad and rejoice, that God in his infinite love and compassion devised a plan of salvation whereby we may be brought out from sin and death at all.

G. W. Stetson.

Olena, O.

* For the sense in which I use dead and soul, see Webster's defs., 3 and 7.

For the Crisis.

Absent from the Body—present with the Lord.

Extract of a Dialogue between an "Orthodox" Minister and a Bible Reader.

(*Concluded.*)

B. R. "To illustrate the subject of personality,—suppose I give my son an apple, and say to him—you must eat it. He, however, cuts it open and gives half of it to another boy, and eats the other half himself. I afterwards ask him—my son, did you eat the apple I gave you? He replies—I did, father. Now I ask, would that be the truth?"

M. "It would not."

B. R. "Why not?"

M. "Because he ate only a part of the apple."

B. R. "Very well. Your christian friend dies, and his soul (a part of him) you say has gone to heaven; but his body (the other part) is in the grave. Now, would it be proper and true for you to say, my friend has gone to heaven? I pause for a reply. I know it is a close question, but I would like an answer. It is just as plain and easy to answer as the apple question."

M. "I do not think it a parallel case."

B. R. "You are very candid, sir! But why hesitate to answer it, if it is not a parallel case? No, sir. The cases are perfectly parallel, and the principle involved precisely the same. If it is true that my son did not eat the apple, because he gave half of it away, it is also true that your friend is not in heaven, when, according to your own theory, a part of him, and all that we know of him, is in the grave. But let us look at this case a little further. You not only say your friend has gone to heaven, but sometimes, in speaking of him, you say he lies in the silent grave, where he will sleep until the voice of the archangel, at the last day, shall awaken him to life and happiness.

"Again, you say he is alive and in heaven. At another time—he is dead and in his grave. Now is it true that your friend is in two places at the same time—that when he is dead and in his grave, he is also alive and in heaven? If it is *not* true, then the great mass of the christian world believe wrong and talk wrong. And if it *is* true, then the Bible is at fault (for it reveals no such doctrine); and a man has two personalities instead of one; and is consequently two persons, and not one person; and can be in two places at the same time! Is this true? It is, if the common theory be correct. But that it is *not* true, and consequently that this serpentine theory is an egregious error, I will now positively prove from the Bible. Peter says, in his memorable discourse on the day of Pentecost (Acts 2: 29),—'Men and brethren, let me freely speak unto you of the patriarch David, that he is both DEAD and *buried*, and his sepulchre is with us unto this day.'

"Now if it can be proven from the Bible that David is not dead, but *alive* and in heaven, I will renounce my present views on this subject, and switch back on the heathen track again. But so far from any one being able to produce one passage in print, I will now positively prove that David has *not* gone to heaven; and if *he* did not go there, it necessarily follows that none go there at death. Now for the proof. Acts 2: 34,—'For David is NOT *ascended into the heavens*, but he [David] saith himself, the Lord [Jehovah] saith unto my Lord [the Messiah], Sit thou on my right hand, until I make thy foes thy footstool.' Peter is proving to the Jews, in this sermon, that Jesus was the true Messiah and Son of the living God; and that it was necessary for Christ thus to die and be raised from the dead. In doing so, he quotes the following language of David (vs. 26, 27),—'Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: because thou wilt not leave my soul in hell (*hades*), neither wilt thou suffer thine Holy One to see corruption.' Now to prove to the Jews that this language did not refer to David, but *did* refer to Christ, whom, he says, is at the right hand of God exalted, having been raised from the dead,—he says in the language already quoted, "For David is not ascended into the heavens; . . . he is both DEAD and *buried*, and his sepulchre is with us to this day,'—he is not in heaven, and does not therefore sit at the right hand of God; but Christ has ascended into the heavens, and does sit at the right hand of the Father. 'Therefore let all the house of Israel know assuredly (says Peter),' that God hath made that same Jesus whom ye have crucified, both Lord and Christ.' And let all the people know assuredly that Peter has here positively declared that David is *dead* and *buried*, and that he has NOT *ascended to heaven!* the opinion of theologians to the contrary notwithstanding.

"Now, sir, from the illustration given, the argument adduced, and the inspired words of Peter, with nothing in the Bible to contradict them, you must see that it is absolutely necessary to locate the personality of man somewhere, and there let it remain. Where then will you locate it? If in the spirit, then the spirit of man is the man, the person that thinks, reasons, loves, hates, sins, dies! For the scripture saith, 'Man dieth and wasteth away; he returneth to his earth; in that very day his thoughts perish.' Pray tell me, then, where is his immortality? Job says, 'Shall *mortal* man be more just than God?' I conclude then that if the spirit is the real man, it is not immortal.

"But, sir, the personality of man is not in his spirit, but in the man, as an organized being, made up of different parts, who, when he dies, is *dead* and not *alive*; and when he is in *hades*, is not in heaven nor hell. So when man dies he must be unconscious; and to this agree the words of Solomon,—'The DEAD *know not anything*; . . . there is no knowledge in *sheol* whither thou goest.' Then, sir, in the light of this argument, I conclude that the pronoun 'I' in the phrase—'as long as I am in this tabernacle'—does not stand for the spirit of Peter, as you affirm; and consequently the term 'tabernacle' does not refer to Peter's body."

M. "Says Peter, 'I must put off this my tabernacle.' Notwithstanding your lengthy argument to prove the pronoun 'I' does not refer to the spirit, it must be obvious to every candid mind that it does so refer, from the fact there is something aside from Peter's *body* that is to 'put off' his tabernacle, and that *something* is called '*I*,' which must be his *spirit*, for it would be absolutely absurd to suppose, as would be the case on your hypothesis, that Peter meant—'I must put off this *my world*.'"

B. R. 'You do make it appear at first glance rather untenable, but on looking again, my position not only looks plausible, but truthful. You must remember that this world, as well as the holy city, is called a 'tabernacle,' with which we are represented by the apostle as being 'clothed';—'not that we would be unclothed,' says he; that is, without any habitation; but clothed upon [with our house which is from heaven].' Thus you see it was proper and significant for Peter to say, 'I must put off [an allusion to being clothed and laying such clothing aside] this my tabernacle [or temporary dwelling place, with which I am invested], even as our Lord Jesus Christ hath showed.' Peter here refers to the following language of Christ (Jno. 21: 18, 19),—'When thou wast young, thou girdest thyself and walkest whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldst not. This he said signifying by what death he should glorify God.' Now what is meant by the pronouns thou and thee in this address of Christ to Peter? If they stand for the material, organized man—*Peter*, who according to Christ was to suffer death by martyrdom, then the pronouns my and me in Peter's language in regard to himself and the same event, must mean precisely the same thing; for to say that these pronouns are not employed in the same sense, is to make Christ and Peter contradict each other. Then what did Christ mean by these pronouns? Without doubt he meant PETER and not Peter's *spirit*; unless a spirit can gird itself, and walk, and stretch forth its hands and be girded, and be carried, and put to death! This settles the question.

"But to return to the word 'tabernacle.' Dr. Webster gives the following definitions:—'A tent, from *taberna*, a shop or shed. 2d. A temporary habitation. 3d. Among the Jews, a movable building, so contrived as to be taken to pieces,' etc. The Greek word employed in 2 Pet. 1: 14, and 2 Cor. 5: 1, is *skeenee*, and means a tent, a tabernacle, i. e., any temporary dwelling, a booth, an habitation, abode, dwelling, etc. The term *tabernacle*, as used in the Jewish law, is never, in any sense, employed as a type of the human body; but was a type of the New Jerusalem, or the holy of holies, into which Christ has entered *once* for all. The Jewish priest went into the first tabernacle made with hands, accomplishing the service of God. 'But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. . . . But Christ being come an high priest of good things to come, by a greater and *more perfect* TABERNACLE, not made with hands, that is to say, not of this building . . . . is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, [the new Jerusalem] now to appear in the presence of God for us.' Heb. 9. Now 'this tabernacle' or world in which we temporarily dwell, and with which we are represented as being clothed, is, as I have before said, contrasted with the tabernacle 'not made with hands,' which is to come 'from heaven' as a 'bride adorned for her husband'; and when it comes, John says there will be a great voice out of heaven saying, behold the TABERNACLE of God is with men." Paul also says (Heb. 11: 9,) "By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in TABERNACLES [*not human bodies*] with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God.'

Once more. You found an argument on the word *exodos*, rendered *decease*, which means an exit, passage out of any place, a going out, decease, death. Assuming that tabernacle is the *body*, your idea is that Peter's *spirit* goes out, or departs from his body; and that therefore *exodos* does not here mean *decease* or death, as translated. Now admit all this in regard to *exodos*, and it is just as significant and true that Peter has made his exit—has gone out, or departed from this world, as that he has gone out of his body! But grant, for the sake of the argument, that tabernacle in 2 Peter 1: 14, refers to Peter's *body*, and what do you gain? It does not therefore follow that it means the body in 2 Cor. 5: 1; for I have shown conclusively, by arguments that cannot be answered, that it refers to this world as our temporary dwelling place."

M. "I gain this by such an admission: that the pronoun 'I,' in the phrase 'I must put off this my tabernacle,' must refer to something distinct from the body, as it is a manifest absurdity to suppose that Peter's body could *put off itself*. Then the question is, what was it that put off the body if it is not Peter's spirit?"

B. R. "I remark first, that the pronoun 'I,' about which you have had so much to say, is not in the Greek text, neither is it implied; so that Peter does not say 'I must put off,' etc. McKnight's translation is true to the original,—'knowing that the putting away of my tabernacle is soon to happen, even as,' etc. Prof. Whiting translates the 13th verse as follows: 'And I think it right, as long as I am in this TENT, to rouse you up by putting you in remembrance.' (Thus showing that I am correct in my view that 'this tabernacle' or TENT refers to our temporary dwelling place—*this world*.)

"You think it is the 'I,' or Peter's *spirit* that put off the tabernacle; this is absurd; for it is not to be supposed that PETER or his spirit murdered his own *body!* But on this hypothesis this is true. You ask, 'what was it that put off the body, if it was not Peter's spirit?' I answer, Peter's *murderers* did it (if body is meant) and not Peter *himself!* So then your last objection is fully answered.

"I now wish to present 2 Cor. 5: 1–11 in paraphrase, that its harmony with itself and with other Scriptures may be clearly seen. The apostle says:—

'For we [the people of God] know that if our earthly house [this world] which is a tent [or temporary dwelling place, McKnight's trs.] were dissolved, [by fire, as it will be according to 2 Pet. 3: 7, 10,] we have a building of God, [new Jerusalem] an house not made with hands (Heb. 11: 10,) eternal [and *now*] in the heavens. For in this [world] we groan [Rom. 8: 18–23] earnestly desiring [Phil. 1: 23] to be clothed upon [or invested] with an house [not the immortal body, as some say, for that don't come down, but the holy city] which is [to come down] from heaven. [Rev. 21: 2.] If so be that being clothed [or having a good hope of being invested 'with our house which is from heaven'] we shall not be found naked [or destitute of that glorious habitation.] For we that are in this tabernacle [or world] do groan being burdened [with mortal cares and perplexities:] not for that we would be unclothed, [or destitute of a dwelling place,] but [would greatly prefer to be] clothed upon [or invested with our house which is from heaven] that mortality [not immortal but *mortal* creatures] might be swallowed up of life, [or put on immortality, which will take place, not at death, but 'at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we (who are alive, 1 Cor. 15: 51,) shall be changed [in the twinkling of an eye.) For this corruptible must put on incorruption, and this mortal must put on immortality.] Now he that hath wrought [or prepared] us for the self same thing [i. e. to be swallowed up of life, or put on immortality at the resurrection] is God, who also hath given unto us the earnest [or pledge] of the spirit. Therefore we are always confident, knowing that, whilst we [as organized beings, possessing a body, spirit, mind, etc.,] are at home in [or connected with] the [mortal] body, we [being thus mortal and corruptible] are [on this account] absent from the Lord: (for we walk by faith, not by sight:) We are confident, I say, and willing [or choose] rather to be absent from the body [which is mortal,] and to be present with the Lord [in the body that is immortal.] Wherefore we labor, that whether [we continue to be] present [i. e. connected with mortality] or absent [from it] we may be accepted of [or acceptable to] him. For we must all appear before the judgment seat of Christ [at the last day] that every one may receive the things done in his [mortal] body, according to that he hath done, whether it be good or bad.'"

H. H. Hall.

Peru, Ind., 1862.

For the Crisis.

The Testing Place.

This is our testing place—ah! yes, I know—
Here thornless, fadeless roses do not grow;
Then, knowing this, if I still persevere,
And dare to press them close, and call them dear,—

Shall I complain if in my bleeding heart
A wound is felt, caused by their poison dart?
Or, if they charm awhile, then turn to dust,
Shall I complain, and think 'tis all unjust?

No! if I seek for joy where worldlings do,
I must receive their bitter portion too.
My soul, look up! thy Savior speaks to thee,—
He says, "why cleave to earth? cling close to me."

Ah! blessed Savior, well I know thy voice,
How often has it made my heart rejoice;
I do look up to thee—thou art my all—
O Jesus! never suffer me to fall.

Earth calls me sometimes, yet without thy love,
A weary, cheerless way my life would prove.
Oh! help me all these trial-tests to stand,
And bring me finally to thy right hand.

May.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER THREE.

III.—Reign of the Saints.

It is said that the saints shall "*reign*"; hence some have inferred that they are to *rule*, or *govern;* and seeing the absurdity of having a state of servitude among the immortals, they have concluded that the immortals are to rule or govern a race of surviving mortals in the future age. But this is taking a deep plunge into *inconsistency*. This theory carries its own antidote upon its very surface, and unless blinded by an insane zeal, all can see it.

1st. Allowing each immortal but one mortal (to begin with—the lowest number possible), to reign over, and there would not be mortals enough, at Christ's coming, to give them one subject apiece, to say nothing about the great slaughter of the ungodly at that time. It is claimed that there are now nine hundred millions of human beings on earth. It is estimated that unaccountable children (such as will be saved) die at the rate of twenty thousand per day, making seven billions, three hundred thousand millions, in the space of a thousand years; saying nothing about the millions in years before, and leaving unmentioned the adult saints of the past six thousand years, we have here a number far exceeding the whole number of mortals on earth. To reign over one subject only, would be small business; and to have two immortals reigning over one mortal, would be still smaller business. Counting *all* of the finally saved, at a moderate estimation, and allowing *all* of the mortals found alive at the Advent (except those who are to be changed to immortality) as subjects for the saved immortals to rule or govern, and there would be as many as *seven* rulers to *one* subject!!!

2nd. Then allow these subjects to multiply, according to the claim (deaths being a rare occurrence), and the first thousand years would *more than twice fill the world.* At the ordinary rates, the first generation of nine hundred millions would produce two hundred and twenty-five billions in one thousand years; the second a little less, etc.

3rd. If to "reign" implies a *ruling* of mortal subjects, who are to propagate their species, then this work is not confined to the one thousand years, for in the new earth state it is said, "They shall reign forever and ever." Will there be mortals after the one thousand years are ended, for the immortals to rule or govern, even "forever and ever"? Then how many worlds would it take to hold their offspring?

4th. "Reign" does not always mean to rule or govern, but often signifies to "prevail": "Death reigned [prevailed] from Adam to Moses." The saints will eternally prevail or triumph over sin and death. Death once reigned over them: they now "reign" over death: they are victors.

IV.—Sacrifices in the Future Age.

It is claimed that these mortals, over whom the immortals bare rule, are to offer sacrifices. What a flock of lambs and rams it would require for the first quota, allowing one for each of the nine hundred millions. And then this first quota is but a priming to the future demand. How the blood flows, and how the smoke rises! And how much it makes the Kingdom look like a great slaughter-house on fire! A kingdom of butcher-knives, blood and smoke!!! Again, after the few first offerings, before the beasts could multiply, they would all be sacrificed, and a miracle be required to furnish offerings. "Sin offerings" and "trespass offerings" indicate the existence of sin. It is bad enough to dwell in a kingdom of sin now, without trying it again.

V.—Immortal "Priests."

It is claimed by some, that as the office of a priest is to offer sacrifices, and as the saints are to be "priests," they will also offer sacrifices. Then butcher-knives will be in great demand! But where will the beasts come from for the first offering for that "great multitude"?

Christ is presented as the great antitypical sacrifice. To continue the type after the arrival of the antitype, is to virtually deny Christ! The "spiritual sacrifices" is the only sacrifice recognized this side of Christ.

W. Sheldon.

For the Crisis.

The Second Death.

If the natural death of a wicked man is all the punishment he receives, how can he be hurt with the *second* death? How can it be said that they shall die the second death, if they never are raised to life from the *first* death? Where, in all the Bible, do we find a passage that says the first, or natural death, of any person, is the day of judgment? Does Christ come with his mighty angels, in flaming fire, at the natural death of every wicked person, and sit in judgment in order to punish him? Is it not a positive fact, that the whole Bible refers us to the day of judgment as the time and place of punishment? Look at 2 Pet. 2: 9, and John 5: 29. Does it not plainly read in these two passages of Scripture that they came forth "to the resurrection of damnation," and are to be punished at the day of judgment? Does not our dear Savior tell us in Matt. 12: 36, "That every idle word that men shall speak, they shall give account thereof in the day of judgment"? Can the wicked give an account of their sins at the day of judgment if they are dead, and are not to rise from the dead? How is it that the words of Christ inform us that he will judge the wicked at the last day, if they are not to be raised to life, to be at the judgment seat of Christ? (John 12: 48.) How could the unwise virgins, or the wicked say, "Lord, Lord, open unto us," in that day, if the wicked are not brought to life, so as to be there to make the request or plea? Matt. 25: 11.

Now, dear reader, let us look at Matt. 7: 22, 23, where our Savior plainly declares that many will say to me, "Lord, Lord, have we not prophesied in thy [illegible] but he will say to them depart. In [illegible] 25, we are informed by our Lord that [illegible] fore him shall be gathered all nations. We would kindly ask if the wicked dead will be exempt from being there? The living wicked will have to die in the flames of fire and brimstone, in dreadful agony, when thousands of them are not the hundredth part so guilty as old Nero, and those cruel wretches of the papal power that put to a cruel death thousands of innocent women and children. If those wicked ones do not come forth to life at the resurrection, then they will escape all this punishment of fire and brimstone, which they deserve ten times more than many who will be alive when Christ comes in flaming fire to punish the wicked.

Once more. Can there be wailing and gnashing of teeth with those wicked dead who never rise from the dead to be punished? Again, can any one deny the fact that thousands of good christians suffer ten times more in their natural death than many wicked persons do? David says they have no bands in their death. But when David entered the sanctuary, he was permitted to see their dreadful end. Can we suppose for one moment it was only natural death?

What is the instrument of punishment to be employed upon the wicked at the day of judgment and perdition of ungodly men? Fire and brimstone.

Now, dear reader, to sum up the whole story, we must come to the following conclusions:—

1st. That no one will have his final punishment until the day of final judgment.

2nd. That punishment will be with fire and brimstone, which will finally destroy them; and is the second death to all the wicked that rise from the dead.

3d. That we have just as strong proof of the resurrection of the wicked to condemnation, to be destroyed with fire and brimstone, as we have of the resurrection of the saints to eternal life.

I would say to my dear brethren and sisters, in a spirit of love and kindness, let us be very careful not to deny Christ's own words, that will judge us at the last day, lest he also deny us before the Father and holy angels.

R. Putnam.

Brattleboro, Vt.

☞ Sir Humphrey Davy remarks: "I envy no quality of the mind and intellect in others, be it genius, wit, or fancy; but if I could choose what would be most delightful to me, I should prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness; [illegible] life even in death, [illegible] beautiful visions [illegible] vanish in the [illegible] the sceptic views only gloom, [illegible] annihilation and despair.

For the Crisis.

"Seven Kings."

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."—Rev. 17: 10. "Five have fallen."—(Griesbach Text.) "Five have fallen."—(Sawyer's Trans.)

I do not propose giving an exposition of this text, but simply the inconsistency of the long-received opinion of Protestant expositors; and many also who are looking for the Lord's soon coming adopt the old view concerning this text. Since the fact is not called in question that the "seven heads" belong to the Roman Beast, let us at once come to their exposition of it, and see if it accords with either Scripture or history. The view to which I refer can be no better stated than in the language of Bishop Newton, since expositors generally who take the same position give their ideas in Newton's own words.

"And they are seven *kings* or *kingdoms*, or *forms of government*, as the word imports, and hath been shown to import in a former instance. 'Five are fallen.' Five of these forms of government are already past (that is, up to the Revelator's time), and one is; the sixth is now subsisting, (that is in John's time.) The five fallen are *kings*, and *consuls*, and *dictators*, and *decemvirs*, and *military tribunes* with *consular authority*; as they are enumerated and distinguished by those who should best know—the two greatest Roman historians, Livy and Tacitus. The sixth is the power of the Cæsars, or emperors which were subsisting at the time of the vision."—*Newton on the Prophecies*, page 573.

That this position is entirely erroneous may be seen, (1.) Because the angel takes John down in the wilderness state where the woman is drunken with the blood of saints; and from that stand-point "five have fallen," and one is, and the other is not yet come." (2.) This position is equally erroneous in an historical point of view; for, according to their interpretation, there are but six forms of government up to the time of the vision, when the truth is, there have been not less than eleven changes of government, and eight different forms of government up to that time. On this point I know of no conflicting testimony among historians.

Says Newton of the five fallen, they are thus "enumerated, and distinguished by those who should best know the two greatest Roman historians, Livy and Tacitus." Now that Tacitus thus enumerates them, making only five, is very far from being true. Tacitus commences his history with the Cæsars, and all that he says of the governments that preceded Augustus Cæsar, the first emperor, is—"Kings held dominion in the city of Rome from its foundation. Lucas Brutus instituted liberty, and the consulate Dictatorship was resorted to in temporary emergencies. Neither the [...] of the decemvirs continued in force [...] two years, nor the consular author[...] the military tribune for any length [...]ne. The domination of Cinna did not [co]ntinue long, nor that of Lylla; the influence of Pompey and Crassus quickly merged in Cæsar. The arms of Lepidus and Antony in Augustus, who, with the title of prince, took under his command the commonwealth, existed with civil dissensions." —Tacitus' History. Vol. 1., pp. 1, 2.

With these eleven changes of government mentioned by Tacitus, agree Livy, Lydell, Quin and Goldsmith, and by them are fixed as follows:—

1. Kings from B. C. 753, to B. C. 508. 2. Consuls to B. C. 438. 3. Dictators to B. C. 493. 4. Tribunes to B. C. 451. 5. Decemviri to B. C. 443. 6. Military Tribunes to B. C. 82. 7. Dictators to B. C. 60. 8. Triumvirate to B. C. 47. 9. Dictators to B. C. 43. 10. Second Triumvirate to B. C. 31. 11. Emperors to A. D. 476. (There is no confliction among these historians, save in the fixing of dates, which in some cases vary from one to three years.) How then can they possibly make but six forms of government from all these? In Newton the triumvirate is not mentioned, while it twice makes its appearance in history.

Again, according to Rev. 13: 3, but one head appears the second time; but in their arrangement two appear twice, and one the third time; and if tribunes and military tribunes are considered one form of government, then three heads appear the second time. Again, it is said of the seventh head that when he comes "he shall continue but a short time"; that is, short in comparison with the others. Their exposition makes the seventh head to be Dukedom from A. D. 568, to A. D. 727; that is, 159 years, which is a very long time compared with some of the others. One of the other forms of government continued but twenty-two years, another thirteen, another twelve, another ten, another eight, two others but five years each.

From these facts we see how utterly inconsistent it is to apply these heads to Rome pagan, when they belong undoubtedly to Rome papal. V. P. SIMMONS.

Danielsonville, Ct., Sept., '62.

THE REAL INFIDELS.—"I do not believe that one Christian in an hundred, take them as they rise, believes fully in any one vital truth or doctrine of the Bible."

Such was the remark of a speaker at the late State Sunday-school Convention at Lawrence. Now we would inquire if, after all, that statement be not the exact truth? Startling as it may appear, and as it is, does it not hit the real state of a vast majority of professed, yes, of real christians? Does one in a hundred, take them as they rise, believe *fully* in any one vital truth or doctrine of the Bible? that is, if we understand the speaker's meaning, do they possess a full realization of any such truth?—*Zion's Herald.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Tuesday, Oct. 21, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

New Tract Fund.

It will be seen in another column, that it is proposed to push the tract enterprise with vigor. We have been long satisfied that in no way can so much good be accomplished, with so small means, as by using it for the circulation of tracts; and probably there has been no time when people were as willing to read them as now. Sober men are quite dissatisfied with the present state of the churches, and are calling for light from some quarter. They cannot be satisfied as they are any longer. The glorious truths committed to our trust are just what they need, as we well know from happy experience. Shall we make a sacrifice and send them the light with which we have been favored? or shall we hide it under a bushel? Come, let us put it on a candlestick, that others may be benefited as well as ourselves. Indeed, we *must* do it, or else our light will go out. If we do not improve what we have, the Lord will take it away, and give it to the faithful.

Our Brn. and Srs. have already done nobly, and have raised over $600 on the old Tract Fund. Now let us double our subscription, and raise a thousand more at once to send tracts to all parts of the globe. If you could witness the greediness with which they are received and read, you would not miss the privilege of aiding in this good work. *Now* is our time to wor[k]. Let us use the means while we can, for there is reason to believe that in a short time some of us will not be allowed to "buy or sell." Then our hands will be completely tied. Let us act while we are *free*, and sow all the seed we can. Now is the hour to strike a heavy blow. Every one can do something. Let there be a *general rally* to carry forward this glorious enterprise. There is no time for delay. The day of the Lord is at hand. The eternal triumph of the faithful will soon begin.

The Approaching Crisis.

Men are beginning to be satisfied that we are approaching an unparalleled crisis in human affairs. Their hearts are greatly troubled at the state of things in our world. Some power seems to be upsetting all their worldly hopes. The clouds with "silver linings" have all disappeared, and Egyptian darkness, in political matters, is coming upon our nation, accompanied also with deep moral night. Some are so thoroughly convinced of these things, that they anxiously inquire, "what shall I do?"

In an editorial of the *New Republic*, of Aug. 23d, 1862, published at Cleaveland, Ohio, when speaking of coming events, and the financial aspect of our country, it is remarked as follows:—

"As to 'real estate,' I have no doubt that the soil will be as productive, and as useful to grow fruits and grains upon, after the crisis, as now; but arbitrary ownership of the soil will be at an end. I would not give five dollars in present value for all the deeds of 'real estate' now held in the State of Ohio. Much ridicule has been made of Land Reform. But instead of wild land simply being free, all land will be free, and will everywhere invite free cultivators. Those who have comfortable homes, no larger than they need and can properly care for, if war, famine and pestilence shall leave them alive and undisturbed, will doubtless retain their homes, but possession and improvement will be the only valid and recognized title to them. . . . . This being true of the soil, it is plain to see that 'mortgages' will be valueless. As to 'good notes,' it is the highest order of fanaticism to undertake to say whose note will be good for anything in three years from now."

These remarks were called forth from the Editor of the *New Republic* in answer to an inquiry concerning the best disposition to be made of property in view of coming events. He goes on to say:—

"The best thing I can think of, on the 'worldly plane,' is to get your property into money, change it into gold, at seventeen per cent. (more or less) discount, (how hard to lose that seventeen per cent!) and BURY it! Be sure no one knows of its whereabouts. It is quite possible that gold may have a value that will survive—I am not sure. If you do not live through the crisis, the 'spirits' will doubtless be able to discover the whereabouts of your treasure.

I will make another suggestion: The time may come when FAMINE will stare us in the face. It is true there is no immediate prospect of it, but there is no occasion to be over-confident. I would sooner lay up grain, and can, and dry fruit, than any thing else in the way of worldly providence. But it will be of no use to do this for the sake of speculation. Whatever is hoarded by speculators will be used as common property when the time comes. Let the wise attend.

Seriously, I can tell those who do not already know it, that it is of no use at all to try to hold on to any property whatever, that is not needed to meet actual necessities, present and prospective; and all may expect to learn to do without all of the luxuries; and many so-considered necessaries of life. Those who escape death and get food enough to prevent actual starvation, and clothes to cover actual nakedness, may be content. It may be that great suffering, in these respects, will be the lot of the most fortunate."

We think it will be far better to put the money into tracts and scatter them among the people, and try to arouse them to make preparation to meet the King of kings who is about to appear, as the rightful Sovereign of this planet.

The New Catholic Church.

In the *Banner of Light*, a leading Spiritualist paper, dated Sept. 6th, 1862, we find an interesting article from Edward B. Freeland, on the principles of organization," in the new system of government, about to be established. In connection with the new government, there is to be a "new religion," "a new Universal Religion," called "the new Catholic Church." He goes on to say that the new revelation from the spirit world "requires to be signalized by the inauguration of a new religious movement; by the revival of faith; and by the organization of a church destined speedily to become as universal by the acceptance it shall meet among men, as it is, from the first, by virtue of the principles upon which it is based." "A Universal Reconciliation is about to be effected between all possible religions, metaphysical, political, and social systems." This the writer denominates the "Grand Reconciliation." We confess, we see but little room to doubt that the *reconciliation* will be accomplished. This is what we have been long expecting as one of the last works of Satan before the coming of Christ. If there is not a radical and speedy reform in the popular religion of the day, we think the great Deceiver will succeed in persuading nearly all its votaries to unite in the *"grand reconciliation"* movement. It is evident that things in the various churches cannot long remain as they are. Something *must* be done, and done *quickly*, or all hope of recovery will be lost. Many begin to feel that the strong "under-tow" is periling their foundation, and that every hour increases their danger. They inquire with alarm, what can be done? The strong church pillars are being swept away and others are tottering to their fall. As things are now *progressing*, soon the last barrier between the nominal church and the world will be broken down, and then comes the *"grand reconciliation."*

The writer further remarks, relative to the "new religion,"

"In the doctrine and polity of the new Catholic Church will be embodied substantially the creeds and institutions of all the churches of the past, freed from their crudities and puerilities merely, but essentially conserved; while they will be overlaid, illuminated and integrated into one grand composite system of truth, by the broader and higher philosophy of the present and the future.

Such is a condensed statement of the Platform of the new Church, representative of a new religion. . . . . The New Religion comes with a creed, which must enthusiaze the world. It affirms the race to be in its infancy, the world to be its future home, heaven to be here upon earth, when, through the efforts of devoted men and women, using the methods pointed out by Science, the earth becomes the garden of the race, and humanity the dwellers therein. True Religion, the new Gospel affirms, is *devotion to the discovery of all truth and its practical application for the material, intellectual, moral and spiritual regeneration of mankind.*

Such a religion will lay fast hold on the hearts, and inspire the energies of all the leaders of the race, and give a new impetus to social advancement. It will engage the practical faculties of men, and call them out in new efforts toward an end worthy to be striven after, and godlike when attained. In the hands of intelligent, spiritualized, earnest men, possessing the instrumentalities of science, and inspired by the love of humanity, the work of social reconstruction will rapidly advance. Institutions, adequate to the wants of the world, based on true principles, will speedily take the place of the meagre ones we now are cramped into, and will give new conditions for a more rapid and healthful development of mankind. The abolition of poverty will quickly follow the introduction of associated industry and equitable systems of commercial exchange; rebellions, wars, bloodshed will cease under a better and truer method of government, founded on attraction and recognizing the inherent individual freedom of every one; impurity will find no home in the cultured, magnetic earth, nor disease among her love-united inhabitants; death shall be swallowed up in victory, and the day of long-foretold peace and happiness dawn upon the New Earth. This is not Utopian. A year ago it would have been. Now it is the practical possibility of earnest, devoted men and women, using their brains in the application of laws discovered by brains, their hearts in the cause to which every great heart prompts, and achieving thereby results which the culminating enlightenment of the world render feasible, and to which the sinking hopes of humanity turn expectantly."

Who cannot "discern the signs of the times?" And yet, Satan has so far blinded the eyes of his votaries, that they really think a glorious end is about to dawn upon us through the agency of spirits. Every month brings us additional proof of the importance of the Bible doctrine of the *sleep of the dead*, as the great bulwark of defense against Satan's last terrible attack upon the church of Christ. We know not how to express our gratitude to the Lord for showing us this glorious truth, and giving us courage to stand up for it against the popular voice of fabled theology. O Lord, continue to give unwavering confidence in thy truth, and undaunted courage to proclaim it to a dying world; and may some more see its beautiful harmony, embrace it, and be saved from the great delusion of these last days, and finally crowned with everlasting life.

Is it True?

We clipped the following from one of our exchanges. It presents a sad picture, but "facts are stubborn things."

"VITAL RELIGION.—Rev. T. L. Cuyler, of New York city, speaks of the very low state of vital religion, and the almost utter absence of converting power, and adds: 'Perhaps it is not too much to say that during the last year more souls have gone into eternity, and fewer have gone into the church of Christ, than in any year our country has yet seen.' This does not look well, coming from one of the 'pillars of the church.' What is the cause of the absence of 'converting power?' Is it because there is a lack of faith in the churches of the present day that they fail to progress? We fear such is the fact. People who feel that they need *vital* religion, enter the ranks of Spiritualism."

When will people open their eyes and look at the perils of these times? We fear but few will, till it is too late to prepare to meet the coming Bridegroom. Satan is devising all manner of ways to divert the attention of the people of this generation from the grand event now just at hand—the coming of Christ. He is succeeding in causing many to believe that all the coming of Christ they are to look for, is in the introduction of new and glorious *principles*. But when we come to examine them in the light of Divine truth, we find they are *decidedly infidel*.

The Plot.

This is truly a time of treachery and traitorism. Selfishness is so unbounded in these "last days," that *party* interests have almost absolute control in the religious and political affairs of the day. Says the *New Republic*, Cleveland, O.,—

"The glorious old banner of freedom has been seized by treacherous, disguised hands and consecrated to Slavery. The plot is to betray and get away true men enough to be slaughtered on southern battlefields to weaken the forces of freedom at home, till the remainder can have the choice between being assassinated at home on their own hearth-stones, or submitting and returning into the service of slavery. In this apprehension the friends of freedom are now everywhere being terrified into silence. They tell me that if I don't hush my warning voice I'm sure to be killed."

He who expects to be saved in the coming kingdom should not seek to save his life, at the expense of truth or righteousness. Stand with firmness for the right, and leave the Lord to take care of the consequences.

Drafting.

The following is from a Western paper, and relates to La Porte and vicinity, in Indiana:—

"The list below are the names of those who are conscientiously opposed to bearing arms. Forty per cent. of that class were drafted in the county. Two hundred dollars each will exempt them from going into service. If they do not pay that, they will be required to bear arms like other drafted men: Center, James T. Hopkins; Galena, Theoderick Hickman; Noble, A. Freeman; Union, Jones Winchell, John Wisgarber; Wills, Silas Rogers. All drafted men save those who pay the $200 are required to report themselves to Indianapolis next Wednesday, and there they can have the opportunity to enlist in the twelve month's service and receive a bounty for so doing."

"Signs in the Heavens."

A correspondent sends us the following, copied from the *Philadelphia War Press*:—

"The Monticello (Florida) *Friend* says that a 'flaming sword' in the sky was seen at Groversville, Ga., about four o'clock, P. M., on the 23d ult. It was a perfect representation of a sword,—handle, blade and point all visible. The blade was red, and the handle silver color. The blade pointed to the north-east, and the handle to the south-west. It was high up in the heavens, about twenty feet long, and two feet broad. Soon after it was witnessed, a wind springing up, heavy clouds appeared and screened it from view."

For the Crisis.

"Times have changed."

Walking up the avenue the other evening, my attention was drawn by a big blaze of burning barrels, and several hundred persons, in front of a church which was brilliantly lighted up. In front was erected a platform for speakers. The band was playing "John Brown," etc., with all the appearances and noise of a political campaign. On inquiring of a man, "what's up," I learned it was a meeting got up by the church to raise funds for recruiting. I remarked, "Church and State walk hand in hand now-a-days. A few years ago that would n't do." He said, "No, no; but times have changed."

Sorrowful changes! The devil, as a roaring lion, walketh about seeking whom he may devour. The man would have been called a fanatic, who, two or three years ago, would have predicted the present state of society. And even we who were looking for a time of trouble, hardly expected it in this land; but looked to Europe for it. "The great day of the Lord is near, it is near, and hasteth greatly," "for the day of the Lord is great and very terrible, and who can abide it." O for more faith to stand in that day, with our loins girt about with truth, and our lamps trimmed and burning, and we like men waiting the return of our Lord from heaven. The good Lord deliver us from the evil influences of the world, and hasten the time when he will come and redeem his waiting people. brethren, let us work while the day lasts. Scatter tracts, preach the word, be instant in season. Your brother in Christ,

New York. J. T. HOWLAND.

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising ONE THOUSAND DOLLARS, as a TRACT FUND, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.*

H. L. HASTINGS	$50.00
MILES GRANT	50.00
C. P. THORN	20.00
J. N. SHATTUCK	1.00
JOHN SADLER	4.00

The Tract Fund.—No. 1.

"In the name of the Lord do we set up our banner." The Christian Publication Society have a mind to work. They are sending out tracts faster than *ever before*, and calls are coming in for more. *Let them come!* the more the better, only scatter the tracts carefully and prayerfully, and God will bless the word sown.

I like these little tract preachers. They do not quarrel. *They* can hold their tongues, if other folks cannot. They travel cheap,—never go begging for their salaries, and are patient all the time. Do you know why I started to publish tracts? Well, one reason was, I would not circulate newspapers which, if they had a truth on one page, would have a lie to contradict it on the other, or that were taken up with quarrels about *men, churches, conferences*, and all sorts of miserable sectarian nonsense. I thought there must be a way to get the waters of truth without having them "fouled" by so many intruding feet. Well, I have worked at it about *ten years*, and worked hard, and I hope good and not evil has been done. Now the Publication Society has taken hold of the matter, and I want to see them fairly out at sea, under a cloud of canvass; and so I want to see ONE THOUSAND DOLLARS raised to put the thing under good headway. I *expect to see it too.* Come, brethren and sisters, take hold with a will and give this craft a splendid launch. We want every preacher, wherever he goes, to have a bundle of tracts all ready to distribute, and we do *not* want him to have to pay for them out of the money that his wife and children need to buy bread.

You who want TRACTS, send to Miles Grant, Boston, Mass. Tell who you are, where you live, Post Office, County, State. Write your name and post office plain; how many you want; how much you will give for them. Pay for what you can, and beg if not able to pay, and tracts shall be forthcoming, if the Lord permit.

Oct. 9th, 1862. H. L. H.

For the Crisis.

I am ready for the Kingdom.

Is this too much to say? Certainly not. A real child of God, looking for the kingdom of God, of which he is really an heir, ought always (and especially *now*) to be able to say it,—strong language though it be. The common idea among ordinary professors, of being about half ready for death, will not do for the real heirs of the kingdom. Our Lord and Master says, "Be ye also ready," Matt. 24: 44, and his loving children are glad to obey him.

But I hear some one asking, "What is it, after all that has been said, to be ready?" Well, I'll tell you what *I must be*, to be ready. I must be in harmony with God, in "fellowship" with "the Father, and with his Son Jesus Christ."—1 John 1: 3. I must rejoice in all that he has done from the beginning (Gen. 1: 1), in all he is now doing, and in all that he is purposing to do. Glory to God! O the precious grace of God, that has brought me into this state of salvation from sin! But I must not enlarge. My Beloved's will understand.

One word respecting his purposes. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth."—Matt. 13: 41, 42. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—John 3: 8. Hallelujah! "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage." And then shall be fulfilled the blessed promise, by the mouth of Isaiah, 65: 25. "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

New York. SAMUEL CURRY.

For the Crisis.

"The Signs of the Times."

With pleasure and profit I have read half, and glanced through the remainder of "The Signs of the Times." Aside from its intent to show the depravity of the age in which we live, I think it well calculated to give such information as shall profit. Its statistical matter, so well arranged and condensed, gives evidence of considerable effort on your part to make the book alike startling and profitable. Its general appearance indicates good taste and workmanship, and its price is within the reach of thousands. GEO. W. YOUNG.

New York.

HUMAN GLORY.—The Roman Forum is now a cow market, the Tarpeian a cabbage garden, and the palace of the Cæsars a rope-walk.

For the Crisis.

Conference at Union Mills, Ind.

The Conference at this place, commencing Thursday, Sept. 25th, holding over Sunday, was well attended, and profitable to the saints in this locality, and also to the number who were in from a distance.

Thursday evening was our first meeting, and a goodly number were in from adjoining localities, together with a liberal turn of brethren and inhabitants of the place, giving evidence that they had not forgotten to assemble themselves; we tried with much weakness to talk the same, especially the church, from John 15: 1, 2; to what effect a coming day will reveal. Some very pertinent remarks followed, made by preaching brethren and others, which served to cheer our hearts and heighten our interest in the work before us. And as we desired in our hearts to get nearer to God by faith and humility, we agreed that our first meeting for the following day be one for prayer and conference.

Friday, 9 o'clock A. M., we engaged heartily in the work. A deep solemnity rested upon the worshipers, and the "certain sound" in every testimony evinced a desire to attain to higher ground and a closer walk with God. The result of this interview exceeded our expectations, feeling at its close that God had not changed, but still had an ear open to the cries of his children. After necessary refreshments, we met again at 1 1-2 o'clock, P. M., and listened to a discourse from Bro. D. R. Mansfield, from Dan. 12: 1, upon the signs of the times. A good discourse, spoken with energy, the speaker's own heart warming up with the evidences of Christ's soon coming to deliver his children from the "time of trouble, such as never was," and give them the kingdom. We could but rejoice at the nearness of that event.

In the evening the house was well filled, and all listened attentively to a discourse from Sr. M. S. Mansfield, from Matt. 16: 1–4, upon the fulfillment of prophecy, showing from the Bible and history that God fulfills each of his prophecies once—each generation have their appropriate portion and fulfillment—and according to history and the signs spread out before us in every department, those taken out of this generation, through belief of the truth, may hope to receive, a little from this, everlasting salvation at the coming of Jesus. As we listened, the unbroken chain of evidence bound our hearts together in one, and we longed for Christ to appear and gather his children home.

Saturday, 10 1-2 o'clock, met again for prayer and conference. A lively interest prevailed, and our hearts were made better by confessing our faults, and praying for and exhorting one another, and so much much the more as we could see the day of bright glory appearing. At this juncture of the conference, several remarked that the meeting reminded them of the happy seasons in the past, with a feeling of determination to profit by past experience, and hereafter make sure work for the kingdom. At 1 1-2 o'clock P. M., we tried again to speak to the people from Matt. 5: 5. A goodly number were by this time in from various sections, and we hope the opportunity was not altogether a lost one. In the evening Bro. George Moyer spoke to a quiet and interesting house full, from Eph. 3: 11, showing the purpose of God in Christ, by his heirship, purchase, conquest, and final adjustment of His government upon earth. A timely discourse, calculated to lead people to the Bible, and a preparation to share in the glorious results of God's eternal purpose, in the ages to come.

Sunday, 9 o'clock A. M., met to speak of our hope of speedy deliverance in a little while. Some were hindered from speaking by the congregation coming in for public worship at an early hour. Notwithstanding, we had a good time, many countenances lighting up with joy, expecting to share in the glory soon to be revealed.

At 10 1-2 o'clock, Sr. M. S. Mansfield spoke again to a crowded house, from Rev. 10: 7. Of this subject we cannot say with positiveness how it was handled, as we had learned our destiny for the afternoon; and although interested in the discourse, had alternate hopes and fears of our own success, and half a mind to flee and leave the burden upon those wishing to make us more conspicuous than we have ever desired. Suffice it to say, the subject was well handled, the congregation being witnesses, and the effect most glorious. The only injury likely to have followed was, a simultaneous going into the kingdom before the time. Many of the saints forgot they had the kingdom only in prospect; and the unconverted portion of the audience seemed dead to the world for the time, and would also have gone over into the land of promise, but for their unfitness, and an end to those beautiful descriptions of future glory.

At 1 1-2 o'clock, we made another attempt to address the people, from Job 14: 14. We have the satisfaction of knowing that we tried to benefit those who heard, and hope to meet them soon where mortality will be swallowed up of life. We next met around the board, to commemorate the death of our Lord Jesus Christ. It was thought that nearly one hundred participated, willing to show forth the Lord's death until he comes. Our hearts were sad because of our Lord's absence, but we felt more than ever before in all our lives, that we should soon change our tears for songs and everlasting praises, in a world where sorrows never come.

In the evening, Bro. Noah Johnson, of Ill., preached to a full house, from 2 Pet. 3: 14. This was our last meeting, and the crowning scene of the whole. The importance of diligence, in order to be without spot, was shown to be as necessary for us as the coming of Christ, if we would be benefitted by his coming. Good attention was paid by all, who must have felt the force of the text, and to appropriate to ourselves the parting instruction, soon to meet again, if faithful, in the earth renewed.

Thus ended one of the best meetings it has been our privilege to enjoy for many a year, and believe we speak the minds of many who were present to participate in the scene. We should been glad to have given a more satisfactory report, but did not suspect the task would fall upon us until near the close of the meeting. Brethren were in from Buchanan and other portions of Mich., also from South Bend, La Porte, Stillwell, and some from Will Co., Ill. The best of feeling prevailed, and the Lord abundantly blessed. We were happy to renew old acquaintances. God has some precious "jewels" in this section, who will, we believe, soon meet to part no more.

A. F. SERVIS.

For the Crisis.

Important Book.

DEAR BRO. GRANT:—Having read the new book—"Signs of the Times," by H. L. Hastings, permit me to say I believe it a very important volume for circulation at this time. Its arguments are drawn on an entirely new plan, and yet present the same startling facts which have led us to look for the speedy overthrow of all earthly governments, and the return of Christ to be our everlasting King. We think that no book has yet appeared in Europe or America, on this subject, so well calculated to enlist the serious attention and convince the careful readers of all classes, as this volume. It contains many important statistical facts, with a large amount of statistical matter, drawn from many volumes, and from extraordinary sources, relating to the currency of the world in all ages; and to the present character and condition of the principle nations of earth, with some graphic illustrations of the scriptures which relate to these "last days." It must have a wide circulation with all readers of good and true things. I. C. WELLCOME.

Yarmouth, Me., Oct. 10, 1862.

For the Crisis.

The "Voice of the Church."

DEAR BRO. GRANT:—I did not see a notice in the Crisis of the last two numbers of the "Voice of the Prophets." I think they should be noticed, and you will allow me to call attention to them. The articles of R. Robertson, Esq., of London, on the Voice of the Prophets, and Elder A. Hale's letters to Eld. T. M. Preble, have much interested me. I think all should read them. I presume Elder Himes has a supply of these numbers, and all can be supplied who wish.

In speaking of Bro. Hale's articles, a brother recently said:—

"Bro. A. Hale's late articles are deep, broad, and strong. They will do to read a *few* times. They indicate a pent up fire, which, when it breaks forth, let the surroundings be removed, for there is danger of their being scorched; or they are like a powerful engine with her steam up, made fast to an incubus, which must be removed. Let men get out of the way, for there is danger to those who stand in her path. 'Look out for the engine.' The Lord bless Bro. H., and give him health and strength of body and of mind; endow him with right thoughts to do the work right up, so that it need not to be done again."

But get them and read for yourself.

J. C. DAY.

Lancaster, Oct. 14th, 1862.

For the Crisis.

Book Notice.

THE SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. 320 pp. 12 mo. Boston. 1862.

This book is not a delightful one, but it is too interesting to lie unread, either on the table or with the bookseller. It is a sad but true picture of the dark side of human nature and society, in the nineteenth century of the Christian era. It will seriously disturb the quiet of those who cry peace and joy and millennial hope, amid the groans and tears of unpitied millions.

The argument of the book lies largely in its facts, which comprise not a few statistics. If it fails to convince any reader that the world is growing really and rapidly worse, it will at least discourage all hopes of a millennium by the power of the gospel only. For those who decline the author's hope of Christ's appearing, it lays out an immense and heavy work for mankind. The workers, surely, will not be afraid to know their task. As for the idlers, it will do them no harm to be appalled.

Some questions respecting the relation of the Christian to the civil government are touched, though not treated in full. But enough is said to set the reader a thinking. C. K. H.

☞ As Joseph's heart was full of love to his brethren, even when he withdrew himself from them, for he was fain to go aside and ease his heart by weeping; so the heart of God is full of love to his people, even when he withdraws from them.

Correspondence.

From Bro. L. Wetherbee.

BRO. GRANT:—The Lord is doing up a great work here in Bradley. Since we came from the Corinna campmeeting, we have had a melting time. The church is really in working order. Backsliders are coming back to Father's house, and sinners are turning to the Lord. Satan's kingdom is being shaken in this place, and his subjects are leaving his ranks and coming over to the Lord's army. Last Sunday, I led two happy souls down into the liquid stream to follow their Lord, and others are going forward soon. O! Brs. and Srs., it does seem as though the Lord was doing up his last work; hence we should improve every moment, and show to the world that we not only have the truth, but that we are living it out in our daily lives; and then when he comes to call his saints from the east, west, north, and south, we shall be found with them.

Bradley, Me.

From Sr. C. M. Whitaker.

BRO. GRANT:—I feel as though we have a great deal for which to thank the Lord; both for what he has done, and what he is still doing. But we are still needy creatures before him. We need his grace to carry us safely through this wicked world and land us on the other river shore, where "they shall hunger no more, neither thirst any more. . . . For the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. 7: 16, 17. Brothers and sisters, let us be faithful, more in earnest, and do what we can for the Lord.

Newtane, Vt.

From Bro. H. Munger.

BRO. GRANT:—God is at work here. He is shaking the place by his mighty power. Some twenty have come out, nine have been baptized, and more will go soon.

Hoosie Falls, Mass.

Obituary Notices.

Died in Stonington, Ct., Sept. 30, 1862, Sister E. H. GOULD, wife of Bro. T. A. Gould, aged forty-one years.

For the last sixteen years Sr Gould has been a very active member of the Baptist church, and for the last ten years an Adventist. Two weeks before she died, she told her husband she could live but a little while, and had no expectations of going to glory at death, but to sleep in Jesus a little while, for he was coming to give her a home in the New Earth. I talked with her about the kingdom two days before she died. She enjoyed it very much, and talked of the same freely. The night before she died she had her children and friends called together around her bed. She addressed her husband, who had been an active companion with her in serving the Lord, and her three children separately. She talked affectionately to her brother and friends, telling them to prepare to meet her where friends will never part. She sent her love to all her friends, and bade them farewell, saying she was willing to die. In a clear voice she made a beautiful prayer, asking the Lord to take care of her family and friends, and let her die in peace. She then soon fell asleep in Jesus, without a struggle. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labor, and their works do follow them." Sister Esther was loved by all that knew her, and did not shun to declare the whole truth. Eld. A. Durfee, of Kingston, R. I., preached a very interesting discourse from Isa. 38: 18, 19.

J. P. BABCOCK.

Died, in Brimfield, Mass., Sept. 21st, '62, ELIZA, wife of Bro. John E. Ainsworth, aged fifty-two years.

Sister A.'s sickness was long, and her sufferings were great, especially the last five months; but were borne with christian patience and resignation, although at times, from extreme suffering, she was made to feel that rest in the grave was to be chosen rather than life. For twenty-six years, Bro. and Sr. A. have traveled the pilgrim road together, sharing mutually its joys and its sorrows; and, for many years, have walked together in the same christian, Bible faith, in which Sister A. at last fell asleep; and with Job is waiting to hear her Lord call, when she will answer, and at that time form a re-union which death cannot sunder. While our brother deeply feels his loss and affliction, yet it is in hope; and with David he feels to say, "Lover and friend hast thou put far from me, and mine acquaintance into darkness."—Ps. 88: 18.

Dear companion, thou hast left me,
Here thy loss I deeply feel,
But 'tis God that hath bereft me,
He can all my sorrows heal.

Discourse from 1 Thess. 4: 14, by the writer, assisted by Mr. Ide, the presiding clergyman.

A. M. HIGGINS.

Died in Barnstead, N. H., Sept. 7th, 1862, of dropsy, SARAH, wife of Eld. Noah Glidden, aged thirty-three years.

The subject of this notice made a profession of religion in 1854, and was baptized; but her privilege of meeting with the people of God being very limited, she lost the enjoyment of religion, like many others; but in her sickness she obtained favor with the Lord, and was made happy in his love. I conversed with her a few hours before she expired, and the last she said to me was,—"If we meet no more in this world, I hope we shall meet in the kingdom." I trust we shall. She leaves a husband and four children, and a large circle of relatives to mourn. The funeral was attended by the writer, and a discourse delivered to an attentive and solemn congregation, founded on Job 14: 10, and 2 Thess. 4: 16. [illegible] SAMUEL S. MOONEY.

Died in Cold Spring, Mass., Sept. 7th, EMILY L., GEORGE A., and SARAH E. JONES, wife, son and daughter of George A. Jones, of Cold Spring, Otis, Mass.

The above named persons were murdered by some unknown person or persons, while Bro. Jones was at meeting, three miles from home. A little after ten o'clock, A. M., the wife and children went out into the field, about one fourth of a mile from the house. The person of the wife was violated. She and the children were killed. They were not found until 3 o'clock, P. M., of the next day. They were found under logs, leaves and rubbish. The wife was twenty-six years of age, the son four, and the daughter two. Bro. Jones is left a widower, and childless. The funeral was attended by the writer, S. B. MUNN, of Pawling, N. Y.

Died at Shabbona Grove, Ill., Sept. 28th, ALICE, only child of Bro. and Sr. Charles Butler, aged two years and a few months.

Also at Oswego, Oct. 6th, GEORGE N., son of Bro. and Sr. C. W. Smith, aged one year.

Thus parents are called to weep, but a little while of weeping, and your sorrow will be turned to joy, for your little ones will spring forth from their dusty beds, immortal, to glow with the vigor of endless life. The last farewell will be spoken, the last tear will dim the eye. Fathers and mothers, be ready to embrace your loved ones in that beautiful world, where the monster death can never come. Sermons by the writer. 1st, from 1 Cor. 15: 26; 2nd, from Rev. 21: 4.

FOREIGN NEWS.

The Steamship Asia brings news from Liverpool to the 4th inst., Queenstown 5th.

The exportation of arms and ammunition from England to America is rapidly increasing. The shipments for the first eight months of the year are valued at 308,000 pounds sterling.

ITALY.

Victor Emmanuel's daughter, before leaving Italy, implored pardon and favor for the persons guilty of participation in the late events. The prayer was heard, and on Sunday, 5th inst., a royal decree will proclaim amnesty for Garibaldi and his followers, excepting deserters from the royal army.

A Paris correspondent writes the following: "It is considered quite certain that Juarez will offer no resistance to the advance of the French army on Mexico, of which city it is fully expected to be in possession by the first of November. When the news of the success shall have reached France there are good grounds for believing that the Emperor will decide on the recognition of the Confederation, he being joined, he hopes, in that act by the British Government."

GREAT BRITAIN.

The steamer Jona, for Mobile, heavily laden with stores for the Confederates, was run into and sunk in the Clyde.

The Times says the emancipation proclamation is a political concession to the Abolitionist wing of the Republican party. When the Union existed the Constitution gave no right either to the President alone or to the President and Congress combined to abolish slavery. Emancipation was a thunderbolt placed in Mr. Lincoln's hands to destroy the whole social organization of the South at a blow, which he has assumed the right to launch; but he is without power to enforce the decree. The North must conquer every square mile of the South before it can make the proclamation more than waste paper.

FRANCE.

Vera Cruz letters give a different account of the state of affairs in Mexico from what the French papers have published. Juarez is far from giving up the contest, and is preparing a desperate resistance to the French. The city of Mexico is strongly fortified, and the road from Orizaba will be defended by inches.

ITALY.

The King has signed a decree granting an amnesty to all persons concerned in the acts and attempts which lately took place in the southern provinces, with the exception of deserters from the army.

The Sicilians had been disarmed, in consequence of numerous assassinations.

PRUSSIA.

The Hanoverian government has declined to join in a treaty of commerce with France.

TURKEY.

The demolition of the Belgrade barricades has commenced.

CHINA.

The rebels are moving to obstruct the conveyance of silk.

DOMESTIC NEWS.

New York, Oct. 14. The War Department has received dispatches from Gen. Pope that the Sioux war is at an end. Little Crow has fled with a small party to the Yankton country, but a cavalry force has been sent after them, and there is no doubt they will be given up.

The plague at Wilmington, N. C., is increasing in violence. The Jewish citizens of that place, now at Charlotte, have contributed $1100 to the relief of the sufferers.

The Manchester American contains the following:

A gentleman by the name of James M. Smith, a native of the eastern part of this State, has just arrived in this city, direct from the interior of North Carolina. He has resided in that section for the last seven years, and had previously lived eight years in other parts of the South. He escaped to the Federal lines at Newbern. Mr. Smith states that the proclamation of President Lincoln has produced the greatest consternation among the large slaveholders of that portion of the State. Indeed, so great is their terror that a large body of them have united in a petition to the Governor, imploring him to use his influence with the Confederate Government to secure the return of the troops belonging to that State, in order that they may be protected from a slave insurrection, which they believe to be imminent. The Governor had also been requested to call a convention of the people, to take measures to bring the State back into the Union, that they might avail themselves of the offers contained in the proclamation. He says that as soon as it was known that the proclamation had been issued, measures were taken to prevent any more of the soldiers raised there by conscription from leaving the State. He is of the opinion that in a very short time the proclamation will be known to all the slaves in every nook and corner of the State.

Louisville, Oct. 16. Official dispatches were received here from Nashville to-day that the rebels were in large force near that city on the 11th. They sent a flag of truce demanding the surrender of the town. Gen. Negley declined. The Federal force was ample for the defense of the place.

I learn from the people that Jeff Davis has issued a proclamation that all Union officers held and captured shall be put to hard labor if Lincoln's proclamation is carried out.

The Times' special dispatch, dated Charlestown, Va., Oct. 16, says Gen. McClellan and staff advanced boldly to the front of the village. The rebel pickets were to be seen on the next hill. Lee is at Winchester with a large force, and Jackson at Bunker's Hill with another large force. Stuart's cavalry are on the Shenandoah. A large rebel force is at Leetown, six miles away.

The Washington Star states that circumstances conspire to induce the general impression among military men here that the rebels in Gen. McClellan's front will soon fight, as he is evidently crowding them more and more, and they have not evinced a disposition to give back.

New York, Oct 18. A letter in the Herald from Cincinnati, says, from western Virginia: we have news that the rebels are preparing to evacuate the Kanawha valley, as they have supplied themselves with all the salt they could transport away.

Cincinnati, Oct. 10. After capturing our pickets, the guerrilla Morgan dashed into Lexington yesterday morning at the head of 1500 men. Before surrendering, our troops fought him gallantly, killing and wounding several of his men. Our loss is six killed and 125 prisoners, who were immediately paroled. Two hundred and fifty of our cavalry succeeded in escaping.

To-day he was met by Dumont's cavalry, who, after a short fight, routed him, scattering his forces.

A Terrible Typhoon in China.

DREADFUL LOSS OF LIFE.

The Hong Kong *Trade Report*, of Aug 10th, furnishes some particulars of the devastations of a terrible typhoon which had visited some parts of China. It occurred on Sunday, July 27th, and caused the death of many thousand persons.

The centre passed over Canton and Whampoa; Macao did not have it quite so strong, and Hong Kong escaped with a stiff gale. The loss of life in the inner harbor of Macao alone was seven hundred. The loss of life in Whampoa is estimated at six thousand. In the harbor of Canton, a great imperial fleet, on the point of being despatched to the North to meet the rebels, were all driven on shore. The total number of lives lost in Canton is estimated by some as high as forty thousand.

Houses went down before the gale like packs of cards, and killed people by the hundred. The Mandarins are offering $1 for every body found, and $8000 have been already expended in this way. The Rev. Mr. Galbard was killed by the wall of his house falling upon him.

THE WAR.—*View of the Field.*—The chief circumstance to be noted regarding the occurrences of the week, is the scantiness of the information which comes to hand. Aside from this, the story is:

In Virginia, nothing except that our army sat quiet while Gen. Stuart ran around it; while we ask whether his swift reconnoissance is to be followed, as on the Chickahominy, by another "strategic victory" and "change of base?"

In Kentucky, some heavy fighting, of which we get but the most confused accounts, but which seems to have resulted on the whole in favor of Buell.

In Mississippi, the recall of our victorious forces before they were ready to stop chasing the routed and demoralized assailants of Corinth.

In Missouri and Arkansas, nothing of note.

Along the coast, nothing particular, while a rumor is abroad that important naval operations are close at hand.

On the whole, the week has been another week of this intolerable helpless delay.—*N. Y. Independent.*

THE MANUFACTURE OF GOVERNMENT ARMS.—With the change of circumstances, the government is increasing its facilities for the manufacture of arms. The following authentic statements show with what extraordinary rapidity it can now supply itself with implements of death. "The armory in Springfield, Mass., makes 14,000 stand of arms a month. In a short time that establishment, with the five private shops in operation there, will be able to manufacture 35,000 guns per month. In a few months we shall be making first-rate arms, better than the best Europe can afford, at the rate of 600,000 per annum."

ITEMS.

Dr. Evans, the celebrated American dentist of Paris, recently visited the Viceroy of Egypt on his yacht at Woolwich, and describes him as a magnificently wealthy and liberal prince. Among his table service are plates worth $3,000 each, a gold pitcher set with diamonds, worth at least $500,000, and the Viceroy's tooth-brush alone, set richly with precious stones, is worth at least $40,000, and the stand upon which rests half that sum.

Bread has just been made from corn eighteen hundred years old, found at Pompeii. Moreover, it is said that a batch of eighty-one loaves from a Pompeian oven, oddly preserved from the heat of the lava by a thick coating of ashes, has also been discovered in the recent explorations of the ruins.

There is a man in Cleveland, Ohio, who announces that the world will come to an end on the 17th day of August, 1863, and on that day a mass convention of the whole earth will assemble at Cincinnati to settle up the business of the past and arrange matters for the future.

There is a plant in the island of Sumatra, the circumference of whose fully expanded flower is nine feet, its nectarium is calculated to hold nine pints, the pistils are as large as cows' horns, and the whole weight of the blossom is computed to be fifteen pounds.

The Richmond correspondent of the Charleston Courier says the religious element is very active and influential in the rebel army.

The New York metropolitan police system now reaches an expense of over two millions of dollars a year.

The oldest building in Boston, opposite the Old South Church, has been pulled down. It was 206 years old.

The potato disease is making sad havoc in Hampshire county, and all are more or less affected by it.

It is rumored that Queen Victoria will abdicate in favor of the prince of Wales when the Prince is married.

Stonewall Jackson has been made a life Director of the Southern Bible Society.

Notices, &c.

My Western Tour.

On my way west, I shall visit Philadelphia, Pa., and preach Sabbath, Oct 26th. Harrisburg, Pa., Tuesday evening, Oct. 28th. Milesburg, Pa., Oct. 30th to Nov. 9th.

Pike, Muscatine Co., Iowa, Nov. 14th to 30th. This meeting will be held in a school-house, fifteen miles west of Muscatine city, ten miles south of West Liberty, ten miles north of Columbus. Inquire for SAMUEL OVERMYER. Advent conference, in Sumpter, Wis., Dec 3d and over the Sabbath.

The calls for labor in Illinois, Indiana, Iowa and Michigan are so numerous, that I can comply with only a part of them in this tour. I will look over the ground and select such fields as I can visit, and give notice duly. Brethren had better do as Bro. Spooner suggests: select a central place, and let the people gather as in conference, when I will give them a course of lectures. This will enable me to speak to a greater number, and save the time and labor of visiting many places which I would be glad to do had I the time to do so.

J. V. HIMES.

Oct. 17th, 1862.

Conference.

There will be a conference in Tuftonborough, N. H., at the Christian Meeting House, commencing Thursday, Oct. 30th, at 10 o'clock, and continue over the following Sunday. Elds. Miles Grant and John Couch are expected to be in attendance to preach the Word. A general invitation is extended to all.

The Wisconsin Conference

Will be held at Sumpter, Sauk Co., Wis., six miles from Sauk city, and nine miles from Baraboo, in the "Pocket," beginning on Wednesday evening, Dec. 3d, and holding over Lord's day following. Eld. J. V. Himes of Boston will be present to aid in preaching. Let us have a *rally*, and let *all come at the beginning*. Friends in the surrounding townships are requested to bring a few blankets, as so many may come from a great distance that our beds may possibly be more than filled. Let no excuse keep a single preacher in Wisconsin at home. Let friends come from other States also. The Lord is certainly at hand. We must arouse!

It is expected that Bro. Himes will do the most of the preaching. Churches who have a standing with the conference will send their delegates, and churches who wish to unite, will do the same. Isolated brethren, who wish the sympathy and aid of preachers in the conference may send an epistle to W. Sheldon, Merrimack, Wis. I intend to have an assortment of our best books at the meeting; and Bro. Himes will have a quantity of the "*Voice*" bound, the *Lyre*, and other valuable productions. Come with praying hearts. Elders Barnes, Turner, Shears, Gilman, and others will please exert themselves to secure a general attendance.

W. SHELDON.

Discussion.

We have arranged to hold a discussion with Eld. I. R. Gates, at the City Hall in Concord, N. H., commencing Tuesday evening, Nov. 4th, to continue some eight or ten evenings.

QUESTIONS. 1st. "Do the Scriptures teach that man is entirely mortal?" 2nd. "Do the Scriptures teach that the wicked will suffer eternal misery?"

Notice.

There will be a Second Advent Conference in Waterloo, Warner, N. H., to commence Wednesday evening, Oct. 29th, and hold over the following Sunday. Elders G. W. Brown, Charles S. Emerson, and others, are expected to preach the word. All our brethren in the region are invited to attend.

In behalf of the brethren,

S. W. BISHOP.

Englishman's Greek Concordance.

I have a few copies of this invaluable book. The regular price is $4, for which I will send it by express to any address. To preachers and those ordering books for sale, I will furnish it at a liberal discount. Cash must accompany the orders, which should be addressed to H. L. HASTINGS, Boston, Mass.

Notice.

My P. O. address is Horn's Mills, N. H., to which place orders may be sent for my pamphlet on the Old and New Covenant, or at the Crisis office. Price, single, 8 cents, postage 1 cent.

A. W. SIBLEY.

Protracted Meetings.

1. By divine permission I will begin a protracted meeting, as Eld. H. A. King may arrange, on Thursday evening, Oct. 30th, at Milroy, Knox Co., Ill., and perhaps continue ten or twelve days.

2. Commence a series of meetings at Amboy, Lee Co., Ill., on the 14th of Nov., as Eld. D. S. Clark may arrange, and continue over two Sundays.

3. Preach at Oswego, Ill., Wednesday evening and over Lord's day, as Eld. C. W. Smith may appoint. Cannot Bro. S. be with me at one or both of the preceding meetings? Please write me at Milroy, if not.

4. Be at our conference in Sumpter, Wis., Dec 3d.

WM. SHELDON.

Maine Quarterly Conference.

The next session of the Maine Quarterly Conference will be holden at Wayne, one mile from the village, commencing Thursday, Oct. 30th, at 2 o'clock in the afternoon, and continue over the next Sabbath. Brethren will call on Brn. Bartlett, Roberts, and others, who will direct.

H. B. SEVEY, President.
H. G. SMILEY, Scribe.

Notice.

H. L. Hastings will preach, if the Lord will, at the church in Wareham, Mass., some two miles from Fremont, where Eliel Benson may appoint, Sunday, Oct. 26th, 1862, three times. Let there be a general rally of the friends in that region, to hear on the signs of the times.

Notice.

The annual meeting of the E. N. Y. and W. Mass and Conn. Second Advent Conference will be held at Warehouse Point, Conn., commencing Nov. 4th, by preaching in the evening. Officers for the ensuing year are to be elected at this meeting.

GEO. L. TEEPLE, Sec. of Conf.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present is 46 1-2 Kneeland street.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENT FOR LOWELL ST. CHAPEL

Joseph D. Brown . . . . Sunday, Oct. 26th

Concord, N. H. . . . . Oct. 26th
MILES GRANT.

West Alton, N. H., evenings of Oct. 23d, 24th, 25th, and over Lord's day, 26th.

Meredith Centre, or Clough School-house, evening, Oct. 27th.

New Hampton, N. H., Oct. 28th, near the dwelling of Mr. John Perkins.

Bro. Horn of Farmington will be at Alton with me.
ABIAL N. SIBLEY.

Nashua . . . . Oct. 26th
J. M. MURLIO.

Camden Harbor . . . . Oct. 24th,
where Bro. Saml. Swift may arrange.

Rockport . . . . Sunday, Oct. 26th,
as Dr. H. B. Eaton may arrange.

South Hope . . . . evening, Oct. 27th
Branch Mills . . . . evening, Oct 28th
Wayne Conference . . . . Oct. 30th
R. R. YORK.

Dover . . . . evening, Oct. 24th
New Durham Ridge . . . . Sunday, Oct. 26th
S. W. BISHOP.

Lee, N. H. . . . . Sunday, Oct 26th
Northwood Narrows, N. H. . . . . Nov. 2d
Lynn, Mass. . . . . Nov. 9th and 16th
L. BOCKELL.

Wrightsville . . . . Sunday, Oct. 26th
LEWIS ANDREWS.

Lynn . . . . Oct. 26th
J. McCANDIS.

River Point, R. I. . . . . Oct. 26th and 27th
Providence, R. I. . . . . Sunday, Nov. 2d
Worcester, Mass. . . . . . evenings, Nov. 4th and 5th
Clinton, (as Bro. Barnes may arrange) . . . Nov. 6th
Nashua, N. H. . . . . Sunday, Nov. 9th
Hooksett, N. H. . . . . . evenings, Nov. 11th and 12th
Sunday, the 16th, as the way may open.
Concord . . . . Sunday, Nov. 23d and 30th
C. GOODRICH.

River Point, R. I. . . . . Nov. 2d
P. C. RODMAN.

Tremont, Wareham, Mass., where Bro. Elihu Besse may appoint, Tuesday and Wednesday evenings, Oct. 28th and 29th.
New Bedford . . . . Oct. 30th
Fairhaven . . . . Oct. 31st
Westport, (where Bro. Daniel Tripp may appoint,) Sunday, Nov. 2nd.
WM. M. INGHAM.

East Killingly, Mass . . . . Oct. 26th
D. A. JONES.

Bantam Falls, Ct., old Methodist Church, Sunday, Nov. 2nd.
Bakerville, Ct. . . . . Nov. 3d
Warehouse Point, attending Conference Nov. 4th till Sunday the 9th.
Winsted, Ct. . . . . evening, Nov. 12th
B. ST. JOHN.

Low Hampton, N. Y. . . . . Oct. 26th
North Springfield, Vt. . . . . Nov. 2d
The last four Sabbaths in Nov. not engaged. Direct your letters to Chicopee Falls, Mass.
HIRAM MUNGER.

South Reading, Mass. . . . . Sunday, Oct. 26th
Exeter, N. H. . . . . Nov. 2d and 9th
W. S. CAMPBELL.

New Britain, Ct. . . . Thursday evening, Oct. 30th
Will stop at Hartford if desired, and informed soon. Intend to return via. Vernon and Brattleboro, Vt., and will preach at each place if the brethren wish and will write soon.
JUDSON AUSTIN, Sandy Hill, N. Y.

Bro. S. Hancock appoints for New Market Hall, Providence, R. I., Oct. 26th. J. D. B.

Havana, Mason Co. . . . . Sunday, Nov. 9th
Carlinville, (if Bro. Braley can arrange) Sunday, Nov. 2d.
THOS. W. SMITH.

Hartford, Ct. . . . . Sunday, Nov. 2nd
New Britain, ... Tuesday evening, Nov. 4th
Plainville . . . . Thursday eve, Nov. 6th
Bristol . . . . Sunday, Nov 9th
Plymouth Hollow . . . . Tuesday eve, Nov. 11th
Southington . . . . Thursday eve, Nov. 13th
Hartford . . . . Sunday, Nov. 16th
If the Lord will, I will preach the word for our times at the above named places.
M. BATCHELOR.

Scitico, Ct . . . . Sunday Oct. 26th
H. PRATT.

APPOINTMENTS FOR COVENTRY CENTRE, R. I.
Eld. S. C. Hancock . . . . Sunday, Nov 2d
A. W. SLOCUM.

APPOINTMENTS FOR CLARK'S MILLS, R. I.
Augustus Durfee . . . . Sunday, Oct. 26th
S. P. CLARK.

Lovely Street, Ct. . . . . Oct. 26th
South Windsor, Ct. . . . . Nov 2d
Springfield, Mass . . . . Nov. 9th
Plymouth Hollow, Ct. . . . . . . evening, Nov. 14th
Litchfield, where Bro Tyrrell may appoint, Sunday, Nov. 16th.
New Preston . . . . evening, Nov. 18th
WM. A. FENN.

Muddy Brook . . . . Sunday, Oct. 26th
I. B. POTTER.

Pine Swamp, Ct . . . . Oct. 26th
T. S. CANFIELD.

Portland, Me . . . . Friday eve, Oct. 24th,
where J. S. Brooks may appoint.
Yarmouth, Me . . . . Sunday, Oct. 26th,
where Bro. R. R. York may appoint.
B. P. MANNING.

Oriswoldville . . . . Oct. 26th
Christian Hill . . . Oct. 28th, and Sunday, Nov. 2d
Brimfield, West Buck School-house, Sunday, Nov. 9th.
J. K. BELLOWS.

Eld. Edwin Burnham will preach in Rutland, Vt., the 1st and 2d Sundays in Nov., and on the evenings between, and longer if the Lord will.

Bro. Hanscom will preach at Augusta, Me., Sunday, Oct. 26th. WM. A. LOVEJOY.

Collinsville, Ct . . . . Friday eve, Oct. 24th
Plainville, Ct . . . . Sunday, Oct. 26th
Bristol, Ct . . . . Tuesday eve, Oct. 28th
Others in Conn. desiring me to call, write immediately.
JUDSON AUSTIN.

Sandisfield, Mass . . . . Sunday, Oct. 26th
Cold Spring, Mass . . . . Oct. 29th
Wells Forge, Mass . . . . Oct. 30th
Bancroft, Mass . . . . Oct. 31st
and over the following Sunday.
GEO. L. TEEPLE.

Business Department.

To Correspondents.

Bro. Wood—Thank you for the important item in the *Montreal Herald*.

Bro. I. C. Wellcome—The "notice" is in No. 4, Oct. 7th.

Francis McNulty—Is the money for the paper sent to Sophia McNulty?

C. B. Turner—See above.

Dr. A. Decker—Is it Bopper or Bapper, Bappu or Boppu? We cannot tell which.

S. K. Sweetman—He is agent. Perhaps he is absent. Will send this week.

Joseph Whitman—Received, but not acknowledged to your name, as your letter contained no signature.

Miss M. Jenness—Sent.

Edwin Phelps—Misdirected to Westfield.

John B Paine—Sent.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Robert Haskins 344, Nason Hoyt 386, Dana Newton 380, John A Bopper (?) 392, John Douglass 392, Thos. D Bailey 390, H N Patten 392, Miss Olive Gould 392, Geo. Severence 367, Nathan Collins 380, J C Wells 413, Geo. W. Wiggin 390, Geo. H Colley 392, Phinehas White 358, Abby White 390, Mrs. T T Morse 344, J J Towsly 374, Elbridge J Wood 393, Andrew G Soper 392, Myron Tuttle 392, Mrs. Sarah Stevens 374, Stephen M Ingersoll 392, S J Buswell 370, Alonzo Shaw 392, Chas. R Percy 392, W E Harris 338, A M S Bement 390, B H Cooch 364, Mrs. Mary Forrester 354, Enoch P Marsh 377, Maria J Collins 392, Enoch Holt 390,—$1.00 each.

A G Thomas 386, Emily Marsh 430, Alex. McClure 416, Ann H Doolittle 423, Rufus Robbins 390, Levi Allen 416, John Sadler 408, Miss Carrie S Belding 394, Ezra Heath 364, Nelson Tickett 351, Morrill Temple 378, Minerva Curtis 416, Abram Libby 408, Andrew B Young 418, Thos. Tewksbury 390, John Smith 390,—$2.00 each.

Mrs. E M Fletcher 338, A P Wells 312, Geo. G Emery 369,—$3.00 each.

Francis McNulty (see note to Cor.) $3.00, 448; James M Cleave $2.27, 418; Dr. A Decker $1.71, 364; John W Houghton $1.50, 378; O T Chisby $1.49, [illegible]; Amanda Bailey 88 cts., 375; Geo. H Southmayd $4.00, 390.

FOR BOOKS AND TRACTS.

P A Smith $2.00, J C Wellcome $5.00, John Sadler $2.00, H Pratt 75 cts, Henry A Way 25 cts, Mary A Hardy 50 cts, Harvey Dunning 42 cts, J J Towsley 25 cts, Levi Dow 13 cts, A S Whitney 8 cts, M Jenness 7 cts, John Douglass 5 cts, A Wood 7 cts.

Books and Tracts Sent.

☞ Orders for Books and Tracts remaining unfilled, will be attended to this week. Our rooms are undergoing some repairs, and it has not been convenient to get at them.

Letters Received.

I. C. Wellcome, W. H. Wild, J. T. Howland, H. P. Carpenter, R. Robbins, W. P. Wentworth, Amy, Wm. Hobbs, C. G. Carre, S. Curry, W. Sheldon, R. Phinney, R. Wendell, M. A. Hardy, M. E. Green, Celia, G. W. Young, G. W. Stetson, O. P. Allen, M. C. Whitaker, S. K. Gibson, W. H. Wild, A. C. Green, A. M. Hollis.

Post Office Address.

Eld. W. Sheldon's P. O. address will be Milroy, Knox Co., Ill., till Nov. 5th; Amboy, Lee Co., Ill., till Nov. 20th; afterwards, till further notice, Merrimack, Sauk Co., Wis.

Eld. S. W. Thurber—Hailey, C. E.

Eld. H. G. McCulloch—Amboy, Lee Co., Ill.

Eld. Thos. Smith—Carlinville, Macoupin Co., Ill., till further notice.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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The Soul—What is it? or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 34 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. These weigh about one ounce each. A valuable tract for the times. Get one.

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The altar sanctified the gift, the gift was God's dear Son,
Who in the flesh was put to death for crimes that we had done;
This blood it did atonement make, his soul for man has died,—
Christ was a whole sin-offering given, Jesus, the Crucified.

Christ died! the suffering Son of God! in anguish hear him cry—
"My Father! if it's possible, then let this cup pass by!"
Then pours his soul out unto death, in agony he cries—
"Oh! why hast thou forsaken me, my God, my God?" and dies!

Such love was worthy of a God! so high no top we find;
A depth no plummet ever reached, a length without an end;
So loved the world! what tongue can tell the meaning of the word?
Height, depth, length, breadth, no limit reach—Christ was the gift of God.

F. J. Mansfield.
Woodstock, Oct. 1st, '62.

For the Crisis.

The Inheritance reserved in Heaven; What is it?

Many speak and write as though the earth that is promised to the meek, is the inheritance reserved in heaven. We think this is a mistake, and by examining the Scripture we shall see it is not the earth. 1 Pet. 1: 3–5,—"Blessed be God the Father of our Lord Jesus the Messiah, who in his great mercy hath begotten us (the apostles) anew by the resurrection of our Lord Jesus the Messiah, to the hope of life, and to an inheritance incorruptible, undefiled and unfading, which is prepared for you in heaven; while ye are kept by the power of God and by faith, for the *Life* that is prepared (reserved) and will be revealed in the last times." Verses 10, 11, "That Life, about which the prophets inquired, when they were prophesying of the grace which was to be given to you. And they searched for the TIME, which the Spirit of the Messiah dwelling in them did show and testify, when the sufferings of the Messiah were to occur, and his subsequent glory." (Syr.)

We see by this that the inheritance here spoken of is the *incorruptible life* we get through Christ our Life-giver, and it is reserved in heaven *until* it is revealed in the last times, or end of Gentile times, when the heavens retain our life no longer; but he comes to give that incorruptible life to all his children who have sought for it by a patient continuance in well doing.

There is something more than the earth that is promised the righteous to inherit. In Prov. 3: 35, we read the wise shall inherit glory. In Matt. 19: 29, Mark 10: 17, Luke 10: 25, and 18: 18, we see eternal life is to be inherited. We will now examine a few more passages of Scripture, and see if we can learn more about this inheritance reserved in heaven.

"Because of the hope that is *laid up for you in heaven*, of which ye heard before in word of truth of the gospel."—Col. 1: 5. (Syr.) "Henceforth there is *laid up* for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 8. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that *fadeth not away*." (This is the incorruptible inheritance or *life* that fadeth not away.) "For ye are dead, (been planted in baptismal death), and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory."—Col. 3: 4. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the *crown of life* (which is laid up in heaven) which the Lord hath promised to them that love him."—James 1: 12. "Be thou faithful unto death, and I will give thee a *crown of life*."—Rev. 2: 10. "And every man that striveth for the mastery (in running for an earthly crown) is temperate in all things." Now they do it to obtain a corruptible crown, but *we* an *incorruptible*. This is the *unfading, incorruptible inheritance reserved in heaven.*

Other scriptures abundantly prove that the land promised to Abraham and his seed (the Christ) is not reserved in heaven; but this *terra firma*—EARTH, freed from the curse. "And if ye be Christ's then are ye Abraham's seed and heirs according to promise."—Gal. 3: 29. It was *land* promised to Abraham. Gen. 13: 14–17. When Abraham inherits the land promised to him, then all his seed will inherit the same land, at the same time (Heb. 11: 40); and they will *all* inherit the *incorruptible life reserved* in heaven for them. When God beautifies the face of the earth and makes all things new, then it too will be unfading, and will never pass away.

O! who would not endure to the end of the race, so as to inherit all things promised? Now is the time for faithful soldiers to stand with the armor on. Now is the time for all the faithful ones who want to walk the streets of the city of our God, and to be clothed in white, to keep themselves unspotted from this world. Now is the time we need the whole armor, and be engaged in trying to get some volunteers, to enlist to go up and possess the goodly land. The "spring time" when the wilderness and the solitary places shall bud and blossom as the rose, and the desert be made like the garden of the Lord is *near*, very near at hand.

Within a few weeks past, while the fever was raging high in the shop where I work, and many are enlisting to kill and destroy their fellow men, I have persuaded one young man to enlist for the crown that is to be given when our King comes, and the unfading glories of the world to come. He is bound for the kingdom. Let no one think their work is done until their Master calls them from the world. Occupy till he comes. His chariot wheels will soon roll down the pathway of heaven, and then if we are not found watching and in the line of duty, we shall have no part at the Supper. Let "no man take your crown."

G. Dillabaugh.
Seneca Falls, N. Y.

For the Crisis.

What Shall I Do?

Bro. Grant:—Seeing a statement in the Crisis of Sept. 30th to the effect that some of the Lord's people have been drafted as soldiers to serve in the army of the United States; and that the question is often asked, "What shall I do if drafted?" I offer the following suggestions, thinking they may perhaps, be of some little benefit to the tried soldier of the cross in this "time of trouble."

I am fully aware that no *christian* can sympathize with the institution of human slavery, nor with rebellion against legitimate human government. Yet *christians* cannot assist, either in forcibly abolishing the one, or in suppressing the other; for it is written, "Vengeance is mine, I will repay, saith the Lord."

Christians who are called on to take up arms, would do well to remember the case of Peter, when he stoutly affirmed that, rather than deny his Master, he would die with him; and attempt nothing in their own strength, but commit their way to the Lord, who has promised, in that case, to direct their steps; and, obtaining help from Him, meekly, but firmly refuse to use carnal weapons; basing their excuse for not bearing arms on the eternal word of God; being forbidden, by the Captain of our salvation, to hurl missiles of death on their fellow men.

Again, drafted christians might, I think, with strict propriety, remind the military authorities with whom they may have to do, of the immunities guaranteed to them by the Constitution of the United States. In the sixth article of the original Constitution of the United States, we read as follows:—

"This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, *shall be the supreme law of the land; and the judges of every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.*"

The third article of the "amendment of the Constitution of the United States" reads thus:—

"Congress shall make no law respecting an establishment of religion, *or prohibiting the free exercise thereof*; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Now as the Constitution of the United States, with the laws made (by the United States Legislature) in pursuance thereof, constitute "the supreme law of the land," and as, in pursuance of that instrument, no particular form of religion can be by law established in the United States, as the religion of the nation, nor the free exercise of religion prohibited, (which is equivalent to a declaration that, in the United States, all forms of religion shall be tolerated,) we are, by this "supreme law of the land," guaranteed the right to refuse to bear arms, so long as the principle of noncombativeness is an essential item of our religion. Nor can the government of the United States, according to their own constitution, inflict a punishment, or impose a commutation on those who conscientiously refuse to bear arms; for, by so doing, they "prohibit the free exercise of religion." Nevertheless, the rulers of the land may insist on having the children of the Lord to fight their battles. In that case, pray the Lord to enable you to keep his commandments, and be "subject to . . . powers," by way of suffering any penalty they may inflict on you, even to a martyr's death.

Willington, Ct. R. Robbins.

For the Crisis.

Faith.

It is well to believe that "the meek shall inherit the earth," because it is a Bible doctrine. But it is better to be meek, that we may inherit the earth.

It is well to believe that peace-makers, are blessed. But it is better to be peace-makers, and be blessed.

It is well to believe that the pure in heart shall see God. But it is better to be pure in heart, and see God.

It is well to believe that the righteous dead shall rise first. But it is better to be righteous, that we may have part in the first resurrection, for on such the second death has no power.

It is well to have faith. But it is better to show our faith by our works.

It is well to believe that this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. But it is better to be prepared to meet him when he shall come, by holy living and godly conversation.

Finally, it is well to believe the whole Bible. But as devils, too, "believe and tremble," and do no more, it will avail us nothing. We must have a living, acting, working faith.

Have faith as a grain of mustard seed, and nothing shall be impossible unto you. Faith as a pebble of the brook, though large as an egg, would yet be but dead faith. It could neither grow nor increase. "So faith without works is dead." But that faith which works by love and purifies the heart; which can do as well as say; that faith is as a grain of mustard seed; "which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." It is therefore seen to be of a living, growing, increasing principle, and it beareth much fruit.

Faith is belief. To believe God, to take God at his word, to that extent that we act on it, this is the faith required. Therefore, "Whatsoever things ye desire, when ye pray, believe that you [will] receive them, and ye SHALL have them."

Miner Cawkins.
Council Grove, Kansas.

For the Crisis.

Extracts from Dr. Herman Schultz.

(Continued.)

Page 159. "The body (acc. to Paul in 1 Cor. 15: 36, etc.) decays, as grain does in the ground,—not the body, however, as it was; whereas the ear is not the seed-corn, yes, does not even bear it within itself, but leaves it behind in the ground, to be delivered up to the process of decaying. Nevertheless the ear is not out of the seed-corn, it has its most secret connection with it, has its cause in it; so also has the body, though decaying, the power within itself, to give to the new personality—where this, being delivered from the power of death, was restored again, where the breath of life, which God took away from it (the personality), was given back to man,—a body, which, rooting in it and germinating out of it, would in reality be the same body, in this wise restoring the same personality.

"So we see that, through the death of the body, the personality of man is by no means destroyed, neither is the possibility cut off that he may reach his full design provided the power of death is checked. Man in death gives the breath of life, by which his body became organ of the soul, back into the hand of God who gave it,—God can give again what he gave before (2 Macc. 7: 22, 23, etc.); and so long as the personal connection with the life is not entirely withdrawn from man, i. e., until the working out of the second death, man stands always in a certain connection, may it be ever so little, with the life-spirit, whose re-possession would give back to him new and full life.

"Another question is it, whether there, where the power of death is not removed, where it can work itself out until the second death,—a like restoration of the personality could be supposed. The abstract possibility hereof can of course be denied. As in the decaying body the power of producing a new body is thought to be inherent, just so one could suppose that at the time, where the second death does operate, where the spiritual soul—being forever banished from the fountain of life—sinks down into the everlasting flames, according to that ability of the body (to produce a new one) she (the spir. soul) would receive another body, so that all which is connected with her would be banished from the sphere of the now God-consecrated creature. Whether there is any foundation for this supposition in the doctrine of the redemption, we leave here undecided; also those passages of the scripture which only rest on the presupposition of the redemption.

"Despite of this, however, we must decidedly reject this abstract possibility. Where death is to work itself out, there it does not want to concern something, which has already been taken away from man's personality, again. The scriptural soul has no more power over her organ; on this account temporal death ensued; so without new life-power she cannot gain any power over it again; only, where she receives the breath of life from God back again, there she can form a body again as her organ. An act of God, however, which, to increase the punishment, would give back the body also, is according to the foregoing something, which is thought utterly impossible. Nevertheless, because the connection with the body remains a possibility, as long as the connection of the personal soul with the body is not utterly destroyed,—only the second death is a complete destruction of the body,—which kills body and soul in hell.

"The idea of a resurrection of the body only of those which have part in the life, has been frequently held. When Daniel, the second book of Macc., and the book of Job, speak of a resurrection of both the just and unjust, it can only be understood in regard to those that belong to the Kingdom of God, not in relation to the entire heathen world,—therefore a resurrection which does not touch the state of death out of grace. The later Jewish idea seems to have been based upon this foundation, especially that of the Pharisees. (Comp. Acts 24: 15.) The past-apostolic fathers speak especially of a resurrection of the just. The later doctrine lost sight of it, because the idea of the Kingdom of Christ and the separation in it prevailed."

L. Reimer.

For the Crisis.

Sleepy Brethren.

Some people seem to have no idea that it is wrong—a crime, to go to meeting to sleep. They do not think that the word of God to do all things "*decently and in order*" is of any consequence at all. Not long since I was in a place to hold a protracted meeting, and every thing seemed to favor a revival except this one most trying evil. The brethren would insist, several of them, quite a number of them, on going to sleep almost as soon as they got into the place of worship. With such an example before the unconverted, which I learned had become a talk of the citizens of the place, I could do but little in the way of calling sinners to Christ. I begged, I entreated, I scolded, but it was all of no use. Sleep they would almost from the time I named my text to the end of the sermon, and then take perhaps a small nap extra in the conference meeting. Well, I nearly failed of doing anything toward the object for which I visited the place. I left the place grieved and sad, resolving in my mind that when I preach to them again, it will be under a more healthy condition of things. The saying that "I feel so sleepy," does not fulfill God's command to "let not your good be evil spoken of,"—to have that charity that "doth not behave itself unseemly." It is as much a man's duty to behave himself properly in the house of worship, as it is to pray in his closet. For Jesus' sake, my dear brethren, do look at this grievous evil in a scriptural light and reform.

Edwin Burnham.

"Until the Day break, and the Shadows flee away."

Waiting we stand,
And watching till our Savior shall appear,
Joyful to cry, as eastern skies grow clear,
"The Lord's at hand!"

But now the night
Presses around us, sullenly and chill;
Pain, doubt and sorrow seem to have their will,—
Lord, send the light!

One after one,
Thou hast taken our loved ones from our sight;
For them we know that there is no more night,
But we are lone.

Weary we wait,
Lifting our heavy eyes, bedimmed with tears,
To skies where yet no trace of dawn appears,—
Lord, it is late!

But yet thy word
Saith with sweet prophecy that cannot fail,
That light o'er darkness shall at length prevail;—
We trust thee, Lord!

O Morning Star
Of heavenly promise! light our darkened way,
Till the first beams of the expected day
Shine from afar.

So will we take
Fresh hope and courage to our fainting hearts,
And patient wait, though every joy departs,
"Till the day break."

For the Crisis.

Exposition of Scripture.—No. 1.

"In the beginning was the Logos, and the Logos was with God, and the Logos was God. This was in the beginning with God. Through it every thing was done; and without it not even one thing was done which has been done. In it was Life; and the LIFE was the LIGHT of MEN. And the LIGHT shone in the DARKNESS, and the DARKNESS apprehended it not." John 1: 1–5.—*Emphatic Diaglott.*

According to the *Greek Text*, by J. J. Griesback, where a *literal* word-for-word translation is given, it would read:—"In a beginning was the word, and the word was with the God, and a God was the word. This was in a beginning with the God. All through it was done: and without it was done not even one that has been done. In it life was, and the life was the light of the men: and the light in the darkness shines, and the darkness is not apprehended." See *Emphatic Diaglott.*

Let us just notice the *neuter* pronoun "It," instead of "*him*," as in our common version, and all will be plain.

T. M. Preble.
Concord, N. H., Oct. 1st, '62.

For the Crisis.

Popular Theology not Bible Theology.

Immortal soul, deathless soul, undying soul; immortal spirit, deathless spirit, undying spirit; eternal misery, unending misery, everlasting misery; immortal woe, unutterable woe, deathless woe, unceasing woe, utter woe, eternal woe, everlasting woe, never ending woe; immortal pain, everlasting pain, eternal pain, endless pain, unceasing pain, unending pain.

It is with difficulty that some are made to believe that the above expressions are not found in the Bible, yet who will find *one* of them between Genesis and Revelation? Let us preach and believe the *Bible.*

T. Wheeler.
Waterbury Center, Vt.

For the Crisis.

Life.

Life is sweet to all. No one desires to die when in their right mind. But what makes people say they want to die? It is because they have no shepherd; they are driven about by wild ruffians, who are seeking them as their prey. It is because they have not seen the cross and Him that hung thereon with pierced hands and side. They want to die because they are loaded down with sin and iniquity, and it is all they can do to carry it. I have been troubled in this way myself. But I found I did not want to die after all. I wanted to live. That was what ailed me. I was dead already, and I wanted to live; but I did not know it at that time until I was made alive in Jesus Christ. And ever since then I have wanted to live.

I want to live not only in this world, but in the world to come. I want to set my feet on Jerusalem's immortal shores. I want to see my friends that are asleep in Jesus, that have been hid in dust and darkness for years gone by. I want to see graves and tombs of marble, that have told me in days past where the sleeper lay, burst and let the captive go free. I want to see my Saivor and be made like him, and then I shall be satisfied. I want to live forever.

Sanford Hart.
Unionville, Conn.

For the Crisis.

Lack of Preachers West.

There appears to be a lack of preachers West, if I may judge by the calls in the Crisis; especially in western New York. There is a large proportion of preachers here in the east, and our appointments are almost weekly conflicting with each other, as Bro. A. P. Moore says. Now Bro., it is not the pay that the preacher gets here that keeps so many in this section, for that is scanty enough; but something else,—perhaps a love of home and friends, or a disinclination to break the ice in new fields; or the thought, shall I get bread for my family? Now, there are watchmen here, I believe, that are ready to go out into "the regions beyond," to herald the glad tidings of a coming King, wherever and whenever a door opens. Come, brethren, let us buckle on our armor, and go out and fight the battles of our King; for the cry is, "Come over and help us." Some of us can go,—yes, will go. One third of the preachers in New England can be spared to go to other fields. We are stumbling over one another,—as many as three sometimes appointing to preach at the same time and place; and perhaps to not more than fifty, or one hundred hearers. These things ought not so to be, whilst others are starving for the bread of life.

Lewis Andrews.
West Winsted, Conn., Oct. 10th, '62.

Hygiene.

"This is for your Health."—*Paul.*

Dyspepsia.

Bro. Grant:—I noticed in the Crisis a few weeks ago, an article from "Hall's Journal of Health," in which he is made to say that the symptoms of no two dyspeptics are alike; and again, that no remedy is reliable to cure two patients. Although Hall's Journal is a very useful work, and contains much important information, yet such statements as these ought not to go in a christian paper uncorrected. Some of us know of numerous cases of dyspeptics, whose symptoms fully agree; while many differ widely. And, although it needs a variety of remedies to treat various dyspeptics, yet I administer one "Liver Regulator," which has cured many, and relieved hundreds.

I. C. Wellcome.

We presume, since persons will be sick and take medicine, that Bro. Wellcome's medicine is as good as any that can be found—perhaps better. We have also heard Eld. J. S. White's pills for dyspepsia highly recommended. These Bro. certainly would use nothing which they deemed injurious. The better way seems to be to eat good, healthy, plain food, and so avoid or get rid of such ailments, and then you can throw physic to the dogs.—Ed.

For the Crisis.

Can Animals live without Salt?

1st. In the fall of 1855, I came in possession of a horse that was very ugly; many of the brethren will remember the horse that I used to drive strapped down to the shafts. I kept it three and a half years, during which time, I think I drove it twelve thousand miles. It did not sweat easy, and I do not remember that it eat any salt while I had it. It always refused it.

2nd. Three years ago this fall, I bought another horse which I have now, and which is the best and fastest horse that I ever had, and whose powers of endurance, I think, exceeds the majority of horses. He very seldom sweats, and has always, with one exception, refused to eat salt. When offered him, he will shake his head, and snort as though afraid of it. He ate very little this fall at Bro. Mirick's, though I think his appetite had become depraved on account of change of food.

Whether salt should or should not be eaten, I do not say; but I give these facts because they are facts.

S. B. Munn.

Letter from "Our Home."

The following letter from Bro. Benj. Wilson, Editor of the *Gospel Banner*, and of the "Emphatic Diaglott," will pay for a careful reading. He has been spending some time at "Our Home," in Dansville, N. Y., where he has received valuable medical aid,—not however in the line of drugs and medicines.

His letter, dated, "Our Home," Dansville, N. N., Aug. 10th, 1862, says:—

"The success which attends the practice of the physicians of 'Our Home,' is indeed astonishing to every one who believes in the use of drugs. They can scarcely believe their own eyes, or give credit to the statement, that such cures have been performed without one particle of medicine. Yet such is the fact. And the cures wrought here are generally upon persons who have gone through the whole round of drug doctors and patent medicines, in order to find relief, and having found none, they have come here as a dernier resort. And yet notwithstanding the maltreatment they have had for years, and the consequent lowering or weakening of their vitality by the use of these poisonous medicines, they get well without them, when they are brought into obedience to the laws of nature. How is this, if drug medication is a correct system of practice? I know that there are many cures, or rather what are called cures, performed by this kind of practice, but it is only a *metastasis* or change of one disease for another, rather than a cure. The medicine given for the cure of the sick person, instead of assisting nature to throw off the disease, interferes with the cure, and changes the acute into a chronic drug disease. I have need only to appeal to the packing and bathing rooms of this Institution for a proof of what I affirm. The sheets and bandages of such chronic patients speak loudly to the eyes and noses of all observers. Drugs given for the cure of various diseases, which have been locked up for years in the tissues, are liberated by the solvent power of pure soft water, and by the increase of vital power, expelled from the body as foreign substances, and as enemies to the welfare of the organism. And individuals who have been *cured* (?) of various acute diseases by drugs, frequently when under treatment here for chronic diseases come back again in the reverse order in which they had them previously, and are by this means cured of both chronic and acute at once.

Every individual ought to know that there is no curative power in any drug, whether it is applied internally or externally. . . . The *vis medicatrix naturæ* or curative power of nature lies in the organism and not in the medicine. Hence if a person with little vitality be attacked by acute disease, there is great danger of his not rallying under it, and especially so, if in addition to the disease, his low vitality has to contend at the same time with poisons, kindly, but often ignorantly, given with the intention to cure.

I am glad that light is spreading among the people, on this important subject, though I confess but slowly. . . . I wish the people generally knew that the most eminent men of the medical faculty, and of the most extensive practice, have little or no faith in their own practice. I will give a few quotations from some of them as a sample:

Sir John Forbes, physician to Queen Victoria says: 'Some patients get well with the aid of medicine; more without it; and still more *in spite of it*.'

Dr. Rush, of Philadelphia, says:—'We have assisted in *multiplying diseases*; we have done more; we have *increased their fatality*.'

Professor Gregory, of Edinburg, says: 'Ninety-nine out of every hundred medical facts are *medical lies*; and medical doctrines are, for the most part, *stark staring nonsense*.'

Professor Evans, Fellow of the Royal College, London, says:—'The medical practice of our day is, at the best, a most *uncertain* and unsatisfactory system; it has *neither philosophy nor common sense* to commend it to confidence.'

Dr. Bailie, of London, says:—'I have no *faith* whatever in medicine.'

Dr. Frank, an eminent European practitioner, says:—'Thousands are annually *slaughtered* in the quiet sick room.'

Dr. Bostock, author of History of Medicine, says:—'Our actual information or knowledge of disease does not increase in proportion to our experimental practice. Every dose of medicine given is a *blind experiment upon the vitality of the patient*.'

Dr. John Mason Good says:—'The science of medicine is *barbarous jargon*, and the effects of our medicines on the human system in the highest degree *uncertain*, except, indeed, that they have *destroyed more lives* than war, pestilence, and famine combined.'

Dr. James Johnson, Ed. of Medico-Chirurgical Review, says:—'I declare, as my conscientious conviction, founded on long experience and reflection, that if there was not a single *physician, surgeon, man-mid-wife, chemist, apothecary, druggist* nor *drug* on the face of the earth, there would be *less sickness*, and *less mortality* than now prevail.'

The foregoing opinions of some of the most distinguished physicians, (and very many more might be added,) will be sufficient to convince the candid reader, that any one who takes medicine for the purpose of getting well, is only practising a dangerous experiment, and is liable to be most miserably disappointed. The enlightened physician knows that there is far more dependence to be placed upon Hygienic agencies or placing the patient in natural relations, in order to his recovery, than in all the remedies of his *materia medica*. And thus many of them have testified. I will give a few testimonies.

Professor Parker says:—'As we place more confidence in nature, and less in preparations of the apothecary, *mortality diminishes*.' Again, 'Hygiene is of *far more value* in the treatment of disease than drugs.' And again, 'We will have *less mortality* when people eat to live.'

Professor Stephens, of the New York College of physicians and surgeons says: 'The older physicians grow, the more sceptical they become of the virtues of medicine, and the more they are disposed to trust to the power of nature.'

Professor Smith of the same School testifies: 'All medicines which enter the circulation, *poison the blood* in the same manner as do the poisons that produce disease.' Again, 'Drugs do not cure disease: disease is always cured by the *vis medicatrix naturæ*.'

Professor Clark says:—'All of our curative agents are poisons: and, as a consequence, *every dose diminishes the patient's vitality*.

Professor Carson says:—'Water is the *best diaphoretic* we have.' Again, My preceptor used to give colored water to his patients; and it was noticed that those who took the water recovered more rapidly than those of another physician who bled his patients.'

Professor Clark says: 'Pure cold water is the best tonic the patient can take.'

Professor Gilman says:—'Hygienic treatment for consumption is of far more value than all drugs combined.' Again, 'Water is the best febrifuge we have.'

Let this suffice. I hope, dear reader, you may be profited by what I have written. . . . I have your benefit at heart though you may reject my teachings, and esteem the subject on which I have been writing as unfit to have a place in a periodical of this class. I think otherwise, and therefore I have written. A great reform in the habits of the people—nay, in the habits of those who profess christianity—is absolutely needed. I see an intimate connection between the state of the body and the spiritual conditions. There is no use in mincing the matter, or deceiving ourselves. It is impossible to be in sound bodily health, and therefore also in sound mental and moral health, while we are habitually transgressing the laws of our being in eating, drinking, working, sleeping, &c., &c., hence the importance of discussing them, so that we may know wherein we err. . . . If I have incited you or any one else to more attention to these things, so that it may result in good, my object is accomplished."

Salt.

Dr. Alcott says in his "Home Book of Health," pp. 372–4:—

"All I know from observation is, that they who use salt very freely, from day to day, grow thin and pale, and suffer considerably from debility. . . .

You will say, 'But if salt is poisonous, how comes it to pass that men and animals, especially the latter, thrive under its use?' I might reply by asking another question: 'How comes it to pass that they thrive under the use of arsenic?' But that they do, we have what I regard as ample and unequivocal testimony.

That the use of wine, cider, and beer, may be so moderate, and so cautiously applied, as for a time to improve the appearance of a person, and that this is the fact with regard to coffee, is I believe, well known. But that the same effect can be produced by arsenic, as well as alcohol, is not so well known as it should be. Yet we have it stated in the Annual and Scientific Discourse, for 1852, and indorsed by Chamber's Journal, that the custom of eating arsenic prevails extensively in Lower Austria and Styria, where it is taken for the express purpose of giving the person a fresh, plump, healthy appearance. . . .

The truth is, that all extra stimulants, in a certain amount—coffee, alcohol, and arsenic—improve the condition of the individual at the expense of the race, if not of the future portion of the life of the individual himself. . . .

You will ask, 'What then shall we do?' My reply is, that I do not know, except to eat as little salt as possible. If we eat none, changing our habits very suddenly—we may suffer. The arsenic eater does, whether man or horse; for they give it to horses too, for the same reason that they give it to man, and for the same purpose that *salt* is given to improve the appearance. . . .

You will still ask, 'But is not salt needed in the human economy?' . . . Some of the savage tribes, that use no salt, are as vigorous and healthy as any other savage tribe in similar circumstances. Pereira indeed says that nature has furnished us with an appetite for salt; but he offers no proof of this. What becomes of nature's appetite for salt in the Camanches Indians, who never use, but abhor it? What becomes of it in the flocks and herds of Upper Hindostan, that never have any salt, and yet are among the best cattle in all the country? What becomes of nature's appetite in the case of Methuselah?"

Tobacco.

Bro. White:—Much has been said in the *Review* on this question, and especially concerning its physical effects. I wish to relate two circumstances that have transpired in the vicinity of my labors the last winter as a still further warning to tobacco users. In the town of Johnstown, twelve miles northwest of Battle Creek, about one year since a man (whose name I will not mention), began to fail in health, and consulted with several physicians, who told him he was destroying his stomach by the use of tobacco. He died about six months since. On examining his stomach, it was found that the coating was almost entirely eaten up by tobacco. But, say you, he must not swallow the juice. He did not, or at least was not conscious of doing it. The poison was carried into his stomach by the saliva being impregnated with it in the glands of the throat.

Another case is of an individual in the town of Somersett, Hillsdale Co., Mich. A person who, ten years since, was of a bright intellect, has become an idiot, no other cause being assigned for it by physicians than chewing and smoking tobacco. The Lord help us as a people to rid ourselves of these slow poisons. Amen.—J. N. Loughborough.—*Advent Review.*

The World's Crisis

AND

Second Advent Messenger.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 370. BOSTON, TUESDAY, OCTOBER 28, 1862. VOL. XVI. NO. 7.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Away!

Away from the world with its false, fleeting show,
Away from its follies, its pleasures forego;
Away from the light, transient glory, and fame,
Inscribed on earth's tablet,—it lives but in name.

Away from proud wealth, with its bright, luring snare.
Though glittering its pathway, it leads but to care.
Earth's chaplet soon fadeth—it passeth away,
Then away from earth's glory, away, haste away.

Away to the Savior, who died to redeem
The lost and the fallen from death and from shame,
Away to bright visions of beauty and light,
A soon coming King, robed in glory and might.

Away to bright visions of the kingdom to come,
The kingdom of Jesus, the saint's peaceful home,
Where rapturous music is borne on the air,
And unfading flowers are blossoming there.

Away to sweet visions of fields robed in green,
No chill frosts of autumn, no blight ever seen,
Where clear crystal rivers are winding among
The delectable bowers of the saint's Eden home.

Away! look away to the loved land of peace,
Where the joy of the ransomed shall ever increase,
No sorrow, no anguish is known on that shore,
And our King in his beauty shall reign evermore.

MRS. W. P. WENTWORTH.
La Fayette, N. Y.

For the Crisis.

Made Alive.

It is sometimes said by those who deny the resurrection of the ungodly, that "there is not a single passage in the Bible which declares that a wicked dead man shall be *made alive*." They say, "We want no *inferential testimony*,—give us one *plain, positive text*, and we will believe. There is no such passage between the lids of the Bible."

Such assertions weigh with some minds, and they straightway conclude that the wicked dead will not be raised to judgment. But let this assertion be met with another. "There is not a passage between the lids of the Bible which teaches that a *righteous dead* man shall be 'MADE ALIVE'"; or, again, "There is not a passage in all the Scriptures which says that Jesus Christ when dead should be 'MADE ALIVE'". "We want no *inferential testimony*; give us one plain, positive text, and we will believe. There is no such passage in the Bible."

Now what do such assertions as these prove? They simply prove that an ingenious man can put words together in a certain *form of speech*, different from those that occur in Scripture, and then he can pretend that no words express that *idea* unless they are precisely the same as those that he has framed to express it. Persons do hate to be found contradicting God's word, even if they do not believe it. I said once to a person, "Do you believe that there will be a resurrection of the dead, just and unjust?" The answer was, "*No*." This was *frank*. I put the same question to another person of the *same faith*, and the answer was, "I *do* believe it." Was *that* frank?

Persons cannot deny that the Bible says, "There shall be a resurrection of the dead, both of the just and unjust,"—or that they "that are in the graves," "that have done evil," "*shall come forth*." But how do they manage the matter?—why, by statements like these;—"There is not a passage in the Bible that teaches the *re-living* again of the *wicked dead*." "There is not a passage in the Bible that teaches the *revival* of the wicked dead." These assertions sound very well. But there is not a passage between the lids of the Bible that asserts the "*re-living*" of anybody, good, bad, or indifferent. There is not a passage in the Bible that says anything about the "revival" of *anybody*. And *why*? Simply because "revival," "non-living," "*re*-living," etc., are words never found in the Bible *at all*. It is a convenient device for such persons to hunt up, or coin some unscriptural words, which express a scriptural fact, and then say that you cannot find the *fact* stated in the Bible, because you cannot find it stated in the *precise* form of *words* which *they use*, and which they took special care when they selected them to have them such as could be only found outside of the Bible. Such arts only lead to strifes about words, like those about "Trinity," "Unity," "Immateriality," "Materialism," "Annihilation," etc., etc.; and the first proper demand in any such controversy is, "Gentlemen, *define your terms*." It will be found that such persons generally use old words in a *new sense*. They have a dictionary of their own; words with them mean *what they mean by them*. To be sure, Webster says the word *Resurrection* signifies "A rising again; chiefly, the REVIVAL of the dead of the human race, or their return from the grave. particularly at the general judgment"; and Johnson defines it: "REVIVAL from the dead; return from the grave"; and Dr. Ash defines it: "The REVIVAL of the dead; the act of raising up the bodies of the dead at the last day"; but then, these men had not learned all the ways in which words are used now.

The apostle said he expected a RESURRECTION of the unjust, but then it is said he did not expect the "*revival*" or "*re-living*" of the wicked dead!! It is not to be wondered at that such a doctrine seeks to hide itself under a mantle of good *words*. It is found, however, very difficult to fit the words of the *old Bible* to the ideas of those who have the *new faith*. The doctrine of the Pharisees, that only the *righteous* should *rise* from the *dead*, against which Christ so solemnly warned his disciples, is not easily taught in the words of those apostles who believed and preached the resurrection of the dead, just and unjust.

But is there in the Bible any lack of expressive words to teach the resurrection of the dead, just and unjust? Suppose the Scriptures do not mention the "revival," the "re-living," or the being "made alive," of righteous or wicked at all; what of that? If they do not speak the *words*, do they fail to state the *fact*?

The Savior says that "*the dead shall* HEAR the voice of the Son of God; and they that HEAR SHALL LIVE." How many shall HEAR? "ALL that are in the graves shall HEAR his voice, and shall COME FORTH, they that have done good, unto the resurrection of life; and they that have DONE EVIL, unto the resurrection of damnation," or *judgment*. John 5: 25–29. Who shall hear? "The DEAD." Who shall live? "They that HEAR shall LIVE." How many dead shall hear? "All that are in the graves." How many shall come forth? "All that are in the graves." Who shall come forth? "All that are in the graves." What classes are there? "They that have done good." What shall they come forth to? "The resurrection [or *revival*] of life," —to live forever. Who else shall come forth? "They that have DONE EVIL." To what? To a resurrection of judgment, or condemnation. "All that are in the graves," "all" hear his voice, "all" *live*," all "come forth," all have a resurrection or "REVIVAL," and then, some receive eternal life, and some condemnation to the "second death." And yet there is nothing said here about the "*re-living*" of any body, or of righteous or wicked dead men being "*made alive*." This is "*inferential testimony*," is it?

Paul said he had "hope toward God, which they themselves (the Jews) also ALLOW (or *expect*), that there shall be a resurrection of the dead, both of the JUST AND UNJUST."—Acts 24: 15. Paul here does *not* state the hope of the PHARISEES, for they held to the resurrection of the *righteous only* (for proof see Josephus; Kitto's Cyclopedia; *Bible Examiner* for March, 1856, p. 48; and Retribution, p. 145); nor that of the Sadducees, who denied the resurrection of *all*; but his own faith which the *Jews*,—the common people,—coincided in cherishing, was that there would be a resurrection, or a *revival* of the dead, JUST and UNJUST. And yet this passage says nothing of the "RE-LIVING" of either class; or of their being "*made alive*"!! To be sure the same terms are applied to both righteous and wicked; but then the precise *words* "*re-living*," and "made alive," are not here, and so this passage is only "*inferential testimony*"!!

Again, Paul writes, "As in (or by—*en*) Adam all die, even so in (or by—*en*) Christ shall all be MADE ALIVE."—1 Cor. 15: 22. Now this passage does not say that "a wicked dead man shall be made alive"; nor does it say that a righteous dead man shall be made alive. It simply says that ALL who die by Adam shall be made alive by Christ. The word rendered *in* is translated "*by*" or "*through*" in at least a dozen translations which I have before me. It is the clear, unmistakable sense of the passage. All die BY one, all rise BY the other; the remedy is as large as the evil; and here the apostle says, "So in (or *by*) Christ shall ALL be MADE ALIVE." But this is "inferential proof," I suppose; nothing positive about the matter!!

But, says one, "What do you do with the rest of the chapter?" Do with it,—why study it and believe it of course. I would not deny the first part for fear of believing the rest, nor pervert half because I did not understand the whole. But I must leave a fuller discussion of it for the pages of a work I hope to issue on "The Resurrection of the dead," in which I desire to expound it more at length. But, says one, "If I believe that all shall be made alive, I shall be a Universalist." Quite likely. This system of interpretation by which you deny the judgment to come, sends you more than half way there at a leap. But I do not fear being a Universalist, or any other "ist," or "ite"; nor shall I deny one part of my Bible to keep me from disbelieving the other. With God's help, I mean to hold fast "the principles of the doctrine of Christ, . . . repentance from dead works, . . . faith towards God, . . . the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. 6: 1–3. From these, I would "go on to perfection." Persons, who need that one teach them what be the principles of Christ's doctrine, will take their own way, of course.

Oct. 6, 1862. H. L. HASTINGS.

For the Crisis.

Laying on of Hands.

Is it an innovation? Ought any save an apostle to do it? Is it a mark of antichrist? Is it priestly arrogance? or is it the plain simple form of scriptural blessings? These are questions not to be answered by prejudice, by cold, icy-hearted scepticism, nor by pride that is ashamed of the ordinances of Christ when a gainsaying world curls the lip of scorn at them. They are questions not to be left to the decision of men who bend their energies toward little else save "doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." From such we are to withdraw ourselves while we turn our feet unto His testimonies whose word is *truth*.

The first instance which inspiration has recorded of laying on of hands is when Jacob blessed the two sons of Joseph (Gen. 48: 14): "And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head." Can a practice introduced among God's people so long ago be an innovation now? Was Jacob an apostle? Why then must an apostle only lay on hands? Since it is Christ's prerogative to bless, did Jacob presumptuously assume the authority of Christ? Was this the first development of antichrist? Or was this simply the divinely approved form for invoking great blessings upon such as were to receive them? Manifestly the latter, and nothing more. This position is most fully sustained by the whole volume of inspired testimony. When Joshua was to receive especial blessing to qualify him for the responsible duties to devolve upon him at Moses' death, the hands of Moses were laid upon him, "and Joshua the son of Nun was full of the spirit of wisdom; for Moses had *laid his hands upon him*."—Deut. 34: 9. Here "the spirit of wisdom" is declared to be the special blessing conferred upon Joshua *through* Moses when he "laid his hands upon him."

That it was Christ's custom to impart blessings to the multitudes who sought his healing virtue by laying his hands on them needs no further evidence than such frequent forms of entreaty as—"Come and lay thy hand upon her."—Matt. 9: 18. The young converts of Samaria, whom the preaching of Philip "turned unto God," received not the Holy Spirit till Peter and John having prayed for them laid their hands on them. Acts 8: 17.

Thus far it is clear that God has been pleased in answer to prayer to bestow signal blessings by the laying on of the hands of Jacob, of Moses, of Christ and of his apostles. Will he do so through other than these? We find Paul exhorting Timothy, 1 Tim. 4: 14, saying, "Neglect not the gift that is in thee, which was given thee by prophecy, with the *laying on of the hands of the presbytery*." Timothy had received a *gift* by prophecy *with* the laying on of hands. Of *whose* hands? hands of the presbytery. What is a presbytery? A presbyter is an *elder*. The original word occurs in Acts 14: 23,—"And when they had ordained them elders in *every church*, * * * they commended them to the Lord on whom they believed." Paul ordained elders in every church which he planted. The same apostle considered this work so important, that what he could not do himself he appointed others to do. He wrote to Titus, saying, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee."—Titus 1: 5. A presbyter then is an elder, of whom every church was to have more than one. The Ephesian church had several, who met Paul on his way to Jerusalem, at his request (Acts 20: 17). They were by no means apostles. They were chosen from among the disciples "in every city." A presbytery is an "*assembly* of elders"—elders acting in a united capacity; hence it appears, plain enough that some of these elders met together and laid their hands on Timothy, and conferred upon him thereby a "*gift*," which he must not neglect.

Others then beside apostles may even in this dispensation lay on hands and bring from the source of all blessing, in answer to prayer, special *gifts*. Yea, even Timothy, a young and inexperienced minister of the gospel of Christ, is expected to do this same thing; and Paul, knowing that it would devolve upon Timothy sometime to do this work, gives him a word of caution, saying, "Lay hands suddenly on no man."—1 Tim. 5: 22. How would Paul have looked upon men who should have attempted to embarrass the young servant of God in his work by scoffingly bestowing the title of "*apostle*," "blasphemer," "antichrist," upon him? Who would envy the man thus found subverting faith? But Jesus, that good Shepherd who careth for his sheep, has thrown over his faithful ones an ample shield against such attacks by plainly pointing out *all* who are commissioned by him to *lay on hands*. "Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved. * * * And these signs shall follow *them that believe*: in my name shall *they* (them that believe) cast out devils, *they* shall speak with new tongues, * * * *they* (them that believe) *shall lay hands on the sick* and they shall recover." Who will *dare* limit these signs to believers in apostolic days, since Jesus has not? These signs follow believers today, and I myself have been an eye witness of them, and a cloud of witnesses compass me about on this point.

Christ then from his own mouth empowers his *believing children* to lay hands on the sick and heal them. Is not then the Holy Spirit to be imparted even now in a special manner, in answer to believing prayer, accompanied with laying on of hands? When some thoughtless scoffer, therefore, shall approach the humble suppliant, who, bearing a heavy cross, dares to stretch out his trembling hand and lay it upon the head of him who seeks a blessing, and looking up to God implores the gift divine,—when some thoughtless scoffer shall approach such an one, and raise the cry of blasphemy, innovation, popery, anti-christ,—how comforting to rest unmoved upon this word—"In *my name* * * * * they shall lay hands on the sick." This was upon the sick, says one, and not upon baptized converts. I reply, the principle is the same. The gift sought and imparted in either case is the *Spirit of God*. It is certainly as apostolic to heal the *sick* through the Spirit, as to comfort the *convert*. If the believer may, through the laying on of hands and prayer, obtain the gift of the Spirit unto the healing of the sick, which is the greater, why should it be denied him to obtain in like manner for the convert the *comforter*, which is the lesser blessing? Yet we have further testimony.

Paul, as if aware by prophetic instinct that men would remove it possible this ancient landmark of truth, has so placed this doctrine among the foundation stones of christianity (Heb. 6: 1), that he who removes it endangers the whole structure and lays in hopeless ruins the building of God. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of *laying on of hands*, and of resurrection of the dead, and of eternal judgment." Which of these foundation stones can we remove, and still leave the building resting upon a solid base? Can we remove faith? No. Repentance? No. Baptism? No. Resurrection of the dead? No. Eternal judgment? No. How then the "laying on of hands," ranked by the apostle with these great doctrines of "faith," "repentance," "baptisms," "resurrection," and "judgment"? He that would deny the propriety of "laying on of hands," may next doubt the propriety of *baptism*; and having disposed of baptism, he may then doubt the propriety of a "resurrection of the dead"; and having taken these steps toward infidelity, he may easily doubt whether there will ever be a day of "eternal judgment." By this time the necessity of "repentance toward God" will disappear, and soon he will "depart from the *faith*." Freed from all the restraint of gospel entreaty, he will imagine the day of christianity gone by, and boast like the "rapper" of the glorious liberty of the sons of perdition. Shall we enter upon this race course of infidelity? If not, then let "repentance from dead works" be followed by "faith toward God," and "faith toward God" be followed by "baptism," and "baptism" be followed by "laying on of hands"; then let the soul, "sealed with the Holy Spirit of promise," wait for "the redemption of the body," and "eternal judgment."

Brethren in Christ, let us hold the apostle when he says, "Hold fast the *form* of sound words, which thou hast heard of me in faith and love which is in Christ Jesus." Let us preach "faith," "repentance," "baptisms," "laying on of hands," "resurrection of the dead," and "eternal judgment," as the means and modes divinely appointed by which, in answer to prayer, God will be pleased to bestow the fulness of the blessings of Christ. While we preach, let us stand in "the ways and see, and ask for the old paths, where is the good way, and *walk therein*, and (we) shall find rest for (our) souls." Jer. 6: 16.

H. F. CARPENTER.
Poultney, Vt., Oct. 7th, '62.

For the Crisis.

"See that ye fall not out by the way."

GENESIS 45: 24.

Joseph gave his brethren good advice when he warned them in going home, not to fall out by the way. I fear there is some danger of this in our case. We shall have to bear with each others' infirmities. We are not yet come to that state when we shall all see alike, especially on the nature and arrangements of the coming kingdom of Christ.

The subject of unfulfilled prophecy is not a matter of dispute, but of faith, not for contention and strife, but for hope and expectation. We profess to believe in freedom of thought and action, and have no creed but the word of God. Let us not then do ourselves, what we have so often condemned in others, shut the door of free thought and study of the Bible, on all points connected with the kingdom, except those agreeable to our *own opinions*, as if we were infallible, and know all that God has revealed of the age to come, and kindred doctrines, about which there still exists a diversity of opinions among advent believers.

It is said that these differences of opinion distract the church, and cause divisions there. But who is it that causes these divisions? Is it not those who denounce the examination of these subjects, and throw impediments in the way of this examination? "Freedom loves and will be free." We have thrown off the shackles of human *opinions* and we are willing to give others the same liberty we seek for ourselves. It all our brethren act thus, what cause will there be for discord or disunion in the body of Christ? "It must needs be that offences come, but woe unto that man by whom the offence cometh." It is said, "two cannot walk together except they be agreed." If this is to be taken in its strict sense; then no two men in this world could ever walk together; and unity would be an impossibility.

God does not require more of us than we are able to perform. But he does require his people to "love one another with a pure heart fervently;" and not to set up ourselves, or our opinions, as lords over his heritage, saying, Hitherto shalt thou come, and no further. We, of all people, ought to know by experience, if we learn in no other school, that to denounce the honest convictions of our brethren, as dangerous and heretical, is no way to convince them of their error. Unless we can reason with them out of the Scriptures, and prove their position untenable by God's word, our time and temper will be utterly wasted, on those who want a reason for the hope that is in them; and will not give up that hope, until they have been convinced of their error in the way above stated.

So long as we hold the great and prominent truths of the gospel; the personal reign of Christ over a renovated earth; the resurrection of the saints, at his advent, to immortality in his kingdom, and the near coming of that blessed day of restoration; let minor points, on which we may differ, never be suffered to divide or distract our christian fellowship; and, while we get all the light we can from God's word, let us have patience with the infirmities of our brethren; believing that what we know not now, we shall know hereafter. May God give us grace to *foil* the enemy in this his last effort to scatter the little flock of the Good Shepherd, that he may devour them. J. PARRY.

CROSSES.—If God has sent thee a *cross*, take it up and follow him; use it wisely, lest it be unprofitable; bear it patiently, lest it be intolerable; behold in it God's anger against sin, and his love towards thee in punishing the one and chastening the other. If it be light, slight it not; if heavy, murmur not. Not to be sensible of a judgment, is the symptom of a hardened heart; and to be displeased at his punishment, is a sign of a rebellious will.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER FOUR.

VI.—RESURRECTED CHILDREN ON PROBATION.

Speculation has no end. While some have boldly affirmed that infants were to be lost, others have taken the position that all unaccountable children are to be raised to a mortal state, and put on probation for immortality. Let us, firstly, look at it in the light of reason.

1st. Those who die in helpless infancy, if raised to a mortal state, will need ordinary care and attention. Who will take care of them? They are numerous, and will need millions of nurses. Over 10,000 helpless children die per day. Omitting 1000 years, suppose they have died at that rate for 5000 years, and we have 18,250,000,000 as the number of helpless infants to be raised,—a number probably thrice as large as the number of adult saints; hence, if the saints take care of these poor helpless things, they will have as many as *three infants apiece* all over the Kingdom!!! If the 900,000,000 mortals, who are found alive at the Advent, are to take care of them, they would have *two hundred infants each*, besides the taking care of their own children, which it is said they are to raise! Over two hundred infants to each mortal!!

2nd. If raised to a mortal state they will need food to subsist upon. How will it be obtained? Do you say, "They will plant vineyards?" But how much could a man do at planting vineyards with two hundred infants on his hands? This is but a glimpse of the fading beauty of this system.

3rd. Not only does reason stand opposed to this system, but it has no foundation in the volume of truth only as it clings to *perverted inferences*. A "Thus saith the Lord" is wanting.

VII.—DEATH OF CHILDREN IN THE FUTURE AGE.

To prove that children are to *die* in the next age, we are referred to Isa. 65: 20,—"The child shall die an hundred years old." This translation carries internal evidence of incorrectness, for to pronounce a person a child at the age of an hundred years, even if he could live a thousand, would be a mistake. A more critical rendering will give the true sentiment of the text.—"There shall be no more thence the young child [born], nor an old man cut short of his days, for the child that *dieth* [in this age] shall be as an hundred years old [in that age] but the sinner, though an hundred years old, shall be accursed" [at the introduction of that age, and not be permitted to dwell there]. Births, deaths, and infirmities are excluded from that age. This is in harmony with the Revelator's description of the same state where he says, "There shall be no more death."—Rev. 21: 4. Death will never leave his huge footprints in the "world to come." The "enemy" will thrust no darts in the kingdom. W. SHELDON.

For the Crisis.

Thy Will be Done.

Probably there is no point on which the christian character is so strongly tested as on this. Nothing so crossing to our natures as to bow our will in subservience to the will of God; to say in view of suffering, of affliction, of trial, "Thy will be done." How is it with thee, christian pilgrim? Art thou weary with the toils and trials of life! Is thy heart pained within thee, as thou art called to lay thy loved ones away in their dusty beds? Canst thou easily, at all times say, "Thy will be done?" Though dark clouds hang o'er thy head, though thick darkness precedes thee in all thy meanderings, though thou art called constantly to wade through Marah's bitter waters, yea, though all thy sweets are embittered by sorrow's stroke, all thy hopes blasted by the frosts of adversity; canst thou at all times say "Thy will be done?" Canst thou ever meekly bow, and kiss the rod that smites? If so, happy art thou. If thou canst pass through the fiery furnace, without the smell of fire upon thy garments, thou art indeed blessed. Would to God I could say the same! Would that my nature were more subservient.

The word of the Lord declares that "He doth not afflict willingly nor grieve the children of men;" and I cannot find it in my heart always to be willing to be afflicted. This does not necessarily imply that God is the direct author of our affliction, and suffering, yet by way of chastisement, he in his Providence permits us to be most sorely afflicted. These are indeed splendid opportunities to let patience have its perfect work, that we may be "perfect, and entire, wanting nothing,"—for "tribulation worketh patience," and I have felt many times during the last two years, while passing through the most heart-rending afflictions and trials, if patience were perfected in me, I should be "perfect, and entire, wanting nothing." Then I could say in the language of our dear Savior in his garden agony, "Not my will, but thine be done."

This is indeed a christian grace of rare attainment. O for grace! O for strength! to enable us at all times, and under all circumstances, to bow with submission and say—"*Not my will, but thine be done*."

ANN E. BARRETT.
Danielsonville, Conn.

For the Crisis.

Come to Christ.

There are not only *philosophical* conclusions made the basis for gauging and governing the business interests of men; but there are individuals, plenty of them, of high moral and intellectual merit, that suffer a well-balanced brain to collide with miserable prepositions, which in some things make men fools. There are people who can find no time to think or act for God; but are on tiptoe to catch the first glimpse of any *new* notion, no matter how simple. People who would be ashamed to speak a word in favor of Christ, will travel miles to make themselves lickspittles to some old necromancer, who *pretends* to divine future things, but actually is a ripe candidate for some lunatic asylum, or else an escaped inmate of that meritorious establishment.

Now this will be called sensible by some; but the Son of God, the Savior of men, whose great benevolent heart commiserated others' woes, and whose divine judgment of men's necessities was unquestionably perfect, has no acknowledged pre-eminence in their lives and deeds. It was God's wisdom, manifest in the flesh, which said, "Seek *first* the kingdom of God and his righteousness, and *all* these things shall be added unto you."

It is quite practical, in some phases of life, to do business by proxy. It is possible, in case of war, to procure substitutes, and thus fight by proxy. Kings and princes marry by proxy; in fine, it is feasible to perform most effectively very many arrangements by proxy, but "seeking the kingdom of God" is business which relates to men's *hearts*. They have got to be there. Christ's words in their application are individual; and if a man or woman would attain an *eternity* of wealth, they must struggle for it. Not that its price is great; but its actual possession is the fruit of intense devotion to Him who requires a *constant* servant.

To live here in this world is but an empty show. Fleeting days and years bury *all* earthly emoluments and gain, and hurry to the dead slaves to the god of mammon. Condition is nothing. The beggar claims as rich a repose as the sceptred monarch, and the red grave worm riots amid the mortality that encroaches upon his domain. This is every whit the substance of life. Now we shall surely get through with this cup of life's ills, and shall we not need *something* for the life beyond? Shall we not, when the memento of earthly greatness is lost in the general wreck of nature, need a refuge to shelter and protect us from the wrath of the prevailing storm? When there will be no human eye that can pity, and no human arm that can save amid the chaos of a lost world, shall we not gaze with undying solicitude for some haven of rest for our frail barques over across life's sea? We surely shall.

Then let us live and die in Christ. Let us no longer rankle the Roman halberd in the pierced side, nor scorn the intercessions of Him who is now the King of kings. Let us prepare to glorify him by having him always before our face and on our right hand, that we shall not be moved. Let the millions of wasted years which in eternity might have been spent in joining in the jubilee of heaven, nerve us to end our life's journey here in a joyful faith and hope of an eternity of years in Christ's glorified realm of peace.

Ye that have "no hope," come to Christ. Your Savior bids you welcome; angels bid you welcome; and all that are saved bid you welcome. You who have long despised the day of grace may behold His blessed "arm stretched out still." His sceptre of mercy and forbearance is still [illegible], that you may touch it and live. It may be the last call of mercy, yet the [illegible], the last anchor of hope, and yet the [illegible]. By all your admiration of the good and true; by all your present hopes of a peaceful death; by all your cravings for a bright world of everlasting peace, I pray you come to Christ! C. G. [illegible]

Blackstone, Mass.

☞ God oftentimes delays, that his people may come to him with [illegible] strength and importunity; he seems to be cold, that he may make us the more [illegible]; he seems to be slack, that he may [illegible] the more earnest; he seems to be backward, that he may [illegible] ward in pressing upon him.

☞ Christians, are you [illegible] in the [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 370. BOSTON, TUESDAY, OCTOBER 28, 1862. VOL. XVI. NO. 7.

The World's Crisis AND SECOND ADVENT MESSENGER IS ISSUED EVERY TUESDAY AFTERNOON, AT NO. 167 HANOVER STREET, BOSTON.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Away!

Away from the world with its false, fleeting show,
Away from its follies, its pleasures forego;
Away from the light, transient glory, and fame,
Inscribed on earth's tablet,—it lives but in name.

Away from proud wealth, with its bright, luring snare,
Though glittering its pathway, it leads but to care.
Earth's chaplet soon fadeth—it passeth away,
Then away from earth's glory, away, haste away.

Away to the Savior, who died to redeem
The lost and the fallen from death and from shame,
Away to bright visions of beauty and light,
A soon coming King, robed in glory and might.

Away to bright visions of the kingdom to come,
The kingdom of Jesus, the saint's peaceful home,
Where rapturous music is borne on the air,
And unfading flowers are blossoming there.

Away to sweet visions of fields robed in green,
No chill frosts of autumn, no blight ever seen;
Where clear crystal rivers are winding among
The delectable bowers of the saint's Eden home.

Away! look away to the loved land of peace,
Where the joy of the ransomed shall ever increase;
No sorrow, no anguish is known on that shore,
And our King in his beauty shall reign evermore.

MRS. W. P. WENTWORTH.
La Fayette, N. Y.

For the Crisis.

Made Alive.

It is sometimes said by those who deny the resurrection of the ungodly, that "there is not a single passage in the Bible which declares that a wicked dead man shall be *made alive.*" They say, "We want no *inferential testimony,*—give us one *plain, positive text,* and we will believe. There is no such passage between the lids of the Bible."

Such assertions weigh with some minds, and they straightway conclude that the wicked dead will not be raised to judgment. But let this assertion be met with another. "There is not a passage between the lids of the Bible which teaches that a *righteous dead* man shall be 'MADE ALIVE'"; or, again, "There is not a passage in all the Scriptures which says that Jesus Christ when dead should be 'MADE ALIVE'". "We want no *inferential testimony;* give us one plain, positive text, and we will believe. There is no such passage in the Bible."

Now what do such assertions as these prove? They simply prove that an ingenious man can put words together in a certain *form of speech,* different from those that occur in Scripture, and then he can pretend that no words express that *idea* unless they are precisely the same as those that he has framed to express it. Persons do hate to be found contradicting God's word, even if they do not believe it. I said once to a person, "Do you believe that there will be a resurrection of the dead, just and unjust?" The answer was, "*No.*" This was *frank.* I put the same question to another person of the *same faith,* and the answer was, "I *do* believe it." Was *that* frank?

Persons cannot deny that the Bible says, "There shall be a resurrection of the dead, both of the just and unjust,"—or that they "that are in the graves," "that have done evil," "*shall come forth.*" But how do they manage the matter?—why, by statements like these;—"There is not a passage in the Bible that teaches the *re-living* again of the *wicked dead.*" "There is not a passage in the Bible that teaches the *revival* of the wicked dead." These assertions sound very well. But there is not a passage between the lids of the Bible that asserts the *"re-living"* of anybody, good, bad, or indifferent. There is not a passage in the Bible that says anything about the "revival" of *anybody.* And *why?* Simply because "revival," "non-living," "re-living," etc., are words never found in the Bible *at all.* It is a convenient device for such persons to hunt up, or coin some unscriptural words, which express a scriptural fact, and then say that you cannot find the *fact* stated in the Bible, because you cannot find it stated in the *precise form of words* which *they use,* and which they took special care when they selected them to have them such as could be only found outside of the Bible. Such arts only lead to strifes about words, like those about "Trinity," "Unity," "Immateriality," "Materialism," "Annihilation," etc., etc.; and the first proper demand in any such controversy is, "Gentlemen, *define your terms.*" It will be found that such persons generally use old words in a *new sense.* They have a dictionary of their own; words with them mean *what they mean by them.* To be sure, Webster says the word *Resurrection* signifies "A rising again; chiefly, the REVIVAL of the dead of the human race, or their return from the grave, particularly at the general judgment"; and Johnson defines it: "REVIVAL from the dead; return from the grave"; and Dr. Ash defines it: "The REVIVAL of the dead; the act of raising up the bodies of the dead at the last day"; but then, these men had not learned all the ways in which words are used now.

The apostle said he expected a RESURRECTION of the unjust, but then it is said he did not expect the *"revival"* or *"re-living"* of the wicked dead!! It is not to be wondered at that such a doctrine seeks to hide itself under a mantle of good *words.* It is found, however, very difficult to fit the words of the *old Bible* to the ideas of those who have the *new faith.* The doctrine of the Pharisees, that only the *righteous* should *rise* from the *dead,* against which Christ so solemnly warned his disciples, is not easily taught in the words of those apostles who believed and preached the resurrection of the dead, just and unjust.

But is there in the Bible any lack of expressive words to teach the resurrection of the dead, just and unjust? Suppose the Scriptures do not mention the "revival," the "re-living," or the being "made alive," of righteous or wicked at all; what of that? If they do not speak the *words,* do they fail to state the *fact?*

The Savior says that "*the dead shall* HEAR the voice of the Son of God; and they that HEAR SHALL LIVE." How many shall HEAR? "ALL that are in the graves shall HEAR his voice, and shall COME FORTH; they that have done good, unto the resurrection of life; and they that have DONE EVIL, unto the resurrection of damnation," or *judgment.* John 5: 25–29. Who shall hear? "The DEAD." Who shall live? "They that HEAR shall LIVE." How many dead shall hear? "All that are in the graves." How many shall come forth? "All that are in the graves." Who shall come forth? "All that are in the graves." What classes are there? "They that have done good." What shall they come forth to? "The resurrection [or *revival*] of life," —to live forever. Who else shall come forth? "They that have DONE EVIL." To what? To a resurrection of judgment, or condemnation. "All that are in the graves," "all" hear his voice, "all" *live,*" all "come forth," all have a resurrection or "REVIVAL," and then, some receive eternal life, and some condemnation to the "second death." And yet there is nothing said here about the *"re-living"* of any body, or of righteous or wicked dead men being *"made alive."* This is *"inferential testimony,"* is it?

Paul said he had "hope toward God, which they themselves (the Jews) also ALLOW (or *expect*), that there shall be a resurrection of the dead, both of the JUST AND UNJUST."—Acts 24: 15. Paul here does *not* state the hope of the PHARISEES, for they held to the resurrection of the *righteous only* (for proof see Josephus; Kitto's Cyclopedia; *Bible Examiner* for March, 1850, p. 48; and Retribution, p. 145); nor that of the Sadducees, who denied the resurrection of *all;* but his own faith which the *Jews,*—the common people,—coincided in cherishing, was that there would be a resurrection, or a *revival* of the dead, JUST and UNJUST. And yet this passage says nothing of the "RE-LIVING" of either class; or of their being *"made alive"!!* To be sure the same terms are applied to both righteous and wicked; but then the precise *words "re-living,"* and "made alive," are not here, and so this passage is only *"inferential testimony"!!*

Again, Paul writes, "As in (or by—*en*) Adam all die, even so in (or by—*en*) Christ shall all be MADE ALIVE."—1 Cor. 15: 22. Now this passage does not say that "a wicked dead man shall be made alive"; nor does it say that a righteous dead man shall be made alive. It simply says that ALL who die by Adam shall be made alive by Christ. The word rendered *in* is translated *"by"* or *"through"* in at least a dozen translations which I have before me. It is the clear, unmistakable sense of the passage. All die BY one, all rise BY the other; the remedy is as large as the evil; and here the apostle says, "So in (or *by*) Christ shall ALL be MADE ALIVE." But this is "inferential proof," I suppose; nothing positive about the matter!!

But, says one, "What do you do with the rest of the chapter?" Do with it,—why study it and believe it of course. I would not deny the first part for fear of believing the rest, nor pervert half because I did not understand the whole. But I must leave a fuller discussion of it for the pages of a work I hope to issue on "The Resurrection of the dead," in which I desire to expound it more at length. But, says one, "If I believe that all shall be made alive, I shall be a Universalist." Quite likely. This system of interpretation by which you deny the judgment to come, sends you more than half way there at a leap. But I do not fear being a Universalist, or any other "ist," or "ite"; nor shall I deny one part of my Bible to keep me from disbelieving the other. With God's help, I mean to hold fast "the principles of the doctrine of Christ, . . . repentance from dead works, . . . faith towards God, . . . the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. 6: 1–3. From these, I would "go on to perfection." Persons, who need that one teach them what be the principles of Christ's doctrine, will take their own way, of course.

Oct. 6, 1862. H. L. HASTINGS.

For the Crisis.

Laying on of Hands.

Is it an innovation? Ought any save an apostle to do it? Is it a mark of antichrist? Is it priestly arrogance? or is it the plain simple form of scriptural blessings? These are questions not to be answered by prejudice, by cold, icy-hearted scepticism, nor by pride that is ashamed of the ordinances of Christ when a gainsaying world curls the lip of scorn at them. They are questions not to be left to the decision of men who bend their energies toward little else save "doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." From such we are to withdraw ourselves while we turn our feet unto His testimonies whose word is *truth.*

The first instance which inspiration has recorded of laying on of hands is when Jacob blessed the two sons of Joseph (Gen. 48: 14): "And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head." Can a practice introduced among God's people so long ago be an innovation now? Was Jacob an apostle? Why then must an apostle only lay on hands? Since it is Christ's prerogative to bless, did Jacob presumptuously assume the authority of Christ? Was this the first development of antichrist? Or was this simply the divinely approved form for invoking great blessings upon such as were to receive them? Manifestly the latter, and nothing more. This position is most fully sustained by the whole volume of inspired testimony. When Joshua was to receive especial blessing to qualify him for the responsible duties to devolve upon him at Moses' death, the hands of Moses were laid upon him, "and Joshua the son of Nun was full of the spirit of wisdom; for Moses had *laid his hands upon him.*"—Deut. 34: 9. Here "the spirit of wisdom" is declared to be the special blessing conferred upon Joshua *through* Moses when he "laid his hands upon him."

That it was Christ's custom to impart blessings to the multitudes who sought his healing virtue by laying his hands on them needs no further evidence than such frequent forms of entreaty as—"Come and lay thy hand upon her."—Matt. 9: 18. The young converts of Samaria, whom the preaching of Philip "turned unto God," received not the Holy Spirit till Peter and John having prayed for them laid their hands on them. Acts 8: 17.

Thus far it is clear that God has been pleased in answer to prayer to bestow signal blessings by the laying on of the hands of Jacob, of Moses, of Christ and of his apostles. Will he do so through other than these? We find Paul exhorting Timothy, 1 Tim. 4: 14, saying, "Neglect not the gift that is in thee, which was given thee by prophecy, with the *laying on of the hands of the presbytery.*" Timothy had received a *gift* by prophecy *with* the laying on of hands. Of *whose* hands? hands of the presbytery. What is a presbytery? A presbyter is an *elder.* The original word occurs in Acts 14: 23,—"And when they had ordained them elders in *every church,* * * * they commended them to the Lord on whom they believed." Paul ordained elders in every church which he planted. The same apostle considered this work so important, that what he could not do himself he appointed others to do. He wrote to Titus, saying, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee."—Titus 1: 5. A presbyter then is an elder, of whom every church was to have more than one. The Ephesian church had several, who met Paul on his way to Jerusalem, at his request (Acts 20: 17). They were by no means apostles. They were chosen from among the disciples "in every city." A presbytery is an *"assembly* of elders"—elders acting in a united capacity; hence it appears, plain enough that some of these elders met together and laid their hands on Timothy, and conferred upon him thereby a *"gift,"* which he must not neglect.

Others then beside apostles may even in this dispensation lay on hands and bring from the source of all blessing, in answer to prayer, special *gifts.* Yea, even Timothy, a young and inexperienced minister of the gospel of Christ, is expected to do this same thing; and Paul, knowing that it would devolve upon Timothy sometime to do this work, gives him a word of caution, saying, "Lay hands suddenly on no man."—1 Tim. 5: 22. How would Paul have looked upon men who should have attempted to embarrass the young servant of God in his work by scoffingly bestowing the title of *"apostle,"* "blasphemer," "antichrist," upon him? Who would envy the man thus found subverting faith? But Jesus, that good Shepherd who careth for his sheep, has thrown over his faithful ones an ample shield against such attacks by plainly pointing out *all* who are commissioned by him to *lay on hands.* "Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved. * * * And these signs shall follow *them that believe.* In my name shall *they* (them that believe) cast out devils, *they* shall speak with new tongues; * * * *they* (them that believe) *shall lay hands on the sick* and they shall recover." Who will *dare* limit these signs to believers in apostolic days, since Jesus has not? These signs follow believers today, and I myself have been an eye witness of them, and a cloud of witnesses compass me about on this point.

Christ then from his own mouth empowers his *believing children* to lay hands on the sick and heal them. Is not then the Holy Spirit to be imparted even now in a special manner, in answer to believing prayer, accompanied with laying on of hands? When some thoughtless scoffer, therefore, shall approach the humble suppliant, who, bearing a heavy cross, dares to stretch out his trembling hand and lay it upon the head of him who seeks a blessing, and looking up to God implores the gift divine,—when some thoughtless scoffer shall approach such an one, and raise the cry of blasphemy, innovation, popery, anti-christ,—how comforting to rest unmoved upon this word—"In *my name* * * * they shall lay hands on the sick." This was upon the sick, says one, and not upon baptized converts. I reply, the principle is the same. The gift sought and imparted in either case is the *Spirit of God.* It is certainly as apostolic to heal the *sick* through the Spirit, as to comfort the *convert.* If the believer may, through the laying on of hands and prayer, obtain the gift of the Spirit unto the healing of the sick, which is the greater, why should it be denied him to obtain in like manner for the convert the *comforter,* which is the lesser blessing? Yet we have further testimony.

Paul, as if aware by prophetic instinct that men would remove if possible this ancient landmark of truth, has so placed this doctrine among the foundation stones of christianity (Heb. 6: 1), that he who removes it endangers the whole structure and lays in hopeless ruins the building of God. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of *laying on of hands,* and of resurrection of the dead, and of eternal judgment." Which of these foundation stones can we remove, and still leave the building resting upon a solid base? Can we remove faith? No. Repentance? No. Baptism? No. Resurrection of the dead? No. Eternal judgment? No. How then the "laying on of hands," ranked by the apostle with these great doctrines of "faith," "repentance," "baptisms," "resurrection," and "judgment"? He that would deny the propriety of "laying on of hands," may next doubt the propriety of *baptism;* and having disposed of baptism, he may then doubt the propriety of a "resurrection of the dead"; and having taken these steps toward infidelity, he may easily doubt whether there will ever be a day of "eternal judgment." By this time the necessity of "repentance toward God" will disappear, and soon he will "depart from the *faith.*" Freed from all the restraint of gospel entreaty, he will imagine the day of christianity gone by, and boast, like the "rapper" of the glorious liberty of the sons of perdition. Shall we enter upon this race course of infidelity? If not, then let "repentance from dead works" be followed by "faith toward God," and "faith toward God" be followed by "baptism," and "baptism" be followed by "laying on of hands"; then let the soul, "sealed with the Holy Spirit of promise," wait for "the redemption of the body," and "eternal judgment."

Brethren in Christ, let us heed the apostle when he says, "Hold fast the *form* of sound words, which thou hast heard of me in faith and love which is in Christ Jesus." Let us preach "faith," "repentance," "baptisms," "laying on of hands," "resurrection of the dead," and "eternal judgment," as the means and modes divinely appointed by which, in answer to prayer, God will be pleased to bestow the fulness of the blessings of Christ. While we preach, let us stand in "the ways and see, and ask for the old paths, where is the good way, and *walk therein,* and (we) shall find rest for (our) souls." Jer. 6: 16.

H. F. CARPENTER.
Poultney, Vt., Oct. 7th, '62.

For the Crisis.

"See that ye fall not out by the way."

GENESIS 45: 24

Joseph gave his brethren good advice when he warned them in going home, not to fall out by the way. I fear there is some danger of this in our case. We shall have to bear with each others' infirmities. We are not yet come to that state when we shall all see alike; especially on the nature and arrangements of the coming kingdom of Christ.

The subject of unfulfilled prophecy is not a matter of dispute, but of faith; not for contention and strife, but for hope and expectation. We profess to believe in freedom of thought and action, and have no creed but the word of God. Let us not then do ourselves, what we have so often condemned in others, shut the door of free thought and study of the Bible, on all points connected with the kingdom; except those agreeable to our *own opinions,* as if we were infallible, and knew all that God has revealed of the age to come, and kindred doctrines, about which there still exists a diversity of opinions among advent believers.

It is said that these differences of opinion distract the church, and cause divisions there. But who is it that causes these divisions? Is it not those who denounce the examination of these subjects; and throw impediments in the way of this examination? "Freedom loves and will be free." We have thrown off the shackles of human *opinions,* and we are willing to give others the same liberty we seek for ourselves. If all our brethren act thus, what cause will there be for discord or disunion in the body of Christ? "It must needs be that offences come; but woe unto that man by whom the offence cometh." It is said, "two cannot walk together except they be agreed." If this is to be taken in its strict sense; then no two men in this world could ever walk together; and unity would be an impossibility.

God does not require more of us than we are able to perform. But he does require his people to "love one another with a pure heart fervently;" and not to set up ourselves, or our opinions, as lords over his heritage, saying, Hitherto shalt thou come, and no further. We, of all people, ought to know by experience, if we learn in no other school, that to denounce the honest convictions of our brethren, as dangerous and heretical, is no way to convince them of their error. Unless we can reason with them out of the Scriptures, and prove their position untenable by God's word, our time and temper will be utterly wasted, on those who want a reason for the hope that is in them; and will not give up that hope, until they have been convinced of their error in the way above stated.

So long as we hold the great and prominent truths of the gospel; the personal reign of Christ over a renovated earth; the resurrection of the saints, at his advent, to immortality in his kingdom, and the near coming of that blessed day of restoration; let minor points, on which we may differ, never be suffered to divide or distract our christian fellowship; and, while we get all the light we can from God's word, let us have patience with the infirmities of our brethren; believing that what we know not now, we shall know hereafter. May God give us grace to *foil* the enemy in this his last effort to scatter the little flock of the Good Shepherd, that he may devour them.

J. PARRY.

CROSSES.—If God has sent thee a *cross,* take it up and follow him; use it wisely, lest it be unprofitable; bear it patiently, lest it be intolerable; behold in it God's anger against sin, and his love towards thee in punishing the one and chastening the other. If it be light, slight it not; if heavy, murmur not. Not to be sensible of a judgment, is the symptom of a hardened heart; and to be displeased at his pleasure, is a sign of a rebellious will.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER FOUR.

VI.—RESURRECTED CHILDREN ON PROBATION.

Speculation has no end. While some have boldly affirmed that infants were to be lost, others have taken the position that all unaccountable children are to be raised to a mortal state, and put on probation for immortality. Let us, firstly, look at it in the light of reason.

1st. Those who die in helpless infancy, if raised to a mortal state, will need ordinary care and attention. Who will take care of them? They are numerous, and will need millions of nurses. Over 10,000 helpless children die per day. Omitting 1000 years, suppose they have died at that rate for 5000 years, and we have 18,250,000,000 as the number of helpless infants to be raised,—a number probably thrice as large as the number of adult saints; hence, if the saints take care of these poor helpless things, they will have as many as *three infants apiece* all over the Kingdom!!! If the 900,000,000 mortals, who are found alive at the Advent, are to take care of them, they would have *two hundred infants each,* besides the taking care of their own children, which it is said they are to raise! Over two hundred infants to each mortal!!

2nd. If raised to a mortal state they will need food to subsist upon. How will it be obtained? Do you say, "They will plant vineyards?" But how much could a man do at planting vineyards with two hundred infants on his hands? This is but a glimpse of the fading beauty of this system.

3rd. Not only does reason stand opposed to this system, but it has no foundation in the volume of truth only as it clings to *perverted inferences.* A "Thus saith the Lord" is wanting.

VII.—DEATH OF CHILDREN IN THE FUTURE AGE.

To prove that children are to *die* in the next age, we are referred to Isa. 65: 20;—"The child shall die an hundred years old." This translation carries internal evidence of incorrectness, for to pronounce a person a child at the age of an hundred years, even if he could live a thousand, would be a mistake. A more critical rendering will give the true sentiment of the text:—"There shall be no more thence the young child [born]; nor an old man cut short of his days; for the child that *dieth* [in this age] shall be as an hundred years old [in that age]: but the sinner, though an hundred years old, shall be accursed" [at the introduction of that age, and not be permitted to dwell there]. Births, deaths, and infirmities are excluded from that age. This is in harmony with the Revelator's description of the same state where he says, "There shall be no more death."—Rev. 21: 4. Death will never leave his huge footprints in the "world to come." The "enemy" will thrust no darts in the kingdom.

W. SHELDON.

For the Crisis.

Thy Will be Done.

Probably there is no point on which the christian character is so strongly tested as on this. Nothing so crossing to our natures as to bow our will in subservience to the will of God; to say in view of suffering, of affliction, of trial, "Thy will be done." How is it with thee, christian pilgrim? Art thou weary with the toils and trials of life! Is thy heart pained within thee, as thou art called to lay thy loved ones away in their dusty beds? Canst thou easily, at all times say, "Thy will be done?" Though dark clouds hang o'er thy head, though thick darkness precedes thee in all thy meanderings, though thou art called constantly to wade through Marah's bitter waters, yea, though all thy sweets are embittered by sorrow's stroke, all thy hopes blasted by the frosts of adversity; canst thou at all times say "Thy will be done?" Canst thou ever meekly bow, and kiss the rod that smites? If so, happy art thou. If thou canst pass through the fiery furnace, without the smell of fire upon thy garments, thou art indeed blessed. Would to God I could say the same! Would that my nature were more subservient.

The word of the Lord declares that "He doth not afflict willingly nor grieve the children of men;" and I cannot find it in my heart always to be willing to be afflicted. This does not necessarily imply that God is the direct author of our affliction, and suffering, yet by way of chastisement, he in his Providence permits us to be most sorely afflicted. These are indeed splendid opportunities to let patience have its perfect work, that we may be "perfect, and entire, wanting nothing,"—for "tribulation worketh patience," and I have felt many times during the last two years, while passing through the most heart-rending afflictions and trials, if patience were perfected in me, I should be "perfect, and entire, wanting nothing." Then I could say in the language of our dear Savior in his garden agony, "Not my will, but thine be done."

This is indeed a christian grace of rare attainment. O for grace! O for strength! to enable us at all times, and under all circumstances, to bow with submission and say—"*Not my will, but thine be done.*"

ANN E. B[illegible].
Danielsonville, Conn.

For the Crisis.

Come to Christ.

There are not only *philosophical* conclusions made the basis for guaging and governing the business interests of men; but there are individuals, plenty of them, of high moral and intellectual merit, that suffer a well-balanced brain to collide with miserable prepositions, which in some things make men fools. There are people who can find no time to think or act for God; but are on tiptoe to catch the first glimpse of any *new* notion, no matter how simple. People who would be ashamed to speak a word in favor of Christ, will travel miles to make themselves lickspittles to some old necromancer, who *pretends* to divine future things, but actually is a ripe candidate for some lunatic asylum, or else an escaped inmate of that meritorious establishment.

Now this will be called sensible by some; but the Son of God, the Savior of men, whose great benevolent heart commiserated others' woes, and whose divine judgment of men's necessities was unquestionably perfect, has no acknowledged pre-eminence in their lives and deeds. It was God's wisdom, manifest in the flesh, which said, "Seek *first* the kingdom of God and his righteousness, and *all* these things shall be added unto you."

It is quite practical, in some phases of life, to do business by proxy. It is possible, in case of war, to procure substitutes, and thus fight by proxy. Kings and princes marry by proxy; in fine, it is feasible to perform most effectively very many arrangements by proxy; but "seeking the kingdom of God" is business which relates to men's *hearts.* They have got to be there. Christ's words in their application are individual; and if a man or woman would attain an *eternity* of wealth, they must struggle for it. Not that its price is great; but its actual possession is the fruit of intense devotion to Him who requires a *constant* servant.

To live here in this world is but an empty show. Fleeting days and years bury *all* earthly emoluments and gain, and hurry to the dead slaves to the god of mammon. Condition is nothing. The beggar claims as rich a repose as the sceptred monarch, and the red grave worm riots amid the mortality that encroaches upon his domain. This is every whit the *substance* of life. Now we shall surely get through with this cup of life's ills, and shall we not need *something* for the life beyond? Shall we not, when the moments of earthly greatness is lost in the general wreck of nature, need a refuge to shelter and protect us from the wrath of the prevailing storm? When there will be no human eye that can pity, and no human arm that can save amid the chaos of a lost world, shall we not gaze with undying solicitude for some haven of rest for our frail barque over across life's sea? We surely shall.

Then let us live and die in Christ. Let us no longer rankle the Roman halberd in the pierced side, nor scorn the intercession of Him who is now the King of kings. Let us prepare to glorify him by having him always before our face and on our right hand, that we shall not be moved. Let the millions of wasted years which in eternity might have been spent in joining in the jubilee of heaven, nerve us to end our life's journey here in a joyful faith and hope of an eternity of years in Christ's glorified realm of peace.

Ye that have "no hope," come to Christ. Your Savior bids you welcome; angels bid you welcome; and all that are saved bid you welcome. You who have long despised the day of grace may behold His blessed "arm stretched out still." His sceptre of mercy and forbearance is still [illegible] that you may touch it and live. It may be the last call of mercy, yet the [illegible] the last anchor of hope, and yet the [illegible]. By all your admiration of the good and true; by all your present hopes of a peaceful death; by all your [illegible] world of everlasting [illegible] come to Christ! [illegible]

Blackstone, Mass.

☞ [illegible]

☞ [illegible]

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Tuesday, Oct. 28, 1862.

Names.

If you wish your articles published, send your *names* with them. We frequently receive communications with no name attached. They may be signed by P. or A. or some other letter of the alphabet; or by some fictitious names. It is important that the *Editor*, at least, should know the name; otherwise the writer must not expect to see his article in the paper. We again request *all* who write for the *Crisis* to sign their full names to their contributions. *Every* reader will be better pleased. Come, throw away this false delicacy, and not be ashamed of your name.

Short Articles.

We wish all our excellent contributors to remember that *short* articles are the most pleasing to the readers. Condense your thoughts into as few words as possible. There is also another advantage. If your contributions are short, more can be heard, and we can have a greater variety.

War News.

The bloody men move slowly at present. It is evident that both sides are tired of the work, but each is resolved not to be first in yielding; hence they are continually preparing for more terrible slaughter. It is frequently inquired, "When do you think the war will end?" This is all uncertain. It may end in a few months, and it may continue many. We do not think it will continue in its present form till Jesus comes; yet, we expect to see no better times for christians till the Lord appears. Perils will increase, on account of the infidelity and wickedness of the people. We do not expect any but true christians will be able to "stem the storm." The *only* way to be safe is to give up *all* to Jesus, and keep his commandments. Half-hearted religion will be of no avail. It is *only* "the pure in heart" that have the promise of seeing God. Dear reader, let *us* be in the happy company. But in order to be accepted at the marriage supper of the Lamb, we must conduct our warfare in this world, clothed only in the *christian* armor; hence we must lay aside all carnal weapons, and the spirit that would prompt us to use them.

Strong Delusion.

It is evident that but few are aware of the perils of these times. Most appear to be asleep, while the arch enemy is at work night and day, in every possible way to lead people astray from the word of the Lord. We are now so near the second coming of Christ, and the tokens are so bright on this subject, that Satan and his demons admit that Christ is soon coming, but it is *spiritually*, through various mediums, who are teaching his *principles*; and that he comes to those who receive them. The world and church are now quite well prepared to sympathise with this Satanic theology, and to be led astray, by demons, from the truth to fables, and consequent ruin.

That the reader may get some idea of Satan's devices in these last days, we give below a communication we received last Tuesday, Oct 21st, purporting to come from Jesus. If any who have not been aware of the great work going on, through the agency of demons, in these last days, and think the following too absurd to be believed; to such we would say, it is reported that there are several millions, who are already in full sympathy with such sentiments;—indeed, the whole is but one step removed from popular theology, and the popular belief in the various churches; and we see nothing to prevent them from being seduced by these lying spirits, who come in the form of angels of light; nearly indorsing the popular theological views of these last days. Verily, the time has come, as foretold by the apostle, when men have turned "away their ears from the truth, and" are "turned unto fables."

Dear brethren in the ministry, sound the alarm! Let us exhort one another daily, and so much the more, as we see the day approaching. Truly, the coming of the Lord draweth nigh. Thank his blessed name that we have not been left to believe in a *spiritual coming*, but have embraced the plain Bible doctrine, expressed in the following language:—"*This* SAME JESUS, which is taken up from you into heaven, *shall* SO COME IN LIKE MANNER AS ye have seen him go into heaven."—Acts 1: 11. Jesus, foreseeing what would come up in these last days, has given us special caution, as follows:—

"If any man shall say unto you, Lo, here is Christ, or there; *believe it not.* For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers, *believe it not.* For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 23–27.

As the vivid lightning dazzles the eyes and startles the beholder, so the *glory* attending the coming of Christ is to illumine the heavens, causing all the tribes of the earth to mourn, who are not ready to welcome him. At his coming, he has declared, "*Every eye shall see him.*" Again he says: "They shall *see* the Son of man coming in the clouds of heaven with power and great glory." We are taught "to wait for his (God's) Son from heaven, whom he raised from the *dead, even Jesus.*" This is that "SAME JESUS" who is to come in *like manner*" as he went away. No truth, we think, is more plainly taught by Christ and the apostles. We expect that the majority of Church members, and the whole christian world, so called, will be seduced to believe in a *spiritual* coming. When such a doctrine is taught, let us heed the instruction of Jesus, and "BELIEVE IT NOT."

The following is the communication to which we have referred:

PHILADELPHIA, TENTH MONTH, 1862.

Senior Editor World's Crisis:—Lo, I have come—according to the prophecies of old—in fulfillment of my promise, which I made on the authority of the written prophecy, which I believed, and which I understood and believed to point to me as the person who should come to earth's inhabitants, and give to them the long promised kingdom of God our Father [but the Father only knew the time]—and seeing no other one appointed to fulfill that mission—and finally, in our Father's own good time, my "having received the kingdom," and having the proper channel opened through which to give it unto those who make the demand for it, by their sincere desire and true faith, I have come to finish my mission which I began 1850 years ago, in my own mortal body. There is a necessity for my coming thus; even as others come, through a mortal instrument. Each instrument is used for a peculiar purpose, according to his or her capabilities or natural peculiarities of organization and power; and is used by such of the Father's hosts as are qualified to use it, and all are used in their respective order as they come into existence.

As in the musical department, the piano music could not be made before the piano was made,—as in the mechanical department, the steam power could not be applied before the steam engine was made, etc. etc., so in the human department, I could not use any mortal instrument for my special purpose, until one was created and prepared with a suitable organization, abilities, and experiences, and placed in suitable conditions, with proper surroundings therefor, and at the proper time. The time has come, and with it the man. He was a bodily sacrifice in the earth, and I took possession of him; his spirit consented to my using the body, and agreed to attend to its natural wants during the time I shall use it. Who or what he was will not be revealed to the world; because, were he known, I could not use him, and the world would hunt him to the death, as it did my own mortal body; and for other reasons to be given in another place. Through him I can finish my mission, and give to my servants and to the world all that my Father hath promised them,—can guide them safely through the terrible and bloody struggle the nations are about arraying themselves to enter into—can instruct, prepare, and arrange them for my appearance in spiritual glory,—can reveal to them how to obtain power from God to overcome all the material forces of the nations, and their armies; and can give unto them "the kingdom which shall never be destroyed." I have come, that through him I might gather together the faithful, the tried and the true, that I might lead them, so that when the armies of the nations shall come against you with numbers, and our forces ready to devour you, the power of God may be made manifest before them, and put them to flight, and cause them to "say to the mountains and rocks, fall on us," etc. etc., during the opening of the sixth seal, and at the time of my appearance.

According to the existing laws that connect the world of mankind and the world of spirit kind together, and that governs spirit communion, influence, or control, [there being no other way,] I must come to do my appointed work through a mortal; for were I now to appear in spirit to millions, it would avail them nothing practically; the instructions that are to be given, and the duties that are to be performed would be left undone, and the world be left the same as it was before; therefore, this, God's own way, I come to do his will, and to serve his children of earth. And were I to appear visible in any material body [my own, or borrowed,] and escape persecution to death, I would go through the earth of course ridiculed and abused by the multitudes, and leave the world as it was; as some have done who openly professed themselves to be the promised Christ to redeem the world, and to give to man the promised kingdom, but who had received none to give. They were men; and were it possible for man to give that kingdom, the last end of the prophecies concerning it would prove false, and it would be man's, not God's kingdom. And if I can use this body I have selected, and which I have been preparing, not with collegiate or academical training, which make men for the world, or some portion of it, as it is; but, with suitable experiences from its childhood to the present time, to do all that my Father hath sent me to do, as well as if it was my own original body; what better or more could I do? It is not the body that doeth the work, but the spirit through the instrumentality of the body. As a mechanic's tools are to the workman, so are the several parts of the body to the spirit.

It has been prophesied by some in the last few years of your time, that "a higher class of *mediums* would arise," and "that they were being prepared for the work before them, of reforming the world *in fact.*" One in particular has been looked for to take the lead; but no one has yet appeared equal to the demand; neither can they find any known man, especially not among the *leading* hosts; all are too contracted, partial or limited in their spheres of action and purposes. But in what way they would be *higher* has not been given. Some few have thought themselves "the higher," and desired not the praises of the world; but, nevertheless, have by their own doings made themselves known and conspicuous before the world, are serving the world in the best way they know, but so as to receive the applause and reward of men. Herein will "the higher" be known, they will serve angels and receive angels' reward, so that no self-interest or influence of the world can lead them astray by any apparent necessity to seek and to receive reward from men, as a business transaction, or as hirelings. The first one will set the example; he will not be known to the world, so that it cannot have his person or his name to look up to; and when they see him they will not know it is he, and they will necessarily treat him as any other man, in an every day, ordinary manner; and then men will begin to look up to God, and not to man. Who he is will be revealed when necessary, to a few of my chief servants, for the time will come when I shall want them to protect him in a way that I shall then make known. Ye will plainly see in all the prophecies concerning the last government spoken of therein, that *no man* receives the credit, the honor, and the glory for establishing it, or for leading the people; therefore, in accordance with the prophecy, the mortal instrument, who is barely mentioned in the prophecy concerning this time and circumstance, as "one sitting on the throne," and described as a "stone," is to be unknown to the public, and is to be a mere instrument through whom God and I will act. We will receive the credit therefor. He can do nothing of himself, as a leader or servant of the people, and would not attempt it; and the man-leading, or ruling, or governing, ends with the old kingdoms, and is not to be known in the new; and as long as any man is set up as a leader, so long God and I do not lead, but man does, and receives the honor and the glory from the people therefor, as his due; and so long the prophecies concerning the establishment of God's kingdom do not begin to come to pass; herein ye will perceive the "other" and more important reasons why the man should and is to be unknown.

Certain necessary conditions are required of and among my servants and followers to enable me to appear spiritually. The connecting laws must be observed and fulfilled. The greater the manifestation to be made, the greater the difficulty to obtain the necessary conditions; and the more faith, patience and perseverance is required of those who are to make the conditions in the earth; and those are they who truly believe in my appearing in spiritual glory, and who will believe that I am he, and who will be gathered together, and do as I direct them. I purpose leading my followers, and all of the reforming hosts and freemen of the land with them, who can and will be organized in one undivided body, for the purpose of establishing more true and extended national and individual liberty, and on a more sure foundation than was the old now crumbling structure. This body will constitute they that "are called and chosen and faithful." And this is the "call," if ye will receive it. This step is necessary, owing to the existing condition of this your country, and of others, to prepare the way, and to bring on the necessity for the power of God to be made manifest to the world. Your numbers will be few, compared to your enemies, so that they and ye will know that your own power as men, or as an army, will be far from being sufficient to battle with them, much less to conquer them; and the world will be compelled, by the force of circumstances, and the nature of the events, to acknowledge God as king and ruler in the earth. Henceforward he, and not man with his engines of war, will rake the nations; his will "will be done in earth as it is in heaven." His purpose I can accomplish through a certain mortal who has already, by my influence and power, proposed himself to a few, and has pointed out in part his plans and purposes. Through him, God and I will lead you; and he also will lead through others, so that the man can not and will not be looked up to as hitherto. Be not faithless, but believe that God hath wisdom and power to do his will through his chosen and faithful few; for through you is the world now to be saved from the tyrannical rule of man, and from spiritual darkness, as foreshadowed by the falling and the sweeping away of the great man-image, by a power not produced or projected by the hands of man.

Ye must gather together and organize, and choose the man offered to you, independent of other bodies of men, parties or power. You have no government; you must make one, to satisfy the demands of the highest developed among you; and then, to those who are prepared of the Father to receive it, will be given the final and everlasting kingdom of God, into which all men and nations will enter as they become prepared therefor; as figured forth by the "stone" first enlarging until it became a "mountain," and continuing to increase until finally it covered the "whole earth." Ask for no "signs," or "wonders," tests, to rest your faith upon; for all these belong to your enemies to delude and to deceive you—"the very elect," if possible. This will test your wisdom and faithfulness. Wait until God and I will give a test to the world, that will make it tremble, so that all human thrones and their occupants will fall beneath your feet. Ye would wait in vain, and to your own destruction, for a *majority* to restore freedom, union, harmony and peace in your land, even if other and despotic nations were not to meddle with you at all. Your majorities have caused your troubles, and will continue to increase them; more surely as all despotic powers are interested with the majority of your treacherous leaders, to crush freedom in its strong hold. All monied institutions, powers and influences, are inseparably linked with the man-power; they all are parts of the old human ruling machinery or system. Three hundred true and faithful are more effective in God's hands, than thirty and two thousand of doubtful minds. And then the small body can say not, "mine own hand hath saved me." Be not forgetful that He who made the worlds hath power to keep them, or change them in all their parts, "according to his will," and in his own times. "Many are called, but few chosen," or willing, to risk their lives upon the power of God with the few, in opposition to the many who will have so great warlike powers of man's invention. Men are greater than all they invent, and God is greater than all he creates, or has created. Those who profess to follow me, but who have "hired men leaders" to guide and instruct them, depend upon the power of sword and all implements of war; the power of God they know not of to trust in him; they have all gone astray after the "god of [physical] power," they constitute the "beast," and his "image," and those who have their "mark"; they will fight against God and his people, therefore, I call upon all my true followers to come out from among them, and join together in a one body, and be a one people—"God's people; and wait for God's church, that he may guide them instead of man. "Come out of her, my people," not out of one of them only, but out of all, for all are but members of the same family, the "beast" being the "mother," and all the others are but "harlot" off-springs of several generations—divisions and subdivisions. The "image" was copied in great part from the mother church, and hath "temporal" power joined thereto as hath the beast; therefore it is called the image. Those that have the mark of the beast bear a resemblance to the mother, sufficient to be recognised by the offspring, and they all alike profess to be my followers, therefore they are all to be known as one family, and it will be seen ere long that they all, each to some extent, will unite with the beast against God's people; because, their being of one kind, they have like interests, and a deadly foe to one must be alike deadly to all. Verily I come to them "unawares," in a way and "time they look not for me," while they feel themselves secure in the world, hidden behind the works of their own hands. Where God's people are there is unity and peace; and no divisions or separate organizations can be among them; the moment they divide, they divide to follow presumptuous men, and cease to be God's people; but men, individually, will come out of all them, and be free, and of such will God's people be composed, together with such as never bowed the knee at any altar of man's invention and construction. Now will the separation take place, they shall be divided "as a shepherd divideth his sheep from the goats," and from the wolves in sheep's clothing, God's people, or my true followers, who will answer my call and follow me now, from the people who follow men of whatever name or denomination,—enlightened freemen and all true reformers, from despots and their willing subjects, and from all adherents to old forms and powers; for all things shall be made new. It will be national and individual freedom, and God to be king over all, against tyranny, oppression, and control of the rule and power of man over man.

Doctrines are but chains in the hands of their promulgators to bind the minds of men, and keep them from expanding and looking up to the infinite God of all, who instructeth all alike and truly; thus the "beast" [the church], and the "dragon" combined [church and *human* government] "cast the truth to the ground" by putting to death or silencing, through all the dark ages even until now, all whom Heaven employed to reveal new truths to mankind. As a local magnet is in the hands of a self-wise helmsman to make the needle of the compass point as he wishes, and thereby takes it from under the control of the universal magnet, so is a doctrine in the hands of a man to influence the minds of others. All must be free for God to guide them. A man will not bind and oppress himself to the same extent, that one will bind and oppress another; self interest forbids in the one case, and propels in the other.

He who has proposed to lead will lead through others; twenty-four will be chosen for that purpose; they will be chosen as I will direct through him. He will correspond to the material body described as "sitting on the throne;" and he is as one dead, or as "a stone;" he can do nothing himself. The twenty-four will correspond to the "twenty-four elders," and will represent the "twelve tribes of the children of Israel," and the "twelve apostles" who followed me to mortal death. The throne is in the *midst* of the "four beasts;" they being round about the throne; the *throne* being in the *midst* of the *beast* and the *elders*. The throne signifies the source and channel of intelligence, guidance and power, back of the elders. More about those four beasts, and the opening of the "seals," etc., etc., hereafter.

Were it not that the Father hath sent his angel and spirit hosts to prepare the way, I would not now be received by any; but the windows of heaven are opened, and all who will may get light therefrom, according to their ability to receive, and to what they seek or desire. Ye who desire to be led by me, and who desire the kingdom, which I now have to give, can now have your desires gratified to the full; and much more could be given were ye able to receive or to desire it. I said that I would come "with the holy angels." They came, and are with you; now, I come, and the Father's hosts are with me to do his holy will. If ye will now receive me, ye can say that ye have received evidence that my spiritual appearing is at hand—that I have chosen my messenger, and through him have communed with you, and have begun to instruct and direct you in what ye shall do, and that ye have the promise that the Father and I henceforth will guide and direct you to the end; which we will, if ye prove faithful and true.* Be patient, calm, cautious, yet persevering, and confident that a glorious victory will be yours in the end, though dark and hopeless all may now appear to mortal vision. Have full faith in God.

I came to my own people, in accordance with natural laws, and according to prophecy; they looked for me then, and for "the kingdom," even before the destruction of their government, and their scatterment, in fulfillment of prophecy; I could not then give it, for I had not yet received it; consequently, they rejected me; they would not believe that I was the person. They overlooked the prophecies concerning my being "cut off," "stricken," "broken", and they could not understand how my days could be "prolonged"; how I could come again, and, finally, "be satisfied"; which however could not be fully understood by men until these the latter days of prophesied events, and they "come to pass," and ye see them. I now come to those who look for my second coming, and the promised kingdom, in a way just as natural as was my first coming, but different from what many have been looking for; and many consequently will reject me in their turn, as did my people; and some of my people will receive me now, as I said, "Many that are first shall be last, and the last first." To you who look for me last, I come first; and some of you will receive me; and afterward some of my nation also will be gathered with you, and I will lead you safely.

I have chosen thee, if thee will, to begin the gathering of the faithful, the true and the free, begin on a free, broad, universal platform, and fear not the result, on such only can ye be united and successful. Thee must begin first privately and cautiously to call together a few of the leading servants, of thy brethren, who can be relied upon as true to the cause, and consult together privately as to the mode of organising and operating harmoniously and safely until you get under way. Ye may consult with the following named persons, or some of them who will, concerning the man and his propositions before referred to, and afterwards with all who may be favorable to such a cause. As long as ye can, do all things quietly, privately, unknown to the public:—Mrs. F. O. Hyzer, Miss Emma Hardinge, Mrs. Amanda M. Spence, Rev. M. Taylor, L. Judd Pardee, and Leo Miller,† whose notices as speakers appear in the "Banner of Light." Editor of "New Republic" ‡ is to be chosen also, if he will, to work hand in hand with thee and thy brethren in the immediate cause of reform in your land. Many others are ready and waiting for the beginning movement. As the Father did not design man to lead in this movement, all have necessarily been restraining their desires, holding back for him whom God would send to them in his own good time; whom they knew not, and how they knew not; yet they looked for some one as a necessary instrument among mortals, through whom the Father would do his will in the earth, and through whom my mission may be finished.

Let not sectarianism, partyism, or any other isms, be brought into question among you, but organize on a purely national foundation, that all may rest safely and harmoniously thereon. If men believe not in me, but will be true to God and to the cause of freedom, they will nevertheless be with us in the immediate struggle to accomplish that which is necessary as preparation for future and more glorious results, which ye look for. Remember that "the truth maketh free indeed;" therefore for the time be content. Hesitate not; the time for action has arrived; be not afraid to begin the mission assigned thee. God and I will be with thee, and numberless hosts of angels will be with ye all. Be careful who thee will show this writing to, to avoid any imposition and confusion by imitation and false pretension. Great caution will be needed to keep out designing, false and disunionizing men. "A house divided against itself cannot stand." All the instructions that will be wanted and needed from time to time will be given in a manner hereafter to be adopted, for safety, in case of miscarriage, &c., of mails. Believe and act.

The world's servant through his chosen instrument, JESUS.

Oct. 21st, 1862.

* NOTE.—Instruct the leading servants of thy brethren everywhere, wherever there be one, to inform the brethren that I, Christ, have manifested myself in a way that ye did not look for, and that henceforth I will guide you; and that they shall in a quiet manner make it known to all men, so that the "idea" may be impressed upon the minds of your opposers and enemies, and their minds thereby be prepared to receive "the fact" of my appearing, with proper effect, when that event transpires; for then the scale will turn in your favor, and not till then. Further instructions will be given in due time, as the need is indicated by the action taken by you, my faithful servants.

[† These are prominent Spiritualists. I had a discussion with the latter in Plymouth, Mass. He made sport of the great truths of the Bible.—ED.

‡ The following is from the *New Republic* of Oct. 4th. It speaks for itself:—

"But this book [the Bible]—this worshiped and reverenced guide—is like a post by the road side, which should point every way for the same place! It teaches goodness, but it also teaches all kinds of wickedness. It enjoins peace, charity, kindness, justice and love; also war, hate, injustice, revenge and murder! It proclaims liberty to all, and also slavery and the worst forms of despotism. It enjoins temperance, also intemperance and drunkenness. It enjoins purity, chastity, celibacy, monogamy, polygamy, adultery, rape, and the grossest sensuality! I challenge denial. No wonder it takes forty thousand hireling pettifoggers, in these States, to keep it in repute; to gloss over its startling deformities and immoralities; and to blind the aspirations and genius of revolving ages to the jargon of an old priest-begotten book of fables and crude puerilities. L. C. TODD."

Predictions.

The following predictions appear in the *Herald of Progress*, Oct. 11th, '62. The demons may know from the prophetic scriptures that "the end of all things is at hand;" hence they profess to foretell coming events; and when they come to pass, their dupes think the light *originated* with these seducing spirits, who tell us Jesus is never coming back in *person*, and that there is no resurrection of the dead.

"*Pestilence and famine to afflict the South*.—Remarkable signs are given to the effect that great distress and sickness will visit the cities, towns, camps, and populous places in the Southern States during the summer and autumn of 1863. Let your *Herald* give the warning voice! There should be military and political action with reference to the visitation of these dire calamities. Northern harvests this year are more abundant than they will be for two years to come. Parts of the South will be threatened with a terrible famine, and northern fields and northern industry and benevolence will be greatly overtaxed. Thousands of sufferers by disease and hunger may be saved from victimization by timely political and military precautions.

Opening of the seventh seal in 1862–'68.—It is ascertained that the *medium* who wrote the Book of Revelations was not destitute of the prophetic faculty, although it is possible that his organ of *time* was not under the full torrent of heavenly inspiration. He wrote with the fearful eloquence of an impulsive prompting from the upper world. His language has electrified millions with joyful news and prophecies of terrible import. The battle of Michael, with the Dragon and his angels, was begun about five years ago, and the conclusion of the national changes described will be visible in one year more. In 1868 the full import of divine retributive dispensations will be openly manifested. Those who welcome Justice as a bride and Freedom as a bridegroom will remember 1863 as the greatest, grandest, happiest, and most terrible year in the political history of America."

New Tracts.

We have just received two new tracts from the pen of Bro. S. S. Brewer; one entitled "An Exposition of the Two Horned Beast, of Rev. 13: 11–18," the other—"An Exposition of the Rich Man and Lazarus." Price of each 5 cents, postage one cent each.

For the Crisis.

Report of the R. I. Quar. Conf.

WESTERLY, SEPT. 24TH, 1862.

Wednesday, 2 P. M. Conference met according to appointment. Prayer was offered by Eld. James Lee. The minutes of the last conference were called for, read and accepted. Brethren were called upon to report from the churches. The Clerk reported from the church at River Point, R. I. No special interest there at present. Prayer meetings—three or four a week—quite interesting—some five or six added to the church since last conference, and some dropped off. Brethren that did not belong to the conference were invited to take a part with us.

Bro. Peter Noka reported his labors—been at Lafayette and at Central Village church. Omens of good—hoped some of the brethren would stop there on their way. Should be rejoiced to see souls coming out from the world. Bro. P. C. Rodman reported. Came home from last conference—heard Bro. Simmons preach at Rocky Brook—did them good. Been at Exeter—found them holding fast to the faith—thought they were gaining in numbers and in strength. Hoped the church at R. B. would come up out of the state they are now in—which he called almost helpless—felt that the Lord would bless them if they followed the truthful course. Thought the way to the kingdom was through great tribulation.

Bro. Samuel Hancock reported. Been at Westerly some eight Sundays since last conference—thought the church was on gaining ground—they loved to walk before God. He could say with Bro. Hastings, he was the Lord's. Bro. Joseph Northup reported. At W. most of the time. Thought the church was gaining ground. Been at Carolina Mills some. Glad to be here. As for himself he was aiming for the kingdom—bound to sacrifice all for God.

Bro. J. T. Dixon reported. Tried to preach the word of the Lord—thought the church was not so much engaged as they might be at Carolina Mills. Brethren that had not walked together in times past, seemed united now. Thought he should meet in the large Conference. Could say, "Come, Lord Jesus, and come quickly."

Bro. J. D. Brown reported his labors. Thought he could find some persons on the rock, who when storms came did not tremble. Church in Providence did not send delegate—somewhat few and feeble. Prayer meetings held at private places—had heavenly seasons—some there he had confidence would bear the reproach of the world. His labors had been but half in the field. No less determined to be servant of church. Hoped he should be able to give himself wholly to the ministry—been praying for a door to open.

Bro. Bellows reported. Was not at the last conference. Since that time had been moving round. Had not seen much effort—been at places where there seemed to be indications of good. Glad to be here—was willing to go where the Lord called him—hoped this conference would be a blessing to all, and that he should meet them in the great Conference.

Bro. A. Durfee reported. Had but little to say. Labored at the old place—about the same thing. Been at River Point—been refreshed in their meetings—could not tell what the interest was at Clarks' Mills. His object was to preach the truth and nothing but the truth—had pleasure in doing it—could not do it so much as he would like to—wanted to do more the coming year—did not know how it would be—was determined to serve the Lord. Hoped the blessing of God would rest on this conference and on the church.

Bro. Bracket, from Abington church, did not come as a delegate. Church requested Bro. Jones to send a letter. He had thought interest increased—had three meetings during the week—church small—thought there were some good souls—they were determined to meet in the Kingdom. Requested the Conference to meet there the next session, if it seemed to be duty.

Bro. James Lee, of Long Island, was called on to report. He desired to do God's will—labors confined to small circle—had reasons to rejoice—thought it was best to continue though they be few—held conference meetings—been five converted to God, he hoped—desired the prayers of christians that he might be enabled to gain the kingdom.

Bro. I. Potter, from Stafford, Ct., was called upon to report. Was not here as a delegate—felt blessed already—lived fifty miles from here. There were some there determined to face the storm, day in and day out. He met at the Axe Factory for worship—quite a number of good brethren there, who felt an interest in the coming Kingdom. Had the pleasure of preaching to a few at Muddy Brook—chance of doing good. Brethren Simmons and Jones had been there—congregations increasing—indications of good. Two sisters started the meetings there. He was willing to do what he could for the Lord.

Eld. Durfee offered the following resolutions:—

1. Resolved, That this Conference recommend to the churches of the Advent faith, and especially those connected with this conference, to take a deeper interest in the subject of Sabbath Schools.

2. Resolved, That we as members and ministers of the R. I. Conference of reformers will (God willing) labor more for the salvation of children in and out of the Sabbath School than we have done heretofore.

They were laid on the table until Thursday morning.

7.30 P. M. Met for prayer and conference. Had a refreshing time—felt it was good to be there. 8 P M. Preaching by Eld. E. Bellows, from Rom. 10: 1. Thursday morning, 9 o'clock. The report of the Treasurer was called for, read and accepted. Bro. Durfee's Resolutions were called for and read. Remarks in regard to Sabbath Schools were made by several of the brethren, and the Resolutions were passed.

Bro. Bellows moved that the church at Westerly be invited to join the conference. Passed. Bro. Bellows moved that a committee of two be appointed to act with the Chairman in selecting Preachers for this conference. It was passed. Brn. J. P. Babcock and Edmund Slocum were chosen as a committee for said purpose. Bro. Irving Potter and Edwin Straight offered themselves as candidates for ordination for the ministry. They were accepted.

6.30 A. M. Met for social meeting, after which Brn. Irving Potter and Edwin Straight were ordained for the ministry. 8 P. M. Eld. Durfee preached from Acts 19: 20, 21.

Friday, 9 A. M. Prayer by Bro. Hancock. Bro. Albert Sweet reported from

Exeter church—striving together for the faith—Lord blessed them by an addition of one to the church. Eld. Edwin Wood pastor. Bro. Nathaniel Lewis reported from the church at Carolina Mills—trying to keep along—members few—have preaching two or three times a month—prayer meetings not so interesting as they might be—war spirit around them had rather a depressing influence.

Bro. David Hopkins, from the church in Foster, reported. Seemed to keep along same as they had in the past. Meetings interesting, both prayer and preaching. Church in pretty good state—some lately united with them—thought they stood on pretty good ground generally, as they love one another. Church close by. Some of them lately embraced the truths that we hold dear. Things looked bright.

The church at Westerly requested to join the conference—they were accepted. *Moved*, That the church at Carolina Mills be invited to join this conference by delegate, if it saw fit. It was passed. *Moved*, That the church at Rocky Brook be invited to join this conference—Bro. Rango carry the message. Passed. Bro. Hancock requested to become a member of the conference, afterwards withdrew his request. Brn. James Lee and Irving Potter were invited to join, and did so. Moved and seconded that the churches at Warwick Plains and Gloucester be invited to join this conference,—that the Clerk send a letter to said churches. Passed. *Moved*, That Preachers failing to attend the conference should send letters. Passed.

It was voted that the following question be discussed at the next session of this conference. Resolved, That the Scriptures of the Old and New Testaments make the observance of the seventh day Sabbath obligatory on all churches of God as long as time lasts.

Bro. Robert Rounds arrived from Central Village church—reported quite an interest—prayer meetings full—had to move to the Hall—one requested prayers.

Arrived home—found two letters at the Office, one from D. A. Jones, representing the Abington church, saying that they were in a healthy condition. He supplies the desk one half of the time—meetings on the Sabbath attended with some apparent interest—prayer meetings well attended—thought they ought to be highly commended (especially in these days of covetousness), for they have a care for those that watch over them in spiritual things, and see to it that they are cared for in temporal things. One letter from Jennie D. Roberts, representing the church at Danielsonville since last conference. Have had some additions to the church, both in numbers and strength—prayer meetings been attended with much interest and profit of late. Two have seen their unsafe position out of Christ, and found peace in accepting him for their Savior; others are under conviction. We are anxious that they too may renounce the world, with its anti-gospel affections, and accept Christ as their Savior. Felt sorry that none were to attend from D. Several of the brethren had been to campmeeting—just held a protracted meeting—felt it duty to stay at home.

It was voted that the conference meet at Abington the last Wednesday in December, 1862, at 2 P. M.

Preaching brethren present:—Elds. E. Bellows, P. C. Rodman, J. T. Dixon, J. Northup, P. Noka, A. Durfee, S. Hancock, James Lee, J. D. Brown, I. V. Potter, E. Straight, D. O. Hopkins.

A. C. Greene, Sec'y.

For the Crisis.

Eld. Himes' Mission.

At the regular prayer meeting held in the Hudson Street Chapel, Wednesday evening, Oct. 22d, 1862, the departure of Eld. Himes on a mission tour to the West became the leading topic, on which remarks were made by Brn. Fassett, Hale, Leslie, and others, in which Bro. Himes was most heartily, and by common consent referred to and endorsed as the missionary of this church, of which he has been so long pastor. The following letter of commendation having been presented and adopted, on motion it was voted that it be signed by the deacons, and published in the *Advent Herald* and *World's Crisis*.

LETTER OF COMMENDATION.

The Hudson Street Church of Advent Believers in Boston having secured, in Bro. Fassett, a pastor in which we feel bound gratefully to acknowledge the good hand of our God, we take this opportunity to congratulate our brethren and friends of the cause abroad, that the health of our old pastor, Eld. J. V. Himes, has become so renewed that he can devote himself, with his usual energy and faithfulness, to supplying the numerous calls from the great field in which he has so long labored; and to express our unabated confidence in him, as he is now about to leave us for a distant part of that field, and to commend him to the confidence, sympathy and co-operation of all Adventists and others, wherever the door may be opened for him to labor. We believe God has called him to this work, and that he is in all respects reliable and fully devoted to its advocacy and defence.

And it is due to him to state that, as he holds no official relation to any of the organized Advent bodies which would afford him a support, his outlay for the publications which he distributes, for traveling and family expenses, requires that the christian law—"the laborer is worthy of his hire"—should be remembered, that he may be sustained, as he is worthy, by those with whom he labors.

John Emerson, } Deacons.
[illegible] W. Wise, }

Correspondence.

From Bro. B. Perham.

Dear Bro. Grant:—I have just been reading that noble paper, called the Crisis; and I am so much elated at the contents, especially those excellent letters from our dear brethren and sisters, that I am obliged to acknowledge that I think it is the best religious publication in the world; for I believe it contains the most real truth of any newspaper or christian publication of the kind, in Christendom; and I would kindly ask any brother or sister in Christ, how can you do without it? Are there not many things that you indulge in, that you could do without better than to do without the Crisis? Certainly, dear brethren, we cannot forward the cause of truth, in relation to the coming kingdom of the Messiah, in any other way than to do all we are able to circulate the most noble paper that ever was printed; and it is my humble prayer to God, that he would prosper every effort to establish the truth of the soon coming kingdom.

Brattleboro, Vt.

From Bro. N. F. Nason.

Dear Bro. Grant:—I preached at Weeks Mills, Sept. 21st, in the Union house. Had a good time. Your discussion with Fletcher did good. I had the privilege of reading his wonderful review. There was present a Methodist sister. I was reading privately. When I got to this sentence, "A boy twelve years old could have done all that he has done," I stopped, and asked the sister if she heard the discussion? "Yes." What did you think of it? "F. did not do any thing." If your statement is true, what do you think of this declaration,—"Any boy twelve years old could have done all that he has done?" "Any boy ought to have done all that Fletcher did." Can any boy beat F. in falsehoods? "I do not know that he could."

I next talked with a Spiritualist who heard the whole debate. He said, "F. did not understand the subject, and could not do any thing with Grant, and that G. was a gentleman."

North Searsport, Me.

Obituary Notices.

Killed at the battle of Antietam Creek, Sept. 17th, W. P. Orville Campbell, Ord'y. Serg't. of Co. I. 16th Conn. Reg., and youngest son of W. S. and Paulina D. Campbell, of New Britain, Ct., aged nineteen years.

The deceased was a young man of much promise and of an unblemished reputation, respected and beloved by all who knew him, and by his sudden death the fondest hopes are blighted, and the family of Bro. C. deeply afflicted. Sadness reigns over the broken circle, and the vacant seat at the table and fireside remind the sorrowing ones that the dutiful son and affectionate brother has gone, to return no more.

In his childhood Orville was converted to God, and with his brothers and young sister was, in Dec. 1854, baptized by Bro. S. S. Brazee, at Chester Factories, Mass. Through after years he ever retained a deep interest in and love for the great truths and hope of the gospel.

For some months past he felt it to be his duty to engage in the service of his country in this hour of her peril, and conscientiously he went forth, well knowing his life might be sacrificed in the struggle. But a few short weeks was he engaged in the work, yet his duties were faithfully performed, and in that time he won the hearts of all his company, who testify to his many good qualities, his consistent life and daily perusal of the Scriptures.

He was buried on the battle-field, but through the affection and untiring efforts of an elder brother (also in the army,) he was disenterred, embalmed, and removed to New Britain, where, on the afternoon of Oct. 8th, just three weeks from the day he fell, he was followed by many mourning friends and hundreds of sympathizing citizens to the village cemetery, and laid away to rest in hope, as we trust, till the voice of the Life-giver shall call him from his slumbers.

God speed the day when the sound of war and violence shall no more be heard in the land, wasting nor destruction within our borders; when tears and mourning, separation and death be known no more forever.

O death! thou enemy of man—
Thou king of terrors! art thou insatiate
Ever? Still holdest thou thy revels 'mid
Broken, anguished hearts, draping the earth
Itself with weeds of deepest mourning?
Behold! thy Victor cometh, and thine hour
Of final doom: for lo! thy sentence is
Recorded, "and death itself shall die,"
While shouting myriads shall take up the song,—
"O death, where is thy sting, and where, O grave,
Thy boasted victory?"

Louisa J. Beach.

Died at Boulesville, Mt. Holly, Vt., Oct. 14th, 1862, of typhoid fever and diphtheria, Alvin Jackson, son of Bro. Rufus Jackson of the same place, aged twenty-eight years.

Death found its victim among the newly enlisted militia volunteers of Vermont, a promising young man, the idol of parental hearts, the beloved of all who knew him. He sickened from the damp chill of camp life ere he had left his native State,—hastened home, but to die after a brief period of severe suffering, leaving a large circle of stricken hearts to mourn his early fall. The writer addressed a large concourse of people on the occasion of his burial, from Job 14: 14.

H. F. C.

Died in the Louisville Hospital, No. 3d Kentucky, Jan. 25th, 1862, of typhoid fever, Edward R. Sweet, aged eighteen years. He enlisted in the 2nd Reg. of Minn. Vol. to serve his country. I learn by his surgeon that he died a believer in Christ, and in hope of a bright immortality in the resurrection from the dead. We listened to an able and appropriate discourse, delivered Sept. 23d, to a large and attentive congregation, by our much esteemed Sister Matilda Bowel, from Ezk. 24: 16,—"Son of man, behold, I take away from thee the desire of thine eyes with a stroke.

Eld. Wm. Sweet.

Died in Manchester, N. H., Oct. 2nd, of diphtheria, Arozono P. Brock, son of John P. and Eliza A. Brock, aged four years.

Married.

Oct. [illegible], 1862, by Eld. A. W. Sibley, Mr. John V. B. Sleeper, of West Alton, N. H., to Miss Annie E. Sanborn, of Gilford, N. H.

A. W. Sibley.

FOREIGN NEWS.

By the arrival of the Steamship Kangaroo, we have advices from Liverpool to the 9th inst. Queenstown 10th.

Mr. Gladstone's strong language regarding the South continues to be the prominent theme.

It is asserted that the British and French governments have lost no time in announcing their resolution to persist in their policy of perfect neutrality. It is also asserted that there is a likelihood of immediate recognition.

Sir John Packington, in a speech, said he thought the time had come when England, France, and possibly Russia might offer mediation in America on the basis of separation, with the understanding that if mediation was not accepted, recognition must follow.

Sir E. Bulwer Lytton, in a speech, said he looked upon the restoration of the Union as impossible, and that the Union could not long survive a separation.

The Daily News editorially disputes the idea that the South would willingly, in the event of a separation, concede any of the border States, and adduces evidence tending to prove quite the contrary.

The Morning Post draws a parallel between Lincoln's government and that of the Ex-King of Naples, and charges Lincoln's proceedings with closely resembling those which preceded the downfall of Napoleon's throne. It says Francis of Naples failed by pursuing a similar course. Why should Abraham of America succeed?

Garibaldi has been notified of the Royal amnesty. He goes shortly to Genoa.

It is reported that Garibaldi, in accepting the terms of the amnesty, reserved the right of protesting against it.

Advices from Italy say Garibaldi is about to issue another manifesto that he will still endeavor to carry out his project of taking Rome.

DOMESTIC NEWS.

New York, Oct. 21. The Herald's Washington dispatch says the pressure for a forward movement is becoming almost general. It is urged with an earnestness that never has been equaled. The argument is used that a protraction of our present inactivity will ruin the country.

The Times' dispatch has the following. A gentleman who left Culpepper county, Va., on last Wednesday, says rebel conscripts are pouring constantly into Winchester.

Seventeen negroes were hung there on the 11th inst., charged with organizing an insurrection against the whites. Copies of the Washington National Republican, containing the President's proclamation of emancipation, were found among them. The conspiracy, our informant says, is supposed to extend throughout several counties, and the greatest excitement and fear prevails of an outbreak among the negroes. The inhabitants of the counties where the insubordination exists threaten to resist the conscription act, on the plea of self-defence, to protect themselves against the negroes. Two-thirds of the slaves in Virginia have already heard of President Lincoln's proclamation and know that they are free, and the people think that should the rebel army retreat from its present position another Nat Turner rebellion would occur in Eastern Central Virginia.

A Washington correspondent of the New York Times says that reason exists for the belief that our European relations are at present in a more delicate condition than has been supposed. He also says

"Private letters from diplomatists in Paris indicate a suspicion that a French armada, with fifty thousand men on board, and convoyed by the invincible iron-clad frigate La Gloire, although ostensibly being organized for service against Mexico, will, under sealed orders, to be opened when half way across the Atlantic, assume a northerly direction, and finally appear off the mouth of the Mississippi, under the pretext of asking a settlement of the act complained of against Gen. Butler by the French Consul-General at New Orleans."

The Wilmington Journal of the 13th inst has the following account of the fearful ravages of yellow fever in that place

"We had hoped that, although the epidemic now raging here had by Friday last reached an unprecedented extent, as regards the number of cases, that the worst of the mortality was over. And it might have been so but for the violent change in the temperature which occurred on Saturday night.

About ten o'clock on Saturday night a cold rain came on, with but little lightning, and the thermometer fell rapidly, almost immediately, some sixteen degrees.

The effect upon over five hundred cases of yellow fever may be imagined. The mortality on Saturday night and Sunday exceeded anything that had been known since the epidemic commenced, or since Wilmington was a town. Coffins, coffins, was the great want, and so continues. Coffins cannot be obtained as fast as people die. Drip, drip, from the leaden sky. Death and sickness all around—this last Sunday, to which we had looked forward with some hope, was the gloomiest and saddest of all the days we have yet seen.

We cannot to-day obtain any report of the interments at the cemetery, and the doctors do not generally report the deaths, but we feel convinced that the number of deaths since our last report will not fall short of thirty, if it does not greatly exceed that number. The number of new cases on Saturday was fifty-three; on Sunday forty.

New York, Oct. 25. The Times' Sharpsburg dispatch says indications of a speedy movement are apparent. Orders were issued to the various commands last night to prepare for an advance by daylight this morning.

Oct. 24. A correspondent writing from Bolivar Hights states that more than half of the army is now under the command of Major Gen. Burnside.

A special dispatch from Louisville states. Those that have heretofore styled the battle of Perrysville a Union success, are sadly mistaken. It was a terrible and wholly fruitless waste of life and property. Official returns from all the divisions engaged show an aggregate loss of 820 killed, 2585 wounded, and nearly 500 missing and prisoners. The enemy captured 11 guns during the battle, but abandoned them in a disabled condition upon their retreat on Thursday morning, except two Napoleon guns, in place of which they left two smooth bore 6 pounders. After a careful investigation, I have become satisfied that the rebel loss does not exceed two-thirds of ours. Between 600 and 700 of their dead were buried by us, and about 1300 wounded remained in our hands.

All accounts from Mobile say that the greatest determination exists on the part of the people of Mobile, in the event of the city being attacked by the Federals, to fight it out to the bitter end. Private advices all agree in this, and in representing that, even if the forts guarding Mobile are taken, the citizens will stand out until the last man falls. A dispatch from Washington to the Philadelphia Ledger, says: "The fears expressed by the Richmond journals of an attack on Mobile are well grounded, and before many weeks elapse, the blow will fall. That the Mobilians have made every effort to render it unsuccessful is well known, and from the accounts received here I am inclined to believe that if we are successful it will be only after a most sanguinary struggle."

A Washington letter in the New York Journal of Commerce says that a large number of troops will spend the coming winter in Washington, is proven by the fact that the Government has issued proposals for more than a million feet of lumber. And as several leading lumber merchants of the District are known to be bitter secessionists, it is announced that proposals from disloyal persons will not be considered; and each proposition must be accompanied by an oath of allegiance to the United States. The Government is also in want of a large number of stoves.

It is estimated that Bragg has carried out of Kentucky at least ten thousand horses, immense quantities of corn, beef and bacon, and three thousand wagons.

A special dispatch to the Herald, dated Cincinnati, 24th, says: I have it on good authority that the Governors of the loyal States are to assemble in Convention at Washington in the early part of next week for the purpose first, of demanding the removal of Major General McClellan and the appointment of a new commander of the army of the Potomac; second, the removal of Gen. Buell from the command of the army of Kentucky; third, to urge a more vigorous prosecution of the war, the immediate advance of the army of the Potomac, the enforcement of the confiscation act, and the treatment of rebels in arms as traitors. No more troops are to be furnished by the States until these demands are complied with.

Harrisburg, Pa., Oct. 27. Upon inquiry we learn that Governor Curtin has no knowledge whatever upon the subject of another meeting of the Governors at Washington. The whole story is believed to be a canard.

New York, Oct. 27. The Tribune's special Harper's Ferry dispatch, dated 26th, says the citizens from Winchester, who came into our lines to-day, confirm the previous reports that the rebels have evacuated that place and fallen back toward Staunton.

The Express professes to have reliable information from semi-official circles in Europe that England and France have decided upon a recognition of the Southern Confederacy, if the joint offers of mediation and armistice for four or six months to be proposed to Mr. Seward are not accepted. They fear a slave insurrection in the South (says the Express) after the first of January, and it is to afford their own citizens residing there ample protection under the aegis of their regularly appointed agents, that England and France will claim the necessity of recognizing the new Confederacy.

The Times' Washington dispatch says we have intelligence from the South, through sources entitled to credit, that the rebels have really determined upon the dangerous policy of arming the negroes.

In Atlanta, Montgomery and other cities, it is said, negro regiments are already organized and supplied with weapons.

A recent North Carolina newspaper states that about 8000 blacks, officered by white men, have been sent from camps of instruction to garrison fortifications and important towns.

ITEMS.

☞ A report prevails in Ulster County that in 1861 a deranged woman, while being conveyed to the Insane Asylum, threw up her hands and said "In eighteen sixty-one the war will be begun, in eighteen sixty two we'll have all we can do, in eighteen sixty-three we'll all be free! Glory to God!"

☞ The French have made a treaty with the Cochin Chinese, securing to the former the splendid port of Saigon, and a belt of territory fifty miles into the interior.

☞ It is announced that the marriage of the Prince of Wales with the Princess Alexandrina of Denmark will take place next spring.

☞ There are 25,000 operatives in Manchester England, out of work, on account of the scarcity and high price of cotton.

☞ Eight millions and a half in number of internal revenue stamps were distributed last week. This does not meet the demand in any material degree.

☞ Extensive orders for iron-clad vessels are now in course of execution in England for the Russian Government.

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising Five Thousand Dollars, as a Tract Fund, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand, and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

H. L. Hastings	$50.00
Miles Grant	50.00
C. F. Thorn	20.00
J. N. Shattuck	1.00
John Sadler	4.00
A Friend	5.00
I. Damman	2.00
A Friend	2.00

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

[illegible] Dillabaugh	$1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. [illegible]	.27
[illegible]	1.00
J. Hayden	.25
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A Rose	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	.40
J. M. Hicks	.40
T. W. Smith	.50
Benj. Allard	1.00
John Stockwell, Jun.	1.00

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Notices, &c.

Tour to California.

By the will of God, I shall make a tour in the State of California in the course of the coming year. Cannot fix the time now. But I wish all persons in California, interested in my visit, to address me, Boston, Mass., or Bro. Jesse Jewell, Petaluma, Cal., on the subject. Each will state what they will do to sustain me in the mission, that I may make arrangements accordingly, to meet expenses. Bro. Jewell and others have expressed their wish for a visit, which I had contemplated. Let me hear soon, and on my return from the West I shall be able to decide on the time.

J. V. Himes.

Discussion.

We have arranged to hold a discussion with Eld. I. R. Gates, at the City Hall in Concord, N. H., commencing Tuesday evening, Nov. 4th, to continue some eight or ten evenings.

Questions. 1st. "Do the Scriptures teach that man is entirely mortal?" 2nd. "Do the Scriptures teach that the wicked will suffer eternal misery?"

Notice.

The appointment of Bro. Wm. Fenn for Springfield, Mass., is for the Church on Central Street. There being two churches here, I find some do not understand to which he is to preach.

A. R. White, Sec.

The Wisconsin Conference

Will be held at Sumpter, Sauk Co., Wis., six miles from Sauk city, and nine miles from Baraboo, in the "Pockett," beginning on Wednesday evening, Dec. 3d, and holding over Lord's day following. Eld. J. V. Himes of Boston will be present to aid in preaching. Let us have a *rally*, and let *all come at the beginning*. Friends in the surrounding townships are requested to bring a few blankets, as so many may come from a great distance that our beds may possibly be more than filled. Let no excuse keep a single preacher in Wisconsin at home. Let friends come from other States also. The Lord is certainly at hand. We must arouse!

It is expected that Bro. Himes will do the most of the preaching. Churches who have a standing with the conference will send their delegates, and churches who wish to unite, will do the same. Isolated brethren, who wish the sympathy and aid of preachers in the conference may send an epistle to W. Sheldon, Merrimack, Wis. I intend to have an assortment of our best books at the meeting; and Bro. Himes will have a quantity of the "*Voice*" bound, the *Lyre*, and other valuable productions. Come with praying hearts. Elders Barnes, Turner, Shears, Gibson, and others will please exert themselves to secure a general attendance.

W. Sheldon.

Notice.

Hesper, Iowa. A brother has written me to visit this place, but I cannot answer it till he gives me his name. Will he write me to Pike, Muscatine Co., Iowa?

J. V. Himes.

Notice.

There will be a Second Advent Conference in Waterloo, Warner, N. H., to commence Wednesday evening, Oct. 29th, and hold over the following Sunday. Elders G. W. Brown, Charles S. Emerson, and others, are expected to preach the word. All our brethren in the region are invited to attend.

In behalf of the brethren,
S. W. Bishop.

Conference.

There will be a conference in Tuftonborough, N. H., at the Christian Meeting House, commencing Thursday, Oct. 30th, at 10 o'clock, and continue over the following Sunday. Elds. Miles Grant and John Couch are expected to be in attendance to preach the Word. A general invitation is extended to all.

My Western Tour.

Milesburg, Pa., Oct. 30th to Nov. 9th.

Pike, Muscatine Co., Iowa, Nov. 14th to 30th. This meeting will be held in a school-house, fifteen miles west of Muscatine city, ten miles south of West Liberty, ten miles north of Columbus. Inquire for Samuel Overmyer. Advent conference, in Sumpter, Wis., Dec. 3d and over the Sabbath.

J. V. Himes.

Protracted Meetings.

2. Commence a series of meetings at Amboy, Lee Co., Ill., on the 14th of Nov., as Eld. D. S. Clark may arrange, and continue over two Sundays.

3. Preach at Oswego, Ill., Wednesday evening and over Lord's day, as Eld. C. W. Smith may appoint. Cannot Bro. S. be with me at one or both of the preceding meetings? Please write me at Milroy, if not.

4. Be at our conference in Sumpter, Wis., Dec. 3d.

Wm. Sheldon.

Notice.

The annual meeting of the E. N. Y. and W. Mass. and Conn. Second Advent Conference will be held at Warehouse Point, Conn., commencing Nov. 4th, by preaching in the evening. Officers for the ensuing year are to be elected at this meeting.

Geo. L. Teeple, Sec. of Conf.

Englishman's Greek Concordance.

I have a few copies of this invaluable book. The regular price is $4, for which I will send it by express to any address. To preachers and those ordering books for sale, I will furnish it at a liberal discount. Cash must accompany the orders, which should be addressed to H. L. Hastings, Boston, Mass.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present is 46 1-2 Kneeland street.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor, also a supply of Bro. Higgins' and Wellcome's medicine.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day.
F. H. Berick, Pastor.

Appointments for Lowell St. Chapel.
H. L. Hastings . . . . Sunday, Nov. 2d
Edwin Burnham . . . . Dec. 7th, 14th, 21st and 28th

London, N. H., New Dover School-House, Nov. 9th.
M. Grant.

Concord . . . . Oct. 9th and 16th
H. Pratt.

Appointments for East Killingly, Ct.
Daniel V. Corey . . . . Sunday, Nov. 9th
V. P. Simmons . . . . Sunday, Nov. 16th
D. A. Jones . . . . Sunday, Nov. 23d
V. P. Simmons.

Amherst, East Street . . . . Nov. 5th
Williamsburg . . . . Nov. 6th—7th
Goshen . . . . Nov. 9th
Bro. David Thayer's . . . . Nov. 11th
Plainfield Pond . . . . Nov. 12th
Griswoldville . . . . Nov. 18th—19th
Green River, Vt. . . . . Nov. 20th
West Brattleboro, Vt., Bro. Kendell's . . . Nov. 21st
Whitkerville . . . . Nov. 22d—23d
Vernon . . . . Nov. 27th
Northfield Farms, Mass. . . . . Nov. 30th
Northfield Mountain . . . . Dec. 1st
G. A. Streeter.

East Concord . . . . Nov. 2d
Andrew Simpson.

☞ Bro. Himes is requested to preach in Moline, Ill., during his trip west. The Baptist minister says he may have the Baptist meeting-house.
S. Gault.

Northfield Mountain . . . . Oct. 31st and Nov. 1st
Northfield Farms . . . . Nov. 2d
Vernon, Vt., (if Bro. Jesse Frost will meet me at Northfield) . . . . Sunday evening, Nov. 2d
Griswoldville . . . . Nov. 7th and over Sunday.
Savoy . . . . Nov. 13th
North Adams, Mass. . . . Nov. 15th and over Sunday.
Plainfield Pond . . . . Nov. 19th and 20th
Goshen . . . . Nov. 21st and over Sunday.
D. J. Weaver.

Barnstead (Clark Meeting House) Friday evening, Nov. 7th, and over the following Sunday.
Nottingham, Thursday evening, Nov. 13th, and over the following Sunday.
S. W. Bishop.

River Point, R. I. . . . . Nov. 2d
P. C. Rodman.

Northwood Narrows, N. H. . . . . Nov. 2d
Lynn, Mass. . . . . Nov. 9th and 16th
L. Boutell.

Providence, R. I. . . . . Sunday, Nov. 2d
Worcester, Mass. . . . evenings, Nov. 4th and 5th
Clinton, (as Bro. Barnes may arrange) . . . Nov. 6th
Nashua, N. H. . . . . Sunday, Nov. 9th
Hooksett, N. H. . . . evenings, Nov. 11th and 12th
Sunday, the 16th, as the way may open.
Concord . . . . Sunday, Nov. 23d and 30th
C. Goodrich.

Westport, (where Bro. Daniel Tripp may appoint,) Sunday, Nov. 2nd.
Wm. M. Ingham.

Bantam Falls, Ct., old Methodist Church, Sunday, Nov. 2nd.
Bakerville, Ct. . . . . Nov. 3d
Warehouse Point, attending Conference Nov. 4th till Sunday the 9th.
Winsted, Ct. . . . . evening, Nov. 12th
B. St. John.

North Springfield, Vt. . . . . Nov. 2d
Hiram Munger.

Exeter, N. H. . . . . Nov. 2d and 9th
W. S. Campbell.

Havana, Mason Co. . . . . Sunday, Nov. 9th
Carlinville, (if Bro. Braley can arrange) Sunday, Nov. 2d.
Thos. W. Smith.

Hartford, Ct. . . . . Sunday, Nov. 2nd
New Britain, ... Tuesday evening, Nov. 4th
Plainville . . . . Thursday eve, Nov. 6th
Bristol . . . . Sunday, Nov. 9th
Plymouth Hollow . . . . Tuesday eve, Nov. 11th
Southington . . . . Thursday eve, Nov. 13th
Hartford . . . . Sunday, Nov. 16th
If the Lord will, I will preach the word for our times at the above named places.
M. Batchelor.

Appointment for Coventry Centre, R. I.
Eld. S. C. Hancock . . . . Sunday, Nov. 2d
A. W. Slocum.

South Windsor, Ct. . . . . Nov. 2d
Springfield, Mass. . . . . Nov. 9th
Plymouth Hollow, Ct. . . . . evening, Nov. 14th
Litchfield, where Bro. Tyrrell may appoint, Sunday, Nov. 16th
New Preston . . . . evening, Nov. 18th
Wm. A. Fenn.

Brimfield, West Buck School-house, Sunday, Nov. 9th.
J. K. Bellows.

Eld. Edwin Burnham will preach in Rutland, Vt., the 1st and 2d Sundays in Nov., and on the evenings between, and longer if the Lord will.

Bancroft, Mass. . . . . Oct. 31st, and over the following Sunday.
Plymouth Hollow, Conn. . . . . Sunday, Nov. 16th
Geo. L. Teeple.

Business Department.

To Correspondents.

H. W. Dann—Sent; price, with postage, $1.37.
Luther A. Church—Have credited the $2 on paper sent to *Mrs. M. A. C.* If not right, inform us.
A. S. Whitney—Sent.
E. T. Hobbs—Yes.
C. P. Dow—Yes.
A. C. Judson—In Lancaster Co., on the east bank of the Susquehanna river.

Letters Received.

A. M. Stark, C. Hill, M. Mathews, G. E. Colson, A., J. Parry, M. R. Hook, P., M. J. Baldwin, G. W. Maker, S. S. Brewer, E. P. Woodward.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

E. J. Coleman 396, J. F. Pickering 395, Mrs. L. Clark 373, Mrs. L. B. Fisk 373, I. C. Humes 398, R. Matteson 396, Mrs. A. E. Fenn 394, L. P. Fox 364, P. M. Weaver 364, B. F. Clark 392, J. P. Brock 390, Albert Card 393, Mary Tucker 393, J. M. Aldrich 350,—$1.00 each.

G. L. Hodgdon 364, C. Churchill 379, J. D. Ross 390, Mrs. E. S. Barber 419, O. S. Knapp 393, Esther A. Pratt 418, Wm. W. Taylor 390, Mrs. M. A. Church 409,—$2.00 each.

E. Wolcott $30.00, 378, W. H. Mitchell $11.00, 390, E. Dexter $4.50, 390, S. B. Gorrell $1.54, 390, Mrs. Leverett L. Phelps $1.13, 396.

FOR BOOKS AND TRACTS.

D. R. Mansfield, $3.00, O. S. Knapp, $1.00, E. A. Pratt, $1.00, A. F. Clark, 7 cents.

Books and Tracts Sent.

Oct. 16—By mail, Seth Goodhue.

Oct. 20—By Cheney & Co.'s Express, Eben Hutchins. By mail, Levi Dow.

Oct. 23—By Eastern Express, Eld. I. C. Wellcome. By Adams & Co.'s Express, John Sadler. By mail, Geo. A. Otis, H. F. Deming, H. A. Way, Chas. T. Twombly, A. W. Twombly, Eld. D. T. Taylor, Eld. H. P. Carpenter, A. Wood, L. Dow, A. S. Whitney, M. Jenness.

Oct. 24—By mail, Eld. I. Damman, Eld. I. C. Wellcome, S. K. Sweetman.

Oct. 25—By Adams & Co.'s Express, L. N. Choate. By Eastern Express, Eld. J. S. Richards, D. Wells. By mail, S. N. Moore, L. Wetherbee, Samuel Bragg, R. Phinney, Eld. S. Harriman, J. J. Towsley, L. S. Cross, S. Carr, Mary A. Hardy.

Oct. 27—By mail, O. S. Knapp, A. F. Clarke, H. W. Dann, A. S. Whitney, Wm. W. Taylor, E. A. Pratt.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover Street, Boston, Mass.

ENGLISH BIBLES. We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—
Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cents.
Pearl, do. do. colored calf, $1.60; postage 15 cts.
Pearl, do. do. morocco, $1.75; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.15; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.25; postage 26 cts.

The Advent at Hand; a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By P. B. Morgan. A good tract to scatter among your friends who have not been interested in this subject. Price 2 cents single, postage 1 cent, 1-4th off per dozen; 54 copies for $1.00, postage paid; 74 copies for $1.00 by express.

The Three Kingdoms; or the Kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

An Exposition of the Two-Horned Beast, of Rev. 13: 11-18. By S. S. Brewer. Price 5 cts. single, postage one cent.

An Exposition of the Rich Man and Lazarus. By S. S. Brewer. Price 5 cts. single, postage one cent.

A Treatise on the 24th and 25th Chapters of Matthew, showing the fulfillment of Christ's Predictions by copious extracts from History, and the Kingdom of God soon to come. By I. C. Wellcome. Price, 33 cents; postage, 7 cents.

Analogy of the First and Second Advents. General apostacy of the church or christendom demonstrated—her affinity with the world manifested—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

Ghostology; or the existence of immaterial men in earth, heaven, and hell. By Eld. Wm. Sheldon. This is an excellent tract for those who believe dead men are alive. Price in glazed covers 10 cts. single, postage one cent; $6 per hundred. Without covers 8 cts; $5 per hundred, post paid.

The Soul—What is it? or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—What is it? or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen; $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

Everlasting Punishment; A Discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cents single; 1-4th off by the dozen. Postage 1 cent.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell by Miles Grant. Price, single copy 5 cts.; $3.00 per hundred. Postage 1 cent.

Discussion of the Doctrine of the State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 20 cts.; postage 3 cts. Bound 30 cts.; postage 9 cts.; 1-4th off per dozen.

Cook Book, by Dr F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's celebrated health institution, denominated "Our Home," Dansville, N. Y. Price 6 cents, postage 1 cent.

A Treatise on the causes of the premature decay of American youth. By Dr. A. Stone. This is a valuable work, and should be read by all the young. Price 5 cents single, postage 1 cent; 1-4th off per dozen.

Deutsche Tractate.—German Tracts.

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)

4. Das Zukünftige Schicksal der Gottlosen.

5. Die Hoffnung der Todten in Christo.

Vorgenannte Tractate können prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis: pr Nummer 5 cts, pr Duzend 50 cts; pr Hundert $3 00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Debt and Grace; or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo., pp. 480, price $1 25—post paid.

The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage 1 cent. $5 00 per hundred.

The Signs of the Times, by H. L. Hastings. A valuable book for these last days, and should be read by all. Price, 75 cents; postage, 15 cents.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp., 12 mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Critique on Universalism. 156 pages. In paper 25 cts.; in cloth, 44 cts. With the three following tracts, 60 cts.

The Rich Man and Lazarus, 24 pp., 5 cts. The Rights of Wrong, 24 pp., 5 cents. Reviewers Reviewed, 36 pp., 10 cts.

The Doctrine of Endless Misery an occasion of Scepticism, 24 pp., 5 cents.

Eternal Death is the literal sense is Eternal Punishment. 24 pp., 5 cts.

(The 24 page tracts sold, twenty for 50 cts, and $2.00 per hundred.)

Published by G. W. Carleton, 130 Grand Street, New York, and the books sold by S. C. Griggs & Co., Chicago.

The Ten Virgins, or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 3 cts. Postage 1 cent. $2.00 per one hundred.

Death not Life; or the Destruction of the wicked Scripturally established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 3 cents single; $1.00 per hundred. Postage 1 cent.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, post-paid, $1.26.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 8 cts.; postage 1 cent.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts.; postage 1 cent.

Everybody's Book. The Bible View of the personality of God and the Devil; his origin, personality, power and doom. By Phineas A. Smith. Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cts. Postage 1 cent. $3.00 per one hundred.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 cent. $3.00 per hundred.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price, single, 10 cents, postage 1 cent. 12 copies, postpaid, for $1.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-12, by H. K. Flagg. Single copy 8 cts; postage 1 cent; $4.50 per hundred.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. Price $5.00 per hundred; 8 cts. single; postage 1 cent.

The Christian Lyre. Price, single, 60 cents. Six copies, $3.00. 1-4th off per dozen. Postage 9 cts.

"Fifty Unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour, Price 3 cents. Postage 1 cent.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 40 cents; postage 10 cts.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent single; 75 cents per hundred. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cts.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cents each; postage 1 cent. 1-4th off per dozen.

Bible meaning of the word Hell. Price 2 cents single; postage 1 cent; $1 per hundred.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Buoone, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes. 200 Stories for Children. Satanic Delusion. Bible Hell. Great Controversy.

H. L. Hastings' reduced Price List.

Voice of the Church, cloth . . . . [illegible]
Thessalonica, or the Model Church, cloth . . . . [illegible]
Reasons for my Hope, cloth . . . . [illegible]
Great Controversy, small edition, cloth . . . . [illegible]
Spiritualism, by Ramsey . . . . [illegible]

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Thessalonica, or the Model Church . . . . [illegible]
Reasons for my Hope . . . . [illegible]
Retribution—(a few copies) . . . . [illegible]
Spiritualism, by Ramsey . . . . [illegible]
Pauline Theology . . . . [illegible]
Tracts, [illegible]

For sale by H. L. Hastings, or Miles Grant, Boston, Mass., for cash with the order.

For the Crisis.

The Happy Land.

"Blessed is he that readeth, and they that hear, ... for the time is at hand."—Rev. 1: 3.

We hear of a land that is fair and bright,
We hear of the new city of gems,
We hear of a throne that is pure and white,
There the King in his beauty shall reign.
We hear of a time when the poor of this earth
Shall be rich in the kingdom of God;
We hear for the meek there will be a new birth
By the Spirit that quickened our Lord.

We hear that the living will also be changed,
In a moment, in the twinkling of an eye;
We hear that Diabolus will then be chained,
No more the pure spirits to try.
We hear that the kingdoms of this age shall fall,
Soon they'll sink to rise no more;
That Christ the King shall reign o'er all,
And sway the sceptre from shore to shore.

We hear that the mighty men of earth
Shall gather in battle array,
They gather from north, east, west and south,
To the battle of Armageddon's day.
The nations are angry! Is Thy wrath come?
The dead to be judged, the wheat and the tare;
Thy children to enter their long happy home,
The corrupt of the earth their portion to share?

We read of the blessed who escape that last storm,
They soar with their Lord upon high,
They are "pilgrims," but to Jesus belong;
They live, they never, no, never shall die.
We read! yes, blessed are they that *do* read,
And thrice blessed they who obey,
Such from the trials of earth will be freed,
And blessed of the Lord in that day.

S. K. Gibson.

For the Crisis.

Butler Co. Grove Meeting, Iowa.

The day our meeting was to begin (Aug. 29th), was lowery and wet. Nothing done. Saturday the Protestant Methodists had a quarterly meeting at New Hartford at the same time, and occupied the school-house. So Bro. Deyo and myself went to them and proposed a union meeting, and all to come together at the school-house, if the weather was unfavorable for a grove meeting; if fair, to meet in the grove; and Bro. Deyo was to preach Saturday evening at the school-house, and then to announce the arrangements for the next day. One Methodist brother was present to make the arrangement. He announced that they would meet for love-feast at 9 o'clock, A. M., preaching at 10 1-2, and then communion, and we could have the rest all day. We saw from the arrangement, and from the fact that there were no Methodists out at the evening meeting, that there was no union, and that they had been advised to keep away. Sunday the school-house was filled, and a good congregation assembled in the grove. Bro. Deyo went to invite them to retire to the grove, and hear preaching; but they made excuses and would not go. So he told them as there was a congregation assembled in the grove, he would go and preach to them; so we had two meetings at the same time. Sunday evening Bro. Deyo preached at the school-house. The Episcopal Methodists came in. Their preacher taking exceptions, asked me if I "endorsed those views?" I told him "I did." Whereupon he remarked that it was "an easy matter for good men to differ," and that he "did not believe them." He said he "could prove by the Bible that the soul existed separate from the body, and is immortal," etc. I replied, "Perhaps you would like to discuss the question?" "Yes," he said, he would "discuss the subject as long as we pleased." Whereupon I told Bro. Deyo that they had challenged us for a debate; he also reported that we had challenged them; so we came together to agree upon the question, etc., and they charged me with making the challenge, and I told them if I had, I had done it inadvertently, and withdrew the challenge. The Bro. said he should review Bro. Deyo as soon as he was gone. And as several misrepresentations had already been made, Bro. Deyo and Conser thought that they had better meet them and debate the question before they left.

Saturday evening, Sept. 6th, they threw in an appointment for Sunday morning, at nine o'clock, A. M. Some of our brethren supposed we were all to meet there. Eld. H. H. Janes and some others met with them. They opened their batteries upon us, and briskly assailed our views, misrepresenting us, and asking several questions. Whereupon Bro. Conser, a young student from near Dubuque, who had left his school to attend our meeting, answered some of their questions, and then asked the liberty of answering more. His answers were clear and logical, right to the point, astonishing all who heard them, both friends and foes; he slew them right and left, as Sampson did the Philistines. The discussion was carried on by their champions who were on their way to conference, and others, and Bro. Conser alone on our side; but our cause was ably defended by this school boy, who but two years since enlisted in the cause of truth.

At the close of the afternoon service, Bro. Deyo led one happy convert into the water, and buried her with Christ in baptism; and after sermon, in the evening, two tables were spread, and the brethren and sisters sat around to celebrate the death and sufferings of our Lord. How solemn to look at the empty chair placed at the head of the table for our departed Lord! After which the right hand of fellowship was extended to our young sister, and Sr. P., wife of the Rev. A. Converse. This was done by singing an appropriate hymn, and passing around the table, and each extending the hand of fellowship to the sisters as they passed. This was a melting and refreshing time.

Monday met Rev. L. D. Tracy, who agreed to debate (or furnish a man that would) the following questions:—

I. *Resolved*, That the conscious existence of the soul of man immediately after the death of the body is a Bible doctrine.

II. *Resolved*, That the punishment of the finally wicked will result in the extinction of their conscious being.

III. *Resolved*, That Jesus Christ is the supreme God of the universe.

Resolved, That the kingdom of God is not now established.

Rules of Debate.—1. The disputants shall treat each other with christian courtesy. 2. There shall be no new argument presented in the closing speech. 3. The debate shall occupy two successive evenings upon each question. 4. Each party shall choose a moderator, and they shall choose a third one. 5. There shall be no demonstrations or expressions during debate. 6. Thirty minutes shall be allowed to each speaker.

The first question was debated upon the evenings of the 8th and 9th of Sept. The other three questions were adjourned until the first Tuesday in Nov. next. Rev. Mr. Tracy went to Cedar Falls, and engaged the services of the Rev. Mr. Bowman, late chaplain of the army of the Potomac, both Episcopal Methodists. They vauntingly offered to meet any man or men Bro. Deyo had a mind to send for, either Lyons, Grant, or Dr. Cummings of London, anywhere in the circle of a hundred miles, and debate the balance of the questions.

BOWMAN'S FIRST SPEECH.

Matt. 10: 28. "Fear not them that kill the body, but are not able to kill the soul." Prov. 5: 11, 12. Heb. "God is a spirit." He then brought forward the argument of amputation, showing it did not affect the soul, and that the body was the clothing, or house the soul lived in, or tabernacle for the spiritual man. Isa. 57: 1-4, and Jude 7. "ARE" "suffering the vengeance of eternal fire," commenting freely upon the words "are" and "suffering." 2 Cor. 5: 1, 2, "For we know that if our earthly house of this tabernacle were dissolved." This he called the body. Phil. 1: 23, 24. Paul's "desire to depart and be with Christ, which is far better." His soul wanted to go to heaven. Luke 23: 43. "This day shalt thou be with me in paradise." Paradise was in heaven. Rev. 6: 9. "Souls under the altar." They were in heaven. "The rich man and Lazarus." Literal facts.

DEYO'S FIRST SPEECH.

Made his opening, and met the arguments manfully; first, by quoting Matt. 16: 26. "For what is a man profited if he shall gain the whole world and lose his own soul?" or LIFE; then showed, by Luke 9: 25, that soul was put for the *man himself*. "For what is a man advantaged if he gain the whole world and lose himself, or be a castaway?" Prov. 5: 11, 12. We need only to read the context, and all is plain. "God is a spirit." Here he showed according to orthodoxy, from their own definitions, that there is no God. They teach that he is "*without body or parts*." Then that "there are three persons of one *substance*." Just declared him to be without body or parts, yet they are of one substance. Met the argument of amputation by Fowler, showing that the brain was the *seat of the mind*, and let the brain of either of the organs be removed, the man would be an *idiot* upon that particular organ, or part.

Jude 9. "ARE suffering." Showed that the word "ARE," upon which was placed so much *stress*, was not in the Bible. Hence the meaning was entirely changed by adding "*are*" to the sentence. The position was false. Asked if Paul had two houses—one earthly and another in heaven? If he could not *rent* one of them while he occupied the other? Luke 23: 43. "This day shalt thou be with me in paradise." If paradise was in heaven, it was three days afterwards, Jesus said unto Mary, "touch me not, for I am not yet ascended to my Father." Also that Jesus died upon Thursday, about three o'clock, P. M., and the thief not until the next day; hence they were not in heaven that day together. Rev. 6: 9. "Souls under the altar." Asked if they had altars in heaven? and if those immortal souls were clothed in white robes, and cried in heaven? The idea was absurd.

BOWMAN'S SECOND SPEECH.

The soul is immortal, cannot be hurt any more than the sunbeam that shines through a crevice can be harmed by the falling of a building. Man has a soul and can lose it. John 11: 26. "And whosoever liveth and believeth in me shall never die." The soul cannot die. Acts 7: 60. Stephen died, and his soul went up to God. "Lord Jesus, receive my spirit." That he was now in heaven.

CONSER'S FIRST SPEECH.

Took up the words soul and spirit, and showed that they were never in the Bible used interchangeably in all the 400 passages in the Old, and the 385 in the New Testament. He followed Bro. Grant's work—"The Spirit in Man; What is it?" or at least took the same position. He showed himself "a workman that needeth not to be ashamed." "Whosoever liveth (until the Lord comes) and believeth in me shall never die," but be "changed in a moment, in the twinkling of an eye."—1 Cor. 15: 51, 52.

BOWMAN'S THIRD SPEECH.

Here Mr. Bowman took the desk for the third time that evening, regardless of the rules and the protestations of Bro. Deyo and Conser. An appeal was made to the Moderator, who read the rules of debate, and decided that there was nothing in them to prohibit his speaking again if he chose; yet it was the agreement that but two hours were to be occupied in speaking each evening, and was omitted by mistake from the rules. Hence he proceeded in a harangue of unwarrantable assertions, and abuse of Miller and all Adventists, quoting poets instead of Bible. Yea, he nearly destroyed all that he had done in his other two arguments, in the minds of the people. He said all parables were founded on facts.

DEYO'S SECOND SPEECH.

[Bro. Deyo rose to reply, but, upon a moment's reflection, deferred speaking until the next evening.] Deyo showed by Judges 9: 8–15, "The trees went forth on a time to anoint a king over them."—Ezk. 17: 2–10. "Son of man, put forth a riddle, and speak a parable unto the house of Israel." Proved that all parables were not founded on facts. Showed that Jesus loves us, whether dead or alive. Rom. 8: 11; Job 10: 18–22, and 14: 7–15. "Thou shalt call, and I will answer thee. Thou wilt have a desire to the work of thy hands." Job 19: 23–27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." He then showed that man violated God's law, the penalty of which was death, and was driven from the garden of Eden, and a flaming sword placed there to keep man from eating of the tree of life, "and live forever" an immortal sinner. Consequently man was mortal, and only gets immortality through Christ.

BOWMAN'S FOURTH SPEECH.

Opened his speech by calling us Sadducees, who shut up the door to heaven, etc. Repeated some of his former arguments, and said that Job was combating and refuting infidels *as he* was now. To die was to go into a state of eternal suffering, where "their worm dieth not, and the fire is not quenched."

CONSER'S SECOND SPEECH.

Resumed the chain of his former argument. Ps. 78: 50. "Spared not their *soul* from DEATH." Death is not life, but the very opposite. Ps. 49: 12. "Man being in honor abideth not, he is like the beasts that perish." Ps. 146: 4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Eccl. 9: 5, 6. "For the living know that they shall die: but *dead* know not anything." Then if their "soul dies," "like the beasts that perish," "that very day his thoughts perish." "The dead know not anything." Then where is the conscious existence of the soul after the death of the body?

BOWMAN'S FIFTH SPEECH.

Did not say *all* parables, but all the parables of our Lord were founded on facts. Takes the rich man and Lazarus as it reads. Eccl. was using up infidel doctrine, also Ps. 73. It is no matter whether Christ comes to-morrow, next year, or ten million of years from now. The flaming sword was placed to keep the way of the tree of life *open to man*, and *he had free access to it*. Their interpretation of this flaming sword is like many other of their interpretations, that they give to Scripture, etc. Infants die and go right to heaven.

DEYO'S LAST SPEECH.

This showed that his position was not true, by Jer. 31: 15–17. "A voice was heard in Ramah." Matt. 2: 17–18. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, in Rama." And Jeremiah says, "And they shall come again from the land of the enemy." Now if they have gone to heaven, they are in the land of the enemy. Is heaven the enemy's land? No, they are sleeping in death. Death is an enemy, and the "last enemy that shall be destroyed is death." The flaming sword was to keep man from eating of the tree of life. "Lest he put forth his hand and take also of the tree of life, and eat and live forever. Therefore the Lord God sent him forth from the garden."

Bowman made his closing speech. Quoted from poets, and appealed to the sympathies and prejudices of the people; was very sarcastic, and was called to order five or six times during the last evening's debate.

Conser's closing speech showed that in all the quotations Mr. Bowman had made, he had not given but three passages that mentioned the *soul*, and not one of them referred to conscious existence after the death of the body; hence he had utterly failed to sustain his position. Then took up the earthly house, (2 Cor. 5: 1–4.) "For we (plural) know that if our earthly house of this tabernacle were dissolved, we have a building of God." Paul was the plural number "we." Hence this tabernacle could not be his body, unless there was more than one occupant. See Eph. 2: 19–22. "But fellow citizens ... of the household of God, and are built upon the foundation of apostles and prophets," (the church of God.) Now if this tabernacle, or church, be dissolved, we shall have a building of God, (the holy city, New Jerusalem) which will come down from God out of heaven. Rev. 21: 2, 3. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven. ... The tabernacle of God is with men."

Here Mr. Bowman interrupted Bro. Conser, making an effort to get up a laugh through the congregation, as he had done several times before; evidently with the intention of frustrating him in his closing speech; but Bro. C. told him that he had not produced a single passage of Scripture that proved his position, and that we had produced many to prove ours.

I have given the substance of the debate, as near as I can recollect; only the heads of the arguments were taken down. The truth has been brought before the people. A glorious victory has been achieved. Another prominent individual was taken into the church last Sunday, and another presented herself for baptism. Bro. Deyo left on Saturday, but the work goes on. To God be all the glory.

Castle Churchill, *Assist. Mod.*

The Evergreen Shore.

(*Published by request.*)

We are joyously voyaging over the main,
Bound for the evergreen shore,
Whose inhabitants never of sickness complain,
And never see death any more.
CHORUS.—Then let the hurricane roar,
It will the sooner be o'er.
We will weather the blast, and will land at last,
Safe on the evergreen shore.

We have nothing to fear from the wind and the wave,
Under our Savior's command;
And our hearts in the midst of the dangers are brave,
For Jesus will bring us to land.
CHO.—Then let, &c.

Both the winds and the waves our commander controls,
Nothing can baffle his skill;
And his voice, when the thundering hurricane rolls,
Can make the loud tempest be still.
CHO.—Then let, &c.

In the thick murky night, when the stars and the moon
Send not a glimmering ray,
Then the light of his countenance, brighter than noon,
Will drive all our terror away.
CHO.—Then let, &c.

Let the high heaving billow and mountainous wave
Fearfully overhead break,
There is one by our side that can comfort and save—
There is one who will never forsake.
CHO.—Then let, &c.

Let the vessel be wrecked on the rock or the shoal,
Sink to be seen nevermore,
He will bear, none the less, every passenger soul
Safe, safe to the evergreen shore.
CHO.—Then let, &c.

Selections.

The Political Influence of the Jews.

"I thank God I am neither serf nor Jew," exclaimed the Dauphin of France, in a conversation with Richard Cœur-de-Lion. Had the noble prince lived in our enlightened days, he might have been glad to be a Jew, or at least to have the assistance of Jews. Next to the Majesty of France, there is no more important man within the empire than the Israelite Achilles of finance, who is stemming the tide of bankruptcy, as his brother-in-law, the great Cremieux, smoothed before him the waves of the revolution. It is little more than two hundred years ago that the good Parisians petitioned King Louis XIII., in great reverence and humility, that he might be pleased to have all Jews burnt alive, and they thought it a great hardship when Louis did not commence burning at once, but merely ordered the Jews to leave the kingdom within one month, under penalty of death. Since that good old time every office in the state, with the exception only of that of the monarch, has been filled by the proscribed race. The number of civic functionaries in France belonging to the Jewish communion, is immensely larger than the proportionate Israelite population. M. Achille Fould, at Paris, is but the head of a cohort of Jewish notabilities, financiers, and *employees*, who are quite as numerous in the departments as in the capital. At Lyons, Marseilles, and other towns of the South, a large number of the higher government officials are Jews, and at Epinal, the chief city of the department of the Vosges, there is the curious spectacle of the four most eminent civic functionaries—the paymaster, the military superintendent, the president of the court of justice, and the keeper-general of forests—being Jews, one and all. It is unnecessary to speak of *La Bourse*, the heart of imperial France, where Israel reigns supreme, and the name of Rothschild takes precedence of that of Louis Napoleon. There was a meaning in the fact that while M. Pereire's shares went up at Paris, M. Mires gained the day against the government at Douai. Dauphins of France must say nothing more against Jews.

Nor must dauphins or ministers of Imperial Austria. Scarcely a century ago, the Jews were hunted like mad dogs in the dominions of the Kaiser, at the mercy of every monk or police-officer, and with not the slightest security for life or property. Now, in this year of grace, 1862, two eloquent Jews are the leaders of the great Liberal party of the Austrian Reichsrath, and Imperial ministers tremble before the names of Giskra and Kuranda. It was only on Friday week that Dr. Giskra, growing in boldness with every success, bearded not merely the Imperial government, but the gigantic Ultramontane power before which government itself trembles. Never before had the concordat with Rome been denounced in so fierce a tone and with sarcasm so withering as it was on this occasion, and the bench of bishops literally quailed under the vehement oration of the Jew deputy of Brunn. Only a week before another Hebrew representative, Dr. Kuranda, a native of that Prague where the Jews from time immemorial were chained up in a dark Ghetto and burnt for sport about once a year, attacked proud Count Rechberg in the council of the empire on account of Austria's policy in the affairs of Italy. The Count, it is stated, got pale with rage under the charge of the despised Israelite, and left the house in a high state of excitement. It was lucky for him he did not give vent to his feelings, as he might have been made to suffer for it like one of his predecessors. Baron Bach, the *alter ego* of the Kaiser, on one occasion, when Minister of the interior, offended M. Kuranda by mumbling something about detested Jews; and the eloquent Hebrew last week took his revenge by carrying the motion in the Reichsrath that £2,000 be knocked off from the salary of the Austrian ambassador at Rome. This ambassador is nobody else than Baron Bach, a gentleman known to be very fond of cash. Impossible for Hebrew cruelty to inflict a deeper wound!

More marked than even in Austria is the rise of Jews in Prussia. In the present political agitation, Hebrew leaders play the most conspicuous part, and their participation in the recent elections was so pronounced that the *Kreuz-Zeitung* for weeks did scarce anything else but abuse the so-styled Jew democrats. According to this paper, nearly one-fourth the number of *Wahler* chosen by the people of Prussia to elect the deputies was composed of Jews—a number about twenty times as large as is warranted by the population of the kingdom. At Berlin and other large towns the Hebrew preponderance was still more conspicuous, and in some of the ancient Polish provinces the descendants of Abraham had it all their own way. The *Kreuz-Zeitung* consequently believes itself justified in speaking of the present chamber as a Jew-parliament, and defining the political struggle as between Jews, infidels, and anarchists on the one side, and loyal orthodox king-fearing Prussians on the other. The ire of the High Tory paper is increased by the incidental discussion in Parliament of the statistics of the higher Prussian schools for 1861, issued by Government at the opening of the Chambers. These statistics are curious indeed. On classifying the students of the universities and high schools, the startling result is displayed that the superior academies are attended by five times as many Jews in proportion as christians, regard of course being had to the general population, of which the Israelites form scarcely one and a half per cent. Similar observations had been made in former years, to which however, little attention was then paid by the Ultramontane and feudal parties whose fears were not yet stirred up by the advent of a terrific Jew-parliament. Their eyes, it seems, have only of late been fully opened to the coming danger. In a recent article of the party organ, it is conclusively shown, first, that during the last fifty years the Jews had grown learned beyond measure for the express purpose of rising to the head of the government of all the states of Europe; and, secondly, that they are getting to the top for the express purpose of upsetting all christian rule, and seeking their advantage in universal anarchy. The proofs are that the educated Jews form part in all revolutionary movements, from the Ural to the Atlantic, and from Lapland to Sicily. They are, as it were, the yeast in the European fermentation. It was in vain that Czar Nicholas expelled every Hebrew soul from his capital on his accession to the throne, the yeast has returned stronger than ever, and is working now in full power wherever tyranny and oppression are rife. The Jew element is perceptible in the Galician peasantry, in the Finnish malcontents, in the Servian progressists, and in the surging masses of revolutionary Poland. The whole east of Europe even more than the west, is in violent ferment, and everywhere the Jew is the living yeast.—*The Spectator.*

Domestic Economy.

Domestic economy should be a study in these times. Look over the prices of articles used in a family and it will be seen that most of them are enormously high, nor are they likely to be lower for a long time to come. There has been no suffering yet, for money has been abundant, but this cannot continue forever, and while the cost of living will probably increase in the next twelve months and much longer the means of living will decrease. It is quite plain, therefore, that if profits of trade fall off and business diminishes, there will eventually be suffering and privation unless we resort to the strictest economy and frugality. This change of habits will be unavoidable; we shall delay as long as possible, but necessity will compel retrenchment, and the sooner we look forward to that point, the wiser will it be in us.

We have no doubt that such a change will in the end prove beneficial. The wastefulness, extravagance and excesses of the American people, in eating, drinking and dressing, have not had a parallel in the history of the world; and all this has been against health, happiness and morals.—*Herald of Gospel Liberty.*

Methodism in New Orleans.

One of our army chaplains writes from New Orleans, under date of June 5th:—"Yesterday I visited the office of the New Orleans Advocate and Southern Methodist Book Depository, situated on Camp street, a few squares south of Canal street, and found the whole establishment closed, and as desolate in appearance as though a pestilence had passed over it. A business man in the next door, and a member of their church, told me that the Advocate suspended for the want of paper, and the Depository for the want of purchasers; and that all the business men of the establishment, from the highest to the lowest, were in Beauregard's army at Shiloh, in some official capacity, the last he knew of them. So that in New Orleans, no less than in Nashville, the Methodist Episcopal church at the south has left its moral, intellectual and religious operations to languish and die. Their churches are, most of them, without pastors or preachers, except what the local ministry supply, and prayer and class meetings are generally suspended."—*Meth.*

FORMATION OF CHARACTER.—Have you ever watched an icicle as it formed? You noticed how it froze, one drop at a time, until it was a foot long or more. If the water was clean, the icicle remained clear and sparkled in the sun; but if the water was but slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds its influence. If every thought be pure and right, the soul will sparkle with happiness.

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

BRO. GRANT:—I send you a piece for the children's department, which I clipped from one of the weekly papers. Every day I see the importance of instructing the youth in a proper manner. May God bless you, and all that conduct the Crisis, and make it a complete family paper. God bless the children, and enable us as preachers of his word to instruct them aright.

G. A. Streeter.

All Play and no Work.

Bessie was a very little girl; and like many another, she sometimes had foolish thoughts. This was one of them: "If I only could have a whole day to do nothing in—no work, and no lessons—only play, play, all day—I should be perfectly happy." When she told this wish, her mother said, "To-day shall be yours. You may play as much as you please; and I will not give you any work, no matter how much you may want to do it."

Bessie laughed at the idea of wishing for work, and ran out to play. She was swinging on the gate when the children passed to school, and they all envied her for having no lessons. When they were gone, she went to the cherry-tree, and ate as much fruit as she wanted, and picked a lapful for pies; but when she carried them in, her mother said, "This is work, Bessie! Don't you remember you cried yesterday, because I wished you to pick cherries for the pudding? You may throw these to the pigs; I cannot take them." The baby began to awake, and Bessie ran forward to rock the cradle, but her mother stopped her again. "No work to-day, you know!" And the little girl went away, rather out of humor. She got her doll, and played with it awhile, but soon was tired. She tried all her other toys, but they did not seem to please her any better. She came back, and watched her mother, who was shelling peas, and rocking the cradle with her foot.

"May not I help you, mother?" she asked.

"No, Bessie, this isn't play."

Bessie felt very much like crying. She went out into the garden again, and leaned over the fence, watching the ducks and geese in the pond. Soon she heard the clatter of plates, her mother was setting the table for dinner. Bessie longed to help. Then her father came back from his work, and they all sat down to dinner. Bessie was quite cheerful during the meal; but when it was over, and her father away, she sat down on the low seat by the cradle, and said, wearily, "Mother, you don't know how tired I am of doing nothing! If you would only let me wind your cotton, or put your work-box in order, or even sew at that tiresome patchwork, I would be so glad!"

"I cannot, little daughter, because I said I would not give you work to-day. But you may find some for yourself, if you can."

So Bessie hunted up a pile of her father's old stockings, and began to mend them, for she could darn them very neatly. Her face grew brighter; and presently she said, "Mother, why do people get tired of play?"

"Because God did not mean us to be idle. His command is, "Six days shalt thou labor." He has given all of us work to do, and has made us so that unless we do just the very work that he gave us, we cannot be happy."

"What is your work, mother?" asked Bessie.

"To serve God in my daily life as a wife, mother and christian."

Bessie did not quite understand this; but she said, "Don't you ever get tired?"

"Yes, often, but then I go to my heavenly Father, and tell him so; and if he thinks I have more than I can bear, he either takes it away, or gives me strength to do it."

"And may I do the same, mother?"

"You may, my dear. If you will be God's child, you may ask his help in every work you have to do through life, and he will give you everything you need."

So, on Bessie's day of idleness she learned one lesson which she never forgot.

Answers and Questions.

BRO. GRANT:—I wish to answer some questions asked in the Crisis of Oct. 14th. Midian was uncle to Jacob and Esau. The tabernacle was built the first month of the second year, after the Israelites left Egypt, (Ex. 40: 17,) at the foot of a hill near Mt. Sinai. Ex. 24: 4. Nadab and Abihu were slain for using strange fire.—Lev. 10: 1. Og, king of Bashan, slept on an iron bedstead.—Deut. 3: 11. Achan was burned with fire for stealing.—Josh. 7: 21. Jael killed Sisera.—Judges 4: 21. Jehoshaphat's mother's name was Azubah.—1 Kings 22: 42. Athaliah was slain with the sword, beside the king's house.—2 Kings 11: 20. Noah was nine hundred and fifty years old when he died.—Gen. 9: 29. Gershom's (the son of Moses) mother's name was Zipporah.—Ex. 2: 21, 22. Melchisedec was the king of Salem and priest of the most high God.—Gen. 13: 18. The children of Israel encamped at Elim, where there were twelve wells and seventy palm trees.—Ex. 15: 27. Abraham offered his son Isaac in the land of Moriah.—Gen. 22: 2. The six hundred Benjaminites hid themselves in the rock Rimmon.—Judges 20: 47. Samson killed a lion at the vineyard of Timnath.—14: 5. The faith that Paul says should afterwards be revealed, is the faith of Christ.—Gal. 3: 22. The law was added to the covenant given to Abraham.—Gal. 3: 15–20. The faith that was once delivered to the saints, is the faith of Christ.

Answer to the Puzzle is Love. Answer to Enigma 19 is, "Children obey your parents in the Lord, for this is right."—Eph. 6: 1.

Jennie F. Munroe.
Providence, R. I., Oct. 20th, '62.

BRO. GRANT:—I would like to ask a few questions. 1. How many sons had David in Hebron? 2. How long did David reign in Hebron? 3. What was the handwriting on the wall at Belshazzar's feast? 4. Who was Elias called when on earth? 5. Who stood up against Israel, and provoked David to number Israel?

Answer to Enigma No. 17.—"The weapons of our warfare are not carnal."—2 Cor. 10: 4.

THE EIGHT SENTENCES UTTERED BY THE SAVIOR ON THE CROSS.

1. "Father, forgive them; for they know not what they do." 2. "Verily I say unto thee, to-day shalt thou be with me in paradise." 3. "Woman, behold thy son." 4. "Behold thy mother." 5. "I thirst." 6. "My God, my God, why hast thou forsaken me?" 7. "Father, into thy hands I commend my spirit." 8. "It is finished, and he bowed his head and gave up the ghost."

Eldridge J. Wood, aged 12 years.
Palmer Depot, Mass., Oct. 12th.

DEAR BRO. GRANT:—We, the undersigned, take much pleasure in reading the children's department, and are glad you take so much interest in our welfare as to grant us a corner in the Crisis. We wish to become members of the Try Company, and also wish to sign the pledge. We will try to be faithful.

Charles E. Waldron, aged 13 years.
Martha J. Worth, aged 6 years.

ANSWERS.—1. Job lived in the land of Uz, and was an upright man.—Job 1: 1. 2. Job was accepted of God, his captivity turned, and twice as much given him as he had before.—Job 44: 9, 10. 3. King Agrippa was almost persuaded to be a christian.—Acts 26: 28. 4. Lazarus.—John 11. 5. Jesus says, "Thou shalt not swear."—Sermon on the Mount.

QUESTIONS.—1. Who smote Job with boils? 2. Why did Cain kill his brother? 3. Who betrayed his Master? 4. What is the first commandment with promise? 5. Who wrestled with the angel of God?

C. E. Waldron, Eva J. Sorer.

BRO. GRANT:—I love the Crisis very much, and also the children's Try Company, and wish to ask them a few questions:—What was the manna like that the children of Israel eat, and what was the color and taste thereof? How many fountains of water were there in Elim, and how many palm trees? How many of the children of Israel that started from Egypt went into the land of promise, and who were they? What class of people are spoken of as being very tall?

Newfane, Vt. M. O. Whitaker.

Letters.

DEAR ELD. GRANT:—I am a girl that is fifteen years of age, and I wish to join the Try Company and also the pledge. Please insert my name on the Try Company Constitution, and I will try to be a faithful member. Sarah C. Straight.
Riverpoint, R. I.

DEAR BRO GRANT:—I am a girl fifteen years old, and I wish to join the Try Company and the pledge. I will try to be a faithful member, God helping me.
Riverpoint, R. I. Hattie Weaver.

Enigma.—No. 20.

I am composed of twenty-three letters.
My 23, 18, 15, 4, was a king of Israel.
My 17, 7, 22, 20, 16, was an apostle.
My 20, 17, 2, 7, 23, 3, 18, 21, 23, is a book of the New Testament.
My 1, 2, 6, 3, 23, 22, was despised of men, but honored of God.
My 23, 18, 15, 4, once persecuted the church of God.
My 23, 22, 11, 17, 2, 20, 8, was a martyr mentioned in the New Testament.
My 14, 8, 22, 2, 7, 20, 18, 6, 22, 2, is where the righteous will receive their reward.
My whole is a command in the Bible that I hope all the little readers of the Crisis will obey.

G. M. Lewis.

For the Try Company.

A Canadian Puzzle.

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19d 74 H3m p016?
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816, ch31d029, 816.

West Danville, C. E. Aunt Maria.

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AND
Second Advent Messenger.

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MILES GRANT, Boston, Mass

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 371. BOSTON, TUESDAY, NOVEMBER 4, 1862. VOL. XVI. NO 8.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"Creation Groaneth."

Old earth is weary, and faded and pale,
And her strength already begins to fail,
She staggers, she reels in her course to-day,—
The weary old earth is passing away.

There's a blight on her roses, a gloom in her bowers,
And thorns grow abundant amid her flowers;
The cry goes up from her children sad,
when shall our desolate hearts be glad?

There's death in the wind and grief on the wave,
For servants and kings there's waiting a grave,
Though the sun may shine, he is death-struck too,
And waits to be made, with "all things," new

Our mother, great Nature, is sick at heart,
And groans for the shadows of night to depart;
Preserver, Protector, Redeemer and Friend,
Restore peace and order,—let mortality end!

Maria Mathews.
West Danville, C. E., 1862.

For the Crisis.

The Mystery of the Gospel.—No. 1.

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."—Eph. 6 : 19

What is the mystery of the gospel? No question of greater importance can occupy the minds of mortals; for "the mystery of the gospel" sets forth the way of salvation. From what source then shall we learn the mystery? Shall we go to the clergy of Rome? They claim to be the depositaries of the mysteries of God. But what can they know of God's mysteries except what he has revealed? We have the only revelation from God extant, in the Scriptures; then why not go with all teachableness of mind directly to them for instruction? "The common people cannot understand the Bible," says the Pope. But with all due respect to the aged Pope, and his learned clergy, we beg leave to say, that we prefer to examine the Scriptures for ourselves a little longer, before we surrender ourselves to the guidance of "the wise and prudent," who, we suspect, are "blind leaders of the blind." But the Scriptures contradict themselves," say the Spiritualists. Not being satisfied, however, that the Spiritualists are competent judges in matters of revelation, we will leave them to consult the shades of the dead concerning the mysteries of the fancied "spirit land," and the endless progression of the invisible, intangible, material, corporeal, spiritual, inhabitants of that airy land; while we turn our attention to the apostolic explanation of the law and the testimony of the living God, concerning the "mystery of the Christ."—Eph. 3 : 4.

In Paul's letter to the Romans, we read the following words: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world begun, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.—Rom. 16 : 25, 26. Again, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the ages [Greek *aionon*] unto our glory, which none of the princes of this world [age] know; for had they known it, they would not have crucified the Lord of glory."—1 Cor. 2 : 7, 8. "By revelation he made known unto me the mystery; (as I wrote afore in few word, whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel. . . . Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world [ages] hath been hid in God."—Eph. 3 : 8-10. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints; to whom God would make known what is the riches of this mystery among the Gentiles, which is Christ in you the hope of glory."—Col. 1 : 23-27. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."—1 Pet. 1 : 9-12. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10 : 19-22. From these scriptures we learn the following particulars:—

1. The mystery of the gospel is a *revealed* mystery.

2. It was *concealed* from the sons of men, even from the *prophets*, during the ages and generations of the law.

3. It was concealed in the prophetic writings.

4. It was revealed to the apostles by the Spirit.

5. The apostles made it known to the nations.

6. It was, according to commandment of the everlasting God, made known to all nations for the *obedience of faith*.

7. It was concerning the "new and living way" of salvation, or justification of souls, through the blood of Jesus, without the deeds of the law of Moses.

Every one, who carefully examines these scriptures, and their connection, must admit that these seven particulars are contained in them. When, and where, then, did the apostles, the ambassadors of Jesus, to whom God "committed . . . the word of reconciliation," (2 Cor. 5 : 19) commence the work of making known the mystery to the nations? The answer to this undoubtedly is, on the day of Pentecost, at Jerusalem. This is evident, because the apostles did not understand the mystery themselves till after the resurrection of Jesus. Matthew tells us, that when Jesus foretold his death and resurrection, Peter rebuked him. Matt. 16 : 21, 22. See also Mark 8 : 31, 32. Luke informs us that the disciples did not understand the meaning of this saying of Jesus, "The Son of man shall be delivered into the hands of men."—Luke 9 : 44, 45. Also, that the two disciples on their way to Emmaus, after the resurrection of Jesus, were reproved by him for their slowness of heart to understand all that the prophets had written concerning his sufferings. Luke 24 : 25.

Finally, he tells us, that when the eleven were together, Jesus appeared to them, and "*opened . . . their understanding*, that they might understand the Scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem*."—Luke 24; 45-47. Here, then, is ample evidence that the apostles did not understand the sufferings of Christ, and the design of those sufferings, until after his resurrection. Consequently they were, until then, ignorant of "the mystery of the gospel," the revelation of which was based upon the death and resurrection of the Messiah, the representative testator of the New Covenant, or Testament. Heb. 9 : 12-22. Jesus, having thus instructed his disciples concerning his suffering and the kingdom of God (Acts 1-3), commanded them to tarry at Jerusalem until they should "be endued with power from on high"; when they were to commence the work of discipling the nations, baptizing them with "the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28 : 19; Luke 24 : 49. From these premises, we deduce the following conclusion, which we will call

Proposition 8th. The apostles, being filled with the Holy Spirit, *began* to make known the mystery to the nations on the day of Pentecost at Jerusalem.

Here we must pause for the present. In the next article, we will examine the preaching of the apostles, commencing with Peter's Pentecost sermon, with a view to learn definitely what it is that Paul calls "the mystery of the gospel." J. W. Niles.

Tyler, Va.

☞ He that turns not from every sin, turns not aright from any one sin.

For the Crisis.

What shall I Believe?

Believe the word of God! But some things seem dark and intricate; and one says it is after this manner, and another says it is after that; and how am I, who am weak and unlettered, to know what is truth relative to the doctrines of the Bible, when there exist so many differences of opinion with regard to the same? Have faith in God. Do you not believe that He who takes cognizance when the archer brings to the earth one of those insignificant creatures, valued at only half penny, and who numbers the very hairs of your head, has made provident care for the weak? Why, he makes it a most flagrant crime to offend, or cause to stumble, "one of his little ones!" Mark 9 . 42.

If, then, the Divine injunction remains obligatory upon us to "take heed unto the doctrine," in order to save ourselves as well as those who listen to us, (1 Tim. 8 16) shall we not conclude that a kind Father hath made ample provision for us to comprehend his doctrines in case we do "take heed?" I praise the name of the Lord that the common people may "know of the doctrine whether it be of God!" And when I reflect upon the translation of our version of the Scriptures and see that the translators themselves disbelieved what the original constrained them to pen, I step upon another round of faith's ladder, and jubilantly exclaim, Blessed be the name of the Lord in that he hath restrained and so far led even the unbeliever to make a *plain* and *positive* platform, on which his humble and unlettered ones may fearlessly venture their whole weight!

This strong and safe doctrinal platform is that of *Positive Declarations!* That is, I take the ground that no doctrine is obligatory upon us, unless there is a plain, positive declaration of Inspiration, without parable or innuendo For example, "The dead shall be raised" and "The meek shall inherit the earth," &c. Yes, I must have as plain a statement for every doctrine I step out upon as the above, and bless God I have it, for I never will, God being my helper, step out on mere inferential testimony, but always make inferences succumb to positive statements.

But do you not receive the figures and tropes used in Sacred Writ? Most certainly I do; but I earnestly contend they were never given to teach doctrine in any instance. So when one comes to me to introduce a doctrine, I say give me a thus saith the Lord—a plain declaration from Inspiration. If no such statement can be adduced to support their theory, but I must wait for proof until they can spin and weave a webb—warp of inferences and woof of sophistry, and then correct the translation of every passage of Scripture (numbering some six or eight) which treats on the point in question, I make up my mind never to venture on to such a platform. When we see a plausible looking platform, on which we have never ventured, will it not be well to send out all the feelers God hath provided for us ere we venture, lest the foundation on which it rests prove rotten, and we sink in irremediable ruin?

And is it indeed true, says one, that every cardinal doctrine of the Bible is stated in plain, unequivocal terms? I most fearlessly answer in the affirmative. But are there not some things in the Scriptures which do not appear so plain? There are. But that does not destroy the plain doctrinal platform on which we are to stand.

I do not deny having opinions as well as other people, which are not positively stated in the Bible, but never allow an opinion that will clash with positive declarations. And for me to lug such opinions into a church where many hold opposite ones, and thus create a disagreeable sensation and perhaps a real muss would be wrong; for an opinion founded on inferences, would, I think, render me highly culpable in the sight of Heaven.

Now, for instance, there are various opinions relative to the "sign of the Son of man"—what it will be. My opinion is, that it is a supernatural brightness! I form that opinion from certain inferential Scriptures, such as "a fiery stream shall issue and come forth before him" (Christ;) and then in Rev., just prior to Christ's coming, the "earth is lightened with his (Christ's) glory; also in Ezek;—the glory of the Lord appeared from the way of the east, and the earth shined with his glory;" And then at the transfiguration, where Jesus gives a representation of the coming kingdom, there was a "bright cloud" which overshadowed them. But this is not *certainly* the sign of the Son of man. One thing is certain, that there will be such a sign just prior to his personal appearance, because it is positively declared thus; and also that this supernatural brightness will appear in close proximity with his coming, and I therefore infer that this is *the* sign.

But all can see at once, that God does not say expressly that it is; hence I have no right to press it upon the church as obligatory upon them, that they must receive it as a *doctrine* or imperil their salvation. R. Mathewson.

Sandy Hill, Oct., 1862.

For the Crisis.

Where are We?

Is it true that we are dwelling
In that last, that awful time?
That around all nature's telling
Of events grand and sublime?

Has the sun been "black as sackcloth,"
And the moon been "turned to blood?"
Have the stars of heaven fallen,
Smitten by the hand of God?

Is there now "distress of nations?"
Do men's hearts still "fail for fear?"
Are the powers of heaven shaken?
Do these speak our Savior near?

Will he in yon clouds of heaven,
Clothed in glory, soon appear?
And will all his faithful children
Rise to meet him in the air?

Yes, for faithful is the witness,
And the promise stands secure,
For our Savior is its author,
And his word is ever sure.

Then we will not be disheartened,
Though our trials seem severe,
For we're cheered by the assurance
That our dear Redeemer's near.

Soon shall we with all the ransomed
Join to meet our blessed Lord,
And he'll say to all his children
Who have trusted in his word,—

"Come, ye blessed of my Father,"
Enter your eternal home,
Faithfully you've served the Master,
Sit ye now upon the throne.

Then we'll join the hallelujahs,
Ringing through high heaven's dome,
And we'll shout the "Lamb is worthy!"
He hath brought us to our home.

Castleton, Vt. A——

For the Crisis.

Miscellaneous Items of Theology.

NUMBER FIVE.

VIII.—"Healing of the Nations."

It is sometimes claimed that in the Kingdom of God, a thousand years will precede the New Earth state, during which time there will be more or less sickness among a class of surviving mortals, who will stand in need of healing, and in proof of this we are referred to Rev. 22 : 2, "And the leaves of the tree were for the healing of the nations." But unfortunately for this theory, this "tree of life" is *located*, not in a thousand years to precede the New Earth state, but *in the New Earth state itself*; hence, if this text proves the existence of sickness in the future age, it proves it in the New Earth state, and if it proves the existence of a class of mortals in the future age, it locates them in the New Earth state, and *not* in a previous age of a thousand years duration!

1st. Observe this fact. Let this "healing of the nations" signify what it may, it is connected with the New Earth state.

2nd. It cannot signify the healing of nations from sickness, firstly, because it does not say so, and secondly, because in that state there shall not be "any more pain" (Rev. 21 : 4), "and the inhabitant shall not say, I am sick" (Isa. 33 : 24), being "equal to the angels."

3rd. The literal rendering of the text is, "For the SERVICE [*therapeian*] of the nations", thus harmonizing with Rev. 22 : 14—"Blessed are they that do his commandments, that they may have right to the tree of life." We read of the "nations of them that are saved"; and of these nations it is said, "The leaves of the tree were for the *service* of the nations." A thing can be of service in more ways than in curing sickness, especially in a land where there is *no* sickness.

The deathless state, or New Earth state, cannot be crowded off a thousand years beyond the resurrection. Mark this fact. In Isa. 25 : 8, we read,—"He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." Paul informs us that this swallowing up of death in victory is to occur at the "last trump," and the Prophet connects the wiping away of tears with that event; and the Revelator, in introducing the New Earth state, remarks: "God shall wipe away all tears from their eyes." Now as God cannot "wipe away all tears" but *once*, and as he *does* do this at the sound of the resurrection trumpet, and does do it at the introduction of the New Earth state, it is an invulnerable fact that the New Earth state is connected with the resurrection of holy ones, and not deferred for a thousand years, for God is not to wipe away tears once at the beginning, and again at the ending of the thousand years. The deathless state begins at the resurrection. No healing of sickness after that.

W. Sheldon.

☞ It is better to preach in acts than in words.

For the Crisis.

"Thy Brother Shall Rise Again."

When the dark, cold and unfriendly world in which we live is held up in contrast to the brighter and the better one to come; how inspiriting to the way worn and tempest-tossed when he reads of the countless *good* things to be obtained. The gloomy hours of sadness and sorrow; the unceasing struggle for dear life; the cares of this world, with its many trials, *all* ALL tend to lessen his love for the present, and he is beckoned on to a freedom from *all* this when ten thousand times ten thousand saints make glad the city of God. A promise of relief from present cares; a word of encouragement to pursue the beaten track of God's worthies; an exhortation to be faithful, are things calculated to make life happier. I think of the time when Jesus offered those words of consolation to Martha,—"thy brother shall rise again." How SATISFIED she seemed to believe he would rise again *in the resurrection at the* LAST *day*, and not like the mass of professors of the present time, see in death the gate to endless joy, *she* was to look *beyond* this vale of tears, and confidently exclaim, "*I* KNOW that he shall rise again." Jesus loved Lazarus so that when he came to the grave he was troubled in spirit, and I fancy I see those surrounding him, with breathless silence hear him say, "Lazarus, come forth!" and then to see the one that had been *dead* rise up and be unloosed of his grave clothes, and to hear Jesus say "Loose him, and let him go." It was doubtless to those who saw this great miracle, the most surprising sight they ever beheld.

I linger around the spot; I see many of those Jews going away to tell the Pharisees the things Jesus had done; having gone and elicited the opposition of these people, hear what they say. "If we let him thus alone, all will believe on him and the Romans shall come, and take away both our place and nation." This was good evidence they did not want this man to reign over them, so after awhile there was an arraignment of this, to them, obnoxious individual, and the judgment carried him to the accursed tree, but did this save their place and nation? Nay, verily! A few years after saw their temple destroyed, and themselves without an high priest. God judged them with sore trials, the history of which is awful.

Shall not God avenge his own elect who constantly cry unto him? He will, and that speedily. The time may to us seem deferred, but it is not so. He who sees all things from the beginning, will in the proper time dispose of those who corrupt the earth in the way and manner stated by the prophets.

"Life is real, life is earnest,"

and there is no use in deceiving ourselves, if we make any reckonings for a futurity, we must see to it that we live as though the judgment was impending, and the time for the settlement of earth's affairs was the next thing. Let it not be said of any who *know* their Lord, that they are more anxious about the present fleeting life than the life to come.

Be in earnest! Realize the solemn truth that whatever a man soweth *that* shall he reap, if sown to the Spirit, it is everlasting life, if to the flesh, it is corruption, death, destruction And oh! to hear the all powerful voice of Christ say to us as to Lazarus, "Come forth!" To be the blessed of the Lord who rise to life unending, may it be our constant effort so to live as to be accounted worthy to stand when he shall appear. G. W. Young.

New York.

For the Crisis.

Spiritualism.—No. 1.

NEW DEVELOPMENTS.

There are some phases of this latter day "Revelation" which are just beginning to be seen, and are not generally understood. This monster has already shown its capability of being "all things to all men," *but the end is not yet*.

The following extracts are taken from a book entitled "Spiritual Sunday School Class Book, No. 1," and which is for sale at the depot of Spiritual publications in Boston, No. 14 Bromfield Street. It seems that our Spiritualist friends are seeing the necessity of training up a child in "the way he should go," and so they are adopting the Sunday School system. This, along with their "New Testament as corrected by the Spirits," (which I shall notice more at length soon) and the book of Job corrected likewise, and perhaps other parts of the Bible which may be hereafter remodelled to suit the demands of this *progressive* age, will undoubtedly be used to some extent; and though many of the leading minds will shun any thing that has the appearance of *authority* in religion, yet there are very many in the rank and file who will find this development just suited to their wants. The "Old Bible" even now has hardly lost the magic influence it has swayed over many of them heretofore, although rejected nominally, as may be seen by the numerous quotations by their writers, and the employment of Bible phrases to express the ideas of the masses, as well as the numerous appeals to it in order to prove their dogmas correct. The fact is simply this; Spiritualists are learning that notwithstanding the brilliancy of the "inner light," and the *demonstrability* of the New Religion, men generally *will have a Bible;* and so to avoid a return to the "old paths," they propose to inspect the old road, construct another alongside somewhat similar, dig down the hills and fill up the valleys, put on an engine, and drive easily and quickly to—where? A parallel case may be seen in the setting up of the golden calf by Jeroboam, that he might draw the true worshipers of God away from the temple, and thus destroy all chance of a revolt.

"Spiritualism teaches us something about life after death. It teaches us something, too, about our life before death. By Spiritualism we learn that our life cannot die, nor our souls die, that our life on earth is a part of our immortal life.

Teacher. Do you think that the dear friends who loved you before death are still with you in an invisible state?

Ans. Yes.

T. Why?

Ans. Christ came and talked to those he loved immediately after death, and he is a good example for all good folks

T. What other reason can you give.

Ans. I *feel* that it is so, and that is the *best* and *truest* reason."

Notice the words "*immediately after death*." Does "immediately" mean three days? And then, though Christ said, "A spirit hath not flesh and blood *as ye see me have*," the child is taught that his appearance to the disciples is proof that the *spirits of the dead* are present, though invisible. And more emphatically so because he is a '*good example* for all good folks'" I think "good folks" would do well to try their hand raising the dead if that be so! And then, *feeling* is the "*best* and TRUEST reason"! O, is that the way we are taught by the advocates of the only *demonstration* of immortality?

"*Teacher.* The Bible relates many instances of the presence of deceased friends. . . Did not Christ talk with the spirits of deceased men?

Ans. Yes, he saw and talked with Moses and Elias.

T. Did St. Paul commune with the spirit world?

Ans. Yes, he saw and talked with Christ after his crucifixion.

T. Did St. John talk with spirits?

Ans. He talked with Christ many times, and with angels that were once men.

T. Did the dead come out of their graves and talk with many when Jesus was crucified?

Ans. The Bible says they did. . . Christ also appeared unto the eleven disciples, and they also talked with him after his crucifixion."

I think it would be difficult to find a statement farther from the truth than the first paragraph above. "Many instances of the presence of deceased friends"! If any one is foolish enough to believe this assertion without proof, let them read the Bible through, and from Genesis to Revelation they will find *not one* instance where the appearance of a departed friend or relative is even hinted at! In a pamphlet before me entitled "A Catechism on the History and Teachings of the Bible," in reference to the appearance of "the spirits of men deceased," it gives as positive testimony only three instances; the witch of Endor, Moses and Elias, and the angel that talked with John! None of them appeared to personal friends. My Spiritualist friend, is it not rather strange that the Bible, written at different periods during a lapse of more than a thousand years, by a score of men, of different dispositions, characters and pursuits, should preserve so terrible a silence on this question, which is the very life of your faith? Then Elias was a spirit! What became of *his* body? Did the spirits "steal" it? And John talking with angels that were once men! A little *proof*, if you please. And St. Paul too!

Well, I suspect if our friends had to meet spirits in the way that Paul met Christ, they would attend circles less frequently than they do now. That was not done "in a corner," at a "dark circle," but at *mid-day*, by a light from heaven, "*above the brightness of the sun*," which smote the persecutor and his company to the earth as by a thunderbolt. And that is called "communing with the spirit world"!

As evidence that we have the same feelings, etc., after death as before, the child is taught to say; "Christ talked to the Marys and to his disciples, and expressed the same feelings and desires as before death." Then, after speaking of the *naturalness* of death, and of its desirableness as "freeing the soul from the weight and conflict of matter," the teacher asks, "Why then do we mourn and weep when our friends die? (A very reasonable question.) *Ans.* Because we are not yet permitted to see the beautiful realities that are beyond the grave. We hold not yet a victory over the grave. *T.* And when will that victory be? *Ans.* When we shall have a clearer and more vivid perception of life after death, . . . when our affections shall be set on things above more than on things below." (More Bible phrase!)

So the victory over the grave is a state of mind, not a fact. Thank God! we look for a time when death shall be conquered; when the glorious anthem of TRIUMPH shall roll over the hills and plains of a world redeemed, and we shall see our King—not a spirit—but the "same Jesus" who says "I am he that liveth and was *dead*, and behold, I AM ALIVE FOREVERMORE." God pity the young who are taught such doctrines as these, and open their eyes to the cruel deception practised upon them.

E. P. Woodward.

For the Crisis.

Alone!

Alone! This word has always thrilled through my heart, but now it has a sadder tone than ever before—my only brother has gone to the war! The sun rose as usual, and ushered in the day for the last, sad parting. Faces passing by wore the same cheerful aspect, while a shadow—a deep gloom, had settled over our entire household.

How I listened to his footsteps as he moved about the house! How eagerly I caught the words as they fell from his lips! How I treasured them in my memory! How long I wanted the day to be, and how short it was! Time, ever regardless of either joy or sorrow, flew rapidly on, and brought the hour for his departure.

With a heart too full to bid him "good bye," too sad to cheer others who were struggling through this great and heavy trial, I hastened to my room, and sat down by an open window. Alone! alone! echoed and re-echoed through the room. Everything that met my eyes seemed to have the same sad word written upon it. Not a sound broke the death-like stillness of that beautiful night; the moon was just appearing behind the trees, casting her pale light over the face of nature; but *all* things are dark to sorrow, and the light and loveliness blended strangely with the sadness of my heart. Can I ever forget that night?

I cannot tell how long I sat there; but I heard or *felt* these words: "I am not alone, because the Father is with me." At once I recalled a letter written by a brother (who had long lain in the grave), telling me of that Friend who wept with Mary and Martha over the grave of their brother Lazarus; of that Friend who suffered and died for me; who, in the hour of deepest trial, deserted by his friends, yea, by his disciples, looked up to the Source of every blessing, and said, "Yet I am not alone, because the Father is with me." Why had I not thought of this before? Ah! there was a pall over my heart,—a dark cloud hung over me. I heard the voice, looked up, and saw the hand that "doeth all things well." The whole current of my thought was changed. Who gave my brother his life? who sustained it until the present time? Who sitteth in the heavens, and not a sparrow falls to the ground without his notice? Who numbereth the hairs of our head? I paused; I had forgotten

"E'en the hour that darkest seemeth,
Will His changeless goodness prove;
From the gloom his brightness streameth;
God is wisdom, God is love."

I felt now, though surrounded with all the temptations of camp-life, though exposed to the thousand dangers of the dreaded battle-field, the same hand that guided him here, would protect him there. How happy I felt, and how gently that voice whispered, "Come unto me, . . . and I will give you rest." In humility and reverence I bowed before my Father's throne, asking for submission, for grace for every time of need; and the peace of God which passeth understanding filled my soul.

O! that in one of the thousand bereaved households in our sorrowing land these lines might fall, and by one of the thousand aching hearts be read with the same earnestness they are written; that you might be led to the same Friend who wept with Mary and Martha,—to the same Saviour who is ever at the mercy-seat, pleading for you, and who has gone to prepare a place for you, who will soon come and take his children home to his Father's house of many mansions, where God will wipe all tears from our eyes.

"One sweetly solemn thought
Comes to me o'er and o'er;
I'm one day nearer home
Than I've ever been before.
Nearer my Father's house,
Where the many mansions be,
Nearer the "great white throne,"
Nearer the "jasper sea."
Nearer that bound of time,
Where we lay our burdens down,
Nearer leaving my cross,

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 871. BOSTON, TUESDAY, NOVEMBER 4, 1862. VOL. XVI. NO 8.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"Creation Groaneth."

Old earth is weary, and faded and pale,
And her strength already begins to fail;
She staggers, she reels in her course to-day,—
The weary old earth is passing away.

There's a blight on her roses, a gloom in her bowers,
And thorns grow abundant amid her flowers;
The cry goes up from her children sad,
O when shall our desolate hearts be glad?

There's death in the wind and grief on the wave,
For servants and kings there's waiting a grave;
Though the sun may shine, he is death-struck too,
And waits to be made, with "all things," *new.*

Our mother, great Nature, is sick at heart,
And groans for the shadows of night to depart;
Preserver, Protector, Redeemer and Friend,
Restore peace and order,—let mortality end!

Maria Mathews.

West Danville, C. E., 1862.

For the Crisis.

The Mystery of the Gospel.—No. 1.

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."—Eph. 6: 19.

What is the mystery of the gospel? No question of greater importance can occupy the minds of mortals; for "the mystery of the gospel" sets forth the way of salvation. From what source then shall we learn the mystery? Shall we go to the clergy of Rome? They claim to be the depositaries of the mysteries of God. But what can they know of God's mysteries except what he has revealed? We have the only revelation from God extant, in the Scriptures; then why not go with all teachableness of mind directly to them for instruction? "The common people cannot understand the Bible," says the Pope. But with all due respect to the aged Pope, and his learned clergy, we beg leave to say, that we prefer to examine the Scriptures for ourselves a little longer, before we surrender ourselves to the guidance of "the wise and prudent," who, we suspect, are "blind leaders of the blind." But the "Scriptures contradict themselves," say the Spiritualists. Not being satisfied, however, that the Spiritualists are competent judges in matters of revelation, we will leave them to consult the shades of the dead concerning the mysteries of the fancied "spirit land," and the endless progression of the invisible, intangible, material, corporeal, spiritual, inhabitants of that airy land; while we turn our attention to the apostolic explanation of the law and the testimony of the living God, concerning the "mystery of the Christ."—Eph. 3: 4.

In Paul's letter to the Romans, we read the following words: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.—Rom. 16: 25, 26. Again, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the ages [Greek *aionon*] unto our glory, which none of the princes of this world [age] know; for had they known it, they would not have crucified the Lord of glory."—1 Cor. 2: 7, 8. "By revelation he made known unto me the mystery; (as I wrote afore in few word, whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel. . . . Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world [ages] hath been hid in God."—Eph. 3: 3–10. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints; to whom God would make known what is the riches of this mystery among the Gentiles, which is Christ in you the hope of glory."—Col. 1: 22–27. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."—1 Pet. 1: 9–12. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10: 19–22. From these scriptures we learn the following particulars:—

1. The mystery of the gospel is a *revealed* mystery.

2. It was *concealed* from the sons of men, even from the *prophets,* during the ages and generations of the law.

3. It was concealed in the prophetic writings.

4. It was revealed to the apostles by the Spirit.

5. The apostles made it known to the nations.

6. It was, according to commandment of the everlasting God, made known to all nations for the *obedience of faith.*

7. It was concerning the "new and living way" of salvation, or justification of souls, through the blood of Jesus, without the deeds of the law of Moses.

Every one, who carefully examines these scriptures, and their connection, must admit that these seven particulars are contained in them. When, and where, then, did the apostles, the ambassadors of Jesus, to whom God "committed . . . the word of reconciliation," (2 Cor. 5: 19) commence the work of making known the mystery to the nations? The answer to this undoubtedly is, on the day of Pentecost, at Jerusalem. This is evident, because the apostles did not understand the mystery themselves till after the resurrection of Jesus. Matthew tells us, that when Jesus foretold his death and resurrection, Peter rebuked him. Matt. 16: 21, 22. See also Mark 8: 31, 32. Luke informs us that the disciples did not understand the meaning of that saying of Jesus, "The Son of man shall be delivered into the hands of men."—Luke 9: 44, 45. Also, that the two disciples on their way to Emmaus, after the resurrection of Jesus, were reproved by him for their slowness of heart to understand all that the prophets had written concerning his sufferings. Luke 24: 25.

Finally, he tells us, that when the eleven were together, Jesus appeared to them, and "*opened . . . their understanding,* that they might understand the Scriptures; and said unto them, thus it is written, and thus it behoved Christ to suffer and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*"—Luke 24; 45–47. Here, then, is ample evidence that the apostles did not understand the sufferings of Christ, and the design of those sufferings, until after his resurrection. Consequently they were, until then, ignorant of "the mystery of the gospel," the revelation of which was based upon the death and resurrection of the Messiah, the representative testator of the New Covenant, or Testament. Heb. 9: 12–22. Jesus, having thus instructed his disciples concerning his suffering and the kingdom of God (Acts 1–3), commanded them to tarry at Jerusalem until they should "be endued with power from on high"; when they were to commence the work of discipling the nations, baptizing them with "the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19; Luke 24: 49. From these premises, we deduce the following conclusion, which we will call

Proposition 8th. The apostles, being filled with the Holy Spirit, *began* to make known the mystery to the nations on the day of Pentecost at Jerusalem.

Here we must pause for the present. In the next article, we will examine the preaching of the apostles, commencing with Peter's Pentecost sermon, with a view to learn definitely what it is that Paul calls "the mystery of the gospel." J. W. [illegible]

Syles, Va.

☞ He that turns not from every sin, turns not aright from any one sin.

For the Crisis.

What shall I Believe?

Believe the word of God! But some things seem dark and intricate; and one says it is after this manner, and another says it is after that; and how am I, who am weak and unlettered, to know what is truth relative to the doctrines of the Bible, when there exist so many differences of opinion with regard to the same? Have faith in God. Do you not believe that He who takes cognizance when the archer brings to the earth one of those insignificant creatures, valued at only half penny, and who numbers the very hairs of your head, has made provident care for the weak? Why, he makes it a most flagrant crime to offend, or cause to stumble, "one of his little ones!" Mark 9: 42.

If, then, the Divine injunction remains obligatory upon us to "take heed unto the doctrine," in order to save ourselves as well as those who listen to us, (1 Tim. 8: 16) shall we not conclude that a kind Father hath made ample provision for us to comprehend his doctrines in case we do "take heed?" I praise the name of the Lord that the common people may "know of the doctrine whether it be of God!" And when I reflect upon the translation of our version of the Scriptures and see that the translators themselves disbelieved what the original constrained them to pen, I step upon another round of faith's ladder, and jubilantly exclaim, Blessed be the name of the Lord in that he hath restrained, and so far led even the unbeliever to make a *plain* and *positive* platform, on which his humble and unlettered ones may fearlessly venture their whole weight!

This strong and safe doctrinal platform is that of *Positive Declarations!!* That is, I take the ground that no doctrine is obligatory upon us, unless there is a plain, positive declaration of Inspiration, without parable or innuendo. For example; "The dead shall be raised" and "The meek shall inherit the earth," &c. Yes, I must have as plain a statement for every doctrine I step out upon as the above, and bless God I have it, for I never will, God being my helper, step out on mere inferential testimony, but always make inferences succumb to positive statements.

But do you not receive the figures and tropes used in Sacred Writ? Most certainly I do; but I earnestly contend they were never given to teach doctrine in any instance. So when one comes to me to introduce a doctrine, I say give me a thus saith the Lord—a plain declaration from Inspiration. If no such statement can be adduced to support their theory, but I must wait for proof until they can spin and weave a webb—warp of inferences and woof of sophistry, and then correct the translation of every passage of Scripture (numbering some six or eight) which treats on the point in question, I make up my mind never to venture on to such a platform. When we see a plausible looking platform, on which we have never ventured, will it not be well to send out all the feelers God hath provided for us ere we venture, lest the foundation on which it rests prove rotten, and we sink in irremediable ruin?

And is it indeed true, says one, that every cardinal doctrine of the Bible is stated in plain, unequivocal terms? I most fearlessly answer in the affirmative. But are there not some things in the Scriptures which do not appear so plain? There are. But that does not destroy the plain doctrinal platform on which we are to stand.

I do not deny having opinions as well as other people, which are not positively stated in the Bible, but never allow an opinion that will clash with positive declarations. And for me to lug such opinions into a church where many hold opposite ones, and thus create a disagreeable sensation and perhaps a real muss would be wrong; for an opinion founded on inferences, would, I think, render me highly culpable in the sight of Heaven.

Now, for instance, there are various opinions relative to the "sign of the Son of man"—what it will be. My opinion is, that it is a supernatural brightness! I form that opinion from certain inferential Scriptures, such as "a fiery stream shall issue and come forth before him" (Christ;) and then in Rev., just prior to Christ's coming, the "earth is lightened with his (Christ's) glory; also in Ezek;—the glory of the Lord appeared from the way of the east, and the earth shined with his glory;" And then at the transfiguration, where Jesus gives a representation of the coming kingdom, there was a "bright cloud" which overshadowed them. But this is not *certainly* the sign of the Son of man. One thing is certain, that there will be such a sign just prior to his personal appearance, because it is positively declared thus; and also that this supernatural brightness will appear in close proximity with his coming, and I therefore infer that this is *the* sign.

But all can see at once, that God does not say expressly that it is: hence I have no right to press it upon the church as obligatory upon them, that they must receive it as a *doctrine* or imperil their salvation. E. Mathewson.

Sandy Hill, Oct., 1862.

For the Crisis.

Where are We?

Is it true that we are dwelling
In that last, that awful time?
That around all nature's telling
Of events grand and sublime?

Has the sun been "black as sackcloth,"
And the moon been "turned to blood?"
Have the stars of heaven fallen,
Smitten by the hand of God?

Is there now "distress of nations?"
Do men's hearts still "fail for fear?"
Are the powers of heaven shaken?
Do these speak our Savior near?

Will he in yon clouds of heaven,
Clothed in glory, soon appear?
And will all his faithful children
Rise to meet him in the air?

Yes, for faithful is the witness,
And the promise stands secure;
For our Savior is its author,
And his word is ever sure.

Then we will not be disheartened,
Though our trials seem severe,
For we're cheered by the assurance
That our dear Redeemer's near.

Soon shall we with all the ransomed
Joy to meet our blessed Lord,
And he'll say to all his children
Who have trusted in his word,—

"Come, ye blessed of my Father,"
Enter your eternal home;
Faithfully you've served the Master,
Sit ye now upon his throne.

Then we'll join the hallelujahs,
Ringing through high heaven's dome,
And we'll shout the "Lamb is worthy!"
He hath brought us to our home.

Castleton, Vt. A——.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER FIVE.

VIII.—"Healing of the Nations."

It is sometimes claimed that in the Kingdom of God, a thousand years will precede the New Earth state, during which time there will be more or less sickness among a class of surviving mortals, who will stand in need of healing; and in proof of this we are referred to Rev. 22: 2; "And the leaves of the tree were for the healing of the nations." But unfortunately for this theory, this "tree of life" is *located,* not in a thousand years to precede the New Earth state, but *in the New Earth state itself;* hence, if this text proves the existence of sickness in the future age, it proves it in the New Earth state; and if it proves the existence of a class of mortals in the future age, it locates them in the New Earth state, and *not* in a previous age of a thousand years duration!

1st. Observe this fact. Let this "healing of the nations" signify what it may, it is connected with the New Earth state.

2nd. It cannot signify the healing of nations from sickness, firstly, because it does not say so, and secondly, because in that state there shall not be "any more pain" (Rev. 21: 4), "and the inhabitant shall not say, I am sick" (Isa. 33: 24), being "equal to the angels."

3rd. The literal rendering of the text is, "For the service [*therapeian*] of the nations"; thus harmonizing with Rev. 22: 14—"Blessed are they that do his commandments, that they may have right to the tree of life." We read of the "nations of them that are saved"; and of these nations it is said, "The leaves of the tree were for the *service* of the nations." A thing can be of service in more ways than in curing sickness, especially in a land where there is *no* sickness.

The deathless state, or New Earth state, cannot be crowded off a thousand years beyond the resurrection. Mark this fact. In Isa. 25: 8, we read,—"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Paul informs us that this swallowing up of death in victory is to occur at the "last trump," and the Prophet connects the wiping away of tears with that event; and the Revelator, in introducing the New Earth state, remarks: "God shall wipe away all tears from their eyes." Now as God cannot "wipe away all tears" but *once,* and as he *does* do this at the sound of the resurrection trumpet, and does do it at the introduction of the New Earth state, it is an invulnerable fact that the New Earth state is connected with the resurrection of holy ones, and not deferred for a thousand years, for God is not to wipe away tears once at the beginning, and again at the ending of the thousand years. The deathless state begins at the resurrection. No healing of sickness after that.

W. Sheldon.

☞ It is better to preach in acts than in words.

For the Crisis.

"Thy Brother Shall Rise Again."

When the dark, cold and unfriendly world in which we live is held up in contrast to the brighter and the better one to come; how inspiriting to the way worn and tempest-tossed when he reads of the countless *good* things to be obtained. The gloomy hours of sadness and sorrow; the unceasing struggle for dear life; the cares of this world, with its many trials, *all* ALL tend to lessen his love for the present, and he is beckoned on to a freedom from *all* this when ten thousand times ten thousand saints make glad the city of God. A promise of relief from present cares; a word of encouragement to pursue the beaten track of God's worthies; an exhortation to be faithful; are things calculated to make life happier. I think of the time when Jesus offered those words of consolation to Martha,—"thy brother shall rise again." How SATISFIED she seemed to believe he would rise again *in the resurrection at the* LAST *day;* and not like the mass of professors of the present time, see IN death the gate to endless joy; *she* was to look *beyond* this vale of tears, and confidently exclaim, "*I* KNOW that he shall rise again." Jesus loved Lazarus so that when he came to the grave he was troubled in spirit; and I fancy I see those surrounding him, with breathless silence hear him say, "Lazarus, come forth!" and then to see the one that had been *dead* rise up and be unloosed of his grave clothes, and to hear Jesus say "Loose him, and let him go." It was doubtless to those who saw this great miracle, the most surprising sight they ever beheld.

I linger around the spot; I see many of those Jews going away to tell the Pharisees the things Jesus had done; having gone and elicited the opposition of these people, hear what they say: 'If we let him thus alone, all will believe on him: and the Romans shall come, and take away both our place and nation.' This was good evidence they did not want this man to reign over them; so after awhile there was an arraignment of this, to them, obnoxious individual, and the judgment carried him to the accursed tree; but did this save their place and nation? Nay, verily! A few years after saw their temple destroyed, and themselves without an high priest. God judged them with sore trials, the history of which is awful.

Shall not God avenge his own elect who constantly cry unto him? He will, and that speedily. The time may to us seem deferred, but it is not so; He who sees all things from the beginning, will in the proper time dispose of those who corrupt the earth in the way and manner stated by the prophets.

"Life is real, life is earnest,"

and there is no use in deceiving ourselves; if we make any reckonings for a futurity, we must see to it that we live as though the judgment was impending, and the time for the settlement of earth's affairs was the next thing. Let it not be said of any who *know* their Lord, that they are more anxious about the present fleeting life than the life to come.

Be in earnest! Realize the solemn truth that whatever a man soweth *that* shall he reap; if sown to the Spirit, it is everlasting life; if to the flesh, it is corruption, death, destruction. And oh! to hear the all powerful voice of Christ say to us as to Lazarus, "Come forth!" To be the blessed of the Lord who rise to life unending, may it be our constant effort so to live as to be accounted worthy to stand when he shall appear. G. W. Young.

New York.

For the Crisis.

Spiritualism.—No. 1.

NEW DEVELOPMENTS.

There are some phases of this latter day "Revelation" which are just beginning to be seen, and are not generally understood. This monster has already shown its capability of being "all things to all men," *but the end is not yet.*

The following extracts are taken from a book entitled "Spiritual Sunday School Class Book, No. 1," and which is for sale at the depot of Spiritual publications in Boston, No. 14 Bromfield Street. It seems that our Spiritualist friends are seeing the necessity of training up a child in "the way he should go," and so they are adopting the Sunday School system. This, along with their "New Testament as corrected by the Spirits," (which I shall notice more at length soon) and the book of Job corrected likewise, and perhaps other parts of the Bible which may be hereafter remodelled to suit the demands of this *progressive* age, will undoubtedly be used to some extent; and though many of the leading minds will shun any thing that has the appearance of *authority* in religion, yet there are very many in the rank and file who will find this development just suited to their wants. The "Old Bible" even now has hardly lost the magic influence it has swayed over many of them heretofore, although rejected nominally, as may be seen by the numerous quotations by their writers, and the employment of Bible phrases to express the ideas of the masses, as well as the numerous appeals to it in order to prove their dogmas correct. The fact is simply this; Spiritualists are learning that notwithstanding the brilliancy of the "inner light," and the *demonstrability* of the New Religion, men generally *will have a Bible;* and so to avoid a return to the "old paths," they propose to inspect the old road, construct another alongside somewhat similar, dig down the hills and fill up the valleys, put on an engine, and drive easily and quickly to—where? A parallel case may be seen in the setting up of the golden calf by Jeroboam, that he might draw the true worshipers of God away from the temple, and thus destroy all chance of a revolt.

"Spiritualism teaches us something about life after death. It teaches us something, too, about our life before death. By Spiritualism we learn that our life cannot die, nor our souls die; that our life on earth is a part of our immortal life.

Teacher. Do you think that the dear friends who loved you before death are still with you in an invisible state?

Ans. Yes.

T. Why?

Ans. Christ came and talked to those he loved immediately after death, and he is a good example for all good folks.

T. What other reason can you give . . .?

Ans. I *feel* that it is so, and that is the *best* and *truest* reason."

Notice the words "*immediately after death.*" Does "immediately" mean three days? And then, though Christ said, "A spirit hath not flesh and blood *as ye see me have,*" the child is taught that his appearance to the disciples is proof that the *spirits of the dead* are present, though invisible. And more emphatically so because he is a '*good example* for all good folks!" I think "good folks" would do well to try their hand raising the dead if that be so! And then, *feeling* is the "*best* and TRUEST reason"! O, is that the way we are taught by the advocates of the only *demonstration* of immortality?

"*Teacher.* The Bible relates many instances of the presence of deceased friends. . . . Did not Christ talk with the spirits of deceased men?

Ans. Yes, he saw and talked with Moses and Elias.

T. Did St. Paul commune with the spirit world?

Ans. Yes, he saw and talked with Christ after his crucifixion.

T. Did St. John talk with spirits?

Ans. He talked with Christ many times, and with angels that were once men.

T. Did the dead come out of their graves and talk with many when Jesus was crucified?

Ans. The Bible says they did. . . Christ also appeared unto the eleven disciples, and they also talked with him after his crucifixion."

I think it would be difficult to find a statement further from the truth than the first paragraph above. "Many instances of the presence of deceased friends"! If any one is foolish enough to believe this assertion without proof, let them read the Bible through, and from Genesis to Revelation they will find *not one* instance where the appearance of a departed friend or relative is even hinted at! In a pamphlet before me entitled "A Catechism on the History and Teachings of the Bible," in reference to the appearance of "the spirits of men deceased," it gives as positive testimony only three instances; the witch of Endor, Moses and Elias, and the angel that talked with John! None of them appeared to personal friends. My Spiritualist friend, is it not rather strange that the Bible, written at different periods during a lapse of more than a thousand years, by a score of men, of different dispositions, characters and pursuits, should preserve so terrible a silence on this question, which is the very life of your faith? Then Elias was a spirit! What became of *his* body? Did the spirits "steal" it? And John talking with angels that were once men! A little *proof,* if you please. And St. Paul too!

Well, I suspect if our friends had to meet spirits in the way that Paul met Christ, they would attend circles less frequently than they do now. That was not done "in a corner," at a "dark circle," but at *mid-day,* by a light from heaven, "*above the brightness of the sun,*" which smote the persecuter and his company to the earth as by a thunderbolt. And that is called "communing with the spirit world"!

As evidence that we have the same feelings, etc., after death as before, the child is taught to say; "Christ talked to the Marys and to his disciples, and expressed the same feelings and desires as before death." Then, after speaking of the *naturalness* of death, and of its desirableness as "*freeing* the soul from the weight and conflict of matter," the teacher asks,

"Why [illegible] mourn and weep when our friends die? (A very remarkable question.) *Ans.* Because we are not yet permitted to see the beautiful realities that are beyond the grave. We hold not yet a victory over the grave. *T.* And when will that victory be? *Ans.* When we shall have a clearer and more vivid perception of life after death, . . . when our affections shall be set on things above more than on things below." (More Bible phrase!)

So the victory over the grave is a state of mind, not a fact. Thank God! we look for a time when death shall be conquered; when the glorious anthem of TRIUMPH shall roll over the hills and plains of a world redeemed, and we shall see our King—not a spirit—but the "same Jesus" who says "I am he that liveth and was dead, and behold, I AM ALIVE FOREVERMORE." God pity the young who are taught such doctrines as these, and open their eyes to the cruel deception practised upon them.

E. P. Woodward.

For the Crisis.

Alone!

Alone! This word has always thrilled through my heart, but now it has a sadder tone than ever before—my only brother has gone to the war! The sun rose as usual, and ushered in the day for the last, sad parting. Faces passing by wore the same cheerful aspect, while a shadow—a deep gloom, had settled over our entire household.

How I listened to his footsteps as he moved about the house! How eagerly I caught the words as they fell from his lips! How I treasured them in my memory! How long I wanted the day to be, and how short it was! Time, ever regardless of either joy or sorrow, flew rapidly on, and brought the hour for his departure.

With a heart too full to bid him "good bye," too sad to cheer others who were struggling through this great and heavy trial, I hastened to my room, and sat down by an open window. Alone! alone! echoed and re-echoed through the room. Everything that met my eyes seemed to have the same sad word written upon it. Not a sound broke the death-like stillness of that beautiful night; the moon was just appearing behind the trees, casting her pale light over the face of nature; but *all* things are dark to sorrow, and the light and loveliness blended strangely with the sadness of my heart. Can I ever forget that night?

I cannot tell how long I sat there; but I heard or *felt* these words: "I am not alone, because the Father is with me." At once I recalled a letter written by a brother (who had long lain in the grave), telling me of that Friend who wept with Mary and Martha over the grave of their brother Lazarus; of that Friend who suffered and died for me; who, in the hour of deepest trial, deserted by his friends, yea, by his disciples, looked up to the Source of every blessing, and said, "Yet I am not alone, because the Father is with me." Why had I not thought of this before? Ah! there was a pall over my heart,—a dark cloud hung over me. I heard the voice, looked up, and saw the hand that "doeth all things well." The whole current of my thought was changed. Who gave my brother his life? who sustained it until the present time? Who sitteth in the heavens, and not a sparrow falls to the ground without his notice? Who numbereth the hairs of our head? I paused; I had forgotten

"E'en the hour that darkest seemeth,
Will His changeless goodness prove;
From the gloom his brightness streameth;
God is wisdom, God is love."

I felt now, though surrounded with all the temptations of camp-life, though exposed to the thousand dangers of the dreaded battle-field, the same hand that guided him here, would protect him there. How happy I felt, and how gently that voice whispered, "Come unto me, . . . and I will give you rest." In humility and reverence I bowed before my Father's throne, asking for submission, for grace for every time of need; and the peace of God which passeth understanding filled my soul.

O! that in one of the thousand bereaved households in our sorrowing land these lines might fall, and by one of the thousand aching hearts be read with the same earnestness they are written; that you might be led to the same Friend who wept with Mary and Martha,—to the same Saviour who is ever at the mercy-seat, pleading for you, and who has gone to prepare a place for you, who will soon come and take his children home to his Father's house of many mansions, where God will wipe all tears from our eyes.

"One sweetly solemn thought
Comes to me o'er and o'er;
I'm one day nearer home
Than I've ever been before.
Nearer my Father's house,
Where the many mansions be,
Nearer the "great white throne,"
Nearer the "jasper sea."
Nearer that bound of time,
Where we lay our burdens down,
Nearer bearing my cross,
Nearer wearing my crown."

Sept. 15th. [illegible]

For the Crisis.

The Better Resurrection.

The above expression, found in Hebrews 11: 35, having been cited in proof of the resurrection of the wicked, it is proper to call attention to the fact that it gives no support whatever to that doctrine. The entire passage reads: "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection." It has been asked,—Does not a better resurrection imply a worse one? In answer to the inquiry we would observe:

1. The word "worse" is an adjective in the *comparative* degree, and implies that something to which it is not applied is *bad*. Now if the supposed "worse" resurrection be that of the *wicked*, that of the *righteous* must be a *bad* one! Better turn Sadducee than accept this conclusion! What shall we do then? Deny that there is "a *better* resurrection"? *No*, for Paul says the "tortured" ones had their eye upon *such* a "resurrection," and he gives no hint that their expectation was groundless. What *is* the "resurrection" which they will "obtain"? The answer is easy. It is that resurrection which the Son of God will give them "at the last day." John 6: 39, 40, 44, 54. It is that resurrection by which their "vile body" will be "changed" and "fashioned like unto" Christ's "glorious body," when he returns from heaven. Phil. 3: 21. It is that resurrection which will result from the indwelling of "the Spirit of Him that raised up Jesus from the dead." Rom. 8: 11. It is that resurrection which will give them "incorruption." 1 Cor. 15: 42. It is that resurrection which will give them "glory." V. 43. It is that resurrection which will give them "power." (*Ib.*) It is that resurrection which will give them "a spiritual body." V. 44. It is that resurrection by which they shall be made to "bear the image of the heavenly." V. 49. It is that resurrection by which they shall "put on immortality." V. 53. It is that resurrection which will accomplish "the saying that is written, Death is swallowed up in victory." V. 54. It is that resurrection which will justify the song of triumph, "O death, where is thy sting? O grave, where is thy victory?" V. 55. It is that resurrection the anticipation of which should make *us* "steadfast, unmovable," and cause us to be "always abounding in the work of the Lord." V. 58.

2. If such be the "*better*," what is the *good* or *inferior* "resurrection"? Evidently that mentioned by the Apostle in the words—"Women received their *dead* RAISED TO LIFE again." Murdoch's rendering of the Syriac of the passage in question is as follows—"and restored to women their children, by a resurrection from the dead. And some died under tortures, and did not hope to escape, that there might be for them a better resurrection."

Be it ours to "attain unto the resurrection of the dead." Phil. 3: 11.

RUFUS WENDELL.
Salem, Mass., Oct. 17, 1862.

For the Crisis.

Rev. Henry Grew.

I have hoped since the death of that most excellent brother, to see an extended notice of his life and labors in the Crisis. He was long known as a firm believer in the personal coming of our Lord and life only through him, and maintained before all classes a walk consistent with his profession, so that he was commended as an exemplary christian. So far as my knowledge of him extends, he was not one of those who, by harsh language and denunciatory epithets, repulse instead of win those who differ on points of Bible truth. But in a spirit of love and kindness, he endeavored to make known to others all that he had learned at the feet of the great Teacher. His *christian life* is that which I love to dwell upon, because there is such a lack of this among many who profess to believe the doctrine of the Lord's speedy coming, and which is continually bringing such a reproach upon the cause of God.

But I took my pen to make a short extract from a letter, received a few days since, relative to this brother. It is from a veteran in the religion of Christ, a man *ninety years of age*—a sincere and lovely christian, and minister of the gospel, yet not an Adventist. He writes thus:—

"I thank you for the few verses to the memory of Bro. Henry Grew, with whom I was acquainted many years, and never have I witnessed, in any professor of attachment to the cause of Zion, a more devout and humble soul, or a more consistent one before the world than shone in the whole life of that dear saint, beloved by all, of whatever denomination. Yes, truly 'a veteran in the most honored army of the Lord' has gone to rest with him of whose blessed name and mission he delighted to speak. When visiting my son at Philadelphia, he came to see and dine with us. This was the last interview I had with him, and one that I regarded as a high privilege. Yes, he was a pattern of the christian graces, and the lines were just to the point. 'And now he sleeps in Jesus.'"

So much for the testimony of this Pres. minister and aged man. It would be very gratifying to myself, and no doubt to many others, to have some one who was intimately acquainted with Bro. G. give something of a history of his life, how and where he labored, and of the church with which he was connected. Perchance "his mantle" might fall more effectually upon some ministers of the gospel for this effort. Simply a brief statement would be satisfactory, if nothing more could be given.

A. C. JUDSON.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Tuesday, Nov. 4, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—G.

Who's going to Preach?

There are many whose seats are vacant in the meeting-house, unless they can listen to their favorite preacher. They wish to know who is to preach, before they will consent to go; consequently, when the young preacher comes, he finds but few to listen, and they perhaps sit as critics, instead of holding up his hands by prayer and sympathy; while many more are at home reading the news of the day, or lounging in careless ease. Such must not expect to grow up into Christ, and be ready for his coming.

When a young commander first goes up to meet the enemy, it is not expected that the veteran soldiers will remain in camp; but on the contrary, that is the very time for every warrior to do his best. So when the weak preacher comes, let every christian rally to his side, and sustain him in every possible way. Then is the time you are most needed. Never be absent on such occasions. The ablest preachers find it hard preaching to empty seats. Give the weak one all the aid within your power to bestow. Though it be not so entertaining to you, be sure and see that your seat is not empty when the small preacher comes. Greet him warmly, make him welcome; let him feel that there are some noble hearts who will not leave him to struggle alone, because he is no more eloquent than Moses. Cheer his burdened heart with kind words and deeds. His situation is not a pleasant one. Gladly would he be excused, but the wo is upon him if he remains in silence. Many of the men, sent out at other times to sound the alarm, have risen above their work, and are trying to please men, instead of the Lord. Hence new ones must be raised up to fill their places, and these, like Peter and others, may be only ignorant *fishermen*; but if you would please the Lord, stand by them.

Revolution.

The political affairs of our nation are in a very critical condition, and continually becoming more complicated. Politicians are greatly *perplexed* as to what course to take. All their plans seem to fall to the ground, and many have become disheartened and discouraged. They know not what to do. They are being satisfied that a strong under current is paralyzing all their efforts. Some unseen power is pulling down faster than they can build up. They begin to feel that the ship of state is sinking, and must go down; and yet they are determined it shall not be so. But we are well satisfied that all efforts to save the Union will result in a complete *revolution*. In passing through the streets of our cities and villages we see many banners torn into strings by the winds of heaven,—fit emblems, we think, of the present and prospective state of our nation. It might be said to America, as Jesus said to Peter, "When thou wast young, thou girdest thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." It is clear that the days of her boasting will soon be over, and she will be clothed in sackcloth, humbled in the dust for her pride and arrogant wickedness. Upon the flag of our Union may be read,—"*mene, mene, tekel, upharsin*," and the same inscription is upon the ensign of all nations.

The kingdoms of this world are about to be dashed in pieces, and be swept away "like the chaff of the summer threshing-floors." All the efforts of *men* to establish righteous order upon our planet have proved so many failures. None but the Prince of princes can do the work. Then hasten the time, dear Savior, when this rebel world shall be Eden restored, possessed by the meek, who shall for ever delight themselves in the *abundance of peace*.

Exposition of Dan. 7: 15, and Mark 9: 17-29.

BRO. GRANT:—Will you please give your views of the following passages of Scripture?—

1. Dan. 7: 15.—"I Daniel was grieved in my spirit in the midst of my body." Was it his soul that was grieved? i. e., that immortal, immaterial substance, said to dwell in man's body?

II. Mark 9: 17 and onward.—"I have brought unto thee my son which hath a dumb spirit," etc. Had this spirit a tangible, material body? If so, how could it enter the child; or how could a legion of them enter the body of one man, as stated in Luke 8: 30?

JAMES G. STERLING.
Springwater, N. Y.

I. In answer to the first inquiry, we would say that the word rendered *spirit* is not rendered *soul once* in the entire Bible, and the word rendered *soul* is not *once* rendered *spirit*. The words soul and spirit are not used interchangeably.

The word *ruach*, rendered spirit, is used in four senses in the Bible. 1st. It represents a *being*, as angels are called spirits. When the word is used to represent a *being*, it indicates a tangible organism. This is proved from the fact that angels, who are spirits, are real *persons*, resembling men, with bodily organs, though not composed of flesh and blood. Angels were entertained by Lot and Abraham. John "fell down to worship before the *feet* of the angel," whom Jesus sent to instruct him, while upon the isle of Patmos. The angels, or spirits, so resemble men in their physical form, that they have been frequently mistaken for them. Hence we read, "Be not forgetful to entertain strangers, for thereby some have entertained *angels* [or spirits] unawares." We think there is no danger of mistaking a stranger for an immaterial essence. The fact that an angel, or spirit, may be mistaken for a stranger, is positive proof that there is a striking resemblance in their exterior appearance. These angels are an order of beings higher than men. This we know, because man was "made . . a little *lower* than the angels"; therefore, angels are not men.

2. The word rendered *spirit* is used to represent an *influence*, or power, emanating from a being, as the Holy Spirit, "which proceedeth from the Father."

3. The same word is used to denote the atmosphere we breathe, when it is called "the breath of life." This is a common meaning.

4. It is used to denote a state of *feeling*; as "the proud in spirit," the "haughty spirit," etc. The word is frequently used in this sense. When Daniel says, "I was grieved in my spirit," we understand him to mean that he was grieved in his *feelings*. Observe, it reads, "I DANIEL was grieved," not some immaterial, indivisible, uncompounded essence. When we meet a person who sympathizes with us, we say of him, "he is a kindred spirit;" by which we mean, he has kindred *feelings* with ours.

II. We now pass to the second inquiry relative to Mark 9: 17–29. In this case, we have an example of one possessed by a demon, or unclean spirit. This was "a dumb spirit"; or, as the Syriac reads, "a spirit that would not speak." The record shows that the spirit had great power over the young man, and used him very harshly. Our brother wishes to know if this spirit had "a tangible, material body? if so, how could it enter the child; or how could a legion of them enter the body of one man as stated in Luke 8: 30?"

Many have stumbled at this point, not knowing the *manner* of operation by these demons, who are "tangible, material" bodies. We will illustrate this point. Suppose one man mesmerizes another. While the subject is under the influence of the mesmerizer, he can control his mental powers; consequently, he is *in* his subject in some sense; otherwise, he could not thus control him. He is not in him *personally*. How then? By a spiritual influence which proceeds from the mesmerizer, by means of which he exerts his power over him. Suppose forty men combine their mesmeric powers upon one man; in that case, they perform greater wonders through their subject. In a certain sense, these forty men are all *in* the man. How would they be cast out? By cutting off the magnetic or mesmeric currents proceeding from the mesmerizers. Then their subject again possesses self-control. The demons, or unclean spirits, operate in the *same way* as mesmerizers. This the spirits admit, and their followers teach. When a demon, or spirit, takes possession of a man, he controls him by means of the mesmeric or spiritual influence which proceeds from him to his subject, and by this means he is *in* him; and in the same way a "legion" may be in *one* man, giving him wonderful power. When these are cast out of the man, their mesmeric or spiritual powers are taken off, and the man is again free to act as he pleases. The spirits which exercise this power over men are as truly "tangible, material" beings as the men upon whom they operate; but they do not enter *personally* into their subjects, any more than the mesmerizer does into his. In Mesmerism, *men* take possession of their mediums; in Spiritualism, *demons* do the work. In Christianity, the Holy Spirit "which proceedeth from the Father," takes possession of men and abides in them, so long as they will obey the Lord. In this way our heavenly Father dwells *in* us, and we partake of his divine nature, while he *himself* is in heaven.

Going to the Slaughter.

It is a sad sight to see so many noble youth, affectionate husbands and fathers going to the field of slaughter, while weeping wives and children are left to spend lonely days and nights in desolated homes. But still they come, regiment after regiment pass in sight of our office, day after day, in heavy tread for the battle-field. As we look out upon the melancholy sight, and think of the bleeding hearts left at the cottage home, and realize that many of these soldiers will soon lie mangled on the battle-field, or be wasting away in gloomy hospitals, with no dear friend to administer to their comfort, the tears unbidden come gushing out of our eyes, causing us to cry, "Come Lord Jesus," "come quickly." Do come, and end the bloody strife. Come and set up the kingdom of peace, and be thyself the King.

"Come and reign, come and reign,
Jesus, on thy throne."

The State of Europe.

Things are in a very unsettled state in Europe, and indicate vast preparations for a coming struggle on a grand scale, which is liable to burst forth at any time. All minds are in a state of excitement relative to coming events. Men "may cry, peace, but there is *no* peace." Preparations for war upon the most extensive scale are seen in all directions. The muttering of the coming storm is heard in the distance, and men begin to tremble at its awful approach. They try to keep up good cheer but their hearts are trembling with fear. There is a deep and settled conviction that the next outbreak will be terrible, and each monarch seems disposed to avert it as long as possible. They dread the onset, but they must drink the cup, however bitter its contents. The harvest is about ripe for the reaper's sickle. Soon the angels will begin their work. The following is from the *London Observer*:

"To even a casual observer it is apparent that Europe is gradually but surely drifting into a convulsion. Notwithstanding that respective European Governments profess to be at amity with all neighboring powers, that emperors, kings, and diplomatists are studiously polite to one another, and that professions of friendship are on their lips, there is much reason to fear that they mutually distrust one another, and are quietly preparing for the storm which is believed to be impending. Everywhere a spirit of uneasiness seems to pervade Europe. Russia, for instance, would appear to be on the verge of a revolution, which may burst forth at any moment. General dissatisfaction is felt in the army, on which the Czar solely relies. A vast conspiracy exists, not only among the soldiery, but also among the officers. A secret society, something after the principle of Ribbonism in Ireland, appears to have been formed; and when the work of assassination is decided upon, parties are elected to carry out the sentence of the tribunal. The nobles and the middle class population are also disaffected, and the numerous incendiary fires in all parts of the kingdom indicate how widely the conspiracy has spread. Poland shows unmistakable signs that ere long it will be in a state of convulsion; indeed, actual revolution is only kept down by martial law and the presence of a large army. With these internal sources of disquiet existing in his empire, the Czar has thought it a favorable opportunity to enter into a treaty (it is said of a very intimate character) with France and Italy—a combination that looks ominous for the future peace of Europe, and especially threatening to England."

This rebel planet will soon be a scene of interesting events. The prophetic word is about to be confirmed by the events foretold. It is evident that we are living in the last generation of mankind before the glorious coming of our Savior. His lonely bride is anxiously waiting his return; while her lamps are being trimmed for the grand triumphal procession "to the marriage supper of the Lamb."

Till the glad day arrives, we need expect no better times for the christian than the present. Let us be ready for the coming events, that we may be welcomed by the bridal King of glory.

Sayings of the Spirits.

The following are some of the sayings of the spirits as published in the *Banner of Light*. They need no comments. One says:—"We declare, there never was a miracle performed." In answer to the question,—"Are mediums capable of performing the miracles that Jesus performed?" the same spirit says:—"They are capable of performing just what he did."—*Banner of Light*, Feb. 8, 1862.

Another spirit says:—"The hour is fast drawing nigh when all intelligent men and women, whether in or out of the body, will agree with us, when we say there is no death—death is become obsolete. . . The time is coming when man shall no longer fear the idle dream of death.—*Banner*, Dec 21, '62.

The following question was asked a spirit:—"*Was there ever a universal deluge?*" The spirit answers:—"We have no faith in the biblical record of the deluge—none at all."—*Banner*, Feb. 8, 62.

It is a sad fact that there are many more who believe these lying spirits, than there are who have full confidence in the word of the Lord. A mighty effort is being made to reduce the Bible to the standard of all mere *human* productions; but they might as well attempt to reverse the Niagara as to overthrow the blessed book.

Parents and Children.

The following sensible and truthful remarks, from the *Herald of Gospel Liberty*, should be read by every parent in the land. Ponder them well, and carry them into effect, with *kindness and perseverance*:

"LOVE YOU LESS.—*A word to parents.*—Parents, will your children love you less for your being dutiful to them, for obeying God in subduing their wills, for making them, through grace divine, submissive, obedient, humble, contrite, meek, loving, Christ-like?

Will your little ones love you less for teaching them early the way of salvation through Jesus Christ,—for training them 'in the way they should go,' in the path of virtue, purity and love? for making them happy here, happy forever?

No child is happy till his will is subdued, brought into sweet, lamb-like submission, made to bow humbly, joyfully at the feet of Jesus.

The reason why so many children disrespect their parents and are miserable, wretchedly so, their proud, stubborn, selfish wills are not subdued, because they are petted, pampered, indulged in their foolish, wicked, sensual appetites and fashions.

In a word, children are unhappy, and despise their parents because of parental neglect in disobeying God in household discipline. Parents, if you suppose your children will love or respect you more by indulging them in pride, folly and fashion, in living as they list, you are greatly mistaken."

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising ONE THOUSAND DOLLARS, as a TRACT FUND, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

H. L. HASTINGS	$50.00
MILES GRANT	50.00
C. P. THORN	20.00
J. N. SHATTUCK	1.00
JOHN SADLER	4.00
A FRIEND	5.00
I. DAMMAN	2.00
A FRIEND	2.00
C. P. THORN	20.00
Mrs. DEA. GARDNER and Daughter	2.00
SAMUEL CAMPBELL	3.00
SENECA FALLS	2.00
C. P THORN	20.00
ELIZA P. CORNETS	1.00
MOSES SMITH	.50
SIDNEY HALL	50.00

The Thousand Dollar Tract Fund.

NUMBER TWO.

Bro. F. H. Burbank writes from my old battle ground at Plymouth, Mass., under date of Oct. 14th:—

"A number of the children of the Lord have formed a society for the purpose of buying tracts and distributing them in every family in the town of Plymouth. We are poor, pecuniarily, but we will do what we can. Our society was formed last Tuesday, and started with eighteen members, who are to pay one dollar per year, or two cents per week. Some will pay more than that. We are confident of having thirty members in our society. By their paying two cents a week, we may raise $30 a year for tracts. We hold a meeting once a week; have religious exercises, reading, singing, etc. One has paid in his year's contribution, though he will not stop there. Hence this week we send two dollars to the Tract Fund, and wish to have it credited to the Plymouth Tract Society. There is none other in the place. We wish to have ten thousand pages of tracts right away, as we wish to go right along with the work."

This is a move in the right direction. There have been many tracts scattered in old Plymouth in years gone by, and the seed sown there has not been entirely in vain. Some has brought forth fruit an hundred fold, and under the faithful labors of Bro. Burbank the little flock there have been strengthened in grace, in faith, and in numbers largely; and as he has a mind to work, we are glad to see that he is training them in the right way.

Are there not other preachers who are willing to form such a society as that at Plymouth, and place tracts in every house in their town? Let us hear from such. Remember, every dollar given will purchase 1800 pages of tracts from the Christian Publication Society.

Others have been interested in scattering tracts in other parts of Plymouth. One sister has sent for, and received some thousands of pages. She has written expressing her thanks for the tracts sent her. She says:—

"I had a chance to give nearly two-thirds of them away to send off Saturday night, and yesterday I had a chance to give half I had left to a sailor in the United States service. He said he would read them all, and lend them all he could. He will do well, I know, for he is a christian. . . . God be praised that I had a chance to give the tracts away yesterday. O, I have wanted some so bad to give all my friends when they were going to sea; and since I have seen the truths of the Bible in a clearer light, I feel as if I could not keep still: I want every one to know the truth and love it. I have but few of those tracts left; and any time they will send me more, they will be thankfully received.

H."

The same sister writes again that her tracts were all distributed except single copies of some she had not read. Some were given to ministers who were interested in the gospel of Christ, and it is hoped that they may do much good.

A sister waiting for the Lord, and "longing for his appearing," writes from Iowa:

"For twelve years I have been sick, and being destitute of this world's goods, I had to depend on friends. Eight years ago I came west to live with a friend, and since that time I have not seen one believer. My Bible is my only Advent book. I have not even a hymn book. A lady on a visit east a few weeks ago came across some tracts on Future Punishment, by Henry Grew, and brought them to me. There is a work written by D. T. Taylor,—"The Voice of the Church on the Coming and Kingdom of the Redeemer." How happy I should be to have that book! It would seem as if I almost sat under the sound of his voice again. I will not be particular what is sent if it will feed the soul, for I am starving for the true word. Shall the poor have the gospel? Yours looking for Christ.

H. T. M."

I have sent the Crisis and other publications to this lonely pilgrim, and pray God they may be blessed, and be a blessing to others. Here comes another letter from the far West. Sister McC——, from Dodge Co., writes, while ordering a copy of "Retribution" and "Signs of the Times":—

"I presume you have quite forgotten the McC—— family. How often my husband and myself talk of the seasons we have had in sitting under your preaching in New York city, in Mechanic and Temperance Halls. We are debarred from that great blessing since we came to this western world. We do sometimes hear preaching, but seldom. We had a visit from C. F. Hudson last spring. He preached twice to us. We went forty miles last June to hear preaching in Eureka. We heard the dear and talented H. V. Reed. When we told him we were personally acquainted with you, how pleased he seemed. We also heard J. M. Stephenson, with some others. O, will the good Lord send some of his servants to this vicinity, and open the hearts of the people to receive them.

"Since we came to this western country we have been called to pass through the deep waters of affliction. We lost our second son. He received a spinal injury by a fall. I fed him like an infant for between five and six months. His end was peace. Since then we have lost a beloved daughter, aged twelve years, and a boy of fourteen years. Yet we hope they will come again from the land of the enemy. Our remaining child lies in the hospital at Washington, a wounded soldier. His father has gone for him, to strive and bring him home. Now, dear brother H., will you remember us at the throne of grace? for I believe the prayers of the righteous avail much. My mind is dark. I do not rejoice at the coming of Christ; with tears I say it. I want that darkness to be scattered. If you should ever come to F. L., here is a house, and hearts open to receive you.

C. McC."

We send this sister a dollar's worth of tracts. I distinctly remember Bro. M., and the days of association with him in New York, and I pray God that his blessing may rest upon their lonely and saddened hearts, now stricken and bereaved by so many bitter griefs. Brethren, pray that God may comfort the sad and sorrowing ones; and so, our hearts drawn together in unity with all the scattered and afflicted flock of God, shall realize more fully that we are "one body," and members of Christ. What would some of our brethren and sisters think, who find it hard to go a mile to meeting, if they were under the necessity of traveling forty miles to hear the word of God preached? May God send laborers into his harvest field! And while we cannot always send men, let us send our printed messages of truth, and pray that God's blessing may be on them as they go.

Bro. A. F. Servis writes from Kingsbury, Ind., Sept. 27th:—

"I will acknowledge the bundle of tracts sent to this place; also a bundle to Grand Blanc, Mich.; all of which are acceptable. I hope they may do much good in opening the eyes of the blind, and leading men to seek for eternal life through Jesus Christ."

This is the real object we have in view in sending out tracts. We desire to be so supplied that no preacher who goes forth weeping, bearing precious seed, may be necessarily destitute of tracts to scatter among the people. I have now before me perhaps fifty letters such as these, with extracts from which I hope hereafter to enrich "The Tract Column."

And now, brethren, remember what we purpose to do. We intend to raise ONE THOUSAND DOLLARS forthwith, to scatter tracts among the destitute localities. How much will *you* give towards raising the amount? Send your subscriptions to Miles Grant. And if you wish for tracts, send your requests to *him*, and they shall be forwarded forthwith.

Yours in Christ, H. L. HASTINGS.
Boston, Mass., Oct. 21st, '62.

For the Crisis.

The Duty of Christians in the Present Crisis.

The following, from the pen of H. Grattan Guinness, was furnished us by O. C. Colson. It was published in "The Herald of the Kingdom and Age to Come."—ED.

MY DEAR BRETHREN:—Civil war having broken out, and the call to arms being sounded from the press, the platform and the pulpit, and your mind exercised about your duty as a christian in the present crisis, allow me as a fellow-christian and as a minister to offer you a few weighty considerations upon this subject. But first let me ask you, is your mind subjected, my dear brethren, to the word of God? It ought to be perfectly so in all moral and spiritual things. That word alone should be your standard of judgment, your law, your guide. Pardon me if in faithfulness I say you cannot fairly have examined that word upon this subject, and have also thoroughly submitted yourself to its declarations and commands, and yet be in error or even uncertainty upon this matter; so plain are the teachings of Scripture on this as on all other points of christian morality. I can understand, however, the manner in which your mind has been drawn into its present state of perplexity or error. You have listened to the words of man rather than to those of God; human arguments and human examples have misled you;—now turn from them to the divine word; there inquire for the mind of God. Men or devils and your natural heart will seek to hinder you from this. They will tell you it is unnecessary—will try to settle the matter with such words as these:—the Government can only be defended on such occasions as this with the sword—the christian is bound to defend the Government, and therefore bound to use the sword—if war is an evil it is a necessary one—principles of peace cannot be carried out in this world. So argues man, and so doth Satan; but not so the word of God. It notices the existence of human governments. It declares that the powers that be are ordained of God. It prophesies, too, their course. It shows what man is when entrusted with worldly power and authority. It foretells the judgment of those who have abused such responsibility, and points forward to the coming and millennial reign of Christ, the manifestation of whose kingdom is to break in pieces and consume all other kingdoms (Dan. 2: 44), and to fill the whole earth with its presence and glory, its righteousness and peace. But it does not attempt to regulate such governments on christian principles. It lays down the duty of husbands and wives, of parents and children, of masters and servants; but not of christian rulers, and that because while it contemplates the certainty of the christianity of individuals, it does not contemplate the possibility of the christianity of nations or governments, before the personal return and millennial reign of Christ.

But as to the duty of christians towards earthly governments, the word of God is not silent. It does not tell them to seek or accept positions of power in them, and thus have power and rule over that world which is in open and avowed rebellion against God (the Satan being still its prince and its God—John 14: 30; 2 Cor. 4: 4); it does not tell them to seek authority over the world which has rejected Christ, but rather "it is enough for the disciple that he be as his Master, and the servant as his Lord." It does not even tell them to defend any government under which they live. There is not a single passage in the Scriptures bidding christians to defend any government on earth. They are commanded to be subject to the higher powers, to pay tribute, to render to all their dues,—"tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13). They are commanded to be "subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."—Titus 3: 13. The word of God exhorts that "supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—1 Tim. 2: 1, 2. And in cases in which the command of rulers and those of God are directly opposed and conflicting, it bids them to "obey God rather than men." Acts 4: 19, and 5: 29.

These are the duties of christians towards earthly governments laid down in the Scriptures, and the only ones with which I am acquainted. And as the word of God does not command the christian to defend such governments, nor in any way to identify himself with them, but simply to submit to and pray for them, so it does not command him to use the sword in their defense or for any purpose, but directly the contrary. It positively forbids his using any weapon of injury in an offensive or defensive way. It commands him to act towards all others on those principles of love which are utterly opposed to the infliction of injury, whether by the sword or by other means; and to those christians who have been betrayed into the use of the sword, it speaks words of rebuke and warning, threatening those who persist in such a course with punishment and death by the very weapon they have drawn in aggression or defense.

The testimony which the word of God bears upon this subject may be divided into three parts.

1. The great principles it lays down as characteristic of christianity.

2. The precepts which it gives to the church.

3. The example of our Lord and the examples of the apostles and first christians (as far as they followed in Christ's steps), which it presents to the church for imitation.

1. As to the principles characteristic of christianity. If we examine the principles on which God acts towards his saints in this dispensation, we find they are those of love. Mercy and grace are only love in action towards the guilty and the vile. If we examine the foundation of all christianity—the cross of Christ—we find that its grand characteristic is that of love. "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us."—Rom. 5: 8. And if we examine the principles on which christians are to act towards God, men, each other and the world, we find they are those of love. "Be ye therefore followers of God, as dear children; and walk in love."—Eph. 5: 1, 2. Because God has shown them mercy, they are to show others mercy. Because God has forgiven them their trespasses, they are to forgive others their trespasses. Because God deals with them in grace, pure, unmingled grace, they are to deal with others in grace, even such grace, following God, walking in love.

Now I ask you, do such principles accord with those of war? Can a christian acting upon such engage in the work of human slaughter? If he plunges the sword in a human bosom, must it not be in direct and shocking violation of these principles? Is it acting in love towards a man to stab him, run him through with a bayonet; or in grace, to blow his brains out? Can any man dare to say that it is? If you say that it is not—and you cannot do otherwise—then you admit that the christian, being bound by the gracious manner of God's dealings with him, and by the first and deepest principles of the religion of Jesus, to act towards all others in grace, mercy and love, cannot lawfully engage in the work of human slaughter—cannot lawfully engage in war.

Perhaps like many others you urge the fact that war was permitted and even commanded by God under the Jewish dispensation, and that what was right for the people of God to do then, cannot be wrong

For the Crisis.

The Better Resurrection.

The above expression, found in Hebrews 11: 35, having been cited in proof of the resurrection of the wicked, it is proper to call attention to the fact that it gives no support whatever to that doctrine. The entire passage reads: "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection." It has been asked,—Does not a better resurrection imply a worse one? In answer to the inquiry we would observe:

1. The word "worse" is an adjective in the *comparative* degree, and implies that something to which it is not applied is *bad*. Now if the supposed "worse" resurrection be that of the *wicked*, that of the *righteous* must be a *bad* one! Better turn Sadducee than accept this conclusion! What shall we do then? Deny that there is "a *better* resurrection"? *No*, for Paul says the "tortured" ones had their eye upon *such* a "resurrection," and he gives no hint that their expectation was groundless. What *is* the "resurrection" which they will "obtain"? The answer is easy. It is that resurrection which the Son of God will give them "at the last day." John 6: 39, 40, 44, 54. It is that resurrection by which their "vile body" will be "changed" and "fashioned like unto" Christ's "glorious body," when he returns from heaven. Phil. 3: 21. It is that resurrection which will result from the indwelling of "the Spirit of Him that raised up Jesus from the dead." Rom. 8: 11. It is that resurrection which will give them "incorruption." 1 Cor. 15: 42. It is that resurrection which will give them "glory." V. 43. It is that resurrection which will give them "power." (*Ib.*) It is that resurrection which will give them "a spiritual body." V. 44. It is that resurrection by which they shall be made to "bear the image of the heavenly." V. 49. It is that resurrection by which they shall "put on immortality." V. 53. It is that resurrection which will accomplish "the saying that is written, Death is swallowed up in victory." V. 54. It is that resurrection which will justify the song of triumph, "O death, where is thy sting? O grave, where is thy victory?" V. 55. It is that resurrection the anticipation of which should make *us* "steadfast, unmovable," and cause us to be "always abounding in the work of the Lord." V. 58.

2. If such be the "*better*," what is the *good* or *inferior* "resurrection"? Evidently that mentioned by the Apostle in the words—"Women received their *dead* RAISED TO LIFE again." Murdoch's rendering of the Syriac of the passage in question is as follows—"and restored to women their children, by a resurrection from the dead. And some died under tortures, and did not hope to escape, that there might be for them a better resurrection."

Be it ours to "attain unto the resurrection of the dead." Phil. 3: 11.

RUFUS WENDELL.

Salem, Mass., Oct. 17, 1862.

For the Crisis.

Rev. Henry Grow.

I have hoped since the death of that most excellent brother, to see an extended notice of his life and labors in the Crisis. He was long known as a firm believer in the personal coming of our Lord and life only through him, and maintained before all classes a walk consistent with his profession, so that he was commended as an exemplary christian. So far as my knowledge of him extends, he was not one of those who, by harsh language and denunciatory epithets, repulse instead of win those who differ on points of Bible truth. But in a spirit of love and kindness, he endeavored to make known to others all that he had learned at the feet of the great Teacher. His *christian life* is that which I love to dwell upon, because there is such a lack of this among many who profess to believe the doctrine of the Lord's speedy coming, and which is continually bringing such a reproach upon the cause of God.

But I took my pen to make a short extract from a letter, received a few days since, relative to this brother. It is from a veteran in the religion of Christ, a man *ninety years of age*—a sincere and lovely christian, and minister of the gospel, yet not an Adventist. He writes thus:—

"I thank you for the few verses to the memory of Bro. Henry Grew, with whom I was acquainted many years, and never have I witnessed, in any professor of attachment to the cause of Zion, a more devout and humble soul, or a more consistent one before the world than shone in the whole life of that dear saint, beloved by all, of whatever denomination. Yes, truly 'a veteran in the most honored army of the Lord' has gone to rest with him of whose blessed name and mission he delighted to speak. When visiting my son at Philadelphia, he came to see and dine with us. This was the last interview I had with him, and one that I regarded as a high privilege. Yes, he was a pattern of the christian graces, and the lines were just to the point, 'And now he sleeps in Jesus.'"

So much for the testimony of this Pres. minister and aged man. It would be very gratifying to myself, and no doubt to many others, to have some one who was intimately acquainted with Bro. G. give something of a history of his life, how and where he labored, and of the church with which he was connected. Perchance "his mantle" might fall more effectually upon some ministers of the gospel for this effort. Simply a brief statement would be satisfactory, if nothing more could be given.

A. C. JOHNSON.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Nov. 4, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—o.

Who's going to Preach?

There are many whose seats are vacant in the meeting-house, unless they can listen to their favorite preacher. They wish to know who is to preach, before they will consent to go; consequently, when the young preacher comes, he finds but few to listen, and they perhaps sit as critics, instead of holding up his hands by prayer and sympathy; while many more are at home reading the news of the day, or lounging in careless ease. Such must not expect to grow up into Christ, and be ready for his coming.

When a young commander first goes up to meet the enemy, it is not expected that the veteran soldiers will remain in camp; but on the contrary, that is the very time for every warrior to do his best. So when the weak preacher comes, let every christian rally to his side, and sustain him in every possible way. Then is the time you are most needed. Never be absent on such occasions. The ablest preachers find it hard preaching to empty seats. Give the weak one all the aid within your power to bestow. Though it be not so entertaining to you, be sure and see that your seat is not empty when the small preacher comes. Greet him warmly, make him welcome; let him feel that there are some noble hearts who will not leave him to struggle alone, because he is no more eloquent than Moses. Cheer his burdened heart with kind words and deeds. His situation is not a pleasant one. Gladly would he be excused, but the wo is upon him if he remains in silence. Many of the men, sent out at other times to sound the alarm, have risen above their work, and are trying to please men, instead of the Lord. Hence new ones must be raised up to fill their places, and these, like Peter and others, may be only ignorant *fishermen*; but if you would please the Lord, stand by them.

Revolution.

The political affairs of our nation are in a very critical condition, and continually becoming more complicated. Politicians are greatly *perplexed* as to what course to take. All their plans seem to fall to the ground, and many have become disheartened and discouraged. They know not what to do. They are being satisfied that a strong under current is paralyzing all their efforts. Some unseen power is pulling down faster than they can build up. They begin to feel that the ship of state is sinking, and must go down; and yet they are determined it shall not be so. But we are well satisfied that all efforts to save the Union will result in a complete *revolution*. In passing through the streets of our cities and villages we see many banners torn into strings by the winds of heaven,—fit emblems, we think, of the present and prospective state of our nation. It might be said to America, as Jesus said to Peter, "When thou wast young, thou girdest thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." It is clear that the days of her boasting will soon be over, and she will be clothed in sackcloth, humbled in the dust for her pride and arrogant wickedness. Upon the flag of our Union may be read,—"*mene, mene, tekel, upharsin*." and the same inscription is upon the ensign of all nations.

The kingdoms of this world are about to be dashed in pieces, and be swept away "like the chaff of the summer threshing-floors." All the efforts of *men* to establish righteous order upon our planet have proved so many failures. None but the Prince of princes can do the work. Then hasten the time, dear Savior, when this rebel world shall be Eden restored, possessed by the meek, who shall for ever delight themselves in the *abundance of peace*.

Exposition of Dan. 7: 15, and Mark 9: 17-29.

BRO. GRANT:—Will you please give your views of the following passages of Scripture?:—

I. Dan. 7: 15.—"I Daniel was grieved in my spirit in the midst of my body." Was it his soul that was grieved? i. e., that immortal, immaterial substance, said to dwell in man's body?

II. Mark 9: 17 and onward.—"I have brought unto thee my son which hath a dumb spirit," etc. Had this spirit a tangible, material body? If so, how could it enter the child; or how could a legion of them enter the body of one man, as stated in Luke 8: 30?

JAMES G. STERLING.

Springwater, N. Y.

I. In answer to the first inquiry, we would say that the word rendered *spirit* is not rendered *soul once* in the entire Bible, and the word rendered *soul* is not *once* rendered *spirit*. The words soul and spirit are not used interchangeably.

The word *ruach*, rendered spirit, is used in four senses in the Bible. 1st. It represents a *being*, as angels are called spirits. When the word is used to represent a *being*, it indicates a tangible organism. This is proved from the fact that angels, who are spirits, are real *persons*, resembling men, with bodily organs, though not composed of flesh and blood. Angels were entertained by Lot and Abraham. John "fell down to worship before the *feet* of the angel," whom Jesus sent to instruct him, while upon the isle of Patmos. The angels, or spirits, so resemble men in their physical form, that they have been frequently mistaken for them. Hence we read, "Be not forgetful to entertain strangers, for thereby some have entertained *angels* [or spirits] unawares." We think there is no danger of mistaking a stranger for an immaterial essence. The fact that an angel, or spirit, may be mistaken for a stranger, is positive proof that there is a striking resemblance in their exterior appearance. These angels are an order of beings higher than men. This we know, because man was "made . . a little *lower* than the angels"; therefore, angels are not men.

2. The word rendered *spirit* is used to represent an *influence*, or power, emanating from a being, as the Holy Spirit, "which proceedeth from the Father."

3. The same word is used to denote the atmosphere we breathe, when it is called "the breath of life." This is a common meaning.

4. It is used to denote a state of *feeling*; as "the proud in spirit," the "haughty spirit," etc. The word is frequently used in this sense. When Daniel says, "I was grieved in my spirit," we understand him to mean that he was grieved in his *feelings*. Observe, it reads, "I DANIEL was grieved," not some immaterial, indivisible, uncompounded essence. When we meet a person who sympathizes with us, we say of him, "he is a kindred spirit," by which we mean, he has kindred *feelings* with ours.

II. We now pass to the second inquiry relative to Mark 9: 17-29. In this case, we have an example of one possessed by a demon, or unclean spirit. This was "a dumb spirit"; or, as the Syriac reads, "a spirit that would not speak." The record shows that the spirit had great power over the young man, and used him very harshly. Our brother wishes to know if this spirit had "a tangible, material body? If so, how could it enter the child; or how could a legion of them enter the body of one man as stated in Luke 8: 30?"

Many have stumbled at this point, not knowing the *manner* of operation by these demons, who are "tangible, material" bodies. We will illustrate this point. Suppose one man mesmerizes another. While the subject is under the influence of the mesmerizer, he can control his mental powers; consequently, he is *in* his subject in some sense; otherwise, he could not thus control him. He is not in him *personally*. How then? By a spiritual influence which proceeds from the mesmerizer, by means of which he exerts his power over him. Suppose forty men combine their mesmeric powers upon one man; in that case, they perform greater wonders through their subject. In a certain sense, these forty men are all *in* the man. How would they be cast out? By cutting off the magnetic or mesmeric currents proceeding from the mesmerizers. Then their subject again possesses self-control. The demons, or unclean spirits, operate in the *same way* as mesmerizers. This the spirits admit, and their followers teach. When a demon, or spirit, takes possession of a man, he controls him by means of the mesmeric or spiritual influence which proceeds from him to his subject, and by this means he is *in* him; and in the same way a "legion" may be in *one* man, giving him wonderful power. When these are cast out of the man, their mesmeric or spiritual powers are taken off, and the man is again free to act as he pleases. The spirits which exercise this power over men are as truly "tangible, material" beings as the men upon whom they operate; but they do not enter *personally* into their subjects, any more than the mesmerizer does into his. In Mesmerism, *men* take possession of their mediums; in Spiritualism, *demons* do the work. In Christianity, the Holy Spirit "which proceedeth from the Father," takes possession of men and abides in them, so long as they will obey the Lord. In this way our heavenly Father dwells *in* us, and we partake of his divine nature, while he *himself* is in heaven.

Going to the Slaughter.

It is a sad sight to see so many noble youth, affectionate husbands and fathers going to the field of slaughter, while weeping wives and children are left to spend lonely days and nights in desolated homes. But still they come, regiment after regiment pass in sight of our office, day after day, in heavy tread for the battle-field. As we look out upon the melancholy sight, and think of the bleeding hearts left at the cottage home, and realize that many of these soldiers will soon lie mangled on the battle-field, or be wasting away in gloomy hospitals, with no dear friend to minister to their comfort, the tears unbidden come gushing out of our eyes, causing us to cry, "Come Lord Jesus," "come quickly." Do come, and end the bloody strife. Come and set up the kingdom of peace, and be thyself the King.

"Come and reign, come and reign,
Jesus, on thy throne."

The State of Europe.

Things are in a very unsettled state in Europe, and indicate vast preparations for a coming struggle on a grand scale, which is liable to burst forth at any time. All minds are in a state of excitement relative to coming events. Men "may cry, peace, but there is *no* peace." Preparations for war upon the most extensive scale are seen in all directions. The muttering of the coming storm is heard in the distance, and men begin to tremble at its awful approach. They try to keep up good cheer but their hearts are trembling with fear. There is a deep and settled conviction that the next outbreak will be terrible, and each monarch seems disposed to avert it as long as possible. They dread the onset, but they must drink the cup, however bitter its contents. The harvest is about ripe for the reaper's sickle. Soon the angels will begin their work. The following is from the *London Observer*:

"To even a casual observer it is apparent that Europe is gradually but surely drifting into a convulsion. Notwithstanding that respective European Governments profess to be at amity with all neighboring powers, that emperors, kings, and diplomatists are studiously polite to one another, and that professions of friendship are on their lips, there is much reason to fear that they mutually distrust one another, and are quietly preparing for the storm which is believed to be impending. Everywhere a spirit of uneasiness seems to pervade Europe. Russia, for instance, would appear to be on the verge of a revolution, which may burst forth at any moment. General dissatisfaction is felt in the army, on which the Czar solely relies. A vast conspiracy exists, not only among the soldiery, but also among the officers. A secret society, something after the principle of Ribbonism in Ireland, appears to have been formed; and when the work of assassination is decided upon, parties are elected to carry out the sentence of the tribunal. The nobles and the middle class population are also disaffected, and the numerous incendiary fires in all parts of the kingdom indicate how widely the conspiracy has spread. Poland shows unmistakable signs that ere long it will be in a state of convulsion; indeed, actual revolution is only kept down by martial law and the presence of a large army. With these internal sources of disquiet existing in his empire, the Czar has thought it a favorable opportunity to enter into a treaty (it is said of a very intimate character) with France and Italy—a combination that looks ominous for the future peace of Europe, and especially threatening to England."

This rebel planet will soon be a scene of interesting events. The prophetic word is about to be confirmed by the events foretold. It is evident that we are living in the last generation of mankind before the glorious coming of our Savior. His lonely bride is anxiously waiting his return; while her lamps are being trimmed for the grand triumphal procession "to the marriage supper of the Lamb."

Till the glad day arrives, we need expect no better times for the christian than the present. Let us be ready for the coming events, that we may be welcomed by the bridal King of glory.

Sayings of the Spirits.

The following are some of the sayings of the spirits as published in the *Banner of Light*. They need no comments. One says:—"We declare, there never was a miracle performed." In answer to the question,—"Are mediums capable of performing the miracles that Jesus performed?" the same spirit says:—"They are capable of performing just what he did."—*Banner of Light*, Feb. 8, 1862.

Another spirit says:—"The hour is fast drawing nigh when all intelligent men and women, whether in or out of the body, will agree with us, when we say there is no death—death is become obsolete. . . The time is coming when man shall no longer fear the idle dream of death.—*Banner*, Dec 21, '62.

The following question was asked a spirit:—"*Was there ever a universal deluge?*" The spirit answers:—"We have no faith in the biblical record of the deluge—none at all."—*Banner*, Feb. 8, '62.

It is a sad fact that there are many more who believe these lying spirits, than there are who have full confidence in the word of the Lord. A mighty effort is being made to reduce the Bible to the standard of all mere *human* productions; but they might as well attempt to reverse the Niagara as to overthrow the blessed book.

Parents and Children.

The following sensible and truthful remarks, from the *Herald of Gospel Liberty*, should be read by every parent in the land. Ponder them well, and carry them into effect, with *kindness and perseverance*:

"LOVE YOU LESS.—*A word to parents*.—Parents, will your children love you less for your being dutiful to them, for obeying God in subduing their wills, for making them, through grace divine, submissive, obedient, humble, contrite, meek, loving, Christ-like?

Will your little ones love you less for teaching them early the way of salvation through Jesus Christ,—for training them 'in the way they should go,' in the path of virtue, purity and love? for making them happy here, happy forever?

No child is happy till his will is subdued, brought into sweet, lamb-like submission, made to bow humbly, joyfully at the feet of Jesus.

The reason why so many children disrespect their parents and are miserable, wretchedly so, their proud, stubborn, selfish wills are not subdued, because they are petted, pampered, indulged in their foolish, wicked, sensual appetites and fashions.

In a word, children are unhappy, and despise their parents because of parental neglect in disobeying God, in household discipline. Parents, if you suppose your children will love or respect you more by indulging them in pride, folly and fashion, in living as they list, you are greatly mistaken."

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising ONE THOUSAND DOLLARS, as a TRACT FUND, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

H. L. HASTINGS	$50.00
MILES GRANT	50.00
C. P. THORN	20.00
J. N. SHATTUCK	1.00
JOHN SADLER	4.00
A FRIEND	5.00
I. DAMMAN	2.00
A FRIEND	2.00
C. P. THORN	20.00
MRS. DEA GARDNER and Daughter	2.00
SAMUEL CAMPBELL	3.00
SENECA FALLS	2.00
C. P THORN	20.00
ELIZA P. CORNETZ	1.00
MOSES SMITH	.50
SIDNEY HALL	60.00

The Thousand Dollar Tract Fund.

NUMBER TWO.

Bro. F. H. Burbank writes from my old battle ground at Plymouth, Mass., under date of Oct. 14th:—

"A number of the children of the Lord have formed a society for the purpose of buying tracts and distributing them in every family in the town of Plymouth. We are poor, pecuniarily, but we will do what we can. Our society was formed last Tuesday, and started with eighteen members, who are to pay one dollar per year, or two cents per week. Some will pay more than that. We are confident of having thirty members in our society. By their paying two cents a week, we may raise $30 a year for tracts. We hold a meeting once a week; have religious exercises, reading, singing, etc. One has paid in his year's contribution, though he will not stop there. Hence this week we send two dollars to the Tract Fund, and wish to have it credited to the Plymouth Tract Society. There is none other in the place. We wish to have ten thousand pages of tracts right away, as we wish to go right along with the work."

This is a move in the right direction. There have been many tracts scattered in old Plymouth in years gone by, and the seed sown there has not been entirely in vain. Some has brought forth fruit an hundred fold, and under the faithful labors of Bro. Burbank the little flock there have been strengthened in grace, in faith, and in numbers largely; and as he has a mind to work, we are glad to see that he is training them in the right way.

Are there not other preachers who are willing to form such a society as that at Plymouth, and place tracts in every house in their town? Let us hear from such. Remember, every dollar given will purchase 1800 pages of tracts from the Christian Publication Society.

Others have been interested in scattering tracts in other parts of Plymouth. One sister has sent for, and received some thousands of pages. She has written expressing her thanks for the tracts sent her. She says:—

"I had a chance to give nearly two-thirds of them away to send off Saturday night, and yesterday I had a chance to give half I had left to a sailor in the United States service. He said he would read them all, and lend them all he could. He will do well, I know, for he is a christian. . . . God be praised that I had a chance to give the tracts away yesterday. O, I have wanted some so bad to give all my friends when they were going to sea, and since I have seen the truths of the Bible in a clearer light, I feel as if I could not keep still: I want every one to know the truth and love it. I have but few of those tracts left; and any time they will send me more, they will be thankfully received.

H."

The same sister writes again that her tracts were all distributed except single copies of some she had not read. Some were given to ministers who were interested in the gospel of Christ, and it is hoped that they may do much good.

A sister waiting for the Lord, and "longing for his appearing," writes from Iowa:

"For twelve years I have been sick, and being destitute of this world's goods, I had to depend on friends. Eight years ago I came west to live with a friend, and since that time I have not seen one believer. My Bible is my only Advent book. I have not even a hymn book. A lady on a visit east a few weeks ago came across some tracts on Future Punishment, by Henry Grew, and brought them to me. There is a work written by D. T. Taylor,—"The Voice of the Church on the Coming and Kingdom of the Redeemer." How happy I should be to have that book! It would seem as if I almost sat under the sound of his voice again. I will not be particular what is sent if it will feed the soul, for I am starving for the true word. Shall the poor have the gospel? Yours looking for Christ. H. T. M."

I have sent the Crisis and other publications to this lonely pilgrim, and pray God they may be blessed, and be a blessing to others. Here comes another letter from the far West. Sister McC——, from Dodge Co., writes, while ordering a copy of "Retribution" and "Signs of the Times":—

"I presume you have quite forgotten the McC—— family. How often my husband and myself talk of the seasons we have had in sitting under your preaching in New York city, in Mechanic and Temperance Halls. We are debarred from that great blessing since we came to this western world. We do sometimes hear preaching, but seldom. We had a visit from C. E. Hudson last spring. He preached twice to us. We went forty miles last June to hear preaching in Eureka. We heard the dear and talented H. V. Reed. When we told him we were personally acquainted with you, how pleased he seemed. We also heard J. M. Stephenson, with some others. O, will the good Lord send some of his servants to this vicinity, and open the hearts of the people to receive them.

"Since we came to this western country we have been called to pass through the deep waters of affliction. We lost our second son. He received a spinal injury by a fall. I fed him like an infant for between five and six months. His end was peace. Since then we have lost a beloved daughter, aged twelve years, and a boy of fourteen years. Yet we hope they will come again from the land of the enemy. Our remaining child lies in the hospital at Washington, a wounded soldier. His father has gone for him, to strive and bring him home. Now, dear brother H., will you remember us at the throne of grace? for I believe the prayers of the righteous avail much. My mind is dark. I do not rejoice at the coming of Christ; with tears I say it. I want that darkness to be scattered. If you should ever come to F. L., here is a house, and hearts open to receive you. C. McC."

We send this sister a dollar's worth of tracts. I distinctly remember Bro. M., and the days of association with him in New York, and I pray God that his blessing may rest upon their lonely and saddened hearts, now stricken and bereaved by so many bitter griefs. Brethren, pray that God may comfort the sad and sorrowing ones; and so, our hearts drawn together in unity with all the scattered and afflicted flock of God, shall realize more fully that we are "one body," and members of Christ. What would some of our brethren and sisters think, who find it hard to go a mile to meeting, if they were under the necessity of traveling forty miles to hear the word of God preached? May God send laborers into his harvest field! And while we cannot always send men, let us send our printed messages of truth, and pray that God's blessing may be on them as they go.

Bro. A. F. Servis writes from Kingsbury, Ind., Sept. 27th:—

"I will acknowledge the bundle of tracts sent to this place; also a bundle to Grand Blanc, Mich.; all of which are acceptable. I hope they may do much good in opening the eyes of the blind, and leading men to seek for eternal life through Jesus Christ."

This is the real object we have in view in sending out tracts. We desire to be so supplied that no preacher who goes forth weeping, bearing precious seed, may be necessarily destitute of tracts to scatter among the people. I have now before me perhaps fifty letters such as these, with extracts from which I hope hereafter to enrich "The Tract Column."

And now, brethren, remember what we purpose to do. We intend to raise ONE THOUSAND DOLLARS forthwith, to scatter tracts among the destitute localities. How much will *you* give towards raising the amount? Send your subscriptions to Miles Grant. And if you wish for tracts, send your requests to *him*, and they shall be forwarded forthwith.

Yours in Christ, H. L. HASTINGS.

Boston, Mass., Oct. 21st, '62.

For the Crisis.

The Duty of Christians in the Present Crisis.

The following, from the pen of H. Grattan Guinness, was furnished us by G. C. Colson. It was published in "The Herald of the Kingdom and Age to Come."—ED.

MY DEAR BRETHREN:—Civil war having broken out, and the call to arms being sounded from the press, the platform and the pulpit, and your mind exercised about your duty as a christian in the present crisis, allow me as a fellow-christian and as a minister to offer you a few weighty considerations upon this subject. But first let me ask you, is your mind subjected, my dear brethren, to the word of God? It ought to be perfectly so in all moral and spiritual things. That word alone should be your standard of judgment, your law, your guide. Pardon me if in faithfulness I say you cannot fairly have examined that word upon this subject, and have also thoroughly submitted yourself to its declarations and commands, and yet be in error or even uncertainty upon this matter; so plain are the teachings of Scripture on this as on all other points of christian morality. I can understand, however, the manner in which your mind has been drawn into its present state of perplexity or error. You have listened to the words of man rather than to those of God; human arguments and human examples have misled you;—now turn from them to the divine word; there inquire for the mind of God. Men or devils and your natural heart will seek to hinder you from this. They will tell you it is unnecessary—will try to settle the matter with such words as these:—the Government can only be defended on such occasions as this with the sword—the christian is bound to defend the Government, and therefore bound to use the sword—if war is an evil it is a necessary one—principles of peace cannot be carried out in this world. So argues man, and so doth Satan; but not so the word of God. It notices the existence of human governments. It declares that the powers that be are ordained of God. It prophesies, too, their course. It shows what man is when entrusted with worldly power and authority. It foretells the judgment of those who have abused such responsibility, and points forward to the coming and millennial reign of Christ, the manifestation of whose kingdom is to break in pieces and consume all other kingdoms (Dan. 2: 44), and to fill the whole earth with its presence and glory, its righteousness and peace. But it does not attempt to regulate such governments on christian principles. It lays down the duty of husbands and wives, of parents and children, of masters and servants; but not of christian rulers, and that because while it contemplates the certainty of the christianity of individuals, it does not contemplate the possibility of the christianity of nations or governments, before the personal return and millennial reign of Christ.

But as to the duty of christians towards earthly governments, the word of God is not silent. It does not tell them to seek or accept positions of power in them, and thus have power and rule over that world which is in open and avowed rebellion against God (the Satan being still its prince and its God—John 14: 30; 2 Cor. 4: 4); it does not tell them to seek authority over the world which has rejected Christ, but rather "it is enough for the disciple that he be as his Master, and the servant as his Lord." It does not even tell them to defend any government under which they live. There is not a single passage in the Scriptures bidding christians to defend any government on earth. They are commanded to be subject to the higher powers, to pay tribute, to render to all their dues,—"tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13). They are commanded to be "subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."—Titus 3: 13. The word of God exhorts that "supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—1 Tim. 2: 1, 2. And in cases in which the command of rulers and those of God are directly opposed and conflicting, it bids them to "obey God rather than men." Acts 4: 19, and 5: 29.

These are the duties of christians towards earthly governments laid down in the Scriptures, and the only ones with which I am acquainted. And as the word of God does not command the christian to defend such governments, nor in any way to identify himself with them, but simply to submit to and pray for them, so it does not command him to use the sword in their defense or for any purpose, but directly the contrary. It positively forbids his using any weapon of injury in an offensive or defensive way. It commands him to act towards all others on those principles of love which are utterly opposed to the infliction of injury, whether by the sword or by other means; and to those christians who have been betrayed into the use of the sword, it speaks words of rebuke and warning, threatening those who persist in such a course with punishment and death by the very weapon they have drawn in aggression or defense.

The testimony which the word of God bears upon this subject may be divided into three parts.

1. The great principles it lays down as characteristic of christianity.

2. The precepts which it gives to the church.

3. The example of our Lord and the examples of the apostles and first christians (as far as they followed in Christ's steps), which it presents to the church for imitation.

1. As to the principles characteristic of christianity. If we examine the principles on which God acts towards his saints in this dispensation, we find they are those of love. Mercy and grace are only love in action towards the guilty and the vile. If we examine the foundation of all christianity—the cross of Christ—we find that its grand characteristic is that of love. "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us."—Rom. 5: 8. And if we examine the principles on which christians are to act towards God, men, each other and the world, we find they are those of love. "Be ye therefore followers of God, as dear children; and walk in love."—Eph. 5: 1, 2. Because God has shown them mercy, they are to show others mercy. Because God has forgiven them their trespasses, they are to forgive others their trespasses. Because God deals with them in grace, pure, unmingled grace, they are to deal with others in grace, even such grace, following God, walking in love.

Now I ask you, do such principles accord with those of war? Can a christian acting upon such engage in the work of human slaughter? If he plunges the sword in a human bosom, must it not be in direct and shocking violation of these principles? Is it acting in love towards a man to stab him, run him through with a bayonet; or in grace, to blow his brains out? Can any man dare to say that it is? If you say that it is not—and you cannot do otherwise—then you admit that the christian, being bound by the gracious manner of God's dealings with him, and by the first and deepest principles of the religion of Jesus, to act towards all others in grace, mercy and love, cannot lawfully engage in the work of human slaughter—cannot lawfully engage in war.

Perhaps like many others you urge the fact that war was permitted and even commanded by God under the Jewish dispensation, and that what was right for the people of God to do then, cannot be wrong

now. Let me entreat you to pause and consider what you say. Your argument is, that what was right under the Jewish dispensation is right under the Christian; that war was right under the first, and therefore must be right under the second. But is not this argument on an unscriptural assumption? Know you not the difference between the Jewish and Christian dispensations? Know you not that the Jews were placed under law, whereas christians are placed not under law, but under grace, and are consequently bound to deal with others not in law but in grace? And know you not that on this very ground the Lord himself forbids christians doing things that the Jews had been commanded to do? Look at the fifth of Matthew. There the Lord, after pronouncing benedictions upon the poor in spirit, the meek, the merciful, the peacemakers, says (alluding to the Jewish law, "thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," Ex. 21 : 24), "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Is not this clear? Is it not to the point? Does it not show that whereas the first was one of pure justice, righteousness, law, the second is one of unmingled grace? Does it not show that there are acts commanded by the first which are forbidden by the second? Does it not prove that certain actions right under the first, would be wrong under the second? And does it not show that war, which was lawful under the Jewish dispensation, is forbidden to saints as wrong under the gospel? For what is war in its mildest form—defensive war—but resistance of evil? and does not our Lord here forbid all such resistance of evil? Perhaps you hesitate to admit this. Strange hesitation! have the words—"I say unto you that ye resist not evil," any meaning at all? If they have, what is that meaning? Does not our Lord illustrate it in three different ways, and can you be in darkness about it? Look at the first example which he gives in explanation of his command—resist not evil. A man smites you on the right cheek. Are you to retaliate? No. Are you to inflict deserved punishment? No. Are you to threaten? No. Are you to submit to be smitten again if he wills to repeat his wicked act? "Turn to him the other also." Is this the spirit and practice of human warfare? Is it not diametrically opposed to it?

Look again at the fifth of Matthew. Our Lord continues:—"Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust." Thus again does he distinguish between the Jewish and christian dispensations, and condemns under the christian dispensation the principles which lead to wars opposite even to perfect peace. "I say unto you love your enemies." Can you hesitate any longer, dear brethren? Do you not see that you cannot, under the influence or in the exercise of tender love towards your enemy, stab or shoot or kill him? and that if you may not stab or shoot or kill, you may not go to war? God forbid you should shrink back from this truth any longer.

A word or two more about the general character of christianity. The following passages present the simple truth upon this subject, and in so doing speak volumes against christians engaging in war. First look at the character of those whom Christ pronounces blessed in the fifth chapter of Matthew. "Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek." "Blessed are they which do hunger and thirst after righteousness." "Blessed are the merciful." "Blessed are the pure in heart." "Blessed are the peacemakers." "Blessed are they which are persecuted for righteousness' sake." This is the spirit of true christianity; and how opposed to that of war! Observe the benediction he pronounces upon the meek, the merciful, and the peacemaker. The meek shall "inherit the earth,"—the merciful shall "obtain mercy," and the peacemakers shall be "called the children of God." Well may these words present the spirit of christianity, seeing they give us the very transcript and image of the character of Christ himself. Look also at the characteristics of christian charity presented in 1 Cor. 13. I quote some of them. "Charity suffereth long and is kind, . . . doth not behave itself unseemly, seeketh not her own, is not easily provoked, . . . beareth all things, endureth all things, . . . never faileth!" What a contrast does this present to even the spirit of defensive warfare. Let us remember that whatever else we have, if we have not this "charity" we are nothing before God. Look also at the works of the flesh and the fruit of the Spirit, described in the fifth of Galatians. Here again we find contrasted the spirit of war and that of christianity.

THE WORKS OF THE FLESH.

"Now the works of the flesh are manifested, which are these; . . . hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, . . . and such like; of the which I tell you before, as I also told you in time past, that they which do such things shall not inherit the kingdom of God."

THE FRUIT OF THE SPIRIT.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

What, let me ask you, are the passions which lead to wars and fightings, but those of the flesh here so solemnly condemned? And on the other hand, how is it possible to conceive wars and fightings carried out on the principles of the fruit of the Spirit here so earnestly enjoined? Is it possible for man to fight with man on principles of love, long-suffering, gentleness, goodness, meekness and peace? Happy are they who like the apostle can add, we who are Christ's "have crucified the flesh with its affections and lusts." Dear brethren, if we live in the Spirit let us walk in the Spirit, and we shall not fulfill the lusts of the flesh.

(*To be continued.*)

For the Crisis.

More Preachers Wanted.

Where? All through the field. What kind? The kind that *God* sends,—who care more for the flock than for the fleece; who preach more to build up the cause than to distract it; who love to *pray* better than to *dispute*; who love to preach and practice practical godliness better than to invent and promulgate some new item of theology which can never benefit any body; who love the warm prayer meeting more than a spirited debating circle; who have more of the Holy Ghost in their hearts than of new theology in their heads; who can labor more zealously for the salvation of souls than to exalt self; who can gather rather than scatter the flock; and who can labor, rather than be idle. These preachers are wanted in the field. They may have to live on small salaries; they may sometimes even suffer; they will meet opposition; they will suffer persecution, but they will be owned of God and will be a blessing to the cause. These preachers are wanted *now*; for the work of preaching is almost done. The scenes of the judgment are almost upon us. The great day of wrath has almost arrived, when sinners will pray to rocks and mountains.

W. Sheldon.

For the Crisis.

Two New Tracts.

Dear Friends:—I have revised my tract on The Rich Man and Lazarus, and published an edition; also, tract on The Two Horned Beast of Rev. 13. I have written the above with a humble desire to contribute a small share of light and interest on these two very intricate subjects, and now solicit the sympathy and aid of my brethren in the circulation of them.

Your brother in the bonds of the gospel,

S. S. Brewer.

Obituary Notices.

Died, at West Ossipee, N. H., August 26th, 1862, Mr. Benjamin Moody, aged seventy-four years.

He enjoyed good health, for one of his age, until a few months before his death. In May he had a slight shock of the palsy, but soon recovered a little, so that he was able to work some until the 14th of June, when he came in and told his wife that his work was done. His right side became entirely paralyzed, and in about ten days he lost the power of speech and also his appetite, and could not take any kind of food for twenty-seven days; he then revived, so that he could move his right hand, take food and talk for about two weeks; when he again lost his appetite and power of speech. He suffered a great deal, but was very patient all through his sickness.

He said he felt that he was prepared for and earnestly desired the time to come when he should be at rest. He had been a professor of religion for a number of years, and his hope was in the resurrection. We deeply mourn his loss; but we hope to meet him in the new earth where death will not come to sever from us those we love.

Bro. T. Piper attended the funeral. He preached a very comforting and interesting discourse, proving that the saints will rest in their graves until the resurrection, when they will come forth victorious.

Hattie Hodgdon.

Died in La Porte, Ind., Oct. 21st, Louisa D. Servis, wife of Bro. A. F. Servis, aged thirty-two years, seven months and seven days.

The subject of the above notice was converted to the Advent faith some eleven years ago. Bro. S. was preaching for the Methodists at the time they first heard preached the faith of life only through Christ. She with her companion embraced the truth. Since that time she has been a devoted believer; and especially since the death of their then only child, Emma Jessie, who died Jan. 6, '62, has she seemed to be dead to the world, and often expressed a desire to sleep until the storm of these last perilous times were over. She was possessed of a sweet temper. Those who knew her best loved her most.

In conversation with her a few years since, we remarked that it was quite a sacrifice for one possessing ability and commanding a good support among a popular people (which was the condition of her husband formerly) to leave all, come out and go with this unpopular cause, referring to the Advent faith. She replied that a noble cause demanded a noble sacrifice. Yes, and in her life she has exemplified this. With her it was no vain talk, but a reality.

Her death was quite sudden. Only sick a few hours. Nevertheless she was ready. The shock to our Bro. is very severe. He had just entered his new field of labor in La Porte Co., Ind., when his helpmeet, who knew how to sympathize with him in all his trials, was cut down at his side. May Heaven sustain him in all his lonely moments, and bring him to enjoy the sweet society of his lost dear ones in the kingdom of God.

Brethren and sisters, pray that our dear Bro. may be sustained under this deep trial. Two infant daughters are left upon his hands to care for. God must sustain him, or he will sink under the present bereavement.

A few remarks were offered upon the occasion for his comfort having for their foundation 1 Thess. 4 : 18.

D. R. & M. S. Mansfield.

Died in Holderness, N. H., Oct. 3, Sister Mary Ann, wife of Bro. Daniel Smith, aged forty-one years, eight months, and two days.

The subject of this notice professed religion of Christ before the Advent doctrine was preached in those parts, and united with the Methodist church; but when the glorious news of the Redeemer's coming was preached, she heartily embraced it with her companion. Being somewhat isolated from those she loved and from meeting privileges, she may have seen times when her enjoyment was low, still she never ceased to cherish the "blessed hope," as something far more valuable than anything earthly, and the truth and promises of God far preferable to the fables of these last days.

Our sister, for the last six months of her life, suffered much. During that time there were seasons when it was thought that she might recover her health, and be a comfort to her anxious family, but in this they were destined to be painfully disappointed. Although our sister had great anxiety for her children, which were of the right age to need a mother's care, in this day of temptations, yet she was enabled by the grace of God to live or die. In this her heart was filled with joy that was unspeakable; thus leaving to mourning friends the evidence of the strength and preciousness of the christian's hope in the dying hour. Her companion, with two children, and other friends, are left to mourn, but truly not as others that have no hope. May surviving friends be ready to meet the absent one in the Eden world.

Sunday, Oct. 5th, the people assembled to sympathize with and assist the afflicted, and to listen to the promise and oath of God, as presenting a hope that yields strong consolation to all that have fled to Christ for refuge, as recorded in Heb. 6: 17–20.

J. G. Smith.

Married.

At Pawtucket, R. I., Oct. 19th, 1862, by Jos. D. Brown, [illegible] and Johanna E. [illegible], both of Providence, R. I.

DOMESTIC NEWS.

New York, Oct. 25. The Washington Star of last evening says Gen McClellan to-day removed his headquarters to the Virginia side of the Potomac—precisely where, it may not be proper to say.

The evacuation of Winchester by the rebels, and their falling back toward Staunton, is confirmed by several citizens who came into our lines yesterday. The small pox has broken out with unusual violence among the people at Winchester, and among the troops, which probably hastened the departure of the rebels.

The Philadelphia Press contains a hint that Gen. Banks is to head an expedition to the coast of Texas. It also says that Gen McClernand's expedition, after clearing the West of obstructions, is to go to the interior of Texas.

Harper's Ferry, Oct. 27. A portion of the rebel army is still in the vicinity of Winchester. A wagon train four miles long moved south yesterday from Martinsburg.

Twenty platform cars, two thousand bales of hay, some other supplies, with a portion of the trestle-work of the railroad bridge in the rear of the arsenal buildings, were destroyed by fire this afternoon. The fire is supposed to have been accidentally set by the soldiers.

Since Saturday last the movements of troops in this vicinity have been constant, and with the exception of Sumner's corps, on Bolivar Hights, our whole army may now be said to be in motion.

The movements of the enemy are very mysterious and the reports are conflicting.

A Williamsport letter of the 27th, says an arrival from Winchester reports that the small pox and typhoid fever are raging fearfully, and that at least fifty or sixty rebels are dying daily.

The main body of Lee's army is between Bunker Hill and Winchester. Nothing seems to indicate a retreat. There is no doubt that Bragg is hastening to the relief of Lee. A great battle without doubt will be fought before the close of the week.

Cairo, Ill., Oct. 29. An officer direct from Gen. Grant's headquarters reports that the rebels were massing their forces nine miles below Grand Junction on Sunday, and passengers who left Corinth yesterday say that the night before they left, our scouting parties had driven in the rebel pickets.

New York, Oct. 31. The Wilmington (N. C.) Journal announces the arrival of seven regiments of negroes to garrison the town and fortifications during the sickly season. They have been in a camp of instruction under white officers three months.

The Times' special Washington dispatch says advices from Fortress Monroe indicate that the rebels are in force and continually increasing at Petersburg. They are commanded by Gen. Longstreet, and are believed to be largely composed of veterans from the army of Gen. Lee.

An Apalachicola letter reports that a naval expedition sent up the river captured a sloop and eighty bales of cotton, but not, however, without a fight with the rebels on the banks. Several of our men were slightly wounded.

A correspondent of the World says: "The war in Kentucky teaches us this lesson; that it was badly managed on both sides. That the Confederates made bad use of their start, and the Federals failed to take advantage of their subsequent superiority of numbers. The things are left here nearly as they were a year ago. No conversion or change in this State.

A new march into Tennessee; a new campaign in the Kanawha Valley. The rising of the rivers is our opportunity. Cumberland Gap reoccupied, and East Tennessee held. The mountains themselves are barriers against all but Morgan, and nothing seems to be a barrier to him.

Further than this, we should say that the elements of the contest are rapidly burning themselves out in the West. There are but a few months more of grace in which to wield the armies now in the field, or all hope is gone. The new levy should be put in the hands of brave and sagacious generals, or the winter will see their dissolution. The rebels have done their work; higher the flame cannot rise. Henceforth, the struggle, however long it may be, will be of diminished proportions, and if marplots are not allowed to meddle with it, it cannot be of much longer duration."

Cairo, Oct. 31. A late Grenada Appeal says Price is reported to have evacuated Holley Springs on Sunday last.

The Columbus (Georgia) Times of the 17th says Gen. Butler with 7000 men had landed at Pensacola, and it was expected he would advance on the junction of the Mobile, Montgomery and Pensacola roads.

New York, Oct. 31. The Commercial says the army of the Potomac will hereafter consist of three grand armies, 9 corps, 30 divisions and 70 brigades. The first grand army will consist of the corps of Generals Raynolds, Porter and Franklin, under Gen. Hooker.

The second army will consist of the corps of Generals Couch, Wilcox and Slocum, under Gen. Burnside.

The third army will consist of the corps of Gen. Cox and two other corps, to whom permanent commanders have not yet been assigned, under Gen. Sumner.

New York, Nov. 1. The Times' Washington dispatch says Gen. Longstreet is at Petersburg, and is to command the rebel army moving to attack Suffolk.

Gen. Dix is said to be strong in the belief that an attack is to be made there, and at Yorktown and Fortress Monroe.

According to information from Mexico, received per steamer Eagle from Havana, about half of the French troops, amounting to nearly 17,000 men, had arrived and were immediately ordered to Orizaba. It is thought that the fortifications at Orizaba had been selected as the base of operations, and that the expedition for the City of Mexico would start in December.

A Philmont dispatch to the Herald states that a balloon reconnoissance discovered the rebel cavalry with a battery this side of Charlestown, commanding the turnpike.

Gen. Pleasanton came up with the enemy's cavalry at Philmont yesterday. The fight which was conducted wholly by artillery, lasted five hours, when the enemy retreated to Union, a small town about three miles beyond. This morning the attack was renewed, and the rebels fell back from Union. Our troops occupy the town.

Prominent rebel sympathizers in Washington, who have been uniformly well posted as to the plans of the Richmond Junta, assert that Gen Lee has accomplished everything for which his recent campaign was undertaken, and that his army will risk no general engagement on this side of Richmond.

There is reliable information of substantial aid being furnished by England for the construction of a rebel navy. Several immense iron clad frigates are being constructed at present, calculated to cross the ocean, and of power sufficient to devast our coasts and annihilate our shipping.

A gentleman who left Richmond about a week ago, and who had while there opportunity of free intercourse with leading rebels, informs us that it was their avowed policy to avoid any further serious fighting on the line of the Potomac, and to draw our forces into their interior retreats. This is confirmed by the retirement of Gen. Lee from the Upper Potomac. They pursued the same line of tactics when Gen McClellan landed at Fortress Monroe last spring, drawing him back until he came within sight of Richmond, and then pouncing upon him just at the right moment.

Boston, Nov. 3. The brig Baron de Castine of Boston, Capt. Saunders, arrived at this port yesterday (Sunday) afternoon at four o'clock. She sailed toward the close of last month from Bangor, Me., for Cardenas.

Capt. Saunders reports that, on the 29th of Oct., while in latitude 39, lon. 69, the brig was captured by the pirate steamer, Capt. Semmes, and after the officers and crews of several vessels which had been captured previously had been put on board his vessel, the pirate chief took his bond for $6000 and allowed the brig to go.

The Indian massacres in Minnesota have produced great distress among the settlers all along the frontier counties. Appeals for contributions to aid them are being made in the principal cities. The Governor of Minnesota states that at least thirty thousand miserable men, heart-broken women and abject children are wandering, homeless, naked and starving. Certainly our country affords no parallel of suffering such as this. Clothing is greatly needed by the sufferers, for the rigors of winter are close at hand.

A Vienna paper contains a letter from Rome which gives some interesting information concerning the Pope's health. Pio Nono, according to this Austrian writer, is rapidly breaking down, under the weight of years and troubles. "His Holiness lately remarked to an ecclesiastical dignitary, 'The hand of Providence has already written for me the *Mene, Mene, Tekel, Upharsin*. My days are numbered; my acts are weighed in the balance of Divine justice, and I hope they will not be found too far wanting; my empire is falling into secular hands. Will it be for very long? who knows?'" This statement appears contemporaneous with another, which is to the effect that Victor Emmanuel has recently declared that the Roman difficulty would be settled before the end of the year. This last version is founded on the statement of a Paris correspondent of the *Daily News*, to the following effect:—"A serious consultation about Italian affairs is about to take place at Biarritz. M. Nigra and D'Azeglio are on their way, and will be joined by M Pepoli, the Italian Minister, and the Emperor's cousin, who has arrived in Paris this afternoon, bringing with him, it is said, a pressing representation from the Ratazzi Cabinet that it cannot hold on unless it is enabled to promise a solution within some reasonable time of the Roman question." The French occupation of Rome will continue, but any change in the *personnel* of the office would develop whatever plans the Emperor of the French may have for the pacification of Italy.

A letter dated July 18, received in this city from Accra, west coast of Africa, states that an earthquake entirely destroyed that town on the 10th of July. Every house in the town was demolished, and the three English forts near the place were in ruins.

Notices, &c.

Conference at Poland, Me.

We purpose to have the next session of the Maine Western Quarterly Conference at West Poland, commencing Nov. 20th, at 7 o'clock P. M. We solicit the attendance of the brethren and sisters generally, and shall expect that none of our ministering brethren will fail to be present. We expect Bro. Couch will be with us to help in preaching the word. For the brethren, J. A. Leary.

My Western Tour.

Pike, Muscatine Co., Iowa, Nov. 14th to 30th. This meeting will be held in a schoolhouse, fifteen miles west of Muscatine city, ten miles south of West Liberty, ten miles north of Columbus. Inquire for Samuel Overyear. Advent conference, in Sumpter, Wis., Dec. 3d and over the Sabbath.

J. V. Himes.

Englishman's Greek Concordance.

I have a few copies of this invaluable book. The regular price is $4, for which I will send it by express to any address. To preachers and those ordering books for sale, I will furnish it at a liberal discount. Cash must accompany the orders, which should be addressed to H. L. Hastings, Boston, Mass.

The Wisconsin Conference

Will be held at Sumpter, Sauk Co., Wis., six miles from Sauk city, and nine miles from Baraboo, in the "Pockett," beginning on Wednesday evening, Dec. 3d, and holding over Lord's day following. Eld. J. V. Himes of Boston will be present to aid in preaching. Let us have a rally, and let *all come at the beginning*. Friends in the surrounding townships are requested to bring a few blankets, as so many may come from a great distance that our beds may possibly be more than filled. Let no excuse keep a single preacher in Wisconsin at home. Let friends come from other States also. The Lord is certainly at hand. We must arouse!

It is expected that Bro. Himes will do the most of the preaching. Churches who have a standing with the conference will send their delegates, and churches who wish to unite, will do the same. Isolated brethren, who wish the sympathy and aid of preachers in the conference may send an epistle to W. Sheldon, Merrimack, Wis. I intend to have an assortment of our best books at the meeting; and Bro. Himes will have a quantity of the "*Voice*" bound, the *Lyre*, and other valuable productions. Come with praying hearts. Elders Barnes, Turner, Shears, Gibson, and others will please exert themselves to secure a general attendance.

W. Sheldon.

Notice.

Any church wishing to obtain thirty or forty first rate settees, nine feet long, for a hall, will do well to correspond with Isaac C. Humes, of Providence, R. I., before purchasing elsewhere.

Protracted Meetings.

2. Commence a series of meetings at Amboy, Lee Co., Ill., on the 14th of Nov., as Eld. D. S. Clark may arrange, and continue over two Sundays.

3. Preach at Oswego, Ill., Wednesday evening and over Lord's day, as Eld. C. W. Smith may appoint. Cannot Bro. S. be with me at one or both of the preceding meetings? Please write me at Milroy, if not.

4. Be at our conference in Sumpter, Wis., Dec. 3d. Wm. Sheldon.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Appointments for Lowell St. Chapel.
George W. Burnham . . . Sunday, Nov. 9th
Edwin Burnham . . . Dec. 7th, 14th, 21st and 28th

Loudon, N. H., New Dover School-House, Nov. 9th. M. Grant.

Portsmouth, N. H. . . . Sunday, Nov. 9th. H. L. Hastings.

Barnstead, N. H., (Clark Meeting House,) Sunday, Nov. 16th. My previous appointments are withdrawn, the house being otherwise occupied. S. W. Bishop.

Thorndike, Mass . . . Nov. 11th
North Dana . . . Nov. 12th
Athol . . . Nov. 13th and over Sunday.
Northfield (Asael Morgan's) . Nov. 18th and 19th
Goshen . . . Nov. 23d
J. K. Bellows.

Prospect (Mathews Street,) Friday eve., Nov. 14th
Cheshire Street . . . Nov. 16th
Plymouth Hollow . . . Nov. 23d
Wrightville . . . Nov. 30th
Pine Swamp School-house . . . Dec. 4th

I will spend the winter, or a portion of it, in New York State or Penn., as the way may open, if wanted. Will Bro. Burr, and other brethren knowing of openings, communicate with me at Morris, Conn., immediately? T. S. Canfield.

South Butler, N. Y., Sunday, Nov. 23d, at 10 1-2 o'clock, A. M., and at 6 1-2 P. M. will explain the 2d chapter of Daniel.

North Creek, Warren Co., N. Y., Nov. 26th, and and remain a few days, perhaps over two Sundays.

Rutland, Vt., Sunday, Dec. 14th, at the usual hours. Subjects—Christ our Life, and Signs of the Times.

Factory Point, Vt., Dec. 16th, evening, as Bro. Gleason and others may arrange. Expect to continue six or eight days.

If others at the East wish me to call on them while I am East, they will please write me at Albion, N. Y., until Nov. 15th; after that, in November, at North Creek, Warren Co., N. Y.

C. P. Sweet.

Appointments for East Killingly, Ct.
Daniel V. Corey . . . Sunday, Nov. 9th
V. P. Simmons . . . Sunday, Nov. 16th
D. A. Jones . . . Sunday, Nov. 23d
V. P. Simmons.

Williamsburg . . . Nov. 6th—7th
Goshen . . . Nov. 9th
Bro. David Thayer's . . . Nov. 11th
Plainfield Pond . . . Nov. 12th
Savoy . . . Nov. 16th
Griswoldville . . . Nov. 18th—19th
Green River, Vt . . . Nov. 20th
West Brattleboro, Vt., Bro. Kendell's . Nov. 21st
Whitkersville . . . Nov. 22d—23d
Vernon . . . Nov. 27th
Northfield Farms, Mass . . . Nov. 30th
Northfield Mountain . . . Dec. 1st
G. A. Streeter.

Griswoldville . . . Nov. 7th and over Sunday.
Savoy . . . Nov. 13th
North Adams, Mass . . Nov. 15th and over Sunday.
Plainfield Pond . . . Nov. 19th and 20th
Goshen . . . Nov. 21st and over Sunday.
D. J. Weaver.

Lynn, Mass . . . Nov. 9th and 16th
L. Boutell.

Nashua, N. H . . . Sunday, Nov. 9th
Hooksett, N. H . . . evenings, Nov. 11th and 12th
Sunday, the 16th, as the way may open.
Concord . . . Sunday, Nov. 23d and 30th
C. Goodrich.

Winsted, Ct . . . evening, Nov. 12th
B. St. John.

Exeter, N. H . . . Nov. 9th
W. S. Campbell.

Bristol . . . Sunday, Nov. 9th
Plymouth Hollow . . . Tuesday eve, Nov. 11th
Southington . . . Thursday eve, Nov. 13th
Hartford . . . Sunday, Nov. 16th
If the Lord will, I will preach the word for our times at the above named places.
M. Batchelor.

Springfield, Mass . . . Nov. 9th
Plymouth Hollow, Ct . . . evening, Nov. 14th
Litchfield, where Bro. Tyrrell may appoint, Sunday, Nov. 16th.
New Preston . . . evening, Nov. 18th
Wm. A. Fenn.

Brimfield, West Buck School-house, Sunday, Nov. 9th. J. K. Bellows.

Appointments for Clark's Mills, R. I.
Joseph J. Northup . . . Nov. 9th
Joseph D. Brown . . . Nov. 16th
Augustus Durfee . . . Nov. 23d

West Thompson (at the residence of Bro. Wm. Knight) . . . Nov. 15th
Muddy Brook . . . Sunday, Nov. 16th
West Thompson . . . Sunday eve, Nov. 16th
V. P. Simmons.

Farmington, N. H., (where Bro. Horn may appoint . . . Sunday, Nov. 9th
A. W. Sibley.

Plymouth Hollow, Conn . . . Sunday, Nov. 16th
Geo. L. Teeple.

Business Department.

To Correspondents.

S. S. Brewer—Will do it for you with pleasure.—W. S. H.

C. P. Dow—$13, less 10.50 for the six sub., leaves bal. on book acc. $2.50; have so cred. The "$1 for *Allen Currie*,"—is it for *H. A. Currie, North Stanbridge*?

C. F. Sweet—Shall be glad to have you do so.

J. P. Babcock—Do not remember, and cannot find the order. Did it not come from you?

O. Knight—Has been sent.

A. G. Skokey—Has not. You can send at our risk, properly directed, and we will credit you accordingly.

A. Wadsworth—To present No., $1.28.

Eliza C. Bennett—Shall we send to Jamestown, Howard Co., or to Reisville (?) Mitchell Co.?

E. H. Jillson—Tell the P. M. it is sent—in a single wrapper.

Eld. Thos. W. Smith's P. O. address is Carlinville, Macoupin Co., Ill., till further notice.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Richard Chappel 305, Henry Hart 395, John Sugden 395, S H Hersey 395, Mrs. D Lewis 395, Mrs Henry Matthews 395, Wm I Lewis 395, L Orcutt 378, Jas. Locke 394, Mrs. G S Flint 392, J S Potter 364, J Russell 397, S Wheelock 380, Mrs. Geo. J. Goodhue 379, S McDaniel 386, Josephine Tinkcom 348, G P Persons 394, S Gault 296, N Littlefield 395, A Freeman 374, J R Tucker 381, Jas. Thorp 364, Eliza A Sackett 398, Wm H Williams 390, Horace Briggs 387, Luna E Saunders 413, Maria Morin 390, L Brackett 379, O P Redington 398, Wm. Gilmore 393, R Town 379, Mrs H Wilson 390, W F Leathe 390, John Brown 395, Laura Hale 393, R Chandler 368, W S Moulton 390, A H Bond 395, Mrs. L Moore 394, A S Libby 366, S Gladden 384, Wm. Dunn 403, Jas. C Lugler 325, John Thorp 364, Eliza A Dow 398, C F Bessenger 386, Hiram Gould 381, M McCulloch, Jr., 390, Hannah D White 396, Samuel Campbell 396, Jas. Thorp 364,—$1 00 each.

Mrs T Harrington 384, Thos. Capsey 361, Gilbert Sawyer 374, Allen Currie (see note to Cor.), $2, M S Grinnell 412, Mrs. A Stillman 416, F Bates, Jr., 416, Eld. W Sweet 421, J Stoddard 370, F A Roundy 372, M J Putnam 372, Mrs. M Bellows 416, M B Cyphers 437, Geo Tattemore 482, John B Keneson $2.00, Benj. Gardner 370, D D Thayer 321, John Fletcher 416, C Wardwell 422, A Hubbard 364, John Woodyer 422, E R Perkins 321, Wm Lucas 408, J M Taylor 404,—$2 00 each.

J S Mayberry $5, 478, Wm Newton $1, (want P. O.?), G Earl $3, 370, Mrs S Rogers $3, 390, John McGowan $3, 364, M S Chambers $2.62, 390, R Corey $1.53, 389, E Braley $1 10, 392, F S Ainsworth 78 cts, 389, A Gordon 75 cts, 365, A F Webber 50 cts, 381, D Sanborn 50 cts, 381, Mary Gray 25 cts, 373; D Wells 28 cts, 384.

FOR BOOKS AND TRACTS.

C P Dow $2.50, S Wheelock $2.00, L Brockett $1.47, A Gordon $1.25, J C Rogers $1.00, H L Salsbury $1.00, Geo. U Lewis, $1.00, E Braley 90 cts, Mrs. O J Goodhue 65 cts, S Campbell 53 cts, Moses Smith 50 cts, T Ames 25 cts, A Freeman 24 cts, F S Ainsworth 22 cts, C N Wood 13 cts, Geo. N Maker 13 cts.

Books and Tracts Sent.

Oct. 31—By mail, J. C. Rogers, H. Beach.

Nov. 1—By Thompson & Co.'s Express, Eld. J. K. Bellows.

Nov. 3—By Thompson & Co.'s Express, Eld. C. Goodrich.

Nov. 4—By mail, Moses Smith.

Letters Received.

B. Mathewson, A. C. Judson, T. M. Preble, M. D. Wellcome, S. S. Brewer, A. N. Seymour, E. A. Annable, Samuel Curry, C. G. Carre, B. Perham, Thos. J. Spinney, J. C. Day, R. Curtis, J. C. Rogers, C. F. Sweet, Mary D. Davis, Fanny S. Bradford, H. Hodgdon, A. Richards, M. A. Twiss, H. L. Salsbury, Wm. A. Fenn, S. Hart, Josiah Kellogg, M. E. Fuller, A. G. Shockey, A. S. Burnham, J. Wesson, Vesta N. Cudworth, Jennie D. Ebberts.

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Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

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An Exposition of the Two-Horned Beast, of Rev. 13: 11-18. By S. S. Brewer. Price 5 cts. single, postage one cent.

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The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Rehmer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

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Tracts, 1800 pages for $1.00; by mail [illegible]	

For sale by H. L. Hastings, or Miles Grant, Boston, Mass., for cash with the order.

now. Let me entreat you to pause and consider what you say. Your argument is, that what was right under the Jewish dispensation is right under the Christian; that war was right under the first, and therefore must be right under the second. But is not this argument on an unscriptural assumption? Know you not the difference between the Jewish and Christian dispensations? Know you not that the Jews were placed under law, whereas christians are placed not under law, but under grace, and are consequently bound to deal with others not in law but in grace? And know you not that on this very ground the Lord himself forbids christians doing things that the Jews had been commanded to do? Look at the fifth of Matthew. There the Lord, after pronouncing benedictions upon the poor in spirit, the meek, the merciful, the peacemakers, says (alluding to the Jewish law, "thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," Ex. 21 : 24), "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Is not this clear? Is it not to the point? Does it not show that whereas the first was one of pure justice, righteousness, law, the second is one of unmingled grace? Does it not show that there are acts commanded by the first which are forbidden by the second? Does it not prove that certain actions right under the first, would be wrong under the second? And does it not show that war, which was lawful under the Jewish dispensation, is forbidden to saints as wrong under the gospel? For what is war in its mildest form—defensive war—but resistance of evil? and does not our Lord here forbid all such resistance of evil? Perhaps you hesitate to admit this. Strange hesitation! have the words—"I say unto you that ye resist not evil," any meaning at all? If they have, what is that meaning? Does not our Lord illustrate it in three different ways, and can you be in darkness about it? Look at the first example which he gives in explanation of his command—resist not evil. A man smites you on the right cheek. Are you to retaliate? No. Are you to inflict deserved punishment? No. Are you to threaten? No. Are you to submit to be smitten again if he wills to repeat his wicked act? "Turn to him the other also." Is this the spirit and practice of human warfare? Is it not diametrically opposed to it?

Look again at the fifth of Matthew. Our Lord continues:—"Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust." Thus again does he distinguish between the Jewish and christian dispensations, and condemns under the christian dispensation the principles which lead to wars opposite even to perfect peace. "I say unto you love your enemies." Can you hesitate any longer, dear brethren? Do you not see that you cannot, under the influence or in the exercise of tender love towards your enemy, stab or shoot or kill him? and that if you may not stab or shoot or kill, you may not go to war? God forbid you should shrink back from this truth any longer.

A word or two more about the general character of christianity. The following passages present the simple truth upon this subject, and in so doing speak volumes against christians engaging in war. First look at the character of those whom Christ pronounces blessed in the fifth chapter of Matthew. "Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek." "Blessed are they which do hunger and thirst after righteousness." "Blessed are the merciful." "Blessed are the pure in heart." "Blessed are the peacemakers." "Blessed are they which are persecuted for righteousness' sake." This is the spirit of true christianity; and how opposed to that of war! Observe the benediction he pronounces upon the meek, the merciful, and the peacemaker. The meek shall "inherit the earth,"—the merciful shall "obtain mercy," and the peacemakers shall be "called the children of God." Well may these words present the spirit of christianity, seeing they give us the very transcript and image of the character of Christ himself. Look also at the characteristics of christian charity presented in 1 Cor. 13. I quote some of them. "Charity suffereth long and is kind, . . . doth not behave itself unseemly, seeketh not her own, is not easily provoked, . . . beareth all things, endureth all things, . . . never faileth." What a contrast does this present to even the spirit of defensive warfare. Let us remember that whatever else we have, if we have not this "charity" we are nothing before God. Look also at the works of the flesh and the fruit of the Spirit, described in the fifth of Galatians. Here again we find contrasted the spirit of war and that of christianity.

THE WORKS OF THE FLESH.

"Now the works of the flesh are manifested, which are these: . . . hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, . . . and such like; of the which I tell you before, as I also told you in time past, that they which do such things shall not inherit the kingdom of God."

THE FRUIT OF THE SPIRIT.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

What, let me ask you, are the passions which lead to wars and fightings, but those of the flesh here so solemnly condemned? And on the other hand, how is it possible to conceive wars and fightings carried out on the principles of the fruit of the Spirit here so earnestly enjoined? Is it possible for man to fight with man on principles of love, long-suffering, gentleness, goodness, meekness and peace? Happy are they who like the apostle can add, we who are Christ's "have crucified the flesh with its affections and lusts." Dear brethren, if we live in the Spirit let us walk in the Spirit, and we shall not fulfil the lusts of the flesh.

(To be continued.)

For the Crisis.

More Preachers Wanted.

Where? All through the field. What kind? The kind that *God* sends,—who care more for the flock than for the fleece; who preach more to build up the cause than to distract it; who love to *pray* better than to *dispute*; who love to preach and practice practical godliness better than to invent and promulgate some new item of theology which can never benefit any body; who love the warm prayer meeting more than a spirited debating circle; who have more of the Holy Ghost in their hearts than of new theology in their heads; who can labor more zealously for the salvation of souls than to exalt self; who can gather rather than scatter the flock; and who can labor, rather than be idle. These preachers are wanted in the field. They may have to live on small salaries; they may sometimes even suffer; they will meet opposition; they will suffer persecution; but they will be owned of God and will be a blessing to the cause. These preachers are wanted *now*; for the work of preaching is almost done. The scenes of the judgment are almost upon us. The great day of wrath has almost arrived, when sinners will pray to rocks and mountains.

W. SHELDON.

For the Crisis.

Two New Tracts.

DEAR FRIENDS:—I have revised my tract on The Rich Man and Lazarus, and published an edition; also, tract on The Two Horned Beast of Rev. 13. I have written the above with a humble desire to contribute a small share of light and interest on those two very intricate subjects, and now solicit the sympathy and aid of my brethren in the circulation of them.

Your brother in the bonds of the gospel,
S. S. BREWER.

Obituary Notices.

Died, at West Ossipee, N. H., August 26th, 1862, Mr. BENJAMIN MOODY, aged seventy-four years.

He enjoyed good health, for one of his age, until a few months before his death. In May he had a slight shock of the palsy, but soon recovered a little, so that he was able to work some until the 14th of June, when he came in and told his wife that his work was done. His right side became entirely paralyzed, and in about ten days he lost the power of speech and also his appetite, and could not take any kind of food for twenty-seven days; he then revived, so that he could move his right hand, take food and talk for about two weeks; when he again lost his appetite and power of speech. He suffered a great deal, but was very patient all through his sickness.

He said he felt that he was prepared for and earnestly desired the time to come when he should be at rest. He had been a professor of religion for a number of years, and his hope was in the resurrection. We deeply mourn his loss; but we hope to meet him in the new earth where death will not come to sever from us those we love.

Bro. T. Piper attended the funeral. He preached a very comforting and interesting discourse, proving that the saints will rest in their graves until the resurrection, when they will come forth victorious.

HATTIE HODGDON.

Died in La Porte, Ind., Oct. 21st, LOUISA D. SERVIS, wife of Bro. A. F. Servis, aged thirty-two years, seven months and seven days.

The subject of the above notice was converted to the Advent faith some eleven years ago. Bro. S. was preaching for the Methodists at the time they first heard preached the faith of life only through Christ. She with her companion embraced the truth. Since that time she has been a devoted believer; and especially since the death of their only child, Emma Jessie, who died Jan. 6, '62, has she seemed to be dead to the world, and often expressed a desire to sleep until the storm of these last perilous times were over. She was possessed of a sweet temper. Those who knew her best loved her most.

In conversation with her a few years since, we remarked that it was quite a sacrifice for one possessing ability and commanding a good support among a popular people (which was the condition of her husband formerly) to leave all, come out and go with this unpopular cause, referring to the Advent faith. She replied that a noble cause demanded a noble sacrifice. Yes, and in her life she has exemplified this. With her it was no vain talk, but a reality.

Her death was quite sudden. Only sick a few hours. Nevertheless she was ready. The shock to our Bro. is very severe. He had just entered his new field of labor in La Porte Co., Ind., when his helpmeet, who knew how to sympathize with him in all his trials, was cut down at his side. May Heaven sustain him in all his lonely moments, and bring him to enjoy the sweet society of his lost dear ones in the kingdom of God.

Brethren and sisters, pray that our dear Bro. may be sustained under this deep trial. Two infant daughters are left upon his hands to care for. God must sustain him, or he will sink under the present bereavement.

A few remarks were offered upon the occasion for his comfort having for their foundation 1 Thess. 4 : 18.

D. R. & M. S. MANSFIELD.

Died in Holderness, N. H., Oct. 3, Sister MARY ANN, wife of Bro. Daniel Smith, aged forty-one years, eight months, and two days.

The subject of this notice professed the religion of Christ before the Advent doctrine was preached in those parts, and united with the Methodist church; but when the glorious news of the Redeemer's coming was preached, she heartily embraced it with her companion. Being somewhat isolated from those she loved and from meeting privileges, she may have seen times when her enjoyment was low; still she never ceased to cherish the "blessed hope," as something far more valuable than anything earthly, and the truth and promises of God far preferable to the fables of these last days.

Our sister, for the last six months of her life, suffered much. During that time there were seasons when it was thought that she might recover her health, and be a comfort to her anxious family; but in this they were destined to be painfully disappointed. Although our sister had great anxiety for her children, which were of the right age to need a mother's care, in this day of temptations, yet she was enabled by the grace of God to live or die. In this her heart was filled with joy that was unspeakable; thus leaving to mourning friends the evidences of the strength and preciousness of the christian's hope in the dying hour. Her companion, with two children, and other friends, are left to mourn; but truly not as others that have no hope. May surviving friends be ready to meet the absent one in the Eden world.

Sunday, Oct. 5th, the people assembled to sympathize with and assist the afflicted, and to listen to the promise and oath of God, as presenting a hope that yields strong consolation to all that have fled to Christ for refuge, as recorded in Heb. 6 : 17-20.

J. G. SMITH.

Married.

At Pawtucket, R. I., Oct. 15th, 1862, by Jos. D. Brown, HARLEY PHILLIPS to JOANNA E. KILLEY, both of Providence, R. I.

DOMESTIC NEWS.

New York, Oct. 25. The Washington Star of last evening says Gen. McClellan to-day removed his headquarters to the Virginia side of the Potomac—precisely where, it may not be proper to say.

The evacuation of Winchester by the rebels, and their falling back toward Staunton, is confirmed by several citizens who came into our lines yesterday. The small pox has broken out with unusual violence among the people at Winchester, and among the troops, which probably hastened the departure of the rebels.

The Philadelphia Press contains a hint that Gen. Banks is to head an expedition to the coast of Texas. It also says that Gen. McClernand's expedition, after clearing the West of obstructions, is to go to the interior of Texas.

Harper's Ferry, Oct. 23. A portion of the rebel army is still in the vicinity of Winchester. A wagon train four miles long moved south yesterday from Martinsburg.

Twenty platform cars, two thousand bales of hay, some other supplies, with a portion of the trestle-work of the railroad bridge in the rear of the arsenal buildings, were destroyed by fire this afternoon. The fire is supposed to have been accidentally set by the soldiers.

Since Saturday last the movements of troops in this vicinity have been constant, and with the exception of Sumner's corps, on Bolivar Heights, our whole army may now be said to be in motion.

The movements of the enemy are very mysterious and the reports are conflicting.

A Williamsport letter of the 27th, says an arrival from Winchester reports that the small pox and typhoid fever are raging fearfully, and that at least fifty or sixty rebels are dying daily.

The main body of Lee's army is between Bunker Hill and Winchester. Nothing seems to indicate a retreat. There is no doubt that Bragg is hastening to the relief of Lee. A great battle without doubt will be fought before the close of the week.

Cairo, Ill., Oct. 29. An officer direct from Gen. Grant's headquarters reports that the rebels were massing their forces nine miles below Grand Junction on Sunday, and passengers who left Corinth yesterday say that the night before they left, our scouting parties had driven in the rebel pickets.

New York, Oct. 31. The Wilmington (N. C.) Journal announces the arrival of seven regiments of negroes to garrison the town and fortifications during the sickly season. They have been in a camp of instruction under white officers three months.

The Times' special Washington dispatch says advices from Fortress Monroe indicate that the rebels are in force and continually increasing at Petersburg. They are commanded by Gen. Longstreet, and are believed to be largely composed of veterans from the army of Gen. Lee.

An Apalachicola letter reports that a naval expedition sent up the river captured a sloop and eighty bales of cotton, but not, however, without a fight with the rebels on the banks. Several of our men were slightly wounded.

A correspondent of the World says: "The war in Kentucky teaches us this lesson; that it was badly managed on both sides. That the Confederates made bad use of their start, and the Federals failed to take advantage of their subsequent superiority of numbers. The things are left here nearly as they were a year ago. No conversion or change in this State.

A new march into Tennessee; a new campaign in the Kanawha Valley. The rising of the rivers is our opportunity. Cumberland Gap reoccupied, and East Tennessee held. The mountains themselves are barriers against all but Morgan, and nothing seems to be a barrier to him.

Further than this, we should say that the elements of the contest are rapidly burning themselves out in the West. There are but a few months more of grace in which to wield the armies now in the field, or all hope is gone. The new levy should be put in the hands of brave and sagacious generals, or the winter will see their dissolution. The rebels have done their work; higher the flame cannot rise. Henceforth, the struggle, however long it may be, will be of diminished proportions, and if marplots are not allowed to meddle with it, it cannot be of much longer duration."

Cairo, Oct. 31. A late Grenada Appeal says Price is reported to have evacuated Holley Springs on Sunday last.

The Columbus (Georgia) Times of the 17th says Gen. Butler with 7000 men had landed at Pensacola, and it was expected he would advance on the junction of the Mobile, Montgomery and Pensacola roads.

New York, Oct. 31. The Commercial says the army of the Potomac will hereafter consist of three grand armies, 9 corps, 30 divisions and 70 brigades. The first grand army will consist of the corps of Generals Raynolds, Porter and Franklin, under Gen. Hooker.

The second army will consist of the corps of Generals Couch, Wilcox and Slocum, under Gen. Burnside.

The third army will consist of the corps of Gen. Cox and two other corps, to whom permanent commanders have not yet been assigned, under Gen. Sumner.

New York, Nov. 1. The Times' Washington dispatch says Gen. Longstreet is at Petersburg, and is to command the rebel army moving to attack Suffolk.

Gen. Dix is said to be strong in the belief that an attack is to be made there, and at Yorktown and Fortress Monroe.

According to information from Mexico, received per steamer Eagle from Havana, about half of the French troops, amounting to nearly 17,000 men, had arrived and were immediately ordered to Orizaba. It is thought that the fortifications at Orizaba had been selected as the base of operations, and that the expedition for the City of Mexico would start in December.

A Philmont dispatch to the Herald states that a balloon reconnoisance discovered the rebel cavalry with a battery this side of Charlestown, commanding the turnpike.

Gen. Pleasanton came up with the enemy's cavalry at Philmont yesterday. The fight which was conducted wholly by artillery, lasted five hours, when the enemy retreated to Union, a small town about three miles beyond. This morning the attack was renewed, and the rebels fell back from Union. Our troops occupy the town.

Prominent rebel sympathizers in Washington, who have been uniformly well posted as to the plans of the Richmond Junta, assert that Gen. Lee has accomplished everything for which his recent campaign was undertaken, and that his army will risk no general engagement on this side of Richmond.

There is reliable information of substantial aid being furnished by England for the construction of a rebel navy. Several immense iron clad frigates are being constructed at present, calculated to cross the ocean, and of power sufficient to devast our coasts and annihilate our shipping.

A gentleman who left Richmond about a week ago, and who had while there opportunity of free intercourse with leading rebels, informs us that it was their avowed policy to avoid any further serious fighting on the line of the Potomac, and to draw our forces into their interior retreats. This is confirmed by the retirement of Gen. Lee from the Upper Potomac. They pursued the same line of tactics when Gen. McClellan landed at Fortress Monroe last spring, drawing him back until he came within sight of Richmond, and then pouncing upon him just at the right moment.

Boston, Nov. 3. The brig Baron de Castine of Boston, Capt. Saunders, arrived at this port yesterday (Sunday) afternoon at four o'clock. She sailed toward the close of last month from Bangor, Me., for Cardenas.

Capt. Saunders reports that, on the 29th of Oct., while in latitude 39, lon. 69, the brig was captured by the pirate steamer, Capt. Semmes, and after the officers and crews of several vessels which had been captured previously had been put on board his vessel, the pirate chief took his bond for $6000 and allowed the brig to go.

The Indian massacres in Minnesota have produced great distress among the settlers all along the frontier counties. Appeals for contributions to aid them are being made in the principal cities. The Governor of Minnesota states that at least thirty thousand miserable men, heart-broken women and abject children are wandering, homeless, naked and starving. Certainly our country affords no parallel of suffering such as this. Clothing is greatly needed by the suffering, for the rigors of winter are close at hand.

A Vienna paper contains a letter from Rome which gives some interesting information concerning the Pope's health. Pio Nono, according to this Austrian writer, is rapidly breaking down, under the weight of years and troubles. "His Holiness lately remarked to an ecclesiastical dignitary, 'The hand of Providence has already written for me the *Mene, Mene, Tekel, Upharsin*. My days are numbered; my acts are weighed in the balance of Divine justice, and I hope they will not be found too far wanting, my empire is falling into secular hands. Will it be for very long? who knows?'" This statement appears contemporaneous with another, which is to the effect that Victor Emmanuel has recently declared that the Roman difficulty would be settled before the end of the year. This last version is founded on the statement of a Paris correspondent of the *Daily News*, to the following effect:—"A serious consultation about Italian affairs is about to take place at Biarritz. M. Nigra and D'Azeglio are on their way, and will be joined by M. Pepoli, the Italian Minister, and the Emperor's cousin, who has arrived in Paris this afternoon, bringing with him, it is said, a pressing representation from the Ratazzi Cabinet that it cannot hold on unless it is enabled to promise a solution within some reasonable time of the Roman question." The French occupation of Rome will continue, but any change in the *personnel* of the office would develop whatever plans the Emperor of the French may have for the pacification of Italy.

A letter dated July 18, received in this city from Accra, west coast of Africa, states that an earthquake entirely destroyed that town on the 10th of July. Every house in the town was demolished, and the three English forts near the place were in ruins.

Notices, &c.

Conference at Poland, Me.

We purpose to have the next session of the Maine Western Quarterly Conference at West Poland, commencing Nov. 20th, at 7 o'clock P. M. We solicit the attendance of the brethren and sisters generally, and shall expect that none of our ministering brethren will fail to be present. We expect Bro. Couch will be with us to help in preaching the word. For the brethren, J. A. LIBBY.

My Western Tour.

Pike, Muscatine Co., Iowa, Nov. 14th to 30th. This meeting will be held in a school-house, fifteen miles west of Muscatine city, ten miles south of West Liberty, ten miles north of Columbus. Inquire for SAMUEL OVERTURF. Advent conference, in Sumpter, Wis., Dec. 3d and over the Sabbath.

J. V. HIMES.

Englishman's Greek Concordance.

I have a few copies of this invaluable book. The regular price is $4, for which I will send it by express to any address. To preachers and those ordering books for sale, I will furnish it at a liberal discount. Cash must accompany the orders, which should be addressed to H. L. HASTINGS, Boston, Mass.

The Wisconsin Conference

Will be held at Sumpter, Sauk Co., Wis., six miles from Sauk city, and nine miles from Baraboo, in the "Pockett," beginning on Wednesday evening, Dec. 3d, and holding over Lord's day following. Eld. J. V. Himes of Boston will be present to aid in preaching. Let us have a *rally*, and let *all come at the beginning*. Friends in the surrounding townships are requested to bring a few blankets, as so many may come from a great distance that our beds may possibly be more than filled. Let no excuse keep a single preacher in Wisconsin at home. Let friends come from other States also. The Lord is certainly at hand. We must arouse!

It is expected that Bro. Himes will do the most of the preaching. Churches who have a standing with the conference will send their delegates, and churches who wish to unite, will do the same. Isolated brethren, who wish the sympathy and aid of preachers in the conference may send an epistle to W. Sheldon, Merrimack, Wis. I intend to have an assortment of our best books at the meeting; and Bro. Himes will have a quantity of the "*Voice*" bound, the *Lyre*, and other valuable productions. Come with praying hearts. Elders Barnes, Turner, Shears, Gibson, and others will please exert themselves to secure a general attendance.

W. SHELDON.

Notice.

Any church wishing to obtain thirty or forty first rate settees, nine feet long, for a hall, will do well to correspond with Isaac C. Humes, of Providence, R. I., before purchasing elsewhere.

Protracted Meetings.

2. Commence a series of meetings at Amboy, Lee Co., Ill., on the 14th of Nov., as Eld. D. S. Clark may arrange, and continue over two Sundays.

3. Preach at Oswego, Ill., Wednesday evening and over Lord's day, as Eld. C. W. Smith may appoint. Cannot Bro. S. be with me at one or both of the preceding meetings? Please write me at Milroy, if not.

4. Be at our conference in Sumpter, Wis., Dec. 3d. WM. SHELDON.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENTS FOR LOWELL ST. CHAPEL.
George W. Burnham............Sunday, Nov. 9th
Edwin Burnham.....Dec. 7th, 14th, 21st and 28th

Loudon, N. H., New Dover School-House, Nov. 9th. M. GRANT.

Portsmouth, N. H............Sunday, Nov. 9th
H. L. HASTINGS.

Barnstead, N. H., (Clark Meeting House,) Sunday, Nov. 16th. My previous appointments are withdrawn, the house being otherwise occupied.
S. W. BISHOP.

Thorndike, Mass..........................Nov. 11th
North Dana..................................Nov. 12th
Athol..Nov. 13th
and over Sunday.
Northfield (Asael Morgan's) . Nov. 18th and 19th
Goshen.......................................Nov. 23d
J. K. BELLOWS.

Prospect (Mathews Street,) Friday eve., Nov. 14th
Cheshire Street...........................Nov. 16th
Plymouth Hollow.........................Nov. 23d
Wrightville..................................Nov. 30th
Pine Swamp School-house..............Dec. 4th

I will spend the winter, or a portion of it, in New York State or Penn., as the way may open, if wanted. Will Bro. Burt, and other brethren knowing of openings, communicate with me at Morris, Conn., immediately? T. S. CANFIELD.

South Butler, N. Y., Sunday, Nov. 23d, at 10 1-2 o'clock, A. M., and at 6 1-2 P. M. will explain the 2d chapter of Daniel.

North Creek, Warren Co., N. Y., Nov. 26th, and remain a few days, perhaps over two Sundays.

Rutland, Vt., Sunday, Dec. 14th, at the usual hours. Subjects—Christ our Life; and Signs of the Times.

Factory Point, Vt., Dec. 16th, evening, as Bro. Gleason and others may arrange. Expect to continue six or eight days.

If others at the East wish me to call on them while I am East, they will please write me at Albion, N. Y., until Nov. 15th; after that, in November, at North Creek, Warren Co., N. Y.
C. F. SWEET.

APPOINTMENTS FOR EAST KILLINGLY, CT.
Daniel V. Corey...................Sunday, Nov. 9th
V. P. Simmons.....................Sunday, Nov. 16th
D. A. Jones........................Sunday, Nov. 23d
V. P. SIMMONS.

Williamsburg...........................Nov. 6th—7th
Goshen......................................Nov. 9th
Bro. David Thayer's.....................Nov. 11th
Plainfield Pond............................Nov. 12th
Savoy..Nov. 16th
Griswoldville..........................Nov. 18th—19th
Green River, Vt...........................Nov. 20th
West Brattleboro, Vt., Bro. Kendell's...Nov. 21st
Whitkerville...........................Nov. 22d—23d
Vernon......................................Nov. 27th
Northfield Farms, Mass..................Nov. 30th
Northfield Mountain.......................Dec. 1st
G. A. STREETER.

Griswoldville..........Nov. 7th and over Sunday.
Savoy..Nov. 13th
North Adams, Mass...Nov. 15th and over Sunday.
Plainfield Pond.............Nov. 19th and 20th
Goshen..............Nov. 21st and over Sunday.
D. J. WEAVER.

Lynn, Mass.........................Nov. 9th and 16th
L. BOUTELL.

Nashua, N. H.........................Sunday, Nov. 9th
Hooksett, N. H......evenings, Nov. 11th and 12th
Sunday, the 16th, as the way may open.
Concord...................Sunday, Nov. 23d and 30th
C. GOODRICH.

Winsted, Ct........................evening, Nov. 12th
B. ST. JOHN.

Exeter, N. H.................................Nov. 9th
W. S. CAMPBELL.

Bristol............................Sunday, Nov. 9th
Plymouth Hollow..........Tuesday eve, Nov. 11th
Southington..............Thursday eve, Nov. 13th
Hartford.........................Sunday, Nov. 16th
If the Lord will, I will preach the word for our times at the above named places.
M. BATCHELOR.

Springfield, Mass.............................Nov. 9th
Plymouth Hollow, Ct..........evening, Nov. 14th
Litchfield, where Bro. Tyrrell may appoint, Sunday, Nov. 16th.
New Preston.......................evening, Nov. 18th
WM. A. FENN.

Brimfield, West Buck School-house, Sunday, Nov. 9th. J. K. BELLOWS.

APPOINTMENTS FOR CLARK'S MILLS, R. I.
Joseph J. Northup.............................Nov. 9th
Joseph D. Brown..............................Nov. 16th
Augustus Durfee...............................Nov. 23d

West Thompson (at the residence of Bro. Wm. Knight)..Nov. 15th
Muddy Brook.........................Sunday, Nov. 16th
West Thompson...............Sunday eve, Nov. 16th
V. P. SIMMONS.

Farmington, N. H., (where Bro. Horn may appoint.............................Sunday, Nov. 9th
A. W. SIBLEY.

Plymouth Hollow, Conn.........Sunday, Nov. 16th
GEO. L. TEEPLE.

Business Department.

To Correspondents.

S. S. Brewer—Will do it for you with pleasure.—W. B. H.

C. P. Dow—$13, less 10.50 for the six sub., leaves bal. on book acc. $2.50; have so cred. The "$2 for *Allen* Currie,"—is it for *H. A.* Currie, *North* Stanbridge?

C. F. Sweet—Shall be glad to have you do so.

J. P. Babcock—Do not remember, and cannot find the order. Did it not come from you?

O. Knight—Has been sent.

A. G. Skokey—Has not. You can send at our risk, properly directed, and we will credit you accordingly.

A. Wadsworth—To present No., $1.28.

Eliza C. Bennett—Shall we send to Jamestown, Howard Co., or to Reisville (?) Mitchell Co.?

E. H. Jillson—Tell the P. M. it is sent—in a single wrapper.

Eld. Thos. W. Smith's P. O. address is Carlinville, Macoupin Co., Ill., till further notice.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Richard Chappel 396, Henry Hart 395, John Sugden 395, S H Hersey 395, Mrs. D Lewis 395, Mrs. Henry Matthews 395, Wm. I Lewis 395, L Orcutt 378, Jas. Locke 394, Mrs. G S Flint 392, J S Potter 394, J Russell 397, S Wheelock 390, Mrs. Geo. J. Goodhue 379, S McDaniel 386, Josephine Tinkcom 318, G P Persons 394, S Gault 296, N Littlefield 395, A Freeman 374, J R Tucker 390, Jas. Thorp 364, Elias A Sackett 398, Wm. H. Williams 390, Horace Briggs 387, Luna E Saunders 413, Maria Morin 390, L Brackett 379, O P Redington 398, Wm. Gilmore 393, R Town 379, Mrs. H Wilson 390, W F Leathe 390, John Brown 395, Laura Hale 393, R Chandler 368, W S Moulton 390, A H Bond 395, Mrs. L Moore 394, A S Libby 366, S Gladden 394, Wm. Dunn 401, Jas. C Engley 325, John Thorp 364, Eliza A Dow 398, C F Bessenger 396, Hiram Gould 381, M McCulloch, Jr., 390, Hannah D White 396, Samuel Campbell 396, Jas. Thorp 364,—$1.00 each.

Mrs. T Harrington 381, Thos. Capsey 361, Gilbert Sawyer 374, Allen Currie (see note to Cor.), $2, M S Grinnell 442, Mrs. A Stillman 416, F Bates, Jr., 416, Eld. W Sweet 421, J Stoddard 370, F A Roundy 372, M J Putnam 372, Mrs. M. Bellows 416, M B Cyphers 437, Geo. Tittemore 482, John B Keneson $2.00, Benj. Gardner 370, D D Thayer 321, John Fletcher 416, C Wardwell 422, A Hubbard 364, John Woodyer 422, E R Perkins 321, Wm. Lucas 408, J M Taylor 405,—$2.00 each.

J S Mayberry $3, 438; Wm Newton $1, (what P. O.?), G Earl $3, 370; Mrs. S Rogers $3, 399; John McGowan $3, 364; M S Chambers $2.61, 396, R Corey $1.50, 389, E Braley $1.10, 392; F S Ainsworth 78 cts, 389, A Gordon 75 cts, 365, A F Webber 50 cts, 381; D Sanborn 50 cts, 381; Mary Gray 25 cts, 373; D Wells 28 cts, 361.

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Oct. 31—By mail, J. C. Rogers, H. Beach.

Nov. 1—By Thompson & Co.'s Express, Eld. J. K. Bellows.

Nov. 3—By Thompson & Co.'s Express, Eld. C. Goodrich.

Nov. 4—By mail, Moses Smith.

Letters Received.

B. Mathewson, A. C. Judson, T. M. Preble, M. D. Wellcome, S. S. Brewer, A. N. Seymour, E A Annable, Samuel Curry, C. G. Carre, B Perham, Thos. J. Spinney, J. C. Day, R. Curtis, J. C. Rogers, C. F. Sweet, Mary D. Davis, Fanny S. Bradford, H Hodgdon, A. Richards, M. A. Twiss, H. L. Salsbury, Wm. A. Fenn, S. Hart, Josiah Kellogg, M. E. Fuller, A. O. Shockey, A. S. Burnham, J. Wesson, Vesta N. Cudworth, Jennie D. Eoberts.

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For the Crisis.

A Friendly Appeal to Americans.

BY S. THAYER.

The writer of this appeal has been careful to express his thoughts in language which makes it "national," and not "sectional," thus adapting it equally to every portion of our distracted and suffering country. He hopes it may be received in the same kind spirit which has dictated it, and that the whole people will labor zealously and *judiciously* to heal the dissensions which now so unhappily divide our countrymen, till we shall have the joy to hail the advent of universal peace.

I Hear a Voice.

I.

I hear a voice, my country,
Speaking from heaven to thee;
Its sound is borne on every breeze,
Across the land and sea.

II.

It speaks to *all* the people,—
I seem to hear it say—
Are ye not all one family?
Then why each other slay?

III.

Have ye not *all* one Father,
For whom in prayer ye bow?
O why not then your qurrels cease,
And end your troubles *now!*

IV.

Think how much life and treasure
Your heritage has cost;
And will you still this strife prolong
Until the whole is lost?

V.

Think of the weeping widows,
With hearts oppressed with grief,—
Who mourn for those in battle slain,
While none can give relief:

VI.

Think of the *lone* home circles,
Their cause of *sadness* learn,—
Which BROTHERS for the war have left,
Who'll never more return:

VII.

Think, too, how many children,
'Reft of a father's care,
From day to day will beg their bread,
With *few* to hear their prayer:

VIII.

And think how earthly despots—
With scornful taunt and jeer—
If Freedom's fires shall here go out,
Will at republics sneer.

IX.

How great the sum of evils
Which from this war shall flow,—
The human suffering it shall cause,
The Lord alone can know.

X.

My heart is rent with anguish
For thee—"my native land,"—
To save from foes who would destroy,
May God stretch forth his hand.

XI.

A voice is speaking to thee,—
It cometh from above,—
O, BROTHERS, cease this bitter feud,
And live henceforth in love.

XII.

Then shall this night of sorrow
Forever disappear,
And in our midst the Lord shall dwell,
Without one "TRAITOR" here.

Boston, Nov. 1st, 1862.

For the Crisis.

Financial Matters.

"Stand from under." This now seems to be the word. This nation is engaged in a desperate and bloody war, involving a vast necessary outlay, and an unlimited amount expended in "stealings and pickings." The Government being out of money issues notes, "promises to pay." These notes of course will be good when paid, and are estimated good in proportion to the value of government credit; but they flood the country with paper money. A thousand dollar note can be made as cheap as a ten dollar note. Three cents outlay is more than sufficient to make a thousand dollars of paper money. Probably $5, or $10 a bushel, is a large price so far as the actual price of manufacturing is concerned. This is propably true of all bank paper. Doubtless government paper is much better than that of any other private bank; but along with this issue of government paper comes a suspension of specie payment by all the banks. This allows the banks to lend their paper to any extent they choose, nobody being able to present it to them and demand of them specie. The result necessarily must be, paper money is plenty, but while being plenty it depreciates in value. One dollar in paper money will now buy only about seventy or eighty cents worth of gold, or, $11 of paper are worth only about $7 or $8 in gold.

The English pound sterling, formerly worth five dollars here, is now worth between six and eight dollars; or, in other words, if a person wishes to send twenty pounds sterling to England, while he formerly would have to pay $100, he must now pay nearly $150 to obtain the requisite draft.

The prospects are for the present an abundant supply of money such as it is. What the future will be, no mortal can tell. Our greatest financiers are puzzled. The bankers of this country have previously been "sounding"; now they are "out at sea," beyond soundings. What their destination is, no man knows. Gold is being hoarded up in this country to a great extent, in anticipation of a crash. Single banks in Boston have from $500,000 to $800,000 in gold lying idle in their vaults; some perhaps more. The amount of gold lying thus in New York probably amounts to nearly forty or fifty million dollars. Gold is going out of the country to a considerable extent. Many United States Railroad bonds, stocks, and securities of various kinds held in Europe, are being sent to this country to be sold at whatever price they may bring, and the proceeds are returned in gold to their owners, who have no confidence now in anything American. On the other hand, however, our grain crop this year is large, and there will be a great quantities across the water, helping to equalize the debt. But against this may be noted the fact that our imports are larger probably than ever before.

Hence the present prospects are for a limited period, money plenty, times easy, prices high, and then one universal crash. Much of course will depend upon the course of the war that is being waged, and these results none can predict.

Under these circumstances a word of caution to christian brethren may not be misplaced. They will do well to remember one thing: almost all *debts* are contracted in what are termed "easy times," when money is plenty. When times are *hard*, men pay up debts, and hardly ever get in debt; but when times are easy, they assume large responsibilities, involve themselves in debt, and are crushed when the revulsion comes. No better counsel can be given at such times as this than that of the apostle, "*Owe no man anything.*" Now should money become plenty for a time, persons who are in debt should make all haste to pay their debts. Persons who are out of debt should keep out of it forever. And not only should we avoid becoming indebted to others, but we should avoid others becoming indebted to us.

The whole system of debt and credit is ruinous. If you have anything to spare, it is much better generally to give it away than to lend it. If a man comes to you to borrow a hundred dollars, and you can spare it, you had much better give him fifty dollars and let him go, than to lend him a hundred and lose the whole, besides losing your patience, temper, and confidence in his honesty, while you tease and dun him, and he is unable to pay. A man that lends in these days, may well "lend, hoping for nothing again." The man that borrows may well doubt whether he ever can pay. The truest policy is the policy of the Bible. Keep out of debt and out of danger. One good man said, "For many years I have made it a rule to owe no man more than I am able to pay, and to let no man owe me more than I am able to lose."

Especially avoid indorsements. When a man comes to you and asks you to write your name on the back of his note, merely as "a matter of form," "for accommodation," just think about it a couple of days, meditate upon it, *read the whole book of Proverbs through*, and then if you are "wiser than Solomon," go ahead; and if not, remember that "he that hateth suretyship is sure," and that Solomon himself says, "Take his *garment* who is surety for a stranger." If you want to be stripped to the last rag, there is not a readier way to reach that result.

In conclusion, lay up your treasures in heaven, if you want them safe. Gold hoarded away in old stockings will melt in the burning day. Silver treasured up in secret places will not buy admittance to the celestial city. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." "In that day a man shall cast his idols of silver, and his idols of gold, to the moles and the bats, and go into the clefts of the rocks, and the tops of the ragged rocks, for fear of the Lord, for the glory of his majesty when he ariseth to shake terribly the earth."

A few years ago a California steamer went down at sea. One man, I think it was said, had some $30,000 in gold on board, which he poured out upon the floor, and all were welcome to take it, but no one cared to do so. The man who fills his pocket with dollars as he leaps from the sinking ship, goes down inevitably. And we are to remember that "they that *will* be rich fall into a snare, and into many foolish and hurtful lusts which *drown* men in destruction and perdition."

How many who read this article can look back upon means wasted in speculations, or by lending to dishonest men, or in useless extravagance and expenditures, of which they now say, "If I only had that, I might do good with it; but it is too late." Let the time past suffice for this folly. "Sell that ye have, give alms, provide bags that wax not old, a treasure in heaven where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also."

"Blessed be nothing," said the poor man. We may be sure of one thing, that "the blessing of the Lord maketh rich, and addeth not sorrow thereunto." If our goods, our farms, our merchandize and our money cause us care, hamper our souls, make us sleepless and weary, furrow our brows with traces of earnest thought, and clip the wings of faith, and dim the vision of hope, then it is time for us to take heed to the words of Jesus and watch, lest at any time our hearts be overcharged with surfeiting and drunkenness, or the cares of this world, and that day come upon us as a thief. As a snare shall it come; and while the waves of trouble surge around us, and we are preparing to bid adieu forever to these scenes of storm and gloom, let us when we go forth have this satisfaction, that we have left nothing behind us.

Beware of the sin of Lot! When he had the whole land before him wherein to choose, he pitched his tent toward Sodom, while Abraham departed to a quiet and hilly country. The plain of Sodom was well watered, fertile, and beautiful, but the men of Sodom were sinners exceedingly. Lot was willing to peril his salvation, and that of his family, by locating in the midst of a herd of ungodly men, that he might thereby insure temporal prosperity. The results were disastrous. First, he was plundered and captured by an invading army, and only rescued by the kindness of Abraham. Second, his soul was vexed from day to day by the unlawful deeds of the Sodomites around him, and his family doubtless were corrupted by their influence. Third, he had to leave his pleasant city mansion and go forth forsaking wealth, comfort, ease, elegance, and all the things which he had delighted in. Fourth, his wife, doubtless coveting the treasures that they had left behind, looked back and perished by the way. Fifth, he and his daughters were finally constrained to take refuge in a cave, and there was an end, so far as we know, of Lot's prosperity in the well-watered plain of Jordan, while the corruptions of Sodom followed them even to their mountain fastness; and the drunkenness of Lot, and the incest of his daughters, reveal their folly as the last recorded scene in the life of the patriarch, while from the two daughters sprang the two accursed races of the Ammonites and the Moabites, who, after long ages of iniquity, have been blotted out from the earth by the judgment of God.

While our Savior's admonition rings in our ears, "*Remember Lot's wife,*" it also may be well to suggest that men of business should *remember Lot!* H. L. HASTINGS.

Boston, Oct. 21, 1862.

For the Crisis.

Reflections on Eden.

My heart is made sad as I cast my eye o'er earth and take a survey of it in all its marked deformity. I look at man as he was when first he came from the hand of his Maker, innocent and harmless, in unison with his Father. In connection with his better half, he walked among Eden's beautiful bowers, whilst his ears were saluted with the sweet notes of its feathered tribes, borne along on zephyrs' stainless wing, in accents most melodious. All nature smiled in gladness as yon orb of day sent forth its genial rays; and to make the scene still more sublime and glorious, the sons of God shouted for joy.

But oh, how soon this scene was changed! The serpent, with his sparkling eye and sanctimonious look, approached the better part of man, and by his artful and gentlemanly address seduced her to reach forth her hand and take of the forbidden fruit and eat. Then she gave it to her husband, and he did eat. And on that day in which he committed this *un-manly* act, he became a dying man; and consequently was doomed to go back to the earth from which he had been taken; and a door opened for an introduction into this world of all the train of evils which have stalked abroad o'er all this wide earth.

Behold what a mighty change has taken place! That once beautiful and happy pair are now compelled to leave that beautiful garden which God planted for their special benefit, to wander as exiles until the penalty of the law should be inflicted upon them. And in order to make their punishment secure, the tree of life is guarded by placing at the east of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life, lest man should eat and live forever. Solemn thought! Yet in this act we see most clearly the attribute of mercy displayed. But how great the change! The beasts are now no longer in subjection to man. Misery at once begins to roll its dark and turbid waves over the world, and man is doomed to go back to the earth from which he has been taken; where he must have remained eternally had not the Father found a ransom.

The lion of the tribe of Judah, the root of David, prevailed to open the book, and loose the seven seals thereof. But oh! how few there are out of the great mass of Adam's race who are not traveling the broad road which leads to death,—that death from which there is no recovery. But few are disposed to believe and obey the gospel, and square their lives by it; and thereby secure themselves life, territority, dominion and glory, in Jesus, and at his coming receive it; and at last be brought on to Beulah's blissful plains, all dressed in white, bearing in their hands the conqueror's palm, as they walk among its beautiful groves which will be scattered over Eden's verdant plains; and all in harmony join in singing the emancipation song, saying, "Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Amen and amen. R. V. LYON.

Toronto, C. W.

For the Crisis.

Influence.

"He that is not with me is against me."—Matt. 12: 30.

There is no individual so low or in so humble a station that his influence is not considerable. Our influence indeed is vast. While we may seem to have none, yet if we keep steadily on thinking rightly, talking rightly, acting rightly, we may be assured that it does have its impress. What if we do not see the immediate result? Do we reap our harvest soon as we sow? Or, do we see the blade shoot forth and ripen into ears? We have to patiently wait for the growth, though so slow as not to be seen.

"Continual dropping will wear a stone." Continual perseverance in righteousness can never fail to have its effect for good. Be assured, that if we are not scattering abroad, we are gathering with Christ. Be assured, also, that if we are not gathering with Christ, we are scattering abroad.

Be not discouraged, dear brother or sister, if you see no result; leave the result with God: hold on, persevere; keep doing. You may plant, a sister may water with her tears, but God will assuredly give the increase. The darkest time is said to be just before day. Be that as it may, we know that men often rave the worst when convinced of the truth, and unwilling to yield to it. But surely he is nearer the truth than before he believed, and may yet confess it.

I wish to make the impression that each individual's influence is far greater than you are generally aware of. The great thing then is, to see that our influence is always in the right direction: cast for truth and righteousness.

MINER CAWKINS.

Council Grove, Kansas.

For the Crisis.

We'll not be Weary There.

We're often weary here
With grief and care and fear,
And often pray that rest
Our lives may soon invest.

We'll not be weary there,
In that bright world so fair;
For joy shall crown the brow
That's twined with sorrow now.

'Tis here that death and pain
Have boasted long their reign,
And stained with bitter tears
Earth's long and saddened years.

But there shall ne'er be known
Nor death, nor pain, nor moan,
Nor grief, nor heaving sigh,
Nor tears to dim the eye.

For in that lovely land,
An air forever bland
Shall kiss the brow of youth,
And innocence and truth.

Her friends will often grieve,
Or with feigned words deceive,
And wring our hearts with wo
Of earth's vain, empty show.

But there the years shall prove
The truth of angel love,
And all that's good and pure
Eternal shall endure.

Then hail that Eden home,
That blissful world to come;
All hail its cloudless light,
Its sweet, its glad delight;

That will the pilgrim bless
With joy and happiness;
While ages long revolve
The Savior's love to solve.

Palmer, Mass. ORRIN P. ALLEN.

For the Crisis.

From a Son to his Mother.

BRO. GRANT:—By *permission*, I forward you a copy of a letter written by a Bro. of this village to his aged mother, which for high-toned truth and consoling merit I believe deserves a place in the columns of the Crisis. If *you* think so, you are privileged to publish it. I copy it *verbatim*, with the exceptions of a private nature, and which are irrelevant to this part of the correspondence. C. G. C.

It reads thus:—"Well, Mother, I have just finished reading my "*Journal*," and have snatched my pen to tell you that I believe the President's Emancipation scheme is all a sham. He gives the South one hundred days to return to their allegiance; then, if they are incorrigible, he will recommend to Congress the *feasibility* of Emancipation! Now this indirect method of legislation suggests a pandering to an iniquitous institution. It is caviling with justice, and shirking the responsibility which an immediate, absolute amelioration of an oppressed and tyrannized race demands at his hands.

O, I would to God I could see an end of this fratricidal strife! But I have no hope of ever seeing this country reconstructed an undivided union. The federal army may conquer a peace, but it can *never* subjugate the South. It is impossible. Henry the eighth fled from Scotland; Henry the seventh fled from Bannockburn; Charles the fifth fought seventy successive battles, and could not subdue the pirates of Algiers; and Napoleon Bonaparte with ten hundred thousand men could not conquer Spain. What kind of a republic is that which demands for its cohesion a standing army of one hundred thousand men? Why, sometimes, when I get to thinking, I am astonished at the inconsistency of such a theory as a dictatorial republic. The polity of government based on the *affections* and *filial* interests of men, needs no military power to perpetuate and strengthen its internal elements, for the reason that its prosperity is simply a question of human confidence. It is said that Humboldt's chameleon had the peculiar power of turning his eyes in opposite directions simultaneously; it could turn one eye towards heaven, while with the other it inspected the earth. There are a good many clergymen who have the same power. But there is just as much consistency in the foregoing traditional report, as there would be in the *successful* permanency of a government which has for its attraction a gleaming sword. I know, dear mother, such expressions are crude and distasteful, but I am honest in their utterance.

The only solution of this question can be found in God's dealings among men. Not that I believe with the masses of the church that this is God's chastisement for any *special* sin, as slavery, for then the fact of its existence in the States for nearly a hundred years would prove that He has for so long a time looked upon a slave oligarchy as quite endurable when compared in the light of other local iniquity. The divine countenance of such a wrong is a *special argument* for justification by the South, and now at this late hour for God to reveal his whirlwind of wrath against any specific sin which, judging from its successful continuance, and which in itself involves no greater catalogues of crime than divers other pursuits, and infamous traffics, is substantially saying that He has just discovered to mankind the obnoxious hatred he bears to slavery, while contrary to all his analogous dealings with his ancient people, he refuses to punish in proportion to the increase of guilt. This particular sin is horrible; but there are others which have received the condemnation which shall as effectually shut *their* worshipers out of Christ's kingdom as those whose hands are red with the blood and guilt of slavery. See Gal. 5: 18–24. Any of such is sufficient to "drown men in destruction and perdition." For this reason, I believe simply that an abuse of no *particular privilege* has entailed this calamity upon this people.

But there *is* a reason for this strife aside from the general local causes to which it is imputed. This world is growing old in iniquity and age. Now, mother, you know that mankind believes in some *form* of proposition from which they desire no appeal, no matter whether it is formally stated or not. And you and I, and the religious world at large, profess to guage our opinions of men and things by divine TRUTH. If this is so, I invite you to consider a few thoughts relative to this subject.

There is a time coming when "the kingdoms of this world" *must* "become the kingdoms of our Lord" Jesus Christ. Now it is impossible for this world to grow better, or to become perfect so as to preface the glorious advent of this blessed era; for "seducers shall wax *worse* and *worse*; deceiving and being deceived."—2 Tim. 3: 13. "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron." See 1 Tim. 4: 1–3. "In the *last* days perilous times shall come, for men shall be lovers of their own selves, blasphemous, unthankful, unholy, *traitors*, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." See 2 Tim. 3: 1–5. And, finally, the tares will grow together with the wheat until the harvest—all of which, according to God's word, *must* be the particularizing future that prefaces the incoming age of righteousness and truth.

Now, mother, if the general aspect of the moral and religious world bears a hue so utterly opposed to any long coveted period of "peace and safety," or so diametrically opposed to any tolerance of earthly tranquillity, why must we not expect that the threatening attitude of the nations of the earth, in their wickedness, is held by God as the subservient element that shall finally engulf in this geyser of death every opposing foe to the triumphant ingress of an eternity glorified by the reign of the "Prince of Peace"? While Christ's truth shall never pass away, yet the diffusive merits of His grace will fail to convince this world that they grow more iniquitous. The genius of war seems to rack the heart and brain of man in devising engines of death. Religion folds her wings of peace to war's stern demands, and is fashioned and hewn to be the corner-stone for an edifice cemented by the blood of God's creatures. The redemptive power of Christ, as exhibited in his pleadings for the salvation of lost men, and imbibed by a few fishermen, as a successful purchase of eternal life, is now made the gigantic lever that turns the fortunes of war as developed in heaps of gory dead. Its potent sceptre is made the oracle in the "halls of Odin," where conquerors pleaded and the genii of death joyously drained their glasses. And Jesus Christ, whose great heart of benevolence ever commiserated others' woes, must feel the rankling of the Roman halberd, as he becomes deified the "God of battles." But this is enough. When will He walk on this troubled sea, and cry, "Peace, be still"?

My mother, through long and careful study, I have learned that to be members of the household of Jesus is to faithfully *believe*. And this is something besides inquiring, "What shall I eat? or what shall I drink?" But a loftier sense of joys substantial is ever asking, When shall this incorruptible substance of an immortal life be given us? We have learned a lesson of immortal worth which ever cries, "Come, Lord Jesus, and come quickly." We are pilgrims, journeying through a howling wilderness, to a land of promise; and as Moses stirred not from his tent except the "cloud by day" and the "pillar of fire by night" hung over him, so the Pharos light of God's TRUTH should be the only monitor to swallow us up in the will of Christ.

Your afflictions which have so long pressed heavily, and made life dark and almost unendurable, bespeak for you an antidote which through its healings will find you at the judgment, pure as the "purified silver." Your long and patient watchfulness, your undying solicitude for all that is good and true, your unalterable constancy to that principle of life—"Lord, I believe," perhaps has kept you from a more general notice among the autocrats of the church; but in your poverty you are a "joint heir with Jesus Christ." And at last, when the volcanic fires of earth shall feast upon the general wreck of nature, and the enrobement of earth in her immortal verdure shall be completed, crowned among the blood-washed throng, you shall look out upon a world where

The sun once shown down on a world of gloom,
But now sparkles and dances on the new earth bloom.

Dear mother, let us "watch and pray," that when the "Master of assemblies" visits the guests of his kingdom, we may cry,

"Earth hath not known so glad a day."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Sleeping with Others, etc.

"The following came under the Editor's attention:

'My little son, eight years old, is lively and well in all respects, as far as I can judge, in the day, but at night he wakes up and screams in the most distressing manner. He awoke frightened almost every night for a year. He has been subject to this for several years, but it is getting to be a distressing case. I almost dread to go to sleep. He sleeps with me, and once every night, sometimes twice, he springs as quick as lightning, screams the most soul-piercing screams, and I take him in my arms, and he looks back with horror on his face. I could not, unless you saw it, give you an idea how distressing it is. He is strong and lively, playful, and full of fun and life, until he gets to sleep. This happens every night, and often so shocks me I can not go to sleep for a long time. He takes dinner at one, supper at sundown, of cambric tea with a piece of bread. All my other children are entirely different; they are lively, hearty, and cheerful; and so is he, otherwise.'

The directions given were on the presumption that these effects in the child were caused by sleeping in the same bed with the father, habitually. In two months the report was made that 'he had not waked up frightened for a long time.' The national troubles at this point put an end to the correspondence. It may be instructive to know under what bodily symptoms the father had been laboring for some years, but whom the author succeeded in restoring to 'better health than had been enjoyed for seven years.' Age, thirty-seven; height, five feet, seven; broad shouldered, dark skin, black eyes, and had remarkable health, strength, and activity, never having had any severe sickness; began to chew tobacco raveuously, and became gradually very nervous, from one meal to another; especially in summer, would become so exhausted as to scarcely be able to walk. The least excitement or agitation would keep him from eating enough to sustain his strength until the next meal-time. Then came on chronic diarrhea, aggravated by any unusual intelligence, or shock of any desciption. 'The least feeling like it, or appearance of loose bowels, completely unmans me; I can't help it; and if I was very hungry or exhausted, the occurrence of any looseness kills my appetite. I cannot help being alarmed at any symptom of diarrhea, for it has used me up long ago. I am greatly depressed in spirits from the sympathy incident to planning for and nursing my children, and solicitude for them in sickness, for these ten years. My wife is an angel of goodness to me, and I have every reason to be a happy man. Please don't say any thing that might have a tendency to depress me. As soon as I get the least hungry, I become weak and nervous, and the same if there is any cause for anxiety or excitement. Coffee is poison to me; two swallows would distress my head and make my ears feel as if water were in them; at the same time there is a feeling of wanting to draw a long breath. If I talk much, or read aloud at times, I feel as if I had been violently blowing up a fire. Hot weather is ruinous to me.' It was in August, when the thermometer had been ranging at one hundred degrees Fahrenheit, that he wrote of the great improvement in his health. This man's nervous system had been so impaired, and his general health so poor, that it is not to be wondered at if a young child sleeping with him constantly, should have its own nervous organization impaired."—*Hall's Journal of Health.*

Care of the Feet.

We have received from the publishers, Bradley and Webb, of Cincinnati, a pamplet of 111 pages on the Causes and Cure of diseases of the feet, with practical suggestions as to their clothing, by C. H. Cleaveland, M. D.

It discusses elaborately and with apparent intelligence the various diseases of the feet with their treatment. We give the following extracts as being of general interest:—

CLOTHING OF THE FEET.

From the first wearing of socks and shoes, great care and attention are requisite. In childhood, the socks in summer should be made of fine cotton or silk, in cold weather of a woolen fabric, and of sufficient length that every toe may have room to extend itself.

The feet should be washed evening and morning, the same as are the hands, and wiped thoroughly dry, particularly between the toes, and the nails should not be cut too often, nor at any time shorter than to be on a level with the tops of the toes. It is advisable that the shoes be a size larger than the foot, and made of soft leather.

WASHING THE FEET.

In addition to washing the feet, as recommended above, it is quite necessary that foot baths should be resorted to in a great variety of conditions of the feet. Ordinarily the proper time for taking a foot bath is at night, just before retiring to rest; but under peculiar circumstances, to be mentioned, they may be demanded at other times in the day.

The employment of foot baths, whether hot or cold, must depend greatly on the difference of constitution and habit. For persons advanced in age, the tepid bath is preferable, particularly if they are subject to gout or rheumatism. Any sudden change of temperature in such cases might do harm, and the feet ought not to be put into water of any kind while the patient is actually suffering from either of those disorders, except by the direction of the medical attendant.

In advanced age persons should not generally bathe the feet; they would, however, derive great comfort from sponging them once or twice a week, or oftener, with soap and warm water, wiping them thoroughly dry immediately afterward, then using the flesh brush or the hand and rubbing off the loose cuticle or scales with a coarse towel. When there is an accumulation between the toes, a fine cloth, wet with eau de Cologne or any other spirit, may be drawn backward or forward between them two or three times a week.

Adults in good health may bathe their feet every morning with cold water, wipe them thoroughly dry afterward, and then rub eau de Cologne freely over them with the palm of the hand. When dressing for dinner the feet should be washed with soap and water in the same manner as the hands.

EXTIRPATION OF CORNS.

Extirpation of corns, by the chiropodists, is usually effected by a careful process of cutting and tearing out the central portion of the corn, while the circumference of the diseased part is left to serve the purpose of taking off pressure from the more tender portion at the seat of the disease. Some of these peripatetic operators make use of the tincture of iodine or some other substance that will produce a stain of the surface, under pretense of using some secret to deaden the sensibility of the parts, but such washes do no good. A continued use of some solution of iodine, with the removal of all pressure, will in time, cure some corns; and especially the softer ones, but acetic acid of the proper strength is preferable.

The only sure and complete cure for a corn is its complete removal, and the wandering chiropodists either have not skill or have not patience sufficient to produce this result, and hence seldom or never produce a radical cure. After a hard corn has been extirpated, acetic acid, or a solution of iodine should be applied to the part, until all remains of the disease have disappeared. Even then, if pressure is allowed, a new corn is quite liable to occupy the seat of the old one.

TREATMENT OF BLISTERS.

In marching, if blisters rise on the toes or heel, they should at once be punctured with a needle, passing the needle a little distance under the sound skin so as to produce a valvular opening to prevent the introduction of air as the fluid passes out. If not sooner attended to, all blisters should be opened in the evening after the foot bath, and the fluid gently pressed out, and then the patient assuming the horizontal position they may not fill up again, and by morning they may be nearly or quite well. Sometimes blisters form on the end of the toes, or on the heel, and the person is not required to resume the march on the following day. In such cases it may be as well to let such blisters remain unopened, and as the water is absorbed and the dead skin becomes dry it should be removed.—*Scientific American.*

Good for Measles.

The following, furnished by a Mr. Swift, of Detroit, seems like a simple and harmless means of facilitating the culmination of this disease, and is easily tried:

"As there is a great deal of the measles among children throughout the country, I wish to make known a plan that will speedily cure and keep the disease on the surface of the skin until it turns, and will bring it out when it has turned in, or struck in. Though simple, it is sure: Take a pint of oats and put them into a tight vessel. Pour on boiling water, and let it stand a short time; then give it the person to drink. It must be pretty warm. In fifteen minutes you will see a change for the better."—*Ex.*

"*A Short Method with Night-caps.*"—H. H. B., Wis.,—Aunt Cinda's method is to tie a knot to each of the opposite corners of the handkerchief, about two inches from the end. Put it on the head, one knot before and the other behind, and tie the other two ends under the chin. A shorter method still is to put a *not* before the whole kerchief instead of a *knot* in the two ends. We eschew night-caps and dogs. A clean head makes a clean pillow case. Soap and water at the roots of the hair are better than cotton at the other end. Keep the head cool.—*Exchange.*

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For the Crisis.

A Friendly Appeal to Americans.

BY E. THAYER.

[illegible] has been careful to express his thoughts in language which makes it "national," and not "sectional," thus adapting it equally to every portion of our distracted and suffering country. He hopes it may be received in the same kind spirit which has dictated it, and that [illegible] people will labor zealously and judiciously to heal the dissensions which now so unhappily divide our countrymen, till we shall have the joy to hail the advent of universal peace.

I Hear a Voice.

I.

I hear a voice, my country,
Speaking from heaven to thee;
Its sound is borne on every breeze,
Across the land and sea.

II.

It speaks to *all* the people,—
I seem to hear it say—
Are ye not all one family?
Then why each other slay?

III.

Have ye not *all* one Father,
For whom in prayer ye bow?
O why not then your qurrels cease,
And end your troubles *now!*

IV.

Think how much life and treasure
Your heritage has cost;
And will you still this strife prolong
Until the whole is lost?

V.

Think of the weeping widows,
With hearts oppressed with grief,—
Who mourn for those in battle slain,
While none can give relief:

VI.

Think of the *lone* home circles,
Their cause of *sadness* learn,—
Which BROTHERS for the war have left,
Who'll never more return:

VII.

Think, too, how many children,
'Reft of a father's care,
From day to day will beg their bread,
With *few* to hear their prayer:

VIII.

And think how earthly despots—
With scornful taunt and jeer—
If Freedom's fires shall here go out,
Will at republics sneer.

IX.

How great the sum of evils
Which from this war shall flow,—
The human suffering it shall cause,
The Lord alone can know.

X.

My heart is rent with anguish
For thee—"my native land,"—
To save from foes who would destroy,
May God stretch forth his hand.

XI.

A voice is speaking to thee,—
It cometh from above,—
O, BROTHERS, cease this bitter feud,
And live henceforth in love.

XII.

Then shall this night of sorrow
Forever disappear,
And in our midst the Lord shall dwell,
Without one "TRAITOR" here.

Boston, Nov. 1st, 1862.

For the Crisis.

Financial Matters.

"Stand from under." This now seems to be the word. This nation is engaged in a desperate and bloody war, involving a vast necessary outlay, and an unlimited amount expended in "stealings and pickings." The Government being out of money issues notes, "promises to pay." These notes of course will be good when paid, and are estimated good in proportion to the value of government credit; but they flood the country with paper money. A thousand dollar note can be made as cheap as a ten dollar note. Three cents outlay is more than sufficient to make a thousand dollars of paper money. Probably $5, or $10 a bushel, is a large price so far as the actual price of manufacturing is concerned. This is propably true of all bank paper. Doubtless government paper is much better than that of any other private bank; but along with this issue of government paper comes a suspension of specie payment by all the banks. This allows the banks to lend their paper to any extent they choose, nobody being able to present it to them and demand of them specie. The result necessarily must be, paper money is plenty, but while being plenty it depreciates in value. One dollar in paper money will now buy only about seventy or eighty cents worth of gold, or, $11 of paper are worth only about $7 or $8 in gold.

The English pound sterling, formerly worth five dollars here, is now worth between six and eight dollars; or, in other words, if a person wishes to send twenty pounds sterling to England, while he formerly would have to pay $100, he must now pay nearly $150 to obtain the requisite draft.

The prospects are for the present an abundant supply of money such as it is. What the future will be, no mortal can tell. Our greatest financiers are puzzled. The bankers of this country have previously been "coasting"; now they are "out at sea," beyond soundings. What their destination is, no man knows. Gold is being hoarded up in this country to a great extent in anticipation of a crash. Single banks in Boston have from $500,000 to $800,000 in gold lying idle in their vaults; some perhaps more. The amount of gold lying thus in New York probably amounts to nearly forty or fifty million dollars. Gold is going out of the country to a considerable extent. Many United States Railroad bonds, stocks, and securities of various kinds held in Europe, are being sent to this country to be sold at whatever price they may bring, and the proceeds are returned in gold to their owners, who have no confidence now in anything American. On the other hand, however, our grain crop this year is large, and there will be a great European demand. This will send large quantities across the water, helping to equalize the debt. But against this may be noted the fact that our imports are larger probably than ever before.

Hence the present prospects are for a limited period, money plenty, times easy, prices high, and then one universal crash. Much of course will depend upon the course of the war that is being waged, and these results none can predict.

Under these circumstances a word of caution to christian brethren may not be misplaced. They will do well to remember one thing: almost all *debts* are contracted in what are termed "easy times," when money is plenty. When times are *hard*, men pay up debts, and hardly ever get in debt; but when times are easy, they assume large responsibilities, involve themselves in debt, and are crushed when the revulsion comes. No better counsel can be given at such times as this than that of the apostle, "*Owe no man anything.*" Now should money become plenty for a time, persons who are in debt should make all haste to pay their debts. Persons who are out of debt should keep out of it forever. And not only should we avoid becoming indebted to others, but we should avoid others becoming indebted to us.

The whole system of debt and credit is ruinous. If you have anything to spare, it is much better generally to give it away than to lend it. If a man comes to you to borrow a hundred dollars, and you can spare it, you had much better give him fifty dollars and let him go, than to lend him a hundred and lose the whole, besides losing your patience, temper, and confidence in his honesty, while you tease and dun him, and he is unable to pay. A man that lends in these days, may well "lend, hoping for nothing again." The man that borrows may well doubt whether he ever can pay. The truest policy is the policy of the Bible. Keep out of debt and out of danger. One good man said, "For many years I have made it a rule to owe no man more than I am able to pay, and to let no man owe me more than I am able to lose."

Especially avoid indorsements. When a man comes to you and asks you to write your name on the back of his note, merely as "a matter of form," "for accommodation," just think about it a couple of days, meditate upon it, *read the whole book of Proverbs through*, and then if you are "wiser than Solomon," go ahead; and if not, remember that "he that hateth suretyship is sure," and that Solomon himself says, "Take his *garment* who is surety for a stranger." If you want to be stripped to the last rag, there is not a readier way to reach that result.

In conclusion, lay up your treasures in heaven, if you want them safe. Gold hoarded away in old stockings will melt in the burning day. Silver treasured up in secret places will not buy admittance to the celestial city. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." "In that day a man shall cast his idols of silver, and his idols of gold, to the moles and the bats, and go into the clefts of the rocks, and the tops of the ragged rocks, for fear of the Lord, for the glory of his majesty when he ariseth to shake terribly the earth."

A few years ago a California steamer went down at sea. One man, I think it was said, had some $30,000 in gold on board, which he poured out upon the floor, and all were welcome to take it, but no one cared to do so. The man who fills his pocket with dollars as he leaps from the sinking ship, goes down inevitably. And we are to remember that "they that *will* be rich fall into a snare, and into many foolish and hurtful lusts which *drown* men in destruction and perdition."

How many who read this article can look back upon means wasted in speculations, or by lending to dishonest men, or in useless extravagance and expenditures, of which they now say, "If I only had that, I might do good with it; but it is too late." Let the time past suffice for this folly. "Sell that ye have, give alms, provide bags that wax not old, a treasure in heaven where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also."

"Blessed be nothing," said the poor man. We may be sure of one thing, that "the blessing of the Lord maketh rich, and addeth not sorrow thereunto." If our goods, our farms, our merchandize and our money cause us care, hamper our souls, make us sleepless and weary, furrow our brows with traces of earnest thought, and clip the wings of faith, and dim the vision of hope, then it is time for us to take heed to the words of Jesus and watch, lest at any time our hearts be overcharged with surfeiting and drunkenness, or the cares of this world, and that day come upon us as a thief. As a snare shall it come; and while the waves of trouble surge around us, and we are preparing to bid adieu forever to those scenes of storm and gloom, let us when we go forth have this satisfaction, that we have left nothing behind us.

Beware of the sin of Lot! When he had the whole land before him wherein to choose, he pitched his tent toward Sodom, while Abraham departed to a quiet and hilly country. The plain of Sodom was well watered, fertile, and beautiful, but the men of Sodom were sinners exceedingly. Lot was willing to peril his salvation, and that of his family, by locating in the midst of a herd of ungodly men, that he might thereby insure temporal prosperity. The results were disastrous. First, he was plundered and captured by an invading army, and only rescued by the kindness of Abraham. Second, his soul was vexed from day to day by the unlawful deeds of the Sodomites around him, and his family doubtless were corrupted by their influence. Third, he had to leave his pleasant city mansion and go forth forsaking wealth, comfort, ease, elegance, and all the things which he had delighted in. Fourth, his wife, doubtless coveting the treasures that they had left behind, looked back and perished by the way. Fifth, he and his daughters were finally constrained to take refuge in a cave, and there was an end, so far as we know, of Lot's prosperity in the well-watered plain of Jordan, while the corruptions of Sodom followed them even to their mountain fastness; and the drunkenness of Lot, and the incest of his daughters, reveal their folly as the last recorded scene in the life of the patriarch, while from the two daughters sprang the two accursed races of the Ammonites and the Moabites, who, after long ages of iniquity, have been blotted out from the earth by the judgment of God.

While our Savior's admonition rings in our ears, "*Remember Lot's wife,*" it also may be well to suggest that men of business should *remember Lot!* H. L. HASTINGS.

Boston, Oct. 21, 1862.

For the Crisis.

Reflections on Eden.

My heart is made sad as I cast my eye o'er earth and take a survey of it in all its marked deformity. I look at man as he was when first he came from the hand of his Maker, innocent and harmless, in unison with his Father. In connection with his better half, he walked among Eden's beautiful bowers, whilst his ears were saluted with the sweet notes of its feathered tribes, borne along on zephyrs' stainless wing, in accents most melodious. All nature smiled in gladness as yon orb of day sent forth its genial rays; and to make the scene still more sublime and glorious, the sons of God shouted for joy.

But oh, how soon this scene was changed! The serpent, with his sparkling eye and sanctimonious look, approached the better part of man, and by his artful and gentlemanly address seduced her to reach forth her hand and take of the forbidden fruit and eat. Then she gave it to her husband, and he did eat. And on that day in which he committed this *un-manly* act, he became a dying man; and consequently was doomed to go back to the earth from which he had been taken; and a door opened for an introduction into this world of all the train of evils which have stalked abroad o'er all this wide earth.

Behold what a mighty change has taken place! That once beautiful and happy pair are now compelled to leave that beautiful garden which God planted for their special benefit, to wander as exiles until the penalty of the law should be inflicted upon them. And in order to make their punishment secure, the tree of life is guarded by placing at the east of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life, lest man should eat and live forever. Solemn thought! Yet in this act we see most clearly the attribute of mercy displayed. But how great the change! The beasts are now no longer in subjection to man. Misery at once begins to roll its dark and turbid waves over the world, and man is doomed to go back to the earth from which he has been taken; where he must have remained eternally had not the Father found a ransom.

The lion of the tribe of Judah, the root of David, prevailed to open the book, and loose the seven seals thereof. But oh! how few there are out of the great mass of Adam's race who are not traveling the broad road which leads to death,—that death from which there is no recovery. But few are disposed to believe and obey the gospel, and square their lives by it; and thereby secure themselves life, territority, dominion and glory, in Jesus, and at his coming receive it; and at last be brought on to Beulah's blissful plains, all dressed in white, bearing in their hands the conqueror's palm, as they walk among its beautiful groves which will be scattered over Eden's verdant plains; and all in harmony join in singing the emancipation song, saying, "Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Amen and amen. R. V. LYON.

Toronto, C. W.

For the Crisis.

Influence.

"He that is not with me is against me."—Matt. 12: 30.

There is no individual so low or in so humble a station that his influence is not considerable. Our influence indeed is vast. While we may seem to have none, yet if we keep steadily on thinking rightly, talking rightly, acting rightly, we may be assured that it does have its impress. What if we do not see the immediate result? Do we reap our harvest soon as we sow? Or, do we see the blade shoot forth and ripen into ears? We have to patiently wait for the growth, though so slow as not to be seen.

"Continual dropping will wear a stone." Continual perseverance in righteousness can never fail to have its effect for good. Be assured, that if we are not scattering abroad, we are gathering with Christ. Be assured, also, that if we are not gathering with Christ, we are scattering abroad.

Be not discouraged, dear brother or sister, if you see no result; leave the result with God: hold on, persevere; keep doing. You may plant, a sister may water with her tears, but God will assuredly give the increase. The darkest time is said to be just before day. Be that as it may, we know that men often rave the worst when convinced of the truth, and unwilling to yield to it. But surely he is nearer the truth than before he believed, and may yet confess it.

I wish to make the impression that each individual's influence is far greater than you are generally aware of. The great thing then is, to see that our influence is always in the right direction: cast for truth and righteousness.

MINER CAWKINS.

Council Grove, Kansas.

For the Crisis.

We'll not be Weary There.

We're often weary here
With grief and care and fear,
And often pray that rest
Our lives may soon invest.

We'll not be weary there,
In that bright world so fair;
For joy shall crown the brow
That's twined with sorrow now.

'Tis here that death and pain
Have boasted long their reign,
And stained with bitter tears
Earth's long and saddened years.

But there shall ne'er be known
Nor death, nor pain, nor moan,
Nor grief, nor heaving sigh,
Nor tears to dim the eye.

For in that lovely land,
An air forever bland
Shall kiss the brow of youth,
And innocence and truth.

Her friends will often grieve,
Or with feigned words deceive,
And wring our hearts with wo
Of earth's vain, empty show.

But there the years shall prove
The truth of angel love,
And all that's good and pure
Eternal shall endure.

Then hail that Eden home,
That blissful world to come;
All hail its cloudless light,
Its sweet, its glad delight;

That will the pilgrim bless
With joy and happiness;
While ages long revolve
The Savior's love to solve.

Palmer, Mass. ORRIN P. ALLEN.

For the Crisis.

From a Son to his Mother.

BRO. GRANT:—By *permission*, I forward you a copy of a letter written by a Bro. of this village to his aged mother, which for high-toned truth and consoling merit I believe deserves a place in the columns of the Crisis. If *you* think so, you are privileged to publish it. I copy it *verbatim*, with the exceptions of a private nature, and which are irrelevant to this part of the correspondence. O. O. C.

It reads thus:—"Well, Mother, I have just finished reading my "*Journal*," and have snatched my pen to tell you that I believe the President's Emancipation scheme is all a sham. He gives the South one hundred days to return to their allegiance; then, if they are incorrigible, he will recommend to Congress the *feasibility* of Emancipation! Now this indirect method of legislation suggests a pandering to an iniquitous institution. It is caviling with justice, and shirking the responsibility which an immediate, absolute amelioration of an oppressed and tyrannized race demands at his hands.

O, I would to God I could see an end of this fratricidal strife! But I have no hope of ever seeing this country reconstructed an undivided union. The federal army may conquer a peace, but it can *never* subjugate the South. It is impossible. Henry the eighth fled from Scotland; Henry the seventh fled from Bannockburn; Charles the fifth fought seventy successive battles, and could not subdue the pirates of Algiers; and Napoleon Bonaparte with ten hundred thousand men could not conquer Spain. What kind of a republic is that which demands for its cohesion a standing army of one hundred thousand men? Why, sometimes, when I get to thinking, I am astonished at the inconsistency of such a theory as a dictatorial republic. The polity of government based on the *affections* and *filial* interests of men, needs no military power to perpetuate and strengthen its internal elements, for the reason that its prosperity is simply a question of human confidence. It is said that Humboldt's chameleon had the peculiar power of turning his eyes in opposite directions simultaneously; it could turn one eye towards heaven, while with the other it inspected the earth. There are a good many clergymen who have the same power. But there is just as much consistency in the foregoing traditional report, as there would be in the successful permanency of a government which has for its attraction a gleaming sword. I know, dear mother, such expressions are crude and distasteful, but I am honest in their utterance.

The only solution of this question can be found in God's dealings among men. Not that I believe with the masses of the church that this is God's chastisement for any *special* sin, as slavery, for then the fact of its existence in the States for nearly a hundred years would prove that He has for so long a time looked upon a slave oligarchy as quite endurable when compared in the light of other local iniquity. The divine countenance of such a wrong is a *special argument* for justification by the South, and now at this late hour for God to reveal his whirlwind of wrath against any specific sin which, judging from its successful continuance, and which in itself involves no greater catalogues of crime than divers other pursuits, and infamous traffics, is substantially saying that He has just discovered to mankind the obnoxious hatred he bears to slavery, while contrary to all his analogous dealings with his ancient people, he refuses to punish in proportion to the increase of guilt. This particular sin is horrible; but there are others which have received the condemnation which shall as effectually shut *their* worshipers out of Christ's kingdom as those whose hands are red with the blood and guilt of slavery. See Gal. 5: 18–24. Any of such is sufficient to "drown men in destruction and perdition." For this reason, I believe simply that an abuse of no *particular privilege* has entailed this calamity upon this people.

But there *is* a reason for this strife aside from the general local causes to which it is imputed. This world is growing old in iniquity and age. Now, mother, you know that mankind believes in some *form* of proposition from which they desire no appeal, no matter whether it is formally stated or not. And you and I, and the religious world at large, profess to guage our opinions of men and things by divine TRUTH. If this is so, I invite you to consider a few thoughts relative to this subject.

There is a time coming when "the kingdoms of this world" *must* "become the kingdoms of our Lord" Jesus Christ. Now it is impossible for this world to grow better, or to become perfect so as to preface the glorious advent of this blessed era; for "seducers shall wax *worse* and *worse*; deceiving and being deceived."—2 Tim. 3: 13. "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron." See 1 Tim. 4: 1–3. "In the *last* days perilous times shall come, for men shall be lovers of their own selves, blasphemous, unthankful, unholy, *traitors*, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." See 2 Tim. 3: 1–5. And, finally, the tares will grow together with the wheat until the harvest—all of which, according to God's word, *must* be the particularizing future that prefaces the incoming age of righteousness and truth.

Now, mother, if the general aspect of the moral and religious world bears a hue so utterly opposed to any long coveted period of "peace and safety," or so diametrically opposed to any tolerance of earthly tranquillity, why must we not expect that the threatening attitude of the nations of the earth, in their wickedness, is held by God as the subservient element that shall finally engulf in this geyser of death every opposing foe to the triumphant ingress of an eternity glorified by the reign of the "Prince of Peace"? While Christ's truth shall never pass away, yet the diffusive merits of His grace will fail to convince this world that they grow more iniquitous. The genius of war seems to rack the heart and brain of man in devising engines of death. Religion folds her wings of peace to war's stern demands, and is fashioned and hewn to be the corner-stone for an edifice cemented by the blood of God's creatures. The redemptive power of Christ, as exhibited in his pleadings for the salvation of lost men, and imbibed by a few fishermen, as a successful purchase of eternal life, is now made the gigantic lever that turns the fortunes of war as developed in heaps of gory dead. Its potent sceptre is made the oracle in the "halls of Odin," where conquerors pleaded and the genii of death joyously drained their glasses. And Jesus Christ, whose great heart of benevolence ever commiserated others' woes, must feel the rankling of the Roman halberd, as he becomes deified the "God of battles." But this is enough. When will He walk on this troubled sea, and cry, "Peace, be still"?

My mother, through long and careful study, I have learned that to be members of the household of Jesus is to faithfully *believe*. And this is something besides inquiring, "What shall I eat? or what shall I drink?" But a loftier sense of joys substantial is ever asking, When shall this incorruptible substance of an immortal life be given us? We have learned a lesson of immortal worth which ever cries, "Come, Lord Jesus, and come quickly." We are pilgrims, journeying through a howling wilderness, to a land of promise; and as Moses stirred not from his tent except the "cloud by day" and the "pillar of fire by night" hung over him, so the Pharos light of God's TRUTH should be the only moniter to swallow us up in the will of Christ.

Your afflictions which have so long pressed heavily, and made life dark and almost unendurable, bespeak for you an antidote which through its healings will find you at the judgment, pure as the "purified silver." Your long and patient watchfulness, your undying solicitude for all that is good and true, your unalterable constancy to that principle of life—"Lord, I believe," perhaps has kept you from a more general notice among the autocrats of the church; but in your poverty you are a "joint heir with Jesus Christ." And at last, when the volcanic fires of earth shall feast upon the general wreck of nature, and the corobement of earth in her immortal verdure shall be completed, crowned among the blood-washed throng, you shall look out upon a world where

The sun once shown down on a world of gloom,
But now sparkles and dances on the new earth bloom.

Dear mother, let us "watch and pray," that when the "Master of assemblies" visits the guests of his kingdom, we may cry,

"Earth hath not known so glad a day."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Sleeping with Others, etc.

"The following came under the Editor's attention:

'My little son, eight years old, is lively and well in all respects, as far as I can judge, in the day, but at night he wakes up and screams in the most distressing manner. He awoke frightened almost every night for a year. He has been subject to this for several years, but it is getting to be a distressing case. I almost dread to go to sleep. He sleeps with me, and once every night, sometimes twice, he springs as quick as lightning, screams the most soul-piercing screams, and I take him in my arms, and he looks back with horror on his face. I could not, unless you saw it, give you an idea how distressing it is. He is strong and lively, playful, and full of fun and life, until he gets to sleep. This happens every night, and often so shocks me I can not go to sleep for a long time. He takes dinner at one, supper at sundown, of cambric tea with a piece of bread. All my other children are entirely different; they are lively, hearty, and cheerful; and so is he, otherwise.'

The directions given were on the presumption that these effects in the child were caused by sleeping in the same bed with the father, habitually. In two months the report was made that 'he had not waked up frightened for a long time.' The national troubles at this point put an end to the correspondence. It may be instructive to know under what bodily symptoms the father had been laboring for some years, but whom the author succeeded in restoring to 'better health than had been enjoyed for seven years.' Age, thirty-seven; height, five feet seven; broad shouldered, dark skin, black eyes, and had remarkable health, strength, and activity, never having had any severe sickness; began to chew tobacco raveuously, and became gradually very nervous, from one meal to another; especially in summer, would become so exhausted as to scarcely be able to walk. The least excitement or agitation would keep him from eating enough to sustain his strength until the next meal-time. Then came on chronic diarrhea, aggravated by any unusual intelligence, or shock of any description. 'The least feeling like it, or appearance of loose bowels, completely unmans me; I can't help it; and if I was very hungry or exhausted, the occurrence of any looseness kills my appetite. I cannot help being alarmed at any symptom of diarrhea, for it has used me up long ago. I am greatly depressed in spirits from the sympathy incident to planning for and nursing my children, and solicitude for them in sickness, for these ten years. My wife is an angel of goodness to me, and I have every reason to be a happy man. Please don't say any thing that might have a tendency to depress me. As soon as I get the least hungry, I become weak and nervous, and the same if there is any cause for anxiety or excitement. Coffee is poison to me; two swallows would distress my head and make my ears feel as if water were in them; at the same time there is a feeling of wanting to draw a long breath. If I talk much, or read aloud at times, I feel as if I had been violently blowing up a fire. Hot weather is ruinous to me.' It was in August, when the thermometer had been ranging at one hundred degrees Fahrenheit, that he wrote of the great improvement in his health. This man's nervous system had been so impaired, and his general health so poor, that it is not to be wondered at if a young child sleeping with him constantly, should have its own nervous organization impaired."—*Hall's Journal of Health.*

Care of the Feet.

We have received from the publishers, Bradley and Webb, of Cincinnati, a pamplet of 111 pages on the Causes and Cure of diseases of the feet, with practical suggestions as to their clothing, by C. H. Cleaveland, M. D.

It discusses elaborately and with apparent intelligence the various diseases of the feet with their treatment. We give the following extracts as being of general interest:—

CLOTHING OF THE FEET.

From the first wearing of socks and shoes, great care and attention are requisite. In childhood, the socks in summer should be made of fine cotton or silk, in cold weather of a woolen fabric, and of sufficient length that every toe may have room to extend itself.

The feet should be washed evening and morning, the same as are the hands, and wiped thoroughly dry, particularly between the toes, and the nails should not be cut too often, nor at any time shorter than to be on a level with the tops of the toes. It is advisable that the shoes be a size larger than the foot, and made of soft leather.

WASHING THE FEET.

In addition to washing the feet, as recommended above, it is quite necessary that foot baths should be resorted to in a great variety of conditions of the feet. Ordinarily the proper time for taking a foot bath is at night, just before retiring to rest; but under peculiar circumstances, to be mentioned, they may be demanded at other times in the day.

The employment of foot baths, whether hot or cold, must depend greatly on the difference of constitution and habit. For persons advanced in age, the tepid bath is preferable, particularly if they are subject to gout or rheumatism. Any sudden change of temperature in such cases might do harm, and the feet ought not to be put into water of any kind while the patient is actually suffering from either of these disorders, except by the direction of the medical attendant.

In advanced age persons should not generally bathe the feet; they would, however, derive great comfort from sponging them once or twice a week, or oftener, with soap and warm water, wiping them thoroughly dry immediately afterward, then using the flesh brush or the hand and rubbing off the loose cuticle or scales with a coarse towel. When there is an accumulation between the toes, a fine cloth, wet with eau de Cologne or any other spirit, may be drawn backward or forward between them two or three times a week.

Adults in good health may bathe their feet every morning with cold water, wipe them thoroughly dry afterward, and then rub eau de Cologne freely over them with the palm of the hand. When dressing for dinner the feet should be washed with soap and water in the same manner as the hands.

EXTIRPATION OF CORNS.

Extirpation of corns, by the chiropodists, is usually effected by a careful process of cutting and tearing out the central portion of the corn, while the circumference of the diseased part is left to serve the purpose of taking off pressure from the more tender portion at the seat of the disease. Some of these peripatetic operators make use of the tincture of iodine or some other substance that will produce a stain of the surface, under pretense of using some secret to deaden the sensibility of the parts, but such washes do no good. A continued use of some solution of iodine, with the removal of all pressure, will in time, cure some corns; and especially the softer ones, but acetic acid of the proper strength is preferable.

The only sure and complete cure for a corn is its complete removal, and the wandering chiropodists either have not skill or have not patience sufficient to produce this result, and hence seldom or never produce a radical cure. After a hard corn has been extirpated, acetic acid, or a solution of iodine should be applied to the part, until all remains of the disease have disappeared. Even then, if pressure is allowed, a new corn is quite liable to occupy the seat of the old one.

TREATMENT OF BLISTERS.

In marching, if blisters rise on the toes or heel, they should at once be punctured with a needle, passing the needle a little distance under the sound skin so as to produce a valvular opening to prevent the introduction of air as the fluid passes out. If not sooner attended to, all blisters should be opened in the evening after the foot bath, and the fluid gently pressed out, and then the patient assuming the horizontal position they may not fill up again, and by morning they may be nearly or quite well. Sometimes blisters form on the end of the toes, or on the heel, and the person is not required to resume the march on the following day. In such cases it may be as well to let such blisters remain unopened, and as the water is absorbed and the dead skin becomes dry it should be removed.—*Scientific American.*

Good for Measles.

The following, furnished by a Mr. Swift, of Detroit, seems like a simple and harmless means of facilitating the culmination of this disease, and is easily tried:

"As there is a great deal of the measles among children throughout the country, I wish to make known a plan that will speedily cure and keep the disease on the surface of the skin until it turns, and will bring it out when it has turned in, or struck in. Though simple, it is sure: Take a pint of oats and put them into a tight vessel. Pour on boiling water, and let it stand a short time; then give it the person to drink. It must be pretty warm. In fifteen minutes you will see a change for the better."—*Ex.*

"*A Short Method with Night-caps.*"—H. H. B., Wis.,—Aunt Cinda's method is to tie a knot to each of the opposite corners of the handkerchief, about two inches from the end. Put it on the head, one knot before and the other behind, and tie the other two ends under the chin. A shorter method still is to put a *not* before the whole kerchief instead of a *knot* in the two ends. We eschew night-caps and dogs. A clean head makes a clean pillow-case. Soap and water at the roots of the hair are better than cotton at the other end. Keep the head cool.—*Exchange.*

The World's Crisis

AND

Second Advent Messenger.

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MILES GRANT, Boston, Mass.

The World's Crisis
AND SECOND ADVENT MESSENGER.

WHOLE NO. 372. | BOSTON, TUESDAY, NOVEMBER 11, 1862. | VOL. XVI. NO 9.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Lines.

Long time we've wandered weary,
Through earth's vast domain;
O'er her desert wilds, and dreary,
Seeking rest in vain.
Long we've been exposed to sorrow,
And temptation's snare;
While around each coming morrow
Hangs some weight of care.

Long we've watched our loved ones dying,
Trod affection's vale,
Listened to the mourner's sighing—
Heard the orphan's wail.
But we see each sign appearing,
Speaks the morning nigh;
And we know the time is nearing
When stern death shall die.

Soon the grave will yield its treasure,
All our loved come forth,
Rise to share unmingled pleasure,—
Rise to reign on earth.
Then we'll rest in Eden bowers,
Rest all free from care—
Pillowed by ambrosial flowers,
Know no sorrow there.

While is borne the angel harping
On the breeze along,
Blended with the birdlet's trilling,
And the saint's glad song;
Then we'll join the happy chorus—
"Praise to God on high!
Jesus evermore reigns o'er us,
And we'll never die."

MRS. W. P. WENTWORTH.
La Fayette, N. Y.

For the Crisis.

The Mystery of the Gospel.—No. 2.

"Men and brethren, what shall we do?"—Acts 2:37.

The Jews, when they put this question to the apostles, were still ignorant of "the mystery of the gospel"; for had they known the mystery, they would have known what to do; for when revealed, it was made known for "the obedience of faith." Rom. 16:26. It is evident, then, that Peter's answer made known the mystery in making known "the obedience of faith." It is also evident that the answer was delivered in plain, unfigurative language; for such language was necessary to reveal "the mystery." It ought also to be remembered that it was given after the abolition of "the law of commandments contained in ordinances," called by Paul the Old Testament; Eph. 2:15, Col. 2:14, Heb. 8:9, 13; and the confirmation of the New Testament by the death of Christ, as the mediatorial Testator thereof; Heb. 9:15–17; and when the inquirers were convinced that Jesus, who had been put to death by the Jews, had been raised from the dead, and made "both Lord and Christ." We are now prepared to look at the answer. "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Plain, intelligible language. Who can misunderstand it? Luke states specifically, in this place, the means by which remission is obtained. We must take it, therefore, as it is. And taking it as it is, we are compelled to believe that the revealed mystery requires repentance and baptism upon the name of Jesus for the remission of sins; and that this is the *obedience of faith*. These Jews, then, having learned the "new and living way" of "reconciliation," from the lips of Peter, who had unlocked to them the long-concealed mystery of the kingdom, Matt. 16:18, "gladly received his words" and "were baptized; and the same day there were added" to the disciples "about three thousand souls." Thus the apostles began to preach repentance and remission of sins in the name of Jesus.

We will now consider their preaching to the Gentiles. "Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway," was directed by an angel to send for Peter to tell him what he ought to do,—words whereby he should be saved and his house. Acts 10:1–6, 11:14. God removed the prejudices of Peter against the Gentiles by the vision of the sheet and its accompaniments; thus disclosing to his mind the fellowship of the mystery. Thus prepared, he goes to the house of Cornelius and proclaims to him and his house that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him"; thus calling their attention to the preaching of Jesus, he declares his death and resurrection, and that God had ordained him Judge of quick and dead; and that "to him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." At this juncture, the Holy Spirit fell on the hearers, causing them to speak in tongues, to the astonishment of the circumcision. Peter inquires if "any man can forbid water, that these should not be baptized, which received the Holy Ghost as well as we?" and then commands them to be baptized in the name of the Lord.

From the facts and testimonies now before our minds, I come to the conclusion, that the mystery hidden from the prophets and the Jews under the law, was, that in the interval between the resurrection of the Messiah, and his occupation of the throne of his father David, God would take from among all nations a people to inherit the kingdom with him, which people should be saved from past sins and constituted heirs of the kingdom, by belief of the gospel, repentance and baptism into his name. In the next article, we will examine the gospel.

Tyler, Va. J. W. NILES.

For the Crisis.

"Search the Scriptures."

Would you be wise in the things that pertain to God? then "search the Scriptures." Are you in doubt as to what is truth, feeling that you are walking in darkness, without the certainty of a good hope? then by all means search the Scriptures; take the word of God into your hand and carefully and prayerfully make it your study. It will bring peace to your soul, and fill you with all the fulness and consolation of God. Let us then search the Scriptures, and inquire a little into the nature of their teachings.

1. David says, in Ps. 119:105,—"Thy word is a lamp unto my feet and a light unto my path." And again, "The entrance of thy word giveth light." The ancient men of God—the teachers of Israel—were regarded as lights, so far as they made known and inculcated the will of God to man. Thus Jesus—the great teacher sent from God, who spoke as one having authority—declares concerning himself (John 8:12), "I am the light of the world." Christ being the greatest of all teachers, is the greatest of all lights. "They that sat in darkness saw a great light." Christ was not only a great teacher, but he was emphatically the true teacher, and is therefore called in John 1:9 the "true light which lighteth every man that cometh into the world"; because he taught truth unmixed with error, and as pure as heaven from which he came. He was "full of grace and truth," so that he became identified with it and called himself "the way, the truth, and the life." He was then the way and the life because he taught the way of God in all its power and perfection, which he acknowledged and affirmed to be the truth, the word of God. This word dwelt in him—he was full of it,—hence we read, "In him was life, and the life was the light of men; and the light shineth in darkness and the darkness comprehended it not."

2. The light of life. What is this? John 6:63,—"The words that I speak unto you, they are spirit and they are life." Hence says Paul in Phil. 2:15 to the church, "Shine ye as lights in the world, holding forth the word of life." The light of life then is the word of life. If we desire life eternal, we cannot obtain it without the word. John 6:68,—"Unto whom shall we go? thou hast the words of eternal life." So it is with all the blessings of the gospel. If we want faith, we must obtain it through the "word of faith which we preach."—Rom. 10:8. If we desire the grace of God, the Apostle would say (Acts 20:32), "And now, brethren, I commend you to God, and the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

If you desire salvation, you may inquire for one Peter, and he will tell you words whereby you may be saved. "For to you is the word of this salvation sent."—Acts 11:14, 13:26. And the exhortation of James is, "Receive with meekness the engrafted word, which is able to save your souls." If we want to be converted, David says (Ps. 19:7) that the "law of the Lord is perfect, converting the soul." If we want reconciliation, we must not look for the Lord to come down from heaven to speak peace to our souls, but rather go to the apostles, for says Paul, in 2 Cor. 5:19,—"God . . . hath committed unto us the word of reconciliation." If we wish to be begotten by the Holy Spirit and born again, the testimony is (James 1:18), "Of his own will begat he us, with the word of truth, that we should be a kind of first-fruits of his creatures." And Peter says (1 Pet. 1:23), "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

If we desire our souls purified, the apostle (1 Pet. 1:22) informs us that we are to purify our souls in obeying the truth. If we pray for sanctification, the Savior also prays, "Sanctify them through thy truth." If any are seeking and praying for the Spirit to guide, direct, govern and defend them, we say with Paul (Eph. 6:17), take the "sword of the Spirit, which is the word of God." If any are seeking the light that is within, and singing,

"O drive these dark cares from my mind,"

we would say in the language of Paul (2 Cor. 4:4),—"The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine upon them." Are we seeking for immortality and incorruptibility? The Apostle tells us in 2 Tim. 1:10, that life and incorruptibility have been "brought to light through the gospel," and that we have it only by seeking for it. But if men will still persist in their blind and sinful pursuits, and continue to plod their way in the dark, notwithstanding God's timely warnings, we are constrained to tell them in the language of the Savior, "They love darkness rather than light, because their deeds are evil."

The possession of such a blessed book as the Bible, if rightly used, is one of the greatest blessings and advantages that can be conferred upon us. Everything, however, depends upon the use that we make of it. For if a person had swallowed poison, the best remedy in the world would do him no good unless he took it. So it is here. Our Bible will do us no good unless we use it and obey its precepts. In fact, it would be much better not to have a Bible than to have one and not use it. Because the Bible is a talent, as it were, entrusted to our care, for the due improvement of which we must give an account to God who gave it to us. Besides, to disregard it, as if it were of no value, is a high affront to God. How important then that we study, yea, "search the Scriptures."

"Search," etc. "This phrase," says A. Clarke, "refers to digging in mines after metals, such as gold, silver, etc. Search, i. e., shake and sift them, as the word signifies. Search narrowly, till the true force and meaning of every sentence and word be understood. Compare, place with place, the scope and design of one place with that of another,—things going before with things coming after, comparing word with word and letter with letter, and search the whole thoroughly." This is the way to obtain a practical knowledge of the Scriptures. In Luke 11:28, our Savior says, "Blessed are they that hear the word of God and keep it." Paul says in Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom." Yea, search the Scriptures, for they are profitable and are able to make thee "wise unto salvation." GEO. MOYES.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER SIX.

IX.—JEWS' RETURN.—ISA. 11TH CHAPTER.

This chapter is claimed as proof of the gathering of mortal Judah and Israel in the future age. If the gathering here mentioned is a future gathering, impossibilities are crowded into the future.

1st. In speaking of this gathering, the Prophet says, "They shall fly upon the shoulders of the Philistines" (ver. 14); hence, this gathering must take place while there are Philistines in existence: and it is an historical fact that the Philistines were exterminated in the time of Alexander the Great; therefore the gathering predicted in this prophecy must have received its fulfillment prior to that time. This fact cannot be set aside. If by "Judah and Israel", *literal* Judah and Israel are meant, then literal Philistines are meant, and they do not now exist; hence, the prophecy must have been fulfilled while they did exist.

2nd. This gathering is said to be "the SECOND time" of gathering (ver. 11th), in contradistinction to the first gathering from Egypt. The gathering under Cyrus was "*the second.*" It is said it was not *extensive* enough. Read Cyrus' proclamation: "All the kingdoms of the earth hath the Lord God of heaven given me; . . . Who is there among you of all his people . . . let him go up." 2 Chron. 36:23. Is not this extensive enough? It gave permission to "ALL the kingdoms of the earth," to return to their land. It is said that *all* of the ten tribes did not return: nor did *all* of the two tribes return; but a larger number of the ten tribes returned, in proportion to their dwindled numbers, than of the two tribes; and after their return they offered "for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel." Ezra 6:17. Thus the "twelve tribes" were represented there, even if a portion of them chose to remain in heathen lands.

1st. Those prophecies which bring to view the return of Israel in connection with sacrifices, receive their fulfillment in an age where sacrifices were *required*, and not in an age where they are excluded by the antitype.

2nd. Those prophecies which bring to view the return of Israel, and connect therewith births, and deaths, and mortality, must be fulfilled in an age of mortality, and not in an age of immortality.

3rd. Those prophecies which have conditional threatenings and promises associated with them, are not to be interpreted to the disparagement of the conditions.

4th. There are other prophecies which bring to view the gathering of literal Israel in their resurrected or immortal state. Let these points be observed, and there will be no need of mixing up mortality with immortality, sin with glory, or death with eternal life. Let things have their *right* place, and all will be right. W. SHELDON.

For the Crisis.

The Duty of Christians in the Present Crisis.

The following, from the pen of H. Grattan Guinness, was furnished us by G. C. Colson. It was published in "The Herald of the Kingdom and Age to Come."—ED

(Continued.)

Before passing to the next point, I would notice some objections urged against the views I here advocate. It is alleged that the passages already quoted refer exclusively to the christian's duty of non-resistance when persecuted for Christ's sake. To prove the fallacy of this objection, it is enough to refer to our Lord's words in the fifth of Matthew. One of the cases there mentioned in which our Lord commands non-resistance on the christian's part, is the case of the christian's being merely robbed of his coat by a thief (evidently not one of persecution for Christ's sake.) The objection therefore falls to the ground. Again it is stated, that the passages here quoted discountenance only a wicked spirit of revenge and malice; not an infliction of deserved punishment on evil doers. The thing forbidden by our Lord in the fifth of Matthew is the very thing permitted by God to the Jews under the old dispensation, and cannot be therefore merely a wicked spirit of revenge and malice. No one will say that God ever sanctioned such a spirit; but it is impossible to deny that he did sanction in the Jew an exercise of strict justice towards others, which the Lord Jesus Christ emphatically prohibits in the christian.

Again, it is said that while a christian is forbidden avenging his private injuries, he is not freed from the responsibility of assisting to avenge public wrongs; but, on the contrary, he is bound for the good of society to do so. Now why is a christian forbidden to avenge his own personal wrongs? Not on the ground that such avenging of evil is reprehensible in itself (as we have seen,) but simply as a christian he is responsible to God to act towards his fellow men only in grace; (on what other ground did our Lord forbid the christians exercising righteous judgment, in Matt. five, and command his non-avenging evil treatment? On no other surely.) Now this responsibility to God can never be set aside by his position in society. The same principle which prohibits his avenging personal injury, a thing right in itself, also prohibits his avenging public injury, a thing right in itself. Both involve the exercise of unmingled justice, and are opposed to the exercise of pure grace. Observe, dear brethren, I speak of the duty of the christian, not of the duty of worldly men towards each other.

2. As to the precepts which the word of God gives to the christian church, what do they inculcate but peace, long-suffering, gentleness, goodness, meekness (Gal. 5:22, 23) mercy, kindness, forbearance, forgiveness, charity, (Col. 3:12–14?) In a word, what but love? There is not one precept given to the christian church which enjoins war, whether offensive or defensive. There is not one which countenances war. There is not one which permits war. I will go still further—there is not one which countenances the christian in inflicting deserved punishment upon his fellow men. Nor one which countenances his going to law with another, or casting another into prison for debt, or in any way entering into judgment with another. There is not one which even enjoins or permits the christian's resisting evil treatment from others. There is not one which does not in spirit or in letter, or both, positively discountenance and condemn all dealing with others which is not characterized by grace, mercy and love.

For the sake of clearness, I have selected from the mass of christian precepts contained in the New Testament (all harmonious, I need hardly observe, in spirit,) the following twelve, which I have contrasted with corresponding precepts of war, and from the comparison I leave you to draw the inference with respect to the lawfulness or unlawfulness of war for the christian.

PRECEPTS OF WAR.

Resist evil treatment from others. Hate thine enemy. (Quoted in Matt. 5:43.)
Recompense to your enemies evil for evil.
Avenge yourself on those who oppress you, or rebel against you.
Submit not to insult, injustice or cruelty; vengeance is ours: we will repay.
Overcome opposition and rebellion with the sword and the gun, with shot and shell.
Follow war with the enemies of your country.
Fight for military glory.
Put on therefore as the defenders of your country, brave and patriotic swords, pistols, daggers, guns and bayonets, fighting with one another, and killing one another, if your nation have quarrels against each other.
The servant of his country must strive and be violent towards some men.
Your country sends you forth as armed soldiers, to destroy her enemies; be ye therefore warlike as eagles, and fierce as lions.
Draw your swords and defend yourselves and your country, lest you perish with the sword.

PRECEPTS OF CHRISTIANITY.

"Resist not evil." Matt. 5:39. "Love your enemies." Matt. 5. 44.
"Recompense to no man evil for evil." Rom. 12:17.
"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine. I will repay, saith the Lord." Rom. 12:19.
"Overcome evil with good." Rom. 12. 21.
"Follow peace with all men." Heb. 12:14.
"Let nothing be done through strife or vain glory." Phil. 2. 3.
"Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another. If any man have a quarrel against any."—Col. 3: 12, 13.
"The servant of the Lord must not strive, but be gentle unto all men." 2 Tim. 2 24.
"I send you forth as sheep in the midst of wolves. be ye therefore harmless as doves."—Matt. 10. 16.
"Put up again thy sword into its place, for all they that take the sword, shall perish with the sword." Matt. 26. 52.

I cannot forbear adding, in review of these and similar Scriptures, that it is my solemn conviction before God that a christian engaging in or encouraging war, whether offensive or defensive, does so in open violation of every precept of christianity bearing upon his conduct in this respect.

3. As to the example of our Lord, and the example of the apostles and first christians (as far as they trod in Christ's steps,) which the word of God presents to the church for imitation.

First, with respect to the example of our Lord as far as it bears upon this subject. My dear christian brethren, is there any need that I should prove to you that He who left to us an example that we should follow in his steps, never lifted up hand to do injury to others even in his own defense? Oh! how opposite to everything warlike was his spirit and conduct. Look at some of the declarations of Scripture concerning him. Isaiah says of him, He was oppressed and he was afflicted, yet he opened not his mouth." Isa. 53:7. He did no violence. Isa. 53:7. When the Samaritans rejected him, and James and John said, "Lord, wilt thou that we command fire to come down from heaven and consume them?" even as Elias did, he turned and rebuked them and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them," Luke 9:53–55. Even when foretelling the destruction of Jerusalem, he wept over the city. Luke 19:41. When Peter struck the servant of the high priest with the sword and smote off his ear, the Lord healed the wounded man and rebuked Peter, saying, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." Matt. 26:52. And when struck and spat upon, and mocked and blasphemed, scourged and crucified, his only cry was, "Father, forgive them, for they know not what they do." Luke 23:34. Well might the apostle Paul say of him that he was harmless, as well as holy, undefiled, separate from sinners, Heb. 7:26; and the apostle Peter, that "when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously. 1 Pet. 2:23. Perhaps you feel half inclined to urge that our Lord just before his betrayal said, he "that hath no sword, let him sell his garment and buy one," and ask, what were they to buy swords for, if swords might not be used? I freely admit that if our Lord meant that his servants should buy military weapons, he meant that they should use them; but did he mean to command his disciples to purchase and use such weapons? Perhaps you say Peter so understood him, for he used the sword just afterwards to smite off the ear of the high priest's servant. I answer, did not our Lord rebuke him for so doing? did he not heal the wound his rash and mistaken follower had made? did he not disarm him of this military weapon by the stern and positive command, "Put up thy sword again into its place"? did he not in disarming Peter of the sword express his desire to disarm all his followers of such weapons? and did he not in the strongest manner reprobate the use of the sword by the emphatic sentence, "All they that take the sword, shall perish with the sword"? What can be plainer than that our Lord never meant to command or countenance the use by his servants of this deadly weapon?

If you take the words literally, you must understand the Lord to mean that the twelve apostles should arm themselves with twelve swords; that in order to obtain these weapons they were, if necessary, even to sell their garments, that they might with the money thus obtained purchase them; and that having procured swords, they were to use them or at least to defend themselves from their enemies. Now I beg you to observe that the Lord could not mean the disciples thus to act; and that, therefore, the text, "He that hath no sword, let him sell his garment and buy one," cannot be taken literally, for the following reasons: first, he could not mean that the twelve apostles should arm themselves with twelve swords; for when some of them said, "Lord, here are two swords," he answered, "It is enough." How could two swords be enough to arm twelve men? And secondly, that our Lord could not mean that they should use swords as weapons of defense, for when Peter drew one for this purpose, he rebuked him, saying, "Put up again thy sword into its place," and added the solemn declaration, which I entreat you to ponder well—"All they that take the sword, shall perish with the sword."

As to the true meaning of our Lord's words, "He that hath no sword," etc., it appears to me that he meant by them to put strongly before his disciples the general truth that they were about to be left in an exposed and defenceless condition, by his being removed from their midst. The following seems to be the substance of his address to them: "Formerly, when I was with you, to provide for and protect you, I sent you forth without purse or scrip or sword; but now you must prepare to provide for and protect yourselves; for I am about to be removed from you, and to leave you in a state of want and exposure in the midst of your enemies." Certainly, whatever be the meaning of these words, they only apply to the brief interval of our Lord's absence from his disciples—the interval between his betrayal and his resurrection,—or, at most, between his betrayal and the descent of the Holy Spirit at Pentecost; for neither before his betrayal nor after his resurrection and the descent of the Holy Spirit did he leave them unprovided for and unprotected. His last words on earth to his disciples were—"Lo I am with you all the days, even to the end of the age." These words then cannot, by any possible construction, justify the use of the sword by christians at the present day.

I believe that some persons have ventured to assert that the only reason why our Lord did not permit himself to be defended on this occasion by the sword was, that it would have prevented the accomplishment of his great object—the laying down of his life upon the cross. To such it is sufficient to answer, that our Lord in disarming Peter spoke as follows:—"Put up again thy sword into its place, for all they that take the sword, shall perish with the sword"; and thus assigned as his primary reason for the command, one which would not merely prevent his servants fighting then, but would also prevent their fighting at any time during his absence. He did not say, Put up thy sword on this occasion, because I desire to lay down my life; but, Put up thy sword, for all they that take it shall perish with it.

Having looked at our Lord's example with reference to this subject, let us now examine that of the apostles and of the first christians, as presented to us in Scripture for our imitation. Did they engage in or countenance offensive or even defensive warfare? Never, that we have any record of, did they attempt righteously to avenge themselves on others who ill treated them, using for that purpose the arm of the law or civil powers. Never, that we have any record of, did they make use of any weapon to defend themselves from personal assault or injury from the hands of their enemies, Ever, (except in the case of Peter, whose act on this occasion was condemned by the Lord, as we have already seen,) instead of revenging themselves directly or indirectly on others, instead of even resisting evil treatment from others, their course was one of submission, one of grace. They were insulted, beaten, robbed, scourged, imprisoned, stoned, and many of them murdered, and all this without provocation or evil on their part, and yet they maintained through it all the path of unresisting submission. True, they sometimes spoke of the injustice and cruelty of such treatment, but never did they revenge themselves, never availed themselves of the law for the punishment of their persecutors; never used deadly weapons in self-defense; but on the contrary returned evil with good, cursing with blessing, hatred with love. Who, following such examples, treading in such steps, can plunge the sword in human bosoms? Can grace be ever the executioner of wrath? Can grace ever inflict even deserved judgment—merited death? If it can, then grace is no more grace, but is law. But, dear brethren, you know grace is not law, and those who walk in grace, as did the apostles and first christians, would sooner suffer the sword to be sheathed in their own bosoms than bury it in that of another. Who that is intelligent and ingenuous, can doubt this?

Two or three passages would I quote from the writings of the apostles in illustration of their opinions and practices with respect to war.

"From whence come wars and fightings among you?" says the apostle James, "come they not hence even of your lusts, that war in your members? Ye lust and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God, . . . submit yourselves therefore to God. . . . Cleanse your hands, ye sinners, and purify your hearts, ye double minded." See also James 4:14–18.

The apostle Paul declares with respect to his own course, "For though we walk in the flesh (i. e., in the body,) we do not war after the flesh, for the weapons of our warfare are not carnal."—2 Cor. 10:3, 4. Can any soldier thus disclaim the use of carnal weapons? Can any man who fights with his fellow man deny that he wars after the flesh? Elsewhere the apostle declares, "We wrestle not against flesh and blood (or human beings,") Eph. 6:12. No, their warfare was of a different character; like their divine Master they sought not to destroy men's lives, but to save them. They wrestled only against Satan and his hosts, and the only armor they wore was the "whole armor of God," even the girdle of "truth," the "breastplate of righteousness," shoes of the "preparation of the gospel of peace," the "shield of faith," the "helmet of salvation," and the "sword of the Spirit" (Eph. 6;) and well will it be for us if we use no armor but this, and engage in no warfare but the good fight of faith; for God hath called us to peace.

(To be concluded.)

For the Crisis.

It is Plainly Revealed,

1. That there is a first and second advent of our Lord Jesus Christ to this sin-cursed earth.

2. That as the one was real and literal, so will be the other.

3. That eternal life is dependent upon a resurrection from the dead, and that faith in Christ is the only ground of hope for that "better resurrection."

4. That a resurrection from the first death will be experienced by all mankind, whether good or evil; but,

5. That a resurrection from the second death *can never be attained*, and therefore it is called eternal.

6. That saving faith in Christ is not a mere assent to Bible doctrines; but a living, daily exercise of confidence and consecration—a walk with God—a holy life, and godly conversation.

7. That the true children of God are not found in any party or sect, or among those who denounce all organizations; but,

8. That wherever any fear God and work righteousness, they are accepted of him.

9. That none need expect admittance into the kingdom who are not living in conformity to Bible doctrines and precepts.

10. That prayer—secret, social, family, and sanctuary—is a plain christian duty, and cannot be neglected with impunity.

11. That the First, or Lord's day, is given as one of rest (not pastime,) and that to devote it to sacred, not worldly purposes, is the duty and privilege of every believer.

12. That where the Spirit of Christ exists, there will be union, love, fellowship; not railing, backbiting, hatred, and false accusation.

Thus do I read and understand the word of God. A. C. JUDSON.

For the Crisis.

How can I do any Good?

Lend your paper round to your neighbors, if they do not take it.

Wear your old coat another year, instead of getting a new one, and send the paper to some minister you know.

Have some tracts by you to distribute.

Wear your old bonnet another season, and pay the minister who comes along, if only to preach one sermon. Who can tell what good may come of it? It will give you more pleasure than a new bonnet. Don't gratify pride, and let sinners go to destruction. H. S. [illegible]

Haverhill, Mass.

☞ It is impossible to love one in whose truthfulness we cannot confide: or to delight in one whose words and purposes, and actions, are "without dissimulation."

For the Crisis.

Spiritualism.—No. 2.

NEW DEVELOPMENTS.

It has been customary for a long time, among a certain class of people, to "explain away" those passages in the Bible which did not harmonize with their preconceived notions of what a divine revelation *ought* to teach, and so *cut* the knot when they failed to *untie* it. Thus the Jews made the word of God of none effect by their tradition. Then again, others have found that an unbiassed interpretation of Scripture would prove their darling theories false, and so they have rejected it, denying that God has revealed his will in a book. Of these two classes the latter is the more honorable, and does less harm than the other. In fact, false interpretation of Scripture is the *foundation* of open denial of the claims of revealed religion. Probably not one infidel in a hundred, unless it be true that his infidelity was taken up to escape the stings of remorse, and the fear of a "judgment to come," but what will say that his first feelings of repugnance to the Bible arose from some such doctrine as eternal torment, infant damnation, an angry God, etc. All over Christendom to-day, there are thousands who have gone into open infidelity, or secret scepticism, solely as the result of religious teaching which has no warrant in the word. And thousands more will follow unless the watchmen on the towers of Zion sound the alarm, or rather cease to sound a false alarm.

But it has remained for the "last days" to witness the union of these two plans, producing a New Testament expurgated of all objectionable doctrines, and the meaning of what is left nearly all explained away, without the least regard to the weight of evidence for or against the genuineness of the passages omitted or altered. The result of this is presented to the world in a volume entitled "The New Testament of our Lord and Savior Jesus Christ, as revised and corrected by the spirits." Some—perhaps most—of the leading Spiritualists treat the thing rather coldly; but unless they can prove that it was got up by some one in the normal state, it has just as much weight as anything the spirits have ever said or written. There is not a particle of proof either way, except the simple *say so* of the spirits themselves; and if we are called upon to believe any spirit, why not the one or ones who have done this? Some intelligence, who signs his name "Paul," says he has corrected Acts, Romans, and now gives them to the world as first written. Who will prove (admitting that Paul now lives as a conscious, active entity, with full power, under certain circumstances, to communicate his thoughts to us upon earth) that it is not Paul? Therefore, while the work claims to come from spirits, I shall deal with it as with any other communication purporting to come from another world.

1. This revision claims to be the work of the spirits of Christ, Paul, John, and others. They have long sought for an opportunity to do this; but, for some reason not given, the world has had to grope in darkness for eighteen hundred years, injured full as much by the errors, as benefitted by the truths, contained in the gospel! At this late day we are blessed in having all this error cast out. Why have we had to wait so long? But "better late than never," I suppose. And now, since the Bible has been the great barrier to advancement, we may look for unprecedented progress in "Liberty, Equality, and Fraternity"!

2. The *divinity of Christ*, in any and every sense, is wholly ignored. Everything in his birth, life, death and resurrection, that declares him to be the Son of God, is either omitted or explained away. "Son of God," in the few passages where it does occur, is said to mean "the same as when God called the posterity of Jacob his son (Ex. 4 : 22)."

3. His *mission*, to be a propitiation for the sins of the world, and to "give eternal life," is with one stroke blotted from the pages of the record. "Eternal life" is usually changed to "eternal *glory*"; and once where it is not changed, it is defined as "a condition of holiness"! This is *orthodox*, however, with many christians. To do this, required the omission of Romans *third to eleventh inclusive*, and *the entire book of Hebrews!*

4. His *teachings* are mutilated and changed. The counsel not to lay up treasures on the earth, but in heaven; not to be anxious about the morrow; to "seek first the kingdom of God,"—are all gone. The command to "love your enemies, do good, to them that hate you, bless them that curse you, and pray for them that despitefully use you," is made to read, "Love your friends, and hate not your enemies." And by the way, the spirits made a mistake on this point in Luke 6, and left it unchanged; so a *second* revision was necessary, and they have *pasted over it* the above sentence. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses," now reads, "But if ye love not your neighbors, neither will your Father love you"! The advice in case we are smitten on one cheek, compelled to go a mile, or deprived of garments at law, is not to be found. The admonition beginning, "If thy right hand offend thee," etc., is omitted.

Most everything that is said of adultery and fornication is left out. These two words are said in the introduction to be translated from words that mean "only the worship of idols." So in the few cases where the terms are retained, the *sense* is lost. Consequently, we shall not expect to hear anything more said about the *immorality* of the Bible. Christ's stringent law respecting divorce is wanting. No "marriage law" in the New Dispensation.

5. Christ's *works* share the same fate of his teachings. Raising the dead is nothing but awaking one from a "trance sleep." Instead of five *thousand* men fed miraculously, the new version reads five *hundred*. That helps the matter wonderfully, I suppose.

6. Christ's *resurrection* is denied. Only his *spirit* came forth, and *angels stole the body!* So it seems the Jews were mistaken in the man when they charged this upon the disciples. Resurrection is defined as simply "the resurrection of the spirit."

7. The *state of the dead*, as a state of rest and unconsciousness, is quietly ignored. Instead, we have only to "shuffle off this mortal coil," and enter the "spirit land," and *live forever*. (See Gen. 3 : 4, 22.

8. All distinctions of character, good and bad, in the future state, are *practically* laid aside. Some may be "unprogressed," but "all may become holy and happy." And consequently, all reference to the "wrath to come" is passed by. With one exception, from Revelation fourth to twentieth inclusive, chapters full of records of judgments, both present and to come,—all is omitted.

9. The hope of the "glorious appearing of the great God and our Savior Jesus Christ," to destroy them that destroy the earth, and give his reward to his holy ones, is forever crushed. Those inspiring sentences of Paul, in which he rests the christian's hope on the resurrection of Christ, and his second coming to awake the sleepers, are very coolly left out. Where his second coming *is* noticed, it is explained to be "spiritual," manifested in the developments of Spiritualism for a few years past. And so the light which God has placed in their hands to light their way through the valley of the shadow of death, is *thrown away*, and man is left to follow the *ignis fatuus* of this *doctrine of devils!* In fact, everything that makes the Bible a book unlike other books, is left out, so far as they have gone. Almost everything that makes it *valuable* is wanting.

Now, christian, do you think Spiritualism is "not worth noticing"? I tell you—and I believe the record of God coincides with observation in this respect—that ere many years pass by, *that* cry will be hushed forever. When the hosts of Satan have spread their net and laid their toils; when the word "*Ready!*" from their leader's lips passes down the lines,—then, LOOK OUT! And the day is coming, *coming*. We must meet it; we cannot escape it. And those who are asleep in that day will never wake till the voice of God awakes them from their death-like slumbers.

The only way we can meet this foe is by *action*. The church is now on the "*Enchanted Ground*"; and many, oh! how many, will perish with the Holy City in sight. Christian brethren and sisters, young and old, let us take the sword of the Spirit, and go forth, leaning on the Almighty arm, to meet this mortal enemy. It will not be long; this is the last great struggle. O my God! send forth men who shall rouse thy sleeping children, and save them from the coming storm! And shall *we* do our duty? God help us each and every one, to watch, and pray, and *work*.

E. P. WOODWARD.

For the Crisis.

How long? O Lord! how long?

"I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. . . . How long shall I see the standard, and hear the sound of the trumpet?"—JER. 4 : 19, 21.

Not a day passes, nor an hour, free from the dread alarm of war. In every city, and town, and village, rings the clarion of battle. High above the forest trees, between the heavens and the earth, floats the standard of bloody conflict, whilst yonder on the field of strife rings the trumpet that calleth men to the fight. Above all these are heard and seen the roar of artillery and the flash of musketry; and all around this field of blood men lie in the agonies of death,—fathers and sons and brothers,—all mangled, dead and dying; while, at home, we hear the cries of the bereft ones.

Whose heart is so hardened that he cannot pray for King Jesus to come and change this vile world to one of purity and peace? My eyes have beheld the scene of woful carnage long enough. My soul crieth out, How long shall I see the standard and hear the trumpet that calleth men from east and west, north and south, to the awful carnage of war? I am thankful in God that this world is not my home; but oh! how many poor dying soldiers on the battle field are ignorant of this one thing—that this is not our home. While I think of these things, I feel to exclaim in the language of the prophet:—"O! that thou wouldest rend the heavens! that thou wouldest come down! that the mountains might flow down at thy presence!" (Isa. 64 : 1.

SANFORD HART.

Unionville, Conn.

☞ The miseries of idleness none but idlers truly know.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Tuesday, Nov. 11, 1862.

☞ PLEASE REMEMBER to write all NAMES of subscribers, and POST OFFICES, in a VERY PLAIN MANNER.—O.

Our Pilgrimage.

Thursday, Oct. 9th. This evening, we commenced meetings in the Town Hall, at Holden, Mass. This series of meetings was continued every evening and over the Lord's day. The Lord blessed us, and several decided to serve him. A large and attentive audience was present on the Sabbath. Quite a number of members of other churches attended. People are anxious to hear on "the signs of the times." They are troubled at the state of things in the world, and are satisfied that some great event is at hand. Their minds are perplexed. Fearfulness is coming upon them. They begin to think that the hope we love so well, and which they have long despised, is, after all, founded upon a true exposition of the Bible. Where they have been looking for light, there comes nothing but darkness. While they expected peace, war comes instead, and all their hopes of the world's conversion are blasted, and they have become satisfied that the masses are rushing to ruin, rather than to the Lord. Those who have been indifferent in relation to the prophetic scriptures are now earnestly inquiring for the light. Many have "ears to hear" now, who would have scorned to listen two years ago. All classes appear to be coming to a point where they *must* decide either for the Lord and his truth, or stand directly opposed. Conservative men will not be able, we think, to be neutral much longer. We must be wholly for the Lord, or entirely against him.

Several in Holden have made the wise choice. We closed our meetings by a very pleasant communion season, on Sabbath evening. We all sat around the table, and felt the sweet influences of the Holy Spirit. The prospect in this place is good. The brethren and sisters appear to be decided to endure to the end.

Saturday, Oct 19th. At 12 o'clock, we left Boston for Concord, N. H., where we spent the following Lord's day, and had one of the best seasons we have enjoyed with the saints in this city. The Lord blessed us in a special manner, causing a shout of joy. It was a heavenly season. This church is pressing for the kingdom with a noble zeal. The young converts appear to be in a very healthy condition, showing that they have had a genuine work in their hearts.

Bro. Himes and Preble were with us in the evening, on their return from the conference at Loudon Ridge, where they had an excellent meeting. Bro. H. preached on the "vials," to a large and attentive audience, showing that the second coming of Christ is at hand. Bro. Himes is enjoying good health, and is earnestly engaged in efforts to arouse people to prepare to meet the coming Bridegroom. He has received great benefit from Dr. Jackson's treatment at "Our Home" in Dansville, N. Y. He says he never was better in his life. He feels like a new man physically, and this contributes much to his religious enjoyment, because he has learned to eat and drink to the glory of the Lord, by using only those articles of diet which are healthy. How much sickness and consequent suffering and premature death might be prevented if people would only adopt the same rule. But few know the luxuries of a temperate diet.

Sunday, Oct. 26th. Last evening and to-day was spent in Concord, and we had another of our interesting meetings. The old soldiers of the cross say they have not seen the cause of Christ in so prosperous a state in C. for many years as it has been for the last few months. Their prayer meetings, we learn, are very heavenly seasons.

We had an interesting talk with a young Shaker lady. She has just broken loose, in part, from that Satanic delusion, which is only another phase of Spiritualism. She has been with them since she was two years of age. She is intelligent, and anxiously inquiring for the way of truth. She says it is very difficult for her to get rid of the views she has received among the Shakers. After being taught so fully that the Bible is to be understood *spiritually*, she hardly dare believe it means what it says; or, in other words, is to be taken *literally;* but she begins to "see men as trees walking," and we trust will yet see clearly.

Wednesday, Oct. 29. At 7 1-2 o'clock, A. M., we left Boston, *en route* for the Tuftonborough Conference, *via* the Boston and Maine R. R. to Dover, thence by the Cocheco R. R. to Alton Bay on Lake Winnipiseogee, thence by the steamer Dover to Wolfborough, where we were met by Bro. Richard B. Neal, who took us to his pilgrim home, where we found a hearty welcome. Our conference commenced the next day, at 10 1-2 o'clock, and continued four days. The meeting was a glorious success. We began with a few, and ended with a great crowd. It is a thinly settled community, several miles from any village; yet it was estimated that between four and five hundred were present the last day; who gave the best of attention, as we spoke on the signs of the times, and the necessary preparation to meet the Lord.

We met some noble hearted brethren and sisters at this meeting; among them Bro. and Sr. T. W. Piper, who reside in the place. He preaches here once in four weeks, and the Lord has blessed his labors. Bro. A. W. Sibley, from Wakefield, was also present. Bro. Couch was not able to be with us as expected. It fell to our lot to preach three times a day during the conference, and attend as many social meetings; and yet we felt as fresh as new through the entire meeting. We could say, we were renewed day by day, so that at its close, we were all ready for another conflict with the enemy. Praise the Lord for his goodness to his children. How blessed it is to trust in him.

About a dozen backsliders were reclaimed during the conference, sinners were deeply convicted, and the saints had a rich feast of blessings from the Lord, causing them to shout aloud his praises in the great congregation. In our love-feast, sixty spoke in fifty minutes. It was a feast indeed.

We closed our excellent conference around the table of the Lord, where we had a heavenly season of weeping and rejoicing. The scene will be long remembered by those present. After we had got through, a weeping soul came trembling, who had just been reclaimed from a backslidden state, and said, "I am not worthy to sit down with you, but 'the dogs eat of the crumbs which fall from their master's table.'" She received a rich blessing, and went on her way rejoicing. When this one had partaken, another came, an aged one, who had been in a backslidden state for a long time, and gave herself to Jesus, and partook of the sacrament, receiving sweet comfort. After this several soul-stirring testimonies were given, and the Lord gave us a shower of blessings at our parting scene. Thus closed our very interesting and profitable conference. To the Lord be all the glory.

Exposition of 1 Cor. 5 : 5.

BRO. GRANT:—Will you give us through the Crisis (if you think proper) an exposition of the last clause of 1 Cor. 5 : 5.

Yours in hope, BLAISDEL KENT.

The verse in question reads as follows:—"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

This passage is a little obscure as it now reads. It will be observed that the salvation is "in the day of the Lord Jesus," not at death. The day of the Lord is yet future; hence the scripture gives no countenance to the popular idea, that the spirit is the *man*, who goes to his reward as soon as he dies, or is conscious between death and the resurrection. Instead of "*destruction* of the flesh," Wakefield's version reads, "*punishment* of the flesh," which is evidently the correct meaning. Mace renders the same as follows:—"to suffer corporeal punishment." In the Syriac version, the latter clause reads:—"That in spirit he may have life."

The obvious idea contained in the passage is this: that the individual should be chastised, that his unsubdued passions and evil propensities may be brought in subjection to the principles of christianity, that in principles, feelings, or motives, he may be in harmony with the spirit of Christ, so that he "may be saved in the day of the Lord Jesus."

Belsham says, "The Latin fathers and Beza thought that . . . by the 'destruction of the flesh' was meant the destruction of the offender's pride, lust and fleshly passions." Beza says:—"By this means"—excommunication—"his flesh may be tamed, that he may learn to live to the Spirit."—*Beza's N. S.*

Unquenchable fire.

BRO. GRANT:—Please explain the meaning of "everlasting fire," spoken of in Matt. 25 : 41, and of the unquenchable fire mentioned in Mark 9 : 43–48.

Coos, N. H. WM. H. WRIGHT.

It will be observed it does not say *they shall burn everlastingly;* or that they shall take fire, and never be burnt up; on the contrary, we read that Christ will "gather his wheat into the garner; but he will BURN UP the chaff with *unquenchable fire*." The fact that the fire is *unquenchable* is positive proof that the wicked, who are cast into it, must be burned up, as a matter of necessity, if the fire has any effect upon them. We never heard that objects were put into the fire to *preserve* them, but for their *destruction*. The Bible informs us that "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch." When they are burnt up, *root and branch*, are they still alive, and acting? Then we cannot depend upon the language of the Bible! Let us believe it, and rejoice in the truth.

We are thankful that God has decided that none but the righteous shall live eternally; that sin and misery shall come to a perpetual end. We have great reason to praise the Lord for the light that shines from his word on this subject. Let us all escape "the second death" by becoming Jesus' disciples.

Light from the Tombs.

We learn from the *Oberlin Evangelist* that Prof. Jules Delassney has been visiting the Catacombs of Rome, lying underneath that city. He says "the seven mountains, on which Rome stands, are volcanic. The mass of ashes and other volcanic remains, lying from forty to one hundred feet below the surface, was long ago found to make an admirable cement, and immense excavations have been consequently made in obtaining it." In the days of Nero they were extensive; and christians, in the middle of the first century, resorted to these subterranean passes for protection from the power of the persecutor. Mr. Delassney thinks these passages would reach in one direct line as many as one hundred miles. Many of the christians were buried in these excavations. He says,

"The inscriptions on their tombs are brief and simple, bearing a most impressive testimony to the great points of their faith in Jesus. The word death is not there. They all 'sleep' in Jesus—in hope of the resurrection when God wills. One verb for sleeping, and one other for rising again, complete the vocabulary of verbs to the literature of the catacombs. Their creed is in five words, 'Jesus Christ, God's Son, Savior.' The epitaph over one of the youthful ones of those times is expressive: 'Here sleeps—ten years old—God's little lamb.'"

We have no proof that the christians of the first century said any thing about dying and going to glory, or being alive between death and the resurrection. When they died, they expected to sleep till Jesus comes to raise the dead. They had learned no other doctrine from Jesus and his apostles. Let us "earnestly contend for the faith which was once delivered unto the saints."

A New Government.

A communication has been published in the *Banner of Light*, purporting to come from the spirit of John C. Calhoun. It is through a medium in New Orleans, Lou., dated Sept. 27th, 1862. In reply to the inquiry, "Do you think the present form of government will be superceded by another and more exalted one, before these troubles are fully ended," he answered,

"Yes, there will be a new and more complete superstructure—a government that will stand upon the broad basis of Human Liberty, and under its beautiful and beneficent columns, the people of every part of America will unite anew, and move on majestically toward the goal of a blissful harmony." [In what year will this new order of things take place?] "We, in the spirit, are endeavoring to consummate this great work of reconstruction upon this new and more beautiful basis, about the year 1864; but much will yet have to be gone through with ere that period shall arrive; there will be many bloody battles fought before that day shall send forth its blessings to a distracted and sorrowing people; and when the hour comes to propose this new fabric, many will say nay. But the edifice will be reared, and those who would stand in the way of its successful construction, will mock at their own folly and want of wisdom when it shall become a living reality."

We are rejoicing in the glorious truth that the time is at hand when *Christ* shall "set up a kingdom" that "shall stand for ever," and "shall not be left to other people."

New Style of Marriage.

The following is from the *New Republic* published in Cleaveland, O. These are strange times! Each one is becoming his own law-maker.

"MARRIED: On the 16th inst., in Chester Co., Pa., Orson S. Murray, of Warren Co., O., and Lydia P. Jacobs, of the former place. The ceremony consisted principally of the following announcement, made by the parties concerned, in the presence of congratulatory friends collected on the occasion:

'We make known to these, our friends, that we, Orson S. Murray and Lydia P. Jacobs, have chosen each other for conjugal companionship—in prosperity and adversity, in life and till death. We ask no license. We submit to no dictation. We bow to no authority. We recognize no God nor Almighty power to guide or to guard us. Our promises are to ourselves and each other, and not to others, but in ourselves and each other.'"

The above needs no comment. We expect to hear of more of the same kind of marriages.

Covetous Ministers.

It is evident that covetousness is not confined to laymen in these last days; but it seems doubly strange that it should lead professed ministers of Jesus to seek a position on the bloody battle field, where every thing is opposed to the Spirit of Christ. But so it is, as the following will show. The communication is from a New York correspondent of the Boston *Journal*, dated Oct. 21st, '62.

"One would hardly think of a rivalry among men for the post of chaplain. Yet there is not any other position in a regiment for which there is more canvassing or caucusing. The salaries in this State are small. To get the post of chaplain—to draw $1800 in ready money—to have little or nothing to do, is quite a temptation; and the Governor of the State is annoyed and tried and taxed in almost every way to decide among contending candidates. Friends, politicians, sects send in petitions, and make the trouble more perplexing."

THE TIME CHANGED.—The conference in Poland, Me., will commence Dec. 11th, instead of Nov. 20th, as before noticed, by order of J. A. Libby.

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising ONE THOUSAND DOLLARS, as a TRACT FUND, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

H. L. HASTINGS	$50.00
MILES GRANT	50.00
C. P. THORN	60.00
J. N. SHATTUCK	1.00
JOHN SADLER	4.00
A FRIEND	5.00
I. DAMMAN	2.00
A FRIEND	2.00
Mrs. Dea. GARDNER and Daughter	2.00
SAMUEL CAMPBELL	3.00
SENECA FALLS	2.00
ELIZA P. CORNETT	1.00
MOSES SMITH	.50
SIDNEY HALL	50.00
J. B. RICHARDS	1.00
N. IRISH	1.00
J. W. GOODWIN	1.00

The Thousand Dollar Tract Fund.

NUMBER THREE.

WE EXPECT TO RAISE ONE THOUSAND DOLLARS FOR THE TRACT FUND. The reason why we expect to have it is, because we want it; and we can *use it;* not to pay big salaries to hired agents, but to scatter tracts in great quantities through all parts of the land. Calls for them are constantly coming in. Bro. B. writes from R. I.:—

"BRO. HASTINGS:—I want to beg from the Tract Fund for myself and for another; not for selfish purposes, but for God's cause. I have been in the habit of distributing tracts for years at my own expense; now my circumstances are changed. I have been out of work for some time, and have no job if I were well. I have been sick, have had two doctors, and am nearly well now. My wife is under the doctor's care. But enough of this. Pray for us.

At W—— there is an influential member of the Baptist church. Please send him tracts as follows. When I get to work, if the Lord will, I will try and make the Tract Fund good. If you send them, say so in the *Crisis*. Bro. W. has become interested through the tracts I have given him. He wrote me for more."

We have sent the tracts as directed by this brother, whom we have long known as a faithful and efficient tract distributor. Such brethren shall not be deprived of the privilege of distributing tracts, even though sick and poor. Other brethren who have not time to distribute tracts, have the money to pay for them, and they are willing to give it.

A sister writes from C., Oct. 1st:—

"I got some tracts at the *Crisis* office, which I have distributed to the best of my ability. I have put them into the hands of persons who were entirely ignorant of our views, and in every case they have seemed pleased with them, and told me they would read them. One lady who lives in ——, to whom I sent the *Crisis* until she sent me word not to send it any more, has written and says she is much obliged, and promises she will read the tracts. So I feel encouraged. My object in writing is to ascertain if I can have more. I have a grand chance to send some to New Jersey, to a person who will distribute them faithfully. Can you furnish me with some? Please send me word, and I will call for them to-morrow.

Yours in the hope of the gospel, H."

This sister has been supplied with tracts, according to her request, and there are more left for others who may need them. And while we are sending out, let our brethren keep sending in the means to publish more. This work cannot, must not, *shall not stop*, while the Lord is pleased to give us strength to push the battle to the gate. May he be with us now and evermore.

Here is a letter from Michigan. Sister J. H. C. writes:—

BRO. HASTINGS:—Seeing your offer in the *Expositor* to send tracts to the poor if they would send the postage, my little girls wished me to write for them, and they would send what money they had to pay the postage, so as to have them to give to some that are not able in these times to even pay the postage, but are famishing for the truth. Send as many as you think best."

The tracts were sent, directed to the little girls, according to order.

S. V. M., of Illinois, writes:—

"I was so glad when I saw the heading in the *Crisis*—'Tracts for Free Distribution,'—that my whole soul was full of praise to God for his goodness in raising up a class of men and women in these last days who are willing to help those who cannot help themselves, in the free distribution of tracts. Bro. G. and L. have been preaching in this region, and have left a good impression; many are inquiring for the truth, and some have embraced it. Praise the Lord. Now, brethren, since the Lord has opened the way, I would just say this is a new ground. I do not know of any place where more good could be done, for some seven villages within four and ten miles have seemingly been neglected. Nothing would seem to do us so much good as to have quite a number of tracts to give to our preaching brethren, to distribute where they think they will do the most good. The Lord willing, we think we can send you something after awhile, but cannot do so now. May the Lord bless you in your good work."

Some tracts have been sent in answer to this call; others may be sent hereafter. Bro. B. writes from New York:—

"The tracts are received. I enclose the postage in this letter. I only wish there were five hundred instead of fifty. I could send them all on a mission of good. The world is starving and dying for want of the truth, and the professed church withhold it. It makes me sad to think of it. God give us strength to do something."

Bro. J. S. H., from Illinois, writes:—

"I send you a dollar for tracts. I want them to give away. We are alone in this part of the country; have no brethren to meet with. But we have the Bible and the *World's Crisis*, and I am doing what I can, by the help of God, to warn my neighbors to prepare for the coming of the Lord, and that soon. I intend taking a larger circuit around the country, holding meetings where opportunity presents, and if possible persuade some to come in. I think if I had some tracts I might distribute them to good advantage."

We have sent books and tracts to this brother, and trust they are profitably distributed. A physician writes from Indiana:—

"I see the advertisement of a work entitled 'Pauline Theology,' by yourself, and a series of tracts on 'Prophecy.' Please send me some of them,—such ones as would most interest an anxious inquirer. I am hunting for the 'old paths.' Paul's theology has put me to thinking. S. R."

Such are some of the indications which we receive almost daily, of an interest in the work which the Christian Publication Society has marked out for itself to perform. Let us go forward in this work with prayerfulness and zeal, being confident that God will bless all honest endeavors for the spread of his truth. While our brethren aid us in the work pecuniarily, let them pray without ceasing that he who giveth the increase, and without which Paul may plant and Apollos water in vain, may cause his truth to flourish, and thus multiply the seed sown, and cause thanksgiving to rise from many hearts that have long been in darkness and the shadow of death.

Friends who wish for tracts will send their orders as usual to Miles Grant, to whom all remittances should also be directed.

H. L. HASTINGS.

For the Crisis.

Anonymous Writers.

Brethren, give us your names. It helps us to get acquainted with faces we never have seen. It helps to draw closer the bands of christian fellowship and a common brotherhood. It helps to make the Crisis more useful and interesting. It makes us to know the saints scattered abroad, strengthens the hope that is within us, and cheers the pilgrims on their way toward their eternal rest. Come, friends, we want to be able to call you by name when we meet all the children in our glorious home.

LEWIS ANDREWS.

West Winsted, Nov. 1st, '62.

Correspondence.

From Bro. Benj. Spaulding.

DEAR BRO. GRANT:—Permit me to acknowledge, with heartfelt gratitude, the reception of a large bundle of tracts, which I received at the Crisis office; another bundle from unknown givers; a donation in money from Sister P. C. Chandler; and another donation from Sister Betsey Newton—all of which I received through the Crisis office. The good Lord bless the donors with the best of Heaven's blessings. While they have watered others, may their own souls be watered, until they become like a well watered garden, or like the chariot of Aminadab. Such deeds encourage my heart; they show me plainly that I have some who sympathize with me, and pray for me, and hold up my hands while I labor.

These donors might, in imagination, see me, serious but not sad, with a light step and a light heart, a staff in one hand and a large bundle of tracts and children's papers in the other, praying as I go, "O Lord, give me strength of body and force of mind; give me wisdom and boldness, faithfulness and tenderness; give me the spirit of discernment, and access to minds; open the doors, the ears, the hearts, and let the truth take effect." I rap; admittance is given. "I have tracts, madam, religious tracts; would you like some?" "O, I can't pay for them." "Well, I give them away."

And thus many receive the tracts and children's papers. In every instance, I add a word of exhortation or instruction, as the case may require; then pray, and retire to the next house. I aim to lead their minds to the great truths of the gospel—the coming of Jesus, the resurrection, the state of the dead, the final destiny of the wicked, and the restitution of the earth to its primitive state. These subjects are interesting to such as are not prejudiced; and when I find a spirit of inquiry awakened, I present tracts on those subjects. Thus I labor, day after day. My health and spirits are good, and I enjoy the work.

Called on the brethren at Wareham, and found them firm in the faith. The truth is taking effect there, and I feel encouraged about that place. I am now at Mattapoisett, where I find devoted friends to the Advent cause. Here I propose to hold a few meetings, and then go to Cape Cod. I would say to the brethren there, they may expect me to visit the length and breadth of the Cape; calling upon all, exhorting, reproving, rebuking, comforting and instructing, as opportunity offers; giving lectures in any place where the doors are opened to me, and tracts to all who are willing to read. Brethren are requested to make some effort to get doors open in new neighborhoods.

Now, brethren, what we do must be done quickly. Time is short. Soon He who is to come, will come, and will not tarry. Events transpiring proclaim him near. We have already come down to the day spoken of by Zephaniah:—"A day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, "when men are pouring out their blood as dust,

and their flesh as dung upon the earth. "The great day of the Lord is near, it is near, and hasteth greatly!" Soon, very soon, will the slain be from one end of the earth to the other, not lamented nor buried; and the cities will be left without inhabitant, and the houses without a man.

Open your eyes, brethren, to the signs of the times, and lift up your heads, for your redemption draweth nigh. Pray for me, that I may be humble, and have wisdom, grace and strength. B. Spaulding.

Wareham, Mass., Nov. 3d, '62.

From J. Carr.

Bro. Grant:—I am very much interested in the great work of saving sinners. It is a privilege to be laborers together with God in this great and good work. Oh! that each brother and sister, looking for the speedy return of the blessed Redeemer to set up his everlasting kingdom, might feel the importance of being more heartily engaged in the work of saving sinners from that awful destruction which will soon overtake them.

I thought while reading Bro. Hastings' article on the Christian Publication Society, how easy one or even two thousand dollars might be raised to be expended in publishing tracts, etc.; by each subscriber to the Crisis paying one third of a dollar, and each reader ten cents. Brethren and sisters, we should never miss the amount of money we paid to accomplish this object. Now will we take hold of the matter in earnest? I feel, for one, I will.

Time is short. What we do must be done soon, or not at all. For myself, I feel willing to do what I can, with a shattered constitution. I have felt sometimes that wo is me if I preach not the gospel. I made a great many excuses to the Lord about leaving my home to try to save sinners. Have had many whippings, but I thank the Lord he has borne with me, and I am in the work doing what I can. I have felt the need of tracts to give away, but was not able to buy but very few; and as I did not feel free to ask for them without pay, I have done without, except what few I could pay for. I feel that I have given all for Christ, and although at present I am obliged to work in my shop six days in a week, to pay my honest debts, I do hope before long to be able to spend about all my time in the glorious work of proclaiming the good news of the kingdom at hand. Come, brethren and sisters, now let us make the very small effort, and send in the amount need d, so that all can have tracts to scatter wherever they will do good. Just save a little of that change which you pay for candy, etc., for the little ones. Tell them why you do it, and thus teach them to do good; and before this month is gone, there may be plenty of money in the Lord's treasury to publish the little messengers so much needed in these perilous times. Our work is almost done. If we do not let the Lord have our money, the devil will have it soon. May the Lord give us wisdom to direct in all things. Enclosed is one third of a dollar for myself. Yours in the blessed hope.

North Albion, Me., Oct., 1862.

From Mary F. Athorne.

Dear Bro. and Sis.:—"Thanks be to God who giveth us the victory through our Lord Jesus Christ"; for I cannot longer hold my peace, but will praise God for what he has done for me and mine. Through the influence of the blessed Spirit, we have been enabled to join the army of the Lord. It has been five years since we commenced the pilgrim's life, but not without first counting the cost. Therefore we know that tribulation must come with the "hundred fold in this life," but the promise is, "Be of good cheer, I have overcome the world." The past year of our experience has been one of severe trial. Death has entered our family circle. For the first time have we been called to drink of the bitter cup of affliction. He has taken a dear sister; but we sorrow not as those who have no hope. She, being reconciled to the will of God, now sleeps in Jesus. We thank God for the christian's hope—the hope of soon seeing the King in his beauty to awake the sleeping saints and change the righteous living, and establish his kingdom under the whole heavens.

I had a foretaste of the good things in store for God's dear children, in meeting with them at Camp Wilbraham. I was greatly strengthened and encouraged, for upon that mountain was "a feast of fat things; a feast of wines on the lees." From that time to this has been the brightest of my pilgrimage, and I will

"Praise God, from whom all blessings flow."

Our privileges are limited. We stand alone. Every word of God is pure. He is a shield unto them that put their trust in him. Occasionally has some one of our preaching brethren visited us, and endeavored to preach the words of life to small but interesting congregations; and as this is a new field and requires much labor, we hope to be still remembered by them and others, knowing their labor will not be in vain in the Lord; and in God's own good time we expect to see a people prepared here for his coming and kingdom. But let us remember that what we do must be done quickly; "for the night is far spent, the day is at hand." Let us therefore "cast off the works of darkness, and let us put on the armor of light."

We frequently meet with the dear saints in Portsmouth, N. H., and have enjoyed many precious seasons together. The Lord reward them for their acts of love. There are many pilgrims who years ago expected to see the King in his beauty, but were disappointed. They are still enduring hardness as good soldiers, watching and praying, and "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Our hearts have been sad many times within a few years, for death has laid many of the loved ones low. A few Sabbaths ago we saw our dear Bro. Flagg carried to his resting place, to await the "voice of the archangel and the trump of God." But we were comforted with a discourse delivered by Bro. J. Couch, on the "hope of the resurrection." How blessed to know that our loved ones shall come forth from the land of the enemy; and if we are faithful to the end, we shall be with them, and share the glories of the new earth through the merits of our blessed Redeemer.

Elliott, Me., Nov. 3d, '62.

From O. G. Trundy.

Dear Bro.:—I embraced the Advent views in '54. Although I have had my ups and downs, I feel that the Lord is good. I have been trying to live according to the word of God. It is heart cheering to read your testimonies about contending for and living the truth. Keep up good courage. We soon shall rest if faithful. I will go with you even to prison, if need be, for the truth's sake, and finally share with you in the glory that shall be revealed when Jesus comes.

A short time ago my mind was directed to 1 Pet. 4: 12. It seems to me that this Scripture has direct application to the time in which we live,—the "hour of temptation," which should come "on all the world to try them." Dear brethren, let us see to it that we suffer as christians, and then we shall not be ashamed.

My heart says, thank God for his great and abounding goodness to me. I love to think on words like these—"seek for those things which make for peace," because it brings peace. We have sung,

"I'll suffer now, I'll triumph then,
I'll die for Jesus here." etc.

We may possibly come to that, but if we trust in God it will be well with us.

Brethren and sisters, perhaps the privilege of writing again never will be granted me. I'll try and meet you in the kingdom. I sigh and cry for the abominations done in the land, but, thank God, we shall soon be delivered from them.

Dover, Me.

From Geo. W. Thomas.

Dear Brethren and Sisters:—I take the Crisis, and find much comfort in reading the letters of the tried and faithful ones who are trying to serve God, by preaching and living upon the glad news of the kingdom of God at hand. Perhaps it may do me good to *try*, at least, to cheer others, by letting them know that in Holden, dry as it seems to be, there is now and then a green spot, which was watered a few weeks since by a visit from Bro. Grant, who gave a few discourses in his clear and impressive manner, being backed up by the Spirit of truth. The attendance, though small at first, increased each meeting, till the hall was full. Much good was done. Some rose for prayers. The children were much comforted—prejudice was removed from some. Many say they never heard the Bible explained so clearly before. At the close (Sunday eve), the Lord's table was spread, and all who hoped in the Lord were invited to come and partake of the emblems of the broken body and shed blood of our Lord. About twenty partook. O how solemn! The words of cheer and comfort from our dear Bro. Grant made it the happiest communion I ever attended. Truly the more we try to imitate Jesus, the more we enjoy, for God loves those who are like his Son. I regret Bro. G. could not have tarried longer—hope he will remember and visit us again.

"O how I long to see the day
When all the saints shall stand
On Zion's mount, in bright array,
Redeemed from every land."

Holden, Nov. 2d, 1862.

Obituary Notices.

Died in Fitchburg, Mass., Oct. 25th, 1862, of diphtheria, Sarah, wife of Bro. William Newton, aged twenty-five years, four months and thirteen days.

Thus has Bro. Newton been called to part with one of earth's dearest jewels, and to mourn the loss of a kind and affectionate companion. Although her sufferings were very severe, she bore them with that christian integrity which is a true characteristic of the examples of her Savior. About four years ago she experienced religion; and from that time up to the hour of her death, she was one of those that looked forward to the time when He who is her life should appear, and obtain deliverance through a "better resurrection." She was conscious to the last, and thought she should recover until a few hours before her death; when she called her husband to her bedside, as she was fast filling up, and told him she had given up all hope of recovery. She then requested that her two little girls and boy should be brought, that she might for the last time gaze with a mother's affection upon those whom she loved. Her last hours were very happy. She said if it was the Lord's will that she should sleep for a little season, she was fully reconciled to go. And among her last desires were, "Tell mother, weep not for me," and bade her brother and sister prepare a little from this to meet her on the other river shore. Thus with a parting kiss to her husband and children, she bade them farewell, and gently fell asleep in death's embrace.

Her remains were conveyed to Vernon, Vt., where the funeral took place at the residence of the deceased. Eld. Geo. Champlain addressed a large concourse of people on the occasion, and administered comfort and consolation to such as "mourn not as those without hope," from the words of Isa. 25: 8. May God sanctify this affliction to the good of those that mourn, and may her last request to her dear brother and sister be granted her, and the large circle of acquaintances and friends who so deeply lament her loss follow her example, and prepare one and all to meet her in that glad morning,

"Where all is fair,"

where death no more shall come, and "tears be wiped from all faces."

"Dearest sister, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us;
He can all our sorrows heal.
Yet again we hope to meet thee,
When mortality is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Northfield, Mass. L. W. Combs.

Died, Aug. 30th, after an illness of some months, a federal prisoner at Macon, Ga., Oliver F. Stone, of Manchester, Mass., aged nineteen years.

Our beloved brother was looking for the return of Jesus his Life Giver. He eagerly embraced the truth as it was presented to him, and manifested a corresponding sanctification of life.

About a year since, after a severe mental struggle, he decided to enter the navy. But he had not long been in his new position before his old convictions returned, and he saw the sad mistake he had committed. In his letters he expressed the bitter repentance he felt for his sin. "If Jesus should come and find him bearing carnal weapons, how could he stand before him?" But by the help of God, he was determined not to fight, and his prayer constantly was, "that he might be delivered." His petition was heard, he was taken prisoner, and thus kept from the shedding of blood. Truly the Lord is good to such as trust in him!

Our young brother was "an example of the believers." He sought to order all his life according to the principles of the gospel. Like his blessed Master whose return he so joyously anticipated, he "went about doing good." May we meet him in the resurrection morn, when the crown of life shall be given to all them that love the Savior's appearing. E. A. Annable.

Died, Oct. 12th, 1862, Bro. Edward Beals, of Plainfield, Mass., aged thirty-four years and ten months.

Bro. Beals was a member of the church at Plainfield Pond. By his death we have lost a brother and faithful laborer in Christ. We feel and mourn his loss. We have laid him in his grave, there to wait the resurrection.

A short time before his death he took my hand in his, and after a few moments said, "I want you should preach my funeral sermon. Preach a practical discourse—no doctrine, no doctrine." Then added, "I should be glad to converse with you, but I cannot." Bro. Beals now sleeps in Jesus. He leaves a wife and little son to mourn his loss. Pray God the mantle of Elijah may fall on some Elijah here.

Discourse by the writer, from Jer. 8: 20. Rufus Starks.

FOREIGN NEWS.

The Steamer Gladiator, at Liverpool, from Bermuda, brought sundry reports as to the hostile intentions of Commodore Wilkes, one statement going so far as to say that he blockaded the ports and refused to withdraw his ships on the request of the Governor. He sent boats to the Gladiator and ordered the captain to go on board his vessel. The captain refused going at the time as he was under the protection of the British man-of-war, which ran out her guns and got ready for action. The Gladiator was then allowed to proceed. The matter attracted much attention in England. It is said that orders were issued for the immediate reinforcement of the West India Squadron.

The Army and Navy Gazette infers that Lord Lyons takes a message of some importance. It urges a recognition, and a representation that there is a possibility of an armed intervention on the part of Europe. It thinks neutrality, upon which the government prides itself, is the greatest cruelty to both parties.

The Daily News thinks the Federal cause has never before looked so like success in its essential features. The South is almost at the last stage of exhaustion, while the North is nearly untouched in all its resources. All that European nations have to do is to wait the event, which must be decided by other influences than theirs.

Numerous members of Parliament have been addressing public meetings, referring to America, but they generally refrain from urging a recognition of the South.

There was a revolution in Western Greece. The revolted towns have organized a provisional government. Troops were sent to the scene of the insurrection. Eastern Greece was tranquil.

King Otho of Greece has abdicated the throne in favor of his brother.

ITALY.

Alarming accounts of Garibaldi's health continued. It was even rumored in Paris that he was dead. A Turin telegram of the 22d, however, says he had been removed to Spezzia and bore the removal well.

The 22d, being the anniversary of the union of the Southern provinces to Italy, was celebrated by fetes in all the principal towns. Various popular rejoicings took place, but perfect order was maintained.

Garibaldi has declared that he will publish a manifesto to Europe, containing important revelations.

DOMESTIC NEWS.

New York, Nov. 5. A New Orleans letter to the Herald states that Gen. Weitzel's Brigade landed at Donaldsonville on the 25th, and proceeded thence to Thibodeaux, where they had a slight engagement, capturing 200 rebels. Another force was sent to attack the rebels in the rear, under Col. Thomas, and two iron-clad and two gunboats under Capt. Buchanan to Atchafalaya with the 21st Indiana regiment, which he landed at Brashear City, while the gunboats go to destroy the gunboats said to be there. The rebels destroyed all the produce at Donaldsonville prior to the arrival of Gen. Weitzel.

A letter from the steamer Norwich, off Georgetown, S. C., states that the rebel fort was destroyed, and seven rebels killed. Contrabands state that a good deal of sickness prevails at Georgetown, and that a six-gun floating battery was being built at Charleston, S. C.

A ten inch thick iron clad, and also four large cotton laden steamers, were at Charleston, waiting to run the blockade.

The army of the Potomac seems to be progressing very finely in the work of flanking the rebels, but no general engagement is to be expected from the present movements. The enemy will be compelled, as the result, to evacuate the Shenandoah valley, and will probably retire behind the Rappahannock. Whether he can be reached and a blow struck upon his chosen line of defense before winter sets in and the roads become impassable is a problem to be solved.

The Times' Washington special contains the following:

Dispatches of the greatest importance, and which may affect a change in the whole aspect of the war, were to-day submitted by the French Legation to the Secretary of State. An informal Cabinet meeting was held to-day, and an adjournment had to this evening, when it will reassemble at 8 o'clock—Gen. Halleck being present on special invitation of the President. It is believed that decisions of more ultimate importance than any yet made in the course of the war have been arrived at, and will be announced before the end of the week.

The air is pregnant with rumors of military and Cabinet changes. Military changes are positive, and it is believed that certain Cabinet ministers regard these changes as a condemnation, giving them no alternative but to resign.

Washington, Nov. 6. Information from the front this morning is to the effect that Col. Windham, of Bayard's cavalry, had a spirited engagement yesterday at New Baltimore, with the cavalry and four pieces of artillery of the rebel force at Warrenton. Their numbers were about equal to his at the time—say 1500 strong. After a stout resistance he drove the enemy off in the direction of the main army at Warrenton.

Nov. 6—10 P. M. As the particulars of the fight yesterday at Barbers become known, the more brilliant the victory is found to have been.

The battle was fought by cavalry alone, and between the best disciplined troops either can produce. The rebels were under the command of Gen. Stuart, and the Federals under the command of Gen. Pleasanton.

The final result shows that the rebels left 36 dead on the field, and their wounded must have been numerous. Our loss was five killed and ten wounded.

Gen. Pleasanton to-day reports that Stonewall Jackson occupies Chester Gap with his command.

The town of Warrenton was occupied by our troops at three o'clock this afternoon.

Nov. 9. Gen. Pleasanton yesterday in a skirmish with Stuart captured three pieces of artillery, also a Captain, Lieutenant, and five privates.

The Newbern (N. C.) Progress says the story about the rebels at Wilmington organizing negro regiments is untrue, that the distrust of the negro is so great they will not arm them.

The army correspondent of the Philadelphia Inquirer anticipates a great battle near Winchester. He remarks:

"The Confederate army is supposed to be massed near Winchester, and as its Generals have had six weeks for preparation to meet us, they will unquestionably give us a sanguinary baptism. They were seen in brigades and divisions from the Gap yesterday, and last night their camp fires could be seen for miles and miles away. Our pickets and signal corps have possession of the mountains here, while Gen. Burnside holds Ashby's Gap, ten miles ahead of us. Heavy cannonading in that direction was heard at intervals all day yesterday. The dread note of preparation goes on on both sides, and before many days your corresponding staff may have to chronicle the great and decisive battle of the war. Let the great heart of the North have faith and confidence—its grand army will do its duty, while God directs the storm."

The United States transport steamer Oriole, at New York from Newbern, brings intelligence that an expedition, consisting of 12,000 men, with cavalry and heavy artillery, left Newbern on Wednesday, the 29th ult., partly by land and partly on schooners. This expedition, which is said to be under command of Gen. Foster, comprises all the new Massachusetts regiments, recently sent to North Carolina. The destination of this army was said to be somewhere on Albemarle sound, which seems to be confirmed by the circumstance that a small schooner, which was spoken by the Oriole, in Pamlico sound, on Saturday morning, heard heavy cannonading to the north of Roanoke island. The gunboats Sentinel and Hussar, each armed with two heavy Parott guns, accompanied the expedition.

A recent report relative to clothing states that over a million dollars worth of worthless clothing has been rejected by the examining officers of the army appointed by Gen. McClellan.

There are over 100,000 sick and wounded soldiers in the several hospitals in the country. In New York and neighborhood the number is [illegible].

It now appears that the barque Lauretta, seized and burned by the pirate Semmes, had on board not only British but Italian and Portuguese property protected by consular seals, but which were treated with contempt by the Confederate rover.

These facts will be brought to the notice of the governments interested, and it was reported in New York yesterday that the British Consul had telegraphed to Halifax to Admiral Milne, who dispatched three British war vessels to look after the Alabama; but the latter part of the report was denied at the Consulate. No action has been taken by the Admiral as yet.

Mr. Seward writes to the New York Chamber of Commerce that the circumstances attending the fitting out of the pirate Alabama in England will be brought to the notice of the English Government.

The field of the last Bull Run battle presents a most sickening scene. The fields are strewn with dismantled gun carriages, caissons, clothing, shot, shell, and the dried mummy like remains of slaughtered horses which appear on every hand. The limbs of the half buried dead are seen protruding from the earth; arms and legs are frequently found upon the surface of the ground, with the muskets and portions of the flesh still adhering to the bones.

New York, Nov. 9. The Herald's special Washington dispatch says Gen. Burnside has been appointed to the position occupied by Gen. McClellan, and Gen. Hooker takes his place. The removal of Gen. McClellan caused great excitement at Washington.

A dispatch from Rockport, Mass., states that the British schooner Boston, from Cornwallis, N. S., for New York, went ashore during the storm last night on Straitsmouth Island, Cape Ann, and went to pieces. All the crew perished.

Rectortown, Va., Nov. 7. A heavy snow storm set in this morning about 9 o'clock, with every prospect of continuing. The weather is cold.

Canadian papers say that in a few months there will be six large tobacco factories in operation in Montreal.

The recent snow storm will delay military operations in Virginia, it is said, for two or three days.

Notices, &c.

The Wisconsin Conference

Will be held at Sampter, Sauk Co., Wis., six miles from Sauk city, and nine miles from Baraboo, in the "Pockett," beginning on Wednesday evening, Dec. 3d, and holding over Lord's day following. Eld. J. V. Himes of Boston will be present to aid in preaching. Let us have a *rally*, and let *all come at the beginning*. Friends in the surrounding townships are requested to bring a few blankets, as so many may come from a great distance that our beds may possibly be more than filled. Let no excuse keep a single preacher in Wisconsin at home. Let friends come from other States also. The Lord is certainly at hand. We must arouse!

It is expected that Bro. Himes will do the most of the preaching. Churches who have a standing with the conference will send their delegates, and churches who wish to unite, will do the same. Isolated brethren, who wish the sympathy and aid of preachers in the conference may send an epistle to W. Sheldon, Merrimack, Wis. I intend to have an assortment of our best books at the meeting; and Bro. Himes will have a quantity of the "*Voice*" bound, the *Lyre*, and other valuable productions. Come with praying hearts. Elders Barnes, Turner, Shears, Gibson, and others will please exert themselves to secure a general attendance.

W. Sheldon.

Notice.

The Lord will, there will be a conference in Bradley or East Great Works, commencing on Thursday evening, Nov. 20th, and continue over Sunday. Brethren from abroad are invited to come with hearts filled with the love of God. Bro. John Billings will be here to preach the word.

In behalf of the church,
Liberty Wetherbee.

Conference.

A conference will be held at the Town House in Danbury, N. H., to commence Thursday evening, Nov. 20th, and hold over the Sabbath. Bro. Charles Emerson, with myself and others, will be in attendance. All are invited to attend.

Andrew Simpson.

Conference at Poland, Me.

We purpose to have the next session of the Maine Western Quarterly Conference at West Poland, commencing Dec. 11th, at 7 o'clock P. M. We solicit the attendance of the brethren and sisters generally, and shall expect that none of our ministering brethren will fail to be present. We expect Bro. Couch will be with us to help in preaching the word. For the brethren, J. A. Libby.

Englishman's Greek Concordance.

I have a few copies of this invaluable book. The regular price is $4, for which I will send it by express to any address. To preachers and those ordering books for sale, I will furnish it at a liberal discount. Cash must accompany the orders, which should be addressed to H. L. Hastings, Boston, Mass.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Appointments for Lowell St. Chapel.
H. L. Hastings..........Nov. 16th and 23d
H. Pratt..........Nov. 30th
Edwin Burnham. Dec. 7th, 14th, 21st and 28th

Haverhill, Mass..........Sunday, Nov. 16th
Miles Grant.

Scattico, Ct..........Nov. 23d
H. Pratt.

Harrington, at L. R. Barber's..........Nov. 16th
Ralph Williams.

Lynn, Mass..........Sunday, Nov. 16th
Portsmouth, N. H..........Sunday, Nov. 23d
Stowe Mass..........Sunday, Nov. 30th
L. Boutell.

Plymouth Hollow, Conn..........Sunday, Nov. 16th
Sandisfield, Mass..........Sunday, Nov. 23d
Geo. L. Teeple.

Porthmouth, N. H..........Sunday, Nov. 16th
T. M. Preble.

Sandisfield, Mass., Sunday, Nov. 16th, if the friends there think best. If not, will Bro. Smith notify me in season to respond to other calls?
Lewis Andrews.

Brimfield, (West Brick School-house,). Nov. 23d
Thorndike, Mass..........Nov. 25th
North Dana..........Nov. 26th
Athol..........Nov. 28th and over Sunday
Northfield, (Asael Morgan's,). Dec. 2d and 3d.
Shelburn Falls..........Dec. 4th
Goshen..........Dec. 7th
B. Wm. Wilkins.

I would recommend Bro. W. as a good brother and a good preacher to build up the church.
J. K. Bellows.

Cheshire Street, Ct..........Sunday, Nov. 16th
H. Munger.

Melvin Village, for baptism..........Nov. 16th
Holderness, (where Bro. John St. Clair may appoint)..........Wednesday eve, Nov. 19th
Thursday eve, Nov. 20th, where Bro. J Burleigh may appoint.
Thornton..........Saturday eve, Nov. 29th and Sunday where Bro. Smith may appoint.
T. W. Piper.

Slocumville..........eve, Nov. 20th
Layfayette, (as Bro. Perry and Brown may arrange) Nov. 21st.
Providence..........Sunday, Nov. 23d
Blackstone, or Chesnut Hill, Mass., (as Bro. Alby Bellows and others may arrange) Nov. 26th.
Gloucester..........Sunday, Nov 30th
Clayville, (as Bro. Phetteplace may appoint) evening, Dec. 3d.
Riverpoint..........Dec. 7th
P. C. Rodman.

Bradford, N. H., (Pond Meeting-house) Sunday, Nov. 30th.
Warner, (Robie School-house,) Sunday, Dec. 6th
B. P. Manning.

East Boston..........Nov. 16th and 23d
Plymouth..........Nov. 27th and over the following Sunday.
Scituate, (as Bro. Castle may arrange)...Dec. 7th
J. S. White.

Barnstead, N. H., (Clark Meeting House,) Sunday, Nov. 16th. S. W. Bishop.

Athol..........Nov. 13th and over Sunday.
Northfield (Asael Morgan's)...Nov. 18th and 19th
Goshen..........Nov. 23d
J. K. Bellows.

Cheshire Street..........Nov. 16th
Plymouth Hollow..........Nov. 23d
Wrightville..........Nov. 30th
Pine Swamp School-house..........Dec. 4th

I will spend the winter, or a portion of it, in New York State or Penn., as the way may open, if wanted. Will Bro. Burr, and other brethren knowing of openings, communicate with me at Morris, Conn., immediately? T. S. Canfield.

There will be preaching at the Central Street Church, Springfield, Mass., by Bro. Wilkinson, Nov. 16th. A. R. White, Sec.

South Butler, N. Y., Sunday, Nov. 23d, at 10 1-2 o'clock, A. M.; and at 6 1-2 P. M. will explain the 2d chapter of Daniel.

North Creek, Warren Co., N. Y., Nov. 26th, and and remain a few days, perhaps over two Sundays.

Rutland, Vt., Sunday, Dec. 14th, at the usual hours. Subjects—Christ our Life; and Signs of the Times.

Factory Point, Vt., Dec. 16th, evening, as Bro. Gleason and others may arrange. Expect to continue six or eight days.

If others at the East wish me to call on them while I am East, they will please write me at Albion, N. Y., until Nov. 15th; after that, in November, at North Creek, Warren Co., N. Y.
C. F. Sweet.

Appointments for East Killingly, Ct.
V. P. Simmons..........Sunday, Nov. 16th
D. A. Jones..........Sunday, Nov. 23d
V. P. Simmons.

Savoy..........Nov. 16th
Griswoldville..........Nov. 18th—19th
Green River, Vt..........Nov. 20th
West Brattleboro, Vt., Bro. Kendell's. Nov. 21st
Whitkerville..........Nov. 22d—23d
Vernon..........Nov. 27th
Northfield Farms, Mass..........Nov. 30th
Northfield Mountain..........Dec. 1st
G. A. Streeter.

North Adams, Mass...Nov. 15th and over Sunday.
Plainfield Pond..........Nov. 19th and 20th
Goshen..........Nov. 21st and over Sunday.
D. J. Weaver.

Concord..........Sunday, Nov. 23d and 30th
C. Goodrich.

Hartford..........Sunday, Nov. 16th
M. Batchelor.

Litchfield, where Bro. Tyrrell may appoint, Sunday, Nov. 16th.
New Preston..........evening, Nov. 18th
Wm. A. Fenn.

Appointments for Clark's Mills, R.I.
Joseph D. Brown..........Nov. 16th
Augustus Durfee..........Nov. 23d

Business Department.

To Correspondents.

Samuel Campbell—He had paid up to 143. Cannot tell when he stopped. If you know, you will please find the amount due.

J. Mitchell—You are right, with perhaps this exception—that the first continued 34 Nos. instead of 26, before it stopped,—a difference of 32 cents. Have credited you to close of the year.

Mrs. Geo. J. Goodhue—Out of "Unans. Arg." Will have some soon and send.

Wm. A. Lovejoy—J. W.'s paper has been regularly sent—in a single wrapper—not in the bundle.

B. S. Emery—Came too late.

G. A. B.—Received, and sent to Geo. T.

W. S.—Out of "Signs"—waiting for paper to print more. Ready soon.—H. L. H.

Cash Receipts.

The figures following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Mrs. M Stevens 400, J Slager 397, S Caverly 397, N Hodgdon 370, J M Sanborn 273, D Leighton 352, T B Weeks 390, T C Mason 396, S Dinsmore 390, J Davis, Jr, 397, A Walker 397, Z Boody 397, J S Moreton 297, Geo. James 397, Miss M C Taylor 397, L Robbins 397, T Shepherd 397, C Wakefield 390, Miss A K Warren 397, Mary M Rice 394, L Foster 397, A Horn 397, J Lewis 393, D V Corey 386, W Tatt 386, H Haynes 386, Henry Mellen (pays on old acct. to 286; bal. due, $1.12) J Chapman 397, Gella Hanscom 392,—$1.00 each.

E. Hodsdon 403, S Hodsdon 423, S Ladd 400, Mrs. J E Young 423, J Mitchell 380, J B Chamberlain 423, C Stone 419, John Gidden 423, J Hooker 426. Chas. Piper 377, Jas. Reeve, 390.

A Worth $1.50, on old acc.; O Saunders $1.50; 352, N T Moulton $1.28,370; J McGowan 40 cts., 347; Jas. Danforth $1.00, 429.

For H. L. H.—P. S. W. Deyo, on acct., $1.00.

Books and Tracts Sent.

Nov. 5—By Sargent, Mass. S. S. Dep., Mrs U. Bucklin.

Nov. 8—By Cheney & Co's Express, Eld. S. Wheelock. By mail, John McGowan.

Nov. 10—By Earl's Express, Eld. J. D. Brown. By Eastern Express, M. W. Corliss. By mail, Samuel Campbell, L. Brockett, E. Braley, G. Harvey, W. L. Stroud. Mrs. Geo. J. Goodhue, F. S. Ainsworth, M. Fenton, A. Dyer, Thos. Ames, Wm. Lucas, Geo. U. Lewis, Geo. Severance, J. M. Quimby, Geo. W. Maker, A. S. Whitney, E. Hemich, S. K. Gibson, C. McCall.

Letters Received.

S S Brewer, B Mathewson, I C Wellcome, Dr. A Decker, H Munger, P S W Deyo, L A Durgin, Benj Spaulding, H J Sweetland, Geo. Severance, O D Woodruff, G W Bailey, M. S. H., J Dodge, I K Lombard, Jas. A Libby, Lucy B Otis, I C Wellcome, F H Burbank, A Simpson, Emily I Howard, F W Blanchard, S R Castle.

Post Office Address.

West Alton, N. H.—Eld. A. W. Sibley.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover Street, Boston, Mass.

ENGLISH BIBLES. We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—
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Pearl, do. do. morocco, $1.75; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.15; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.25; postage 26 cts.

The Advent at Hand! a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By P. B. Morgan. A good tract to scatter among your friends who have not been interested in this subject. Price 2 cents single, postage 1 cent, 1-4th off per dozen; 54 copies for $1.00, postage paid; 74 copies for $1.00 by express.

The Three Kingdoms! or the Kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

An Exposition of the Two-Horned Beast, of Rev. 13: 11-18. By S. S. Brewer. Price 5 cts. single, postage one cent.

An Exposition of the Rich Man and Lazarus. By S. S. Brewer. Price 5 cts. single, postage one cent.

A Treatise on the 24th and 25th Chapters of Matthew, showing the fulfillment of Christ's Predictions by copious extracts from History, and the Kingdom of God soon to come. By I. C. Wellcome. Price, 33 cents, postage, 7 cents.

Analogy of the First and Second Advents. General apostacy of the church at each advent demonstrated—her affinity with the world manifested—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 5 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

Ghostology; or the existence of Ghosts [illegible]. By Eld. Wm. Sheldon. This is an excellent tract for those who believe dead men are alive. Price in glazed covers 10 cts. single, postage one cent; $6 per hundred. Without covers 8 cts; $5 per hundred, post paid.

The Soul—What is it? or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. by Miles Grant, Boston. 24 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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Everlasting Punishment! A Discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, [illegible] Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cents single; 1-4th off by the dozen. Postage 1 cent.

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Cook Book. by Dr. F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's celebrated health institution, known as "Our Home," Dansville, N. Y. Price 6 cts, postage 1 cent.

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Deutsche Tractate—German Tracts.

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

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4. [illegible]

5. Die Hoffnung der Treuen in Christo.

Vorgenannte Tractate können prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Rosner, Nr. 721 [illegible], Phila. Preis: per Nummer 5 cts; per Dutzend 50 cts; per Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Rosner, 721 [illegible], Philad'lphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Debt and Grace; or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo., pp. 480, price $1.25—post paid.

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The Ten Virgins, or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 3 cts. Postage 1 cent. $2.00 per one hundred.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brown, No. 8 Summer street.

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For the Crisis.

O! 'Twas Love.

[illegible] *Let me kiss him for his mother.*"

O! [illegible] for me when dying,
And [illegible] had crowned thy suffering brow,
And [illegible] while dying,
'Twas love that moved thee now.
The Roman guard there keeping,
[illegible] pierced thy side,
[illegible] by thy friends stood weeping
When Christ our Savior died.

REFRAIN.

Sleep, Savior, sleep, thy suffering now is over,
Thy friends in silence weep,
Thou hast loved me as none other.

Hear him speak unto his mother—
"Woman, behold thy dying son!"
Then he suffered as none other
When this sad deed was done.
On the cross behold him bleeding,
Kind angels watch around,
The saints are round him weeping,
O! take him gently down.

Then take down the Man of sorrow,
Once poor and lonely stranger here;
Behold on the third day morrow
Again he will appear.
Then for the grave prepare him,
Take from his brow that crown;
To Joseph's tomb then bear him,
And lay him gently down.

"Let me look with joy and wonder—
Behold! he comes a conquering one;
Now the Roman seal is sundered,
The mighty conquest's won.
Let me praise him and forever,
With the angels join to sing,
In those bright realms forever
Adore the mighty King.
O! come, Jesus, come; we long to see thy glory
In immortality,
And cast our crowns before thee.

S. S. BREWER.

For the Crisis.

Sketches by the Wayside.—No. 4.

Do you believe in dreams? I must confess that as for myself I place but very little confidence in the sights and sounds of dream-land, yet they are sometimes, I doubt not, given for the purpose of warning, instruction and encouragement. The following is very remarkable, taken from the memoir of Dr. Bond. It might more properly be termed a vision. "Your young men shall see visions." Joel 2: 28.

"About this time occurred a very extraordinary incident in the life of Dr. Bond, which we narrate with great doubt as to the propriety of the publication. He very rarely mentioned it, and never ventured to designate or explain it. Its truth is, however, beyond question. The circumstances forbid the supposition of optical illusion or temporary hallucination. There are those living who testify to such of the facts as were subject to observation, and the memorials of the transaction are yet distinctly preserved in the religious character of sons and daughters of some who were immediately affected by it.

Being on a visit to his father, he was deeply grieved to find the church, which he had left in a state of prosperous activity, languishing, lukewarm, and weak. His thoughts were much occupied with the subject, and of course it was the matter of earnest and frequent prayer. In this state of mind, one morning he was walking over the fields to a neighboring house, when suddenly he seemed to be in a room where a number of people were assembled, apparently for worship. The room he recognized as an apartment in the house of a neighbor, where a prayer meeting was to be held in the evening of that day. Had he stood in the midst of it, he could not have been more conscious of the scene. There was nothing of the dim, or shadowy, or dreamy about it. He recognized the people, noticed where they sat and stood; remarked his father near the table, at which a preacher was rising to give out a hymn, and near the middle of the congregation he saw a man named C., for whose salvation he felt considerable anxiety, standing with his son beside him. While gazing with astonishment upon the scene, he heard the words, 'Go and tell C. that he has an offer of salvation for the last time.' Naturally supposing that the great concentration of mind upon one subject had induced some hallucination of the senses, Dr. Bond fell upon his knees, and besought God to preserve his reason. The scene however continued; it would not disappear or change in any of its particulars. In vain he struggled to dispel it; the voice yet repeated with indubitable distinctness, 'Go and tell C. that he has an offer of salvation for the last time.' Yet how would he dare to deliver so awful a message! For a great length of time he struggled for deliverance from what he considered an illusion.

At length an expedient occurred to him, which he adopted. He had never been in the room in which he was apparently present, when it was used for a public religious meeting. He of course did not know how it was commonly prepared for such occasions. He therefore noted with great care the particulars of the scene. He saw where the table for the preacher, the benches and chairs for the people were placed. He noticed his acquaintance, and where they sat and stood; and when he was satisfied that he had possessed himself of all these details, he said, 'I will go to the meeting, and if I find all things there to correspond with what I now see, it shall be a sign from the Lord, and I will deliver the message.' Immediately the scene vanished, and he was alone in the green fields. With a spirit indescribably agitated he returned home, where he found ladies who required him to escort them a long distance, and it was somewhat past the hour fixed for the meeting when he reached the awful place.

During the day he had freely indulged the hope that on his entrance into the room, his trouble would disappear. He thought he had been the subject of an illusion, the fruit of an excited brain, and that a want of correspondence immediately to be detected between the real scene and the one presented to his disordered fancy, would at once satisfy him as to the morbid character of his morning vision, and release him from the obligation of delivering the terrible message with which he was conditionally charged. When he opened the door, however, he saw again in all its minuteness of detail the morning scene. In vain he searched the room for a variant particular. There sat his father in the designated place; the preacher at the table was rising to give out the hymn. In the midst of the room stood C., with his son beside him. Everything demanded that the message should be given. After the preliminary exercises, he rose and related the circumstances as we have related them, and then going to C., he laid his hand upon him, and repeated the words he had heard. The effect was indescribable. C. and his son fell down together, and called upon God. An awful solemnity rested upon all present. Many cried for mercy, and from that time began a revival, which spread far and wide, the fruits of which are yet seen after many days."

M. D. W.

For the Crisis.

Immateriality.

If the soul is independent and not subject to the material organism, but independent in its acts, how then shall we account for the fact of its always being dependent nevertheless? Now if we reason after the manner of some, and claim relationship with God, by saying that there is a principle in man acting in all cases independent of the organism, and by its nature incapable of improvement because it is divine, and not subject to death; then I would ask, how shall we account for this immaterial soul undergoing such mighty changes under various circumstances? When the man is in full enjoyment of health it is quite active, and may reason out many wondrous things; but as soon as the organism is in an enfeebled state, the soul is equally feeble. And if the soul is divine, it appears to me it should be supernaturally intelligent, and cause the house or organism in which it abides to sparkle and shine like the diamond.

When man comes into this earthly existence, it is found necessary to instruct him in all things: and in proportion to the tuition which he may obtain, is a man intelligent and happy. It is said that the particles of which a man is composed change every seven years. It may be so; but during this continual changing of the organism, always secreting and excreting to provide for supply and waste, why do we always recognize one person by the same means through life? Simply because the form and general appearance is the same. Now in the matter of intelligence, man, when he makes his advent into this life, is entirely destitute of all knowledge concerning his own existence, and for a continuance of life is dependent on others for it. It seems to me if men could be caused to see the entire dependence of the reasoning faculty,—how weak it will become by reason of disease of the body, they would not claim its immortality, but would be led to seek for glory and immortality in a better and more enduring state. And were it true that man did now possess an immortal soul, and at death it separated from the body and went to its reward, then what need of a resurrection of the dead? judgment is already passed upon them, and consequently there need be no judgment day.

Dear brethren, let us hold fast the teachings of the Bible, and ever believe God; and by that means we shall be kept from roving in those fields of Swedenborgian mysticism, or into that fatal garden of Spiritualism, in which is gendered every unclean thing, and where men give loose rein to their passions. But let us seek for glory and honor and immortality, by serving Him who died for us and was raised for our justification and sanctification. Finally, brethren, let us endure the scoffing of this world, knowing that when Christ our elder Brother comes again to earth, we shall be like him.

S. F. MATHEWS.

For the Crisis.

A Word to the Wise.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophecy. . . . And also upon my servants and upon my handmaidens I will pour out in those days of my Spirit, and they shall prophecy."

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost and began to speak . . . as the Spirit gave them utterance. Then Peter said unto them, repent . . . and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

We see from the foregoing Scripture that the promise of the Spirit in great power in the last days, was not to *man* alone, but also to *woman;* that that promise commenced to be fulfilled at Pentecost; that it was not to be complete in its fulfillment until the Lord should cease to call man to repentance, and that the effects of this pouring out of the Spirit was, "they spake"—"prophesied."

We find also, by consulting the after record of the apostolic church, that woman shared with her lord in the great and glorious privilege of proclaiming the gospel of peace, the glad tidings to all men, as it had been promised she should do; though prohibited indeed from engaging in a certain order of unprofitable disputations, and "usurping authority over the man." And I would ask those who would have this prohibition to make of none effect all the plain testimony (and this is not small in amount) of the word in favor of woman's speaking as the Spirit giveth utterance, in public, etc., according to what rule they do it, and also if they would be consistent in the matter if they should not also enforce that ancient Scriptural requirement, that no woman should appear in public (praying or prophesying with her head uncovered), except she were veiled or muffled?

Sisters in Christ, we behold our *privilege*, our *duty*. Let us seek *first* to be indeed "filled with the Spirit"; then see to it that we "quench not the Spirit," by failing to speak as it would give us utterance. Few comparatively may be called to the "sacred desk;" all may preach. As mothers, sisters, daughters, friend or neighbor, by example, by precept, let us proclaim those truths that are to save all. The time is short at the longest, and now what motives for action, with the end of all things looming up to view, and all the "perils" of that end around us! Let us be entreated by the word of truth, by all the necessity of the times, to "lay aside every weight," whether it be found in the tempers of our mind, or the work of our hand, preparing aught unnecessary for food or raiment; putting away every impediment, that we may glorify God in body and spirit, filling up every hour to him, else it should fail to be said of us in a soon coming day, "She hath done what she could." Your Sister, seeking to know and do the will of God.

CAROLINE HILL.

South Sodus, Oct., 1862.

For the Crisis.

Harmony of the Gospel.

The article of J. Parry, in the Crisis of Oct. 28th, accords so fully with my own views, that I earnestly recommend the re-reading of it. In the closing paragraph he says (in effect), harmony in the essential doctrine of the gospel, is all that can be expected in this world.

This is the ground I take, precisely. The Lord enabled me to see this twenty years ago, when (to the praise of his glorious grace let me speak it) I just learned the truth respecting his second coming, and kindred doctrines. Acting on this principle, I have preached these glorious truths to thousands, who otherwise might have never heard them. But for this I should not now have been in the eleventh year of my present pastorate.

I remember well, a few years ago, how some of my brethren, who had *swallowed the book whole*, were tried with me because I preached as though the people generally could not do that same thing.

Truly I have learned much in eleven years. One thing I will mention. Truths spoken dryly, and coming from a cold heart, are oftentimes rejected; whereas, when preached with the Holy Spirit sent down from heaven, are gladly received.

New York, 1862. SAMUEL CURRY.

For the Crisis.

New Hampshire State Conference.

The ninth session of the New Hampshire State Conference was holden at Loudon Ridge, Oct. 17th and 19th, 1862. According to previous notice, conference convened at the meeting-house, at 10 o'clock, A. M., and opened by singing the 513th hymn in the Lyre, and prayer by Eld. J. V. Himes. Enjoyed a refreshing season in social worship during the A. M. session. Eleven ministers present. Adj. till one o'clock, P. M. At one o'clock, conference met according to adjournment, but concluded to have preaching rather than a meeting of business; and the ministers' conference was adjourned till the close of the meeting of worship. At the close of public worship, ministers' conference convened according to previous notice. After prayer by Eld. Morse, called for and heard read the minutes of the last ministers' conference. Those present who were called on to report were Elds. T. M. Preble, L. Allen, J. Harvey, E. J. Brown, D. F. Leavitt, S. S. Mooney, J. H. Clark, I. K. Shipman, B. Locke, J. Morse. Eld. John Couch being present, was voted in as a member of conference. Voted to open the State conference of business at 8 1-2 o'clock tomorrow morning. Voted to adjourn to the call of the Moderator.

Saturday morning, Oct. 18th, at 8 1-2 o'clock, State conference met as per vote of ministers' conference, and after prayer, proceeded to business by the re-election of Eld. J. Morse, Moderator; T. M. Preble, Clerk; O. G. Smith, Assistant Clerk; B. Locke, Treasurer. Voted that visiting brethren be invited to a seat, to take part in our deliberations. Called for and heard read the report of the last session. Was accepted. Heard the report of the Treasurer. Was accepted. A committee of three were appointed to prepare business for the conference, viz: I. H. Shipman, O. G. Smith, J. Harvey. Voted to adjourn to the close of the afternoon meeting of worship.

At 10 o'cloc , A. M., another session of the ministers' conference was called by the moderator, to meet at Sr. Harriet Moore's. Opened by prayer by Elds. B. Locke and O. G. Smith. Elds. O. G. Smith, M. Glidden, J. Knowles, and T. W. Piper, not being present yesterday, were now called on to report themselves. Bro. J. Harvey reported C. H. N. Green, J. Morrill, and I. Edgerly, as they were not present to report themselves. Bro. S. Goodhue not being present, was reported by the clerk, he having seen Bro. G. at the Wilbraham campmeeting. The clerk also received a letter from Bro. G. just after the conference closed, in which he reported himself; but the letter did not reach the conference, it being an hour too late. Bro. B. P. Manning was reported by Bro. Locke; Bro. C. S. Emerson by S. S. Mooney; Wm. H. Eastman by I. H. Shipman. Voted to adjourn to the call of the moderator. Preaching at the meeting-house by Bro. A. Simpson, and in the afternoon by Bro. J. Couch.

After the close of the meeting of worship, conference met, as per adjournment, and after prayer by Bro. Himes, the committee on business reported that they would recommend that the ministerial committee be increased to five, instead of three; and the following Elders were appointed for the ensuing year, viz.: J. Harvey, T. M. Preble, I. H. Shipman, J. Couch, and O. G. Smith. The following request, presented by Eld. J. H. Clark, was read to the conference; after which it was voted that Bro. C.'s request be granted. The following is a copy of the request:—

"To the members of the N. H. State Conference of Adventists:—Brethren, having been a member of your body since its organization, I now wish to be relieved from my obligations as a member of the N. H. State Conference, for the purpose of renewing as soon as convenient more pleasant and beneficial relations with some other religious body, or otherwise, as circumstances require. J. H. CLARK.

Loudon Ridge, Oct. 18th, '62.

Voted, that the time of holding our next session of the State Conference be changed, so as to commence on the second Thursday in September, at 2 o'clock, P. M. Voted, that the minutes of the conference be published in the *Crisis* and *Herald*. Voted to adjourn to the call of the clerk. Preaching in the evening by Eld. Himes.

Sunday morning, Oct. 19th, met at 9 o'clock for prayer and conference meeting. Good season. Preaching in the forenoon by Eld. Himes, on the "seven last plagues." The closing part of his address was most deeply solemn and impressive. The speaker and many of his hearers were affected to tears, the house being literally filled with an attentive audience. In the afternoon Eld. J. Couch delivered a very stirring and interesting discourse, founded on Luke 21: 26, 27. In the evening he gave another interesting discourse on the subject of "salvation." Our aged father in the ministry, Eld. Peter Clark of Gilmanton, past his *fourscore years*, was at our meeting on the Sabbath, took a seat with the brethren in the pulpit, and offered the concluding prayer at the close of the afternoon services. We think during all our meetings of business more than usual harmony and good feeling prevailed, and the meetings of worship were such as to warrant the hope that some good fruit may be gathered in the coming kingdom.

The conference not commencing till Friday at this session, we had no time to attend to hearing reports from the several churches, as at former sessions. May the Lord bless and revive his people throughout New Hampshire, and elsewhere, and prepare us for the coming and kingdom of his dear Son our Savior, Jesus.

"O happy day when wars shall cease,
And ransomed earth be filled with peace;
When sin and death no more shall reign,
And Eden bloom on earth again."

JOHN MORSE, *Moderator*.

T. M. PREBLE, *Clerk*.

Concord, N. H., Oct. 27th, '62.

Correspondence.

From P. H. Wait.

DEARLY BELOVED BRN.:—How thankful we should feel for the light which we have from God's sacred word in these eventful times! While the dark clouds of error are yet hanging thickly over the church and world, how carefully and prayerfully should we read, how diligently should we search to understand each sentence, and more especially the sayings of our Lord while teaching the way of life.

"For all they that take the sword, shall perish with the sword." This text has ever seemed a hard saying, and to me an almost irreconcileable one. To-day while reading it over the light burst forth upon my mind in true sublimity. I have ever had the impression that its sense was this: all they that take the sword shall *be slain* with the sword; and doubtless thousands have held similar views of it. In fact the doctrine of the "immortality of the soul" admits of no other view. Facts teach to the contrary, and show a contradiction of the statement. Very few who take the sword, even on the battle-field, fall by it. Yet contradictions are of little account to a man who claims that man has an immortal soul. You meet him with a "Thus saith the Lord,"—that man is mortal and must perish without a hope in Christ,—and he will try to show you that it is denied in another place; and the one statement only balances the other.

But he who "trembleth at His word" seeks for harmony, nor will he give over until it is found. He who said, "Though heaven and earth shall pass away, my word shall not pass away," hath made no errors.

"Shall perish with the sword." To perish is not to die; even if it was, it would not imply in this case that death shall be caused by the sword. If I say, "He shall die with his friend," it does not prove that his friend shall kill him, but that they should die together. "They that take the sword shall perish with the sword." Peter says (2 Pet. 3: 10, 12), "The elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." So the sword shall be dissolved and cease to be a sword, and the ungodly man shall be destroyed in that great and awful day. 2 Thess. 1: 8, 9. And all earthly things will perish together. O! let us who have the light walk in the light, so that we shall be counted worthy to escape in that day.

Let him who thinks this text of little or no importance, who is ready to slay his fellow man, reflect calmly on the subject, and see if he can expect to escape divine justice, should he fall in the act.

How beautiful is truth! How sublime are those truths that fall from our dear Savior's lips! The many errors which have crept into our translation, and the thick web of superstition which has been drawn so closely around them, serve only to make them the more beautiful when this veil is removed. They are there,—those immortal truths, immovable as God himself. Let us search diligently for them. "Buy the truth and sell it not."

Baker's Falls, N. Y.

From L. P. Hastings.

"Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of Hosts a consumption even determined upon the whole earth."

DEAR BRN.:—They tell us the time is at hand when one who will believe the Bible will appear as ridiculous as one would at the present day dressed in the costume of our grandfathers and grandmothers. Well, be it so: the word of God is fulfilled even in the authors of such sentiments. Ah! how strikingly is the picture drawn by the prophets, apostles and Jesus, being filled. It looks sad, yet we can but rejoice, knowing the prophecy is sure, and that word will never fail. It shows we are among the shoals and quicksands along the coast, and soon the "Gospel ship" will land her crew safely on the immortal shore.

I rejoice, but with trembling, when I see some of the old tried sailors leaving the ship, and, casting themselves into the sea, are trying to swim to some fog bank, deceiving themselves with the vain idea that it is the long looked for land which they have so much desired to reach. O! let us abide in the ship, piloted by our unfailing Guide, who knows all the dangers along the coast; and soon

"The land, the land ahead,
Their waiting eyes descry."

Still we send out the Macedonian cry, "Come over and help us!" We would gladly hear some of the Lord's watchmen blow the trumpet in this place. We are four and a half miles from Galesburgh, Kalamazoo Co, on the Michigan Central Railroad.

From Sr. S. H. Donnett.

BRO. GRANT:—I have been with the sick for ten months. When the war first broke out, I had a desire to go and take care of the brave volunteers. I prayed Father if it was his will for me to go, to open the way, if not, to hedge it up. I got an appointment to St. Louis. I was there five months. Feeling weary, I went home. But there was more for me to do. Our worthy Governor sent me an appointment, requesting me to go to Evansville, and here I have been five months more. In passing through the hospital, I think the harvest surely is great. I am alone here, or nearly so. I am the only female nurse. I often think, am I subject to like ills as those around me? The patients look for me to attend to their wants, to cheer and comfort them. The surgeon relies on me to attend to his most critical patients. I must be able to make a full report of every minutia. I must dress wounds, blister, cup, bathe, sponge, dress, and finally, every thing I must do, or see that it is done.

But I have other work to do. I have to talk to them of Jesus. Some hear the truth gladly, while others turn a deaf ear. I try to do what I can in my feeble way. Dear brothers and sisters, do not forget me in your prayers. I often say to the doctor, I think the prayers of my venerable father do me more good than any thing else.

While I write this I am sitting by a sick bed, and have to drop my pen every few moments.

Gen. Mil. Hospital, Evansville, Ind.

From Celia.

DEAR BRN. AND SRS.:—If we are looking for Christ to come in the clouds of heaven soon, can we say with Paul, "I am crucified to the world and the world to me," so that we are ready to meet him? Or are we living at loose ends, scarcely *trying* to keep our hearts with all diligence as we are exhorted to do? This is a question that should be answered candidly and carefully. What does it avail us to say, I believe Christ is soon coming, if our lamps are not trimmed and burning; if we are not made holy and pure, our sins all forgiven, and we abiding in Christ as the branch abides in the vine, so that we are joint heirs with Christ to that inheritance? Is it possible to be saved under any other circumstances? Then I do not rightly understand the word of God. Is there one among all the pilgrims who can stand in these awfully perilous times without every part of the armor on and buckled on closely, too? It seems to me it will not answer to have any part left off, or any joints in the harness either. We must look out for the fiery darts, or we shall as surely fall as our men in front of the cannon's mouth on the battle-field. O! if it requires only a small amount of grace to stand in these last days, I am mistaken.

But how are we to become crucified to the world? Can a smooth, easy time of it do it? nothing to cross our path to trouble us? Was any one ever crucified in that way? O! but says one, any other trial I could better bear than this. Why do I have so much more trouble than any one else? Why is it? Perhaps some are more easily crucified than others. Perhaps some of us require the furnace to be heated seven times hotter than others. Our Father knows best. If we put ourselves as clay in the hands of the potter, we must look out about giving directions about the process. But, says one, if I only had faith to claim the promises, I could stand it; how can I get it? In no other way than doing as Jude says, "Contending earnestly for the faith once delivered to the saints." It does not mean, sit right down and give up to temptation—our easy besetments; no, indeed; it means, set about it in earnest, be determined to conquer or die, just as they are at the seat of war. If we follow our Captain's orders, it is certain victory; all the powers of darkness combined cannot destroy us. But we must keep near enough to the Good Shepherd to hear his voice when he speaks to us, and we are safe.

Perhaps such thoughts as these enter our minds,—it has been some years since it has been said, Behold, the Bridegroom cometh. He may not come for some years hence. Suppose he does not? We may be in our graves before next week, our accounts sealed up to the great day of reckoning. O! let us be careful about this half way of living. A name to live and be dead will avail us nothing in that day when He comes to make up his jewels. May we all be ready, is the prayer of an unworthy sister.

From M. J. Baldwin.

DEAR BRETHREN AND SISTERS:—I am still waiting for the Lord Jesus, and expect when he comes to see you all in the kingdom, if we are faithful, for his promise is sure. Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Now Paul had no expectation of getting his crown at death, for he says, he "shall give me at *that day*." What day does he mean? At death? No, but *at his appearing*; at the same time that he gives crowns to *all* "that love his appearing." Then *all* that love his appearing will get the reward at the same time.

Now the question is, do we love his appearing? do we long for the appointed time to come when the trump shall sound, and the righteous dead shall be raised, the living changed, the earth with all the works therein be burned up? Let us remember that our works will show; that if we love him we shall keep his commandments. I know there is a large class of christians who tell us that the time of Christ's coming is of no importance. Now with me it is of great importance. All my hopes are centred on his coming. I can find no promise of eternal life only through Christ, at his coming; and they that teach that we shall go to heaven at death, do so without proof from the Scriptures. We are told in Rev. 22: 12, that his reward is with him, and he will give to every man according as his work shall be. We find abundance of proof that the reward is at Christ's coming. Then it is of great importance to us *when* he comes. O! then let us still pray, "Thy kingdom come." He will come and not tarry; then we shall receive the crown of righteousness, together with Paul and all that love his appearing. Even so, come, Lord Jesus. Amen.

New Preston, Ct.

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

FROM N. GALISPY WENDELL.

BRO. GRANT:—I want to become a member of the Try Company, and have my name attached to its pledge. I use neither tea, coffee, tobacco, nor intoxicating drinks. I love to read the youth's department of the Crisis. I am eleven years old.

Boltonville, Wis., Oct. 30th, '62.

How to Forgive.

"Good-bye, grandmother," said young Stanley; "I am going to the market-town, and shall not come home until day after to-morrow."

"The Lord go with you, my dear lad," said the aged grandmother; "but before you go I want to know if you have settled the quarrel with Ned Brooks."

"I have settled it that I shall have nothing more to do with him. He has treated me very badly. I do not intend to treat him badly in return, but I do not intend to have any thing to do with him?"

"Have you forgiven him?"

"I do not intend to do him any harm."

"Remember what the Lord says: 'When ye stand praying, forgive, if ye have aught against any; for if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' We are allowed to ask forgiveness for ourselves only as we forgive others. 'Forgive us our debts as we forgive our debtors.' It is not safe for us to live a single day without being forgiven; we must forgive others."

"Well, grandmother, I will try to do my duty. Good bye."

The young man went to the market-town. He was busy during the day, and thought but little of what he said to his grandmother. At night, when he came to lie down on his bed, he thought of what she had said. He thought of Ned Brooks and he became angry. He thought of his own sins, and then he felt his need of pardon. He thought of the words of his Lord, "if ye forgive not men their trespasses." He felt that he must forgive Ned Brooks, even though he did not turn and say, I repent. He tried to do it and failed. He then knelt in prayer, and asked for a forgiving spirit, and continued asking till he felt that he could forgive all who had done any wrong to him.

Are you angry with any one? Begin at once to show a forgiving spirit, if you hope to be forgiven of God.—*Ex.*

For the Crisis.

The Happy Land.

A PARODY.

Yes, in a happy land,
Not far away,
Soon will our waiting band
Shine bright as day:
Then shall we sweetly sing,
Worthy is our Savior King,
Loud let his praises ring,
Praise, praise for aye.

Earth then a happy land,
Where Christ holds sway;
Now his saints waiting stand
To hail that day.
Oh! we shall happy be,
When from sin and sorrow free.
Lord, we shall live with thee,
Blest, blest for aye.

Bright in that happy land
Beams every eye;
Kept by a Father's hand,
Love cannot die.
Oh! then to glory run,
Be a crown and kingdom won,
And bright above the sun
We reign for aye.

Davenport, Iowa, Oct., '62. M. PARRY.

A Bad Temper Overcome.

Edward Norton was usually gentle in his manner, but he had one great fault; he soon lost his temper.

Edward liked to read stories about the great conquerors of the world. His mother thought that he should know the meaning of King Solomon's words, "He that ruleth his spirit, is better than he that taketh a city." So she made him repeat the verse every morning for a week.

One day, as he played with some little boys, a dispute arose among them, and one of them began to laugh at him. Edward grew very red in the face, and his eyes gleamed with anger, and he was about to speak in an angry way, when he suddenly stopped. He thought of King Solomon's words. He had to try hard to keep down his arm, and not speak the angry words he felt.

Edward could not play any longer, but went home, and ran to his mother, saying, "I *did* it, mother—I *did* it!" and burst into tears.

If you have such a temper, you may not perhaps do so well as Edward did the first time, but "try again;" and if you sincerely seek help from the Savior, he will assist you by his Holy Spirit. God helped him to overcome his temper, and he will help you if you truly seek his aid.—*Reaper*.

A Prayer.

When for some little insult given,
My angry passions rise,
I'll think how Jesus came from heaven,
And bore his injuries.

Dear Savior, may I learn of thee
My temper to amend;
And, walking in humility,
May peace my steps attend.

May never falsehood in my heart,
Nor in my words abide;
But may I act the truthful part,
Whatever may betide.

Street Education; Its Fruits.

FOR LITTLE FOLKS AND GREAT FOLKS.

Parents, will you read it? Little folks will you?

A city missionary in an Eastern city, visited a man in jail waiting his trial.

"Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my STREET education that ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; and in the street I learned to pilfer. Oh, sir, it is in the street the devil lurks to work the ruin of the young!"

"Yes, that's it. In the street! Some boys are always in the street. They sleep and eat at home but they live on the street; they seek amusement on the street; they do all the work they have on the street; they get their education on the street; they enter society on the street; and the devil finds and enlists them in his service on the street. Oh, parents, keep your sons off the street! All the means in the world cannot save them if they go much on the street.—*Golden Rule*.

The World's Crisis

AND

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MILES GRANT, Boston, Mass

For the Crisis.

O! 'twas Love.

AIR—"*Let me kiss him for his mother.*"

O! 'twas love for me when dying,
And thorns had crowned thy suffering brow,
And in agony when dying,
'Twas love that moved thee now.
The Roman guard there keeping,
In anger pierced thy side,
Close by thy friends stood weeping
When Christ our Savior died.

REFRAIN.

Sleep, Savior, sleep, thy suffering now is over,
Kind friends in silence weep,
Thou hast loved me as none other.

Hear him speak unto his mother—
"Woman, behold thy dying son!"
Then he suffered as none other
When this sad deed was done.
On the cross behold him bleeding,
Kind angels watch around,
The saints are round him weeping,
O! take him gently down.

Then take down the Man of sorrow,
Once poor and lonely stranger here;
Behold on the third day morrow
Again he will appear.
Then for the grave prepare him,
Take from his brow that crown;
To Joseph's tomb then bear him,
And lay him gently down.

Let me look with joy and wonder—
Behold! he comes a conquering one;
Now the Roman seal is sundered,
The mighty conquest's won.
Let me praise him and forever,
With the angels join to sing,
In those bright realms forever
Adore the mighty King.
O! come, Jesus, come; we long to see thy glory
In immortality,
And cast our crowns before thee.

S. S. BREWER.

For the Crisis.

Sketches by the Wayside.—No. 4.

Do you believe in dreams? I must confess that as for myself I place but very little confidence in the sights and sounds of dream-land, yet they are sometimes, I doubt not, given for the purpose of warning, instruction and encouragement. The following is very remarkable, taken from the memoir of Dr. Bond. It might more properly be termed a vision. "Your young men shall see visions." Joel 2: 28.

"About this time occurred a very extraordinary incident in the life of Dr. Bond, which we narrate with great doubt as to the propriety of the publication. He very rarely mentioned it, and never ventured to designate or explain it. Its truth is, however, beyond question. The circumstances forbid the supposition of optical illusion or temporary hallucination. There are those living who testify to such of the facts as were subject to observation, and the memorials of the transaction are yet distinctly preserved in the religious character of sons and daughters of some who were immediately affected by it.

Being on a visit to his father, he was deeply grieved to find the church, which he had left in a state of prosperous activity, languishing, lukewarm, and weak. His thoughts were much occupied with the subject, and of course it was the matter of earnest and frequent prayer. In this state of mind, one morning he was walking over the fields to a neighboring house, when suddenly he seemed to be in a room where a number of people were assembled, apparently for worship. The room he recognized as an apartment in the house of a neighbor, where a prayer meeting was to be held in the evening of that day. Had he stood in the midst of it, he could not have been more conscious of the scene. There was nothing of the dim, or shadowy, or dreamy about it. He recognized the people, noticed where they sat and stood; remarked his father near the table, at which a preacher was rising to give out a hymn, and near the middle of the congregation he saw a man named C., for whose salvation he felt considerable anxiety, standing with his son beside him. While gazing with astonishment upon the scene, he heard the words, 'Go and tell C. that he has an offer of salvation for the last time.' Naturally supposing that the great concentration of mind upon one subject had induced some hallucination of the senses, Dr. Bond fell upon his knees, and besought God to preserve his reason. The scene however continued; it would not disappear or change in any of its particulars. In vain he struggled to dispel it; the voice yet repeated with indubitable distinctness, 'Go and tell C. that he has an offer of salvation for the last time.' Yet how would he dare to deliver so awful a message! For a great length of time he struggled for deliverance from what he considered an illusion.

At length an expedient occurred to him, which he adopted. He had never been in the room in which he was apparently present, when it was used for a public religious meeting. He of course did not know how it was commonly prepared for such occasions. He therefore noted with great care the particulars of the scene. He saw where the table for the preacher, the benches and chairs for the people were placed. He noticed his acquaintance, and where they sat and stood; and when he was satisfied that he had possessed himself of all these details, he said, 'I will go to the meeting, and if I find all things there to correspond with what I now see, it shall be a sign from the Lord, and I will deliver the message.' Immediately the scene vanished, and he was alone in the green fields. With a spirit indescribably agitated he returned home, where he found ladies who required him to escort them a long distance, and it was somewhat past the hour fixed for the meeting when he reached the awful place.

During the day he had freely indulged the hope that on his entrance into the room, his trouble would disappear. He thought he had been the subject of an illusion, the fruit of an excited brain, and that a want of correspondence immediately to be detected between the real scene and the one presented to his disordered fancy, would at once satisfy him as to the morbid character of his morning vision, and release him from the obligation of delivering the terrible message with which he was conditionally charged. When he opened the door, however, he saw again in all its minuteness of detail the morning scene. In vain he searched the room for a variant particular. There sat his father in the designated place; the preacher at the table was rising to give out the hymn. In the midst of the room stood C. with his son beside him. Everything demanded that the message should be given. After the preliminary exercises, he rose and related the circumstances as we have related them, and then going to C., he laid his hand upon him, and repeated the words he had heard. The effect was indescribable. C. and his son fell down together, and called upon God. An awful solemnity rested upon all present. Many cried for mercy, and from that time began a revival, which spread far and wide, the fruits of which are yet seen after many days." M. D. W.

For the Crisis.

Immateriality.

If the soul is independent and not subject to the material organism, but independent in its acts, how then shall we account for the fact of its always being dependent nevertheless? Now if we reason after the manner of some, and claim relationship with God, by saying that there is a principle in man acting in all cases independent of the organism, and by its nature incapable of improvement because it is divine, and not subject to death; then I would ask, how shall we account for this immaterial soul undergoing such mighty changes under various circumstances? When the man is in full enjoyment of health it is quite active, and may reason out many wondrous things; but as soon as the organism is in an enfeebled state, the soul is equally feeble. And if the soul is divine, it appears to me it should be supernaturally intelligent, and cause the house or organism in which it abides to sparkle and shine like the diamond.

When man comes into this earthly existence, it is found necessary to instruct him in all things: and in proportion to the tuition which he may obtain, is a man intelligent and happy. It is said that the particles of which a man is composed change every seven years. It may be so; but during this continual changing of the organism, always secreting and excreting to provide for supply and waste, why do we always recognize one person by the same means through life? Simply because the form and general appearance is the same. Now in the matter of intelligence, man, when he makes his advent into this life, is entirely destitute of all knowledge concerning his own existence, and for a continuance of life is dependent on others for it. It seems to me if men could be caused to see the entire dependence of the reasoning faculty,—how weak it will become by reason of disease of the body, they would not claim its immortality, but would be led to seek for glory and immortality in a better and more enduring state. And were it true that man did now possess an immortal soul, and at death it separated from the body and went to its reward, then what need of a resurrection of the dead? judgment is already passed upon them, and consequently there need be no judgment day.

Dear brethren, let us hold fast the teachings of the Bible, and ever believe God; and by that means we shall be kept from roving in those fields of Swedenborgian mysticism, or into that fatal garden of Spiritualism, in which is gendered every unclean thing, and where men give loose rein to their passions. But let us seek for glory and honor and immortality, by serving Him who died for us and was raised for our justification and sanctification. Finally, brethren, let us endure the scoffing of this world, knowing that when Christ our elder Brother comes again to earth, we shall be like him. S. F. MATHEWS.

For the Crisis.

A Word to the Wise.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophecy. . . . And also upon my servants and upon my handmaidens I will pour out in those days of my Spirit, and they shall prophecy."

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost and began to speak . . . as the Spirit gave them utterance. Then Peter said unto them, repent . . . and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

We see from the foregoing Scripture that the promise of the Spirit in great power in the last days, was not to *man* alone, but also to *woman;* that that promise commenced to be fulfilled at Pentecost; that it was not to be complete in its fulfillment until the Lord should cease to call man to repentance, and that the effects of this pouring out of the Spirit was, "they spake"—"prophesied."

We find also, by consulting the after record of the apostolic church, that woman shared with her lord in the great and glorious privilege of proclaiming the gospel of peace, the glad tidings to all men, as it had been promised she should do; though prohibited indeed from engaging in a certain order of unprofitable disputations, and "usurping authority over the man." And I would ask those who would have this prohibition to make of none effect all the plain testimony (and this is not small in amount) of the word in favor of woman's speaking as the Spirit giveth utterance, in public, etc., according to what rule they do it, and also if they would be consistent in the matter if they should not also enforce that ancient Scriptural requirement, that no woman should appear in public (praying or prophesying with her head uncovered), except she were veiled or muffled?

Sisters in Christ, we behold our *privilege*, our *duty*. Let us seek *first* to be indeed "filled with the Spirit"; then see to it that we "quench not the Spirit," by failing to speak as it would give us utterance. Few comparatively may be called to the "sacred desk;" all may preach. As mothers, sisters, daughters, friend or neighbor, by example, by precept, let us proclaim those truths that are to save all. The time is short at the longest, and now what motives for action, with the end of all things looming up to view, and all the "perils" of that end around us! Let us be entreated by the word of truth, by all the necessity of the times, to "lay aside every weight," whether it be found in the tempers of our mind, or the work of our hand, preparing aught unnecessary for food or raiment; putting away every impediment, that we may glorify God in body and spirit, filling up every hour to him, else it should fail to be said of us in a soon coming day, "She hath done what she could." Your Sister, seeking to know and do the will of God. CAROLINE HILL.

South Sodus, Oct., 1862.

For the Crisis.

Harmony of the Gospel.

The article of J. Parry, in the Crisis of Oct. 28th, accords so fully with my own views, that I earnestly recommend the re-reading of it. In the closing paragraph he says (in effect), harmony in the essential doctrine of the gospel, is all that can be expected in this world.

This is the ground I take, precisely. The Lord enabled me to see this twenty years ago, when (to the praise of his glorious grace let me speak it) I just learned the truth respecting his second coming, and kindred doctrines. Acting on this principle, I have preached these glorious truths to thousands, who otherwise might have never heard them. But for this I should not now have been in the eleventh year of my present pastorate.

I remember well, a few years ago, how some of my brethren, who had *swallowed the book whole*, were tried with me because I preached as though the people generally could not do that same thing.

Truly I have learned much in eleven years. One thing I will mention. Truths spoken dryly, and coming from a cold heart, are oftentimes rejected; whereas, when preached with the Holy Spirit sent down from heaven, are gladly received.

New York, 1862. SAMUEL CURRY.

For the Crisis.

New Hampshire State Conference.

The ninth session of the New Hampshire State Conference was holden at Loudon Ridge, Oct. 17th and 19th, 1862. According to previous notice, conference convened at the meeting-house, at 10 o'clock, A. M., and opened by singing the 513th hymn in the Lyre, and prayer by Eld. J. V. Himes. Enjoyed a refreshing season in social worship during the A. M. session. Eleven ministers present. Adj. till one o'clock, P. M. At one o'clock, conference met according to adjournment, but concluded to have preaching rather than a meeting of business; and the ministers' conference was adjourned till the close of the meeting of worship. At the close of public worship, ministers' conference convened according to previous notice. After prayer by Eld. Morse, called for and heard read the minutes of the last ministers' conference. Those present who were called on to report were Elds. T. M. Preble, L. Allen, J. Harvey, E. J. Brown, D. F. Leavitt, S. S. Mooney, J. H. Clark, I. K. Shipman, B. Locke, J. Morse. Eld. John Couch being present, was voted in as a member of conference. Voted to open the State conference of business at 8 1-2 o'clock tomorrow morning. Voted to adjourn to the call of the Moderator.

Saturday morning, Oct. 18th, at 8 1-2 o'clock, State conference met as per vote of ministers' conference, and after prayer, proceeded to business by the re-election of Eld. J. Morse, Moderator; T. M. Preble, Clerk; O. G. Smith, Assistant Clerk; B. Locke, Treasurer. Voted that visiting brethren be invited to a seat, to take part in our deliberations. Called for and heard read the report of the last session. Was accepted. Heard the report of the Treasurer. Was accepted. A committee of three were appointed to prepare business for the conference, viz: I. H. Shipman, O. G. Smith, J. Harvey. Voted to adjourn to the close of the afternoon meeting of worship.

At 10 o'cloo , A. M., another session of the ministers' conference was called by the moderator, to meet at Sr. Harriet Moore's. Opened by prayer by Elds. B. Locke and O. G. Smith. Elds. O. G. Smith, M. Glidden, J. Knowles, and T. W. Piper, not being present yesterday, were now called on to report themselves. Bro. J. Harvey reported C. H. N. Green, J. Morrill, and I. Elgerly, as they were not present to report themselves. Bro. S. Goodhue not being present, was reported by the clerk, he having seen Bro. G. at the Wilbraham camp-meeting. The clerk also received a letter from Bro. G. just after the conference closed, in which he reported himself; but the letter did not reach the conference, it being an hour too late. Bro. B. P. Manning was reported by Bro. Locke; Bro. C. S. Emerson by S. S. Mooney; Wm. H. Eastman by I. H. Shipman. Voted to adjourn to the call of the moderator. Preaching at the meeting-house by Bro. A. Simpson, and in the afternoon by Bro. J. Couch.

After the close of the meeting of worship, conference met, as per adjournment, and after prayer by Bro. Himes, the committee on business reported that they would recommend that the ministerial committee be increased to five, instead of three; and the following Elders were appointed for the ensuing year, viz.: J. Harvey, T. M. Preble, I. H. Shipman, J. Couch, and O. G. Smith. The following request, presented by Eld. J. H. Clark, was read to the conference; after which it was voted that Bro. C.'s request be granted. The following is a copy of the request:—

"To the members of the N. H. State Conference of Adventists:—Brethren, having been a member of your body since its organization, I now wish to be relieved from my obligations as a member of the N. H. State Conference, for the purpose of renewing as soon as convenient more pleasant and beneficial relations with some other religious body, or otherwise, as circumstances require. J. H. CLARK.

Loudon Ridge, Oct. 18th, '62.

Voted, that the time of holding our next session of the State Conference be changed, so as to commence on the second Thursday in September, at 2 o'clock, P. M. Voted, that the minutes of the conference be published in the *Crisis* and *Herald*. Voted to adjourn to the call of the clerk. Preaching in the evening by Eld. Himes.

Sunday morning, Oct. 19th, met at 9 o'clock for prayer and conference meeting. Good season. Preaching in the forenoon by Eld. Himes, on the "seven last plagues." The closing part of his address was most deeply solemn and impressive. The speaker and many of his hearers were affected to tears, the house being literally filled with an attentive audience. In the afternoon Eld. J. Couch delivered a very stirring and interesting discourse, founded on Luke 21: 26, 27. In the evening he gave another interesting discourse on the subject of "salvation." Our aged father in the ministry, Eld. Peter Clark of Gilmanton, past his *fourscore years*, was at our meeting on the Sabbath, took a seat with the brethren in the pulpit, and offered the concluding prayer at the close of the afternoon services. We think during all our meetings of business more than usual harmony and good feeling prevailed, and the meetings of worship were such as to warrant the hope that some good fruit may be gathered in the coming kingdom.

The conference not commencing till Friday at this session, we had no time to attend to hearing reports from the several churches, as at former sessions. May the Lord bless and revive his people throughout New Hampshire, and elsewhere, and prepare us for the coming and kingdom of his dear Son our Savior, Jesus.

"O happy day when wars shall cease,
And ransomed earth be filled with peace;
When sin and death no more shall reign,
And Eden bloom on earth again."

JOHN MORSE, *Moderator.*

T. M. PREBLE, *Clerk.*

Concord, N. H., Oct. 27th, '62.

Correspondence.

From P. H. Wait.

DEARLY BELOVED BRN.:—How thankful we should feel for the light which we have from God's sacred word in these eventful times! While the dark clouds of error are yet hanging thickly over the church and world, how carefully and prayerfully should we read, how diligently should we search to understand each sentence, and more especially the sayings of our Lord while teaching the way of life.

"For all they that take the sword, shall perish with the sword." This text has ever seemed a hard saying, and to me an almost irreconcileable one. To-day while reading it over the light burst forth upon my mind in true sublimity. I have ever had the impression that its sense was this: all they that take the sword shall *be slain* with the sword; and doubtless thousands have held similar views of it. In fact the doctrine of the "immortality of the soul" admits of no other view. Facts teach to the contrary, and show a contradiction of the statement. Very few who take the sword, even on the battle-field, fall by it. Yet contradictions are of little account to a man who claims that man has an immortal soul. You meet him with a "Thus saith the Lord,"—that man is mortal and must perish without a hope in Christ,—and he will try to show you that it is denied in another place; and the one statement only balances the other.

But he who "trembleth at His word" seeks for harmony, nor will he give over until it is found. He who said, "Though heaven and earth shall pass away, my word shall not pass away," hath made no errors.

"Shall perish with the sword." To perish is not to die; even if it was, it would not imply in this case that death shall be caused by the sword. If I say, "He shall die with his friend," it does not prove that his friend shall kill him, but that they should die together. "They that take the sword shall perish with the sword." Peter says (2 Pet. 3: 10, 12), "The elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." So the sword shall be dissolved and cease to be a sword, and the ungodly man shall be destroyed in that great and awful day. 2 Thess. 1: 8, 9. And all earthly things will perish together. O! let us who have the light walk in the light, so that we shall be counted worthy to escape in that day.

Let him who thinks this text of little or no importance, who is ready to slay his fellow man, reflect calmly on the subject, and see if he can expect to escape divine justice, should he fall in the act.

How beautiful is truth! How sublime are those truths that fall from our dear Savior's lips! The many errors which have crept into our translation, and the thick web of superstition which has been drawn so closely around them, serve only to make them the more beautiful when this veil is removed. They are there,—those immortal truths, immovable as God himself. Let us search diligently for them. "Buy the truth and sell it not."

Baker's Falls, N. Y.

From L. P. Hastings.

"Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of Hosts a consumption even determined upon the whole earth."

DEAR BRN.:—They tell us the time is at hand when one who will believe the Bible will appear as ridiculous as one would at the present day dressed in the costume of our grandfathers and grandmothers. Well, be it so: the word of God is fulfilled even in the authors of such sentiments. Ah! how strikingly is the picture drawn by the prophets, apostles and Jesus, being filled. It looks sad, yet we can but rejoice, knowing the prophecy is sure, and that word will never fail. It shows we are among the shoals and quicksands along the coast, and soon the "Gospel ship" will land her crew safely on the immortal shore.

I rejoice, but with trembling, when I see some of the old tried sailors leaving the ship, and, casting themselves into the sea, are trying to swim to some fog bank, deceiving themselves with the vain idea that it is the long looked for land which they have so much desired to reach. O! let us abide in the ship, piloted by our unfailing Guide, who knows all the dangers along the coast; and soon

"The land, the land ahead,
Their waiting eyes descry."

Still we send out the Macedonian cry, "Come over and help us!" We would gladly hear some of the Lord's watchmen blow the trumpet in this place. We are four and a half miles from Galesburgh, Kalamazoo Co., on the Michigan Central Railroad.

From Sr. S. H. Donnett.

BRO. GRANT:—I have been with the sick for ten months. When the war first broke out, I had a desire to go and take care of the brave volunteers. I prayed Father if it was his will for me to go, to open the way, if not, to hedge it up. I got an appointment to St. Louis. I was there five months. Feeling weary, I went home. But there was more for me to do. Our worthy Governor sent me an appointment, requesting me to go to Evansville, and here I have been five months more. In passing through the hospital, I think the harvest surely is great. I am alone here, or nearly so. I am the only female nurse. I often think, am I subject to like ills as those around me? The patients look for me to attend to their wants, to cheer and comfort them. The surgeon relies on me to attend to his most critical patients. I must be able to make a full report of every minutia. I must dress wounds, blister, cup, bathe, sponge, dress, and finally, every thing I must do, or see that it is done.

But I have other work to do. I have to talk to them of Jesus. Some hear the truth gladly, while others turn a deaf ear. I try to do what I can in my feeble way. Dear brothers and sisters, do not forget me in your prayers. I often say to the doctor, I think the prayers of my venerable father do me more good than any thing else.

While I write this I am sitting by a sick bed, and have to drop my pen every few moments.

Gen. Mil. Hospital, Evansville, Ind.

From Celia.

DEAR BRN. AND SRS.:—If we are looking for Christ to come in the clouds of heaven soon, can we say with Paul, "I am crucified to the world and the world to me," so that we are ready to meet him? Or are we living at loose ends, scarcely *trying* to keep our hearts with all diligence as we are exhorted to do? This is a question that should be answered candidly and carefully. What does it avail us to say, I believe Christ is soon coming, if our lamps are not trimmed and burning; if we are not made holy and pure, our sins all forgiven, and we abiding in Christ as the branch abides in the vine, so that we are joint heirs with Christ to that inheritance? Is it possible to be saved under any other circumstances? Then I do not rightly understand the word of God. Is there one among all the pilgrims who can stand in these awfully perilous times without every part of the armor on and buckled on closely, too? It seems to me it will not answer to have any part left off, or any joints in the harness either. We must look out for the fiery darts, or we shall as surely fall as our men in front of the cannon's mouth on the battle-field. O! if it requires only a small amount of grace to stand in these last days, I am mistaken.

But how are we to become crucified to the world? Can a smooth, easy time of it do it? nothing to cross our path to trouble us? Was any one ever crucified in that way? O! but says one, any other trial I could better bear than this. Why do I have so much more trouble than any one else? Why is it? Perhaps some are more easily crucified than others. Perhaps some of us require the furnace to be heated seven times hotter than others. Our Father knows best. If we put ourselves as clay in the hands of the potter, we must look out about giving directions about the process. But, says one, if I only had faith to claim the promises, I could stand it; how can I get it? In no other way than doing as Jude says, "Contending earnestly for the faith once delivered to the saints." It does not mean, sit right down and give up to temptation—our easy besetments; no, indeed; it means, set about it in earnest, be determined to conquer or die, just as they are at the seat of war. If we follow our Captain's orders, it is certain victory; all the powers of darkness combined cannot destroy us. But we must keep near enough to the Good Shepherd to hear his voice when he speaks to us, and we are safe.

Perhaps such thoughts as these enter our minds,—it has been some years since it has been said, Behold, the Bridegroom cometh. He may not come for some years hence. Suppose he does not? We may be in our graves before next week, our accounts sealed up to the great day of reckoning. O! let us be careful about this half way of living. A name to live and be dead will avail us nothing in that day when He comes to make up his jewels. May we all be ready, is the prayer of an unworthy sister.

From M. J. Baldwin.

DEAR BRETHREN AND SISTERS:—I am still waiting for the Lord Jesus, and expect when he comes to see you all in the kingdom, if we are faithful, for his promise is sure. Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Now Paul had no expectation of getting his crown at death, for he says, he "shall give me at *that day*." What day does he mean? At death? No, but *at his appearing*; at the same time that he gives crowns to *all* "that love his appearing." Then *all* that love his appearing will get the reward at the same time.

Now the question is, do we love his appearing? do we long for the appointed time to come when the trump shall sound, and the righteous dead shall be raised, the living changed, the earth with all the works therein be burned up? Let us remember that our works will show; that if we love him we shall keep his commandments. I know there is a large class of christians who tell us that the time of Christ's coming is of no importance. Now with me it is of great importance. All my hopes are centred on his coming. I can find no promise of eternal life only through Christ, at his coming; and they that teach that we shall go to heaven at death, do so without proof from the Scriptures. We are told in Rev. 22: 12, that his reward is with him, and he will give to every man according as his work shall be. We find abundance of proof that the reward is at Christ's coming. Then it is of great importance to us *when* he comes. O! then let us still pray, "Thy kingdom come." He will come and not tarry; then we shall receive the crown of righteousness, together with Paul and all that love his appearing. Even so, come, Lord Jesus. Amen.

New Preston, Ct.

Youth's Department.

Pledge OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

FROM N. GALISPY WENDELL.

BRO. GRANT:—I want to become a member of the Try Company, and have my name attached to its pledge. I use neither tea, coffee, tobacco, nor intoxicating drinks. I love to read the youth's department of the Crisis. I am eleven years old.

Boltonville, Wis., Oct. 30th, '62.

How to Forgive.

"Good-bye, grandmother," said young Stanley; "I am going to the market-town, and shall not come home until day after to-morrow."

"The Lord go with you, my dear lad," said the aged grandmother; "but before you go I want to know if you have settled the quarrel with Ned Brooks."

"I have settled it that I shall have nothing more to do with him. He has treated me very badly. I do not intend to treat him badly in return, but I do not intend to have any thing to do with him?"

"Have you forgiven him?"

"I do not intend to do him any harm."

"Remember what the Lord says: 'When ye stand praying, forgive, if ye have aught against any; for if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' We are allowed to ask forgiveness for ourselves only as we forgive others. 'Forgive us our debts as we forgive our debtors.' It is not safe for us to live a single day without being forgiven; we must forgive others."

"Well, grandmother, I will try to do my duty. Good bye."

The young man went to the market-town. He was busy during the day, and thought but little of what he said to his grandmother. At night, when he came to lie down on his bed, he thought of what she had said. He thought of Ned Brooks and he became angry. He thought of his own sins, and then he felt his need of pardon. He thought of the words of his Lord, "if ye forgive not men their trespasses." He felt that he must forgive Ned Brooks, even though he did not turn and say, I repent. He tried to do it and failed. He then knelt in prayer, and asked for a forgiving spirit, and continued asking till he felt that he could forgive all who had done any wrong to him.

Are you angry with any one? Begin at once to show a forgiving spirit, if you hope to be forgiven of God.—*Ex.*

For the Crisis.

The Happy Land.

A PARODY.

Yes, in a happy land,
Not far away,
Soon will our waiting band
Shine bright as day:
Then shall we sweetly sing,
Worthy is our Savior King,
Loud let his praises ring,
Praise, praise for aye.

Earth then a happy land,
Where Christ holds sway;
Now his saints waiting stand
To hail that day.
Oh! we shall happy be,
When from sin and sorrow free.
Lord, we shall live with thee,
Blest, blest for aye.

Bright in that happy land
Beams every eye;
Kept by a Father's hand,
Love cannot die.
Oh! then to glory run,
Be a crown and kingdom won,
And bright above the sun
We reign for aye.

Davenport, Iowa, Oct., '62. M. PARRY.

A Bad Temper Overcome.

Edward Norton was usually gentle in his manner, but he had one great fault; he soon lost his temper.

Edward liked to read stories about the great conquerors of the world. His mother thought that he should know the meaning of King Solomon's words, "He that ruleth his spirit, is better than he that taketh a city." So she made him repeat the verse every morning for a week.

One day, as he played with some little boys, a dispute arose among them, and one of them began to laugh at him. Edward grew very red in the face, and his eyes gleamed with anger, and he was about to speak in an angry way, when he suddenly stopped. He thought of King Solomon's words. He had to try hard to keep down his arm, and not speak the angry words he felt.

Edward could not play any longer, but went home, and ran to his mother, saying, "I *did* it, mother—I *did* it!" and burst into tears.

If you have such a temper, you may not perhaps do so well as Edward did the first time, but "try again;" and if you sincerely seek help from the Savior, he will assist you by his Holy Spirit. God helped him to overcome his temper, and he will help you if you truly seek his aid.—*Reaper.*

A Prayer.

When for some little insult given,
My angry passions rise,
I'll think how Jesus came from heaven,
And bore his injuries.

Dear Savior, may I learn of thee
My temper to amend;
And, walking in humility,
May peace my steps attend.

May never falsehood in my heart,
Nor in my words abide;
But may I act the truthful part,
Whatever may betide.

Street Education; Its Fruits.

FOR LITTLE FOLKS AND GREAT FOLKS.

Parents, will you read it? Little folks will you?

A city missionary in an Eastern city, visited a man in jail waiting his trial.

"Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my STREET education that ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; and in the street I learned to pilfer. Oh, sir, it is in the street the devil lurks to work the ruin of the young!"

"Yes, that's it. In the street! Some boys are always in the street. They sleep and eat at home but they live on the street; they seek amusement on the street; they do all the work they have on the street; they get their education on the street; they enter society on the street; and the devil finds and enlists them in his service on the street. Oh, parents, keep your sons off the street! All the means in the world cannot save them if they go much on the street.—*Golden Rule.*

The World's Crisis AND Second Advent Messenger.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 373. BOSTON, TUESDAY, NOVEMBER 18, 1862. VOL. XVI. NO. 10.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

We'll Rest from our Labors.

We'll rest from our labors when Jesus shall come,
When the kingdom's restored, and the saints all get home;
When patriarchs and prophets are raised from the tomb,
And Eden's fair bowers immortally bloom.

We'll rest from our labors when the tumult is stilled,
And the earth with the glory of God shall be filled—
When war and oppression forever shall cease,
And the earth shall be ruled by the great Prince of peace.

We'll rest from our labors soon, soon we shall rest
In the city of Zion, the home of the blest;
Secure from temptation, from sorrow and care,
No sickness, no pain, and no death shall be there.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

The Mystery of the Gospel.—No. 3.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1: 16.

The gospel was not all enshrouded in mystery, until revealed to the apostles by the Spirit; but the gospel *contained* the mystery which when revealed became an important part of the gospel. The gospel consists of the things concerning the kingdom of God and the name of Christ promised by the prophets. This is evident from the preaching of Jesus and the apostles. Matthew testifies that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 4: 23, 9: 35. Mark says, "after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."—Mark 1: 14. Luke says, "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God."—Luke 8: 1. Christ says, "I must preach the kingdom of God to other cities also, for therefore am I sent."—Luke 4: 43. "He called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases, and he sent them to preach the kingdom of God"; and they went and preached the gospel. Luke 9: 1, 2, 6. The apostles preached the gospel before they understood the mystery; therefore, the gospel comprehends things not contained in the mystery. The apostles preached the gospel before they understood the death, burial and resurrection of Christ; therefore the three facts of the death, burial and resurrection of Christ, do not constitute the gospel. Jesus declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations."—24: 14. After his resurrection, he was with his disciples forty days, "speaking of the things pertaining to the kingdom of God"; expounding "unto them in all the Scriptures the things concerning himself." Acts 1: 3. Luke 24: 27, 44.

The apostle Paul preached the same gospel that the others did, and he preached the kingdom foretold by the prophets. At Ephesus, "he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God."—Acts 19: 8. He afterward said to the elders of the Ephesian church, "Now, behold, I know that you all, among whom I have gone preaching the kingdom of God, shall see my face no more."—Acts 20: 25. Before Felix he said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."—Acts 24: 14. Before Agrippa, he used this language: "Now I stand and am judged for the hope of the promise made of God unto our fathers." And, "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."—Acts 26: 6, 22. At Rome, he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Acts 28: 23. Finally, in his letter to the Romans, he uses these words:—"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the Holy Scriptures,) concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh." Rom. 1: 1–3.

These testimonies, with others that might be presented, clearly prove that the kingdom of God promised in the scriptures of the prophets, and the revealed mystery concerning the heirship of the kingdom, are the two grand subjects of the gospel, or word of God, proclaimed by the apostles. The prophets foretold the things concerning the kingdom of God; the apostles explained whatever was dark or obscure in those prophecies. If we would therefore understand "the truth as it is in Jesus," we must study the promises of God concerning the kingdom of Christ, contained in the prophets; and then receive with teachable minds the explanation of those promises as given by the apostles; and this we should do regardless of the speculations and glosses of modern commentators. Pursuing this course, we will now consider the promises of the inheritance made unto Abraham.

"Unto thy seed will I give this land."—Gen. 12: 7. "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it and the breadth of it; for I will give it unto thee."—Gen. 13: 14–17. "The same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15: 17. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17: 8. These are the promises. Now we will let the apostle Paul explain them; bearing in mind that Stephen said, just before his death, that God gave Abraham "none inheritance" in the land, "no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."—Acts 7: 5. Paul testifies plainly, in the third chapter of his letter to the Galatians, that the promises were made "to Abraham and his seed"; not "to seeds, as of many: but as of *one*, and to thy seed, which is Christ." "And this I say," he says, "that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; for if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." The law "was added because of transgression till the seed should come to whom the promise was made";—"a schoolmaster to bring us to Christ." "But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 16–29. In Romans 15: 18, Paul says that Christ was a "minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." And we learn by the letter to the Hebrews, that Christ was "the mediator of the new testament," or covenant, which he confirmed by his death. 9: 15–17. Now as Christ did not confirm two different or separate testaments, it follows that the promises made to Abraham are what Paul calls the new testament,—called so in relation to the law, which being made old by the death of Christ, was ready to vanish away, and because of its being newly brought into force. Heb. 8: 13, Eph. 2: 15, Col. 2: 14. Paul, in his explanation, said not a word about the land of promise being typical of heaven above the skies; nor is any such explanation given in the writings of any of the apostles, or the record of their preaching. There was, therefore, no such mystery concealed in the promises to be revealed; and he who gives such an explanation, adds to the word of the Lord, and perverts the gospel of Christ.

It is evident, then, that when God promised to Abraham and his seed the land in which he was a stranger, he meant precisely what he said; and as Paul testifies that Christ, with all baptized into him, is the seed, it follows that all the land lying between the river of Egypt and the river Euphrates will, in the world, or age to come, be given to Abraham, Christ and the saints, for an everlasting possession, and will constitute the territory of the kingdom of God. So let it be. In the next, we will consider the promise concerning the throne of David.

J. W. NILES.

Tyler, Va.

For the Crisis.

What is our Estimate?

What will we labor for? That which we prize or value. What will we suffer for? That which we love and appreciate. Yes, we often see men and women laboring assiduously, early and late, month in and out, scarcely allowing themselves proper time for sleep, in order to gain what they prize or value. But, say some, we are obliged to be thus diligent, in order to secure comfortable food and raiment. Then you prize comfortable food and raiment? But I *must* have these in order to sustain this life. Yes, because you value this life; and this is right. But will not a truly great mind value things which are of the most consequence? Great minds estimate little things. And what earthly blessing can compare with eternal life? Think, if you can, of a comparison. I must confess myself unable to find one. A second says, I exert every nerve and sinew to benefit my children, frequently doing violence to myself physically to advantage them; and oftentimes these children manifest weaknesses and follies incident to human nature, which pains me sorely; but I struggle on and on, throwing the largest mantle of charity over them I can possibly make of their good qualities, hoping they may be constrained by the blessed Spirit, in answer to earnest and agonizing prayer, to "overcome evil with good."

But why all this extreme physical exertion and mental anguish, endured perhaps without a murmur or complaint? Because you love, you value, you set a high estimate upon your children. And thus it is with all which we highly prize. We put forth efforts while hope remains of securing the same, whether it be palatable food, agreeable clothing, a pleasant home, our children's interest, or whatever we really appreciate; we shall find our efforts are in the direction of what we value. Now if we are desirous of knowing where our heart's deepest interest lies, we may know in a great measure by our own efforts. What are we willing to labor and suffer for? Is it for Christ and his cause? If so, we love it. Says one, the providences of God have so circumstanced me, I have no choice; incessant physical labor is mine, whether I will or not; consequently my time is very limited for devotional exercises and outward assistance to the cause of Christ. Very well. Says one, "he is great who does the best he can under the circumstances."

You recollect inspiration compares the church to a human body; and do you not know there are some organs quite as necessary to vitality which are not as conspicuous as others? How long would a man live without heart and lungs? Well, you may be to the church, with your one talent, in your adverse circumstances, what the heart and lungs are to the man! Do you not know that the richest avenue to spiritual prosperity is prayer? An avenue impossible to close only by one's own hands. Do you know that a human being can live just as well without heart and lungs as a church can without prayer—deep, agonizing prayer? It is true human wisdom can use the arts and sciences to preserve the dead body unoffensive, and even cover and adorn it with the clothes and jewels worn in life! Yet there is no life—the vital has fled. So with a church. They may have a magnificent house for worship, most gorgeously furnished—an educated ministry—silvery toned music; indeed, all the paraphernalia kings could ask, without a particle of spiritual life. And is it not to be feared the professed religious world are fast approximating this state of things; maintaining a splendid form without the power? But to the point.

Have we a right estimate of heavenly blessedness? Just as soon as we lose this appreciation, we cease to labor as formerly, and of course backslide. The nearer we approach Heaven, the more clear and lucid our views will be of what is promised to those who walk uprightly. Well, says one, I am conscious of not appreciating these things as formerly, and I do not feel like laboring for that I cannot appreciate; but I desire to be saved, and what is to be done? Something you have left undone, and self-examination must convince you what that is. We may learn many important spiritual lessons by a consideration of temporal ones. Have you never had some articles purchased for your use which you did not really know how to appreciate; and some friend who was well acquainted with the same, had proved its utility and durability for years, explained and talked it over until you were encouraged to appreciate it also, and in due time proved this friend's testimony true, much to your own convenience and satisfaction? If inspiration uses a tiny insect to teach us lessons in spiritual things, why may we not use our experience in temporal affairs for the same purpose?

I do not know of more efficient means to regain this appreciation, than by associating much with those who do properly appreciate them, and hear them talk about the goodly land, redeemed from the curse, bringing forth its verdure and beauties spontaneously—the New Jerusalem,

"Illuminated by the Lamb"—

its streets of sparkling gold—the health of its inhabitants—a company so numerous as to exceed the numerical calculations of humanity; all entertaining the highest emotions of love and heavenly friendship for each other, never think of uttering a complaint against each other, or impugning each other's motives. Yes, go where you can, hear what estimate is put upon these things by those who are having the most experience in them, and thus be induced to learn and love their value.

I presume you are "sleepy," for I doubt not we are nearing the fourth watch, where our Savior forewarned us relative to spiritual lethargy. Then let us beware!

B. MATHEWSON.

Sandy Hill, N. Y., Oct., 1862.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER SEVEN.

X.—MORTALS IN THE KINGDOM OF GOD.

Those who conjecture that mortals, as well as immortals, are to dwell in the kingdom of God, do greatly err, for inspiration has put its veto on this theory.

1st. If mortals enter the kingdom of God, they must be *unholy* mortals, for all the holy mortals are to be changed to immortality at the resurrection.

2nd. Christ said, "Except a man be born again, he cannot see the kingdom of God; . . . he cannot enter into the kingdom of God." John 3: 3, 5. If this birth signifies conversion, unconverted mortals cannot dwell in the kingdom of God. If it signifies a birth to immortality, it excludes *all* mortals from the kingdom. Without this birth to holiness, or to immortality, none can enjoy the kingdom. With a birth to holiness, we shall be entitled to a birth to immortality at the coming of Christ;—so no holy mortals can enter there in a mortal state.

3rd. "Flesh and blood cannot inherit the kingdom of God."—1 Cor. 15: 50. That is, mortal flesh; otherwise it would exclude even Christ. Paul is here contrasting mortality with immortality, and is simply affirming that mortality "cannot inherit the kingdom." This excludes all mortals. To evade the force of this argument, it is said that mortals can dwell in the kingdom without inheriting it; yet the same theologians locate a class of prophecies in the kingdom which represent Israelites and Gentiles as inheriting the land, as in Ezek. 47: 13–23,—"Ye shall inherit the land, . . . ye shall inherit it, . . . and this land shall fall unto you for inheritance. . . . Ye shall divide it by lot for an inheritance . . . they shall have inheritance . . . ye shall give him his inheritance." Thus error blindly clips its own wings; in trying to destroy this argument, it results in destroying the location of their chosen prophecies.

Again, it is said that "flesh and blood" signify the carnal nature. Well, let us try this: if carnal nature cannot inherit the kingdom of God, it must be disposed of before entering there; and if disposed of before entering, immortality will be given at the Advent to all who have overcome carnal nature. Thus it is like "jumping out of the frying pan into the fire" to attempt an evasion of the declaration that mortality "cannot inherit the kingdom of God." We read, "Thy people shall be delivered, every one that shall be found written in the book" (Dan. 12: 1); and "whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15. The whole human family are here included,—all of those whose names are enrolled, will be "delivered," while all others will be destroyed, leaving no undelivered mortals.

There is no third class. Our names are all either written or are not written in the book of life—there are *no unwritten ones left*.

W. SHELDON.

HABITS.—Like flakes of snow that fall unperceived upon the earth, seemingly unimportant events of life succeed each other. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change. But as the tempest hurls the avalanche down the mountain and overwhelms the inhabitant, so pernicious habits, brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.

For the Crisis.

The Duty of Christians in the Present Crisis.

The following, from the pen of H. Grattan Guinness, was furnished us by G. C. Colson. It was published in "The Herald of the Kingdom and Age to Come."—ED.

(Concluded.)

Before concluding these remarks on the practice of our Lord and his apostles, I must notice the objection which some would raise here to the effect that our Lord in the case of the Centurion, and Peter in the case of Cornelius, did not condemn the warlike character of their profession. The whole weight of this argument rests not on any approval manifested by our Lord and his apostles, but simply on their silence in these cases. Can we argue that Christ and his apostle approved of every thing they did not by words condemn? Can we argue that they approved offensive warfare (which was the principal character of that waged by the Roman army in which Cornelius and the centurion served), from the fact of their silence on these occasions, when on other occasions they so emphatically condemn even the resistance of evil in self-defense? Surely not. Perhaps it will be said that Cornelius continued in the Roman army after his conversion. But this cannot be proved. The Scriptures are silent on the matter.

Perhaps the case of John the Baptist, and the soldiers who came to him, occurs to you as an objection. I would remind you that even if it could be shown that John approved of the profession of these soldiers (which cannot be), his conduct can be no example in this particular for christian imitation, seeing he was under the law. I may add that it was not until the church became utterly corrupt that she relinquished the position maintained by our Lord and the apostles with respect to war. The primitive christians refused to fight with human enemies. The testimonies against war borne by Polycarp, Maximilian, Marcellus, Justin Martyr, Tatian, Clemens of Alexandria, Origin, Tertullian and others, might be quoted in proof of this. There is not a record to be found in writings sacred or profane of the existence of a christian soldier during the first two hundred years of the church's history. Subsequently to this, however, with the introduction and increase of flagrant corruptions in christianity, the profession of arms among christians so called became by no means uncommon, and has continued so to this age.

Hollow therefore is the argument for human bloodshed, which some adduce from the practise of warfare by certain christians at the present day. We have already learned from history how and when the practice commenced among the professors of the name of Jesus. It is simply a part of the general declension of early love and piety long openly manifested by the church of Christ. And what does the argument amount to? Merely this. Good men fight. Therefore good men may fight. As well might one argue—good men sin. Therefore good men may sin.

The characters of Colonel Gardiner and Headly Vicars, can no more justify the christian in engaging in war than the character of Pascal or Fenelon can justify a christian being a member of the church of Rome. Surely there is no need to say more against such an argument. One thing, however, ought to be noticed in connection with this: that our Lord's words concerning the experience of those who take the sword have been strikingly fulfilled in many of the cases often quoted. How perished Colonel Gardiner? With the sword. And how Headly Vicars? With the sword. And so with thousands of other christians, so called, who have dyed their hands in the blood of human enemies on the field of battle; and oh! how such will wonder and blush at themselves on entering the perfectly peaceful presence of that blessed One, who, being full of grace, acted towards his enemies in infinite mercy; on entering that presence stained with the surging strife and burning passions of the scene of human carnage. Many a martyr has departed from scenes of bloodshed, to be with Christ at his coming; but the dying moments of such have been characterized by the endurance from their enemies of injury and death. They have died not in the fearful struggle with their foes, but like their Master, and like Stephen, praying for their murderers: "Father, forgive them!" "Lord, lay not this sin to their charge." They fell asleep at peace with God and man. "Mark the perfect man, and behold the upright; for the end of that man is peace";—in the deepest sense—peace.

In conclusion, I beg you, dear brethren, to remember two things especially, which I have shown in this letter.

1st. That submission to the powers that be, which the Lord requires from his people, does not include active co-operation with these powers, much less the obligation to draw the sword in their defense. If it does, the apostles themselves yielded not this submission. Did they actively co-operate with the Roman government? Did they draw or would they have drawn the sword in its defense? It is no use to argue that the obligation is changed by the superiority of the government under which we live to that under which the apostles lived; for the word of God says nothing about the obligation of christians to defend human government in such cases. It requires from the christian in every case (without any regard to the character of the government) neither more nor less than simple submission. And

2d. That while the Lord requires from his followers obedience to magistrates, he also requires disobedience to them in cases in which their commands are directly contrary to his own, which I have shown to be the present case; for while earthly rulers command you to take up arms against your fellow men, the Lord commands you to love your enemies, to refrain from strife, to follow peace with all men, to be meek, merciful and gentle toward all men, not even to resist evil treatment from any man, to be a peacemaker, and, in short, to deal with others in the gracious way in which God has dealt with you.

On this last point, viz., that of dealing with all others in grace, on the ground that God has so dealt with you, let me entreat you to weigh carefully and well our Lord's words in the parable of the wicked servant (Matt. 18: 23–35);—"O thou wicked servant, shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" Do not, I again entreat you, hide yourself from the clear and searching light of the divine commands, under the wretched shelter of arguments drawn from mere expediency. Do not say, what will become of us, if we so act, or, what will become of the country if christians act so? Obey God, and he will take care of the results. Do not bring forth, as multitudes do as an argument for defensive warfare, the statement that the first law of nature is self-defense. Remember there are two kinds of self-defense. The kind which never does any injury to your fellow man, and another kind, which does him injury. The latter is forbidden to the christian, and that defensive warfare being of the latter kind is thus prohibited. Do not say, other nations will never act on these principles of love and peace; if ours were to try and do so, it would become a prey in the attempt. I know that other nations will never act so, nor will yours; no matter what is their profession of national christianity,—it will continue to act as the world of which it forms a part acts, until the millennial coming and kingdom of our Lord Jesus Christ. Till then wars and rumors of wars will continue. Not till then will nations beat their swords into ploughshares and learn war no more. But this does not abolish or either alter your individual responsibility to carry out the principles of love and peace. Every one of us shall give an account of himself to God.

Do not say it is impossible to live according to these principles in such a world as this. God commands it. Our Lord and his apostles and thousands following in their steps have done it, and so should you, dear brethren, no matter to what shame, inconvenience or suffering such a course might subject you. Do not say, no man who loves his country could refrain from arming in its defense when it is attacked. Say rather, no christian who loves his Lord would for the sake of his country or anything else disobey his Lord's commands by drawing the sword, when he bids him sheathe it,—by going to war, when he bids him walk in love, grace and mercy towards all men; and do not excuse yourself from obedience to these precepts on the ground that they are part of the higher christian morality; this being the strongest reason why you should obey them. No doubt christian morality is higher than mere natural or even Jewish morality. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."—Matt. 5: 20. But the highest christian morality is that which is binding on every christian.

If any objection which I have not here mentioned should occur to you, I refer you to the word of God for its answer. O! how deep a need has the professor at the present time of a better acquaintance with that word. Surely a clearer understanding of it would have kept multitudes of them from the warlike, carnal course they are at present pursuing; especially should those of them who are teachers of that word more closely and prayerfully study it, that they may not, while professing to preach the gospel of peace, violate its principles by preaching war and advocating the christian's engaging in the work of human slaughter. Fearful is the position taken by the professed ambassador for Christ, who thus publicly defends destroying men's lives. Let such consider what spirit they are of, and for the future conform their conduct more to the principles, precepts and practices of Him who came not to destroy men's lives, but to save them.

And now, my dear brethren, that I have as I believe laid before you God's truth upon the subject of the christian's duty in the coming crisis, not to draw the sword or in any way advocate the cause of war, but rather to bear testimony by word and deed for the gracious and peaceful principles of the religion of Jesus, I conclude, leaving this matter to be settled between your own soul and God. "To him that knoweth to do good and doeth it not, to him it is sin." James 4: 17. Yours faithfully and affectionately in the Lord,

H. GRATTAN GUINNESS.

For the Crisis.

"One Thing Thou Lackest."

"I know I ought to be a christian." Well, what is to hinder? "O, *I can't be baptized*: and right here, too, *where every body knows me!* What would people think who know me, if I should take such a step? And I don't believe it would benefit anybody besides myself, if I did."

Thus spoke one, some time since, who was doubting and trembling at the threshold of mercy, yet unwilling to comply with this one requisition. *Duty* was plain, yet eternal life was hazarded rather than take up this cross nobly and cheerfully, and go forward;—eternal happiness risked to avoid a momentary pang;—listening to the Savior's mild but sad reproof, "One thing thou lackest," and then going away sorrowful.

There are many who do thus, and lose their right to the tree of life as a consequence. Those who seek life must *agonize* to enter in at the strait gate. *Life is worth* everything, and everything must be hazarded to obtain it. Those who are willing to pay so much, and no more, will lose everything. God will save none but those who are *in earnest*. The agonies of Christ in Gethsemane, and on Calvary, must not be lightly esteemed. Was our salvation bought with the travail of his soul? and shall we be listless and indolent, and trust to his mercy to save us? Shall the Man of Sorrows give his life for us, and we not show our gratitude by a cheerful compliance with *all* his wishes? That bloody sweat, that crown of thorns, that purple robe, that bitter cross, those awful hours on Calvary, that cry of anguish which went up from the suffering One, those silent hours in Joseph's new tomb,—all this, and more, should leave no hesitancy in the minds of those who know their duty. If this is not enough, who will bring salvation?

God will try every one in his own way. There will be some *test;* and no excuse will exempt us, no artifice will turn it aside. It is all staked upon that, and we can not as we choose. And why should we fear the test? Why shrink from declaring what great things God has done for us? What is the use of indecision? We *know* it must be done; why not do it? Suppose we are unworthy, and people know it. Suppose they have no confidence in our professions. What then? Does that affect our *duty?* And are we sure that we shall benefit nobody? We are to plant and water; GOD WILL GIVE THE INCREASE. O! you poor, trembling one, if you could just *once* give up all, and go forward without fear, you would never offer such an excuse again. Listen to the experience of one who, six months ago, was without hope, wandering on the dark mountains of doubt; and who, when God gave light, for a long time hesitated *on this very point;* who could do anything else, but be baptized—*never;* but who at last said, "Just as I am, O Savior: lead thou, and I will follow." Read it, and remember, this is the experience of every christian, and *may be yours*.

"Those sacrifices look infinitely smaller than they did a month ago, when I promised to make every sacrifice Christ required. This morning, when I awoke, it seemed as though I had *none* to make. O, how much happier I am than at that time! And I fully believe the time may come when sacrifices are no more sacrifices, but deep, *unutterable joys*. Already I am beginning to see how small the ills of life look when viewed from Calvary."

Would you have this experience? Would you know that joy which the world cannot give, and *cannot take away?* Arise, then, and follow the great Leader, though it be unto death. May God help you who are halting between two opinions to choose the better part, even life eternal.

E. P. WOODWARD.

☞ The fairest privilege of friendship lies in this—that the friend loves us with our faults, while others only love us because they do not see them.

For the Crisis.

Maine Quarterly Conference.

Met at Wayne, Oct. 30th, at 2 o'clock, P. M. Good interest. Jesus is with his people. Eve., preaching by H. B. Sevey, from Mark 14: 8,—"She hath done what she could." Good interest. Friday morning met for prayer and conference. The Spirit of the living God is with us. Afternoon, preaching by Bro. Abbot, from Job 19: 25, 26. Eve., preaching by Bro. Howard, from 2 Tim. 4: 8. An interesting and profitable discourse; showing how Paul had fought a good fight, and kept his faith; while many fight bad fights, and thereby lose their faith. Saturday morning, met at 8 o'clock to hear the reports of the preaching Bro. Opened with prayer by Bro. Sevey. In the absence of the Sec., appointed G. W. Bailey Sec. *pro. tem.* Preaching Brn. present—York, Read, Sevey, Howard, Hanscomb, Wight, Abbot, Kennedy, Oaks, Dudley, and Haggett.

Bro. York made some remarks in regard to the mission cause. Felt it to be a great work before him; should do what he could; prospect good. Bro. Read reported from South Gardiner and Richmond—prospect good—one converted—backsliders returning. Bro. Abbot, Hartford, went to Franklin—large attendance—truth on the gain. Bro. Howard, Rome—large congregations. North Albany, Bryant's Pond, visited some old and some new places; a few brethren good. Starks, a few brethren in the spirit of Christ. Madison, quite an interest; on the whole an earnest feeling to hear the truth. Bro. Wight, Augusta; interest has about died out the last two years, but they begin to be more interested. Bro. Kennedy, Hallowell; sick, and doing nothing in the vineyard of the Lord. Bro. Hanscomb reports a better state of things in Augusta. Health good—able to work all the time. Bro. Oaks reports being in new fields mostly; the mass have turned away their ears from the truth, and are turned unto fables.

Met at 9 1-2 o'clock for prayer and conference; some testimonies; a good meeting. At the close two rose for prayers; backsliders came home to Father's house; one made a clean breast of it; cleared all the old rubbish out of the way; had been believing and fighting the truth for a long time. Met again at 1 o'clock; preaching by Bro. Reed, from Jer. 8: 20, showing the seed time and harvest. The good seed sown when the bad was sown—in the beginning; hoeing time under the law; harvest at the close of the gospel dispensation. Related some of his own experience. Interesting discourse and good attention. Met at 6 1-2 o'clock. Preaching by Bro. York, from Ezek. 33: 6. A stirring discourse, well suited to the times in which we live, full of instruction and comfort, in prospect of speedy deliverance.

Sunday morning, met at 8 1-2 o'clock; had some heart-cheering testimonies. At 10 o'clock preaching by Bro. Howard, from Jer. 30: 7. Jacob's trouble. 1. There is to be a day of tremendous trouble. 2. Jerusalem the sample. Preaching at 1 o'clock by Bro. Howard, from Matt. 24: 30. 1. Compares Matt. 24 with Luke 20, and challenges the man to harmonize them, if they refer both exclusively to the fall of Jerusalem. 2. The nature of those signs. 3. The nature of the sign of the Son of man. Num. 24: 17. A star the sign of his first, the sceptre of his second advent. Met at 6 1-2. Preaching by Bro. York, from 1 Tim. 4: 10. A discourse upon immortality only through Christ, followed by remarks at some length from Bro. Howard, and others.

Thus closed the conference with the hope of soon meeting upon the earth made new, where partings will be known and feared no more.
H. B. Sevey, Pres.
H. G. Smiley, Sec.
G. W. Bailey, Sec. *pro tem.*

For the Crisis.

Maine Mission—Books—Tracts.

To correct any misapprehension, and to quiet the fears of those who might think the ministry to be engaged in speculation on books and tracts, it may be duty to give a word of explanation. We buy such books and tracts as we think most proper to circulate, put them into the hands of our missionaries, to sell at the same rates they are sold in the same amounts at the offices where they are published. We buy them at wholesale, as low as we can. All money received for them by the missionaries is credited by them to the mission, and all money paid out is charged to the mission. If any profit arises out of it, then it helps pay for tracts given to the poor, and the indifferent, which our missionaries give according to their discretion. Thus all our preachers, and all others interested in the circulation of tracts, can be supplied whenever they come in contact with the missionary, at the lowest rates; so they may circulate them as cheaply as possible, and at the same time aid the mission in giving tracts where the people have not enough interest to buy them, and circulate many books where they would not take the trouble to send for them. In this way, we can do the most with the least means, and keep the work moving; while those fearful that Advent ministers will speculate on such publications, may spend their money for fancy goods and trinkets, until they learn the better way.
I. C. Wellcome.
Yarmouth, Me., Oct. 29th, '62.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Tuesday, Nov. 18, 1862.

Notice to Subscribers.

In a few weeks, we shall write off our new Subscription Books, and revise our Mailing Blocks. Subscribers, therefore, are particularly requested to notify us immediately of any errors or omissions that may have occurred in the spelling of their names, or otherwise, on the papers addressed to them. If the *Miss*, or *Mrs.*, or other title, is omitted, inform us, that we may correct it; and don't forget to write every letter in the name and address plainly and distinctly.

The Discussion.

Our discussion with Eld. I. R. Gates, in the City Hall at Concord, has been one of much interest and profit to the saints and the people generally. We commenced Wednesday evening, Nov. 5th, and continued ten successive evenings; each session occupying two hours, each speech twenty minutes. Large, attentive, orderly and intelligent audiences were present to listen, and many were convinced we have the truth, and are now rejoicing in the light. They were astonished at the clearness and simplicity of the truth, and wondered they had not seen it before. The saints were greatly strengthened and comforted. The following were the questions debated:—

1. "*Do the Scriptures teach that man is wholly mortal?*"

2. "*Do the Scriptures teach that the wicked will suffer eternal misery?*"

Seven evenings, or fourteen hours, were spent in the examination of the first question, and three evenings, or six hours, on the second. We shall not be able to give this week the various points examined, but will notice some of the sayings of our opponent.

The following points were *admitted*:—"Man was made of dust." "A spirit has a form." "The breath in man and beast are the same." "God may have a form." "I believe man died for his sins." "Death is a decomposition of the component parts of a man." "Man dies when the spirit leaves the body." "The name includes the whole man." "The spirit cannot act without an organism." "I admit man is mortal." "I admit the accountable being comes out of death and *hades.*" "When the spirit is out of man he can't breathe." "I admit Christ is the Son of God." "The spirit is not organic." "The spirit is a part of the man." "God raised Jesus." "The spirit cannot be perfectly happy out of the body." "Death is a decomposition of the being." "I admit it takes soul, body, and spirit to make a whole man." "I admit a part of man is mortal." "Man is an animal." "By Adam's fall, he lost the continuity of life." "If the spirit is out of man, he is dead." "I do not say the spirit is absolutely immortal."

"The wicked sinned in body as well as spirit." "The penalty is not executed till the day of judgment." "Physical death is the result of moral death." "The jail physical and moral evil, and the devil, are to be swept into the lake of fire." "The wicked will die, soul and body, in the lake of fire." "Physical death is the consequence of sin." "God in mercy sent Adam from the tree of life." "The last day fires will sweep all the sinners from the world, as did the flood." "All the wicked die the second death with the devil." "The spirit is unclothed between death and the resurrection." "The angels are *pneuma.*" "If I hurt a man, I hurt his body." "The sinner's wages is the second death."

Assertions made—but not proved.

"Good people go to the New Jerusalem at death." "Angels were cast down to *hades.*" "Man's spirit is born of God." "Demons are the spirits of men." "The spirit goes where the Savior is." "Paul is in the New Jerusalem." "The spirit is not organic." "Tartarus is the grave." "The wicked spirits of men are where the fallen angels are." "Man has an immortal spirit in him." "The lake of fire is now in existence." "The spirit in man is an intelligent entity." "Jesus says he raised himself." "Satan will not burn up, because he is an Angel,—immaterial." "The spirits of the wicked are in *hades.*" "The spirit is finer than electricity." "Immortal is defined to mean happiness and eternal existence." "God made a soul within you." "Wind is a metaphor, when from *ruach.*" "The spirit is conscious in *hades.*" "If man has a spirit he is not all mortal." "Satan uses the spirits of wicked men in Spiritualism." "The only way to meet Spiritualism is to show that they are the spirits of wicked men." "Wicked spirits go to sheol." "God made a spirit and put it into man." "The spirit Jesus commended to his Father went, and preached to the spirits in prison." "Christ's spirit went to paradise." "The soul has the feeling." "The spirit has taste." "Tophet represents the endless suffering of the wicked." "The spirit being immaterial, it must continue eternally." "The angels that sinned were cast down to the infernal regions." "The wicked will live eternally because their resurrected bodies are made out of the new earth." "The wicked are raised after the earth melts." "Death means conscious suffering." "The undying worm represents the conscience." "Death means perpetual conscious existence." "*Tartarus, sheol* and *hades* are all one." "The wicked will be cast into the infernal regions, after the thousand years." "Death in no instance means unconscious existence." "The lake of fire is a chasm." "*Hades* gives up the spirits." "Death is not an extinction of life." "The spirit is *immortal* in the sense of continued existence." "Angels were cast down to *sheol.*" "The spirit is the real *inner* man,—the *ruach*, or *pneuma.*" "We are at home in the body, means the *spirit.*" "If eternally condemned, must live eternally." "Death is not cessation of existence in any sense." "Spirits of wicked men go to hades." "There is fire in sheol." "Paradise is in the unseen world." "*Zoe* life means happy life." "Continued conscious being in the lake of fire is the punishment of the wicked."

The following are some, among many, relative to ourself and the doctrine we advocate:—"Eely," "quibbler," "chameleon," "slimy," "deceive the people," "unfair," "obtuse soul," "blind as a bat," "poor creature," "modern Sadducee," "slimy gauze," "poor, little, materialistic creature," "Jesuitical trickery," "terrible man," "kill or convert him," "abominable system," "miserable, stupid theory," "miserable stuff," "moral stench" "God, frown on that God-forsaken doctrine," "the most ridiculous thing Satan ever concocted," "abominable stuff," "stupid delusion," "makes Diabolus laugh all over his hellish face," "not got as much wisdom as the old heathen, who believe in heathen gods," etc., etc. We leave the reader to make his own comments.

Another Discussion.

We have arranged to hold another discussion with Eld. I. R. Gates, commencing Monday evening, Nov. 17th, 7 o'clock, at the Meionaon (Tremont Temple), Boston, and to continue on the evenings of the 18th, 19th, 20th, 21st, 24th, 25th, and 26th. Questions. 1. "*Do the Scriptures teach that man has a spirit that will be eternally conscious?*"

2. "*Do the Scriptures teach the entire and endless extinction of the conscious being of the wicked?*"

Eld. Gates stated publicly, when referring to ourself, "I will either kill or convert him." We can say that after a ten days' trial under his tuition, at Concord, we are further than ever from being *converted*, and so far as we could learn, the same is true of *all* our brethren and sisters in C., while a goodly number, who believed with Eld. Gates at the commencement of the debate, are now satisfied that he is wrong, and that our position is in harmony with the Bible. He says he is called to sweep "materialism" from the churches in New England, and to make them believe in the doctrine of eternal misery. We apprehend that his is not an easy task.

The New Revolation.

This is certainly an age of new things—"new government," "new religion," "new laws," "new revelation," new Lord and new theology, new Bible, and new every thing. The enemy of all righteousness knows full well that "the end of all things is at hand;" hence he is trying to divert the minds of the people from the real, personal coming of Christ, to a spiritual appearing, in order that they may be unprepared for his advent. He is working with great success at the present time, through various mediums; some of the best of whom are professors of religion.

The following is from a discourse on the "New Catholic Church," by E. B. Freeland, delivered in New York city, Oct. 19th '62. When speaking of the New Religion, he says:—

"This law of Analogy is now, for the first time, unfolded by the Science of Universology, which has grasped the principles that underlie all sciences and all realms of thought and action, and demonstrated the method by which they are repeated in all departments of the universe. Prior to this discovery, owing to the uncertain nature of the intuitional word of God or revelation through the intuition, the real meaning of the Bible could not be obtained, with any degree of certitude. . . . Into this confusion comes a New Revelation, proclaiming a New Word of God, a sure guide to the people out of the darkness which encompasses them. A revelation which uncovers the secrets of the universe, and lays open the very mind and thought of God. A Word which interprets, so plainly that they cannot be misunderstood, the hieroglyphs of the universe, the laws of order and of harmony existant in creation, and points to man the method of securing in his own creations, in government, in social arrangements, in religious organizations, in commercial systems, in all organic institutions, the same harmony which exists in the works of nature around him. In this revelation he grasps the key of his own destiny, and stands the arbiter of his own fate. It puts him in God's stead, and bids him to a higher work than the Lord of the past has achieved—the upbuilding of a divinely beautiful Social Order, in which the clash of opinion shall flee before the light of scientific knowledge, and humanity shall advance in perfect unison to the glories of a life in which poverty shall be unknown, disease abolished, contention stifled, death vanquished; and to whose enjoyments endless ages shall minister."

This "New Revelation" comes from the demons, and is to be the standard of truth in the New Government, about to arise. This supersedes the Bible, being, in their estimation, a great improvement on that old Book. This new way is claimed to be the *only* one by which men can be saved. Read the following:—

"It is in our power to lay hold on the hidden secrets of the Infinite, and lift this sorrow-stricken world, which, from the beginning until now, groaneth and travaileth in pain, to bliss beyond conception and unspeakable joy. But there is no way known under heaven, whereby men can be saved except through the New Revelation, the Word of God, as revealed through the Science of Universology. . . . So comes to them now the New Revelation, the latest and last Word of God, and his complete scheme of order and harmony. . . . We establish thus a New Religion, based on a New Gospel, made known through a New Revelation—the inspired Word of God, his *Will*, as promulgated in his laws, existing everywhere in the creation, and now through the Medium of Universology. This Revelation opened to, and discovered by, the last developed and crowning faculties of the mind, is the culminating and final announcement of the will of God concerning man. The wide universe holds no secret which will not open to its knock; the heart pants after nothing which this will not grant to him that searcheth diligently. The purpose of man's creation and his destiny stand clearly unfolded before him in this final communication, which God gives as his guide in the magnificent and endless career which stretches before him. The instruments of the Creator are placed in his grasp. His plans are laid to open man's eyes, and he is bidden forth to the establishment of those harmonic institutions in human society, which are in consonance with the principles of divine order, as displayed in the universe around him.

In obedience to this mandate, in compliance with this Revelation, the New Catholic Church is inaugurated, to promulgate the New Gospel; the gospel of plenty to the poor; of healing to the sick; of comfort to those who mourn; of release to the afflicted in body, or in spirit; of resurrection to the dead; of life to the living; and of an endless eternity of bliss, upon this beautified and glorified earth, to the pure in heart, the devoted seekers after truth, for truth's sake and humanity's."

Men are now well prepared to adopt this last great delusion. The popular religion of the day is so unlike what Jesus taught, and what the apostles preached and lived, that the world have lost all confidence in it. It is so proud, selfish, covetous, and worldly, that Satan finds no difficulty in getting up a system of religion in which he advocates better things than are *practiced* by a large proportion of the *professed* followers of Christ. He weaves in many of the rich truths of the Bible, *promising* great blessings to those who embrace the "New Religion." As there are thousands upon thousands almost starved for something better than what war ministers and fashionable church members exhibit, they become easy dupes of Satan's last system of beguiling. May the Lord keep you, dear reader, from all the wiles of the adversary.

Distress and Perplexity.

The last signs to be seen before the coming of Christ are crowding in upon us. How can people be indifferent, when so near the great day of the Lord. How faithfully has our Savior warned our world of his approaching advent. Sign after sign has appeared in successive order, as laid down in the Scriptures, till we have come to the last waymarks before the great event foretold by the prophets—the setting up of God's everlasting kingdom. He who sleeps now does it at the risk of losing eternal life. Blessed are those who are found watching. Dear reader, will you be one to receive the blessing?

The following shows that the waves of "distress and perplexity" have struck the continent of Europe. Says a correspondent of the London *Times*, Oct. 25th, when writing from the cotton districts:—

"During the month which has passed since my last letter, the distress has gone on widening and deepening in a steadily increasing ratio, nor are there any signs at present of that worst point being reached when we may look for a hand. Every day, as stocks of cotton are exhausted, mills are closed and new hundreds are reduced to destitution, and each week new relief committees spring up in all parts of the district and cry for assistance.

It is not very easy to make an exact estimate, but, as far as I can ascertain, there are at the present moment some 150,000 operatives in the distressed districts entirely out of work, and 130,000 on short time; in other words, we may say that the duty which the Boards of Guardians and relief committees are at present endeavoring to perform, or at least were last week, and it daily grows greater, is to supply the wages of 215,000 factory workers and their families, amounting, according to the usual calculation, to £117,000 which is now totally lost. This, of course, is exclusive of the various tradesmen and handicraftsmen dependent on the cotton manufacture who are now beginning to make their appearance on the books in large numbers. Probably it is an under estimate to say that the 215,000 hands would represent 430,000 persons."

With regard to the future, the correspondent says:

"But when we come to look at the additional calls which are likely to be made on them, the necessity for increased subscriptions becomes more striking still. It is impossible at present to calculate these exactly. Of the 400,000 operatives engaged in the cotton manufacture, perhaps 100,000 may continue to find employment during the winter, but at the very least we must look forward to seeing 300,000 hands, or 600,000 persons, entirely dependent on charity for subsistence, and that, too, in a very short time. I believe this is a very low estimate, but I wish to steer clear of anything like exaggeration, and I take no account of the mechanics and others who depend entirely on the mills, and who are thrown out of employment along with the hands, still less of the calico printers, colliers, and other such callings who are affected by the stagnation of trade, and if it continues much longer may become applicants for relief."

Mr. Cobden said in a late speech at Manchester, England:

"We are now suffering from the operation of a commercial blockade—suffering in a way which could not be matched by any other calamity conceivable in the course of nature or the revolutions of men. I cannot conceive anything that could have befallen Lancashire so calamitous, so unmanageable, so utterly beyond the power of remedy or the possibility of being guarded against, as that which has happened in the case of the present commercial blockades. Here is a case which cannot be dealt with; it is unmanageable; it is so grave, so alarming, and presents itself to those who reflect upon what may be the state of things six months hence in such a hideous aspect, that it is apt to beget thoughts of some violent remedy."

Says the New York *Independent*:—

"A glance all round the world to-day shows us a singularly extended state of war, rebellion, disorganization, distress, and uneasiness. Nor can any satisfactory conjecture be made of any road through all these troubles to a peace beyond."

This looks like the approach of "distress of nations with perplexity."

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising One Thousand Dollars, as a Tract Fund, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

H. L. Hastings	$50.00
Miles Grant	50.00
C. P. Thorn	60.00
J. N. Shattuck	1.00
John Sadler	4.00
A Friend	5.00
I. Damman	2.00
A Friend	2.00
Mrs. Dea. Gardner and Daughter	2.00
Samuel Campbell	3.00
Seneca Falls	2.00
Eliza P. Cornetz	1.00
Moses Smith	.50
Sidney Hall	50.00
J. B. Richards	1.00
N. Irish	1.00
J. W. Goodwin	1.00
Jas. McClellan. ....pd.	1.00
S. P. Clark ...."	10.00
P. C. Rodman ...."	1.00
Wm. A. Munroe ...."	5.00
Jesse Gay	5.00
A. B. Cook ....pd.	2.00
R. Curtis ....(pd. $5.00)	31.00
Sylvina Hill	.46
C. P. Thorn	20.00

The Thousand Dollar Tract Fund.

Number Four.

A brother wrote from Indiana some little time ago:—

"The books and tracts you sent to me to sell and pay for, have been all sold or given away; but as yet I have not received for them $5.00, all told, of the brethren to whom I sold them. Times have been so very hard, most of them have been unable to pay for them. With some I think there is a lack of energy to try to pay, that seems to pervade this section of the country. But we do not expect any thing else of that class of people in these last days. I am sorry this is so, for you certainly need your money to live, and if I had wealth, I surely would have paid for them out of my own pocket long before this. Just as soon as times get better, and the war closes, I will try to get the money to send to you. But at present it is out of the question, for we have many poor families to support, whose fathers have gone to the war. Your books here have done much good. They have opened the eyes of many. May the brethren who have the means, assist you to publish more of them."

This letter is but a sample of many, and illustrates to some extent the condition of the preaching brethren in the west. I suppose I have hundreds of dollars worth of books scattered over the country in this way. I have, however, one consolation amid it all,—the books have done good, and that was the object had in view when they were published. Another thing I am able to thank God for, the books are paid for, and the printer has not been cheated out of his earnings. And so I take all this loss joyfully, knowing that with God's blessing nothing will be lost. A brother writes me: "You say your books, sold on credit, have done good. May be they have, but it cannot be to those they were sold to." Not so fast, brother; there are plenty of brethren who have bought books, whose *will* to pay is as good as yours, but how to perform they find not. But I am glad to see your name standing on the list of liberal donors to the Tract Fund, for this will relieve some preacher from the unpleasing necessity of going without books and tracts, or feeling that he is in debt and cannot pay for them.

One great object of the efforts of the Christian Publication Society is, to equalize these burdens somewhat for the future, and thus enable preachers to have books and tracts to scatter freely, without becoming indebted. We wish to *give* them books and tracts, and let them do all the good they can with them, and then they can refund all they are able to collect, and so purchase more. Bro. E. F. R. wrote awhile ago:—

"I received two of your tracts from a friend of mine. They treated of the final resurrection. After I got through reading them, there were some of the members of the W—— church who wished to read them. I let them take them. Their father, who was a minister, got hold of them and burned them up. * * * I am very poor at present, but I feel that your tracts ought to be sowed pretty thick. If you wish to see the truth prevail over the land, I wish you would send a pretty good package of your tracts out here. By so doing you will greatly oblige your most humble servant."

Some tracts were sent in response to this call, from the tract fund of H. L. H., and it is to be hoped some of them will escape the flames, and do good to those who read them. A preacher writes from New Jersey:—

"I could have distributed thousands of pages of tracts, with the prospect of doing great good. I have never known sectarian tracts to do what these always do,—open the way for religious conversation. I have seen good fruit from the seed already sown; and here in this place I could circulate your tracts with great success, especially those twenty-four page tracts, written by yourself and D. T. Taylor; also any referring to the second coming of Christ. 'The Ancient Landmarks,' 'Olive Leaves' and 'Important Questions,' are worth their weight in gold. I wish I had twenty thousand of them."

Tracts were sent to the writer. Bro. G. writes from Vermont:—

"There are but very few in this town who are looking for the second coming of our Lord, and fewer still who dare speak it boldly. We are among various churches, and if we go to meeting we are not permitted to speak of the signs of the times, or the coming of our Lord. We are poor mechanics, and want to do something for the cause of our Master and the good of our fellow men; and what to do we know not. We are poor and unlearned men, not of high birth, but we do want to know what we should do, as we are all living here in this little village. We feel as though there was something we might do, if nothing but distribute tracts. If you will send some tracts, we will find readers. You know what little preachers we want better than I do. Send such as you think best."

Some of the "little preachers" have been sent, and we trust they are doing their work. Sister F. E. H. writes from Connecticut:—

"*Dear Christian Friend*:—Having seen your kind offer to furnish tracts free to those unable to buy, I have taken the liberty to send for a few to distribute among those who shall call to see me. I have been an invalid for nearly four years; am confined to my bed, with no prospect of recovery, or ever being any better than I am now. Deprived as I am of the precious privilege of laboring in the vineyard of the Savior, I have thought I might, through your kindness, scatter a few seeds by the wayside, which may by the blessing of God prove instrumental in calling souls to Jesus. His love has been so great, his dealings so kind, his promises so precious, I wish to add my humble offering, to cast my feeble mite into his treasury. I would send some more money for the tracts, but, it is all I have, and I am not able to earn anything. Please send what you can spare; and may He who has said even a cup of cold water in the name of a disciple shall not go unrewarded, bless and reward you for this kindness to his suffering child."

Thus have letters been pouring in and piling up ever since the regular publication in the "Tract Column" was discontinued. And there are scores of them on hand, and still they come. Letters written by the trembling hand of old age, and by those feeble and debilitated, prostrate on the bed of pain; letters written by the ignorant and poor of this world, rich in faith, and heirs of the kingdom; letters from those who are alone, far from any of like precious faith; from preachers who go forth weeping, bearing precious seed, burdened with the word of God; and from all these sources comes up one cry for *light*, more light; bread from heaven, water from the living fountain of truth, tidings of the kingdom that is to come, some light that shall guide their feet through the dark and perilous scenes of time's concluding days. Shall these beseechings be in vain?

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

No, this must not be so. Let us then be diligent, and work with a will while time yet remains, and soon the dim tapers with which we cheer the darkness of earth's gloomy night, shall pale their rays before the gushing splendors of that eternal day which shall burst on all the sky. In that day, when the Sun of righteousness shall rise with healing on his wings, may we find that those who have sown in tears shall reap in joy; and that the bread thus cast upon the waters, shall be found again after many days.
H. L. Hastings.

For the Crisis.

Notes by the Way.

After attending three campmeetings, I thought I would accept some of the invitations to visit certain of the little camps of the brethren, and help them in their manual exercises, which are so necessary for a soldier to practice, to understand the best way of defense. First camp was Savoy. Found them holding on, but much confused, having been taught by some unskillful young officers certain exercises that profit but little, and leaving the weightier matters. This, like some other places, has got too many officers for so few soldiers; and not being well disciplined, strife for the mastery has led to a confusion of tongues, without an interpreter. But all classes came out to hear, and but few wild ejaculations to what I have witnessed eighteen to twenty years ago. When we switch off the main track, we are led by another influence and spirit, which is not easily entreated, but is boisterous, censorious, and full of denouncing, judging others by their half crazy brains. This I have been familiar with, and was able to give some of the brethren some good advice in treating such cases. Let it as nearly alone as possible. It will have its run.

North Adams. Found the brethren recovering after a stampede caused by a confusion of ideas some time ago. Some of the old wounds begin to heal, after being dressed properly by Dr. Fox. Had a good time preaching. Quite a number shouldered their arms. I think Satan will have his match there yet.

Pownal, Vt., for the first time. Found a few ready to endure and hold on to the dispensational truth taught them by Bro. Batcheldor for a number of years; but since he went to Rutland, the popular opposers have had an influence to draw in another direction. I preached once; had good attention, and was kindly treated by the intended Pastor, another Bro. Batcheldor, a fine young man, educated in the science of this age, and inquiring after truth. God bless him!

Hoosic. Found this company united, ready to work when they knew what to do. We commenced immediately. The first round shelled out some of the civilians, who took exceptions to our careless shots, and thought we did it on purpose to hit them; but we could not stop to apologise for hitting those in our range. We had brought along Bro. Daniel's long ranger, that aimed directly at the kingdoms of this world; and we knew if it was fired off as he had cited it, it would hit every kingdom this side of the kingdom of God, and the ball would stop there and not short; and those sympathizing with the leading influences of this world would growl at any careless shooting. But we knew we were on the old marked line of the prophets, for we saw the stakes they had set up. We went back to the Temple, and took our Savior's line of prophecy, and found the desolating power that Daniel spake of, and Jesus told them to look out for it as being near. Run the line down, and found that Jesus came out at the same point—the kingdom of God. This gave the company of soldiers new courage to fortify still stronger here, and a good number commenced anew to work, throwing up breastworks, and became quite bold. After four days' work, some acknowledged their backwardness in the good cause, asked for mercy at the hand of the government of heaven, and commenced using their weapons of warfare again. Others rose for prayers, wanting to enlist. Some wanted to be baptized. The battle got fairly under way, and I had to leave for Hebron on Saturday, very reluctantly.

Found a good congregation. Had a blessed time tumbling whole loaves into the camp, which were acceptable and devoured by most of the congregation. Some grumbled, of course, who had been fed on milk from their youth up, and wondered how these soldiers could eat so heartily of such solid, coarse food; but they could eat better than they could work, on account of two officers having a contention, which always will prevent the soldiers from doing duty.

On Monday, a letter came to me stating that the good work of enlistment was still going on at Hoosic, and I was wanted back there immediately; I had an impression not to accept of the invitation offered for the following week, and was all ready to comply with the request. On returning found the interest had increased, and much of that bitter opposition had caved in.

Saturday, Peter's command was obeyed (Acts 2: 38), and I baptized eleven, some who had opposed immersion. Many came out on Sunday to hear things they never heard before. The Lord sent the truth home to many old hopers' hearts, and some sinners. The young soldiers worked well. One had to confess her awful state of mind since the Wilbraham campmeeting. She went over a hundred miles to try to get religion; got into a tent as a seeker, when some one commenced jabbering; she did not know what he said or meant; and such an awful feeling came over her she had to leave the tent, confused, and has remained so ever since, until Saturday, Oct. 11th, when she publicly told the above story, which was impressed on her mind to do every time she attempted to speak. The singular appearance of Mary caused alarm in the family when she confessed the above facts. God gave her a blessing, and she was free to tell me about it and wanted my opinion. I told her it was the spirit of mesmerism, which was opposite to God's Spirit, and they cannot go together; and she had tried it once, and I hoped she would ever shun it, after this. I was aware that was the leading power in one or two tents, and thought of exposing it, but hoped it wouldn't spread. This is the third case of the kind I have met with since the campmeeting. These worshiping gifts, tongues, etc., have generally ended in the flesh, or spiritualism. Many are ignorant of this fact who are honest; but I have had an experience in these same strange, wild, mesmeric groans, that will make a christian shudder with cold chills. If these gifts are down here, most of them are spurious. By their fruits they can be known and felt, as in the present case; but this child is out clear, thank God, and in her right mind, and spoke in meeting last evening and all rejoiced to see the change.

I have hesitated about telling the brethren publicly where God's work is going on, for fear some tare sown will take advantage of the notice and start with some message or gift and put a wild gourd into the pot, and the children will cry out, "Death in the pot." Cannot something be done to muzzle these sharks that live on others' hard earnings? as one brother said, he dare not publish much that would be encouraging to the church on this account. Have we got into Egypt among this devilish, miraculous spirit, that it has become necessary to hide our babies? If so, the second

Moses will soon appear. I hope to put this Jannes and Jambres spirit to death forever. Paul tells us it would come in the last days, and here it is among us.

The brethren in Hoosic wish me to say they choose to invite such as they want to come among them. The devil has been chased into the woods, and they don't want him baited out again.

Factory Point. Found Bro. Gleason all alone in his faith, four sons in the war, and the whole community down on him. Poor old shoemaker! he needs a kindred spirit occasionally. I am the second preacher that ever called on him. I preached to a few in the town hall Tuesday eve., just as well as I could. They looked wild. Some ran out—a few ate heartily. Two rappers appeared sick at their stomach. I gave another appointment for the next evening, telling them I did not want professors of religion to come out, but they might invite the rabble and outsiders, which had the effect to get a meeting house open a short distance. This is a place given to idolatrous sectarianism, and needs bombarding. It is thirty miles south from Rutland, on the Western Vt. R. R. Bro. Gleason wishes the preachers to call on him as they pass that way. They will find a good home and a place to preach, if he is notified. Direct to Alonson Gleason, Factory Point, Vt.

Rutland. Found the soldiers weak and but little armor on. They have suffered from treacherous opposers, and some now from ten cent men that are worth their thousands. While a few get up an interest, these pretended loyalists seem interested until there is a call for help to pay expenses. For a week's effort, the $20.000 men pay 50 cts; the $6.000 pay 10 cts.; the $1.000 pay $1.00,—the poor laborer pays the rest. Can God save such stingy hypocrites and idolaters? Such are dead lumber, acting as church emperors or dictators. Many churches have this curse to drag along.

Low Hampton, at Father Miller's old homestead. Had a good time preaching. Some good warm-hearted christians there. Here, too, are some civilians that steal their preaching, worth from ten to twenty-five thousand dollars, and pay from ten to twenty-five cents once a month, when they are dunned. God pity them! they are having their treasure here only.

Poultney. Had a blessed time. Some ten to fifteen new ones started. Bro. Burnham had been laboring there eight or ten days, clearing the fish place, and caught a few; but had to leave, and I had a better chance to swing the net. Bro. Carpenter is competent to take care of the little ones. He is among brethren that put their shoulders to the wheel and help in every way they can.

Rutland again—with Bro. Edwin. Had a good time preaching upon faith that has works to stand upon. Bro. Burnham backed it up, giving out his appointments for two or three weeks on condition of the co-operation of the church, which looked more favorable than the week previous while I was trying to clear the fish place for his long seine. I expect to hear he has cast the net on the right side and got a great haul.

Springfield. Had a good time in the new little chapel with Bro. Cook's people. The truth took effect as in Hoosic. Sunday eve., over twenty rose to start anew for the kingdom, and some sinners that never had started. The signs of our times took a deep hold of many. Bro. Cook feels well this morning going to his day's work to earn something to support the cause. He preaches for nothing, and pays more to support the meetings than any other Bro. in the church. But few here help support the cause they profess to love. Some are poor, others have small souls, as in other places; with a great farm, two or three hundred sheep and other stock, but can't pay a dollar a month for preaching. But we must be as patient as possible a little longer. We shall not be troubled with them in the kingdom, if God's word is true. Blessed are the poor, for ours is the kingdom of heaven.

HIRAM MUNGER.

For the Crisis.

Another New Tract, by Eld. S. S. Brewer.

"THE TWO-HORNED BEAST."—This is an excellent tract for distribution at this time, when so many are interested in the examination of Rev. 13th. Much has been said and written about the "two-horned beast." What is it? is the general inquiry. I have long wished to write a tract on this subject, but found no time. Bro. Brewer has done it in a neat tract of 24 pages. I wish he had made it 36 pages, so as to contain a greater amount of historical testimony, although this gives much. I regard this, in the main, the true exposition, and calculated to aid many who do not know the truth on this point. I think he errs in confounding the woman with the beast, on page 9. Also, that where he ascribes power to the Pope, it should read Popedom. The several typographical errors will doubtless be corrected in the next issue. Let us circulate this tract, brethren.

I. C. WELLCOME.

THE MARK OF THE BEAST.

The following is taken from a Roman Catholic called "*The Child's Catholic Piety*," a manual of devotion," under the signature of † JOHN, Archbishop of New York, page 357:—

"Then the Bishop, making the sign of the cross *on the forehead of each of those who are to be confirmed with holy chrism,*[*] and calling him by the name he has chosen, says:—

'[N.] I sign thee with the sign of the cross, and confirm thee with the chrism of salvation in the name of the Father ✠ and of the Son ✠ and of the Holy ✠ Ghost.'

After which he gives the person confirmed a slight stroke on the cheek, saying at the same time, 'Peace be with thee.'"

Please read the above extract in connection with the 13th page of my tract on Rev. 13.

S. S. BREWER.

* *Chrism* is an admixture of oil and balsam, used by Roman Bishops and priests in confirmation, baptism, ordination, and extreme unction. S. S. B.

Obituary Notices.

Died, in West Poland, Me., Sept. 3d, of diphtheria, EMMA L., daughter of John M. and Cordelia A. Allen, aged five years, eight months.

Emma was a very interesting child, full of life and beauty, therefore she had won the affection of all with whom she was connected. Her parents deeply feel their loss, but the words of promise in Jer. 31: 16–17, prove to them a source of consolation.

The following lines were composed for the mother:—

I had a little rose-bud given me;
I nursed it daily, carefully, and well;
I thought to keep it long, but suddenly
Untimely frosts swept o'er it, and it fell.

Five golden summers came and went away,
Winters succeeding rolled their courses round;
Five years I kept my rose-bud from decay,—
Death snatched it then, and laid it in the ground

O cruel death! I saw thee come by night
And steal my darling from a mother's arms;
Thou art a tyrant, thus my child to smite—
For me thou hast no pity and no charms.

But yet know this, thou cadst not always hold
My little Emma in thy cold embrace;
Again I shall mine arms around her fold,
Again I shall behold her face to face.

JAS. A. LIBBY.

Died, in Augusta, Me., Saturday, Oct. 4th, 1862, Miss SUSAN A. RAY;—and, Oct. 18th, Mrs JANE RAY, wife and daughter of Bro. Benjamin Ray.

Thus, in the space of two weeks, our brother has been bereft of his wife and one of his daughters. Sister Ray was one of the church's brightest jewels, always conspicuous for her attention and care for the needy and distressed, as many can testify. Both wife and daughter left indubitable evidence of their acceptance with the Savior. Hence our Bro., and other friends of the deceased, are not left to mourn as those that have no hope.

The writer attended the funeral of the wife, and endeavored to comfort the surviving friends with the hope of the gospel.

ISAAC WIGHT.

Died, at Ship Island, July 26th, 1862, WILLIAM R. HARRIS, of Ashfield, Mass., aged twenty-three years.

William enlisted in the 31st Reg. Mass. Vols., was taken sick at the South, and died of consumption. He was the only hope of his widowed mother. In his last moments he sent word to his mother to put her trust in the Lord. The writer strove to improve the occasion in a discourse from 1 Thess. 4: 13, 14, to an attentive audience on Christian Hill, in Colerain, Mass. May the good Lord bless the mother.

J. K. BELLOWS.

Died, in Plymouth, of diphtheria, August 13th, 1862, SARAH E., aged twenty-three years; and, August 7th, GEORGE W., aged eight months,—wife and child of Asiel Bennett. Also, August 8th, HANNAH M., aged nineteen years; August 15th, JOSEPH E., aged seven years; August 22d, CHARLEY P., aged nine years, and August 25th VESTA A., aged sixteen years,—children and grand-children of Chester and Cynthia Gray.

Was it our heavenly Father's will
To call them home so soon?
Then will we love that Father still,
And meet beyond the tomb.

Died, in Canterbury, N. H., Nov. 2d, of diphtheria, CITANA A., aged seven years; and Nov. 7th JONATHAN F., aged nine years, youngest children of Ebenezer and Citana C. Hutchins.

The writer tried to comfort the family on the occasion from the words of the apostle, Acts 26: 6–8, and 1 Cor. 15: 16.

ANDREW SIMPSON.

Died in Oswego, Ill., Oct. 23d, 1862, Sr. ASENATH E. SMITH, wife of Charles W. Smith, formerly of Rutland, Vt., aged 34 years, 8 months and 13 days.

[Another *christian* sleeps in Jesus.—ED.

Married.

In Lynn, Mass., on Wednesday evening, Nov. 5, 1862, by Eld. Rufus Wendell, of Salem, Bro. S. ALBERT GREENE, son of Bro. James Greene, to Miss ELIZA MARIA BARRETT, daughter of Bro. Charles H. Barrett, all of the former city.

FOREIGN NEWS.

[Advices of the 29th ult.]

REVOLUTION IN GREECE.—The Liverpool Mercury says: "The insurrection in Greece has been followed by either the despotism or abdication of King Otho. One account states that the Provisional government, which was appointed under the presidency of M. Mavrocordato, had decreed the despotism of the reigning dynasty; that a national assembly had been convoked; that the public peace had not been disturbed; and that the greatest enthusiasm prevailed among the people. Another account states that the King has abdicated in favor of his brother. Otho 1, King of Greece, is brother to Maximilian II, King of Bavaria. He was born on the 1st of June, 1815, was elected to the throne of the newly constituted kingdom of Greece at the age of seventeen. He ascended the throne in June, 1835."

GARIBALDI'S WOUND.—A dispatch from Spezzia, dated Oct. 29, says:

"At the consultation held to-day respecting the state of Garibaldi's wound, seventeen physicians were present. The examinations made with the finger and probe, although incomplete, caused suffering to the patient. It was impossible to find the ball, but, in the opinion of the physicians, it is still in the wound. A repetition of the examination will be requisite to establish the exact position of the projectile, and allow of its extraction being proceeded with, if possible, without serious injury to the patient. Garibaldi's general state of health is satisfactory, and it is believed that no important surgical operation will be required."

The Steamship Etna brings news from Liverpool to the 5th inst., Queenstown the 6th.

GREAT BRITAIN.

The Great Exhibition was closed without any ceremony. The attendance and total receipts both exceed that of 1851.

Parliament is further prorogued until the 15th of January.

ITALY.

A collision took place on the frontier between some Italian and Austrian soldiers. After a short contest quiet was restored. Each side charges the other with being the aggressor.

GREECE.

Affairs remain unchanged. Nothing has been decided as to the future ruler of Greece. It is reported that Garibaldi has been sounded as to his acceptance of the crown.

The National Assembly would meet in about a week. It is reported that it would tender the crown to Prince Alfred of England.

It is said that an understanding has been arrived at between France, England and Russia, by which Grecian affairs will be deprived of their importance for Europe.

DOMESTIC NEWS.

A Gainesville letter of the 10th says:

"The armies of Sigel and McClellan are closely pressing upon the enemy. Hardly a day passes but one or more of their strongholds fall into our possession. They are either driven out or compelled to retreat before us. The rebels had placed Rappahannock Station in a defiant attitude; but on Friday afternoon our troops entered, the secesh having just cleverly vacated. To them this was rather humiliating, and accordingly they thought they would drive the Unionists out. They brought up a force infinitely larger than ours, and commenced an artillery fire. The superiority of numbers did not intimidate our men, and they replied from their guns. The effect of the fire was evidently unhealthy, as the rebels retired without accomplishing their purpose. We still hold the place, and will continue to do so as our army moves forward to Richmond, which it is undoubtedly doing with success.

It, at present, looks as though the rebels will make a temporary stand at Gordonsville, but they fear us too much now, and to make one last struggle for their illegitimate cause, they will fall back to the Confederate capital, and it then will, in turn, fall back upon them.

The people of Virginia are getting tired of the war. Many who a year ago were violent secessionists, now acknowledge that they would be glad if their State would return to their allegiance. Even in the Confederate army and among the citizens there is as much antagonism as between the self-constituted rulers who govern the people. This is made more manifest every day, the interests of this State clash with the States of the extreme South. The confessions of many who have served in the rebel army, and many who are still there, are candid. They confess that they are tired of the despotic sway which has controlled them since the commencement of the war. A brighter day will soon dawn. The oppressed of the South will soon have their rights in common with the loyal men of the North, who have battled so nobly to sustain the supremacy of the laws."

Washington, Nov. 11. The prominent army correspondents are in town to-day—even those of the Associated Press. This is good evidence that no battle is expected within a few days. It is believed that the great battle of the fall campaign will be fought near Gordonsville, and that the rebels will not remain at Culpepper Court House after they shall have been hard pressed. The main part of the rebel army of Virginia is below the Rapidan.

It is said by some of the friends of Gen. Halleck here, that his plans for the fall and winter campaign are comprehensive and brilliant, and involve much heavy marching and fighting, and the attack of the enemy at many unexpected points. Of course, if this be so, it is of the utmost importance to keep the details a secret, though the general announcement that Gen. Halleck purposes an active campaign in November and December can do no harm, and will accomplish some good by encouraging the people. Gen. Burnside is known to favor active operations before winter sets in, and he will carry out the plans of the military chief with zeal as well as with all the ability at his command."

New York, Nov. 11. The Herald has news from Richmond 8th inst. Lee arrived there two weeks ago and is said to be still there acting as Commander-in-Chief and military adviser to the War Department. The active command of the enemy's forces in the field devolves upon Gen. Johnston, who has his headquarters at Culpepper.

Merrimac No. 2 is completed and now lies below Fort Darling ready for mischief at the mouth of the James river.

Stonewall Jackson's corps has been increased to 50,000.

Officers in the rebel service have been detached by the Richmond War Department to carry on the contraband trade between Baltimore and Richmond. Fifteen hundred pounds of quinine, one hundred pounds of fulminating powder, and two million percussion caps lately run the blockade of the Potomac in possession of some of these parties.

Jackson, Miss., Nov. 5. To-day a large amount of powder stored in a building used as a cartridge manufactory, exploded with a fearful concussion. Of the occupants of the building, boys, girls and young ladies, not one escaped. There were not less than thirty, and may far overreach that number. The cause of the explosion is unknown.

The Richmond Enquirer of the 10th says "Significant movements are progressing along the entire line of Gen. Lee's army. Stirring, perhaps startling, events seem to be rapidly approaching, promising in reality a sharp and decisive winter's campaign. It was reported that Gen. Jackson was yesterday upon the verge of battle in the Shenandoah Valley with greatly superior forces of the enemy. In a few days a considerable change will probably take place in the present inactive state of affairs."

The Washington correspondent of the New York Post writes:

"An editorial article appears in the Washington Chronicle, which is understood here to be authorized by the War Department, giving the principle reasons for the removal of Gen McClellan. The article takes the ground that his removal was a military necessity if the war is to be prosecuted energetically. Gen. Halleck is responsible for the removel. Some of McClellan's friends here are very angry, and talk of open rebellion against the act of the Commander-in-Chief."

Fortress Monroe, Nov. 14. The gunboat Connecticut has arrived from the Gulf. The officers report the entire coast of Texas in possession of the Federal forces.

The Macon (Georgia) Telegraph of the 8th has a long article on peace. It says: "We are so anxious for peace that the earnest longing for it is never out of the mind of man, woman or child, and the war distresses us a thousand times more than the North." It, however, sees nothing but ruin, except a peace is based on Southern independence.

The Vicksburg Whig says an extensive Abolition society has been discovered in Northern Texas. Their object is to resist the conscription and co-operate with the Federal army.

According to the last Navy Register, the government has three iron-clad steamers for ocean service, and nine for use on the western rivers completed. It also has twenty-three iron clad ocean steamers and fifteen river steamers building. Total of iron-clad vessels forty.

It is understood that Gen. Burnside will carry out the programme of Gen. Lincoln to the letter.

A Warrenton letter states that trains run regularly to Washington, and also that Professor Lowe is arranging for aerial observations.

A special dispatch from Washington says that military men believe that Gen. Burnside will soon be attacked by the rebels.

Advices from New Orleans report that an expedition under Gen. Weitzel met the enemy at Gabadierville, and defeated them after a brisk fight. Upward of 200 of the enemy were killed, wounded and taken prisoners, and one piece of artillery was captured. The rebels were pursued toward Berwick Bay, where Governor Moore was supposed to be. Our forces engaged were the 8th New Hampshire, 13th Connecticut, 12th do., 76th New York, and 1st Louisiana regiments, with Carruth's and Thompson's batteries. Our loss was 18 killed and 74 wounded.

The Times' Washington dispatch says the French Government has demanded full and immediate indemnity for all injuries inflicted on French citizens by Gen. Butler. Our State Department says there will be no difficulties, and merely informs the French Minister that the Government is ready to back down to any extent from Gen. Butler's acts.

The Herald's dispatch intimates that Gen. Butler's removal is probable.

The Times' dispatch also says the Spanish Minister demands an apology for burning the steamer Blanche, by one of Farragut's vessels, in Spanish waters.

The Lynchburg Republican states that the number of rebel desertions is startling, and that the rebel government is enforcing the death penalty in all cases.

New York, Nov. 13. The Herald has a letter dated Hamilton, N. C., 4th, which says: We have just arrived at this place, taking it with a grand cavalry charge and combined gunboat movement. Our land forces left Williamston yesterday afternoon, and encamped for the night six miles from the town, and moved forward this morning at daylight. The enemy is in strong force, and has retreated to Tarboro. We shall seek the earliest opportunity to afford him a fight. The people are greatly alarmed at our approach, and flee from their homes and property.

Gen. Foster's command had a severe engagement Sunday night with 3000 rebel infantry, at a breastwork supported by six pieces of artillery. We killed and wounded 60 of the enemy. Our loss was ten.

New York, Nov. 17. A Harper's Ferry letter says Jackson's main force is at Stevenson's Station, fifteen miles this side of Winchester. It is variously stated at from 40,000 to 70,000. Jackson never left the valley, but moved down the west side of the Blue Ridge, while our army advanced along the east side. His advance extends as far as Bath. Jackson's headquarters are at Bunker Hill.

Washington, Nov. 17. A draft has been ordered in Massachusetts to fill up the quota, arising from the revision of the enrollment lists, of nearly two thousand.

All accounts agree that the President has been fully aroused to the necessity for the most vigorous prosecution of the war. Many prominent members of Congress, who have visited him within a week, testify to his earnestness and determination to infuse new energy into our army and navy.

☞ The Postmaster General has given orders for the redemption of postage stamps which have been used as currency.

It is stated that 9,309 applications have been made for pensions under the act of July last—9,049 in the army, and 260 in the navy.

Notices, &c.

Notice.

The lost things which I found on the camp ground and brought home and advertised, must be called for, or sent for. I have done my duty, without sending them to the owners, as some have requested. I am gone from home nearly all the time. Some write letters of inquiry, and send the letter to *Chicopee*, which costs me three cents, and then want me to answer it and pay three cents more, and I shall not do it. You may as well pay three or six cents each for your carelessness, as for me to do it. To hunt up your things, and to advertise them, and to write letters and pay two postages, too, is more than a duty or a privilege.

H. MUNGER.

P. S. If any wish their things sent by express or mail, send word which and how, and send the pay, and I will attend to it, or my wife will when I am gone. Recollect, I live in *Chicopee Falls.* Will *you* remember it?

H. M.

Notice.

As the signs of the near approach of the King that is to reign in righteousness are thickening around us, and as few are prepared to meet him, I propose, the Lord willing, to take a trip into Ohio the last of Dec., and stay a part of the winter, and preach where my humble labors may, by the assistance of our Heavenly Father, arouse some to be prepared to meet him and have a part in his kingdom. I shall stay a few days in a place, as duty may demand. I shall have an assortment of books and tracts with me to scatter. Those wishing my labors, write me as soon as possible.

JOHN T. ONGLEY, Evangelist.
Blooming Valley, Crawford Co., Pa.

Conference.

The Lord will, there will be a conference in Rensellaer, Jasper Co., Ind., to commence Wednesday evening, Dec. 3d, and continue over the following Sabbath. Bro. A. N. Servis and George Moyer are expected to be present and assist in preaching the word of God. Those coming from the south on the New Albany and Salem R. R., on the same day of meeting, will stop at Bradford, and find conveyance to the meeting. Those coming from the north will stop at the above named station also. We hope to see a general gathering of our brethren at this meeting. Come one and all, let us work while the day lasts.

D. R. & M. S. MANSFIELD.

Notice.

BRO. GRANT:—I am requested by Eld. N. F. Nason to say that he has unfortunately cut his hand very severely, and his health is otherwise very poor, which will prevent him from fulfilling his appointments for some four or five weeks. Brethren expecting him to preach will receive this as the cause of his not attending his appointments.

Yours truly, WALTER NICHOLS.
North Searsport, Me., Nov. 13, '62.

Notice.

Those who have written me from Conn. and Mass., requesting my labors, must excuse me for neglecting to visit them as proposed, owing to my strength giving out and health not being good. Will try and see them next time.

JUDSON AUSTIN.

Conference at Poland, Me.

We purpose to have the next session of the Maine Western Quarterly Conference at West Poland, commencing Dec. 11th, at 7 o'clock P. M. We solicit the attendance of the brethren and sisters generally, and shall expect that none of our ministering brethren will fail to be present. We expect Bro. Couch will be with us to help in preaching the word. For the brethren, J. A. LIBBY.

Conference.

A conference will be held at the Town House in Danbury, N. H., to commence Thursday evening, Nov. 20th, and hold over the Sabbath. Bro. Charles Emerson, with myself, and others, will be in attendance. All are invited to attend.

ANDREW SIMPSON.

The Wisconsin Conference

Will be held at Sumpter, Sauk Co., Wis., six miles from Sauk city, and nine miles from Baraboo, in the "Pockett," beginning on Wednesday evening, Dec. 3d, and holding over Lord's day following. Eld. J. V. Himes of Boston will be present to aid in preaching. Let us have a *rally*, and let *all come at the beginning.* Friends in the surrounding townships are requested to bring a few blankets, as so many may come from a great distance that our beds may possibly be more than filled. Let no excuse keep a single preacher in Wisconsin at home. Let friends come from other States also. The Lord is certainly at hand. We must arouse!

It is expected that Bro. Himes will do the most of the preaching. Churches who have a standing with the conference will send their delegates, and churches who wish to unite, will do the same. Isolated brethren, who wish the sympathy and aid of preachers in the conference may send an epistle to W. Sheldon, Merrimack, Wis. I intend to have an assortment of our best books at the meeting; and Bro. Himes will have a quantity of the "*Voice*" bound, the *Lyre*, and other valuable productions. Come with praying hearts. Elders Barnes, Turner, Shears, Gibson, and others will please exert themselves to secure a general attendance.

W. SHELDON.

Notice.

The Lord will, there will be a conference in Bradley or East Great Works, commencing on Thursday evening, Nov. 20th, and continue over Sunday. Brethren from abroad are invited to come with hearts filled with the love of God. Bro. John Billings will be here to preach the word.

In behalf of the church,
LIBERTY WETHERBEE.

Notice.

Bro. J. Blain wishes to inform his friends that he is now at home in Buffalo. He has been laid up three weeks with a lung fever.

Englishman's Greek Concordance.

I have a few copies of this invaluable book. The regular price is $4, for which I will send it by express to any address. To preachers and those ordering books for sale, I will furnish it at a liberal discount. Cash must accompany the orders, which should be addressed to H. L. HASTINGS, Boston, Mass.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Brn. Higgins' and Wellcome's medicine.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present is 46 1-2 Kneeland street.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENTS FOR LOWELL ST. CHAPEL.

H. L. Hastings..........Sunday, Nov. 23d
H. Pratt..........Nov. 30th
Edwin Burnham.....Dec. 7th, 14th, 21st and 28th

Worcester, Mass..........Nov. 23d and 30th
MILES GRANT.

East Boston..........Nov. 23d
Plymouth..........Nov. 27th
and over the following Sunday.
Carver, (Levi Ransom's)..........Dec. 4th
Norton, (Baptist Church)..........Dec. 7th
Scituate, (as Bro. Cottle may arrange)...Dec 14th
J. S. WHITE.

Lynn, Mass..........Sundays, Nov. 23d and 30th
JOSEPH W. WHITE.

Plymouth, Mass..........Nov. 23d
East Boston..........Nov. 30th
F. H. BURBANK.

Muddy Brook, Conn..........Nov. 27th
E. BELLOWS.

South Windsor, Ct..........Nov. 23d
S. P. BABCOCK.

New Britain, Conn..........Sunday, Nov. 23d
S. C. HANCOCK.

Mattapoisett, Mass..........Nov. 30th
as Bro. Ransom may arrange.
J. MCCANDIS.

Hebron, N. Y..........Sunday, Nov. 23d
Low Hampton, N. Y. Tuesday evening, Nov. 25th,
as Bro. H. Phelps may appoint, if fair weather.
JUDSON AUSTIN.

Wrightville, Ct..........Sundays 23d and Dec. 7th
Sandisfield, Mass..........Sunday, Dec. 21st
LEWIS ANDREWS.

Hoosic..........Nov. 23d
Low Hampton..........Nov. 30th,
through the week and over the following Sabbath.
The second Sabbath in Dec. not engaged.
H. MUNGER.

Ripley Hill, Chaut. Co., N. Y.....Dec. 6th and 7th
Buffalo, N. Y., Sunday, Dec. 14th, if the brethren desire. Please write me in time.
Can spend the time between the 7th and 14th as duty may demand. JOHN T. ONGLEY.

Scittico, Ct..........Nov. 23d
H. PRATT.

Portsmouth, N. H..........Sunday, Nov. 23d
Stowe Mass..........Sunday, Nov. 30th
L. BOUTELL.

Sandisfield, Mass..........Sunday, Nov. 23d
GEO. L. TEEPLE.

Slocumville..........eve, Nov. 20th
Layfayette, (as Brn. Perry and Brown may arrange) Nov. 21st.
Providence..........Sunday, Nov. 23d
Blackstone, or Chesnut Hill, Mass., (as Bro. Alby Bellows and others may arrange) Nov. 26th.
Gloucester..........Sunday, Nov 30th
Clayville, (as Bro. Phetteplace may appoint) evening, Dec. 3d.
Riverpoint..........Dec. 7th
P. C. RODMAN.

Bradford, N. H., (Pond Meeting-house) Sunday, Nov. 30th.
Warner, (Robie School-house,) Sunday, Dec. 6th
B. P. MANNING.

Goshen..........Nov. 23d
J. K. BELLOWS.

Brimfield, (West Brick School-house,)...Nov. 23d
Thorndike, Mass..........Nov. 25th
North Dana..........Nov. 26th
Athol..........Nov. 28th and over Sunday
Northfield, (Asael Morgan's,)......Dec. 2d and 3d
Shelburn Falls..........Dec. 4th
Goshen..........Dec. 7th
B. WM. WILKINS.

Thornton..........Saturday eve, Nov. 29th
and Sunday where Bro. Smith may appoint.
T. W. PIPER.

Plymouth Hollow..........Nov. 23d
Wrightville..........Nov. 30th
Pine Swamp School-house..........Dec. 4th
T. S. CANFIELD.

South Butler, N. Y., Sunday, Nov. 23d, at 10 1-2 o'clock, A. M.; and at 6 1-2 P. M. will explain the 2d chapter of Daniel.

North Creek, Warren Co., N. Y., Nov. 26th, and and remain a few days, perhaps over two Sundays.

Rutland, Vt., Sunday, Dec. 14th, at the usual hours. Subjects—Christ our *Life*; and Signs of the Times.

Factory Point, Vt., Dec. 16th, evening, as Bro. Gleason and others may arrange. Expect to continue six or eight days. C. F. SWEET.

APPOINTMENT FOR EAST KILLINGLY, CT.
D. A. Jones..........Sunday, Nov. 23d
V. P. SIMMONS.

West Brattleboro, Vt., Bro. Kendell's...Nov. 21st
Whitkerville..........Nov. 22d—23d
Vernon..........Nov. 27th
Northfield Farms, Mass..........Nov. 30th
Northfield Mountain..........Dec. 1st
G. A. STREETER.

Goshen..........Nov. 21st and over Sunday.
D. J. WEAVER.

Concord..........Sunday, Nov. 30th
C. GOODRICH.

APPOINTMENT FOR CLARK'S MILLS, R. I.
Augustus Durfee..........Nov. 23d

Business Department.

To Correspondents.

"Our Banner"—As we have not yet received any, we are not able to fill any orders for it.

S. P. Clark—Had forwarded before yours of the 13th came.

L. H. Covell—Do not find her name on our books. When did you order it? Shall we send from the present time and credit the $2, or apply it on your account? If to her, please give her name in full.

Amos Dyer—Sent.
S. A. Haggett—Sent regularly.
R. R. York—Right; J. D., 377. Thank you.
Miner Cawkins—No charge.
Bro. R. Curtiss—Yes.
Henry Prosser—Received. All right.
S. P. Whitney—All right.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Benj. Ransom 394, M N Maxim 398, N Irish 395, L Tuttle 390, Mrs. J C Foote 410, Rachel Call 390, H Miles 372, E Town 377, Johnson & Howard 344, S Jones 398, J Pool 398, Mrs. F Dearborn 398, J G Hathorn 398, A F Cook 398, Sarah Speed 398, Israel Rice 381, A J Rice 394, E W Potter 372, M S Hawkins 394, G O Perry 398, T Tryon 373, Mary E Otis 400, E O Allen 379, J Peirce 394, R W Peirce 394, H L Peirce 389, E Slocum 396, J Brown 389, H J Hoyt 351, H Babcock 381, S A Haggett 387, Chas. Bitgood 397, J Taylor 368, E V Barney 398, Ann E Austin 398, A H Bonnel 364, Sarah R Gordsell 405, Annie Colclough 398, I Andrews 398, E Butterfield 390, S Clark 390, E Parsels 398, E Potter 384, Thos. Snow 398, Mary T Carpenter 398, Amos Kingsbury 416.—$1.00 each.

John F Davis 398, J Peck 360, A Perry 424, Mrs. John Ray 407, S P Whitney 390, G Watkins 398, M Perley 364, Mrs. R Gilmore 420, Mrs. Ann E. Smith 397, J Myers 435, L Welch 418, E Jewett 370, B R Fellows 422, J Lemaster 424,—$2.00 each.

E Miller 409, L H Covell 372, S C Castle 444, D L Grant 374, L Clark 378, J D Smith 364,—$3.00 each.

J Corliss 378, J W Anderson 385, T C Smith 377, S M Lum 377,—50 cts. each.

Thos. C Green $2.08, 370; S Hill $1.54, 371; T E Wilson 75 cts, 338; H W Dann 62 cts, 398; J N Snyder 47 cts, 372; Mrs. Geo. W Pease $2.16, 364.

FOR BOOKS AND TRACTS.

W Wendell, $2.00; H W Dann, $1.38; T E Wilson, $1,25; N Irish, $1.00; C N Buzzell, 25 cts; J W Nute 7 cts; Mrs. Geo. W Pease 84 cts.

FOR H. L. H.—S. P. Clark, $5.00; P. C. Rodman, $3.00.

Books and Tracts Sent.

Nov. 13—By Adams' Express, Miss S. H. Dennett, Nurse Gen. Mil. Hospital, Evansville, Ind.; E. P. Wait. By Earle's Express, P. C. Rodman.

Nov. 14—By Adams' Express, L. N. Choate. By Earle's Express, S. P. Clark. By mail, Thos. W. Smith, J. C. Rogers, C. N. Buzzell, Jas. W. Nute, G. Harvey, S. Campbell, S. J. Buswell, C. Piper, J. C. Douglass.

Nov. 15—By Thompson's Express—H. L. Salsbury (care P. A. Smith), Eld. T. Smith, A. Freeman, N. Irish, E. E. Austin, Asa Twiss, Mrs. H. M. Butler and Eliza C. Bennett, Eld. R. Phinney, Mary B. Hook.

Nov. 17—By Adams' Express, W. Wendell.

Nov. 18—In Portsmouth bundle, Thos. E. Wilson.

Letters Received.

A. Wells, Edith, J. V. Himes, C. F. Hudson, S. S. Brewer, H. F. Carpenter, V. P. Simmons, Wm. Shepherd, Geo. L. Hart, W. Nichols, Wm. Lucas, N. Orcutt, M. A. Tibbetts, L. A. Wheeler, Mrs. Geo. W. Pease, S. J. Buswell.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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For the Crisis.

Christ Cometh.

Listen! poor aching hearts,
That pine with moaning;
Listen, ye weary ones,
'Neath the burden groaning;
The goal is almost won,
Your work is almost done,
Christ cometh.

Though darkness robes the sky,
The dawn doth brighten;
Though clouds obscure the stars,
Their fringes whiten;
Look up, poor stricken one,
Behold the rising sun,
Christ cometh.

Now Afric's burdened sons,
With long oppression,
Hear their relentless foe
Make dread confession;
God will that foe despoil,
For unrequited toil,
Christ cometh.

Martyrs in prison cells,
Who sadly linger,
And trace with pensive smile
God's writing finger;
See! threat'nings on the wall;
Hark! kingdoms crash and fall,
Christ cometh.

Fond mothers' yearning prayers
O'er infants sleeping,
Pale mothers over graves
Of dear ones weeping;
Seemeth this truth surprising,
That wings bud for their rising?
Christ cometh.

How precious is the sleeping
Of human dust!
Long its prophetic keeping
In holy trust;
But now the dead arise,
And angels crowd the skies,—
Christ cometh.

Oh! ye who upward gaze
With expectation,
Nor quail as ye behold
Each reeling nation;
Echo from earth and air,
The voice that bids "Prepare
Christ cometh!"

Jamestown, Iowa. E. BENNETT.

For the Crisis.

My Journal.

ADVENT CONFERENCE IN WATERBURY, VT.

Tuesday, Oct 7th. Attended the opening session of the conference, and heard the address of the chairman, Eld. J. Pearson, Jun. And as the Secretaries will give a report of the meetings, I will not go into details. I will notice one point, viz., the reference in the address to the definite time. If I understood the speaker, he condemned the preaching of definite time among Adventists as schismatical! And he attempted to prove that Father Miller did not originally mean to be definite; but only to teach that the Lord would come "about 1843," which covers an indefinite period.

Now as I am an advocate and a proclaimer of the definite time, and as I believe the article on the time, passed by the Albany Conference, in 1845, enjoins the duty of showing the emphatical nearness of the Advent by the prophetic periods and the signs, I regard it my duty to give all the light I have on these points; and shall, without the fear or favor of men, give it the widest extent in my power, that the people of God may be ready for that day, and sinners may be converted and have part in the kingdom of God.

I do not like the chairman's exposition of the word "about 1843," as well as I do Father Miller's; who, I suppose, is a much better judge in the case.

I know of no clearer expression of his view than the following, contained in an address he sent to me to read in the Advent Conference in Portland, Me., Oct., 12th, 1841. It is due to the dead that he have the privilege to be heard on a point of such vital interest to the cause to which he devoted his life. So hear Father Miller:

"THE TIME OF HIS COMING.

On this part of our subject, many are willing to admit that it is near, yet are not willing to tell how near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about *twenty-three years.* The writer of this letter, in common with a large majority of those who believe in the time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been thrown upon them. Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy or notice from these babblers and complainers. Why is this so? you may inquire; for each class of these writers try to prove one important point in the theory, that is, *that the time is actually revealed in the Bible;* for this must first be established before either class of these expositors could be credited a moment by a well-balanced mind. And if this objection were all these men had against the 'Miller doctrine,' they would as soon complain of the believers in 1866, as of Miller, and others, who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the *time itself.* They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution; for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn, and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not possessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise; they will, as a matter of course, do all they can to keep their people ignorant, and cry out against excitements, even after they have been for years trying to excite their people to support the popular institutions of the day. No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and are examining this important subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a tradition of men, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do all we can to get our ministers to look at this subject.

The Editors. This class of men among us are capable of doing much good or much hurt. They are instruments to convey light, or lull the community to sleep, and communicate darkness. With these we have been less fortunate than with the priesthood. And the reason is obvious; they are more worldly, if possible, and are catering more for popular applause, and are more depraved by the fashionable and vain taste of public sentiment. Yet the same motives operate upon their minds as upon the minds of the opposition among the clergy, a *want of faith,* and a *lack of courage.* Therefore the scurrilous paragraphs which abound in many of our religious publications, which serve to keep the world in ignorance and darkness on this important subject. I believe every newspaper paragraph, that I have seen, which is opposed to the doctrine that we advocate, has been based upon some foolish story, or vile misrepresentation of our views or conduct. And this shows plainly, to every man of sense, the weakness of their side of the question, or their ignorance of the question itself. Yet in this thing we have much reason for gratitude to God; for three years since, but two or three editors could be found in the United States that would publish anything from us, or correct any misrepresentation which they or others had made concerning our views; now, we can number more than a score of friendly or honest editors. Some are with us heart and hand; others are willing to do us justice. Let us then take courage, brethren. 'If God be for us, who can be against us?'

There is another class of our fellow-men, whom we should do all in our power to enlighten, and to whom we should cry night and day with tears, if possible that we might be instrumental in saving them from ruin—I mean the unbelieving world. They are enemies to the coming of Christ, from a natural cause. They are enemies to God by wicked works. They love the present evil world, and have no faith in the future. They hate the light, and will not come to it lest their deeds reprove them. They are strangers to the covenant of promise, and have no inheritance with the household of faith. They know that they are unprepared to meet God; therefore, they are opposed to the second advent. But, brethren, we have reason to rejoice, for many hundreds, if not thousands of these characters, by the preaching of the things of the kingdom, and that kingdom at hand, have been brought to repent and believe, and are now 'looking for the glorious appearing of the great God, and our Savior Jesus Christ.' If angels in heaven rejoice over one sinner that repenteth, surely we have reason for much joy when thousands have been converted to Christ, and that too by preaching and teaching a doctrine which our enemies ridicule and misrepresent. Go on then, brethren; your cause is the cause of God and the truth. Have faith, have courage, have works, and the Lord Jesus will bruise Satan under your feet shortly. I know some, who have received the light, and for a season seemed to run well, and gave evidence that they rejoiced in it, have fallen away, and given our enemies occasion to exult over us. Let us pray that such may be delivered from the snares and temptations into which they are fallen. And let us desire mercies of the God of all grace, that we may stand fast in the faith, not giving heed to seducing spirits and doctrines of devils.

But to the time;—there are some who tell us that God has nowhere revealed the time of Christ's second coming, or of the 'end of the world'; and by their sceptical mode of reasoning destroy the faith of some. We are told by Solomon, 'A wise man's heart discerneth both time and judgment; because to every purpose there is time and judgment.' Daniel says, 'The wise shall understand,' that is, the time of the end and the resurrection. Peter tells us that the prophets did prophesy of the grace that should come unto us, and that they did diligently search into the time and manner; and that the spirit of Christ, which was in them, did testify beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.' 1 Peter 1: 10–13. I consider the words of the wise man, of Daniel, and Peter, of more force than all the sceptics and scoffers of our age. These three, Solomon, Daniel, and Peter, have been tried and found true; while those murmurers and complainers of the opposition are walking after their own lusts; while their mouth speaketh great swelling words, having men's persons in admiration because of advantage, etc. See Jude 14–21.

That God has revealed the time, if not the hour or day, is certainly proved by these three witnesses which I have quoted. And Christ himself has told us that we may know when it is near, even at the door. But, says the scoffer, he has not told us anywhere in the New Testament when the end will come.

Well, suppose he has not; do you not believe Moses and the prophets? It would be proof enough for me to find it in either of the Testaments.

Time is revealed in both the Old and New Testaments in the most plain and simple manner, in the same way that Christ's first coming, or any other part of the gospel, was revealed."

There are important calculations now before the public that reach to 1866 and 1868. Also others of less interest, that reach to 1870, 1873, and 1880. But those who adopt the *earlier dates,* now receive the calumny and scoffs of the opposition, just as in 1840 and onward, for the calculation of 1843; while those who point to 1870, to 1880, are not even noticed. The calculation of Father Miller has been tried; and although its internal harmony and strength and probable truth appeared clear to him before the trial, and justified him and those who adopted his view in taking the position they did; yet his view is no longer to be considered in connection with the more generally received and more conclusive calculations of the future. Now should the fact that the earlier calculation proved incorrect, be regarded as an objection to the later one? I have no doubt that if Father Miller were now alive, he would yield his most hearty assent and co-operation in the publication of this later view. He looked to this later view to the day of his death. And though he did not get the satisfactory light which we now possess, yet he believed more light would be given, and all would be clear on the time before the end should come. And he fairly and fully expected that true believers in the Lord's coming would receive and walk in such light.

Father Miller was neither a Jesuit nor a trifler in his treatment of the word of God. If any one trait of his character was more prominent than another, it was that he always distinguished the true man of God—sincerity and consistency in the profession and publication of his faith. He believed the word of God had a meaning, and that it was to be used in accordance with what it taught. And he believed its meaning could be determined. "If this is not what it means, tell me what it does mean," he said to all. On the question of time, he occupied common ground essentially with a large class of professed christians. It was common ground in principle, and in its application there was a difference of only about twenty-three years. If it was inconsistent in this class to desert or oppose him for preaching the time, it would be inconsistent in us to stand aloof from those who have sufficient sincerity and courage to proclaim to the world their faith in 1866 or 1868.

Brethren of the Advent faith, shall we be consistent or not? I know, as keenly as any of you, the effects of our disappointment. But we are not to be disappointed forever. "He that shall come, will come, and will not tarry." Brethren of the old forlorn hope, call to remembrance the former days. The same great and glorious interests are at stake now as then. Lift up your heads; look up. Listen to the cry from all quarters, and from those we should hardly expect. Behold, the "Bridegroom cometh." Dr. Tyng, of New York, lately said in the *Protestant Churchman:*—

"The wisest of Scriptural expositors, and the almost universal consent of those who study the Lord's testimonies with seriousness and discrimination, have concurred in the time of their fulfillment. These processions of years include the seven times, or twenty-five hundred and twenty years of Israel's chastisement and Gentile supremacy, called by our Lord 'The times of the Gentiles'; the twenty-three hundred years of the destruction and pollution of the temple of God; the twelve hundred and sixty years of Papal usurpation, and the appointed revelation of the infidel Anti-Christ; and the various intermediate smaller events in their course. All these Scriptural periods have a common termination about the year 1868 of the Christian era."

Dear brethren, we are nearing the last great landmarks of the voyage. Let us review our chart, and take our bearings anew; spread our sails, that are wafting the storm-beaten voyagers into the haven of rest and blessedness.

JOSHUA V. HIMES.
Waterbury, Vt., Oct. 10th, '62.

For the Crisis.

Christ Precious.

With inspired testimony before me, and some experience as to what it is to be a christian, I hesitate not in saying, that you who have received the sincere milk of the word, and are desiring it, and have tasted that the Lord is good; you can but agree with me in the confession, and with the apostle Peter say, "Unto you, therefore, which believe, he (Christ) is precious," and "he that believeth on him shall not be confounded."

The preciousness of Jehovah's Anointed was manifested when "God raised him from the dead," thus fulfilling the prophecy for Christ as found in the second Psalm. Had the enemy death retained his hold on the dead Christ, then he would have died in vain; for saith the apostle Paul, "And if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up if so be that the dead rise not." Now as God is stronger than death, and as the Holy Spirit stood as a witness for the resurrection of Christ, it was not possible that he should be holden of death, for God cannot lie; neither will he allow his pre-determined purposes to be at all thwarted; for "known unto God are all his works from the beginning of the world." Inasmuch as it was necessary for God to justify his word, and make known his power in the resurrection of Christ, even so it is of the same necessity that *all* who are *in* Christ should be raised from the dead.

Christ precious! How true this is! How clearly shines this truth in all the book of God. Christ precious! The reflection does good to those who are upright in heart, and who tremble at God's word. It is a comforting thought, and one we cannot too long dwell upon. I often think if the preciousness of Christ was more dwelt upon, it would save many an angry feeling and disposition to wrangle about what is clearly of no consequence: and while I am in for the maintainance of truth—*the whole truth, and nothing but the truth*—I at the same time do not see it to be my duty at all times, and under all circumstances, to insist on being heard. We are fallible creatures and prone to change. We make paths of our own, and are constantly calling upon others to follow in them. This is an evil, and one we must get rid of if we desire *above* ALL *things* to follow Christ; for he is the "good Shepherd," and we must follow him if in "his day" we expect him to be precious to us. All who honor God, honor him; and it is therefore with the full assurance of hope we are admonished to hold fast our begun confidence firm unto the end.

May He who is the chief corner stone, elect and precious, keep, guide, and at last receive unto himself those who love him and keep his commandments.

New York. G. W. YOUNG.

For the Crisis.

A Dialogue.

"I am sick, sick, heartsick," was language uttered by one in declining health.

J. "Why are you heartsick? Are you not at peace with God, an heir of his kingdom?"

D. "Yes, but poor sister A. has long been sick, and oft becomes discouraged. If I could go talk and pray with her,—it seems to encourage her so much. And young Sister B., just commencing a christian life, entirely inexperienced, surrounded by the giddy, worldly throng; who will admonish her of the dangers, and point out the way of escape? O, my Father! protect the unsuspecting lamb. And that poor family yonder, without hope in Christ, have buried an almost idolized son. If I could only point them to the land where loved ones are restored, never to be separated, and to the Lamb of God sufficiently able to give them a home there! And beside these, how many long confined with care and toil, who only need their minds stirred by way of remembrance in order to 'hope in the mercy of God'; but my aspirations are crushed for lack of strength."

J. "I think you do wrong in allowing your mind to dwell upon these classes. The Lord is able to comfort, protect, and arouse."

D. "I would not for a moment question this power, but he uses human instruments."

J. "Are there not others beside you? are you the only christian in all this region?"

D. "No. There are multitudes."

J. "Well, some of them will distribute the blessings you so much desire to."

"D. "I wish they might. Some are so much more competent than I. But while some have both hearts and hands full, I inquire of others concerning these; but alas! the burden resting upon me does not rest upon them; if it did, they would make an effort."

J. "What harm of their making an effort, if the burden rests not upon them, providing it rests upon one unable to bear it? Is it not written, 'Bear ye one another's burdens, and so fulfill the law of Christ'? Have they forgotten the unspeakable privilege it is ours to enjoy, to be like-minded with Christ? Can they expect to partake of the blessings of the gospel, and not extend sympathy to their suffering fellow beings? Frail creatures of an hour, why so selfish, why so unlike our Master?"

D. "I cannot think it so much selfishness as thoughtlessness."

J. "When I see lack of thought where self is interested, I will admit it is not selfishness. I am reminded of a sister I called upon. Shortly after becoming seated, I inquired, 'How do you prosper in spiritual things?' She replied, 'I have not given up yet, but I hardly know my whereabouts?' Very soon I asked, 'Have you visited that poor woman across the street? She has been sick some time, and they are quite poor, are they not?' She replied, 'Yes, but I thought I would finish that garment,' pointing to an embroidered piece of work, 'and get that out of the way first.' 'I suppose you felt the need of it as the cold approaches?' 'No, indeed! I may not wear it in a year.' 'In a year! your flesh may be food for the worms ere that time expires.' O heartless sister! (if sisterly emotions have not become extinct), must that poor woman's suffering be increased by viewing her little ones' scanty clothing, as the cold increases, when you might have relieved her? How many plain little garments you might have finished while embroidering that one! how many sighs saved that mother as she has looked upon her shivering offspring! Have you done by her as you would wish her to do by you under like circumstances? Will you have no responsibility to meet at the judgment?"

I pray that we may consider well our ways, and ascertain whether we are living for self, and its gratification, or for God and those of his care, even those created in his own image. JENNIE D. ROBERTS.

For the Crisis.

Sketches by the Wayside.—No. 5.

"Your old men shall dream dreams."—JOEL 2: 28.

The following is taken from the "Autobiography of Rev. James B. Finley":—

"It was in the summer of 1842. Worn down with fatigue, I was completing my last round of quarterly meetings, and winding up the labors of a very toilsome year. I had scarcely finished my work till I was most violently attacked with bilious fever, and it was with great difficulty I reached home. The disease had taken so violent a hold on my system, that I sank rapidly under its power. Every thing that kind attention and medical skill could impart was resorted to to arrest its ravages; but all was in vain, and my life was despaired of. On the seventh night, in a state of entire insensibility to all around me, when the last ray of hope had departed, and my weeping friends were standing around my couch, waiting to see me breathe my last, it seemed to me that a heavenly messenger came to my side; and in the softest and most silvery tones, which fell like rich music on my ear, it said: 'I have come to conduct you to another state and place of existence.' In an instant I seemed to rise, and gently borne by my angel guide, I floated out upon the ambient air. Soon earth was lost in the distance, and around me on every side were worlds of light and glory.

"On, on, away, away from worlds to luminous worlds afar, we sped with the velocity of thought. At length we reached the gates of Paradise, and oh, the transporting scenes that fell upon my vision as the emerald portals, wide and high, rolled back upon their golden hinges! Then, in its fullest extent, did I realize the invocation of the poet:—

'Burst, ye emerald gates, and bring
To my raptured vision,
All the ecstatic joys that spring
Round the bright Elysium!'

"Language, however, is inadequate to describe what then with unveiled eyes I saw. The vision is indelibly pictured on my heart. Before me, spread out in beauty, was a broad sheet of water, clear as crystal, not a single ripple on its surface, and its purity and clearness indescribable. On each side of this lake or river rose up the most tall and beautiful trees, covered with all manner of fruits and flowers, the brilliant hues of which were reflected in the bosom of the placid river. While I stood gazing with joy and rapture at the scene, a convoy of angels was seen floating in the pure ether of that world. They all had long wings, and, although they went with the greatest rapidity, yet their wings were closely folded by their side. While I gazed I asked my guide who they were, and what their mission. To this he responded, 'They are angels dispatched to the world from whence you came, on errands of mercy.' I could hear strains of the most entrancing melody all around me, but no one was discoverable but my guide. At length I said, 'Will it be possible for me to have a sight of some of the just made perfect in glory?'

"Just then there came before us three persons; one had the appearance of a male, the other a female, and the third an infant. The appearance of the first two was somewhat similar to the angels I saw, with the exception that they had crowns upon their heads of the purest yellow, and harps in their hands. Their robes, which were full and flowing, were of the purest white. Their countenances were lighted up with a heavenly radiance, and they smiled upon me with ineffable sweetness. There was nothing with which the blessed babe or child could be compared. It seemed to be about three feet high. Its wings, which were long and most beautiful, were tinged with all the colors of the rainbow. Its dress seemed to be of the whitest silk, covered with the softest white down. The driven snow could not exceed it for whiteness or purity. The face was all radiant with glory,—its very smile now plays around my heart. I gazed and gazed with wonder upon this heavenly child. At length I said, 'If I have to return to earth from whence I came, I should love to take this child with me, and show it to the weeping mothers of earth. Methinks when they see it, they will never shed another tear over their children when they die.'

"So anxious was I to carry out the desire of my heart, that I made a grasp at the bright and beautiful one, desiring to clasp it in my arms, but it eluded my grasp, and plunged into the river of life. Soon it rose from the water, and as the drops fell from its expanding wings, they seemed like diamonds, so brightly did they sparkle. Directing its course to the other shore, it flew up to one of the topmost branches of one of life's fair trees. With a look of most seraphic sweetness it gazed upon me, and then commenced singing in heaven's own strains, 'To Him that hath loved me, and washed me from my sins in his own blood, to him be glory, both now and forever. Amen.' At that moment the power of God came upon me, and I began to shout, and dropping my hands, I sprang from my bed, and was healed as instantly as the lame man in the beautiful porch of the temple, who went walking, and leaping, and praising God! Overwhelmed with the glory I saw and felt, I could not cease praising God."

The dream or vision here recorded, corresponds very much with the Bible description of the future home and glory of the redeemed. M. D. W.

For the Crisis.

"A Silver Lining to every Cloud."

If I remember aright, a poor woman, long a daughter of affliction, unknown to fame, originated the beautiful idea of *the cloud with a silver lining.* Now the expression is familiar as household words to us all, and conveys comfort and trust in Him "who holds the clouds in the hollow of his hand," and appoints to each our share of shade and brightness, as will most conduce to our heavenward path. If too much of the lining were revealed, we should be unmindful of that city yet to come, "whose builder and maker is God." Even with our daily experience of earth's vanity, and the perishing nature of her best gifts, are we not conscious of the attractions of time and sense?

When the child of God is overwhelmed by sudden and unexpected trials, the "silver lining" in the dark cloud is not discerned. The death or desertion of friends, sickness, poverty, loss of our reputation,—these are some of the clouds, whose "name is, legion," that encompass our pilgrim path. To each of these belongs "a silver lining," *seen only by the eye of faith.* Even the dark cloud of national calamity now enveloping our country, and sending desolation in its track, has also "a silver lining."

Some of our national sins are pride, self-sufficiency and self-indulgence. These sins called down God's judgment upon Nebuchadnezzar, king of Babylon, till he learned "that the Most High ruleth, and doeth his will in the army of heaven, and among the inhabitants of the earth." Then was the "silver lining" of the cloud revealed. Have we not been too boastful in our prosperity, regarding "this whole unbounded continent as ours;" "by the might of our power and wisdom" forgetful of the Giver of all our blessings, of whom one of the greatest of earth's rulers testified, "that those who walk in pride, He is able to abase"?

This experience is already ours. May we, before it is too late, "turn to Him that smiteth," "and kiss the rod," lest "the day of the Lord" overtake us unprepared. To the sinner we are told "that day shall be very dark, and no brightness in it" (Amos 5: 20); but to Christ's little flock who love his appearing, "at eventide it shall be light." The hope and expectation of the speedy coming of our Savior is indeed found to be "a silver lining" to the *dark cloud* now overhanging the nations of the earth. AMY.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Marvels of Man.

While the gastric juice has a mild, bland, sweetish taste, it possesses the power of dissolving the hardest food that can be swallowed; it has no influence whatever on the soft and delicate fibers of the living stomach, nor upon the living hand, but, at the moment of death, it begins to eat them away with the power of the strongest acids.

There is dust on sea, on land; in the valley, and on the mountain-top; there is dust always and everywhere; the atmosphere is full of it; it penetrates the noisome dungeon, and visits the deepest, darkest caves of the earth; no palace door can shut it out, no drawer so secret as to escape its presence; every breath of wind dashes it upon the open eye, and yet that eye is not blinded, because there is a fountain of the blandest fluid in nature incessantly emptying itself under the eyelid, which spreads it over the surface of the ball at every winking, and washes every atom of dust away. But this liquid, so mild, and so well adapted to the eye itself, has some acridity, which, under certain circumstances, becomes so decided as to be scalding to the skin, and would rot away the eyelids were it not that along the edges of them there are little oil manufactories, which spread over their surface a coating as impervious to the liquids necessary for keeping the eye-ball washed clean, as the best varnish is impervious to water.

The breath which leaves the lungs has been so perfectly divested of its life-giving properties, that to rebreathe it, unmixed with other air, the moment it escapes from the mouth, would cause immediate death by suffocation; while if it hovered about us, a more or less destructive influence over health and life would be occasioned; but it is made of a nature so much lighter than the common air, that the instant it escapes the lips and nostrils, it ascends to the higher regions, above the breathing point, there to be rectified, renovated, and sent back again, replete with purity and life. How rapidly it ascends, is beautifully exhibited any frosty morning.

But foul and deadly as the expired air is, nature, wisely economical in all her works and ways, turns it to good account in its outward passage through the organs of voice, and makes of it the whisper of love, the soft words of affection, the tender tones of human sympathy, the sweetest strains of ravishing music, the persuasive eloquence of the finished orator.

If a well-made man be extended on the ground, his arms at right angles with the body, a circle, making the navel its centre, will just take in the head, the finger-ends, and feet.

The distance from "top to toe" is precisely the same as that between the tips of the fingers when the arms are extended.

The length of the body is just six times that of the foot; while the distance from the edge of the hair on the forehead, to the end of the chin is one tenth the length of the whole stature.—*Ibid.*

Wearing Rubber Shoes.

The tendency of India-rubber shoes is to make the feet cold, and in such proportion endanger health; hence, they are useful only in walking when the ground is muddy or sloshy with melting snow—in these cases they are invaluable, and there is no equal substitute. Two rules should be observed whenever it is possible: when rubbers are on the feet persons should keep moving, and remove them on entering the house, if it is intended to remain over a few minutes. If the rubbers have been on the feet several hours, both shoes and stockings are necessarily damp by the condensation and confinement of the perspiration, therefore all should be removed, and the naked foot held to the fire until warm and dry in every part; if then a pair of dry stockings are put on, and a pair of warmed and loose slippers or shoes, there will be a feeling of comfort for the remainder of the day, which will more than compensate for the trouble taken, to say nothing of the ailments averted. But it must not be forgotten that as India-rubber shoes are impervious to water from without, and ought not to be worn except in muddy weather, and only then while the wearer is in motion, so leather shoes, rendered impervious to water, by blacking or by any other means, should be used like India-rubbers, temporarily, and when walking in mud or slosh. For common purposes the old-fashioned leather boots and shoes are best, if kept well blacked, with several renewals of dry socks during the day if the feet perspire profusely. As cold and damp feet are the avenues of death to multitudes every year, a systematic attention to the above suggestions would save many a valuable life.—*Journal of Health.*

The Panacea.

The great cure-all, the catholicon for the removal of untold human ills, physical, and mental, which will make of life a summer sky, which will replace the darkest clouds with the gladdest sunshine, which will put a budding rose where erst flourished the ragged thorn, is the blessed habit of an implicit reliance on the wisdom and the love of Providence in every occurrence of life; of humble gratitude if it is gladsome; of uncomplaining resignation if it is adverse; abiding in the firm faith that if it is dark to-day, it will be bright to-morrow, saying and feeling of every dispensation: "Not as I will, but as Thou wilt." This is the balm of Gilead; this is perennial health; it is happiness, it is bliss.

CHILBLAINS.—To cure chilblains, simply bathe the parts affected in the liquor in which potatoes have been boiled, at as high a temperature as can be borne. On the first appearance of ailment, this bath affords almost immediate relief. In the advanced stages, repetition prevents breaking out, followed by a certain cure; and an occasional adoption will operate against the return, even during the severest frost.

BARE NECK AND ARMS.—There is, perhaps, not an eminent physician in any system of practice, who will not declare, with a distinguished medical practitioner, now deceased: "I believe, that during the twenty-six years I have followed my profession in this city, twenty thousand children have been carried to the cemeteries, a sacrifice to the absurd custom of exposing their arms naked."

Deleteriousness of Tobacco.—John Quincy Adams asserted that the abandonment of tobacco would add five years to the average age of human life. The Indians formerly poisoned their arrows with a decoction of tobacco, and soldiers in the United States army shirk duty by wearing tobacco under their arms, thus causing symptoms of illness.

NEURALGIA.—As neuralgia and toothache are both nervous diseases, we thought the remedy for the one would be likely to cure the other, so we made the application of horseradish, bruised, and applied where the disease was seated; it gave almost instant relief.—*Ex.*

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AND
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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 374. BOSTON, TUESDAY, NOVEMBER 25, 1862. VOL. XVI. NO. 11.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Haste Thee, Pilgrim.

AIR.—"*Speed Away.*"

Haste thee on, haste thee on, in thy mission of love,
Lay up now thy treasure in heaven above;
For the Savior comes quickly deliverance to bring,
And banish forever death, sorrow and sin,—
To give life eternal to those who have won;
Haste thee on! haste thee on! haste thee on!

O haste! go thou quickly the wanderers to bring,
Who're now held in bondage, in doubt and in sin;
Go tell them there's power in Jesus' name,
And power to break even the tempter's strong chain.
Go call them home now ere probation is gone,—
Haste thee on! haste thee on! haste thee on!

Come then, ye freed prisoner, fetterless now,
Stoop not again to the foul tempter's blow;
But haste away o'er rock, river and glen,
And seek the poor sinner till Christ comes again.
Up! onward! till the morning doth dawn,—
Haste thee on! haste thee on! haste thee on!

Worcester, Mass. LUCY R. OTIS.

For the Crisis.

The Mystery of the Gospel.—No. 3.

NUMBER FOUR.

"And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke 1: 32, 33.

"The sure mercies of David" now demand our attention. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." "My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven."—Ps. 89: 3, 4, 28, 29. "The Lord hath sworn in truth unto David; he will not turn from it: Of the fruit of thy body will I set upon the throne."—Ps. 132: 11. This covenant is recorded at length in 2 Sam. 7: 12–17, 1 Chron. 17: 11–15. Isaiah thus writes: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and establish it with judgment and justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9: 6, 7. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. And this is his name whereby he shall be called, The Lord our Righteousness."—Jer. 23: 5, 6. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. . . . . And I will bring again the captivity of my people of Israel, and they shall build again the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—Amos 9: 11–15.

Ezekiel, speaking of the kingdom, says, "I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is; and I will give it him."—21: 27. Many other passages might be quoted, but these are sufficient. The question now arises, how did the apostles explain "The sure mercies of David," or the covenant concerning his kingdom and throne? for if there was any hidden or mystical meaning contained in the promise, the apostles did certainly reveal it. If they brought out no such hidden meaning, then the promise must be literally understood. Jesus revealed the mystery to *them*, as we have already seen, in those forty days after his resurrection; when, "speaking of the things pertaining to the kingdom of God," he expounded unto them in all the Scriptures the things concerning himself." After listening to his exposition of Moses and the prophets, they made this inquiry, "Wilt thou at this time restore again the kingdom to Israel?" This question shows that his explanations left upon their minds the conviction that he would restore the kingdom of Israel. His answer was not such as would be likely to remove that belief, but rather to establish it: "It is not for you to know the times or the seasons which the Father hath put in his own power."—Acts 1: 6, 7.

We will now pass on to Peter's preaching on the day of Pentecost, and subsequently. After quoting from the sixteenth Psalm the words, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption," he says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to *sit on his throne;* he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. . . . . For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ."—Acts 2: 27–36. Not a word here respecting a spiritual throne. But the matter is made still plainer in the third chapter. "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 20, 21. In harmony with this, is the testimony of James before the council at Jerusalem. "Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will *return*, and will build *again* the tabernacle of David, that is fallen down; and I will build *again* the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, who doeth all these things."—Acts 15: 13–17. From these explanations of Peter and James, we learn,

1. That Jesus of Nazareth is the Christ, the seed of David, spoken of in the "Everlasting Covenant," or "sure mercies of David." Acts 13: 34, Isa. 55: 3.

2. That according to the oath of Jehovah, he was raised up from the dead to sit on David's throne.

3. That he ascended to heaven, and now sits at his Father's right hand, expecting till his foes shall be made his footstool.

4. That he is taking from among the nations a people for his name; who, according to other scriptures, are joint heirs with him of his kingdom and glory.

5. That he is to remain in heaven until "the times of restitution of all things" foretold by the prophets.

6. That he will then *return* and *rebuild* the fallen tabernacle of his father David.

7. That this is to be done, that the residue of men may seek after God, and all the nations upon whom his name shall be called; that is, that all the nations may be blessed in him, according to the gospel preached unto Abraham. Gal. 3: 8, Gen. 12: 3.

Modern "divines," who say that the church is the kingdom of Christ, should give plain apostolic testimony for their assertions; and be careful that they do not undertake to reveal a mystery which the apostles never made known. Let them show, if they can, Bible authority for the spiritual millennium which they teach, and pray for the triumph and reign of the church a thousand years previous to the second appearing of Christ. They can find it neither in the prophecies of Messiah's glorious reign; nor in the apostolic explanation of those prophecies. The declaration of Jesus, "My kingdom is not of this world," will not help them; for the word there rendered world, is not *ge*, earth, but *kosmos*, which signifies "order," "arrangement," "regular disposition." The "order" of Christ's kingdom belongs to the world, or age to come, an age in which "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9.

Having learned from the preaching of the apostles the revealers of the mystery concealed in the prophetic writings, that the prophecies concerning Messiah's kingdom are to be literally interpreted, it [illegible] gospel. Thank God! We have found an immovable rock, on which to build our hope; and all the speculations of modern spiritualizers and allegorizers cannot shake our faith. Here we will stand looking for Jesus to come and "restore the kingdom again to Israel." What is justifying faith? is the next question. J. W. NILES.

Tyler, Va.

For the Crisis.

An Open Door.

"I know thy works: behold, I have set before thee an open door, and no man can shut it."—REV. 3: 8.

This language was written "to the church in Philadelphia." Whether this church was intended to represent the christian church in these "last days," is a question of some discussion. Not now attempting to decide on this, I shall claim the point, that the declaration of Christ in the address, "Thou hast a little strength, and hast kept my word, and hast not denied my name," applies to the faithful christians of these "last days," who continue unto the end; and the statement, "Behold, I have set before thee an open door, and no man can shut it," applies to the same. The promise of the proclamation of the gospel of the kingdom to all nations (Matt. 24: 14); the invitation to the supper (Luke 14); the sealing of God's servants (Rev. 7); each represent the same idea,—"an open door" for God's faithful servants in the last days, to proclaim the glorious message of the coming of Christ in his kingdom, however much they have been deprived of such liberties in earlier times, when the "man of sin" ruled all the church, and when the "lamb-dragon-beast" caused "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Such times of oppression, and of shutting the door have existed. But God, who promised to "consume" the strength of that "man of sin," and to set before his faithful ones "an open door," has been faithful to his promise. Blessed be his name! And will he not be as faithful in preventing any man,—even the "man of sin," or the dragon beast,—from shutting it? Most assuredly he will. Let us then, my brethren, plant our feet upon this precious promise, standing behind this almighty breastwork, fortified by a covenant-keeping God on the right hand, and on the left with past history as our rear guard, in meekness and firmness push the battle by "the sword of the Spirit" to the very entrance of the city of our God.

The devil will do his best to gather his scattered hosts, and rally his dismayed and wounded generals, to combine his shattered systems of rebellion and obstruction; but the day of unity is past with him. His formidable systematic combinations have had their day of strength and unity. It is now a day of dissolution, anarchy, and self-destruction. Confusion is seen in all his ranks. Though the cry, "Confederacy, confederacy," is the chief sound among the officers of Church and of State, yet they cannot hold themselves together. Selfishness and jealousy ruin all their strength. It is true that "the beast" of Rev. 17, and "the ten kings" will agree for a time,—long enough to make one strategic effort to outflank the Lamb; but he will bag them and secure them in *Fort hades* (Isa. 24: 22), until the time of "the lake of fire and brimstone (Rev. 21: 8), to receive "the second death."

With this view of things, I have no *ghost* of any combined power before me or the church to prevent us from the *free exercise* of our christian faith and action. No fears of any prowling "beast" that can lay his *civil paw* on the church of Christ, and put "his mark" on her, or hinder from her work by closing the door of utterance of the "certain sound" she is to give the trumpet in the day of separation. The beast will growl, scratch and bite some, but the tables are turned upon him, and God will keep him in check.

I doubt not guerrilla warfare will be carried on unto the end, and with many brisk attacks. The devil will flatter, boast, threaten, offer to buy up the saints, send spies among them, make traitors of some, send rebels to join their army, who will take the oath of allegiance. He will try to crush them. Perhaps some of us may be imprisoned,—may be killed, by squads of his servants; but I think we do not well to keep before us the idea of an awful power which is yet to crush us, and stop our work, and kill us, unless, indeed, it is a clearly revealed fact that such is to come. It greatly disheartens many, and intimidates most who really think it, causing them to slacken their hand for fear of consequences. Let us remember that in the times of the flood, of Jerusalem's overthrow, and of the future time of trouble (Dan. 12: 1–3), God did not allow the enemy to take away the liberties of his people. These are the three great revolutions in the world's history. Yours in the war.

Yarmouth, Me. I. C. WELLCOME.

For the Crisis.

Our Earthly House.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5: 1.

The first ten verses of this chapter is the summing up or conclusion of the subject introduced in the preceding one. The "earthern vessels" (4: 7,) are the ministers of Christ. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live (*for Jesus' sake*) are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—Verses 10, 11. Paul is certainly speaking of the mortal human body which is subject to dissolution. This dissolution must precede the resurrection spoken of in verse 14,—"Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." Christ, therefore, is the building of of God. His risen body is the "house not made with hands, eternal in the heavens;" "from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3: 20, 21. When our mortal bodies are thus fashioned after the similitude of Christ's glorious body, we shall be clothed upon with our house which is from heaven.

What then does Paul mean by being "absent from the body, and present with the Lord?" He is speaking of the living principle or spirit of life in man. While that spirit is in the body—this mortal flesh—it cannot at the same time be present with the Lord in heaven. But when it goes out of the body of the true christian, it is received by the Lord Jesus, else the prayer of dying Stephen was not answered. —Acts 7: 59. Jesus when dying commended his spirit into the hand of his Father.—Luke 23: 46. Paul had a desire to depart, and to be with Christ.—Phil. 1: 23. He speaks of himself as living in the flesh; hence the body is the tabernacle; and Peter, speaking of his decease, calls it putting off his tabernacle.—2 Pet. 1: 14, 15. Paul, addressing the churches in Galatia, says, "As many of you as have been baptized into Christ, have put on Christ" (Gal. 3: 27;) then using the same figure as that employed in the text. To put on Christ is to be clothed upon with Christ. He exhorts the Romans to put on the Lord Jesus Christ (Rom. 13: 14;) and the Ephesians to put off the old man, and put on the new, which after God is created in righteousness and true holiness. Eph. 4: 13, 24. To the believing Colossians he writes, "ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." All these figures are borrowed from the change which will literally take place at the resurrection, when believers will put on the new man fashioned like unto Christ's glorious body, or be clothed upon with our house which will then come from heaven.

Now if believers may properly be said to put on Christ by a symbolical resurrection in baptism, with strict propriety may the change at the real resurrection be so denominated. When Paul speaks of being absent from the body, he speaks of the spirit of life; and although that spirit returns to God who gave it, yet Paul by a figure has clearly taught that it is hid. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3: 3, 4. Those whom Paul addressed were not then literally dead; but unless their life would be literally hid with Christ from death until he shall appear, there would be no propriety in using such a figure. Therefore there can be no such thing as disembodied spirits recognizing each other in a disembodied state. Hence when Paul expressed a desire to depart, and to be with Christ, he spake of being with him in death as to his mortal body, while his life or spirit would be hid with him until the day of his appearing. The life is the principle part of man, and therefore Paul speaks of it as he himself. Christ teaches the same. Matt. 10: 28. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Paul speaks of being dead with Christ, (Rom. 6: 8; 2 Tim. 2: 11;) of suffering with him (Rom. 8: 17; 2 Tim. 2: 12;) of being planted together in the likeness of his death (Rom. 5; 5. Hence the likeness or similitude is what the apostle means by being dead with Christ, and suffering with him. Living with him, and and reigning with him, are spoken of in the same connection, neither of which is promised until Christ who is our life shall appear.

Therefore Paul no more expected to be happy with Christ in heaven than he expected to suffer with him there. But death would relieve him from his sufferings which he endured for the elect's sake; hence his desire to depart, while at the same time he knew it was more needful for the Philippians and others that he should abide in the flesh and hence he desired to remain; and betwixt these two desires he was in a strait. J. C. ROGERS.

Grand Rapids, Mich., Oct. 25, 1862.

For the Crisis.

Land of Glory.

There is a land of peaceful rest,
There the christian will be blessed;
All is fair, all is bright,
Land of glory, land of light.

There no storms arise,
There no tempests rend the sky;
All is spotless, all is white,
Land of glory, land of light.

Living splendor reigneth there,
Sweet perfumes fill the air;
Shining rivers, sparkling bright,
Land of glory, land of light.

Sinner, will you seek that land to-day?
Christ now calls, do not delay;
Its gilded towers are now in sight,—
Land of glory, land of light.

Come, now give me your hand,
And meet me in that heavenly land,
And with dear friends enjoy the sight,—
Land of glory, land of light.

H. B.

For the Crisis.

Connubial.

Why this lack of conjugal happiness, and alarming increase of conjugal infidelity? If we can believe historic and statistic statements, we must conclude that this bane of society is *greatly* on the increase; and again we ask, why is it so? Why such an increase of petitions to our State Legislature for divorce? There is always a cause for every effect. Where there is an increase of wrong, there exists a sin of omission, or commission, against the divine law. If people would only adhere to the rules prescribed by the great Lawgiver, they would be far happier, parentally, filially, and conjugally. Do some think it beneath our Creator to prescribe rules in order to secure domestic happiness? It seems thus; and desiring information on the point, they seek books on the subject, whose authors rank among the first for literary merit. And this is all very well, to learn what they can of each other. These authors may amplify upon the principles laid down in Holy Writ; carrying out the same into the minutia of life, making a truthful and interesting book. But submitting all human authority, let us inquire of "Him who hath made and fashioned us together"; for surely He who made the sexes knows better what principles must be observed to facilitate their happiness than frail mortals.

The Creator says *man is the head.* 1 Cor. 11: 3. Now let us look a little longer into the gospel mirror, and I think we shall have a correct view of the basis on which conjugal happiness rests. The God of the Bible has positively declared that man is the head of the woman, and then gives her this very special charge—"*And the wife see that she reverence her husband*"! Question. Is it not wrong for one to put themselves where it is impossible to obey this command? The remark of a celebrated writer is true, that "we can never REVERENCE *downwards.*" We can, and quite as often do perhaps, *love* inferiors, but we cannot *reverence* them. Inspiration commends Sarah, Abraham's wife, as the mother of all those daughters which "do well"; and let it be noticed that *reverence* to her husband is the reason assigned for such commendation! 1 Pet. 3: 6 There is, then, a principle, element or organ in the nature of man—his Creator has so formed him, and fully recognizes the same—that *reverence* is necessary on the part of the wife, to secure to him conjugal happiness.

We now come to the other side of the question, to inquire what principle, element or organ the Creator beholds in the nature of woman, requisite to be observed, in order to render her happy in the conjugal relation? Perhaps there is no language so pertinent as that of the apostle to the Ephesians 5: 25. "Husbands, LOVE your wives, *even* as Christ also loved the church, and gave himself for it." What comparison could be used equalling this? High as heaven! Deep as Divinity itself! Can anything make Christ forget to care for his church? Can anything cool the ardor of his affection towards his beloved, while she remains true, and does not seek other lovers? Never. Hear him declare—"I will *never* leave thee, nor forsake thee." Neither should the husband grow cold in his affection towards the wife of his bosom, or be so engrossed as to appear neglectful. If disposed ever thus to do, read this comparison, then take your reference Bible and turn and read the many others of similar import, and believe the God of heaven made woman to be loved, or he would not have given you such positive commands upon the subject. And if the wife be tempted to irreverence and usurpation, let her turn and read Eph. 5: 33, and remember meantime if she give way to this temptation she ceases to "do well," and thus cannot longer be recognized as Sarah's daughter. 1 Pet. 3: 6.

It is apparent from the very first that man's affectionate interest in his wife should exceed all other affection, so far as humanity is concerned. Yes, he who made the first happy pair would have them forsake father and mother and cleave to each other.

Perhaps there are very few who ever read the Crisis that need anything of this kind; but "all Scripture . . given by inspiration of God . . is *profitable*, . . . that the man of God may be thoroughly furnished." This is one piece of God's furniture, and belongs to Heaven's set: and if there seems to be no place in your temple it will fit, just convey it with all christian kindness to the one you suspect has need of it.

BEULAH MATHEWSON.

Sandy Hill, N. Y.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER EIGHT.

XI.—PROBATION IN THE KINGDOM OF GOD.

That theory which carries *probation* into the world to come, is subversive of Divine testimony. If the ten virgins could procure "oil" *after* the coming of the Bridegroom, as well as before, what propriety in saying, "The Bridegroom came, and they that were READY went in . . . and the "*door was shut.*" Matt. 25: 10. "Shut" against the unready. No more getting ready! The Revelator, in presenting the state of affairs in connection with the Savior's coming, remarks: "He which is filthy, let him be *filthy still;* and he that is righteous, let him be righteous still." Rev. 22: 11. No change of character then,—the filthy will "be filthy still"! Again, the Revelator portrays the dawn of the vengeful day, and adds: "The great day of his WRATH has come; and who shall be able to stand?" Rev. 6: 17. A day of "wrath"—not of probation; "and who shall be *able to stand*" —not who will accept probation.

Christ represents the sowing of only two kinds of seed,—wheat and tares,—and the harvest will be for the ingathering of the crop of wheat, and the destruction of the crop of tares; and as no third kind of seed is sown, no third crop is to be gathered, or left for probation. Paul informs us that Christ "shall be revealed from heaven with his mighty angels, in flaming fire taking *vengeance* on them that know not God."—2 Thess. 1: 7, 8. Surely, "taking vengeance" is not offering probation! Christ, in bringing to view the second advent, tells us that "one shall be taken [to meet the Lord] and the other left"; but never intimates that they are left to enjoy another season of probation, but rather to "weep and wail"! John the Baptist tells us that "he will THOROUGHLY *purge* his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3: 12. Then everything but the wheat will be *destroyed*,—no changing of "chaff" into "wheat," through a new probation! Nothing left on the "floor" to mature into a subsequent wheat crop, but the purging work will be "thoroughly" done, and will not need to be repeated.

All men will be found in a state of condemnation or approbation, (to a greater or less degree,) at the advent, not excepting *heathen* or *infants*. In the absence of a superior law, conscience "accuses or excuses"; and those who sin without law must be judged without law. All who are *condemned* by the perfect law of God, or the imperfect law of conscience, will be destroyed; while those who receive their *approbation* will be saved. How large a proportion of the heathen will in this manner be condemned, I cannot say; but heathen living at the Advent will fare no better than heathen of preceding centuries,—no more probation for one than the other class.

W. SHELDON.

For the Crisis.

His Coming.

"As the days of Noah were: so also shall the coming of the Son of man be."—MATT. 24: 37.

From the fall of man to the time of the flood, God had prophets to preach to the people righteousness. Some followed the teachings of his prophets, but mostly they waxed worse and worse, until "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." When their cup of iniquity was nearly full, God sent Noah, a preacher of righteousness, to warn them; but they believed him not.

But the ark was being prepared; this was the day of God's preparation, while Noah urged repentance upon them. But finally the day of grace closed; the ark was prepared, and they that were ready went in; the door was shut! And now the anger of God begins to be manifest in the blackness of the clouds, in the fierce howling winds, in the storm which sweeps over the face of the earth with impetuosity! The rain pours down in torrents. Time passes on, rain continues to fall; no sun has been seen for several days; no star is seen by night; nothing but the blackness of the darkness of despair remains to reflect upon the ghastly countenances of this desperate people. Ah! they run to and fro in amazement, asking counsel of their wise ones, but their wise ones are confounded; they find no help. Perhaps they run to the ark, but the master has risen up and shut to the door. There is no entering there. They might have entered; but, alas! the day of grace is past. So the vengeance of God swept them from off the earth. Now as those days were, so shall the coming of the Son of man be. Those days were, we notice, 1, Days of grace. 2, They had the preaching of the gospel of repentance. 3, They rejected this preaching. 4, God swept them all away in his wrath.

Now we know this to be the day of the Lord's preparation, because Nahum says so. And we know it is to be as the days of Noah were, because Jesus says so.

1. Is this a day of grace? Is God willing to receive penitent sinners? Is the door of mercy open? Is the ark of safety, Jesus Christ, in readiness to receive all who will come unto him? Does God desire the salvation of all mankind? Did God so love the world, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life?"

2. Noah preached repentance and forgiveness of sins through Christ who should come. Are there any preachers of righteousness in this day? Are the people urged to repentance, having the destruction of the world presented as inducement, as Noah preached, then by water, but now by fire, according to the word of the Lord; that the day of grace will cease? "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in diverse places, and famines, and pestilence; and fearful sights, and great signs shall there be from heaven. And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear; and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Not then an Advocate with the Father. Not then to plead with sinners, nor for sinners, but as Judge. "For the Father judgeth no man, (John 5: 22), but hath committed all judgment unto the Son." As Jude tells us, "The Lord cometh with ten thousand of his saints, to execute judgment upon all." "Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

John saw this day, and says: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" But the rocks refuse to fall on them; the mountains cannot hide them, for the day of his wrath is come. And as in the days of Noah the ungodly were all swept off the earth by water, so in the coming of the Son of man, shall all the ungodly be swept off the earth by fire. Then, all who are not in Christ, the ark, will perish. We should learn from this,

1. As Noah ceased not to preach during the space of one hundred and twenty years, and that without evidence of success, or signs of repentance, so must we preach, whether men will hear or will forbear, that in the judgment men have no excuse, and leave the event with God.

2. That all who believe will be found in the ark, in safety.

3. That unbelievers must perish without remedy.

How important then that believers, who see the storm coming, should earnestly snatch sinners as brands from the burning.

[illegible]

☞ The man who has a contented mind, possesses a source of constant happiness.

For the Crisis.

The Faith of the Church.

NUMBER ONE.

"The faith which was once delivered unto the saints."—Jude vers. 3, 4.

The fact that there are traitors to God and his truth,—corrupters and perverters of his word, the apostle urges as an incentive upon the New Testament church to "earnestly contend for the faith once delivered to the saints." This class of men have always existed from the beginning, and in all ages of the world. They existed in the early days of christianity (1 John 2: 18), but were greatly to multiply and increase in numbers as we approximate the end of time, and the church and world more and more recede and apostatize from God. 1 Tim. 4: 1, 2; 2 Tim. 3d and 4th chapters.

The faith alluded to in the above quotation of Scripture is not that principle or christian grace by which we believe in God and credit what the Almighty saith in his word; but that body of truth,—those great cardinal doctrines, which make up and embody the great leading truths of Divine Revelation. It is true we are to contend for faith as a christian principle and grace which should adorn every christian disciple. "The just shall live by faith"—"justified by faith," and other scriptural declarations, show the importance of faith. We should be men and women of faith; especially in these days when the fires of faith and hope are dying out in the christian church at large, of which the Savior has admonished us:—"Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" And truly, "The godly man ceaseth, and the faithful fail from among the children of men." But while we do this, we are more particularly to contend for that system of doctrines which constitute "*the faith*" delivered the church from on high, and which we are to receive and earnestly maintain against all encroachments of error and false doctrine that should prevail in a corrupt church and unbelieving world in the last times.

Beza says, "Great is the emphasis of the adverb 'once delivered'—which can never be afterward changed, and which being once lost there will remain no other hope of salvation." The curse of God is to fall on those who substitute any other gospel for the gospel of God, or add to, or subtract from, the words of the divine record. Gal. 1, Rev. 22: 18, 19. What shall we say then to that bold and defiant infidelity in this our day that dares to utter the following language:—"The orthodox doctrine that the portals of heaven were forever closed at the moment when the last sentence of the Apocalypse was written, is put into an endless sleep by the unfolding light of the nineteenth century. The doctrine proclaimed every Sabbath day that all necessary revelation is behind us, and that we must repose like unreasonable and confiding babes upon the bosom of patriarchal and biblical authority, is overthrown by the thousands of equally as good revelations made to us."

The fact that there are men who thus boldly advocate their infidel notions in all parts of our world and in our Zion, too, (for the church of God is not exempt from this class; nay, they seek to be considered christians, and choose often spiritual places the better to promulgate their errors, "and turn the grace of our God into lasciviousness, and deny the only Lord God, and our Lord Jesus Christ,") shows the necessity of our heeding the instruction of the apostle to "earnestly contend for the faith which was once delivered to the saints."

In a few short articles, in the future, I design to point out some of the particular doctrines which make up the faith God has seen fit to reveal to his church, and which we are to embrace and faithfully maintain against error and infidelity to the end.

O. R. Fassett.

For the Crisis.

The Church in Buchanan, Mich.

Bro. Grant:—The opinion may be entertained in some localities that the church of Adventists in this place has changed pastors; that Bro. and Sr. Mansfield have been discharged, and that others are laboring in their stead. With this impression many are inquiring what is the trouble? why the change so sudden? To such we would say, the church has made no such change. There is a church of believers in the speedy coming of Christ in this place, numbering one hundred and five members, in good standing. Harmony and love seem to be the prevailing element among all. Bro. and Sr. Mansfield have acted as pastors for us nearly six years, and are engaged until next Spring. They preach for the church in this place half the time; the remainder of the time they spend in destitute localities. The cause generally is prospering where they labor.

As a church we have at various times suffered much from the agitation of the peculiar views of some who teach "no spirit" but "the word," "probation in the age to come," and "remersion into the things concerning the kingdom." Notwithstanding all this, the church remains steadfast—holding two prayer meetings each week—meet for conference on the second Saturday, and breaking of bread the second Sabbath of each month.

We make these statements that there may be no misunderstanding in relation to the church in this place, of which Bro. and Sr. Mansfield are pastors, and are very highly esteemed for their work's sake.

By order of the church,

A. Richards, Eld.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Nov. 25, 1862.

Notice to Subscribers.

In a few weeks, we shall write off our new Subscription Books, and revise our Mailing Blocks. Subscribers, therefore, are particularly requested to notify us immediately of any errors or omissions that may have occurred in the spelling of their names, or otherwise, on the papers addressed to them. If the *Miss*, or *Mrs.*, or other title, is omitted, inform us, that we may correct it; and don't forget to write every letter in the name and address PLAINLY AND DISTINCTLY.

The Boston Discussion.

Our debate in Boston with Eld. Gates commenced at the Meionaon, Monday evening, Nov. 17th, where it continued till Thursday evening, when we moved to the Chapel at the corner of Causeway and Lowell streets, where it was held till concluded. The debate has served to confirm the wavering, and settle their minds in the belief that no part of man is alive between death and the resurrection, and that God will literally *destroy* all the wicked, and give the whole earth to the saints. We call Eld. Gates our "Bishop," as he is "confirming" those who had before been unsettled in the important truth that man is *mortal*, and *unconscious* from death to the resurrection. Many were not aware of the strength of the proof in favor of this view, till they heard both sides presented. They now see clearly that the Bible is all on one side, and harmonious in its teachings.

The following are some of the assertions of our opponent:—

"God formed a spirit and put it into the angels." "Nero is alive." "The word *pneuma* is not applied to angels." "The bad angels are in the infernal regions." "Moses was in a disembodied state on the mount." "Jesus says Moses' spirit was on the mount." "Paradise is in *sheol*." "The spirits of the good are there." "Paradise is above."

He admitted that "Moses died and God buried him"; that "the devil uses fallen angels to carry on his work." He claimed that the spirits of wicked men are the ones who are operating by means of Spiritualism. We are led to inquire how they got out of *sheol*, where Eld. Gates says they are being punished at the present time. It seems as difficult to make error look plausible as to make "an empty bag stand upright." When all is so clear to our own mind on this subject, it seems strange that every one cannot see it. We feel as well satisfied on those points as we do that Jesus is our Savior, or that man will have any future existence.

During our debate the following points were examined:—Thief on the cross—rich man and Lazarus—transfiguration—Eccl. 12: 7—Paul's desire to depart—souls under the altar—spirits in prison—Matt. 10: 28—1 Cor. 5: 5—soul departing—new birth—receive my spirit—1 Pet. 3, 4—1 Kin. 17: 21, 22—death of Christ—Luke 8: 55—Zech. 12: 1—James 2: 6—Rom. 8: 10—Job 32: 8—2 Cor. 12: 1-4—Luke 24: 39—1 Cor. 14: 14—John 3: 5-8—2 Tim. 4: 22—Gal. 6: 18—1 Pet. 4: 6—1 Cor. 5: 3—Matt. 22: 32—inner man—Heb. 12: 22, 23.

On future punishment the following were examined:—Dan. 12: 2—Matt. 23: 14, Luke 20: 49—Matt. 25: 30—Matt. 25: 41, 46—unquenchable fire—smoke of their torment—second death.

"The Final Conflict."

Men, who have hitherto been indifferent to the evidences that indicate the immediate coming of Jesus, are beginning to awake to the solemn fact that his coming is now at the doors, when his children should stand ready to open to him at once. The scenes of this world are fast drawing to a close. The grand event about which the prophets and apostles wrote, and for which the saints have all been looking, is soon to be witnessed. But how few stand ready for the day. Every week gives additional evidence that the world generally, and the mass of professors, are as they were in the days of Noah and Lot. They seem utterly indifferent to all the signs of Christ's coming, and are as the foolish virgins in the parable. No effort, no exhortation, seems to produce any effect on their minds. They are spell-bound by the spirit and manners of the world, and rushing headlong to perdition. He who would admonish them is called a "croaker," and shunned for his supposed folly in sounding an alarm when there is no danger. The people will listen to him who will cry "peace and safety," as did the church anciently to the false prophets. They love smooth things, for which they will pay liberally, while they spurn the humble servant of the Most High, who is sent to sound the last warning note. Let us not be "weary in well doing." The reaping time is at hand.

We copy the following from the *Circular*, published in *Oneida*, N. Y.

"The final conflict for the possession of this world has begun. The kingdom of hell with the devil and his angels at its head, is making its last struggle for foothold and dominion on this earth. Satan is loosed from the bottomless pit and has gone forth to gather the nations, Gog and Magog, to the battle of the great day of God Almighty. That battle can be fought on no low issues of political expediency."

"These are the days in which the God of Heaven hath declared he will set up a kingdom, which shall never be destroyed; a kingdom which shall not be left to other people, but which shall break in pieces and consume all other kingdoms and shall stand forever. To those who look below the surface of things, that kingdom is not far off, and the way for its complete manifestation in this world is rapidly preparing. Let all those who believe in it draw near to it in heart, and lift up the standard of the Sovereignty of Jesus Christ."

Foreign Intervention.

A dark cloud is rising from the eastern continent, which is evidently moving in the direction of the American shores. The time appears to be near at hand, when revolutions will be piled up upon our planet. No encouraging aspect can be seen from any quarter. All is gloomy darkness. Men are trembling at the approach of coming events.

A correspondent of the Boston *Journal*, under date of Nov. 8th, writes:—

"The feeling in Europe is described by Mr. Cameron as strongly savoring of intervention, and this feeling is strongly increasing in consequence of the continued inactivity of the Federal arms. In England it is thought that no active intervention will take place until Parliament meets. The success or failure of the present campaign will probably decide the matter, and only decided victories on our side will dispel the idea, in his opinion. It is generally understood in England that a rebel naval attack on our Atlantic cities is in preparation. Three immense iron-clad steam rams, the most powerful ever constructed, are building in English ship yards, and with these it is supposed that the rebels with attack our Northern cities. They have an especial desire to make a dash at New York, and even if the enterprise were but partially successful, the presence of rebel war vessels in New York harbor, if only for an hour, would have a great effect abroad.

There is a secession club in Liverpool numbering three hundred members, who provide funds to furnish vessels to run our blockade. No individual member of this society is allowed to know what any other member contributes.

The sympathy for the rebels in England is daily increasing, and delay in a Federal advance is interpreted as a tacit admission of our inability to cope with the enemy.

Mr. Cameron thinks that the fortifications of New York should be at once attended to, and is surprised that the danger of an attack on our city is not more fully appreciated here."

State of Things in Europe.

The political aspect of Europe is far from being encouraging. Revolutionary war clouds look more and more threatening. All are preparing for a terrible storm, but each government seems unwilling to begin the bloody scene. It is now the hour of "PREPARTION." All the men of war appear to be awake, and girding on their armor for the bloody conflict. The following is from *The Catholic* of Nov. 15th, 1862:—

"The elements of disunion, which are at work in Europe, cannot much longer be directed or controlled. A general war seems imminent, in which England will not be on the side of France. This may stay the progress of the revolution, but, we fear, its day of success must come. To use the words of an attentive observer, 'Europe is honeycombed with secret societies.' These are an element whose influence escapes all calculation, and renders nugatory all speculations based on ordinary grounds of policy. God alone can give peace and quiet to perturbed society."

A Valuable Book.—Have you read "Muller's Life of Trust"? If not, you will be richly paid by a perusal. It is a work of 490 octavo pp., giving an account "of the Lord's dealings with Geo. Muller, written by himself." "The Lord's dealings with Geo. Muller," are, probably, the more remarkable than with any other man living, from the simple fact that his *trust* is more wonderful. We have a few copies for sale at the Crisis office. Price $1.25, postage 27 cts.

Cruden's Concordance.—The price of books and paper have advanced so much, that we feel under the necessity of asking $1.50 for the Concordance, including postage, or $1.25 without postage. This book was formerly sold for $1.50, but has been down to a low price for the last few years. It is a work that *every* Bible student should possess.

Checks.—Do not send us *small checks* for change, as we cannot use them. Send postage stamps, or government currency.

Hillside Manual Labor School.

We believe we are doing a favor to our readers by giving them some information relative to the "Hillside Manual Labor School," located in Amherst, N. H. The plan adopted just meets our views as to the *best* manner of getting an education; and as many parents are anxious to send their children where they can pay their expenses by their own labor, we take pleasure in giving them information concerning this institution. The following from their circular, will give some idea of the plan:—

"The special object of this school is to furnish an opportunity for the young of both sexes to educate THEMSELVES. We have therefore endeavored to curtail all unnecessary expense, to furnish work, as far as possible, to faithful students, and to guard the moral influences with the utmost care. At present, students who are earnest and efficient will be provided with work to pay their whole expense—if desired. The past two years' experience has convinced us that students who are in health can earn enough while pursuing their studies to pay their whole expense, without retarding their intellectual progress, and with advantage to their health.

A reasonable charge will be made for cooking, and students will choose the sort of food they prefer—either more or less expensive—and pay its cost. We find that most, after trial, prefer food of such sort that the whole cost of board, room furnishing, wood and lights, will be only about one dollar and thirty cents per week.

Students will find their own tools, and furnish their own sleeping rooms. Each should bring one pair sheets, one pair pillow cases, one comforter, or its equivalent, under bed sack, towels, fork, spoon and napkins. Other articles of furniture can be purchased or hired after arriving, if preferred.

Classes will be formed in Latin, Greek and Mathematics, preparatory to college, Vocal Music and Elocution, Systematic Vocal Drill, Book-Keeping, Penmanship, Phonography, Drawing, Painting, Instrumental Music, and also in the Common Branches. Special attention will be given to those preparing for college.

TUITION PER QUARTER.

Common English	$3.00
Higher English	4.00
Languages	5.00
Oil and Pastel Painting, each	10.00
Crayon and Pencil Drawing, each	1.50
Instruction on Guitar	6.00
" " Piano	8.00
Use of Piano	2.00

H. E. BROWN, Principal.

E. B. Hartshorn, H. Jane Hartshorn, } Proprietors.

Amherst, N. H., 1862.

Hillside is on a retired farm between Amherst and Manchester, with which there is a tri-weekly communication by stage. We desire no students but those who delight to overcome difficulties for the sake of preparation for usefulness, and such we love to encourage in every way possible."

The following is from the Manchester *American*:

"It is the design of the Manual Labor School at Amherst, N. H., to furnish to *worthy* young men and women—whose means are limited—an opportunity to acquire an extensive education. Those who have *no money* stand an equal chance with the rich;—for students who labor for their whole expense learn faster, and have better health than those who labor none. For particulars address H. E. Brown, A. B. Principal."

E. B. Hartshorn, one of the proprietors, writes:—"Our great object is to assist the christian students in preparing to work for God. . . . Religion is our *greatest* end. . . . Our teachers are *superior*, and are *earnest christians*."

We wish success to the Hillside school. We are glad to learn that special attention is paid to the *diet*, thus establishing a sound physical constitution to endure vigorous mental action. May the Lord bless the institution.

For the Crisis.

Report of the Committee on the Hymn Book.

Having been appointed to consider the propriety of publishing a new hymn book, and as there may be many anxious to hear from us upon the subject, we have concluded—

First, We cannot see the way sufficiently clear to demand the publication of said book at this time. *Second*, We wish to be discharged from being considered under obligation to take further action upon the said book.

S. S. Brewer,
D. T. Taylor,
H. L. Hastings.

Nov., 1862.

For the Crisis.

Protracted Meetings.

The time has come to hold protracted meetings; and as many such produce but little effect because the plans were not matured properly, and the preacher then is blamed, or he feels disappointed,—this work must have a plan, and must be done according to the plan.

First. Let the church or people be agreed in the thing, and on the time, place, and preachers. Unless there is agreement in all these things, you will fail.

Second. All must agree to make a sacrifice, and state what they will do to support the meeting. Such a course will secure an understanding and a combined effort, which is a command of the apostles.

Some meetings are spoiled by not having a general understanding, especially where there are one or two persons that think a great deal of being consulted, otherwise they will set backwater and clog the wheel, by finding fault or telling others how they had been slighted, etc.

Third. Let all agree to plan their business so as to come to meeting. Nothing is so discouraging as to have one half or more of the brethren stay away from meeting, and part of the rest come after the meeting begins,—some fifteen to twenty minutes. Such persons I have noticed seldom do anything except to sit and hear, and sometimes sleep. Such hinder instead of helping. First, their coming late confuses the congregation, and that confuses the preacher, and they put the meeting back more than they are belated. So one lazy attendant two minutes behind will take away twenty minutes from each member that had made a sacrifice and was at his post in season. Have a time, and be there at that time, or God will not bless you. This stringing along into meeting until it is half out, kills more meetings than any one thing I know of. Such heedlessness is the first cause of some congregations being always behind in commencing their meetings.

Fourth. Be agreed in coming; be in time in coming. Commence at the time, and all do something, and then all will get something. God pays for doing, not for sitting, seeing and hearing, or sleeping. Some are getting wise above what is written, or been practised in purer ages of the church. They seem to rely more on what they know and believe, than on what they do. They disregard the works of their sires in the church who begat them, by publicly acting, and privately saying, the mourner's bench, or rising for prayers, is of the past. Others, baptism and the communion are mere forms. Such characters are as disagreeable in time of a reformation as sand in bread. God blesses the same simple means of expressing our sincerity and conviction now as when we knew less. Let us go to work on the old plan, such as have a mind to work, and let these lazy, barren speculators die in their own nest. God will and does bless the old means.

Hiram Munger.

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising ONE THOUSAND DOLLARS, AS A TRACT FUND, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

H. L. Hastings	$50.00
Miles Grant	50.00
C. P. Thorn	50.00
J. N. Shattuck	1.00
John Sadler	4.00
A Friend	5.00
L. Damman	2.00
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L. Brackett	.50
W. Stark	1.00
Left Hand	.50
Somebody	.50
J. M. Stetler	50.00

For the Crisis.

"Wayside Gleanings."

Read the testimony of those who have read it. Says one, "I have long been desiring the book I obtained from you; I prize it very highly."

Another. "Let me thank you for the handsomely bound volume of beautiful and highly talented poems you sent me. It is certainly a remarkable production, and an evidence of a refined and cultivated mind. The religious views and feelings are of no ordinary character."

A young lady writes:—"I have been reading it with great interest, and the doctrines there set forth. These views are entirely new to me; but I pray and trust that if they are true, God will lead me into this and all truth. It does seem to me now that *it must be true*. I would not change the belief that I have held and been taught from my youth rashly, and trust I may consider it carefully, and finally be led to the truth. Whichever way I decide will make no difference with my purposes and life; yet we ought not to *rest* in doubt when God gives us the light."

It is well calculated to interest young people in the truth and cause of Christ. Send for a copy; read, and lend to others. For sale by J. Parry, Sandy Hill, N. Y., and at the Crisis and Harbinger offices. Price 60 cts., postpaid.

Judson Austin.

For the Crisis.

An Allegory.

Bro. Grant:—Being invited by one of the King's cupbearers to go up to Halifax with him to attend the "Pilgrim Conference," held for the purpose of rebuilding the walls of the Spiritual Jerusalem of the Congregational Churches of the Pilgrim Society; and having a desire to see and hear how the work progressed, I accepted the invitation, and went with the cupbearer on Wednesday, Oct. 22d, 1862.

Quite a large number were convened in the sanctuary; and I was surprised, as well as much amused, to hear in the report of one King of Carver that the work on his division of the *walls* was much hindered by a band of *Millerites* in that vicinity. Said the old King—(who has worn the clerical robes for nearly half a century, and whose head is whitened with the snows of eighty winters)—"our work is making no progress; there is in our vicinity a band of *Millerites*, who hold their meetings regularly on the Sabbath, and I am told these meetings are well attended. These people hold to divers and strange doctrines. 1st. That men have *no souls*. 2nd. That those who believe in Christ inherit eternal life. 3d. Those who do not embrace Christ will be finally *annihilated*; and this *heresy* draws numbers away from the work of building again the walls of our Jerusalem, and the work is going down."

Now Sanballot the Horonite was there, and he laughed. And furthermore said the old King: "One of those *Millerites* gave me two books to read, upon my promising to read them; but after I had perused them a few minutes, I thought I could not spend my time so foolishly, so I broke my promise to read them. But the effects of their teachings are very deleterious upon the work, and the workmen are falling off." At the close of the old King's report, Sanballot said, "Ye will not come to the light, that ye may believe."

In contemplation of the above facts in regard to the heathenism in Carver, it seems very desirable that something be done to convert those people from their errors. Is it not advisable, Bro. Grant, that missionaries be sent there to teach them? Not, that men have *no* souls; or, that men *have* souls; but, that men *are* souls. I think it would be well to send such missionaries as Bro. McCandis, to whom we listened with pleasure last Sabbath.

Myrtle.

Plympton, Oct. 24th, 1862.

Correspondence.

From I. K. Lombard.

Bro. Grant:—Since I last wrote, I have given up preaching in two places east from here. In the one locality, there could be no place obtained to hold meetings, the Methodists assuming control, and shut us out. In the other, there was some interest, but less appreciation of truth; and as I had to travel fifteen miles on foot, and the same back, to attend the appointment, I could not feel it duty to follow up my attention to that place.

I have one place left in the region east from here, twelve miles distant. This is where I was met in controversy by the Methodist preacher as mentioned in my last. He has since commenced meetings there, to continue once a week. He says he feels it his duty as a servant of God to put down this dangerous doctrine. The principle is a good one, if properly applied, and I will give him credit for more regard for this principle than some of his brethren have. He has been to hear me two discourses since, but declined to comment upon the subject considered. He seemed to aim rather to gain material for discourses against me in my absence, so I gave him three or four tracts. I thought if he would keep up the agitation of the points at issue, the candid and discriminating would learn the truth from him in time, and so save me all the labor of agitation.

I have tried to get the Court house, about three miles from this place, for preaching, and in the place where this preacher lives; but I have failed to obtain it, though I tried my best. The reasons were obvious to all; but as the Lord will open the door where he wants his servants to go, I do not feel that the failure to get the privilege of preaching there, is any disaster to the interests of the cause. They had sent word several times that if I went there to preach, they would ride me on a rail; and though I had no fears of personal violence, I thought such indications of alarm invited my efforts in that direction. However, as I say, the Lord knows best where we should labor, and I am content with the result.

In the region west from here, the interest has been more promising. Have opened a field in four places, and have failed to preach in two others. One of the places I have given up as an unpromising field, and one other does not encourage much attention; but two remain in which the interest is good—one of them very good. This one is Longacoming. The progress of the cause there has been warmly contested by the Methodists and others, but the truth has found a lodgment in the minds of community generally, in spite of their opposition. I have given liberty to ask questions and make objections at the close of my discourses, which has been generally improved, sometimes by preachers, but always for the good of the cause of truth. This controversy has been very valuable to the inquirers, in that it has, as it were, done their thinking for them. They can see the force of truth and the weakness of error, when their claims are fairly arrayed by their respective friends. I am convinced that this mode of dealing with the truth has done more to establish its claims in the minds of that community than my preaching has. When I went there, three months since, I could scarcely find a place to stop. All, or nearly all, listened with idle curiosity, or with a frown. Sometimes the congregations were small, and sometimes none at all. They generally persisted that I was a Universalist, if they relied upon hearsay; and if they came to hear they could hardly muster courage enough to assert their convictions in view of the pressure of public sentiment. But curiosity brought people out, and controversy opened their eyes, while preaching encouraged the impressions; till now the general sentiment of community partakes of a decided partiality for the teachings of the Bible on "the life and death theme." The meetings are now fully attended, and the preaching is listened to with much interest. The class of hearers is better here than in any other locality where I have labored. I now have no difficulty in finding a home while in the place, but have more invitations than I can well answer.

At Williamstown, nine miles from here, I have preached four discourses, making two visits. There was a bitter opposition to me from the Methodists when I went there. They did their best to keep me out of the town hall, a place which is open for political meetings, concerts, and every thing that is going through the country. One of the trustees was a Methodist, who at the first gave permission, and then took it back with unyielding determination to oppose me. The other was no professor, a liquor seller and hotel keeper. He insisted that I should go in and occupy the hall. The first evening, with eight hours notice, I had eighty or ninety hearers. The next about twice as many, with good attention. The first trip there I was left with no other invitation but to stop at a liquor hotel. But the landlord is a kind-hearted man, and I have no doubt the arrangement was from the Lord. I have reason to feel grateful to him for his kindness when friends were few. May the Lord reward him.

The second trip here I had about eighty or more hearers at each meeting, and welcomes to several places. But I can see that a part of the interest arises from political prejudice, and I fear more than half of it, though there are some prompted by a genuine interest in the cause of truth.

I think my way is being hedged up here of the Lord, as I am now reduced to two, or perhaps three places to labor. They are all twelve miles from here, and no nearer than ten miles to each other. This does not afford me places enough to labor in, as I wish to make it my constant business during the winter months. I cannot get any other openings near by, and I am compelled to travel nearly half of each day, which is a poor way to spend my time, and is rather a tax upon my energies.

I am not yet decided *where* to go, but think I shall go soon. I have a pressing invitation to go to Wisconsin; some expect me to go to Illinois; but it is possible that I shall go to Central Ohio first, yet I know not where, and pray the Lord to direct. I think the Lord will send a servant to Longacoming occasionally from Philadelphia.

Hammonton, N. J.

From Bro. C. W. Smith.

Dear Bro. Grant:—In my loneliness, I take my pen to address a few lines to you. And oh, how lonely! On the 1st day of Oct., we were called to lay our darling little son in the cold, silent grave. It was hard to yield him up to the demands of the dread destroyer; but we consoled ourselves with the promise that he should "come again from the land of the enemy." Scarcely had this wound in my heart commenced to heal, ere my dear companion was taken suddenly ill, and on the morning of the 23d of the same month, the great enemy claimed her as his victim. O, tell me not that death is a friend! I shall ever look upon *him* as a friend, who will come and destroy death, and bring again from his cold embrace the loved ones he has taken from me. Asenath was sick only about ten days. During that time she suffered a great deal, but with patient resignation. She felt conscious her work was nearly done, and seemed not at all startled when it became evident that there was no probability of her recovering. O how consoling it was to think that her work of repentance and obedience (which was commenced in very early life, from which time it has been faithfully persevered in), had not been left to be performed on a sick bed, while her body was suffering such severe pain.

On the morning before my companion died, she asked me to sing the first verse of Bro. Hastings' hymn,—

"My Father, let me live when mortal scenes are o'er."

She united with us in singing it. During the day we frequently spoke of the probability of our soon being separated. She seemed to regret leaving me alone to contend with the trials of life; but in view of the troubles which she was satisfied were soon coming on the earth, she seemed to have no desire, on her own part, to recover. She manifested an unwavering confidence in her Savior, saying that the resurrection through Jesus was her only hope. A short time before she expired, I asked her if she feared to go? She replied, "No, I long to be there." Wishing to know if, in her last moments, her mind was fixed at all upon a state of immediate consciousness, I asked her where she longed to be? She replied, "I long to fall asleep in Jesus." She took her leave of the children, and the relatives present, individually; giving to each some appropriate advice; and gave me a parting kiss, and bade me good bye with as much composure as though she were going on a visit to return in a few days. And, dear Bro., we felt that it would be but a short time before we should meet again.

I cannot tell you how deeply I feel this loss. Being personally acquainted with us, and knowing our circumstances as you did, you can form some estimate of my feelings, left as I am with five little ones, between the ages of three and eleven years; and I know your sympathizing heart will feel for me in this severe affliction. I know that it is customary to eulogize the dead; but I feel confident that those who knew her best will not accuse me of exaggeration, when I say that in her death I have lost one of the most faithful of companions, devoted of mothers, and virtuous and self-denying of women. [We know this to be true.—Ed.]

Her mother told me, since she died, that she never told Asenath to do a thing twice. United in youth as we were, our minds had matured together,—we seemed to be of one mind,—and it seemed almost impossible that we should be separated.

At her funeral, Eld. Noah Johnson, of Green Garden, Ill., administered to us words of consolation, from 1 Thess. 4: 18; showing faithfully what the comfort was which the word of God affords under such trying circumstances. Fourteen years ago

this month, this faithful servant of God united us together in marriage, among the green hills of Vermont. What changes have been brought about in this short period of time! I feel that the word of God warrants me to expect, ere another period of equal length shall have rolled around, to be again reunited with my companion and little one in the kingdom of God. Pray for me, dear Bro., that this severe affliction, which is truly grievous, may be sanctified to me for my good, and bring forth the peaceable fruits of righteousness. Your Bro. in affliction, looking for consolation through Jesus.

Oswego, Ill.

My dear Bro. in the ministry, may God sustain you in your deep affliction, and permit us to meet at the marriage supper of the Lamb, with all your happy family in the heavenly circle. I shall never forget the pleasant hours we spent together at your happy home in Rutland, Vt.; but thank the Lord, there are brighter days to come. Soon the tears will be wiped away, and eternal joy illumine your saddened heart.—Ed.

From F. W. Blanchard.

Bro. and Srs. in Christ:—I have been thinking some of you perhaps might wish to hear from me, especially those in Hartford, with whom I have formed such pleasant associations. While I am removed far from you, and am obliged to associate with those who are constantly blaspheming the name we love, my mind and interest are with those dear friends with whom I have so often met at Central Hall and Sister Lamb's. I hope the time is not far distant when I can meet with you again, and mingle our prayers together, and talk of the love of a risen Savior. My prayer to God is, that the kingdom that was promised to the faithful may soon be established, and war and everything that mars our happiness may be done away.

I receive the Crisis every week. It is like the "good Samaritan" to me. I deem it one of the best papers ever published. May God give you strength and means, Bro. Grant, and others connected with the publication of the Crisis, to continue in the good work until our Savior shall appear to reward his faithful.

If it were not for the hope I have in the soon coming of my blessed Savior, my heart would fail me for fear of the things that are coming on the earth. The dark clouds are gathering over the world that will soon burst and reveal to us the hope of our salvation. O blessed hope! May that time soon come. Dear friends, pray for me, that I may be found with my lamp trimmed and burning. I have no one here that I can talk with upon this interesting subject. They cannot comprehend it. They are filled with the traditions of men. The light of the soon coming of Jesus is hid from their eyes. The dark mantle of superstition has hid from their eyes the beauty and harmony that is revealed in God's word.

Camp Schenck, Washington, D. C.

From O. D. Woodruff.

Bro. Grant:—The blessed hope is our all. Faith in the promises is all there is left in these last days to cheer the pilgrim on his journey. We had a prayer meeting last evening, and we could truly say it was a heavenly sitting together in Christ Jesus. To-night we go to a school-house in the outskirts of the town to hold a meeting, by request from the people. We feel that if we would enjoy that liberty that the gospel gives, we must work; and the Lord opens the way for us. We find an interest among the people to hear. Last Sunday we held a meeting in the school-house where we have met during the past summer frequently, and the Lord worked. His Spirit was poured out, and a realizing sense of the dangers that threaten the world at the present time was felt. Truly it was good to be there. Two or three gave in their testimony filled with praise to God and the Lamb.

There is indeed joy for the pilgrim who patiently continues on in the narrow way. The world cannot take it from him; but the rest, the crown, the prize, at the end of the journey, even eternal life through our Lord Jesus Christ, eclipses all our trials, and we feel to say,

"Hasten, Lord, hasten the glorious day!"

Southington, Ct., Nov. 6th.

From R. Phinney.

Bro. Grant:—I wish to say that I am anxious to do what good I can to and for my fellows, and to help, if possible, some to purify themselves through the word and Spirit. I am traveling and preaching all I can, and mostly at my own expense; still I am only doing my duty, and will have my reward when the Lord comes at the last day. This hope of life and inheritance causes me now to deny myself of all but necessaries, that I may the more preach and labor with poor man, whose end I can plainly see by looking into the great mirror, the Bible. It casts no false reflections, but every thing we see there is true. All men can plainly see themselves and their end. God have mercy upon the professors! Ralph Phinney.

Cambria Mills, Mich.

Bro. D. T. Taylor, Castleton, Vt., writes:—"God is reviving his work in Poultney, Rutland, and Castleton, and we expect greater blessings are yet in store. Pray for us."

Resisting the Draft.

Bro. W. Wendell, of Boltonville, Washington Co., Wis., writes:—"On the 10th inst., the U. S. Commissioners began to draft men in this State for the war. The Germans in this, and Ozaukee counties are determined to resist. Troops have been sent from Milwaukee to Port Washington (the Co. seat of Ozaukee Co.) and to West Bend (the Co. seat of Washington Co.), for the purpose of enforcing the draft. The Germans are holding meetings in different parts of these two counties for the purpose of organizing an armed resistance to the authorities of the U. S. At Port Washington, on the day of drafting, an infuriated mob assembled, did much damage to the Court House and other property, and nearly killed one of the men engaged in drafting. The American population stand in great fear that we are upon the eve of a civil war in its most terrible form. Truly, perilous times have come."

Obituary Notices.

Died, in East Poultney, Vt., Nov. 6th, 1862, of typhoid fever, after a few days severe illness, Bro. A. B. Herrick, aged 46 years.

The loss of our brother so unexpectedly inflicted upon us is severely felt, not only by a sorely stricken family, but also by a church that loved him well, and by the entire community in which he lived. A quiet and industrious man, a faithful citizen, a devoted husband, a wise parent, a kind and obliging neighbor, conscientiously upright in all his dealings, an ardent lover of those Bible truths which make peculiar the people of his choice, his sudden departure from our midst has cast a gloom upon all to whom he was known, and left a beloved wife and three affectionate sons to mourn his death, with a large circle of more distant relatives.

God seems to be choosing our dear sister H. "in the furnace of affliction." A mother, a son, sacrificed upon the altar of his country, and now a husband, have been torn from her, one after another, death's visits granting her pierced heart scarce time to heal ere freshly rent with sorrow. May hers be the faith

"That will not murmur nor complain
Beneath the chastening rod,
But, in the hour of grief and pain
Can lean upon its God."

From the prayer of the Psalmist, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am" (Ps. 39: 4), suggested by the suddenness of death's approach upon its strong and unsuspecting victim, the writer addressed some practical thoughts to those assembled at his burial, and some words of comfort to the afflicted. H. F. C.

Died, in Lockport, N. Y., Oct. 23d, of consumption, Ella Finn, daughter of Uriah Finn, in the 19th year of her age.

For three years past, Ella professed to love Jesus; and now, we trust, she sleeps in his embrace. She was truly a lovely child, and the most pleasant corpse I think I ever saw. When He who is our life shall appear, we hope with her to share his glory. May we, and all her dear friends and relatives, live with this blessed end constantly in view. Amen. The funeral was attended by the writer, Oct. 25th, 1862. The text was Hosea 6: 1–3.

LINES ON THE DEATH OF ELLA.

Dear Ella is no more!
Her eyes are closed in death;
Her breast, that heaved but yesterday,
Has yielded up its breath.

Yet there's a smile upon her brow,
That looks most dear to me;
Oh, must I part with her so soon!
My God, how can it be!

Oh! Lord, my heart has long
Been clinging to this ch[illegible],—
She was so very kind to me,
So very meek and mild.

Her gentle voice I loved,
Her wants were all my own;
It was a pleasure to relieve,
Whene'er she made them known.

But, ah! there was a foe
Too strong for me to face;
Death holds his victim now,
She's cold in his embrace.

* * * *

But death will be destroyed,
His work forever cease;
And those he's held so long
Be freed from his embrace.

* * * *

And then the earth renewed
Will be our blest abode;
With Jesus for our King,
We'll ever be with God.

Lockport, N. Y. U. Finn.

[Harbinger, please copy.

Died, Oct. 24th, 1862, Dr. Arastus Doolittle, of New York, aged 68 years.

Our brother was one of the first in this city who embraced the doctrine of the Advent, preached here by Bro. Miller and others, as well as the doctrine of life only through Christ, by a resurrection from the dead; and firmly adhered to these precious truths, and zealously advocated them on all occasions when an opportunity presented itself. Our brother has been called to pass through scenes of great affliction and trial, and many times his faith has been put to the test. But he wavered not. His sole trust was in that God whom he never found to fail him in time of need. His hand and heart were always open to sustain the truth, as far as he had it in his power; and many of our preachers can testify to his kindness. His last affliction was severe, but he felt the kind hand of his heavenly Father to sustain him and bear him up.

When the writer visited him on the day before he died, and said to him, "Dear Bro., you will not have to sleep long." He said, "Oh, no!" And when I said, "Dear Bro., I hope soon to meet you in the kingdom with all the ransomed hosts;" his countenance brightened up and he said, "Oh, yes!" and his heart was full of joy at the thought, which caused him to weep for joy. He now sleeps in Jesus, relying upon the precious promise of his Master, whom he has served for many years,—"I will raise him up at the last day."

Our dear Bro. George Storrs preached on the funeral occasion, at his residence, to a number of friends and acquaintances, from the encouraging words of Paul in 1 Cor. 15: 26,—"The last enemy, death, shall be destroyed." From which he showed that death was an enemy, and not a friend, as is generally supposed by the Orthodox ministry, to introduce the soul through the gate to endless joy and a blessed immortality. Our Bro. expected to sleep for a little while, until the trump of God should wake him from his slumbers, as Bro. Storrs showed he could not be holden of death; for Jesus says, "He that believeth on me, though he were dead, yet shall he live." "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." The prayer of the writer is that we may all follow Jesus, and be found of him in peace when he comes.

Eld. William Roworth.

FOREIGN NEWS.

[Liverpool, Nov. 6th, Londonderry, 7th]

FRANCE.

An advance in the rate of discount by the Bank of France was anticipated on the day the steamer sailed.

It is reported that the discussions in the French Cabinet regarding the Roman questions are warmer than ever. It is also stated that a majority of the Ministers are quite disposed to resign unless the Emperor resolves to give Rome to the Italians.

LATER.

The Paris correspondent of the Times gives a rumor that France has made overtures to Russia in favor of the great powers making a move toward mediation or the recognition of the Confederates.

The Morning Herald learns that the proposal of France for joint intervention to recommend the suspension of hostilities, has been laid before the governments of Russia and England, and agreed to, by the former.

Garibaldi has been removed to Pisa, by the advice of his physicians.

The King of Prussia has a private treasure of his own of more than $12,000,000. During the last three years he has added to it about $2,400,000. No wonder the people are poor.

During the past thirty years, over one hundred christian churches have been organized in Africa, embracing more than 15,000 hopeful converts. Connected with them are nearly 200 schools, embracing 16,000 native youth, receiving a christian education.

The Viceroy of Egypt has lately presented to the American Mission at Cairo a valuable building for their especial use. He is very kindly disposed toward the missionaries, and lends them the aid of his countenance and friendship.

A late Hindoo paper, in advocating the introduction of the Bible into Government schools, says:—"As every joint of the sugar cane from the root to the top is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject."

The translation of the whole Bible into the Chinese language was completed at Shanghai on the 27th of March, 1862. The work was commenced March 17, 1851, by a committee of five, of whom the late Dr. Bridgman was one, and was finished by Rev. M. S. Culbertson, D. D. The translation of the Word of God into a language spoken by three or four hundred millions of people is a great event.

LATER.

Liverpool, Nov. 15th, Queenstown, 16th.

GREAT BRITAIN.

The English Government has dissented from the French proposal for mediation in America.

There have been dreadful political murders in Japan.

A rifled six hundred pounder gun is rapidly approaching completion at Elswick, England. Its weight when finished will be 22 1-2 tons, and its length 14 feet 4 inches at the breech, and 1 foot 9 1-2 inches at the muzzle.

The dynasty of Otho, as far as the Greek people are concerned, is gone forever. Even his officers and the men employed about his person did all that they could to further the revolution. He has not left behind, it is said, a solitary partisan.

There have been various rumors about attempted assassinations of the Emperor Louis Napoleon. It is a common belief that if the Emperor persists in preventing the unity of Italy there are members of the Carbonari Society, to which he formerly belonged, who are sworn to kill him.

DOMESTIC NEWS.

The State authorities of New York have decided not to enforce the draft until after the meeting of Congress, when they will endeavor to be relieved from it entirely.

A special dispatch from Washington to the Post says it is believed that an attack on Charleston, S. C., will not long be postponed, and one or more iron-clads will participate. The rebels are making great preparations to defend it. The proposed attack seems to suit the wishes of both the army and navy, as it is considered just the treasonable city that should be destroyed.

The Indians have recommenced hostilities along the upper Missouri. A short time ago a boat containing a number of settlers from the neighborhood of Fort Benton were attacked about one hundred and fifty miles below Fort Berthold, by a large band of "Yanctons" and "Medicine Beards," and five persons were wounded. It is considered unsafe to venture down the Missouri river in an open boat.

The stealing of Indian children and selling them for slaves is becoming quite a business in California. About one hundred have been taken through Lake county the present season.

The New York Times thus summarizes a part of the last military news from Mexico:

"It appears that during the preceding fortnight, French forces, infantry, cavalry and artillery, numbering altogether 13,800 men, landed at Vera Cruz. This force, added to that previously in the country, gives the French an army of 20,000 men. From the best data that can be obtained, there is reason to believe that from 5000 to 10,000 French troops will be landed during the present month, to complete the Emperor Napoleon's invading force. This army of invasion, numbering from 25,000 to 30,000 well equipped and efficient soldiers—some of the best in the Emperor's army—we learn from French sources, is expected to move from Orizaba, its base of operations, upon the City of Mexico, some time during the coming month of December."

To meet this force the Mexicans are rallying with remarkable unanimity. Nearly all the partisan leaders are co-operating with the Juarez Government, and it is said that a well-officered and effective army of about 50,000 men is now ready for the field. We may, therefore, expect rather exciting news from Mexico by the opening of the new year.

A well known planter living not far from New Orleans, wrote last spring that four of his slaves, who had run away to the Yankees, had returned. "They have had enough of liberty and were glad to come back." But in his next letter to the North he told a different tale. The four had run away again, and had taken with them two hundred more.

Fernando Wood, who claims to be the originator of the "conservative reaction" which has arrayed several States against the administration, reiterated his treasonable threat of a change of measures or a change of men, at a speech made to the Democracy in Mozart Hall on Tuesday evening. He said, as reported in the New York Tribune:

"The people had set their seal of condemnation upon the unconstitutional and imbecile Administration who now ruled over us; and he would now say, as he had said last spring—when he started the ball in motion which had culminated in this great civil, constitutional revolution, we must have 'a change of measures or a change of men.' 'If there was not a change of policy, the great civil revolution would be followed by another revolution, which would hurl from power and place the corrupt and imbecile Administration which now usurped the government." (Great cheering.)

Washington, Nov 20. The property of Timothy Shugerne in this city, valued at from $40,000 to $60,000, has been confiscated by the Provost Marshal. Mr. Shugerne is now in Dixie.

Philadelphia, Nov. 22. The Washington Star says an impression prevailed here yesterday that Gen. Early's and Gen. Mackall's divisions of Jackson's corps were advancing upon Washington. We, however, state that if Jackson comes in this direction with less than 100,000 men, that Gen. Heintzelman will hardly let him get back to the mountains.

The Rev. Mr. Manning, in the course of a recent speech at Boston Tremont Temple, said:—"When the curtain rises in Heaven to reveal the purest saint, we shall see John C. Fremont, Gen. Hunter, Henry Ward Beecher, Wendell Phillips and Lloyd Garrison, as the purest saints in Heaven."

Paper Rags. When pedlers paid a cent and a half a pound, and that too in tin ware, for paper rags, there was little inducement for the housekeeper to save her scraps of cloth. But the times have changed, and rags are now worth at least five times as much in cash. Every prudent housekeeper should now save her rags, and even old newspapers which have heretofore been used for kindling. The latter will readily sell for four cents and a half a pound.

The ninety-eighth Ohio regiment comprises four Methodist preachers, and a large supply of class-leaders, stewards, exhorters, and Sunday-school superintendents. Out of one hundred members in company E, sixty are members of our church.

Rev. Dr. Loomis, President of Lewisburg University, Pa., formerly a Professor at Waterville, Me., went into the ranks of the Union army as a private, at the commencement of the war, and is still serving in that capacity, though a commission has been urged upon him.

Notices, &c.

Western Notice.

Friends coming to the *Wisconsin Conference* by cars from the West, will come by the way of La Crosse to Kilbourn City, thence by stage to Baraboo, and thence to Sumpter, formerly called Kingston. Those coming from the East, by the way of Milwaukee, will also stop at Kilbourn, and come as above. Those living further south-west can come by the way of Prairie Du Chien to Mazomanie, and take the stage to Prairie Du Lac, six miles from the meeting. Those living south-east can make the same point. Inquire for Bro. Knapp, or Bush. W. Sheldon.

Illinois Conference.

The meeting of the Illinois Conference of Adventists will be held at Deer Park, Lasalle Co., in the Vermillionville Meeting-house, commencing Wednesday, Dec. 17th, and continuing over the Sabbath. Deer Park is eight miles from Ottawa, on the Rock Island R. R., and the same from Tonica, on the Illinois Central. Eld. J. V. Himes will be with us to preach the word. Dear brethren and friends, let us make it a point to be there.

H. G. McCulloch, Secretary.

Notice.

There will be an Advent meeting at the house of L. R. Barber, in Harwinton, Conn., commencing Dec. 11th, and continuing one week. Brethren from abroad are invited to attend. Bro R. Williams will give a course of lectures during the week.

L. R. Barber.

Conference.

The Lord will, there will be a conference in Rensselaer, Jasper Co., Ind., to commence Wednesday evening, Dec 3d, and continue over the following Sabbath. Bro. A. N. Servis and George Moyer are expected to be present and assist in preaching the word of God. Those coming from the south on the New Albany and Salem R. R., on the same day of meeting, will stop at Bradford, and find conveyance to the meeting. Those coming from the north will stop at the above named station also. We hope to see a general gathering of our brethren at this meeting. Come one and all, let us work while the day lasts. D. R. & M. S. Mansfield.

The Wisconsin Conference

Will be held at Sumpter, Sauk Co., Wis., six miles from Sauk city, and nine miles from Baraboo, in the "Pockett," beginning on Wednesday evening, Dec. 3d, and holding over Lord's day following. Eld. J. V. Himes of Boston will be present to aid in preaching. Let us have a *rally*, and let *all come at the beginning*. Friends in the surrounding townships are requested to bring a few blankets, as so many may come from a great distance that our beds may possibly be more than filled. Let no excuse keep a single preacher in Wisconsin at home. Let friends come from other States also. The Lord is certainly at hand. We must arouse!

It is expected that Bro. Himes will do the most of the preaching. Churches who have a standing with the conference will send their delegates, and churches who wish to unite, will do the same. Isolated brethren, who wish the sympathy and aid of preachers in the conference may send an epistle to W. Sheldon, Merrimack, Wis. I intend to have an assortment of our best books at the meeting; and Bro. Himes will have a quantity of the "*Voice*" bound, the *Lyre*, and other valuable productions. Come with praying hearts. Elders Barnes, Turner, Shears, Gibson, and others will please exert themselves to secure a general attendance.

W. Sheldon.

Conference at Poland, Me.

We purpose to have the next session of the Maine Western Quarterly Conference at West Poland, commencing Dec. 11th, at 7 o'clock P. M. We solicit the attendance of the brethren and sisters generally, and shall expect that none of our ministering brethren will fail to be present. We expect Bro. Couch will be with us to help in preaching the word. For the brethren, J. A. Libby.

Notice.

As the signs of the near approach of the King that is to reign in righteousness are thickening around us, and so few are prepared to meet him, I propose, the Lord willing, to take a trip into Ohio the last of Dec., and stay a part of the winter, and preach where my humble labors may, by the assistance of our Heavenly Father, arouse some to be prepared to meet him and have a part in his kingdom. I shall stay a few days in a place, as duty may demand. I shall have an assortment of books and tracts with me to scatter. Those wishing my labors, write me as soon as possible.

John T. Ongley, Evangelist.
Blooming Valley, Crawford Co., Pa.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston Second Advent Meetings are held at the old place, Chapman (large) Hall, every Lord's day. F. H. Berick, Pastor.

Appointments for Lowell St. Chapel.
H. Pratt....................Nov. 30th
Edwin Burnham....Dec. 7th, 14th, 21st and 28th

Worcester, Mass....................Nov. 30th
Miles Grant.

Plymouth....................Nov. 27th
and over the following Sunday.
Carver, (Levi Ransom's)....................Dec. 4th
Norton, (Baptist Church)....................Dec. 7th
Scituate, (as Bro. Cottle may arrange)...Dec. 14th
Worcester, Warren Hall, Wednesday evening, Dec. 17th.
Sringfield, at Bro. Curry's place........Dec. 18th
Warehouse Point....................Dec. 19th
Hartford....................Sunday, Dec. 22nd
Southington....................Dec. 24th and 25th
Bristol....................Sunday, Dec. 28th
New Britain....................Jan. 4th
Hartford....................Sunday, Jan. 11th
J. S. White.

Lynn, Mass....................Sundays, Nov. 30th
Joseph W. White.

Appointments for Worcester.
L. Boutell....................Dec. 7th
J. W. Britton....................Dec. 14th
H. Munger....................Dec. 21st and 28th

Loudon Ridge....................Sunday, Nov. 30th
Concord....................Sunday, Dec. 7th
West Canterbury, (Cong. Meeting-house), Sunday, Dec. 14th. T. M. Preble.

Warehouse Point....................Sunday, Nov. 30th
Ax Factory....................Sunday, Dec. 7th
Abington....................Sunday, Dec. 14th
I. B. Potter.

Mattapoisett, Mass....................Nov. 30th
as Bro. Ransom may arrange.
Fairhaven, Mass......evenings, Dec. 7th and 8th
Wareham, Mass....................Dec. 7th
as Bro. Eliel Benson may arrange.
J. McCandis.

River Point, R. I., Sunday, Nov. 30th; and in the evening at Anthony Village, Coventry, R. I., where Bro. Mitchel may appoint.
B. Robberts.

Eld. H. Munger will spend ten days with the 24th Street Mission, and preach afternoon and evening each day. Friends in New York and vicinity are cordially invited. Commencing Tuesday, Dec. 9th, at 2 o'clock, P. M.
New York, Nov. 22d, '62. Saml. Curry.

Concord....................Sunday, Nov. 30th
Springfield, Mass....................Sunday, Dec. 7th
as Bro. Morgan may appoint.
Cheshire Street, Ct....................Sunday, Dec. 14th
Wrightville, Ct....................Sunday, Dec. 28th
C. Goodrich.

Appointments for River Point, R. I.
Bro. Benj. Roberts....................Nov. 30th
P. C. Rodman....................Dec. 7th

Foster, R. I., Dec. 30th, and to continue through the week, and longer if duty. Peter Noka.

Yarmouth, Me., Dec. 7th, and at the Poland Conference, if the Lord will. Wm. M. Ingham.

Central Street, Springfield, Mass., Sunday, Dec. 7th. Seth Woodruff.

Plainfield, Mass., Pond School-house...Nov. 30th
Griswoldville..........Friday evening, Dec. 5th
Bro. Asael Morgan's, Northfield Farms, Saturday evening, Dec. 6th.

Northfield Mountains....................Sunday, Dec. 7th
H. K. Flagg.

Warner, Universalist House, as Bro. Wiggin arranges....................Sunday, Nov. 30th
Hooksett....................Sunday, Dec. 7th
Manchester....................evening, Dec. 9th
Nashua....................eve, Dec. 10th
Clinton, Mass....................Sunday, Dec. 14th
If these appointments conflict with previous arrangements, brethren will please notify me immediately by letter, addressed to Warner, N. H.
S. W. Bishop.

If there is any sleighing, and the Lord will, I will visit the following places, and preach if the friends wish.
Brunswick....................evening, Dec. 9th
Palermo....................eve, Dec. 11th
South Hope....................eve, Dec. 12th
Hope Corner....................Dec. 13th and 14th
Camden Harbor....................eve, Dec. 16th
Linconville Young Town....................eve, Dec. 17th
North Searsport....................eve, Dec. 18th
Frankfort Mills....................Dec. 19th, 20th, 21st
Bangor or Orrington....................Dec. 23d, 24th
Bradley and vicinity....................Dec. 26th to 31st
South Levant....................Jan. 3d and 4th
Newport....................eve, Jan. 6th
Corrina....................eve, Jan. 7th
Dover....................eve, Jan. 8th
Starks....................evenings, Jan. 10th, 11th
Vienna, (as Bro. Seavy may appoint) eve, Jan. 13th
Wayne....................Jan. 15th
North Wayne....................Jan. 17th, 18th
If this arrangement is not satisfactory to the friends in any of the places named, they will oblige by giving me notice as soon as convenient.
Yarmouth, Nov. 21st, '62. R. R. York.

East Boston....................Nov. 30th
F. H. Burbank.

Low Hampton....................Nov. 30th,
through the week and over the following Sabbath.
H. Munger.

Ripley Hill, Chaut. Co., N. Y....Dec. 6th and 7th
Buffalo, N. Y., Sunday, Dec. 14th, if the brethren desire. Please write me in time.
Can spend the time between the 7th and 14th as duty may demand. John T. Ongley.

Wrightville, Ct........Sundays 23d and Dec. 7th
Sandisfield, Mass....................Sunday, Dec. 21st
Lewis Andrews.

Mattapoisett, Mass....................Nov. 30th
as Bro. Ransom may arrange.
J. McCandis.

Thornton..........Saturday eve, Nov. 29th
and Sunday where Bro. Smith may appoint.
T. W. Piper.

Wrightville....................Nov. 30th
Pine Swamp School-house....................Dec. 4th
T. S. Canfield.

Rutland, Vt., Sunday, Dec. 14th, at the usual hours. Subjects—Christ our *Life*; and Signs of the Times.

Factory Point, Vt., Dec. 16th, evening, as Bro. Gleason and others may arrange. Expect to continue six or eight days. C. F. Sweet.

Northfield Farms, Mass....................Nov. 30th
Northfield Mountain....................Dec. 1st
G. A. Streeter.

Gloucester....................Sunday, Nov 30th
Clayville, (as Bro. Phetteplace may appoint) evening, Dec. 3d.
Riverpoint....................Dec. 7th
P. C. Rodman.

Bradford, N. H., (Pond Meeting-house) Sunday, Nov. 30th.
Warner, (Robie School-house,) Sunday, Dec. 6th
B. P. Manning.

Athol..........Nov. 29th and over Sunday
Northfield, (Asael Morgan's)......Dec. 2d and 3d.
Shelburn Falls....................Dec. 4th
Goshen....................Dec. 7th
B. Wm. Wilkins.

Stowe Mass....................Sunday, Nov. 30th
L. Boutell.

Business Department.

To Correspondents.

B. Spaulding—A bundle of tracts and pamphlets ($10's worth) ordered by a brother for you, awaits your order at this office.

John Chambers—The 1st edition of "The Signs of the Times" is all sold. Out also of "Advent at Hand." Will have another edition of each soon, and will then send. Have forwarded the remainder of your order.

W. Roworth—Cannot furnish the first two Nos. of the Vol. Have therefore cred. her from 366.

E. Tuttle—"Signs of the Times" is a book (75 cts.) and not a tract. Have sent the balance in "Pauline."

A. Freeman—None on hand of "Signs of the Times." Edition exhausted. Another soon. Have sent the rest—74 cts.

Bro. J. Porter—Will send if we can find it.

Bro. A. N. Seymour, Reading, Hillsdale Co., Mich., wishes Bro. C. P. Thorn to write him and give his address.

C. Barnes—We did not.

J. C. Rogers—Out of "Analogy" "Ghostology" and "Human Destiny." Will send as we get a fresh supply.

A. J. Cottrell—Will send the "Three Kingdoms" and "Fifty Arguments" soon.

O. P. Allen—Cannot give the required information.

Information Wanted.—I. A. Lawton wishes some one in Troy and Albany, N. Y., would make known through the Crisis where Advent meetings are held.

To H. L. H.'s Correspondents.—Jos. Sarle, Providence, R. I.—Sent by Express, 24th. H. L. H.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

W H Ball 391, J Chandler 322, Wm. Garland 399, Mrs. E L Elliott 399, M L Nichols 347, C Haley 357, S Barton 390, J Ross 372, Asahel Morgan (what P. O.?) A Gage 394, D Chase 390, N Orcutt 363, Mrs. J Langley 398, J Sissons 386, Wm. McCulloch 429, L Whitney 386, S R Saxton 397, S Fuller 380, J Chambers 390, Mrs. Dr. D E Read 390, Wm. S Farris 399, A Saltmarsh 398, F Burr 381, W D Pike 382, J Hudson 399, W B Harmon 399, J Card 399, J C Libby 371, L Ranger 399, D Garland 399, E S Diman 373, H D Bradley 388, Wm. Miller 399, L Shurtleff 390, C Tillotson 398, R Morrill 378, S B Pike 399,—$1.00 each.

L D Allen 429, E Eldridge 425, M R Chickering 377, N E Allen 416, S Houlett 425, A Fries 425, Mrs. S J Blossom 458, E A Estabrook 416, Geo. Wightman 407, Mrs. A Davis 407, S D Gaylord 408, C W Smith 445, W Wendell 399, J Wadsworth 425, Mary Cooper 299, B Greaves 421, B C Snyder 431, E W Potter 373, J Parry 402, P Shafer 338, John A Cole 380,—$2.00 each.

Mrs. J Grant 451, J Buzzell 364,—$3.00 each.

V R Matthews 502, H R English 418, Morris Day 354,—$5.00 each.

K Rowell 390, H Woodard 338, J Elliott 398, Wm. Libby 493,—$1.13 each.

H G Whittier 386, I F Potter 287, S Follansbee 286, C M Brown 386, J Starr 386, C M Hemingway 385,—50 cts. each.

F P Tilley $1.25, 373; S Gerrish $1.00, 416; B C Bancroft $2.52, 417; A Wadsworth $1.28, 371; S Griffin 26 cts, 378; T Buckingham 26 cts, 397.

FOR BOOKS AND TRACTS.

S Gerrish $5.00, D W Comstock $1.50, J Chambers $1.00, W Wendell $1.00, Lucy Sayles $2.00, F H Burbank $1.35, J C Libby $1.21. W H Wright, I N Boxwell, Geo. W Maker J C Rogers, A J Cottrell, $1.00 each. B C Bancroft 48 cts, K A Page 30 cts, A S Burnham 25 cts, L C Glazier 6 cts, Mrs. S G Edgerly 7 cts, E Tuttle 24 cts, J Coggswill 18 cts.

Books and Tracts Sent.

Nov. 19—By Amer. Expr., Silas P Whitney. By East. Expr., Eld. J A Kennedy. By mail, Eld. H Stevens, Mrs. G W Pease, Mary J Crosby, M Carr, E. Johnson.

Nov. 20—By mail, Leonard Brockett, L C Glazier.

Nov 21—By mail, John Chambers, R. Curtis, I N Boxwell, K A Page, Mrs. S G Edgerly.

Nov. 22—By mail, J C Libby, B C Bancroft, Jas. L Tenney, C P Thorn.

Nov. 24—By Fiske & Co.'s Expr., D W Comstock. By Mr. Vergen, Samuel Gerrish. By mail, W Wendell, N M Henry, S W Potter, L Burgess, S Gerrish.

Nov. 25—By mail, Geo. W Maker, E Tuttle, A J Cottrell, J C Rogers, J Cogswell.

Letters Received.

W Sheldon, B Mathewson, G L Teeple, M Mathews, M A Weaver, C Barnes, B P French, M D Wellcome, O R Fassett, J L Hersey, H Munger, H., M C Allen, M P., J C Rogers, R V Lyon, Wm. Ashman, T M Preble.

Post Office Address.

Eld. I. K. Lombard—Springville, Vernon Co., Wis.

Eld. A. W. Sibley—West Alton, N. H.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover Street, Boston, Mass.

ENGLISH BIBLES. We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—
Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cents.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
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Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.15; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.25; postage 26 cts.

The Advent at Hand; a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By P. B. Morgan. A good tract to scatter among your friends who have not been interested in this subject. Price 2 cents single, postage 1 cent, 1-4th off per dozen; 54 copies for $1.00, postage paid; 74 copies for $1.00 by express.

The Three Kingdoms: or the Kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

An Exposition of the Two-Horned Beast, of Rev. 13: 11–18. By S. S. Brewer. Price 5 cts. single, postage one cent.

An Exposition of the Rich Man and Lazarus. By S. S. Brewer. Price 5 cts. single, postage one cent.

Muller's Life of Trust. A valuable book. Price $1.25, postage 27 cts.

A Treatise on the 24th and 25th Chapters of Matthew, showing the fulfilment of Christ's Predictions by copious extracts from History, and the Kingdom of God yet to come. By I. C. Wellcome. Price, 25 cents; postage, 7 cents.

Analogy of the First and Second Advents. General apostasy of the church or christendom demonstrated—her affinity with the world manifested—her position relative to the second coming of Christ similar to that occupied by the Jewish church at his first coming.—By Wm. Shepherd. Price 8 cts. single, 65 cts. per dozen, $4 per hundred. Postage one cent.

Ghostology; or the existence of immaterial men in earth, heaven, and hell. By Eld. Wm. Sheldon. This is an excellent tract for those who believe dead men are alive. Price in glazed covers 10 cts. single, postage one cent; $6 per hundred. Without covers 8 cts; $5 per hundred, post paid.

The Soul—What is it? or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 60 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—What is it? or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 60 cts. per dozen; $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

Everlasting Punishment; A Discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $2.00 per hundred; 1-4th off per dozen. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cents single; 1-4th off by the dozen. Postage 1 cent.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell by Miles Grant. Price, single copy 5 cts.; $3.00 per hundred. Postage 1 cent.

Discussion of the Doctrine of the State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 20 cts.; postage 3 cts. Bound 30 cts.; postage 9 cts.; 1-4th off per dozen.

Cook Book, by Dr. F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's celebrated health institution, denominated "Our Home," Dansville, N. Y. Price 6 cents, postage 1 cent.

A Treatise on the causes of the premature decay of American youth. By Dr. A. Stone. This is a valuable work, and should be read by all the young. Price 5 cents single, postage 1 cent; 1-4th off per dozen.

Deutsche Tractate.—German Tracts.

I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)

II. Die Auferstehung von den Todten. (The resurrection of the dead.)

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4. Das Zukuenftige Schicksal der Gottlosen.

5. Die Hoffnung der Todten in Christo.

Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis: pr Nummer 5 cts; pr Dutzend 50 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.

The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo., pp. 480, price $1 25—post paid.

The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage 1 cent. $5 00 per hundred.

The Signs of the Times, by H. L. Hastings. A valuable book for these last days, and should be read by all. Price, 75 cents; postage, 15 cents.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp., 12 mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Critique on Universalism. 136 pages. In paper 25 cts.; in cloth, 44 cts. With the three following tracts, 60 cts.

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(The 24 page tracts sold, twenty for 50 cts, and $2.00 per hundred.)

Published by G. W. Carleton, 130 Grand Street, New York, and the books sold by S. C. Griggs & Co., Chicago.

The Ten Virgins, or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 3 cts. Postage 1 cent. $2.00 per one hundred.

Death not Life: or the Destruction of the Wicked Scripturally established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 5 cts.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, post-paid, $1.25. By mail, $1.50.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 8 cts.; postage 1 cent.

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The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cts. Postage 1 cent. $3.00 per one hundred.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 cent. $3.00 per hundred.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price, single, 10 cents, postage 1 cent. 12 copies, postpaid, for $1.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11–12, by H. K. Flagg. Single copy 6 cts; postage 1 cent; $4.50 per hundred.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. Price $5.00 per hundred; 8 cts. single; postage 1 cent.

The Christian Lyre. Price, single, 60 cents. Six copies, $4.00. 1-4th off per dozen. Postage 9 cts.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Emerson, No. 8 Summer street.

The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

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Tracts, 1600 pages for $1.00; by mail [illegible]

For sale by H. L. Hastings, or Miles Grant, Boston, Mass., for cash with the order.

The Cross.

Nearer the cross the nearer heaven,
Godless, to whom no cross is given!
The noisy world in masquerade
Forgets the grave, the worm, the shade;
Blest is yon dearer child of God,
On whom he lays the cross, the rod.

Blest, by whom most of the cross is known;
God whets us on his grinding-stone;
Full many a garden's dressed in vain,
Where tears of sorrow never rain.
In fiercest flames the gold is tried,
In griefs the christian's purified.

Midst crosses, Faith her triumph knows;
The palm-tree pressed more vigorous grows;
Go, tread the grapes beneath thy feet—
The stream that flows is full and sweet;
In trouble, virtues grow and shine,
Like pearls beneath the ocean brine.

Crosses abound; love seeks the skies;
Blow the rough winds, the flames arise;
When hopeless gloom the welkin shrouds,
The sun comes laughing through the clouds;
The cross makes pure affection glow,
Like oil that on the fire we throw.

Who wears the cross prays oft and well;
Bruised herbs send forth the sweetest smell;
Were ships ne'er tossed by stormy wind,
The Pole-star who would care to find?
Had David spent no darksome hours,
His sweetest song had ne'er been ours.

From trouble springs the longing hope;
From the deep vale we mount the slope;
Who treads the desert's dreariest way,
For Canaan most will long and pray;
Here finds the trembling dove no rest,
Flies to the ark and builds her nest.

Heavy the cross, e'en death is dear,
The sufferer sings—his end is near;
From sin and pain he bursts away;
Trouble shall die that very day.
The cross, yon silent grave adorning,
Bespeaks a bright, triumphant morning.

Dear Lamb of God, enhance thy cross
More and yet more; all else is dross;
Let ne'er a murmur mar my rest,
Plant thy own patience in my breast;
To guard me, faith, hope, love combine,
Until the glorious crown be mine.

For the Crisis.

My Journal.

ADVENT CONFERENCE IN WATERBURY, VT.

Friday, Oct. 10. Bro. Litch gave us a discourse on the prophetic periods and their use. It was a very singular discourse, and well calculated to confuse the minds of inquirers, and confirm those who adhere to the old landmarks. "For no man after he has drank old wine, straightway desireth the new. For he saith the old is better." I should like to see it published, and would be glad to circulate it in my journeys among the people to whom I give lectures on the prophetic periods. At 10 P. M., took leave of many dear friends in Waterbury, and left in the night train for Boston, in company with Elds. Osler, Cunningham, and Bro. Parady, arriving at 8 o'clock Saturday morning.

Sabbath, Oct. 12. Heard Eld. Hastings at 10 A. M., in Lowell St. Chapel, on the resurrection of the dead. It was a clear, strong and sound argument as I have seen against the non-resurrection of the wicked. I trust it will be published. In the P. M. met with the Advent church on Hudson St., to hear Bro. Fassett, our new and acceptable Pastor, but he would make me preach although I was too full for utterance. My heart was full of joy and peace, and at the same time was deeply impressed with the scenes of judgment just upon us. I spoke of the coming of Jesus, and the connected events as given in the four gospels, and from the testimony of man. In the evening met with the church in conference. We had a precious season. The church is prospering under the labors of Eld. Fassett. Praise the Lord.

Monday, Oct. 13. Preached and arranged the matter for the first number of the fourth volume of the "Voice of the Prophets."

Wednesday, Oct. 15. Preached to the Advent church in Lowell. Had a good audience and a good time on the two witnesses. Rev. 11 : 3. Eld. Gunner (the pastor) made some eloquent remarks sustaining the views I had presented as the protestant views, and the events of the French Revolution as being the harbingers of the near approach of Christ. Bro. G. has "set things in order in the church," and I pray God's blessing may attend them and give them prosperity.

Thursday, Oct. 16. Went to Concord, N. H. Eld. Preble met me at the depot and took me to his very hospitable home. It is truly refreshing to the traveler and laborer to find such welcomes, with a supply of all needed good. I spoke in the evening on "Peace," and was followed by Elds. Preble, Lock, and many others. It was a time of peace and love.

Friday, Oct. 17. After a season of prayer and song, in which we were greatly blessed at the family altar, we started for the State Conference at Loudon Ridge, some fifteen miles, and arrived in season for the opening. I was warmly greeted by the Elders and brethren, with whom I had not met in conference for several years, and was invited to preach the opening sermon. In the P. M. I spoke on Dan. 12: 12, 13. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way, till the end be: for thou shalt rest and stand in thy lot at the end of the days." The Elders and brethren gave me a candid hearing, and most of them expressed to me their wish that the calculation of 1867–8, might be true, though they hoped "Jesus" might come before that time. I joined in that wish, as I could do so consistently with the calculation. For Daniel is to stand in his lot, or inheritance, in the end of the days. But our Savior may come before that to prepare the "lot" or inheritance for him to stand in. So we should look and watch and wait *now*, and always, till he comes. In turning to the Bible for a reference at this moment, I am pleased to find a note in Dan. 12 : 11–13, that interested me very much. This Bible was published by the American Tract Society, with notes on the text, in 1857.

NOTE. The numbers mentioned in this and the following verse seem to include 'time times and a half,' verse 7, and to extend beyond it, the former thirty days, the latter seventy-five days. Thus understood, they intimate that the overthrow of Anti-Christ and the delivery of God's people, will be accomplished by three successive interpositions, verse 13. *Go thou thy way till the end;* the angel dismisses Daniel with the intimation that he must wait till the time of the end for a clear understanding of the vision. *Shalt rest;* with God after his departure from this life, *in thy lot;* in the possession of thy heavenly inheritance. Compare verse 3d. At the end of the days; at the time referred to in verse 2d, when they must sleep in the dust shall awake to everlasting life."

We have the opinion of the American Tract Society's publishing committee that the 1260, 1290 and 1335 days *begin together*. That the days extend to the resurrection of the just, and the *days* must be *years*. This is sound doctrine, and sustains my view.

Sabbath, Oct. 19. Spoke before the conference in the A. M. on the "last plagues" of Rev. 16. The audience was very large and gave breathless attention for an hour and twenty minutes. A deep impression was made, I trust, for good. There was a large number of God's ministers present, from whom I received words of sympathy and good cheer in my mission. In the P. M., Eld. John Couch gave an able discourse on the 21st of Luke, and spoke of the present shaking of nations and other events in church and state as indicative of the end being nigh.

At the close of the P. M. service, by request I accompanied Eld. Preble to Concord, and spoke in the evening. Here I met a large audience, and addressed them on the "vials" by request. I had a good reception, and the word took effect on many hearts. Eld. Grant was present, who had preached during the day; also Eld. Preble, Locke, Simpson, and others of the servants of God. Eld. Grant has been laboring here in the Advent church, in connection with Eld. Preble, with much success. The house is filled. May peace and prosperity attend them.

Monday, Oct. 20. Bro. Preble waked me before the dawn of day, and kindly took me to the depot, where, in company with Eld. M. Grant, I took the cars for Boston.

Wednesday, Oct. 23. Met with the Advent church in Hudson street, to take my leave of them in view of my western tour. It was a season of blessed interest to me, and I trust to all present. I addressed the church on the importance of personal religious enjoyment,—to live in peace with God and all men as much as in us lieth, and as faithful servants to have our loins girded and be ready for the Master when he shall come. I leave the flock in Boston in good hands, and shall rest assured of their safety and prosperity while Eld. Fassett shall have health and strength for the discharge of his responsible duties.

Thursday, Oct. 23. Took leave of my family and left for New York, on my tour west. Arrived in the city at an early hour Friday morning, and went directly to the "Water Cure," No. 15 Laight street, where I was received and warmly greeted by Dr. Jones and Miller, Dr. Trall being absent in Europe to attend a Health Convention. God bless him in his mission. Dr. Jones has my gratitude for special attention and favors, which I learn are not partial, but bestowed alike on all who visit the house. He is the right man in the right place.

This "Cure" is one of the oldest of the kind in this country, and is under the care of Dr. Trall as Physician-in-chief, and is celebrated for its cures. They spread a good table with the bounties of earth; and many in the city board with them who prefer a vegetable diet. May God multiply such institutions. I visited during the day a number of old friends, and in the afternoon took the cars, in company with Bro. Willard Ide, for Rahway, N. J. Called at Elizabeth, N. J., on the way, to see Mother Price, who like Anna of old waits for redemption. I spoke a word of good cheer, and prayed with her and her family, then went on my way, arriving at Bro. Ide's at nightfall. Here I met Bro. Brown and family. He for the present is laid up with the "fever and ague." I found the family famishing for the word of life. As Bro. Ide remarked, "We are almost starved out." They get no food in the churches which they attend, so I opened my Bible and preached to the family the word of God. The subject was the "two witnesses," Rev. 11 : 3. We had as good a time as though hundreds had been present. I thought of a remark of Luther in his sermon on the signs of the kingdom nigh, that the time would come when the preaching of the gospel would be confined to the four square walls of the private dwellings of the people of God. It has not come to that yet, but it may.

Bro. Ide and family are Adventists. For a long time they bore the burden and heat of the day in the Advent cause in New York city. They now regret that they did not open a meeting in Rahway when they first came here, instead of hiding their light in the churches where they have been occasionally edified with the account of "ascension robes," and other slanders from the pulpit on an honest belief and a faithful people, who look for the speedy coming of the Lord.

Saturday, Oct. 25. Rose early, and bid friends adieu, and came to Philadelphia to fulfill my next appointment. Here I had an old fashion Millerite reception from Father and Mother Lye, Dr. Wardle, H. Boyen and others. And to-morrow I am to speak once more to the people of Philadelphia, where I have addressed thousands in years past on the coming of the Lord. I do not know what reception I shall have by the public, or those who have professed the Advent faith. I only know there are a few, a precious remnant of faithful ones, whose sympathies and prayers are with me. Thank God for this! JOSHUA V. HIMES.

Philadelphia, Oct. 28, '62.

For the Crisis.

Brief Journal.—No. 5.

I am now slowly returning to my western field of labor. Have once more said "*Farewell*" to eastern friends. Perhaps I shall greet them no more till we are summoned by the solemn judgment trump to give an account of our stewardship. O, awful day for unfaithful ones! Terrible day for ease-loving and pleasure-seeking ministers! Shall I be classed with the company who have been willing to even lay down their lives for Christ and his gospel? Let me be separated from friends *here*, to preach the gospel of Christ to perishing mortals, for *eternity* will be long enough to enjoy the society of loved ones, while we have but a moment of time to sound the note of solemn warning in the ears of sinners. Can we be dilatory? Can we stop to gratify our own relish for ease or comfort, when the scenes of the judgment are about to be unfolded to a slumbering world? O! God, help us to labor for men while we can.

On the 4th October I took the stage for Brimfield, Mass., where I preached twice on the 5th, on the gratuitous list. Called on Bro. Ainsworth, who has recently buried his companion. Death holds her in his cold arms; but soon the Master's commanding voice will rebuke the greedy monster, and he will then relinquish his grasp upon the saints, and flee into the impenetrable shades of black oblivion. Staid over night with Bro. and Sr. Brown, who conveyed us to the Palmer Depot on Monday morning. While waiting for the cars, we had time to pass the compliment with our good Bro. Elder (?) Doctor (?) A. M. Higgins. But cars can't wait for ministers to "chat," so good-by, Bro. Higgins; doctor the sickly theology and sickly religion of the present day, as faithfully as you do your patients. On, on we go, by daylight and by moonlight, "buzzing over mountains, whizzing through the vale," till about $25.00 are consumed, when we make a halt in Chateaugay, N. Y., where I preached on Sunday, Oct. 12th. Found religion low. They need a man of God in this locality to gather up the scattered fragments. Wish Bro. M. Batchelor would hunt up the flock, and feed them, for they are almost starved to death. They can't live on "sour swill," even if some do insist that it is "first rate"; but in order to flourish they must have "pure milk"—the sweet milk of gospel grace. I persuaded Bro. C. R. Percy to subscribe for the Crisis. He and his wife were my schoolmates in our childhood days. May the Crisis feed them.

On the 18th of Oct. we bade friends and relatives adieu, took the cars again, and started for Massena, N. Y., where I stopped a few days, under unfavorable circumstances, the weather being bad, and my lungs being affected by a severe cold. However, I preached seven sermons, and the brethren raised me about $25.00 to help me on my way, $5.00 of the same being given by one generous brother. God bless them all. They are prospering under the faithful labors of our time yoke-fellow, Elder M. Batchelor. Assisted by the firmness of Deacon Danforth, they have kept themselves free from the distracting *isms* that have shattered so many of our eastern churches. Although men have *cursed* him for not opening his arms to embrace this new message, or that proclamation, God will bless him. Here lives Bro. Crowley, who feels it his duty to preach the word. Lord, "send forth more laborers." God is calling young men into the field. Let them come filled with meekness, humility, and reliance upon God. Let them come with more religion in their hearts than theory in their heads. Let them come filled with zeal and the Holy Ghost,—and God will bless their labors.

On Monday, Oct. 27th, we left Massena by stage (Bro. Hyde paying our fare), and went eighteen miles through snow ten inches deep to reach the cars. Cars had gone, so, rather than lie over, we took a circuitous route; but even then, twice we broke our connection, obliging us to lie over ten or twelve hours at a time, subjecting us to additional expense. However, after another deduction of about $50,00 from my purse, we reached Galvy, Ill., Oct. 30th, and found that a team had already been sent *five times* the distance of eight miles to take us to my appointment in Milroy, whither I have come, at the earnest solicitation of Eld. H. A. King, a young man recently from Oberlin school. Hope for a good meeting.

In due time I intend to start for Wisconsin, to attend our conference, where I expect to see Bro. Himes. Come, brethren, be at the meeting in time without fail. Strangers may inquire for O. S. Knapp, or Parley Bush. Come with praying hearts. Come, let the weather be foul or fair.

W. SHELDON.

The Rock of Salvation.

If life's pleasures cheer thee,
Give them not thy heart,
Lest its gifts ensnare thee
From thy God to part;
His praises speak,
His favors seek,
Fix there thy hope's foundation;
Love him, and he
Shall ever be
The rock of thy salvation.

If distress befall thee,
Painful though it be,
Let not fear appal thee,
To thy Savior flee:
He ever near,
Thy prayer will hear,
And calm thy perturbation;
The waves of woe
Can ne'er o'erflow
The rock of thy salvation.

Earth shall never harm thee,
Shrink not from his blow,
For thy God shall arm thee,
And victory bestow;
For death shall bring
To thee no sting,
The grave no desolation:
'Tis gain to die,
With Jesus nigh,
The rock of thy salvation.

For the Crisis.

Carpet-bag Report.

If a self-appointed committee may "report progress," my friends will not refuse to hear again from me. My last account was given, I think, from St. Louis, in June last. I have, since that time, busied myself, with average success, in Bunker Hill, Alton, Carlinville, Springfield, Jacksonville, Decatur, Urbana, and Danville, Ill.; in Attica, Lafayette, Delphi, Logansport, Cicero, Indianapolis, and Richmond, Ind.; and in Dayton, Springfield, Yellow Springs, Xenia, Columbus, Circleville, and Cincinnati, Ohio.

I have seen very little in the way of adventure, excepting the loss of my valise at Indianapolis, for the recovery whereof, "especially the parchments," I would pay handsomely. It may be at any depot in Indiana or Ohio, and the broken lock will not prevent the proof of property. Also, for adventure, a three days' detention at Richmond for a pass, in the days of preparation for draft, and a tax for peddling, levied by the careful law of the same town, at the rate of a dollar per diem.

At St. Louis I received, from Messrs. B. Westermann & Co., of New York, eleven copies of Dr. Schultz's work, from which Bro. Reimer has made his valuable translations for the Crisis. These are all sold, to German scholars, preachers, or priests; the last four in Cincinnati, in two days' time. They cost me $11, and I received for them about $8. But I deem it a good investment, good even in pelf, after a while. My chief success has been in Cincinnati. I spent here about six weeks. During the first two weeks I did not attempt or expect much. But the third week I did handsomely, and very encouragingly thereafter. Sold 39 copies of "Debt and Grace," and other books in proportion, amounting in all to about $100. This success is partly due to acquaintance which I had formed in the city and vicinity, during two years spent at Lane Theological Seminary, in 1845–47, and near two years in collecting materials for my book, 1853–55. To the "theologues," twenty-five in number, I sold about $10. One of these I saw in New Haven, in February '61, when he took three tracts. These he showed me at Lane, and bought all my books, $2.35. One minister in the city recollected me eight years ago and knew what I was then about. He had thought of me occasionally since, and of my doctrine, but he had not seen my books. He bought them all, and more. He has thought of the perishing of the wicked as a possible conclusion of his theological reasonings, and he is not afraid of it. And those who know him say he is not afraid of saying and preaching what he believes. If I knew he had any such fear, I should not publish him thus, even anonymously. The doctrine of eternal evil makes men cowards; and when men begin to get delivered from its terror, they should be allowed ample time to muster courage, even to believe that the truth is safe.

It was very pleasant to find that with all my heresies I had lost none of the personal regard which my friends had for me. Whether this was large or small, it was part and parcel of my late success; as it ever should and must be the chief power of the christian. Men may be convinced by the arguments of unworthy men; but, ten chances to one, their minds only will be enlightened, and their hearts will be unmoved.

I have a list, as the friends know, of ministers in orthodox connexion who hold no life out of Christ. I have added two or three names to this since my last report, and it now counts over forty. One is a Lutheran, and I think a good and strong man, very highly regarded in his denomination. He will not preach with a padlock on his lips, and if he can not find freedom among his own people, he will leave them. He knows another Lutheran minister holding the same faith. And he has letters from Drs. Schmucker and Kurtz, leading men, saying that though this is not their own faith, it is not to be called a heresy.

I write at the house of Bro. J. P. Weethee, who is teaching a select or normal school, and bearing his testimony for Christ, as the life and hope of the world, as he finds opportunity. I design to be at Marietta in about two weeks, then to Pittsburg, Philadelphia (say in six weeks), and Bostonward. C. F. H.

Mt. Auburn, Athens Co., O., Nov. 11.

For the Crisis.

Something for Christian Sisters.

We wish to offer a few thoughts for the reflection of our christian sisters, on the subject of their own personal responsibility in giving or contributing to the cause of God, in its various departments, the Bible, Missionary, or any other effort in that class that may come up before them. It is a fact which we have learned by observation in the world, that many noble minded, good women, who doubtless love the cause of their divine Master, seem willing to contribute to its support so far as they do any thing by *proxy*, or through the medium of their husbands, if married; if unmarried, their father or brothers. Now this is the mistake which we wish if possible to correct, and also to direct the attention of our sisters to their own obligation in this matter, as well as any other duty obligatory upon them in the sacred word. Our sisters would doubtless shrink from the very idea of their husbands or fathers doing all their praying, Bible reading, or exercises in any way in the service of God, thus depriving them the pleasure and privilege of renewing their strength by waiting upon the Lord. But this, revolting as it may appear, we think would be fully as reasonable as to decline all personal aid in the support of the gospel, by throwing the responsibility upon another to act for us.

We have called upon sisters when the minister was to be paid, missionary aid required, or the gospel sent to destitute portions of our country, and have been met with the reply, "my husband always gives for me and him both;" apparently satisfied with that, not knowing perhaps how much their husbands gave, or in that case whether he gave at all or not. Again, there are sisters whose husbands are not professors of religion, and hence they are not much interested in the burdens of Zion, and the good wife, from the habit of depending upon her husband to do most of her business for her, is very apt to neglect the duty by the way of contributing to benevolent objects.

We very much wish our sisters would wake up on this subject, and commence at once a more vigorous and systematic course of benevolence. As enjoined by the apostle, "upon the first day of the week let every one of you lay by him in store, as God hath prospered him;" or, in other words, make it a rule that of all money or available property coming into your possession, a certain portion of it shall be dedicated to the Lord. We remember to have read an incident to the point just here. A lady who had fully consecrated herself to the service of God, vowed that through life she would devote to the cause of Christ a tenth of all that should come into her possession. Upon the decease of a relative, she was bequeathed ten thousand dollars. On receiving it, her first expression was, "Let me hasten to give my thousand." This, my dear sisters, is just as we should do with the little that may become ours. It is only according to the *ability* that our divine Master demands our services in any thing required at our hands. Then let us improve every opportunity for usefulness; be prompt with our prayers and words of godly edifying at the prayer meeting; swift to administer comfort by the sick bed, or in the home of the poor, every where as we go scattering seeds of light and sunshine, so that the world may be the better for our having lived in it, and also that our heavenly Father may be able to say of us relative to every duty, "She hath done what she could."

We have endeavored to suggest a few thoughts to our dear sisters, in order to prompt them to a more energetic system of benevolence, and we would here also say, if our brethren, who may think worth while to read what we have written, feel that they have come behind in the *grace of giving*, we trust they will feel at perfect liberty to appropriate the above humble remarks to themselves, and from henceforth as good stewards of their Master's goods, hasten to lay upon the altar of sacrifice according as God shall prosper them, that in the day of final reward they too may have it said by the Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

MRS. M. A. TIBBETS.

Lancaster, Ind.

KINDNESS.—Kindness makes sunshine wherever it goes; it finds its way into the hidden treasures of the heart, and brings forth treasures of gold; harshness, on the contrary, seals them up forever.

☞ In practical life, an ounce of common sense is worth a ton of learning.

For the Crisis.

One Word for the Watchmen.

Of all the trials, griefs and sorrows with which our lonely path is beset in these dark days of peril and confusion, none are quite so discouraging, so disheartening and distressing to the trembling, way-worn pilgrim, as to see the watchmen at variance with each other. Nothing so weakens our hands and strengthens those of our enemies. Therefore, dear brethren, as you love the cause of our Redeemer, do love each other, and treat all with kindness. Shall we who have tasted the bitter cup at the hands of the churches, so soon be found administering the same to our brethren who love Jesus and his appearing, because they do not see with our eyes? May God forbid!

I. B. CASTLE.

Youth's Department.

PLEDGE OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

Names to Pledge.

Hannah C. Jordan sends her name to the pledge. She answered questions correctly. Jennie F. Munroe also sent correct and neatly written replies to questions to enigma and puzzle of Oct. 28th. Also answers to questions and the puzzle from Charlie H. Wellcome. Mary T. Carpenter, Ottawa, Ill., also sends correct answers to questions in the Crisis for Oct. 28th.

Children's Tract Society.

DEAR TRY COMPANY:—I was thinking about you this morning, and the plan of a Tract Society came into my mind. It is this: each member and friend of the Try Company is to lay by *one cent* every month for *six* months. Any that are able, and so disposed, can give *more* than this amount. May be your parents or older brothers and sisters will help us a little; but if not, we will do our best *alone*. Supposing that *one hundred* children save one cent every month, in six months it would amount to just *six dollars!* Dear children, only think what a *heap* of *tracts* that would pay for! Let's see. Bro. Hastings sells eighteen pages for *one* cent. Six dollars would purchase *ten thousand* and *eight hundred* pages! All these bought by a few children giving in six cents in one half year. Why, boys and girls, its so strange to think how much good a little money may do, that I'm laughing now at the prospect for you to work in this way. Likely as not, some little reader is saying, "Why, you friend up there in Canada, what in the world can *we do* with such a pile of tracts? *We* can't read them all." But, my good child, this is a *missionary* work. We want the tracts sent off to those who can not get them unless somebody sends them where they live. We can send them to the poor soldiers. Yes; there is Sr. N. M. Henry ready and *willing* to take them right into the hospital. Then there is dear Bro. B. Spaulding, going from house to house on those islands on the coast of Maine. *He* wants tracts, and will give them right into the hands of those who will be *real glad* to read them. And there is Eld. T. W. Smith, away out West, where the "Prairie Flower" lived, you know. Well, he finds grey-headed men and women that would be glad to look through their spectacles to read a tract sent them by a little child in the East. Who knows how much good might be done in this way? Send in your pledges; let's *try*, and so make this *Try* Company a *successful* company.

Come, Willie, Henry, George, James, Mary, Mattie, Jane, and *all* of you—come, enter, into this work in earnest. Thanksgiving day is coming soon, and New Year's, and Christmas too. I dare say you will get a little "spending money" about that time. Now *don't* spend it for *candies*. They are not healthy. When you eat them they are *gone*, and so is your *money*. But if you save it, and send all you can spare to Bro. Grant, next April he will give you some *tracts;* and if they are sent out among the people, they may be the means of gathering in some weary ones into the Lord's fold, and of saving them in that blessed kingdom we read about.

I don't care if I am twenty-two years old; I'm going to join the TRY COMPANY, and be among those little children that are willing to sacrifice for the Lord. Children, I am with you, heart and soul. I am Maria, your sister, interested in your plans and labors. I call on you to work with me. *Will you?* Will you begin *now?* The Lord help you. *I* shall begin to-day. I have three cents, Eva has two, and here they go, my prayers with them, on the

SUBSCRIPTION LIST.

Maria Mathews	$0.03
Eva Lee	0.02

Danville, C. E., Oct. 29th, 1862.

FROM MARY T. CARPENTER.

Bro. Grant:—I wish to ask a few questions for the Try Company, as I take great pleasure in that portion of the Crisis. 1. Who made iron to swim? 2. Who was Esther's guardian? 3. Who lead the song after the passage through the Red Sea? 4. Who was not ashamed of Paul's chain? 5. What was Christ's message to the church of Sardis? 6. What was the name of the altar that Moses built?

I have one brother fourteen years old, he wishes me to send his name into the Try Company, also the pledge. I have three nephews also, one fifteen years old, the other two seven and nine. They drink neither tea nor coffee, and wish to abstain from every thing that is sinful, God being their helper. Their names are Herman C. Carpenter, John J. Johnson, Amasa J. Johnson, Franky B. Johnson. And also wish to join the pledge.

Ottawa, Lasalle Co., Ill.

BRO. GRANT:—I and my little brother wish to join the Try Company, and also sign the pledge. We will drink neither tea nor coffee, nor any thing mentioned in the pledge. Please insert our names on the pledge, and we will try to be faithful members, God helping us.

MYRA GOODWIN, 15 years.
EMERY A. GOODWIN, 9 years.

I would like to ask a few questions. 1. Who prayed for the Lord to fight against them that fought against him? 2. Who increased the widow's oil? 3. Who was fed by ravens and by a widow? 4. Who mourned for Abraham? 5. Who rebelled against David? 6. Who reproved wicked judges? 7. What is the end of the law? 8. Who pursued the Israelites? 9. Who sent his sons to buy corn? 10. Who was hated of his brethren? MYRA.

Moultonborough, N. H.

FROM EMILY J. HOWARD.

Bro. Grant:—I have not written for the Try Company for some time. It has not been because I am not interested. I usually find out the Enigmas and most of the questions, and mean to prove true to the Company.

QUESTIONS.—1. How many sons had David at Jerusalem? 2. What is promised to those who are faithful unto death?

[Your answers were correct.—ED.

Answers and Questions.

BRO. GRANT:—I wish to answer some questions asked in the Crisis of Oct. 28th. David had six sons in Hebron.—1 Chron. 3: 1, 4. "And there he reigned seven years and six months."—1 Chron. 3: 4. "God hath numbered thy kingdom and finished it. Thou art weighed in the balances and art found wanting. Thy kingdom is divided and given to the Medes and Persians." Dan. 5: 25–28. "And Satan stood up against Israel, and provoked David to number Israel."—1 Chron. 21: 1. Satan smote Job with boils.—Job. 2: 7. Judas betrayed his Master.—Matt. 10: 4. "Honor thy father and thy mother."—Ex. 20: 12. "And the house of Israel called the name thereof manna. And it was like coriander-seed, white; and the taste of it was like wafers made with honey."—Ex. 16: 31. Answer to the Canadian puzzle:

Do you love Jesus,
And to him pray?
Are you kind and good?
Say, children, say?

QUESTIONS.—1. Who drove a nail through the head of Sisera? 2. How many Philistines did Samson slay with a jaw bone? 3. At what hour did Christ die?

Hawley, Mass. ELMINA WHEELER.

QUESTIONS.—1. Who had a gourd grow over his head in one night? 2. Whose rod became a serpent? 3. How long was Moses on Mount Sinai? 4. Where did Moses smite a rock and bring forth water? 5. Whose daughters were married to their father's brother's sons? 6. Who commanded the sun and moon to stand still? 7. What was the ark of God carried to Abinadab's house on? 8. What was Absalom hung in? 9. How many horsemen did Solomon have? JENNIE F. MUNROE.

Providence, R. I.

QUESTIONS.—I cannot write very well, but would like to send a few questions to the Try Company. 1. Of whom was it said, "Behold a prince and a great man is fallen this day in Israel?" 2. How old was Abram when his name was changed to Abraham? MELISSA D. BARTON.

The World's Crisis

AND

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 375. BOSTON, TUESDAY, DECEMBER 2, 1862. VOL. XVI. NO. 12.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

The Christian's Rest.

"*There remaineth therefore a rest to the people of God.*"—Heb. 4: 9.

There is a rest remaineth for his own,
Not in this world of change, where all is sear,
nly the pledge and earnest in the heart,
Can reach the longings of God's children here.
A spark of hope undying from the fount,
A fadeless ray from the Almighty's throne,
A glimpse we borrow from beyond the vale,
To keep us anchored while away from home.

Not here a rest—for now we often faint,
Our eyes grow dim, and ears forget to hear;
We miss the promise through unconsciousness,
While each new sorrow wakes a trembling fear.
Our harps upon the willows oft we hang,
Unheed the songs provided for the night;
In our impatience, cry out, "Oh! how long"
Ere we may ground our arms, and cease to fight?

There is a rest, but 'tis beyond the vale;
Here we're required to bear our burdens well,
To welcome every cross that mocks our hope,
Assured each trial future bliss will swell.
'Tis here we plant, but *there* the fruit is found,
Here we toil, but *there* from labors cease;
Here often weep, but *there* our tears are dried,
All sufferings here—*there* will our joys increase.

There is a rest, but 'tis not on this side
Of that dark river, that must soon be crossed;
The other side but reached, *then* shall we care
How oft our barks by sorrow's waves were tossed?
If trials here have been most keen and sharp,
Then *there* the rest will be tenfold more dear,
And every gem that radiates in our crown,
Show how rich grace can triumph over fear.

Black Rock, N. H. M. C. Allen.

For the Crisis.

Rev. 17.—"Seven Kings."—No. 1.

BY S. S. BREWER.

Dearly Beloved:—I have ever since my conversion to christianity felt a deep interest in all the doctrines of the blessed Bible. The older I grow, and the nearer I approach the consummation of my glorious hope, my mind and heart take a deeper and broader range in all its precious truths. No one is dearer to me than another. I reverence its author, and desire a more close communion with the Savior, and daily pray and seek for light upon the prophetic word.

The seventeenth chapter of Revelation has deeply interested my mind for a long time. I wish to submit a brief exposition of the "seven kings." In so doing, it will involve a reference to the entire chapter. In my opinion, both Pagan and Papal Rome are embodied in the vision presented to John. This will appear in proper time.

First, I must admit that John is giving us a revelation from the wilderness state of the church. This is evident from the following:—"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." In the commencement of the chapter the angel informs John that he is about to make known God's *judgments* upon the great Harlot, "drunken with the blood of the saints and with the blood of the martyrs of Jesus."

Second, it will be our object to show the *agents* that God will employ to accomplish this work. The leading one being an *eighth* form of an antecedent beast;—Pagan Rome. But it has been urged as an objection to this idea, that Pagan Rome passed through eleven changes. It did; and to this fact agree, so far as I am acquainted, all historians. But bear in mind this fact in those changes: there are *only seven* forms of government. What is the testimony of historians? Amid the changes of administration, you find Tribunes twice, and Dictators thrice. Now count each one, instead of two and three, making five, and the result will be thus:—Kings, one; Consuls, two; Dictators, three; Tribunes, four; Decemvirs, five; Triumvirs, six; Imperial, seven. Now, then, let this stand for the "seven heads" of Dragonic Rome, seen by John, as described in chapter 12: 3. My object is not to identify those seven heads with the seven kings mentioned in the tenth verse—of which it is written, "five are fallen and one is",—with my *present* view of the subject, I think that erroneous. I only aim at the harmony of revelation.

Third, the Dragonic power of Rome doubtless ceased with the seventh imperial head, and the "*it is not*;" not longer a ruling power, it lingered for some time under petty rulers after it was broken into fragments by the Huns and Bulgarians; and finally Paganism was coerced into subjection by Charlemange; or, in Scripture terms, went into the "bottomless pit." Pagan Rome had been one of the most cruel persecutors of christianity. It put our Lord, his apostles, and millions of christians to death. It detested the Holy Scriptures, and those that professed to believe them. Now mark, dear reader, we will show in future that this same power which detested God and his word, and only desisted in its cruel opposition to the same, ceased by compulsory measures on the part of Papal Rome, which professed to believe the Scriptures; and this fact is evident to every one who is familiar with history, that the same spirit was manifest in France during the "Reign of Terror," that commenced 1790, which I shall endeavor to show was in all probability the *eighth head;* and commenced the same work that Pagan Rome was compelled to desist from by the arms of Papacy. Hence, *as soon as it ascendeth out of the bottomless pit*, it makes war on the Scriptures and Papacy. This last power having shed the blood of saints, God at the rise of the eighth head of the Dragon gives them blood to drink. "And I saw the woman drunken with the blood of the saints, and with the blood of the matryrs of Jesus: and when I saw her, I wondered with great admiration." Wakefield reads,—"with great astonishment." The Syriac,—"great amazement." "And the angel said unto me, Wherefore didst thou marvel? I will tell the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns." Wherefore art thou amazed? I will tell thee the mystery "of the beast that carrieth her, which hath the seven heads, and ten horns." Now mark this fact. The beast that was carrying the woman had seven heads and ten horns.

These seven heads and ten horns are doubtless those seen by John in the 13th, and of which we shall speak in due time; and the ten horns are those who have been rigid Romanists, until they *revolt from Papacy* and receive power; or, as it is rendered by some translators, authority, *with the beast that ascendeth out of the bottomless pit*. And shall hate—make desolate—naked, and burn the harlot with fire. The 17th verse implies that they would possess an affinity with Papacy for a specified period. "For God has put it in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God are fulfilled." My impression concerning this verse is, that reference is had to the words of God spoken by Dan. 7: 25;—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they SHALL BE GIVEN INTO HIS HAND, UNTIL A TIME AND TIMES, AND THE DIVIDING OF TIME." The above prophecy declares the saints should be given into the power of Papacy during that period those ten kings were rigid Papists. But the next verse declares they would take away his dominion to consume and destroy unto the end. "But the judgment shall sit, and they shall take away *his* dominion, to consume and destroy it unto the end." That work was commenced by France in A. D. 1779, as the eighth head. And in the memorable revolution of 1848 the ten kings commenced the work of hatred, desolation, and making her naked; of which we shall speak hereafter.

I will now invite your attention, in the fourth place, to the scarlet-colored beast, full of names of blasphemy. Sawyer reads, "Blasphemous names." I understand this as applicable to the Popes—and to them alone. First, the prophet Daniel, when speaking of the popes, uses the masculine gender—the horn—he—him—and declares *he* should "speak great words against the Most High." This implies, in part, his assumption of blasphemous titles, such as "our Lord God, the Pope"—"God on earth," "Most Holy, and Father in Christ." Pope Martin wrote—"The most holy and most happy, who is arbiter of heaven and Lord of the earth; the successor of St. Peter; the anointed of the Lord; the master of the universe; the father of kings; the light of the world," etc. etc. Those are names of blasphemy. (Please see my tract on the two-horned beast of Rev. 13.)

Fifth,—The Woman. The church carried by the influence of the popes to every part of creation, he claiming to be the successor of St. Peter; and the only true representative of the apostolic succession has sent his myriads of Bishops and Priests, his Franciscan, Dominican, Augustin, black, white, and gray Friars, Jesuits and Nuns, into all the world; and in the apoclyptic language she now sitteth on the "many waters, peoples and multitudes, and nations and tongues."

I shall in my next endeavor to show that it is the eighth head that inflicts judgment on this blood-crimsoned harlot.

South Glastenbury, Ct.

For the Crisis.

The Mystery of the Gospel.—No. 5.

"The just shall live by faith."—Rom. 1: 17.
"Faith is the substance of things hoped for; the evidence of things not seen."—Heb. 11: 1.
"Without faith it is impossible to please him."
"Faith cometh by hearing, and hearing by the word of God."—Rom. 10: 17.
"There is one faith."—Eph. 4: 5.

In former articles it has been shown, by plain Scripture testimony, that a mystery concerning the salvation of souls was hidden in the writings of the prophets; that it was revealed by the Spirit to the apostles; that the apostles, according to the commandment of the everlasting God, made it known to all nations for the obedience of faith, commencing at Jerusalem on the day of Pentecost; that in making it known, they commanded repentance and baptism upon the name of Jesus Christ for the remission of sins. It has also been shown, that the apostles preached "the gospel of the kingdom of God"; and that their manner of preaching it was, to expound what Moses and the prophets had written concerning the kingdom of God and the name of the Anointed One. Thus it has been made apparent, that if we would understand "the truth as it is in Jesus," we must study what the prophets wrote concerning the Christ and his kingdom, and then take, without modification, addition, or subtraction, the exposition given by the apostles. Thus the fog and mist heaped upon the truth by the "blind guides" of Antichristendom have been cleared away, and the immovable foundation of the "one body," "one hope," "one faith" and "one baptism," made to stand out in bold relief; even "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 20.

In examining the apostolic exposition of the promises made unto the fathers, we have seen that Abraham, Christ, and all who belong to Christ, are the heirs of the land in which Abraham was a stranger; that Christ, raised from the dead, is the heir of the throne of his father David, which throne he will take when he returns, at the times of restitution of all things spoken of by the mouth of all the holy prophets since the world began; that then all the families of the earth will be blessed in him; that he is now taking out from the nations a people to inherit the kingdom with him as kings and priests unto God. These things, in connection with the death of Jesus for sins, and the terms of reconciliation made known in the revelation of the mystery, constitute the Gospel of God proclaimed by the apostles. Now justifying faith is such a belief of the word of God as leads a man to the *obedience* of faith. This is evident, because men are justified by faith; and faith is the belief of God's word. Much more might be written concerning what constitutes justifying faith, but this is sufficient for the honest and good of heart, for whose benefit I write. Luke 8: 15.

Remember, Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Matt. 7: 21. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24. Remember, finally, that Paul says, that men are "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4: 18. Sad, indeed, will be the state of that professor who, when the Lord comes, shall be found without the wedding garment on. See to it, then, that you have on the robe of righteousness, that you may not be ashamed before him at his coming; for, that he comes quickly, the signs of the times do loudly proclaim.

Tyler, Va. J. W. Niles.

For the Crisis.

Christ Wounded.

"Wounded in the house of my friends."

Let every professed follower searchingly inquire, "Lord, is it I?" In what way have I inconsiderately wounded that dear friend who gave his life a ransom for me? Alas! who can plead guiltless to the charge? In numberless instances has he been wounded by an ungrateful return for his unspeakable love, a neglect of known duty, or a lukewarm discharge of it; in our proneness to idol worship; our omission of deeds of love to His poor; faithlessness in casting our burdens on the Lord and trusting in his promised help and strength; indulging in a man-fearing spirit; failing to devote all we have and are to our Master's service; overlooking Paul's exhortation to bear the burdens of our fellow christians, and thus "fulfill the law of Christ."

Can it be that among the "little flock" who love His appearing, any can be found to whom the expression is applicable—"Wounds . . with which I was wounded in the house of my friends"? We are compelled to acknowledge it is even so. Do not discordant feelings exist? Is there not a disposition to contend about words to no profit, that gender strife? Have we not been uncharitable in our judgments? Has not a Pharisaical feeling sometimes crept in unawares, implying in actions, "Stand by thyself, for I am holier than thou"? Have we exercised due patience and charity towards those who do not readily embrace our views of gospel truth? Let it be the burden of our prayers, that we may win souls to Christ by love and gentleness, and be kept by divine grace from bringing reproach upon the cause of Christ.

M. Parry.

For the Crisis.

The Faith of the Church.

NUMBER TWO.

"The faith which was once delivered to the saints."—Jude vers. 3, 4.

We are to show or point out, some of the particular doctrines which make up "the faith once delivered to the saints," and which we are to receive and maintain against the errors that may prevail in the last times. And I would present these mostly in Scriptural language, that they may be more clearly seen and understood by all.

1. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Heb. 11: 3. According to the faith delivered to the saints in respect to the origin of the universe, we are to receive, maintain, and earnestly contend, that the omnipotent, all-wise and everlasting God, is the Creator of all things. That he first created the materials of the worlds out of nothing, and then wisely framed them into order. This is in opposition to the Pantheistic theory that "the universe created itself," and that "the universe is God." "The ancients assumed that creation from nothing was an impossibility"; the Scriptures aver that "with God all things are possible." "Ah! Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Therefore we conclude that the worlds were created from nothing by the omnific word. "For he spake, and it was done; he commanded, and it stood fast." "And God said, Let there be light: and there was light."

The theory has prevailed too that "mind and matter are uncreated entities." But the Scriptures affirm otherwise. Mind, that is God, is uncreated; but matter is not; it was brought into existence by the Almighty—first cause of all things. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."—Gen. 1: 1, 2. "Lord, thou has been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."—Ps. 90: 1, 2. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy."

The Jewish church believed and maintained the faith expressed above, as will appear from the following language: "I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not." 2 Macc. 7: 28." Which clearly expresses productions from, or out of nothing. Therefore the apostle in his Epistle to the Hebrews, says; "Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear;" that is, which were not. "*Mee ek phainomenon* in this place is equivalent unto *ouk ex houton* in the Maccabees." (Pearson.)

The co-eternity of matter is opposed to both God's independency and omnipotency, and is derogatory to his character as the Deity. This was taught by Aristotle in the following form—"That out of nothing nothing can be produced"; which he pretends to be the opinion of all natural philosophers. Plato and his school taught also the doctrine that the Father of all had matter as an "eternal companion," and that if "the whole *world* were ever generated, it must have been produced out of some subject, and consequently there must be matter eternally pre-existing. The scholars and teachers of this school of infidelity are still among us, and hence the importance of earnestly contending for the faith which makes the supreme being the author and maker of all things by miracle.

O. R. Fassett.

☞ Of all monarchs, nature is the most just in the enactment of laws, and the most rigorous in punishing the violation of them.

For the Crisis.

Exposition of Scripture.—No. 2.

"For he must reign till he has placed all ENEMIES under his FEET."—1 Cor. 15: 25. Who is it that reigns till he places all enemies under foot? The *Father*, surely, *not* the Son! See verses 27 and 28. "But when he says that all things are subjected, it is manifest [*yes, manifest*] that He [the Father] is excepted, who HAS SUBJECTED ALL things to him." "And when he shall have subdued *all* things to him [the Son], then the Son himself will be subject to HIM who SUBDUED ALL things to him, that God may be all in all."—*Emphatic Diaglott.* [The words in brackets are mine.]

The above exposition will agree with the following scriptures:—"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Ps. 110; 1. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."—Acts 2: 32–35. "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" Heb. 1: 13.

T. M. Preble.

Concord, N. H.

For the Crisis.

To Mrs. Edwin H. Abbott.

ON THE DEATH OF HER HUSBAND.

Stay not, mourner, to weep!
Why should you, grieving, wait?
Toil up the same rugged steep,
You'll soon at the portal meet;
And together thy joyful feet
Shall enter the golden gate.

Fear not, lone one, to lean
On the Infinite; there's rest
And balm in his love; he'll screen
Thy darling, too, 'neath his wing;
The same arm shall the sleeper bring
To glory with thee at last.

The bird has left the bower,
Fled far from the coming storm;
The music hushed but an hour.
Then haste! for the dark clouds lower,
With him plume thy glad wing to soar,
And in Eden finish the song.

Vesta N. Cudworth.

For the Crisis.

All Truth Profitable.

Why will men, professed teachers of the word of God, throw away the bright jewels of truth as worthless? I am tired of hearing truths, from the rich treasury which God has placed in our hands, condemned as unimportant and useless. How often do we hear the nature and location of the future home of the saints spoken of as a matter of indifference. And what is more astonishing, the great mass of professed christians manifest an utter indifference in regard to the coming of our blessed Lord; or what is worse, steadfastly refuse to hear anything about it. They say we should not search into these things. God did not intend that we should know; and it is of but little consequence to them whether Christ is coming soon or not. There are other truths which they throw away in utter disdain.

God does nothing in vain. He gave the chart to those prophets of old, which extended down to the end of time. And he hung out truths like candles, to light the way Zionward: and I contend that if they were not needed, he never would have placed them there. He saw the perils of these days, and provided just what was needed for the exigency, and nothing more. He pointed out the landmarks, and if we refuse to see them, the fault is all our own. Not one direction is given but what we need, if we would sail over the rough sea of time safely. Every gem of truth that we discover serves to strengthen us. I never loved the Savior so well as since I learned that he has hung out signs to warn the world of his approach. I never enjoyed so well thinking about the kingdom of Christ, and home of the redeemed, as I have since I learned what, and where, that kingdom was to be. And I love him none the less, when I learn that "when he appears, we also shall appear with him in glory," and not before.

We have been taught that

"Death is the gate to endless joy."

How gloomy and forbidding! Shall we rob Christ of his crown, and place it upon the grim monster, the king of terrors? No, no! The royal garments of the Savior have been stolen long enough to deck our deadly foe. Christ is the gate to endless joy; and what a glorious door! How inviting to the weary, heavy laden traveler; and how emblematical of the glory that is within! I believe if the truth could be preached to the people, without being fought against by those who stand in the sacred desk, and honor was ascribed where honor is due, thousands would fall in love with Jesus who are now going the downward road.

Brethren and sisters, let us press for the "Door." It will refuse to open to none who come bearing the impress of love. Riches will not gain admittance through that door; honor and fame are useless there; even learning and talent will not avail. But when a pilgrim approaches with a countenance beaming, and a heart warm with love to God and love to man; then the gate will open wide, and an abundant entrance will be given into the kingdom of our Lord.

"Is he the door? I'll enter in,
The pastures will be large and green;
A paradise, divinely fair,
God's children will have freedom there."

B. P. French.

For the Crisis.

A Prayer for our Nation.

O Lord our God, thou art a God of mercy, truth, and justice, thou rulest in the kingdoms of men and givest them to whomsoever thou wilt, and settest up over them the basest of men. O Lord, let our prayers and our supplications come up before thee at this time. O Lord, we profess as a nation and people to know thee, but in works we deny thee; for by oppression and tyranny, by warring and fighting, by murdering and killing, by robbing and plundering, by lying and cheating, by thieving and stealing, by whoring and gambling, by smoking and chewing, by eating and drinking, by pride and rebellion, we have transgressed every precept and commandment of thy word. O Lord, we have also made a covenant with death and an agreement with hell, saying, that when the overflowing scourge shall pass through, it shall not come nigh us, for we have made lies our refuge, and under falsehood have we hid ourselves; because we hold these truths to be self-evident, that all men are created equal, that they are endowed by thee with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. And now, O Lord, notwithstanding all of our acknowledgements of equal rights and blessings which thou hast conferred upon all men, we are a nation of base hypocrites; for millions of our fellow men are held in bondage and servitude; by cruel task masters, our manufacturers, our merchants, our nation and our world have become rich upon the products of their toil; and whilst many of us have professed to be friends to the bondman, praying and working for their deliverance; not a day has passed over our heads, but what the products of his toil, sweat and blood have entered into the composition of our diet and clothing, thereby encouraging, strengthening and perpetuating the accursed system, until its propagators have resolved to overthrow the Government, and make this sum of all villanies a national institution. And now, O Lord, we find that our covenant with death and our agreement with hell does not stand, for the overflowing scourge is even upon us, and we are trodden down by it. From the time that it went forth it hath taken us; for morning by morning hath it passed over, by day and by night, and it is a vexation only to understand the report, for our bed is shorter than that a man can stretch himself on it, and the covering narrower than that he be can wrap himself in it, because thou hast risen up against us. And as thou hast said in thy word that thou wouldst bring distress upon men, that they should walk like blind men, because they have sinned against thee, and their blood shall be poured out as dust, and their flesh as the dung, neither their silver nor their gold shall be able to save them in the day of thy wrath. Even so, O Lord, has it happened unto our nation at this time, and also thy word according to thy servant James, is now being literally fulfilled before our eyes; for many of our rich men begin to weep and howl for the miseries that are coming upon them. Their riches are corrupted and their garments are moth-eaten, their gold and silver is cankered, and the rust of them shall be a witness against them, and shall eat their flesh as it were fire. They have heaped treasures together for the last days. The hire of the laborers who have reaped down their fields which is by them kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth, and as thou hast said that thou wouldst give them that are wicked to the sword, so thou hast done by our nation, and now O Lord wilt thou also destroy the righteous with the wicked. For many of thy people, who profess to be peace-makers, and to love and serve thee, and that their kingdom is not of this world, and as their master was not; have taken the sword which he forbid them to take lest they should perish, have entered the field of strife, cutting off heads and limbs, blowing out brains, scattering death and destruction broadcast through our land, drenching its fairest portions with human gore, thereby giving a lie to their professions, and dishonoring their Master whom they pretend to serve. O my God, what a spectacle for men and angels to behold. O Lord we believe this is a just retribution which thou hast permitted to come upon thy people and our nation for their sins; and now O Lord, belongeth unto us shame and confusion of face. O Lord, has mercy clean gone forever? is there no balm in Gilead? is there no physician there? or is thy ear heavy that it cannot hear? or is thine arm short that it cannot save? or our sins so aggravating in thy sight that thou wilt not hear? or is our cup of iniquity brim full, and hast thou determined that we shall drink it to the very dregs, until thou hast swept us from thy footstool with the besom of destruction as thou hast many of the nations before us, who have rebelled against thee? O my God, incline thine ear and hear for thy mercy's sake, and deal not with us according to our just deserts. In the midst of deserved wrath, remember mercy. O Lord, hearken and hear, forgive and defer not, for thine own sake, for thy Son's sake and for our nation's sake, that we may not become a reproach and a by-word in the eyes of all the nations of the earth. O God, grant to give unto us thy people and our nation the spirit of repentance, that we may break off our sins by righteousness and our iniquities by turning to thee, that destruction may not come upon us to the utmost. O Lord, help us to turn unto thee with full purpose of heart so that iniquity shall not be our ruin. O Lord, righteousness exalteth a nation, but sin is a reproach to any people. O Lord, enable us to undo the heavy burdens and let the oppressed go free, and that we brake every yoke, so that it may be said of us, happy is the people whose God is the Lord. And now O Lord we leave our supplications before thee, believing that if we will turn from all of our transgressions thou wilt receive us graciously; but if we refuse and rebel we shall be destroyed by the sword, for thou hast spoken it. O Lord, stay thy hand in judgment, and come in mercy, for thy Son's sake. Amen.

S. Fields.

Lewiston, Me.

For the Crisis.

Thoughts beneath Chastisement.

Why am I thus afflicted, O my God, and why thine oft repeated chastenings, Lord? Because, "Before I was afflicted I went astray; but now have I kept thy word;" therefore, "It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver." Again, "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity." Think of this, "O thou afflicted, tossed with tempest, and not comforted;" and remember the Lord "doth not afflict willingly, nor grieve the children of men." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

So it seems chastenings profit us nothing eventually, unless we are exercised by them; in other words, disciplined or trained by reason of them. May the Lord help us to be made better by his every chastisement, till we shall "Be . . . perfect, even as (our) Father which is in heaven is perfect."

Lydia A. Dunbar.

For the Crisis.

"More Laborers."

If we have *harvesting laborers* in this great harvest, they must be sent by the "Lord of the harvest." Some *drones* have come "on their own hook," but they hinder more than they help. Satan, too, has some who are *not* drones, but real energetic laborers, and are in the field early and late; but instead of harvesting, they are only scattering the sheaves in wild confusion.

But harvesting laborers are few. Let the cry go up for "more laborers" of the right stamp. Let those who have been once sent into the field, go to work again. If any have been induced by Satan's laborers to *help scatter sheaves*, desist, repent, and again go to work for God. Time is short. All will soon be over—over forever!

W. S[illegible]

☞ You will never convince a man of ordinary sense by overbearing his understanding. If you dispute with him, in such a manner as to show a due deference for his judgment, your complaisance may win him, though your strongest arguments could not.

☞ Do well, but don't boast of it, for that will lessen the commendation you might otherwise have deserved.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 375. BOSTON, TUESDAY, DECEMBER 2, 1862. VOL. XVI. NO. 12.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

The Christian's Rest.

"There remaineth therefore a rest to the people of God."—HEB. 4: 9.

There is a rest remaineth for his own,
Not in this world of change, where all is sear,
Only the pledge and earnest in the heart,
Can reach the longings of God's children here.
A spark of hope undying from the fount,
A fadeless ray from the Almighty's throne,
A glimpse we borrow from beyond the vale,
To keep us anchored while away from home.

Not here a rest—for now we often faint,
Our eyes grow dim, and ears forget to hear;
We miss the promise through unconsciousness,
While each new sorrow wakes a trembling fear.
Our harps upon the willows oft we hang,
Unheed the songs provided for the night;
In our impatience, cry out, "Oh! how long"
Ere we may ground our arms, and cease to fight?

There is a rest, but 'tis beyond the vale;
Here we're required to bear our burdens well,
To welcome every cross that mocks our hope,
Assured each trial future bliss will swell.
'Tis here we plant, but *there* the fruit is found,
Here we toil, but *there* from labors cease;
Here often weep, but *there* our tears are dried,
All sufferings here—*there* will our joys increase.

There is a rest, but 'tis not on this side
Of that dark river, that must soon be crossed;
The other side but reached, *then* shall we care
How oft our barks by sorrow's waves were tossed?
If trials here have been most keen and sharp,
Then *there* the rest will be tenfold more dear,
And every gem that radiates in our crown,
Show how rich grace can triumph over fear.

Black Rock, N. H. M. C. ALLEN.

For the Crisis.

Rev. 17.—"Seven Kings."—No. 1.

BY S. S. BREWER.

DEARLY BELOVED:—I have ever since my conversion to christianity felt a deep interest in all the doctrines of the blessed Bible. The older I grow, and the nearer I approach the consummation of my glorious hope, my mind and heart take a deeper and broader range in all its precious truths. No one is dearer to me than another. I reverence its author, and desire a more close communion with the Savior, and daily pray and seek for light upon the prophetic word.

The seventeenth chapter of Revelation has deeply interested my mind for a long time. I wish to submit a brief exposition of the "seven kings." In so doing, it will involve a reference to the entire chapter. In my opinion, both Pagan and Papal Rome are embodied in the vision presented to John. This will appear in proper time.

First, I must admit that John is giving us a revelation from the wilderness state of the church. This is evident from the following:—"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." In the commencement of the chapter the angel informs John that he is about to make known God's *judgments* upon the great Harlot, "drunken with the blood of the saints and with the blood of the martyrs of Jesus."

Second, it will be our object to show the *agents* that God will employ to accomplish this work. The leading one being an *eighth* form of an antecedent beast;—Pagan Rome. But it has been urged as an objection to this idea, that Pagan Rome passed through eleven changes. It did; and to this fact agree, so far as I am acquainted, all historians. But bear in mind this fact in those changes: there are *only seven* forms of government. What is the testimony of historians? Amid the changes of administration, you find Tribunes twice, and Dictators thrice. Now count each one, instead of two and three, making five, and the result will be thus:—Kings, one; Consuls, two; Dictators, three; Tribunes, four; Decemvirs, five; Triumvirs, six; Imperial, seven. Now, then, let this stand for the "seven heads" of Dragonic Rome, seen by John, as described in chapter 12: 3. My object is not to identify those seven heads with the seven kings mentioned in the tenth verse—of which it is written, "five are fallen, and one is",—with my *present* view of the subject, I think that erroneous. I only aim at the harmony of revelation.

Third, the Dragonic power of Rome doubtless ceased with the seventh imperial head, and then "*it is not*;" not longer a ruling power, it lingered for some time under petty rulers after it was broken into fragments by the Huns and Bulgarians; and finally Paganism was coerced into subjection by Charlemagne; or, in Scripture terms, went into the "bottomless pit." Pagan Rome had been one of the most cruel persecutors of christianity. It put our Lord, his apostles, and millions of christians to death. It detested the Holy Scriptures, and those that professed to believe them. Now mark, dear reader, we will show in future that this same power which detested God and his word, and only desisted in its cruel opposition to the same, ceased by compulsory measures on the part of Papal Rome, which professed to believe the Scriptures; and this fact is evident to every one who is familiar with history, that the same spirit was manifest in France during the "Reign of Terror," that commenced 1790, which I shall endeavor to show was in all probability the *eighth head;* and commenced the same work that Pagan Rome was compelled to desist from by the arms of Papacy. Hence, *as soon as it ascendeth out of the bottomless pit*, it makes war on the Scriptures and Papacy. This last power having shed the blood of saints, God at the rise of the eighth head of the Dragon gives them blood to drink. "And I saw the woman drunken with the blood of the saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondered with great admiration." Wakefield reads,—"with great astonishment." The Syriac,—"great amazement." "And the angel said unto me, Wherefore didst thou marvel? I will tell the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns." Wherefore art thou amazed? I will tell thee the mystery "of the beast that carrieth her, which hath the seven heads, and ten horns." Now mark this fact. The beast that was carrying the woman had seven heads and ten horns.

These seven heads and ten horns are doubtless those seen by John in the 13th, and of which we shall speak in due time; and the ten horns are those who have been rigid Romanists, until they *revolt from Papacy* and receive power; or, as it is rendered by some translators, authority, *with the beast that ascendeth out of the bottomless pit*. And shall hate—make desolate—naked, and burn the harlot with fire. The 17th verse implies that they would possess an affinity with Papacy for a specified period. "For God has put it in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God are fulfilled." My impression concerning this verse is, that reference is had to the words of God spoken by Dan. 7: 25;—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they SHALL BE GIVEN INTO HIS HAND, UNTIL A TIME AND TIMES, AND THE DIVIDING OF TIME." The above prophecy declares the saints should be given into the power of Papacy during that period those ten kings were rigid Papists. But the next verse declares they would take away his dominion to consume and destroy unto the end. "But the judgment shall sit, and they shall take away *his* dominion, to consume and destroy it unto the end." That work was commenced by France in A. D. 1779, as the eighth head. And in the memorable revolution of 1848 the ten kings commenced the work of hatred, desolation, and making her naked; of which we shall speak hereafter.

I will now invite your attention, in the fourth place, to the scarlet-colored beast, full of names of blasphemy. Sawyer reads, "Blasphemous names." I understand this as applicable to the Popes—and to them alone. First, the prophet Daniel, when speaking of the popes, uses the masculine gender—the horn—he—him—and declares *he* should "speak great words against the Most High." This implies, in part, his assumption of blasphemous titles, such as "our Lord God, the Pope"—"God on earth," "Most Holy, and Father in Christ." Pope Martin wrote—"The most holy and most happy, who is arbiter of heaven and Lord of the earth; the successor of St. Peter; the anointed of the Lord; the master of the universe; the father of kings; the light of the world," etc. etc. Those are names of blasphemy. (Please see my tract on the two-horned beast of Rev. 13.)

Fifth,—THE WOMAN. The church carried by the influence of the popes to every part of creation, he claiming to be the successor of St. Peter; and the only true representative of the apostolic succession has sent his myriads of Bishops and Priests, his Franciscan, Dominican, Augustin, black, white, and gray Friars, Jesuits and Nuns, into all the world; and in the apocalyptic language she now sitteth on the "many waters, peoples and multitudes, and nations and tongues."

I shall in my next endeavor to show that it is the eighth head that inflicts judgment on this blood-crimsoned harlot.

South Glastenbury, Ct.

For the Crisis.

The Mystery of the Gospel.—No. 5.

"The just shall live by faith."—Rom. 1: 17.
"Faith is the substance of things hoped for; the evidence of things not seen."—Heb. 11: 1.
"Without faith it is impossible to please him."
"Faith cometh by hearing, and hearing by the word of God."—Rom. 10: 17.
"There is one faith."—Eph. 4: 5.

In former articles it has been shown, by plain Scripture testimony, that a mystery concerning the salvation of souls was hidden in the writings of the prophets; that it was revealed by the Spirit to the apostles; that the apostles, according to the commandment of the everlasting God, made it known to all nations for the obedience of faith, commencing at Jerusalem on the day of Pentecost; that in making it known, they commanded repentance and baptism upon the name of Jesus Christ for the remission of sins. It has also been shown, that the apostles preached "the gospel of the kingdom of God"; and that their manner of preaching it was, to expound what Moses and the prophets had written concerning the kingdom of God and the name of the Anointed One. Thus it has been made apparent, that if we would understand "the truth as it is in Jesus," we must study what the prophets wrote concerning the Christ and his kingdom, and then take, without modification, addition, or subtraction, the exposition given by the apostles. Thus the fog and mist heaped upon the truth by the "blind guides" of Antichristendom have been cleared away, and the immovable foundation of the "one body," "one hope," "one faith" and "one baptism," made to stand out in bold relief; even "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 20.

In examining the apostolic exposition of the promises made unto the fathers, we have seen that Abraham, Christ, and all who belong to Christ, are the heirs of the land in which Abraham was a stranger; that Christ, raised from the dead, is the heir of the throne of his father David, which throne he will take when he returns, at the times of restitution of all things spoken of by the mouth of all the holy prophets since the world began; that then all the families of the earth will be blessed in him; that he is now taking out from the nations a people to inherit the kingdom with him as kings and priests unto God. These things, in connection with the death of Jesus for sins, and the terms of reconciliation made known in the revelation of the mystery, constitute the Gospel of God proclaimed by the apostles. Now justifying faith is such a belief of the word of God as leads a man to the *obedience* of faith. This is evident, because men are justified by faith; and faith is the belief of God's word. Much more might be written concerning what constitutes justifying faith, but this is sufficient for the honest and good of heart, for whose benefit I write. Luke 8: 15.

Remember, Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Matt. 7: 21. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24. Remember, finally, that Paul says, that men are "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4: 18. Sad, indeed, will be the state of that professor who, when the Lord comes, shall be found without the wedding garment on. See to it, then, that you have on the robe of righteousness, that you may not be ashamed before him at his coming; for, that he comes quickly, the signs of the times do loudly proclaim.

Tyler, Va. J. W. NILES.

For the Crisis.

Christ Wounded.

"Wounded in the house of my friends."

Let every professed follower searchingly inquire, "Lord, is it I?" In what way have I inconsiderately wounded that dear friend who gave his life a ransom for me? Alas! who can plead guiltless to the charge? In numberless instances has he been wounded by an ungrateful return for his unspeakable love, a neglect of known duty, or a lukewarm discharge of it; in our proneness to idol worship; our omission of deeds of love to His poor; faithlessness in casting our burdens on the Lord and trusting in his promised help and strength; indulging in a man-fearing spirit; failing to devote all we have and are to our Master's service; overlooking Paul's exhortation to bear the burdens of our fellow christians, and thus "fulfill the law of Christ."

Can it be that among the "little flock" who love His appearing, any can be found to whom the expression is applicable—"Wounds . . . with which I was wounded in the house of my friends"? We are compelled to acknowledge it is even so. Do not discordant feelings exist? Is there not a disposition to contend about words to no profit, that gender strife? Have we not been uncharitable in our judgments? Has not a Pharisaical feeling sometimes crept in unawares, implying in actions, "Stand by thyself, for I am holier than thou"? Have we exercised due patience and charity towards those who do not readily embrace our views of gospel truth? Let it be the burden of our prayers, that we may win souls to Christ by love and gentleness, and be kept by divine grace from bringing reproach upon the cause of Christ. M. PARRY.

For the Crisis.

The Faith of the Church.

NUMBER TWO.

"The faith which was once delivered to the saints."—Jude vers. 3, 4.

We are to show or point out, some of the particular doctrines which make up "the faith once delivered to the saints," and which we are to receive and maintain against the errors that may prevail in the last times. And I would present these mostly in Scriptural language, that they may be more clearly seen and understood by all.

1. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Heb. 11: 3. According to the faith delivered to the saints in respect to the origin of the universe, we are to receive, maintain, and earnestly contend, that the omnipotent, all-wise and everlasting God, is the Creator of all things. That he first created the materials of the worlds out of nothing, and then wisely framed them into order. This is in opposition to the Pantheistic theory that "the universe created itself," and that "the universe is God." "The ancients assumed that creation from nothing was an impossibility"; the Scriptures aver that "with God all things are possible." "Ah! Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Therefore we conclude that the worlds were created from nothing by the omnific word. "For he spake, and it was done; he commanded, and it stood fast." "And God said, Let there be light: and there was light."

The theory has prevailed too that "mind and matter are uncreated entities." But the Scriptures affirm otherwise. Mind, that is God, is uncreated; but matter is not; it was brought into existence by the Almighty—first cause of all things. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."—Gen. 1: 1, 2. "Lord, thou has been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."—Ps. 90: 1, 2. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy."

The Jewish church believed and maintained the faith expressed above, as will appear from the following language: "I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not." 2 Macc. 7: 28." Which clearly expresses productions from, or out of nothing. Therefore the apostle in his Epistle to the Hebrews, says; "Through faith *we* understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear;" that is, which were not. "*Mee ek phainomenon* in this place is equivalent unto *ouk ex houton* in the Maccabees." (Pearson.)

The co-eternity of matter is opposed to both God's independency and omnipotency, and is derogatory to his character as the Deity. This was taught by Aristotle in the following form—"That out of nothing nothing can be produced"; which he pretends to be the opinion of all natural philosophers. Plato and his school taught also the doctrine that the Father of all had matter as an "eternal companion," and that if "the whole *world* were ever generated, it must have been produced out of some subject, and consequently there must be matter eternally pre-existing. The scholars and teachers of this school of infidelity are still among us, and hence the importance of earnestly contending for the faith which makes the supreme being the author and maker of all things by miracle.

O. R. FASSETT.

☞ Of all monarchs, nature is the most just in the enactment of laws, and the most rigorous in punishing the violation of them.

For the Crisis.

Exposition of Scripture.—No. 2.

"For he must reign till he has placed all ENEMIES under his FEET."—1 Cor. 15: 25. Who is it that reigns till he places all enemies under foot? The *Father*, surely, *not* the Son! See verses 27 and 28. "But when he says that all things are subjected, it is manifest [*yes, manifest*] that HE [the Father] is excepted, who HAS SUBJECTED ALL things to him." "And when he shall have subdued *all* things to him [the Son], then the Son himself will be subject to HIM who SUBDUED ALL things to him, that GOD may be all in all."—*Emphatic Diaglott.* [The words in brackets are mine.]

The above exposition will agree with the following scriptures:—"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Ps. 110; 1. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."—Acts 2: 32–35. "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" Heb. 1: 13. T. M. PREBLE.

Concord, N. H.

For the Crisis.

To Mrs. Edwin H. Abbott.

ON THE DEATH OF HER HUSBAND.

Stay not, mourner, to weep!
Why should you, grieving, wait?
Toil up the same rugged steep,
You'll soon at the portal meet;
And together thy joyful feet
Shall enter the golden gate.

Fear not, lone one, to lean
On the Infinite; there's rest
And balm in his love; he'll screen
Thy darling, too, 'neath his wing;
The same arm shall the sleeper bring
To glory with thee at last.

The bird has left the bower,
Fled far from the coming storm;
The music hushed but an hour,
Then haste! for the dark clouds lower,
With him plume thy glad wing to soar,
And in Eden finish the song.

VESTA N. CUDWORTH.

For the Crisis.

All Truth Profitable.

Why will men, professed teachers of the word of God, throw away the bright jewels of truth as worthless? I am tired of hearing truths, from the rich treasury which God has placed in our hands, condemned as unimportant and useless. How often do we hear the nature and location of the future home of the saints spoken of as a matter of indifference. And what is more astonishing, the great mass of professed christians manifest an utter indifference in regard to the coming of our blessed Lord; or what is worse, steadfastly refuse to hear anything about it. They say we should not search into these things. God did not intend that we should know; and it is of but little consequence to them whether Christ is coming soon or not. There are other truths which they throw away in utter disdain.

God does nothing in vain. He gave the chart to those prophets of old, which extended down to the end of time. And he hung out truths like candles, to light the way Zionward: and I contend that if they were not needed, he never would have placed them there. He saw the perils of these days, and provided just what was needed for the exigency, and nothing more. He pointed out the landmarks, and if we refuse to see them, the fault is all our own. Not one direction is given but what we need, if we would sail over the rough sea of time safely. Every gem of truth that we discover serves to strengthen us. I never loved the Savior so well as since I learned that he has hung out signs to warn the world of his approach. I never enjoyed so well thinking about the kingdom of Christ, and home of the redeemed, as I have since I learned what, and where, that kingdom was to be. And I love him none the less, when I learn that "when he appears, we also shall appear with him in glory," and not before.

We have been taught that

"Death is the gate to endless joy."

How gloomy and forbidding! Shall we rob Christ of his crown, and place it upon the grim monster, the king of terrors? No, no! The royal garments of the Savior have been stolen long enough to deck our deadly foe. Christ is the gate to endless joy; and what a glorious door! How inviting to the weary, heavy laden traveler; and how emblematical of the glory that is within! I believe if the truth could be preached to the people, without being fought against by those who stand in the sacred desk, and honor was ascribed where honor is due, thousands would fall in love with Jesus who are now going the downward road.

Brethren and sisters, let us press for the "Door." It will refuse to open to none who come bearing the impress of love. Riches will not gain admittance through that door; honor and fame are useless there; even learning and talent will not avail. But when a pilgrim approaches with a countenance beaming, and a heart warm with love to God and love to man; then the gate will open wide, and an abundant entrance will be given into the kingdom of our Lord.

"Is he the door? I'll enter in,
The pastures will be large and green;
A paradise, divinely fair,
God's children will have freedom there."

B. P. FRENCH.

For the Crisis.

A Prayer for our Nation.

O Lord our God, thou art a God of mercy, truth, and justice, thou rulest in the kingdoms of men and givest them to whomsoever thou wilt, and settest up over them the basest of men. O Lord, let our prayers and our supplications come up before thee at this time. O Lord, we profess as a nation and people to know thee, but in works we deny thee; for by oppression and tyranny, by warring and fighting, by murdering and killing, by robbing and plundering, by lying and cheating, by thieving and stealing, by whoring and gambling, by smoking and chewing, by eating and drinking, by pride and rebellion, we have transgressed every precept and commandment of thy word. O Lord, we have also made a covenant with death and an agreement with hell, saying, that when the overflowing scourge shall pass through, it shall not come nigh us, for we have made lies our refuge, and under falsehood have we hid ourselves; because we hold these truths to be self-evident, that all men are created equal, that they are endowed by thee with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. And now, O Lord, notwithstanding all of our acknowledgements of equal rights and blessings which thou hast conferred upon all men, we are a nation of base hypocrites; for millions of our fellow men are held in bondage and servitude; by cruel task masters, our manufacturers, our merchants, our nation and our world have become rich upon the products of their toil; and whilst many of us have professed to be friends to the bondman, praying and working for their deliverance; not a day has passed over our heads, but what the products of his toil, sweat and blood have entered into the composition of our diet and clothing, thereby encouraging, strengthening and perpetuating the accursed system, until its propagators have resolved to overthrow the Government, and make this sum of all villanies a national institution. And now, O Lord, we find that our covenant with death and our agreement with hell does not stand, for the overflowing scourge is even upon us, and we are trodden down by it. From the time that it went forth it hath taken us; for morning by morning hath it passed over, by day and by night, and it is a vexation only to understand the report, for our bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it, because thou hast risen up against us. And as thou hast said in thy word that thou wouldst bring distress upon men, that they should walk like blind men, because they have sinned against thee, and their blood shall be poured out as dust, and their flesh as the dung, neither their silver nor their gold shall be able to save them in the day of thy wrath. Even so, O Lord, has it happened unto our nation at this time, and also thy word according to thy servant James, is now being literally fulfilled before our eyes; for many of our rich men begin to weep and howl for the miseries that are coming upon them. Their riches are corrupted and their garments are moth-eaten, their gold and silver is cankered, and the rust of them shall be a witness against them, and shall eat their flesh as it were fire. They have heaped treasures together for the last days. The hire of the laborers who have reaped down their fields which is by them kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth, and as thou hast said that thou wouldst give them that are wicked to the sword, so thou hast done by our nation, and now O Lord wilt thou also destroy the righteous with the wicked. For many of thy people, who profess to be peace-makers, and to love and serve thee, and that their kingdom is not of this world, and as their master was not; have taken the sword which he forbid them to take lest they should perish, have entered the field of strife, cutting off heads and limbs, blowing out brains, scattering death and destruction broadcast through our land, drenching its fairest portions with human gore, thereby giving a lie to their professions, and dishonoring their Master whom they pretend to serve. O my God, what a spectacle for men and angels to behold. O Lord we believe this is a just retribution which thou hast permitted to come upon thy people and our nation for their sins; and now O Lord, belongeth unto us shame and confusion of face. O Lord, has mercy clean gone forever? is there no balm in Gilead? is there no physician there? or is thy ear heavy that it cannot hear? or is thine arm short that it cannot save? or our sins so aggravating in thy sight that thou wilt not hear? or is our cup of iniquity brim full, and hast thou determined that we shall drink it to the very dregs, until thou hast swept us from thy footstool with the besom of destruction as thou hast many of the nations before us, who have rebelled against thee? O my God, incline thine ear and hear for thy mercy's sake, and deal not with us according to our just deserts. In the midst of deserved wrath, remember mercy. O Lord, hearken and hear, forgive and defer not, for thine own sake, for thy Son's sake and for our nation's sake, that we may not become a reproach and a by-word in the eyes of all the nations of the earth. O God, grant to give unto us thy people and our nation the spirit of repentance, that we may break off our sins by righteousness and our iniquities by turning to thee, that destruction may not come upon us to the utmost. O Lord, help us to turn unto thee with full purpose of heart so that iniquity shall not be our ruin. O Lord, righteousness exalteth a nation, but sin is a reproach to any people. O Lord, enable us to undo the heavy burdens and let the oppressed go free, and that we brake every yoke, so that it may be said of us, happy is the people whose God is the Lord. And now O Lord we leave our supplications before thee, believing that if we will turn from all of our transgressions thou wilt receive us graciously; but if we refuse and rebel we shall be destroyed by the sword, for thou hast spoken it. O Lord, stay thy hand in judgment, and come in mercy, for thy Son's sake. Amen. S. FIELD.

Lewiston, Me.

For the Crisis.

Thoughts beneath Chastisement.

Why am I thus afflicted, O my God, and why thine oft repeated chastenings, Lord? Because, "Before I was afflicted I went astray; but now have I kept thy word;" therefore, "It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver." Again, "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity." Think of this, "O thou afflicted, tossed with tempest, and not comforted;" and remember the Lord "doth not afflict willingly, nor grieve the children of men." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

So it seems chastenings profit us nothing eventually, unless we are exercised; or, in other words, disciplined or trained by reason of them. May the Lord help us to be made better by his every chastisement, till we shall "Be . . . perfect, even as (our) Father which is in heaven is perfect."

LYDIA A. DUNHAM.

For the Crisis.

"More Laborers."

If we have *harvesting laborers* in this great harvest, they must be sent by the "Lord of the harvest." Some *drones* have come "on their own hook," but they hinder more than they help. Satan, too, has some who are *not* drones, but real energetic laborers, and are in the field early and late; but instead of harvesting, they are only scattering the sheaves in wild confusion.

But harvesting laborers are few. Let the cry go up for "more laborers" of the right stamp. Let those who have been once sent into the field, go to work again. If any have been induced by Satan's laborers to *help scatter* sheaves, desist, repent, and again go to work for God. Time is short. All will soon be over—over forever! W. [illegible]

☞ You will never convince a man of ordinary sense by overbearing his understanding. If you dispute with him, in such a manner as to show a due deference for his judgment, your complaisance may win him, though your strong arguments could not.

☞ Do well, but don't boast of it, for that will lessen the commendation you might otherwise have deserved.

For the Crisis.

“Go out into the Highways and Hedges.”—Luke 14: 23.

This injunction of our Savior has peculiar force at the present time. Experience and observation confirm us in the belief that if more labor was expended in this direction, a greater number might be rejoicing in the hope of glory at the appearing of Christ. We are aware that labor in this direction involves difficulties which require grace and zeal to overcome; though no greater difficulties than have ever been found in the pathway of reform. A union in spirit, and co-operation in effort, among those of like faith, would tend to forward the glad tidings of the kingdom at hand at a much faster rate than the careless and indifferent spirit that now prevails. There are instrumentalities sufficient in the Advent body, if concentrated, and brought into subservience to the will of God, to send the word of life to every town in the New England States. And can our skirts be clear of the blood of our fellows, without a more thorough effort than has yet been made? There are preachers willing to go, yea, who long to go to the "regions beyond" and carry the startling news that Christ is at hand. But it would seem that the stewards in one department of the church are unmindful of the responsibility resting upon them. I have reference to that large class who suppose their whole duty done when they have paid a small price for what they have eaten themselves. Is this feeding Christ's little ones? Let us hear what Jesus says respecting it:—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not. . . . Then shall they also answer him, saying, Lord, when saw we thee an hungered? . . . . Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of *these*, ye did it not to me."—Matt. 41: 45.

We are glad some are giving heed to the injunction, and are sounding the word of God in the "regions beyond." We recently had an opportunity to judge of the immediate result of such efforts. Some faithful young brethren in Southington had been going out into the highways and hedges; and we found, in a place where they have held meetings, a large school house full of candid and intelligent people, well indoctrinated, and who see that their religion must exceed that of the Scribes and Pharisees, if they enter the kingdom of heaven. God has blessed these brethren in trying to feed the little ones, and they have grown in grace and in the knowledge of the Lord. It did our soul good to hear from them. May God help others to follow their noble example.

Labor performed is not always good accomplished. A blow struck in the wrong place results in injury instead of good. Hence it becomes us to know where to strike. We think the parable from which our subject is drawn settles this point. As the last message is sent to the highways and hedges, we see at a glance that to be consistent with our belief that the supper is ready, and the Lord at hand, we must go there to work. May we occupy the right position, and be found with the wedding garment on when the guests are examined.

Wm. A. Fenn.

Plainville, Ct.

For the Crisis.

Reflect your Light.

How? by letting what you receive shine forth to others. As you have freely received, freely give. Why does the mirror, when placed in the sun, shine so brilliantly? Simply because it reflects the light it receives. Would you shine? Then reflect your light. Have you received but little? Make good use of that little, and you will have more. I believe God will give but little light where none is reflected. He will not continue to give his treasures to an ungrateful heart. As you are enlightened, he expects you to enlighten others.

He waters the earth with rain, and it brings forth fruit for man and beast. Will he water your heart with the dews of grace, if you produce no fruit, nothing to benefit your fellow men? If you receive a ray of light, do not rejoice over it in secret until it turns to darkness; but carry it to your brethren, your sisters and your friends. Find some poor dark soul that never saw the blessed light of the Sun of righteousness; let it shine down into that heart and cause it to leap for joy. In this way you will keep your light constantly bright, and continually increasing. Do you say you have no gift for talking? You can talk about the weather, the markets, the war, and the kingdoms of this world—can you say nothing about the kingdom of our Lord?

If you find a jewel in the mine of truth, do not fold it up in a napkin, and lay it away until you forget that you have found it. Bring it to the common storehouse, and share it with the family, the children of your Father. It will enrich them and will not impoverish you. Thank God for the common [illegible], where all is mine, and all is thine. If we are faithful and honest toward God and man, we may all become rich in faith, and heirs of the kingdom.

B. P. Farnum.

[illegible]

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Tuesday, Dec. 2, 1862.

Notice to Subscribers.

In a few weeks, we shall write off our new Subscription Books, and revise our Mailing Blocks. Subscribers, therefore, are particularly requested to notify us immediately of any errors or omissions that may have occurred in the spelling of their names, or otherwise, on the papers addressed to them. If the *Miss*, or *Mrs.*, or other title, is omitted, inform us, that we may correct it; and don't forget to write every letter in the name and address PLAINLY AND DISTINCTLY.

Please Write.

Some time since, we sent *bills* to those who were owing us two dollars or more for the Crisis. Many have given a noble response, with kind words to cheer our hearts.—Thank you. There are several others, we suppose, who have not yet been able to pay anything. They have been waiting from week to week in hope of getting some money to send, and have been disappointed in various ways,—some by sickness, others by losses, or extra expenses, till they are almost discouraged, and hardly know what to do. They do not feel as though they could possibly give up the paper, as "it is all the preaching" they have, aside from the Bible; and in these times of peril, they are very anxious to hear from the dear saints scattered abroad, whose letters and communications are to them truly like cool water to a thirsty traveler in a sandy desert. In this situation, they say, "what shall we do?" We would answer, *please write* to us, and state the facts in the case, and we will do the best we can for you. If this is not done, we shall be under the painful necessity of discontinuing the paper to those to whom we have sent bills.

Come, dear brother, if you are one of this class, and cannot yet pay anything, and wish the paper *continued*, please sit down *now*, and drop us a line, stating the fact, and we will do well by you, and you shall have our sympathies. Do not put off writing till next week, but let us hear from you at ONCE, that we may not cut off any who wish the paper continued.

High Prices.

There is a remarkable advance in the prices of many things, as is usually the case in war times. Paper and stationery have risen one hundred per cent. We hope our readers will remember this fact, and get us all the new subscribers they possibly can, so that while others are advancing the price of their papers, we may be able to continue ours at the same price as before. The Boston Daily *Journal* has advanced one third, and the daily *Herald* has doubled its price.

We hope all our paying subscribers will be *prompt* in these times, so that we shall not be obliged to cut off any from the poor list, which numbers between five and six hundred. We should feel sad to be obliged to deprive them of this source of comfort. We earnestly desire that those who are owing for the present and previous volumes would send us the money as early as possible, that we may know our soundings, and not make shipwreck. We feel confident that the *Lord* is blessing us, but he requires his friends to co-operate in the work.

People are becoming more anxious to hear and read on the great truths which are committed to our trust. Now is a favored time to work. Let every true laborer in the vineyard of the Lord do his best to assist in arousing a guilty world to a sense of its perilous condition. The trumpet that is to awaken the dead is about to sound. Let us be faithful stewards of the Lord. If we have neglected duty in the past, *now* come up "to the help of the Lord against the mighty," lest we, like Meroz, receive a curse instead of a blessing. The Lord loves the faithful ones, who are ready to improve the talent entrusted to their care. Dear brethren and sisters, *arouse* for the work. Let us make one mighty effort to spread the light and truth like sunbeams upon those who are groping in moral darkness. Our "labor is not in vain in the Lord."

The Tract Enterprise.

Many are doing *nobly* in this glorious work. They show that they have true love for the welfare of their fellow men; and we think there is no way by which so much can be accomplished, with so little means, as by scattering tracts, at the *low* rates furnished by the Christian publication Society. Remember, *one cent* pays for thirteen pages, post paid, or eighteen pages by express; one dollar, *thirteen hundred* pages; ten dollars, thirteen thousand; fifty dollars, sixty-five thousand; and one hundred dollars, *one hundred and thirty thousand pages*. If those, who have contributed to this glorious enterprise, could witness the *joy* of the poor watchmen who receive them to distribute where they labor, and see the *greedy* desire of the people to get the tracts, they would say, truly, "it is more blessed to give than to receive." Come, brethren and sisters, let us press this work in *good earnest*. Remember, we are doing it for the good of *others*, which is for the glory of Him who has done so much for us. Let us not be sparing of our [illegible]

The Boston Discussion.

Eld. Gates holds that man has a spirit—an inward man—the same size, nearly, as the physical man, which goes away at death to the new Jerusalem, to be with Christ; or to *sheol—hades*—to be with the devil and his angels. He claims that the wicked spirits of men are now visiting this world by spiritual manifestations, through their mediums. He says, God made this spirit and put it into man after he formed the physical organism. To these assumptions, we replied as follows:—

1. This spirit, of which my Bro. speaks, is either the *man*, or it is not. If it is the *conscious entity*, then it is the *man*, because man is a conscious being, and there are not *two* conscious entities in the *same* individual.

2. The spirit is either the *whole man*, or a part of him. It is not claimed to be the *whole* of him; then it must be either a *part*, or *no* part of him. If *no* part, then it is something foreign to him, and the discussion also. If it is a *part* of him, then it is not a *man* by *itself*, and therefore should never be called *man*, more than an arm, eye, or foot. To illustrate; the balance wheel is not the watch, the main spring is not the watch; neither the case, the hands, nor any other *part* constitutes the watch, but the parts *combined*. So with a human being; neither *part* is the man. In harmony with this fact, we never find the spirit called *man* in the *Bible*; therefore, we conclude it is *not the man*; consequently, not a *conscious entity by itself*.

3. If the spirit is a *part* of man, then it *commences* with him, and stops when he does, and therefore is not a man by *itself*.

4. If MAN *is mortal*, then every *part* of him must be mortal also; hence it follows, that if the spirit is a *part* of man, it must be *mortal*; for what is true of the *whole* is of *all* its parts. In Job 4: 17, we read, "Shall *mortal man* be more just than God?" Here we are taught that *man* as a *whole* is *mortal*; and as we cannot find *one* passage which teaches that a *part* of *man* is *immortal*, the question seems to be fully settled.

5. If the spirit is a *part* of man, then it was made when he was. But *man* was made of dust—no intimation anywhere in the Bible to the contrary. "The Lord God formed MAN of the dust of the ground, and breathed into *his* nostrils the breath of life; and MAN became a living soul."—Gen. 2: 7. "God created *man* upon the earth."—Deut. 4: 32. "The first *man* is of the *earth*, earthy."—1 Cor. 15: 47. No intimation that any thing was added to him but the breath [or spirit] of life;" hence nothing *else* to take away. He is called *man before* he receives "the breath of life," and after it is taken from him; therefore "the breath of life" does not constitute him a *man*. As he is a *man*, complete in all his *parts*, *before* he receives "the breath of life," it follows that it is not a *component* part of him.

6. If the spirit is the *man*, it is either *mortal* or *immortal*. If a *part* of man, it is mortal, because *man* is *mortal*. If it is immortal, it is not a part of him, hence *man* has no such spirit, as named in the question, that will be "eternally conscious." Man's hand is a *part* of him; so is his eye, brain, heart, blood, etc.; and all are mortal, because they are parts of a mortal being. The hand severed is not a *man* by *itself*; the same is true of *every part* of him; hence the unavoidable conclusion, that the affirmative of the question is not sustained by the *Scriptures*.

War News.

The war news for the past week is not important. But little has been accomplished, only by way of *talk*. We hear every day of startling events just opening, but they have not yet transpired. All seem to be sick of the war, but unwilling to be the first to give up; hence they are making still greater *preparation* for more bloody onsets. The scales between the North and South seem to be balanced now about the same as they were a year and a half ago. Both are weakened by the loss of much money and blood, and are rapidly approaching the point of exhaustion, when foreign powers may rise up to dictate a conclusion of the matter, without fear of harm from their weakened subjects.

Bonaparte is now pressing an armstice for six months; intimating they may get so cooled off in that time, that they will not wish to renew the bloody strife; but it is to be feared that the parties are too angry to listen to any such proposals. One thing is certain, "the ship of 'state' is sinking, and if not soon rescued, it will go down to rise no more to be sheltered by the proud eagle banners with stars and stripes.

New Subscribers.

"I think a little effort on the part of each preacher would present a new year's present of one hundred new subscribers to the Crisis. It ought to be noticed in every congregation before the first of January."—H. Munger.

Bro. Munger is endeavoring to do his part. Will not all the preachers make an extra effort? We now print weekly three thousand nine hundred and twelve papers. Shall we not have four thousand with which to begin the new year? What do you say, brethren? Is the cause not worthy of a [illegible]

Bibles.—On account of the great advance in the price of books, we had to pay about $80 expenses on $50 worth of Bibles; hence we are under the necessity of asking more for our English Bibles. See book list.

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising ONE THOUSAND DOLLARS, as a TRACT FUND, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

H. L. Hastings	$50.00
Miles Grant	50.00
J. N. Shattuck	1.00
John Sadler	4.00
A Friend	5.00
I. Damman	2.00
A Friend	2.00
Mrs. Dea. Gardner and Daughter	2.00
Samuel Campbell	3.00
Seneca Falls	2.00
Eliza P. Cornett	1.00
Moses Smith	.50
Sidney Hall	50.00
J. B. Richards	1.00
N. Irish	1.00
J. W. Goodwin	1.00
Jas. McClellan	1.00
S. P. Clark	10.00
P. C. Rodman	1.00
Wm. A. Munroe	5.00
Jesse Gay	5.00
A. B. Cook	2.00
R. Curtis	31.00
Sylvina Hill	.46
A Friend	25.00
J. S. Gilpatric	1.00
W. R. P.	1.00
Sandy Hill Church	100.00
A. Persons	.72
A Sister	2.00
L. Brackett	.50
W. Stark	1.00
Left Hand	.50
Somebody	.50
J. M. Stetler	50.00
A Sister	1.47
D. W. Comstock	.25
A Friend	1.00
R. L. Rugg	1.00
C. S. Sherman	50.00
T. W. Smith	.50
A Friend	2.00
C. P. Thorn	100.00
F. R. Calhoun	1.00
E. Clark	1.00
A. Clark	1.00
A Friend	.50
Z. Whitney	10.00
S. Gilbert	1.60
E. R.	2.00
Mrs. C. M. Wood	3.00
E. A. W. Lake	1.00

For the Crisis.

That Hymn Book.

Something has been said about a new hymn book, and a committee of advice has been chosen. Is it forthcoming or not coming? This is the general inquiry. We have had a variety of hymn books. I have long felt opposed to such a variety and frequent change. But as there are so many complaints of imperfections in all we now have, and so great a demand from the several states for a new and better one, embracing the best of all, and also the late good hymns, well arranged, well adapted to all purposes, well bound, not comprising over 300 or 400 hymns, to bring it at a low price; and as we now have the facilities to make such a book, with the prospect of selling from 5000 to 10,000 copies, I believe it might be serviceable to the general cause to publish it.

First. Because very many excellent hymns are not in the book we *now* use, and very many now in them the brethren are obliged to buy, but *never* use them.

Second. A much cheaper and better arranged book can be made, coming much nearer the wants of the mass, and an act of economy, in time.

Third. If the Christian Publishing Society do not publish one, others are arranging to do so, and before the end we are likely to have one, two, or three new hymn books, from parties or persons whose means and facilities cannot make so good and so cheap a book, nor give it half the circulation that the C. P. Society can. I therefore hope the society will publish one at once. Maine would take 1000 copies in two years.

I. C. Wellcome.

Yarmouth, Me.

For the Crisis.

A New Tract.

Dear Brn. and Srs.:—Allow me to say a word to you through the Crisis in behalf of a pamphlet which our dear Bro. Brewer has ready to publish, as soon as he can get the means. It is a work which I think will do much good, and well calculated to meet the wants of those who are not immediately interested in the soon coming of the Lord, as well as those who are. It is a synopsis of the kingdom of God, from the time that God established it under David, until its overthrow, together with the Scripture view and evidences of its soon being restored and given to the true heirs, who will take it and possess it forever, even forever and ever.

I would say that the church here has heard him present a synopsis of it, and many feel convinced that it is well adapted to meet the wants of many minds. And as Bro. Brewer is poor, and needs some help, the church here raised sixteen dollars for him. Are there not others who want to help him at this time in scattering the light upon this important subject? If so, please send your remittances to him, at South Glastenbury, Ct., and the Lord reward you according to the gift, when he comes to make up his jewels.

S. Ayres.

For the Crisis.

Dark Deeds.

The *Lewiston Journal* of Nov. 1st, 1862, says: "In the 73d Illinois regiment, there are twenty-five Methodist clergymen. One is a Colonel, and seven are Captains." Says the New York *Chronicle*: "Never was crime more rampant than now. Stabbing, fraud, and every imaginable form of cruelty and murder meet us at every turn; and it has come to pass that a man who walks out at night finds himself surrounded by robber hands, just ready to pounce upon him, with fatal results to limb and life."

The above are dark signs of the times, ominous in their import; but they are true to the very letter of inspiration. Any one, if he will, can read the signs of the times now, even if he runs. It is high time that we wake out of sleep, for the third woe and seventh trumpet cometh quickly.

John Taylor.

New Sharon, Me.

For the Crisis.

Who are the Prophets?

On the 25th of Jan., 1850, Mr. Clay offered his memorable plan of compromise. On the 5th of Feb., amidst such a crowd of both sexes as the Senate chamber had never before witnessed, he came forward to speak in its defense. He said:—

"Never before have I risen with feelings of such deep solicitude. I have witnessed many periods of great anxiety, of peril, and of danger to the country; but never before have I risen to address an assembly so oppressed, so appalled, so anxious."

He says, "I attribute the danger of the country to the unprincipled selfishness of party men. At the moment when the White House is on fire, instead of uniting to extinguish the flames, they were contending about who should be its next occupant! While a dreadful crevasse menaced inundation, they were contending the profits of the estate, which was threatened with total submersion! . . . All now is uproar, confusion, and menace to this union. . . . I denounce secession. None have a right to secede. . . . Within the Union I take my stand, and there I mean to stand and die—fighting, if necessary; but no power on earth shall force me out of the Union. There will nothing but ruin spring from the dissolution of the Union. War will be inevitable; and *such a war!*—so *furious, so bloody*, so implacable, so exterminating, could not be found upon the pages of history. I entreat the members of this house to pause, to pause on the brink of the precipice, before you take the fearful leap into the yawning abyss. But if that direful event—the dissolution of this Union—must take place, my prayer to heaven is, that I may not survive to behold it."

How prophetic! Ten years pass away—it is fulfilled! His prayer was also answered, for he is no more.

Geo. Severence.

For the Crisis.

Tour West Continued.

After the conference in Sumpter, Wis., Dec. 3d to the 7th, I shall meet with the conference in Deer Park, Ill., (eight miles from Ottawa), Dec. 17th. The first of Jan., 1863, I shall give lectures and hold a conference in Louisville, Ky., and visit Jeffersonville, Ind. Then return to Michigan, and hold a conference in Buchanan; next in Reading, Mich., and next in Memphis, Mich., and shall return home via Canada West, sometime in March.

Notices will be duly given of the above meetings in the papers, so that those interested may be able to attend. I find it utterly impossible to meet but a small portion of the calls on this great western field in this tour. But if the Lord spares me, and opens the way, I shall see and speak to the tried and faithful flocks who have invited me to their respective fields of labor; as also to new fields, where the midnight cry has not been sounded. Friends will be patient and hopeful. God is good, and will remember his own waiting ones, and those also who sit in darkness, who call for light on the speedy coming of the Son of man. He that is to come, will come, and will not tarry." The cry of the waiting ones was never more earnest than now,—"Come, Lord Jesus," and "come quickly." The cry from all parts, "Watchman, what of the night?" is earnest and persistent. Many will not receive the answer, No. But we must go; they want to hear, and must hear. And they want the whole truth on the nature and time of the coming kingdom. They are saying,—

"Blow! watchmen, blow a certain sound,
For dark and dangerous is the night";

"let us have the light, that we and our little ones may be ready in the day of His coming." They shall have it by the help of God.

Joshua V. Himes.

Pike, Iowa, Nov. 8th, '62.

For the Crisis.

What is Truth?

DIFFERENCE BETWEEN WARS AND FIGHTINGS, AND CORRECTION OR PUNISHMENT.

Let us be calm now, and start fairly; for although I intend to say something abut the *rebellion* in our country, yet you will not find me an advocate of *war*, or of *fighting!* I repudiate both. But if the Lord, in his word to us, has made a distinction between *correction*, *chastisement*, or *punishment* for evil doing, and that of *wars* and *fightings* among men, let us be cautious and observe the same distinction. *Truth will stand.* Now to the inquiry:—

Must all persons, who try to maintain the laws of our land, be sent to perdition? We often hear it said that no person can be a christian and take an active part in defence of the government of this nation or country.

Dangers on the right hand and on the left.

We ought to be exceedingly careful in regard to what we teach in these times of the last day perils. I sometimes think that there are teachers of what they call Bible truth, who see something like the man's horse while crossing a bridge which had no railing on its side; and while he beheld what he thought to be danger on the right hand, he was so absorbed in thought in regard to it, that it was impossible to control him; and so he kept his head and eyes constantly turned to his supposed danger on the *right*, till he was *falling from the bridge on the left!* The christian's path to life is "strait" and "narrow," and if he keeps his eyes constantly turned to his supposed danger on the right, he may, before he is aware, be falling into danger on the left. Let us be cautious, and turn our eyes to the right and left, and see to it that we are not involved in the perils of the last days. I suppose no christian will deny but what it will be right to observe the same rules of duty, to the very end of this age, which were taught by Christ and the apostles to be observed by christians in their day.

God's law against sinners.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully: knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust."—1 Tim. 1: 5–11.

T. M. Preble.

Concord, N. H.

(*To be continued.*)

For the Crisis.

A Chapter from our Bible Class in New Bedford, Mass.

Question. Have God's people a right to make laws?

Answer. As the majority of mankind are wicked, and would not be willing to be governed by righteous principles, would it not be almost useless to try and make good and righteous laws? And if godly men were fortunate enough to persuade the majority to enact good and just laws, if there is a revolt or rebellion against the laws enacted, which is often the case—and the present rebellion is a good illustration—must not the righteous men that have made the laws enforce them and put down rebellion? If good men make laws and put a man in office to sustain and enforce the laws, should good men sustain him, or must they complain of his unfaithfulness if he (the officer) does not enforce the laws? If he is not sustained by law-abiding men, will he not be overpowered by the mob? Would it be better to have our city governed by mobcrats than good laws? Does not the present rebellion find a parallel (on a small scale) in a city where a few rummies get together and declare they will have just as many rum shops, and wherever they please, in the city of New Bedford, and if the city government does not grant their request they will secede and set up a new city government in some part of the city of New Bedford? If this is a parallel case, if we can ascertain our relation to our city government, at such a time, can we not ascertain our duty to our national government at this time?

Can we not all see that the sword and the ballot box are brothers? The law is like a man without life unless the sword underlies it: the sword is the life-giver to the law. It is law's foundation. If there is no sword to be used, there can be no law for the lawless. The sword and the law are bound together, and all efforts to separate them must fail. What is the difference then whether we go to law, or go to war? If we go to law, we grasp the handle of the sword, or load our musket; and if we go to war, we shoot it off. If we get our case in law, and the man refuses to leave our premises, then we have war. If he continues to resist, we must either shoot off the gun that we have loaded, or use the sword we have clinched, or cause some one else to do it; and if the man resists unto death, that christian must be responsible for his death who gained his case in law. Then lawing it, is war on a small scale. The principle is clearly involved. And the man that will go to law, and not to war, shows an inconsistency that finds no apology.

An illustration will place the matter in a true light. Suppose an individual, who, in going to law, gives his opponent the assurance that he is non-resistant, and that if he should get his case, he should not feel justified in using any means but moral suasion to enforce his claim. How do you think he would succeed? Did he not exhaust all moral power with his opponent before he went to law, and it was resisted? And when he engaged in law, had he not come to the conclusion that moral suasion was not sufficiently powerful to bring his antagonist to terms? Hence he appeals to some power that will. Moral power will not; that has failed. The next step is law. But law has no life without it has the sword to give it life. Might as well appeal to a dead man, as to appeal to law, unless some law-abiding men enforce it with the sword if necessary. If he got his case, what will it amount to? He has acquired his constituent [illegible] not enforce any claim he may receive in his law-suit by the civil arm, for he is non-resistant. Now all can see the result at a glance. The man's gain is all out of pocket. He has spent his thousands, and much valuable time, with all the perplexity to boot, and finds himself just where he started, except the loss and trouble, notwithstanding he got his case.

This shows how inconsistent men are that will go to law, and yet teach, if any christian goes to war he will be damned. It may be true that men will be damned if they go to war, but it would be well for those who teach it to tell us how one is to escape damnation if he goes to law? If they can give us light on that point, we can then advance.

W. Perry, *Teacher.*

Correspondence.

From Bro. B. Spaulding.

Bro. Grant:—Since writing before, I have had a lecture about every evening in six different neighborhoods, giving several in each place, and mostly in new fields, where they had not heard the peculiar doctrines connected with the Advent; and I have been well received and hospitably treated; have had good attendance, and a candid hearing in every case. I go a perfect stranger into these new places. My tracts and children's papers introduce me to the families. I visit all, without regard to name or denomination. I converse freely with each person to whom I can get access. They ask me many questions, which open the way to speak of the peculiar truths connected with the Advent. Then I tell them I have a tract on that particular doctrine, which I will give them. Reading the title, I make a few general remarks calculated to engage their minds on that subject, then tell them I shall give a lecture on that subject this evening at such a place. Thus I get out many who would not otherwise come. Quite an interest is excited in several neighborhoods, and I feel greatly encouraged. I intend going the whole length of the Cape in this way. Shall want more tracts, and must have them.

I give my time wholly to this cause. I never encourage any collections or donations, for it looks too much as though money were the object. I could use many of the back numbers of the "World's Crisis," or second hand ones, or tracts which have been read and are lying round useless on the shelves in the houses of our brethren. If they will only send them to the office of the "World's Crisis," they can be forwarded to me by express, and thus be put into the hands of those who need and will read them. This seems to be an economical way of doing good.

O! if brethren could only see the interest which is often waked up by these visits and tracts, they would feel encouraged to put forth more effort. I often find tracts which have been sent to friends by mail, and they show them to me, telling me that they were sent from Boston, or Lowell, or some other place by particular friends, and they go from house to house on their mission, spreading light on the great truths of the Bible. Thus what a great fire is kindled by two or three cents' expense!

Letters are often shown me which I am informed came from a friend at such or such a place, and this letter is filled with burning words from the pen of some retiring but devoted sister or friend, and it has awakened an interest in the receiver. Let the sisters continue to use their pens, as well as their tongues, to glorify God, and enlighten their friends scattered abroad. O! how much good might be done in this way by those who have no money to give. Cast in your mite. Let the fruit of your pens praise God, enlighten the minds of men, and you will have cause to praise him when you shall see the fruit of your labor in

"The kingdom of Jesus,
O! I long to be there!"

Yours, B. Spaulding.

Harwich, Mass., Nov. 22d.

From T. W. Smith.

Bro. Grant:—It has been a little over a year since I left kind friends and home associations for a trial of western life. My experience in the work of the ministry has been one of mingled peace, contention, success and failure. I have endeavored to declare the whole counsel of God. Sometimes the word produced joy and gladness, and fell upon willing ears and anxious hearts; and again it occasioned disquietude and irritation, as the errors of sectarianism and popular theology were exposed by the light of the living word. I have not been as busy as I might have been, but still have not been idle. Some one hundred and twenty-five sermons have been preached, and eleven persons immersed. Have met with considerable opposition from sectarians, and also from some who profess to be of the "household of faith." But none of these things move me. I feel more than ever determined to preach "the present truth."

No one who reads the sacred oracles can fail to discern the "signs of the times"; and as the "end of all things is at hand," there is no time to be lost in sounding the alarm. I believe that it is a great privilege to be an advocate of what is called Advent truth. But while we may rejoice in being counted worthy of such honor, is not our position a most responsible one? Upon us devolves the work of presenting

the "last message." But few among the leading denominations see the truth, and fewer still have the courage and fortitude to defend it. Our work is truly a mighty one, for beside our object in awakening a slumbering and faithless church to a realization of her true condition, and to the necessity of preparation for the coming Bridegroom, we have to strive for the "old paths" in attacking that gigantic error—*immortality of the soul*, with all its numerous train of evil consequences. We have to vindicate the truth and justice of God's word from the aspersions of sceptics, and to prevent the intelligent thinkers who may not have searched "the word" from falling into scepticism, of which there is danger, in consequence of another error,—*eternal conscious misery*. And while we can sympathize with those christian sects which have made more or less advancement in divine truth, and some progress toward "primitive christianity," yet we must feel conscious of our peculiar position and our particular work.

Is it assuming too much to claim that the Advent people are performing a higher and nobler work than any other class of christians? I think not. But ought this fact to stir up a feeling of pride, of arrogance, and lead us to cry, "The temple of the Lord, the temple of the Lord are we"? or should it cause us to be humble and thankful, and to gird on the armor of God, and with a firm reliance upon our divine Leader, resolve never to betray our high trust, but by patience and determination prove worthy of the confidence of our heavenly Father? And, Bro. Grant, you have a great work, or rather a prominent part of this great work to do, and how needful that you are sustained by the warm sympathies and ardent prayers of brotherhood. May God spare you until the Master comes, and grant you an abundant entrance into the everlasting kingdom.

I am at present at Carlinville, and have found a pleasant home with Bro. Graley. This is truly a christian family. They are sound in the faith; have held Advent views for a number of years, and to me they are of great benefit in showing light on prophetic themes I have not been enabled to search into. Before I came here I remained a week at Sr. Henry's in Bunker Hill. Sr. H. has not been preaching any for some time. She expects to resume the work ere long. From here I expect to visit Havana, Mason Co., and from thence may go to Amboy and spend a few days with Elds. Clark and McCullock and the good brethren there, and from thence expect to visit Iowa, as Bro. Deyo is anxiously awaiting me. I desire to attend the Wisconsin Conference, but do not think I can. Yours in the truth.

ELD. T. W. SMITH.

From E. W. Potter.

BRO. GRANT:—I am a subscriber for the World's Crisis. Have received the paper for about twelve months. I like it very much. It has enlightened my mind and caused me to search the Scriptures, wherein I find that I have been bound down by tradition, believing it as taught by our Baptist brethren. I opposed the advent doctrine, believing that it was not according to the teaching of Jesus. My brethren denounced the doctrine as erroneous, therefore I concluded that it was not necessary to look into the Scriptures further than as taught by our minister. I believed in the old tradition that as soon as a christian died his soul went immediately to heaven. What a mistaken idea! O that men would throw away tradition, and believe the Bible! I feel thankful to God that I ever fell in with the Advent tracts—"The Destiny of the Wicked"—"The State of the Dead"—The Coming of Jesus Christ," etc., etc.

Myself and wife are the only ones that have come out from tradition in our little village, but there are many anxious to hear. Bro. Ingham, with Sister Muzzey, have preached a number of times at my house. The Baptist meeting-house and school-house are closed against us, but the Lord has given us a small room to worship him in accordance to his written word. We have seated it, and it can be occupied any time for meeting. Will accommodate sixty or eighty persons. We pray that the Lord will send us a minister who is not afraid to declare the whole counsel of God. Bro. Ingham is the only Advent minister who preaches in the neighborhood, and we pray that the Lord will protect him, that he and family may safely return to Nova Scotia, that we may hear him once again. Yours in hope of eternal life. E. W. POTTER.

Digby, N. S.

From J. R. Mitchell.

DEAR BRO. GRANT:—Verily the history of Rome is nearly complete, and with it the history of the world. Surely the day of the Lord cometh; the night is far spent, and the day is at hand. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." The political horizon grows dark; the three unclean spirits are doing their work, of gathering the nations "to the battle of that great day of God Almighty." The stupendous and unprecedented preparations for war, the great waking up of the nations, the increasing distress and perplexity, are sure forerunners of coming judgment. The deep, low mutterings of the gathering storm gives fearful indication of coming wrath. The nations are angry. Let Zion's watchmen blow the trumpet and sound the alarm. The world is asleep. The church is slumbering while the fearful crisis approaches. The harvest is nearly ripe. The Lord will soon descend from heaven with a shout, with the voice of the archangel and the trump of God. The reaping time will then come. The righteous will be gathered into his garner, and the wicked will be left to inexorable fate, to be cast into the great wine-press of Jehovah's wrath. Verily the kingdoms of this world will soon become the kingdom "of our Lord and of his Christ." How important the injunction of Jesus, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Your brother in hope of the kingdom,

Albany, N. Y.

From Eld. J. Blain.

BRO. GRANT:—I find it necessary to call on brethren for help, who have had and sold my works. I think I have good reason to complain in this matter. For instance, a little over three years ago, I gave out $50 in works within the bounds of the six eastern States; $40 had been out years before; and in three years past I have received only six dollars on the whole amount. The west have done but little better, in proportion to the amount due. There have been a few praise-worthy exceptions to these general remarks. As times are now better West, and I think also East, I can but hope more attention will be paid to this call than ones heretofore.

I am yet confined by an affection of the lungs and a bad cough, caused by excessive labor in my last tour, of which I will give an account when better able to write. If saved from consumption, it will be a narrow escape. I can do nothing to obtain means of support this winter, and very much need a reprint of some of my works. "A word to the wise *should* be sufficient." I never fail to receive money when directed to me at Buffalo, N. Y. J. BLAIN.

Buffalo, Nov. 27th, 1862.

From Bro. N. F. Fuller.

DEAR BRO. GRANT:—I suppose you remember that at Tremont campmeeting, quite a number gave up the use of tobacco. Feeling it to be my duty, I gave it up with the rest; and I feel to thank God that he has enabled me to overcome the filthy habit. When I think how much misery and even death it has caused, it leads me to think that it must have originated from him that has the power over death, which is the devil. When I gave my heart to the Lord, I gave up the devil and all his works.

Not only does the Bible teach me that it is not right; but my own conscience tells me that it is one of the devil's great plans to destroy man; and I am determined, by the help of the Lord, never to touch it again.

Kingston, Mass.

Obituary Notices.

Died in Danielsonville, Ct., Nov. 9th, 1862, of consumption, after a long illness of eighteen months, BRO CHARLES BENNETT, aged 28 years. Also in the same place, Nov. 16th, NELLIE BROWN, last child of Bro. Charles and Eliza Bennett, aged one year.

Death has swayed his dark sceptre most unsparingly over this family for two years past. He has chosen precious victims, but victims over which he will boast not for ever. Nov. 15th, 1860, its gloomy shadow first fell upon their sunny home, as little Charlie left his cradle bed to rest unrocked, yet undisturbed in a little grave. Here, as I bowed over its wasting form, with parents oppressed with grief and dread forbodings, and begged for it a little longer life, if a longer life was best, began my first acquaintance with these, ever since, my dearest friends.

Dec. 18th, 1861, Allie, the light of the household, a daughter of five summers, the picture of health, with a mind far riper than her years, falling suddenly sick, sank like her little brother into death's peaceful slumbers. The father was then sick. Consumption had fixed upon him its haggard look, yet he was without hope. He bowed heavily beneath this stroke. As at her burial, I spoke from the words of God, Isa. 48 : 10, "I have chosen thee in the furnace of affliction," by divine blessing his heart was touched, and from that time he seemed to feel that God loved him, notwithstanding he suffered him to be afflicted. His first public confession of Christ was Jan. 4th, 1862, at a class meeting, held at his house, which he much enjoyed. His submission, patience and devotion, have been well tested since that time; tested only to be found "unto praise and honor and glory at the appearing of Jesus Christ." God manifested himself often to him in the night watches, when sleep would depart from him, in bright visions of the resurrection and of the glory that shall follow, and his eyes were often dimmed with tears of joy, and his lips found sweet employ in lisping forth praises for the glorious hope of endless life. His exhortations to christians, in whose lives he had detected inconsistencies, when he himself was in sin, and his words to the unconverted, I trust will not soon be forgotten. Anxious to redeem the time to the last, he caused to be engraven upon his coffin plate these words,—"*I shall live again*," that he might preach the resurrection even when cold in death. He now sleeps. His dear companion yields him up to death in sorrow, but still another stroke awaits her. Nellie B., an infant babe, given her but a year ago to cheer her somewhat amid fiery trials, and which she had fondly hoped would be left her, when her husband should be no more, survived her father but one week. Death has added her, too, to the pale inhabitants of his marbl d city. A wife, a mother, is left *alone, alone!* Did that word ever weigh so heavily before? Not to her aching heart; no, never! She fain would say to death, Take me also, and let me rest from all earth's woes beside my loved ones yonder. Yet she has proved too well the faithfulness of her God to murmur or complain. He has never forsaken her through all her long affliction. Are afflictions heavy, she knows that there is "a far more exceeding and eternal weight of glory." "The Lord himself shall descend," and then those precious treasures, over whom death now boasts a victory, shall "awake and sing" an everlasting triumph. This is her hope, with it she can sing,—

"Let cares like a wild deluge come,
And storms of sorrow fall;
So I may safely reach my home
My God, my heaven, my *all*."

H. F. C.

Died at Long Point, Ill., Sept. 14th, 1862, BRO. GILMAN, aged 51 years.

Bro. Gilman leaves a companion and three children to mourn his loss; but they do not mourn as those that have no hope. Though dead, his influence lives. His love of the truth of God was such as to lead him to make large sacrifices for its advancement. His house was always open, and a home for the people of God. In the organization of the church, some three years since, he was chosen one of the deacons, which office he filled faithfully till his death.

He looked forward with much interest to the time when the kingdom of God should be established under the whole heaven. He was strongly opposed to fighting. He said he could not disobey God to obey man. He thought it was wrong for christians to go to the war. He was a man that loved peace, and labored for those things that make for peace. He was permitted to see all of his children baptized and united with the church of which he was a member. His funeral sermon was preached by the writer, from Ps. 71 : 20. A. S. CALKINS.

FOREIGN NEWS.

[Liverpool 20th, Londonderry 21st.]

It is reported that another craft similar to the Alabama had sailed from Liverpool to capture and destroy any vessels sailing under an American flag.

News unimportant.

DOMESTIC NEWS.

New York, Nov. 25. A special dispatch to the Times, from Sigel's headquarters yesterday, says, "Such information has been received at these headquarters this afternoon as leaves no further room to doubt that the entire Northern portion of Virginia has been abandoned by the rebel troops. There are a few of White's guerrillas roaming about Leesburg, Mount Gilead, Martinsburg and vicinity. Jackson has gone toward Richmond.

The city authorities of Savannah are making arrangements to move the non-combatants from that city preparatory to the anticipated attack of the enemy. They have adopted a resolution that Savannah should never be surrendered; that it should be defended until, if taken, the victors' spoils should be a heap of ruins.

Newbern, N. C., Nov. 21, via Fortress Monroe, Nov. 27. On Tuesday some 4000 rebels, under Brig. Gen. Martin, attempted to drive in our pickets and take the city. They advanced on the Trent road for Pollocksville, and succeeded in driving, after a brisk skirmish, the pickets for a short distance. About eight hundred rebels then marched through the woods seven miles to capture two companies of Mass. 27th Regiment, and one company of Mass. 24th, stationed at Bachelor's Creek, on the railroad. The rebels met with a warm reception, and were defeated, falling back in disorder, retreating on the double quick. The rebels thought to take the forces unawares, but Col. John Kurtz, of the 23d Mass., the Provost Marshal, in command of the post, was prepared at all points.

New York, Nov. 29. The Herald has the following from Charlestown, Va., 27th: The 2d Virginia cavalry under Col. Paxton, left Camp Piatt on Monday last, after marching 210 miles in 70 hours. Part of the march was through a pelting snow storm. Col. Paxton came upon the enemy in the vicinity of Frankfort, attacked them with vigor, and after a short fight defeated him, capturing two commissioned officers, 108 non-commissioned officers and privates, 100 horses, between 200 and 300 stand of arms, and burned his camp and all his equipage, his stores and four wagons. Col. Paxton did not lose a man. Major Powell particularly distinguished himself.

Chantilly, Va., Nov. 30. Brig. Gen. Stahel has just returned. He attacked the enemy at Snicker's Ferry, and followed with 300 cavalry into their camps on the other side of the river, near Berryville.

Our men charged splendidly whenever they met the enemy. White's cavalry were driven in all directions. Nearly all their officers were captured and colors taken. White fled and hid himself at a house in Berryville. The 3d, 7th, and 12th Virginia cavalry were also attacked and routed. Forty of their men, with their horses, were taken prisoners, fifty killed and wounded. Eighty cattle and eighty horses were also brought in. Our loss was about fifteen in killed and wounded.

THE EFFECT OF THE PRESIDENT'S PROCLAMATION.—The Washington Morning Chronicle prints the following letter, addressed to Senator Grimes of Iowa, and written by a Brigadier General from that State:

Headquarters District of Corinth,
Corinth, Nov. 18, '62.

Dear Sir: As I believe a mistaken idea is becoming prevalent in the North as to the effect of the President's proclamation in the South, I desire to give you a few items. No doubt I am in a position to know as well, if not better than any one else, of the feeling in Georgia, Alabama and Mississippi, as from this outpost we have daily information from all these States, and I assure you that the terror it is creating in these States is not and cannot be realized by the North. They of course dread the advance of our armies, and have some hopes of checking it, but as yet they have not discovered any means of checking the widespread insubordination among their slaves that is showing itself. They have taken them from most of the public works, almost entirely from their army, and directly south of us they do not allow them to go to the cities, towns, or near the railroad.

Many planters are leaving their homes with their families for the cities, while others are taking their slaves to other States. As our armies advance, the slaves boldly leave and come to us, and are very uneasy even in the interior of Georgia and Alabama, and, as the planters say, are of not much account to work. If the policy is carried out faithfully, it will demoralize their armies, for the slave owners are clamorous to go to their homes and families. Thousands are leaving without any permits, and in utter defiance of their orders and laws. Slaveholders use every means in their power to keep the proclamation from their slaves.

Trouble in Europe.

The Italian question in Europe seems to be coming to a head. Napoleon's proposed plan of settlement is not received with favor by the Pope or the radicals of Italy. To make the matter worse the Prime Minister of England has, in a very impudent manner, informed Napoleon that the time has arrived for ceasing to meddle in Italian affairs, and that Victor Emmanuel should be allowed to obtain Rome, if he can, his character of a christian Prince being the guarantee that on occupying it, he would pay the greatest respect to the clerical status of the Pope, and promptly endow him and his successors with a sufficient and liberal appanage. This, however, would deprive Pius IX of all temporal power. What answer Napoleon may have given to Palmerston has not transpired. Palmerston's message is threatening, to a certain extent, virtually implying, if you do not help the Italians we shall. On Napoleon's reply, therefore, may hang the momentous question, between France and England. In case of war between these countries, it would be difficult for Austria and Prussia, and even Russia, to keep out of it. To our own country, battling for the great cause of good government and human freedom, this question is mainly of interest from the fact that a war between France and England would so occupy them as to prevent the interference of either in American affairs. We will look with some anxiety for Napoleon's response to Palmerston. It may turn out a match to fire the Continent.—*Albany Evening Journal.*

A letter from Admiral La Gravierre says that the forward movement of the French army from Orizaba cannot be commenced before the first week in December. He is of the opinion that nothing can prevent the French reaching the city of Mexico in the course of January, although the army may have to fight the enemy once or twice on the way.

It is stated that one of the victims ordered to be executed at Palmyra, Missouri, on the 18th inst., was a man who had a wife and several children dependent altogether upon his daily labor for their support. A young man, knowing the condition of the family, offered himself as a substitute for the husband and father, was accepted, and was one of the ten who were shot.

Strong brown paper is now manufactured at the Salisbury Paper Mills, in Orange county, N. Y., from "cat tails," the product of the wild flag growing in low grounds all over the North. The proprietor, Mr. Oakley, is experimenting with a view of making white paper, also from the same material.

☞ An English physician who visited Garibaldi, by request of his friends, and was absent a fortnight, charged £3,400.

☞ In the second half of the 15th century Russia was but 18,000 square miles in extent. Now it covers 392,000 square miles.

Notices, &c.

Notice.

As the signs of the near approach of the King that is to reign in righteousness are thickening around us, and so few are prepared to meet him, I propose, the Lord willing, to take a trip into Ohio the last of Dec., and stay a part of the winter, and preach where my humble labors may, by the assistance of our Heavenly Father, arouse some to be prepared to meet him and have a part in his kingdom. I shall stay a few days in a place, as duty may demand. I shall have an assortment of books and tracts with me to scatter. Those wishing my labors, write me as soon as possible.

JOHN T. ONGLEY, Evangelist.
Blooming Valley, Crawford Co., Pa.

Notice.

As I am, in the providence of God, stationed at East Stoneham for the present, to labor in spreading gospel truth, and thereby build up the church on the most holy faith, and lead men from the error of their ways to Christ, who is the "Way" to eternal life; I would say to the brethren in this region, that if they wish for my labors, they can communicate with me at this place. Address Charles H. Leverton, East Stoneham, Me.

Conference at Poland, Me.

We purpose to have the next session of the Maine Western Quarterly Conference at West Poland, commencing Dec. 11th, at 7 o'clock P. M. We solicit the attendance of the brethren and sisters generally, and shall expect that none of our ministering brethren will fail to be present. We expect Bro. Couch will be with us to help in preaching the word. For the brethren, J. A. LIBBY.

Illinois Conference.

The meeting of the Illinois Conference of Adventists will be held at Deer Park, Losalle Co., in the Vermillionville Meeting-house, commencing Wednesday, Dec. 17th, and continuing over the Sabbath. Deer Park is eight miles from Ottawa, on the Rock Island R. R., and the same from Tonica, on the Illinois Central. Eld J. V. Himes will be with us to preach the word. Dear brethren and friends, let us make it a point to be there.

H. G. MCCULLOCK, Secretary.

Notice.

There will be an Advent meeting at the house of L. R. Barber, in Harwinton, Conn., commencing Dec. 11th, and continuing one week. Brethren from abroad are invited to attend. Bro. R. Williams will give a course of lectures during the week.

L. R. BARBER.

Notice.

There will be a conference at the house of Bro. J. A. Hazen's, in North Sutton, N. H., to commence Thursday evening, Dec. 4th, and continue over the following Sabbath.

ANDREW SIMPSON.

Englishman's Greek Concordance.

I have a few copies of this invaluable book. The regular price is $4, for which I will send it by express to any address. To preachers and those ordering books for sale, I will furnish it at a liberal discount. Cash must accompany the orders, which should be addressed to H. L. HASTINGS, Boston, Mass.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H L Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Notice.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P.O. address at present is 46 1-2 Kneeland street.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENTS FOR LOWELL ST. CHAPEL.
Edwin Burnham....Dec. 7th, 14th, 21st and 28th

Town Hall, Holden, Mass., evenings of Dec. 4th, 5th, 6th, and over the Lord's day.
Concord, N. H.......Saturday evening, Dec. 13th and over the following Lord's day.
MILES GRANT.

Lynn, Mass....................Sunday, Dec. 7th
JOSEPH W. WHITE.

Portsmouth, N. H..............Sunday, Dec. 7th.
H. L. HASTINGS.

Athol, Mass....................Sunday, Dec. 7th
GEO. CHAMPLIN.

Sandisfield, Mass....................Dec. 7th
Wrightville, Ct..............Dec. 10th—11th
Morris or Bantam....................Dec. 14th
New Pres n.................Dec. 19th and 21st
New Milf d.........................Dec. 24th
Salem, N. Y.........................Dec. 28th
New York, 24th Street...............Dec. 31st
J. K. BELLOWS.

Danielsonville, Ct............Sunday, Dec. 7th
East Killingly......................Dec. 14th
D. A. JONES.

East Killingly......................Dec. 21st
V. P. SIMMONS.

Abington, Ct........................Dec. 28th
H. F. CARPENTER.

Center Sandwich, at Bro. Skinner's.....Dec. 7th
Moultonborough......................Dec 14th
T. W. PIPER.

Bristol, Ct...................Sunday, Dec. 7th
WM. FENN.

Foster, R. I., Nov. 30th, (instead of Dec. 30th), and to continue through the week, and longer if duty.
PETER NOKA.

Plymouth, Vt..................Sunday, Dec. 6th
S. W. BISHOP.

Abington, Ct........................Dec. 14th
I. B. POTTER.

Carver, (Levi Ransom's).............Dec. 4th
Norton, (Baptist Church)............Dec. 7th
Scituate, (as Bro. Cottle may arrange)...Dec 14th
Worcester, Warren Hall, Wednesday evening, Dec. 17th.
Springfield, at Bro. Curry's place ... Dec. 18th
Warehouse Point.....................Dec. 19th
Hartford....................Sunday, Dec. 22nd
Southington.............Dec. 24th and 25th
Bristol.......................Sunday, Dec. 28th
New Britain..........................Jan. 4th
Hartford.....................Sunday, Jan. 11th
J. S. WHITE.

APPOINTMENTS FOR WORCESTER.
L. Boutell...........................Dec. 7th
J. W. Britton.......................Dec. 14th
H. Munger...............Dec. 21st and 28th

Concord.......................Sunday, Dec. 7th
West Canterbury, (Cong. Meeting-house), Sunday, Dec. 14th.
T. M. PREBLE.

Ax Factory....................Sunday, Dec. 7th
Abington......................Sunday, Dec. 14th
I. B. POTTER.

Fairhaven, Mass.......evenings, Dec. 7th and 8th
J. MCCANDIS.

Eld. H. Munger will spend ten days with the 24th Street Mission, and preach afternoon and evening each day. Friends in New York and vicinity are cordially invited. Commencing Tuesday, Dec. 9th, at 2 o'clock, P. M.
New York, Nov. 22d, '62. SAML. CURRY.

Cheshire Street, Ct...........Sunday, Dec. 14th
Wrightville, Ct...............Sunday, Dec. 28th
C. GOODRICH.

APPOINTMENT FOR RIVER POINT, R. I.
P. C. Rodman.........................Dec. 7th

Yarmouth, Me, Dec. 7th, and at the Poland Conference, if the Lord will. WM. M. INGHAM.

Central Street, Springfield, Mass., Sunday, Dec. 7th. SETH WOODRUFF.

Griswoldville...........Friday evening, Dec 5th
Bro. Asael Morgan's, Northfield Farms, Saturday evening, Dec. 6th.

Northfield Mountains..........Sunday, Dec. 7th
H. K. FLAGG.

If there is any sleighing and the Lord will, I will visit the following places, and preach if the friends wish.
Brunswick.....................evening, Dec. 9th
Palermo..........................eve, Dec. 11th
South Hope.......................eve, Dec. 12th
Hope Corner...............Dec. 13th and 14th
Camden Harbor....................eve, Dec. 16th
Linconville Young Town...........eve, Dec. 17th
North Searsport..................eve, Dec. 18th
Frankfort Mills...........Dec. 19th, 20th, 21st
Bangor or Orrington..........Dec. 23d, 24th
Bradley and vicinity.........Dec. 26th to 31st
South Levant...................Jan. 3d and 4th
Newport...........................eve, Jan. 6th
Corrina...........................eve, Jan. 7th
Dover.............................eve, Jan. 8th
Starks...................evenings, Jan. 10th, 11th
Vienna, (as Bro. Seavy may appoint) eve, Jan. 13th
Wayne.................................Jan. 15th
North Wayne.....................Jan. 17th, 18th
If this arrangement is not satisfactory to the friends in any of the places named, they will oblige by giving me notice as soon as convenient.
Yarmouth, Nov. 21st, '62. R. R. YORK.

Ripley Hill, Chaut. Co., N. Y....Dec. 6th and 7th
Buffalo, N. Y., Sunday, Dec. 14th, if the brethren desire. Please write me in time.
JOHN T. ONGLEY.

Wrightville, Ct...............Sunday, Dec. 7th
Sandisfield, Mass.............Sunday, Dec. 21st
LEWIS ANDREWS.

Rutland, Vt., Sunday, Dec. 14th, at the usual hours. Subjects—Christ our Life; and Signs of the Times.
Factory Point, Vt., Dec. 16th, evening, as Bro. Gleason and others may arrange. Expect to continue six or eight days. C. P. SWEET.

Riverpoint...........................Dec. 7th
P. C. RODMAN.

Warner, (Robie School-house,) Sunday, Dec. 7th
B. P. MANNING.

Goshen...............................Dec. 7th
B. W. WILKINS.

Business Department.

To Correspondents.

E. Collins—No! but is much opposed.
G. W. Smith—We have not got the work.
J. Stockell, Jun.—Do not know how soon.
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Dr. E S Robbins 383, A P Allen 396, M C Snell 399, J Bush 401, J Crosby 383, G W Thomas 401, Nelson Sprague, on old acct., 298, J M Hobart 401, E H Case 390, O Wright 342, M Phetteplace 364, H W Balcomb 401, N R Gould 390, B B Estes, S Sherwin 404, H Gray 402, Jas. Morrison 377, Geo. W. Smith —, Mrs. Chas. Clark 402, H How 402, George T Whitney 397, S Manchester 402,—$1.00 each.

P S Squier 421, A Fiske 423, Eld. H H Hendricks 425, Mrs. M Dutton 398, L A Eldridge 425, J Jones 372, A T Young 407, I M Bruce 390, Mrs. F Mills 416, Mrs. D T Beers 354, S C Page 393, S J Craft 364, Chas. W Brewster 382, Mrs. C E Mayer (what P. O.?), Mrs. F R Calhoun 427, S Mitchell 427, Eunice Clark 426, J B Barker 364, A C Thorpe 426, H M Dubey 330, I M Chaffee 370, A Douglass 426, J Eaton 432,—$2.00 each.

R Meed $5.00, 380; W B Parrott $5.00, 390; W H Albro $3.00, 375; Mrs. M Hodgden $1.50, 403; Mrs. M A Haines $1.25, 366; H C Burnham 50 cts, 388; H Piper 50 cts, 388.

FOR BOOKS AND TRACTS.

A C Greene, $7.00; J Stockwell, Jr., $3.00; L N Choate, $3.00; Eld. I Damman, $2.06; F H Burbank, $2.25; M E Thompson, $2.00; E Cheney, $2.00; S Sherwin, $1.50; J Jones, $1.00; N Sprague, $1.71; Geo. E Hooper, $1.00; B F Locke, $1.00; A C Thorpe $1.00; S H Kirby 35 cts, J Crosby 50 cts, E Haines 62 cts, I K Bellows 29 cts, E D Lyon 90 cts, A Gilbert 50 cts, N G Reed 75 cts, Mrs. M Hodgdon 50 cts, S J Ingraham 75 cts, B B Estes 50 cts, C B Keach 65 cts, J Eaton 36 cts, I Crombly 25 cts.

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Nov. 26—By mail, C. L. Percival, Eld. Chas. Stratton.
Nov. 28—By mail, S. H. Kirby, Mary E. Thompson, E. Haines.
Nov. 29—By mail, N. Sprague, R. L. Rugg, E. Cheney.
Dec. 1—By Earle's Express, A. C. Greene. By mail, N. G. Reed, C. B. Keach, Sarah J. Ingraham, Mary Hodgdon, E. C. Keith, J M. Stockwell, A. C. Thorpe, T. G. Burpee, L. Wetherell, Hannah M. Dubey, S. J. Craft. By Mr. Phelps, S. Sherwin.
Dec. 2—By Adams' Express, L. N. Choate. By mail, J. Eaton; J. Morrison, I. Crombly, Eld. I. Damman.

Letters Received.

O P Allen, M A Seymour, A J Boothby, M R Hook, B Spaulding, E Bellows, L Wetherell, S Field, R R York, T W Smith, G W Denny, F W Niles, L R H Bishop, C G Carre, R M Thayer, E A Annable, W Pratt, T G Burpee, I C Wellcome, J Morrison, J Blain, A E Rathbun, N T Fuller.

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For the Crisis.

Looking Forward.

A little while longer and then we'll rest,
With the prophets and martyrs of old;
We'll share in the joy of the holy and blest,
And walk in the city of gold.

Our home will be fair on the ransomed earth,
And the conqueror's song we'll sing;
And the long drear night, with its bitter woe,
Will no darkening shadow bring.

The last-day perils are gathering now,
The nations of earth are stirred;
And the mighty go forth while the battle cry
Through the breadth of the land is heard.

The hearts of the worldlings fail with dismay
At the omens of coming gloom;
What hope is there now for the waiting church,
But the hope that the Lord will come?

We have learned to look for an hour of strife,
Ere Messiah his throne shall take;
And we welcome the storm as a token sure,
That earth's kingdoms he soon will break.

With calmness we wait while the nations rush,
And the words of God are fulfilled;
For beyond the dark cloud there is rest and peace,
When his word the fierce tempest has stilled.

O pilgrim, be holy! cast off every weight,
Leave the world with its follies and pride;
There's no wrinkle or stain on the wedding robe,
When the Bridegroom receives the Bride.

H.

For the Crisis.

The Seventh and Eighth Kings.

REVELATION 17.

There are but four theories, so far as I know, in regard to the eight kings of the 17th chapter of Revelations; and three of these agree in regarding Napoleon Bonaparte as the seventh, and Louis Napoleon, the present Emperor of France, the eighth. These three theories differ from each other only in reference to the application of the six preceding. What this difference is, and whether any of them are right or not, I shall not now undertake to determine. I shall, however, be able to remonstrate, I think, that they are incorrect, at least so far as the last two are concerned. To do this, it will be necessary to examine the afore mentioned chapter carefully, from the third to the eleventh verse:—"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

It will be seen by the third verse, that the angel carried the Revelator forward "in the spirit into the wilderness," that is, within the period of the 1260 years. As he was thus being carried forward, as he informs us, he "saw a woman sit upon a scarlet colored beast," etc. Now, as he was *invariably* carried forward, in seeing his prophecy, therefore this was evidently the first thing he saw on entering the wilderness state. That John saw the woman, thus seated upon the scarlet colored beast, before his arrival, "in the spirit," as far as the reign of the sixth king, appears very evident from the explanation of the "mystery" given by the angel in the seventh, eighth and tenth verses. In the following, I shall only refer to, or quote so much of, these verses as are necessary to the object in view; as to quote the whole of each verse would rather obscure the sense, so far as my present object is concerned, than otherwise.

In the seventh verse, the angel said to John, "Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her. . . . The beast that thou sawest WAS, and IS NOT; and shall ascend out of the bottomless pit, and go into perdition. . . . And there are seven kings: *five are fallen*, and one *is*, and the other is *not yet come*," etc. It will be seen, by the foregoing, that the angel, in explaining the "mystery" to the Revelator, occupied a certain or definite point in the prophetic history; and this point is shown to be no further down the stream of time than the reign of the sixth king, for he says that "*five* ARE fallen, and one IS (the sixth); and the other (the seventh) IS NOT yet come"; but just before he makes this statement, he says, "The beast that thou sawest *was*, and *is not*, and shall ascend out of the bottomless pit"; showing that the explanation of the "mystery of the beast" took place at the same point in the prophecy as the explanation of the seven kings,—that the beast *was not* precisely where the sixth king *was*; or, in other words, the beast was in the bottomless pit. In the reign of the sixth king that the beast went into the bottomless pit, we are not here informed; but one thing is certain—that the beast was in the bottomless pit during the reign of the sixth and seventh kings. I wish this fact to be particularly remembered, as it will be noticed hereafter as an important particular. What this beast was, or represented, is not my purpose now to demonstrate, as it is not necessary to the object in view.

That this sixth king was not the imperial form of the Roman Government, which existed in the days of the Revelator, A. D. 96, is sufficiently proved from the fact that the spectacle of the woman sitting upon the beast was then not less than four hundred years in the future; and therefore it could not have been pointed to as an event in the past; and yet the angel explained the "mystery of the beast" to John by saying, "The beast that thou sawest *was*, and *is not*, and *shall* ascend out of the bottomless pit." If, then, as I have before stated, the time when John saw the woman sit upon the scarlet colored beast was, at the least, four hundred years in the future from the time he lived—about A. D. 96, all must see at a glance, I think, that the explanation of the angel could only be admissible on the ground that he stood at a point in the prophecy still future to where the woman sat upon the beast. But if imperial Rome was the sixth king, then the woman and beast, as John saw them, were in the past in his day. As this was not the fact, therefore all such theories are incorrect; and we are to understand that John was carried forward, as he says, "in the spirit into the wilderness," as far as the sixth king; the first being the Greek empire, from the fall of the Roman empire, A. D. 476, to about 755.

Having shown that the Revelator stood in the reign of the sixth king, at the time the angel explained the mystery of the "beast" and "seven kings," we will next see how the explanation will apply to Napoleon first and third, as being the seventh and eighth king. The sixth king, according to this theory, was Austria, which I will admit for the present, but we shall soon see, however, that this was not the fact. I now ask, on the ground that Napoleon first was the scarlet colored beast, according to the theory that makes him the seventh king, how could the angel stand in the reign of Austria, and point to the reign of Napoleon Bonaparte as an event in the past? "The beast (Napoleon) that thou sawest *was*, and is not," etc.: most certainly, Napoleon the first, as well as third, was then in the future.

But again. I have shown that the scarlet colored beast "*was not*"; that is, was in the bottomless pit, at least during the reign of the sixth and seventh kings; therefore, as the beast was to ascend out of the bottomless pit and succeed the seventh, and thus become the eighth, it is very evident that the beast that *was*, was not the seventh king; notwithstanding many read—"the eighth of the seventh"—while the text reads—"the eighth is of the *seven*." This will be explained hereafter. Moreover, suppose I admit, for the present, that John stood between Napoleon first and third (seventh and eighth kings) at the time the angel explained to him the "mystery"; what then? Let us quote the text again with this position—"The beast (Napoleon) that thou sawest, *was*, and *is not*, and *shall* ascend out of the bottomless pit," etc. "And there *are seven* kings; *five* are *fallen*"! All must see at once that this view of the case will not work; for, instead of *five*, there are *seven* fallen at this point, if Napoleon first was the seventh king or the beast that *was*. With this view of the case, instead of reading "*five* are fallen, and one *is*" (the sixth), we should be under the necessity of reading—*seven* are fallen, and one is (the eighth), and the other (the ninth) *is not* yet come; the beast would be the tenth and last king.

It will further be seen, that as John stands at the sixth king, therefore he cannot be made to stand between the seventh and eighth, where there is *no king*, in order to render the language of the angel admissible, as pointing back to Napoleon first, and forward to Napoleon third, since the sixth king cannot be placed forward of the seventh.

By reference to chapter 11: 7, it will be seen that the beast out of the bottomless pit—the eighth king, was to kill the two witnesses, on the expiration of the 1260 days or years; hence, the importance of a correct understanding of this eighth king. If the present Emperor of France is the eighth king—the beast out of the bottomless pit—then he is the one that is to kill the witnesses; and therefore that event is yet in the future. But I trust I have shown, to the entire satisfaction of the reader, that the Napoleon dynasty, separately considered, cannot be worked into any of the seven kings. As therefore Napoleon third cannot be the eighth king, therefore we must look for the killing of the witnesses in the past. That this wonderful event was fulfilled in the French Revolution, between the years of 1792 and '96, I think there ought not to be a doubt in the minds of any who are familiar with its history. This, then, being true, it proves that France was the eighth king,—the beast out of the bottomless pit, before [illegible] French army. Counting backward then, and we find Austria to be the seventh king, and Spain the sixth. Spain, then, was where the angel stood and explained the mystery of the beast that *was*, and *is not*, and shall ascend out of the bottomless pit."

"*And of the seven.*" France succeeded the Greek empire about 755, in supporting the Catholic Church, and thus became the second king; therefore, when the same power arose again, and succeeded Austria—the seventh "king, it became the eighth," and at the same time was *one of the seven*—the second one in the line. France, then, without reference to any particular king, has been the eighth king from as far back at least as 1792.

DR. A. DECKER.

For the Crisis.

Report of the Iowa and Minnesota Christian Conference.

Met according to appointment. Business was opened Oct. 24th, at 9 o'clock. Conference called to order by the clerk. Voted Eld. Wm. Sweet President, and Eld. Peter S. W. Deyo Clerk. Prayer by Eld. T. K. Allen. Voted that visiting brethren participate in our deliberations.

Reports of Churches. Strawberry Point church, Iowa, reported by letter. Two expelled, one drafted, one death, seventeen added. Present number forty-three. Cleaveland church, Minn., nearly gone down on account of divisions, and destitute of preaching. Floyd, Iowa, was holding their own. Had preaching every two weeks. New Hartford church was prospering. Six recently added. Cascade, Iowa, had been blessed the past year. One expelled, twenty-one added. Present number thirty-three. Castle Rock, Minn., Marble Rock, Iowa, Rock Grove, Iowa, sent no reports.

Reports of Preachers. Those present were Elds. Wm. Sweet, C. L. Page, Peter S. W. Deyo. Bro. Sweet was preaching some, and the cause was on the gain. Bro. Page was to work, and feels even in all circumstances he would do all he could. The rest of the preachers were reported by the clerk.

Bro. Peter S. W. Deyo brought in his report, also statistical account of conference. Traveled 1985 miles with horse and buggy, preached 197 sermons, baptized 27, received $131.67 as free will offering, expenses $55.00, leaving a balance of $76.65, and thinks that the cause is generally on the gain. The conference was organized in 1857, with three preachers and two churches. Had increased up to the special conference of July 4, 1862, to twenty-five preachers, one expelled, and fifteen churches. Two had disbanded. The increase of communicants in five years from 25 to about 400. I will here return thanks to that sister who sent me $2.50 by the way of Bro. Grant. May the Lord bless her for her kindness, although an entire stranger. I hope we shall meet in the kingdom. Be assured the money shall be used in the missionary work to a good purpose.

Voted, that we as a conference advise the different churches to specify the length of time that letters of recommendation shall be good to licensed preachers—not exceeding one year.

Voted, that this conference respectfully request the deacons of the several churches to do all they can to raise means for the support of the ministry in their midst.

Opportunity was given for membership, and Elds. Thomas K. Allen and Philip Ramer of Winona Co., Minn., and Bro. Wm. J. Bursell, Garwood Bursell, and Sr. Ruth Ann Rowell, all of Minn., were duly received, also Winona Christian church, of twelve members.

Whereas the territory of Iowa and Minn. Christian Conference is so large, therefore

Resolved, That the State of Minn. be set off as a conference by itself; and

Voted, that Eld. Allen act as clerk of the Minn. Christian Conference.

Voted, that Eld. Sweet be Evangelist.

Voted, that Eld. C. Churchill act as President for Iowa, and Eld. Peter S. W. Deyo their Evangelist.

Voted, that the Evangelists appoint the time and place of their conference.

Voted, that we as a conference heartily approve the re-appointment of Eld. Grant for editor of the World's Crisis.

Voted to adjourn.

WM. SWEET, President.
PETER S. W. DEYO, Clerk.

The meetings connected with the conference were excellent, and left a good impression. First discourse by Bro. Sweet, from 1 Pet. 3: 15. Reason of our hope. Second, by the writer, from 1 John 1: 7. Walking in the light, and urged the necessity of the union of all christians. Third, Bro. Page, from Matt. 24: 45. Meat in due season. Fourth, Bro. Allen, from Ex. 33: 18, on the glory of God.

Sunday morning Sister Rowell preached from Dan. 7. 27, on the kingdom. An able discourse, in a timely place. She was formerly from the Christian order, and will be an ornament to the truth in the West. Afternoon, Bro. Sweet, from John 12: 26, on following Christ. In the evening by the writer, from Dan. 12: 1, 2, in which the 11th of Daniel was examined, bringing out the following men as subjects of prophecy: Bonaparte, and Alexander the Less (v. 27); Spain the king of the South, England the king of the North, (v. 40); Bonaparte (19th verse); Louis Philippe (20); Louis Napoleon (verse 21); also Rev. 13 and 17. Showed the Napoleon dynasty would continue and fight against the Lamb. Rev. 17: 14. The two-horned beast is yet to [illegible]

We closed this pleasant and harmonious conference with the sacrament. They will soon organize a church of about twenty members. Bro. and Sr. Meeker were there—came 150 miles from the vicinity of St. Peters, and were in the fort a few days, while they were in danger of the Indians.

PETER S. W. DEYO.

For the Crisis.

Our Happy Eden Home.

AIR.—"*The Belle of the Mohawk Vale.*"

O! sweet is the sound that the Savior soon will come,
To gather his jewels all home;
From the east and the west, from the south and the north,
And with singing to Zion they'll come.

CHORUS.

O Savior, Savior, dearest Savior, come!
We sigh for our long sought rest,
And to meet all the loved ones in our Eden home,
With Jesus forever blest.

Our friends who now sleep in death's chill embrace,
Will awake when the last trumpet sounds;
We'll meet them again, while the angels shout Amen!
O the glory! 'tis glory all around.

CHORUS.

When we reach that blest shore, with our harps in our hands,
And the angels are marching around,
Then we'll strike our glad notes with that bright, immortal band,
And all heaven will re-echo with the sound.

CHORUS.

Then our sorrows will be o'er, and all tears wiped away,
In our own Eden home we shall rest;
We shall eat from life's tree in that bright, eternal day,
Beside life's pure river ever blest.

CHORUS.

O! sweeter, dearer, yes, dearer far than all
Earth's glory, or treasures of the sea,
Is our own blest Eden, with the city fair and bright,
Where the glory of God will ever be.

The lion and the lamb will feed together there,
And the children will lead them around;
And the flowers of that land will yield a rich perfume,
And the ransomed will walk that holy ground.

CHORUS.

ABIGAIL MUSSEY.

For the Crisis.

My Journal.—No. 3.

TOUR WEST.—THE CAUSE IN PHILADELPHIA.

Saturday, Oct. 25. Arrived at noon, and put up, by special invitation, with Henry Lye, one of the fathers of the Advent cause in this city. He, with his family, early embraced the faith under the labors of Brn. Hale and Litch, in 1842; and from that time has been a liberal and earnest supporter of the Advent cause. And I am happy to know, in this hour of my trial, when many are turned against me on account of my loyalty to the true principles of the old Advent faith, that I find in him, and his noble wife, a true christian friendship and a substantial support. They are not "ashamed of the man" that was willing to cut asunder all his relations with his denomination, and devote his time and talents to *help* "Father Miller" spread the glad tidings of the kingdom at hand. (For I never claimed more or any higher honor than to *help* that dear man of God in his glorious and godlike work.) This afternoon I called upon Dr. Wardle, Henry Boyer, and others of like precious faith, and was cheered by words of sympathy and confidence. Brn. Wardle and Boyer are officers in the Board of the Advent church in Philadelphia, who informed me that I was invited by the authorities of the church to preach to them, with but one dissenting vote. The most of the members and officers of this church, which is now small, are of the old Millerite stock. They love the truth, and mean to adhere to it to the end. They are anxious to revive their public meetings, and raise the banner once more for the speedy coming of Jesus; and to-morrow we are to hold three services, to see what interest may be manifested by Adventists, and the public, to accomplish this end.

* * * * *

As said Dr. Litch, a few years since, so I say now:—"We intend, by the Lord's help, to spread the glad tidings of the kingdom of God, until it appears. The arguments which have been presented on the prophetic history and periods, together with the signs of the times, have lost none of their strength; and we purpose to continue presenting them until the Master comes, that we may be found giving his household meat in due season.'"

Here I stand; and am at work with the same faith and interest in the Advent cause as at first. I believe the signs and the prophetic periods "have lost none of their strength." Far otherwise. The new light reflected on the periods, and the multiplication of the signs, make our position stronger than at any former time. And with these facts before me, "I thank God and take courage." And if others backslide, or turn from the cause, I can only say that I hope for grace and wisdom to continue to the end. And whatever trials await me in finishing my work, I trust, as always, they will only do me good. I have not left my post, or my work. I have no intention to do so. God help me.

Oct. 26th. We have a wet, dark, and gloomy day. It rains in torrents. Well, God "sendeth the rain," and when he will. All right. On going to the Assembly Rooms, in Tenth St., (near the place of the "Old Museum," where the thousands used to congregate in 1842, and onward); in the same place also where Brn. Hale and Litch opened the first Advent meeting in 1842 (though the Hall has been rebuilt), I felt that I stood [illegible] ever did I feel happier, or more confidence in the great Advent question, than in this hour. My eyes were greeted with a large morning audience, most of whom were old and tried friends of the cause, with others who came to get light on the near coming of Christ. I spoke on the two witnesses of Rev. 11. In the afternoon, our place was filled mostly with men, as it was too wet for many ladies to get out. I had a good hearing on the fifteenth and sixteenth chapters of Revelation. The interest was much like that we used to have in the Old Museum, in our best days, as Adventists. I felt full as well, and never spoke with more freedom or effect. At the close of the meeting I was besieged to remain longer, or come again. In the evening the storm was more severe than in the day, but we had a good audience. My subject was the time when Daniel will stand in his lot. At the close of the service a vote was passed by the audience inviting me to come and spend more time with them on my return from the West, which I hope to do.

Monday, Oct. 27. Visited the family of Bro. Litch, he being absent in N. E. I had a pleasant interview. Father Barstow, father-in-law of Bro. L., I found very feeble, but happy in God, and ready like Paul to depart to be with Christ. He is one of my oldest friends. I have enjoyed his friendship from the age of ten years. He was then a Methodist; and though an Adventist in faith, is still an honored member of that church. We had a solemn season of prayer together, which may be the last with him till Jesus comes. We parted in hope. I had conversations today with Bro. Grun, Dutcher, Boyer, Lye, Wardle and others, on the subject of the coming kingdom.

JOSHUA V. HIMES.

Philadelphia, Oct. 27th, '62.

For the Crisis.

Condensed Report

Of the E. N. Y. and W. Mass. and Conn. Second Advent Conference.

Met at Warehouse Point, Nov. 4th. Preaching in the evening by Geo. L. Teeple, from 1 John 3: 7. In the morning of Nov. 5th met for business. Opened with prayer by Bro. Babcock. Examination of preachers taken up and passed. The report of the preachers relative to their labors showed a strong desire on their part to be found doing the will of God. In some places an interest, in others rather cold. There seems to be in some new localities a desire to hear. By the report of the preachers, some have been converted since we last met. Adjourned till half-past one P. M.

Met at half-past one. Opened with prayer by Bro. Wilkins. Voted to proceed to the election of officers. Bro. Wilkins here joined the conference. Bro. S. S. Brewer was elected President. Bro. B. St. John, Vice President. Bro. G. L. Teeple, Secretary and Treasurer. A committee of three was appointed, viz., Brn. Brewer, Munn, and Caufield, to draft a certificate. A committee of three, called an ordination committee, was appointed, viz., Brn. Babcock, Munn, and Caufield. Adjourned to Thursday morning, nine o'clock, A. M. Preaching in the evening by Bro. Canfield, from Eph. 5: 1, 2.

Thursday morning met at nine o'clock. Opened with prayer by Bro. Bellows. After hearing the report of the committee appointed to draft a certificate, and the report being accepted, etc., Voted to adjourn to meet at the call of the Secretary.

Thursday, 2 o'clock, P. M., Bro. Brewer gave a discourse on the seven heads of Rev. 13. In the evening, Bro. Gardner preached from Matt. 25: 23. Friday, A. M., Bro. Brewer gave a lecture on the two-horned beast of Rev. 13. In the afternoon, Bro. Munn a lecture on the 20th of Rev. In the evening, Bro. Wilkins preached from Jas. 1: 14.

Saturday, A. M., conference meeting. At 2 o'clock, P. M., Bro. Teeple preached from 2 Tim. 4: 8; and in the evening Bro. Gardner, from Phil. 3: 16. Sunday, A. M., Bro. Wilkins preached from John 14: 15; at 2 P. M., Bro. St. John, from the same text. In the evening Bro. Munn preached from Matt. 13: 43.

There was a good degree of conviction on the congregation, but how much good was done the future will determine. The Lord was with us by his Spirit, and we trust it was not in vain for us, neither for the cause of God, that we met together at Warehouse Point. We parted, praying God to bless the Conference to the good of the church and others. Number of preachers present, ten. Absent, four.

GEO. L. TEEPLE, Sec. of Conf.

For the Crisis.

Idle Watchmen.

The watchmen should "give the trumpet a certain sound." How many are idle, and sound the gospel trumpet but faintly, and rarely. They preach on Sundays *only*, and perhaps only one sermon then. A healthy minister, with a *heart full of religion*, can preach from six to nine sermons per week. *I* do it for months in succession, riding in my own conveyance through all kinds of weather and going; so can you. If you are feeble it may toughen you. *Try it.* God bids you *labor*. Preach the preaching God bids you—not all dry theory. Come, watchmen, try six [illegible]

[illegible] W. SHELDON.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

The Feet in Winter.

Sometimes in washing the feet in warm water, a great deal of scurf or whitish soft substance may be scraped from the soles; this is dead skin, dried perspiration, and other accumulations, all resulting from a want of personal cleanliness. These accumulations occur most in winter, when washing the feet is neither as convenient nor agreeable as in summer-time. Many persons suffer from cold feet, simply from a neglect to keep them clean. Few suffer thus in summer-time, one reason for which is that the skin is moist, the pores are open, a free evaporation takes place, and the blood is invited to the surface. In winter the skin is dry, harsh and cold. To keep them constantly warm and comfortable, is indispensable to good health; and to do this, the surface must be brought to the condition of summer; that is, must be soft and somewhat moist, instead of being harsh and dry. This may be soon brought about by soaking the feet in warm water for half an hour at a time daily, using most freely a very stiff brush, with good soap. After the skin has become soft and smooth, a good washing with soap and warm water twice a week during cold weather, will greatly contribute to a healthful condition of the feet as well as to personal comfort. If the feet are kept unexceptionably clean, and are nevertheless inclined to be dry, considerable benefit will be derived by rubbing into the soles every morning a little sweet oil, twenty or thirty drops to each sole, with the palm of the hand, patiently and well, the object being to secure by artificial means, that softness and moistness which is known to favor evaporation and to invite thither the flow of blood. If in addition, the feet were placed in cold water regularly every morning (when not unwell) not over two inches deep, and remaining in not over half a minute in cold weather, then rubbed briskly dry with a coarse cloth, next with the hands, all followed by a brisk walk or stamping for a minute or two, or until they begin to feel comfortably warm after the cold bath, an improvement in the condition of the feet would be secured in a reasonably short time, which would largely compensate for the trouble taken.

The Grape Cure.

The grape cure lasts from three to six weeks. The regular season commences, on an average, about the middle or the first week in September, and lasts to nearly the end of October. Everything depends on the state of ripeness of the grapes. The amount of grapes daily taken by persons undergoing the cure varies from about four and a half to seven or eight pounds; in some cases even as much as nine pounds is eaten. They are taken three times a day, at the same hours at which mineral waters are usually drank in Germany—before breakfast, eleven o'clock in the morning, or two hours before dinner, and at from five to six in the evening. Persons generally commence the cure with from two to three pounds a day, and advance daily in quantity till the larger limit is reached. The skins and the seeds should not be swallowed. The largest portion is usually consumed at eleven o'clock.

Some doctors do not allow their patients to take any other breakfast than the grapes, accompanied by a roll of bread. The usual plan, however, is to permit them to take a breakfast of tea or coffee with bread, but no butter, after the grapes. A strict diet is universally prescribed; all fat, sour or spiced meats and pastry are forbidden; a small quantity of white light wines is permitted, but red wines, beer and milk must be avoided. The evening meal should be a very light one. The system pursued at Durkheim is the same as the one followed at the other places where the grape cure goes on; and the grapes which are used in the cure both at Vevay and Montreux are, as at Durkheim, for the most part the Gutedel and the Austrian varieties.

The disease in which the grape cure is considered by the German doctors to be the most beneficial is in affections of the mucous membrane of the respiratory organs. The secretive powers of this membrane are roused, and it is enabled to throw off obstructions which have assumed a chronic form. Cases of bronchitis and pneumonia are said to have been often, even in patients of a scrofulous constitution; and much benefit is said to have been experienced by persons affected with tubercular consumption in its earlier stages. Where spitting of blood has set in, much caution must be used as to the amount of grapes taken. Persons affected with any of these complaints are in the habit of coming to Durkheim yearly from all parts of Germany.

A well-known grape-grower in New York some years ago put forth a theory of curing disease by the use of grapes, but he never carried his theory into practice beyond the circle of his own family. At Durkheim they do it on a larger scale.

The Teeth.

Natural teeth, clean, sound and perfect, are essential to the comeliness of any human face. Defective teeth mar the handsomest features, and cause us to turn away our gaze with a kind of disgust from a countenance otherwise faultlessly beautiful. Sound teeth not only add to the comfort and personal appearance, but contribute largely to the health of all, hence special and scrupulous attention should be paid to them daily, from early childhood, from the time when the first permanent tooth makes its appearance, about the sixth year.

Whenever it is practicable, every tooth in a child's head should be minutely examined by a careful, conscientious, and skillful dentist every few months; and the great importance of special attention to their cleanliness, the avoidance of cold and hot drinks—of the use of any "picks" harder than wood or quills, and of all dentrifices prepared by unknown hands, should be impressed upon the minds of the young with great assiduity.

Harm has been done by propagating the notion that sugar is injurious to the teeth, by diverting attention from real causes of destruction or decay. The eating of any amount of pure sugar can not injure the teeth directly, because it has no residue, it is wholly dissolved and passes into the stomach. But let it become [illegible] practice of eating sugars or candies or any other sweetmeats largely, will inevitably cause a disorder of the stomach and generate gases there, which will speedily undermine the health of the teeth.

By insisting too much on the fact that sugars and candies destroy the teeth, an impression will grow that if these are mainly avoided, the person so doing will have good teeth, and this leads the mind away from the necessity of keeping the mouth clean and the stomach healthful. If these things are well done, and the teeth are kept plugged in a finished style, teeth naturally or hereditarily "poor," may be kept in a good state of preservation for many years.—*Hall's Journal of Health.*

Over Eating.

"I am the captive of appetite. I am hungry all the the time, and get up from the table hungry." Thus writes a public man of unusual promise. A great name once said: "I have been hungry for two years." He had a malady which threatened death, if he over-ate. Yet he had the force of will to avoid excesses for a life-time. His name and his works will live in the memory of the good for ages to come. To avoid over-eating requires moral courage; it takes a man to do *it*; cowards and babies fail every day. An incessant feeling of hunger is a great torment; it is the sign of dyspepsia. A dyspeptic lives on thorns. If he does not satisfy his appetite, there is a ceaseless longing to eat; if he does eat as much as he wants, he either spits it up by piece-meal in the course of hours, or suffers a variety of aches and ails which make of life a burden, and utterly unfits him for enjoyment, or the proper discharge of business or of duty. The very first step towards the cure of any case of dyspepsia, is the heroic resistance to the calls of the stomach. . . . The easiest way to avoid eating too much, is to have, at specified times, that amount of food sent to your room, which observation has shown to be proper for you. If this plan is persevered in, the feeling of gnawing hunger will gradually disappear, and will only be present when the time for eating comes.—*Hall's Journal of Health.*

Relief of Neuralgia.

As this dreadful disease is becoming more prevalent than formerly, and as the doctors have not discovered any method or medicine that will permanently cure it, we simply state that for some time past a member of our family has suffered most intensely from it, and could find no relief from any remedy applied, until we saw an article which recommended the application of bruised horseradish to the face, for toothache. As neuralgia and toothache are both nervous diseases, we thought the remedy for the one would be likely to cure the other, so we made the application of horseradish, bruised and applied to the side of the body where the disease was seated; it gave almost instant relief to the severe attack of neuralgia. Since then we have made several applications, and all with the same gratifying results. The remedy is simple, cheap, and may be within the reach of every one.—*Laurensville Herald.*

How to regulate Eating.

Dio Lewis, M. D., gives the following advice: Pardon a word of my own experience. During many years' practice of my profession, I had but little muscular exercise. I ate enormously. An hour's postponement of my dinner was painful. Now I labor very hard several hours a day in my gymnasium. I do not eat more than a *third* the quantity of former years. Now I can omit a dinner altogether without inconvenience. I have lost twenty pounds in weight, but feel a great deal younger. More than half of the thin people would gain flesh by eating less. I have only one dietetic rule, from which I never depart. This rule, kind reader, I commend to you: Always take on your plate, before you begin, every thing you are to eat. Thus you avoid the dessert, and are pretty sure not to eat too much. This simple rule has been worth thousands to me.

Ventilating Chambers.

When it is considered that pure air is essential to the purification of the blood, and that the food we eat never becomes nutriment until it meets with the air in the lungs, and when it is furthermore remembered that a full third of our entire existence is passed in our sleeping apartments, it must be clear to the commonest understanding that the difference between breathing a pure and impure air while we are asleep is literally incalculable as to the effects upon our happiness and well being. *Hall's Journal of Health.*

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AND
Second Advent Messenger.

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MILES GRANT.

The World's Crisis
AND SECOND ADVENT MESSENGER.

WHOLE NO. 376. BOSTON, TUESDAY, DECEMBER 9, 1862. VOL. XVI. NO. 13.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Days Agone.

Bright days agone! bright days agone!
How like the notes of May bird's song;
Ye whisper back the voices low
That once from loving lips did flow.
Ye seem like dreams of Paradise,
As faded scenes before me rise,—
The faded scenes of far gone years,
That ne'er were dimmed with bitter tears.

Those were sweet days that with the light
Of joy and hope were ever bright;
When never o'er the vernal skies
The clouds with coming gloom would rise.
But as the seasons came and went,
Unto the trusting heart were sent
Such joys as ever paved the way
With blissful hope's supernal ray.

Dark days agone! dark days agone!
They, too, have mingled with the throng
Of life's sweet joys and hopes, and cast
A mournful shadow o'er the past,
That filled the heart with voiceless grief,
Cheered only by the sunshine brief,
Which came between the parted clouds,
That filled the sky with gloomy shrouds.

Bright days and dark have come and gone,
Whose deeds of kindness and of wrong
Still linger in the patient heart,
That's known them one by one depart.
Such days have come to one and all,
That served to gladden or appall,
With joys and bliss that now have flown,
Or woes the wounded heart hath known.

But brighter, fairer days shall come,
When, welcomed to his Eden home,
The saint shall never dream of ill,
But joy his heart shall ever thrill.
No darkened days and dim shall frown,
Nor in deep wo his prospects drown;
But through the rolling years of bliss,
His heart shall know but happiness.

Palmer, Mass. ORRIN P. ALLEN.

For the Crisis.

Rev. 17.—"Seven Kings."—No. 2.

BY S. S. BREWER.

"The beast that thou sawest, was, and is not: and shall ascend out of the BOTTOMLESS PIT, and go into perdition."

"The beast that thou sawest." John had seen a beast in the twelfth chapter. Then it was a ruling power; but it *is not now*, during the wilderness state. He will ascend out of the bottomless pit at the end of the wilderness state, or at the termination of the "thousand two hundred and threescore days." "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. And when they shall have finished their testimony, THE BEAST THAT ASCENDETH OUT OF THE BOTTOMLESS PIT, SHALL MAKE WAR AGAINST THEM, AND SHALL OVERCOME THEM, AND KILL THEM." So far as I am informed, I am not alone in the belief that the above period terminated at the French Revolution. Expository testimony on this point is harmonious among us as a people. It doubtless was consummated during the French "Reign of Terror." The 13th verse is expressive of that event. I will quote the Syriac:—"And in the same hour there was a *great movement* (margin), and the tenth part of the city fell; and the persons killed in the earthquake *were seven thousand names*." In the falling away of the French nation from Papacy, they *swept away all those ecclesiastical distinctions or names by legislative enactments*. A more literal accomplishment I can never expect. The event indicates the termination and it also proves the ascension of the beast out of the abyss.

The eighth head now commenced war on the Scriptures—"the two witnesses"—the old and new covenants. Precisely the same work that its seven-headed predecessor prosecuted with such cruel vigor. More on this hereafter. We will now proceed to notice in the

Sixth place, the astonishment or wonder caused among the nations at the rise of this beast from the bottomless pit. "And they that dwell on the earth SHALL WONDER, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is." I will now refer you to an historical extract relating to the condition of France during the revolution of 1791 and forward.

"ALL EUROPE STOOD IN AMAZEMENT AND PERTURBATION at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she applied it, began to arouse a UNIVERSAL DREAD for the independence of nations, and the existence of social order or public morality. It was natural that kings and aristocracies should regard even the first outbreak of the revolution with dislike and apprehension now, from the FRIGHTFUL FEATURES IT HAD ASSUMED. This feeling was partaken by the whole world, and prevailed even among the most democratic communities. The enlightened citizens of the United States shared it with the ignorant population of Sarmatia or Romelia."—*Redhead's History of France*, p. 113.

The above testimony is most definitely corroborative of the fulfillment of the declaration of the Revelator,—"all the world shall wonder,"—when they behold the beast that ascendeth out of the bottomless pit. They did. This brings us to notice the

Seventh point,—the work accomplished by this beast. The reader will bear in mind this fact,—the angel is showing John the JUDGMENT; Wakefield reads "*Punishment*"; and it is to this point that we now invite your candid attention. The following extracts from history must satisfy any candid mind on this point. The Hon. Gerard Noel says:—"Can the overthrow of the monastic orders, the plunder of the church property, the *destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy*, be consistent with any reasonable estimate of domination and power? Under such a TERRIFIC JUDGMENT upon the persecutor, can we refuse to admit that the period of the 1260 years has terminated its course?"

The above is important in four particulars. First, it goes to prove the 1260 years, or the sackcloth state of the church, had terminated. Second, that the beast had risen from the abyss. Third, it identifies France, in my humble opinion, as the EIGHTH HEAD of the dragon, and in the *Fourth* place. It proves beyond the possibility of a doubt the *Judgment* or punishment commenced on the Papal power. The following has the same bearing on the subject:—"At the commencement of the French revolution, the clergy in France were both numerous and wealthy. They amounted to no less than eighteen Archbishops, one hundred and eleven Bishops, and one hundred and fifty thousand Priests, having under their control a revenue of *five millions sterling annually*, besides three thousand four hundred converts. The clergy and their wealth were now attracted by the Infidel revolutionists, and fell an easy prey. The titles and revenue of the clergy were taken away by a decree of the constituent assembly. The possessions of the church were now declared to be the property of the nation. The religious orders were abolished; the monks and nuns ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent which was thus set in motion destroyed law, government and religion in France, and laid waste the ROMAN CHURCH, both there and in neighboring countries. Her priests were massacred, her silver shrines and saints were turned into money to pay the troops, her bells were converted into cannons, and her churches and convents into barracks for the soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had shed the blood of saints and prophets, and now GOD GAVE HER BLOOD TO DRINK."—*Goodrich's Church History*, pp. 103, 4.

Says Marsh in his Ecclesiastical History, page 300:—"A civil constitution was formed for the clergy, to which all were required to swear on pain of death or banishment. The great body refused, and *priest* and *altar* were overturned, and *blood once sacred flowed to the horse bridles.* Such as could escaped through a thousand dangers, and found an asylum in foreign countries. No tongue can tell the woes of the nation."

Having shown that the judgments of God did commence on Papacy at the French revolution, I will now proceed to show by analogy that France was designed by the Revelator in all probability to be the eighth head of the dragon.

Eighth. In Rev. 13: 3, the dragon is presented with seven heads. Now for the analogy.

Dragonic Rome was a persecutor. It hated God, his word, and all that professed to believe in it. It made war on the Scriptures. It was infidel. It worshiped the Goddess Diana. Its government was changeable, sometimes Kingly, Republican and Imperial. It was Atheistic.	Dragonic France was a persecutor. It hated God, his word, and all that professed to believe in it. It made war on the Scriptures. It was infidel. It worshiped the Goddess of Reason. Its government was changeable, sometimes Kingly, Republican and Imperial. It was Atheistic.

Papal Rome, that ruled over the kings of the earth, was an unchangeable *iron* monarchy, and boasted of its infallibility—that it never changed. Dragonism was the antagonist of Papacy that professed christianity. Marsh, the historian, says on page 198, speaking of the persecution under Julian:—"This was the last persecution of christianity by Pagan Rome. Pagans, however, beyond the bounds of the empire continued to defend their ancient superstitions by arms, and massacred multitudes who bore the christian name. This was particularly the case in Persia, where from the year 330 to 370 a most destructive persecution raged, and an incredible number of christians were put to death."

Mosheim says, page 134, vol. 1:—"To destroy the credit of the gospel and to excite the hatred of the multitude against the christians, the Pagans took occasion, from the calamities and tumults which distracted the empire, to renew the obsolete complaint of their ancestors against christianity as the source of these complicated woes. They alleged that before the coming of Christ, the world was blessed with peace and prosperity, but that since the progress of his religion everywhere, the gods, filled with indignation to see their worship neglected and their altars abandoned, had visited the earth with these plagues. The republicans of France made an open profession of Atheism, Aug. 26th, 1792. They declared Christ an imposter, God a phantom, the gospel a forgery, and swore to extirpate christianity from the earth. (Thank God it lives!) They assured the public that man when free wants no divinity but himself; that *reason dethrones both the kings of earth and the King of heaven. No monarchy above if we wish to preserve our republic below. Every other than a republic of Atheism is a chimera.*"

Such, dear reader, was the striking correspondence of Dragonic France to Dragonic Pagan Rome under its seven-headed rule. Such were the latent fires of Dragonism held in abeyance during the domination of Papacy, that burst forth in France at the termination of the 1260 years, or sackcloth state of the church. Then the beast *once was* before Papal domination, but *is not* during the wilderness state, *yet is* an EIGHTH HEAD to inflict the judgment written. Dan. 7: 26;—"The judgment shall sit, and they shall take away his dominion."

Before dismissing this point, I wish to offer a remark concerning Napoleon the First being the beast that was, predicted in Rev. 17. Let us look at some facts. The revolution broke out in France July 16th, 1789. The "Reign of Terror" commenced under Maximilian Robespierre, July 17th, 1791. Napoleon was born at Ajaccio, Aug. 15th, 1769. For the first time he distinguished himself at Toulon, A. D. 1793. He did not become even First Consul until A. D. 1799, Nov. 9th. You cannot fail to see the utter impossibility of his being in person the beast that was, for he never was prior to that time. This most positively ignores the idea of his being the beast "that was." His son could not possibly be the one that is not; and his nephew, Louis Napoleon, the one that is.

From the above facts, I think I have shown by fair argument what the eighth head is. In my next I shall endeavor to show who the *seven kings* are, of whom five had fallen when John stood in the wilderness state.

South Glastonbury, Ct.

For the Crisis.

The Nature of Man.

IS MAN IMMATERIAL AND IMMORTAL, OR MATERIAL AND MORTAL?

The following was written for the *Herald of Gospel Liberty*, but was rejected.

This subject is creating more than usual interest; and I believe it deserves the candid and serious reflection of every true christian. But those who have not the love of the truth, that they might be saved; or who reject the commandment of God, that they may keep their own traditions; or who blaspheme the word of God by pretending that the words of inspiration do not *mean* what they *say*; I do not expect will candidly examine this subject. In examining this subject, we should consider,

1st. Did the spirit of man exist, live and reason, before it entered into Adam? or did the spirit get its divinity by dwelling in a human body?

2d. As God breathed the breath of life into our first parents only; how can the posterity of Adam and Eve partake of immortality through the human body that was subject to death?

3d. If the spirit of man did pre-exist, live, think and reason, independent of organized matter, before it was breathed into the material Adam; then it would live, think, reason and exist after the body is dead and dissolved. And if man derives his mind and reasoning faculties from the immortal, divine spirit, given through the Lord's breath; and it existed, lived and reasoned from the beginning; then it would follow that man would remember all about the creation of the world, and all the ways of God to man since the creation. But where is the man who can remember before he was born, or organized? And is there any testimony, either human or divine, that the mind, or spirit of man had this pre-existence and knowledge?

4th. If the spirit of man did not pre-exist, live and reason, independent of the organized man, before it was breathed into his nostrils, how can it exist, live and reason after the body is dead and dissolved, except it derives its divinity from the human body?

5th. If man's mind is naturally immortal, can man forget anything he ever knew? or can immortality be taught or instructed? If man's mind does forget, or if it can be taught, does it not prove that his mind is mortal? Can immortality ever change, decay, or forget?

6th. We read in 1 Tim. 6: 16, God "only hath immortality." If man's mind is naturally immortal, it is God, or a part of God; and as God is holy, can man's mind be evil? If our mind is immortal and a part of God, can it change? And why do men differ so much in theology, politics, religion, etc., etc.?

These are questions deserving a candid examination; and may we seek wisdom from the inspired word of God, that we may be sanctified through the truth. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

We read in Gen. 2: 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." It will be observed that the Lord called the *form* MAN before he lived; and when the Lord breathed the breath of life into his nostrils, this *formed man became a living soul.* Does not the plain, literal reading of this passage teach that the *formed man* became a *living soul?* And why not believe the Bible? But says the Spiritualist objector, this passage *means* that the Lord breathed a living soul or spirit into Adam's nostrils. My friend, do you believe in a God that hath not capacity enough, through his inspiration, to tell what he means, and to mean what he says? We read in Dan. 11: 36, and 2 Thess. 2: 4, of a class that "shall exalt himself . . . above every God, and shall speak marvellous things against the God of gods." Is it not marvellous that man, who pretends to be a christian, dare advocate that the inspiration of God does not mean what it says? And when he pretends to correct the word of inspiration by saying it does not mean what it says, does he not exalt himself above every God, and literally fulfill this prophecy? May the Lord keep *me* in that humble place where I may believe his word without contradicting it.

But to the subject. My Spiritualist friend says, "God has given all man's intellectual faculties by the Lord's own breath"; that "the Lord has endowed this material Adam with intellectual faculties not composing any part of his material form, but through his spiritual organization." If the Scriptures teach plainly and literally such a doctrine, I will believe it; but there is no where such a passage in the blessed volume as "spiritual organization"; and I would not so earnestly contend against the idea that the spirit of God is all man's intelligence, were it not for the following reasons:—

1st. It makes the *man* the Lord God formed, that became a *living soul*, inferior to the beasts and animals; for beasts and animals can think and have knowledge; but the *formed man* cannot think, and he is a natural idiot, not knowing so much as the beasts, if this position be true.

2d. To advocate such a doctrine impugns the character of God; for man has many evil thoughts, and as man cannot do any rational act without a thought preceding the act, to direct the action of our material body; and if our thoughts all proceed from God's immortal spirit, breathed into man's nostrils, then *God* is the *greatest*, if not the only sinner in the universe; and the *formed man* is not accountable for any of his thoughts, words or deeds, whether good or evil.

This is the logical result of the position that God's immortal spirit is all of man's intelligence; and I am not prepared to thus defame the character of the Almighty. The great Architect of heaven, who formed of the dust of the ground the feet to walk, hands to work, organs of hearing and speaking, organs to smell, to breathe, to masticate and to digest our food,—can he not form organs capable of thinking and reasoning out of the same materials? And has not the Almighty formed a *material brain* capable of thinking and reasoning? Can God do some things and not do others? Is there any more of God's spirit in man's thinking and reasoning, than in his seeing, hearing, or speaking? or in the exercise of any of the organs of man? Or are all the organs of man distinct, eternal entities, that will live after the body is dead and dissolved? There is no more proof in the word of God, or in philosophy, that our reasoning faculties continue their functions after the body is dead and dissolved, and before it has a resurrection, than any of the other organs of man.

David speaks of man, Ps. 112: 10,—"The *desire* of the wicked shall perish." Ps. 146: 4,—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." We read in Isa. 26: 14,—"They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. 26: 19,—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust." Do men's *thoughts* continue while men dwell in the dust? David says his "*thoughts perish.*" The prophet Jeremiah, in 51: 39, speaks of a class that shall "sleep a perpetual sleep, and not awake, saith the Lord." Jer. 31: 15, 16, "A voice was heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord—Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." The first part of this prophecy was fulfilled when Herod slew the children under two years of age. See Matt. 2: 16–18. If any go to heaven when they die, it certainly must be these little children; but the prophet saith, "they were not,"—"they shall come again from the land of the enemy." Christ says, John 3: 13, "No man hath ascended up to heaven." Where were these little children? If we believe the word of the Lord, and believe they sleep in the ground, in the land the Lord cursed for man's disobedience (Gen. 3: 17), all will harmonize with the Bible. I will add Christ's testimony touching this point, John 5: 28, 29,—"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." Does not Christ plainly teach that the same *persons* that are in the graves *shall hear* and *shall come forth*? And were they not in the graves? or was Christ mistaken? I would respectfully ask my friend, who so strongly advocates Spiritualism, if *all are infidels* who believe the testimony of David, Isaiah, Jeremiah, Christ, even if this testimony contradicts *your own assertion?*

(*To be concluded.*)

WALTER NICHOLS.

North Searsport, Me.

For the Crisis.

The going forth to meet the Bridegroom.

The parable of the ten virgins brings to view but one going forth to meet the Bridegroom on the part of the church. The Savior used a figure to illustrate the future going forth of the church to meet the heavenly Bridegroom, and that figure contains one going forth, and the fact illustrated by the figure contains one going forth. Some have counted two. The one in the figure only foreshadows the one in the reality. Here are the facts presented by Christ:—

1st. "Then shall the kingdom of heaven [one element of it—the church] be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." This is the figure: ten females once went forth, on a wedding occasion, to meet the bridegroom—an earthly bridegroom.

2nd. Christ now goes back and tells us under what circumstances those females went forth to meet that earthly bridegroom, which going forth he holds up as a figure of the state of the church down near the end. "Five of them [five of those females] were wise, and five were foolish. They that were foolish [five of those females] took their lamps, and took no oil with them: but the wise [the other five females] took oil in their vessels with their lamps."

3rd. Christ having first referred to the ten that once went forth to meet an earthly bridegroom, and having secondly referred to the circumstances which these females were in preparatory to going forth to meet this bridegroom, he proceeds:—"While the bridegroom tarried [or *remained* away], they all [ten] slumbered and slept."

4th. In the next place, Christ, after having referred to the ten that once went forth to meet an earthly bridegroom, and after referring to the circumstances under which they went forth, because the bridegroom remained away till so late an hour, proceeds to give the signal which roused them up to go forth, namely:—"And at midnight there was a cry made [to those ten sleeping females]—Behold the bridegroom cometh, go ye out to meet him." So in the great *fact* set forth by this figure, near the end, the church should be roused to go forth to meet the heavenly Bridegroom.

1st. Under what conditions would she go forth? Ans. A part would be wise, and a part would be foolish.

2nd. What state would the church get into while the heavenly Bridegroom should tarry or remain in heaven, before being called to go forth to meet him? Ans. It should get to sleep upon this great question, and lose sight of it.

3rd. What should rouse the church from this sleeping posture, to go forth to meet the heavenly Bridegroom? Ans. A proclamation to the church, Behold, the heavenly Bridegroom is coming.

There is but one going forth here spoken of. In the figure there is simply an announcement of a going forth, and then a rehearsal of the matter to give the circumstances attending and the state of things preceding this going forth, and also the signal that caused it. So in the fact foreshadowed. This agrees with the facts in the history of the church. When Christ went away, the church was all awake upon the subject of his return; but as he remained long in heaven, the church slept on this subject. But during the present generation, the cry has been heard, "The Lord is coming," and that cry is waxing louder. But mistakes are only human appendages to this great cry. This cry includes the sum total of the proclamation of the Advent near, minus of human mistakes, which have honestly been mingled with the proclamation.

W. SHELDON.

For the Crisis.

The Unequal Yoke.

"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"—2 Cor. 6: 14, 15.

The command not to be yoked with unbelievers, is just as binding upon us to-day as it was upon the primitive christians. The design of the religion of Jesus is to bring out a people that will delight to love and serve God. There is a principle connected with it that will lead us to love God and godliness. We (as christians) admire the christian virtues wherever we find them. We love the society of the good and holy; love to meet with them to worship God and admonish one another, and "so much the more as (we) see the day approaching." The christian delights in the worship of God: it is his chief joy to do whatever God requires: his whole soul is swallowed up in the *will* of God: what God loves he loves, and what God hates he hates (or it should be so). This is according to the principle of religion as founded by Jesus upon the law of love. "If ye love me, keep my commandments," says Jesus. And the prayer that he made for his followers was not that they should be taken out of the world, but that they should be *kept from the evil that is in the world.* But the world would hate them. Why? "Because they are not of the world." The world hated the Master,—it would hate the servant also. "That they may be *one*, as thou Father art in me and I in thee; that they also may be *one in us.*" What for? "That the world may *believe* that thou hast sent me."

This then is the object of the religion of Jesus as it should be exemplified in the lives of his humble followers.

1. God is love. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2. Christ partakes of the same nature. He consented to become poor and suffer the scorn and scoffs of the world, and finally gave his life for its redemption. He possessed the same spirit of love with the Father—they are one.

3. The christian must possess the same spirit. "Thou in me, and I in thee, that they also may be one in us." The christian then must have the same character, and if so, the same incentives to action; the motive, the object, and the love for that object, must be the same in kind.

Now if I have taken a correct view of this matter, how can we as christians connect ourselves with any body or institution that is not founded upon the great platform of truth, built upon the foundation of the prophets and apostles, Christ himself being the chief corner stone? I refer now to those called "secret societies" or lodges. Now to say that these societies of the present day are built upon this foundation, to my mind is widely overstepping the mark. To say that they are with us, or Christ, in the great work of reform, and saving men from eternal death, we cannot. To say that they have the same motive, object, and love, we cannot; and I have yet to learn that they are even "moral institutions." I may be deceived. I judge,

1st. From the character of many of their members.

2nd. I see no "moral reform" in that direction.

3d. The divine plan for the reform and salvation of the world is sufficient.

4th. There is no other way by which we may enter into the sheep fold; we cannot climb up any other way. It is a common thing at this day for professors of religion to unite with some one or more of the different lodges; and many of those who are looking for the return of our King are doing the same. This may be right; but if so, I confess I do not understand the principles of the christian religion. To carry on these institutions, it takes time, influence, and money. God requires of us the same to aid in spreading the gospel. Then, I ask, are we not robbing God when we use it in another direction? Are we working *with* him? By such acts will the world believe that Christ is the sent of God? Do we believe that secret societies can do that which the religion of Jesus cannot do? Yet we may so by our acts when we unite with them. We confess to the world that Jesus Christ is not the sent of God. We also destroy that union, that *earnest* of spirit which unites the church to Christ, and to God. If we unite with the world, will the world hate us? No; the world will love its own. So will the christian.

Again. Are we equally yoked? Let us look at the characters that compose these bodies. There are preachers and lay members of all orders and grades. We will set them one side. Who next? Here we find the infidel, Deist, Universalist, Spiritualist, etc., and then we find many [illegible] faced, heaven-daring characters, [illegible] fill this cursed earth in these last days. Now, christian brother and sister, are we *equally yoked together with them?* Do we pull upon the same traces and at the same object? If so I fear we may share the same fate when our Lord comes—be condemned as unprofitable servants. O, then, let us not be found bound with the tares in bundles for the fire of the last day. Let us be separate—throw off the spurious tackling of the devil, and put on the armor of God—the *whole* armor, that we may be able to stand.

May God help us as christians to flee every evil way, yoke with Christ, be holy, and then we shall be prepared to meet a holy God in peace. Amen.

S. K. GIBSON.

For the Crisis.

The Contrast.

"The American churches, of every name, are one with the government of their country in every measure for the suppression of the rebellion, and foremost in every patriotic service and sacrifice."—*N. Y. Independent.*

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 19.

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—*Jesus Christ.*—John 18: 36.

We are nominally a christian nation; the American churches are nominally christian churches; is there no distinction between the government of the nation and of the church? Does the government of the nation interfere with, or take any part in, the government of the church? It has not in the past, but it evidently will in the future, if the church connects itself with it. When the church connects itself with the government, it is subject to other laws than those of Jesus Christ, and therefore cannot obey one without disobeying the other. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," Matt. 5: 44, does not mean "*shoot them.*" Had the nation obeyed this law of Christ, there would have been no rebellion. Because they disobeyed it, and brought on a war, is the church now bound to connect itself with it in its unhallowed measures to suppress the rebellion? I say *unhallowed measures;* for Christ never gave permission to his church to kill its subjects, if they refused submission. See Matt. 18: 15–17. Such measures Christ will approve; but the opposite never until he gives us a new law. The law which binds individuals binds churches and nations if they be christian nations. Had this nation adopted Christ's rule for the settlement of the difficulty, how much blood and treasure would have been saved.

If the church may not lawfully kill the rebellious subjects of its own government, by what rule are they justified in killing those of another? If by the law of nations death is the penalty of treason, then the law of nations is at variance with the law of Christ, and therefore christians are bound to take no part in the execution of that penalty; and by no righteous law can they be required to disobey the law of Christ. If the government and the church are one, then the government is as much bound to obey the law of Christ as the church is to obey the law of nations; nay more, unless human authority is greater than divine.

Again. If the church and the government are one, then all the armies of the government are in the church, and consequently are bound by the law of Christ; and hence every ungodly man should be cast out. Will the government consent to this? The armies of Israel could do nothing while Achan was in the camp. Josh. 7; and 22: 20. If we go back to Judaism to get our authority for fighting, we must purify our armies and the government as they did, and have the same evidence that God is with us.

Finally, if it be wrong for christians to fight, it is wrong for them to vote for fighting men to rule, or to hire a substitute to do the fighting. There will be an opportunity for the government to use all the funds which it may lawfully raise of christians in providing for the widows and orphans they are making, without compelling christians to make them. Had the American churches of every name taken an entirely different course in the beginning of the trouble, we should never have been cursed with this American War.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 376. BOSTON, TUESDAY, DECEMBER 9, 1862. VOL. XVI. NO. 13.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Days Agone.

Bright days agone! bright days agone!
How like the notes of May bird's song;
Ye whisper back the voices low
That once from loving lips did flow.
Ye seem like dreams of Paradise,
As faded scenes before me rise,—
The faded scenes of far gone years,
That ne'er were dimmed with bitter tears.

Those were sweet days that with the light
Of joy and hope were ever bright;
When never o'er the vernal skies
The clouds with coming gloom would rise.
But as the seasons came and went,
Unto the trusting heart were sent
Such joys as ever paved the way
With blissful hope's supernal ray.

Dark days agone! dark days agone!
They, too, have mingled with the throng
Of life's sweet joys and hopes, and cast
A mournful shadow o'er the past,
That filled the heart with voiceless grief,
Cheered only by the sunshine brief,
Which came between the parted clouds,
That filled the sky with gloomy shrouds.

Bright days and dark have come and gone,
Whose deeds of kindness and of wrong
Still linger in the patient heart,
That's known them one by one depart.
Such days have come to one and all,
That served to gladden or appall,
With joys and bliss that now have flown,
Or woes the wounded heart hath known.

But brighter, fairer days shall come,
When, welcomed to his Eden home,
The saint shall never dream of ill,
But joy his heart shall ever thrill.
No darkened days and dim shall frown,
Nor in deep wo his prospects drown;
But through the rolling years of bliss,
His heart shall know but happiness.

Palmer, Mass. ORRIN P. ALLEN.

For the Crisis.

Rev. 17.—"Seven Kings."—No. 2.

BY S. S. BREWER.

"The beast that thou sawest, was, and is not: and shall ascend out of the BOTTOMLESS PIT, and go into perdition."

"The beast that thou sawest." John had seen a beast in the twelfth chapter. Then it was a ruling power; but it *is not now*, during the wilderness state. He will ascend out of the bottomless pit at the end of the wilderness state, or at the termination of the "thousand two hundred and threescore days." "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. And when they shall have finished their testimony, THE BEAST THAT ASCENDETH OUT OF THE BOTTOMLESS PIT, SHALL MAKE WAR AGAINST THEM, AND SHALL OVERCOME THEM, AND KILL THEM." So far as I am informed, I am not alone in the belief that the above period terminated at the French Revolution. Expository testimony on this point is harmonious among us as a people. It doubtless was consummated during the French "Reign of Terror." The 13th verse is expressive of that event. I will quote the Syriac:—"And in the same hour there was a *great movement* (margin), and the tenth part of the city fell; and the persons killed in the earthquake *were seven thousand names*." In the falling away of the French nation from Papacy, they *swept away all those ecclesiastical distinctions or names by legislative enactments*. A more literal accomplishment I can never expect. The event indicates the termination and it also proves the ascension of the beast out of the abyss.

The eighth head now commenced WAR on the Scriptures—"the two witnesses"—the old and new covenants. Precisely the same work that its seven-headed predecessor prosecuted with such cruel vigor. More on this hereafter. We will now proceed to notice in the

Sixth place, the astonishment or wonder caused among the nations at the rise of this beast from the bottomless pit. "And they that dwell on the earth SHALL WONDER, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is." I will now refer you to an historical extract relating to the condition of France during the revolution of 1791 and forward.

"ALL EUROPE STOOD IN AMAZEMENT AND PERTURBATION at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she applied it, began to arouse a UNIVERSAL DREAD for the independence of nations, and the existence of social order or public morality. It was natural that kings and aristocracies should regard even the first outbreak of the revolution with dislike and apprehension now, from the FRIGHTFUL FEATURES IT HAD ASSUMED. This feeling was partaken by the whole world, and prevailed even among the most democratic communities. The enlightened citizens of the United States shared it with the ignorant population of Sarmatia or Romelia."—*Redhead's History of France*, p. 113.

The above testimony is most definitely corroborative of the fulfillment of the declaration of the Revelator,—"all the world shall wonder,"—when they behold the beast that ascendeth out of the bottomless pit. They did. This brings us to notice the

Seventh point,—the work accomplished by this beast. The reader will bear in mind this fact,—the angel is showing John the JUDGMENT; Wakefield reads "*Punishment*"; and it is to this point that we now invite your candid attention. The following extracts from history must satisfy any candid mind on this point. The Hon. Gerard Noel says:—"Can the overthrow of the monastic orders, the plunder of the church property, the *destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy*, be consistent with any reasonable estimate of domination and power? Under such a TERRIFIC JUDGMENT upon the persecutor, can we refuse to admit that the period of the 1260 years has terminated its course?"

The above is important in four particulars. First, it goes to prove the 1260 years, or the sackcloth state of the church, had terminated. Second, that the beast had risen from the abyss. Third, it identifies France, in my humble opinion, as the EIGHTH HEAD of the dragon, and in the *Fourth* place. It proves beyond the possibility of a doubt the *Judgment* or punishment commenced on the Papal power. The following has the same bearing on the subject:—"At the commencement of the French revolution, the clergy in France were both numerous and wealthy. They amounted to no less than eighteen Archbishops, one hundred and eleven Bishops, and one hundred and fifty thousand Priests, having under their control a revenue of *five millions sterling annually*, besides three thousand four hundred converts. The clergy and their wealth were now attracted by the Infidel revolutionists, and fell an easy prey. The titles and revenue of the clergy were taken away by a decree of the constituent assembly. The possessions of the church were now declared to be the property of the nation. The religious orders were abolished; the monks and nuns ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent which was thus set in motion destroyed law, government and religion in France, and laid waste the ROMAN CHURCH, both there and in neighboring countries. Her priests were massacred, her silver shrines and saints were turned into money to pay the troops, her bells were converted into cannons, and her churches and convents into barracks for the soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had shed the blood of saints and prophets, and now GOD GAVE HER BLOOD TO DRINK."—*Goodrich's Church History*, pp. 103, 4.

Says Marsh in his Ecclesiastical History, page 300:—"A civil constitution was formed for the clergy, to which all were required to swear on pain of death or banishment. The great body refused, and *priest* and *altar* were overturned, and *blood once sacred flowed to the horse bridles*. Such as could escaped through a thousand dangers, and found an asylum in foreign countries. No tongue can tell the woes of the nation."

Having shown that the judgments of God did commence on Papacy at the French revolution, I will now proceed to show by analogy that France was designed by the Revelator in all probability to be the eighth head of the dragon.

Eighth. In Rev. 13: 3, the dragon is presented with seven heads. Now for the analogy.

Dragonic Rome was a persecutor. It hated God, his word, and all that professed to believe in it. It made war on the Scriptures. It was infidel. It worshiped the Goddess Diana. Its government was changeable, sometimes Kingly, Republican and Imperial. It was Atheistic.	Dragonic France was a persecutor. It hated God, his word, and all that professed to believe in it. It made war on the Scriptures. It was infidel. It worshiped the Goddess of Reason. Its government was changeable, sometimes Kingly, Republican and Imperial. It was Atheistic.

Papal Rome, that ruled over the kings of the earth, was an unchangeable *iron* monarchy, and boasted of its infallibility—that it never changed. Dragonism was the antagonist of Papacy that professed christianity. Marsh, the historian, says on page 198, speaking of the persecution under Julian:—"This was the last persecution of christianity by Pagan Rome. Pagans, however, beyond the bounds of the empire continued to defend their ancient superstitions by arms, and massacred multitudes who bore the christian name. This was particularly the case in Persia, where from the year 330 to 370 a most destructive persecution raged, and an incredible number of christians were put to death."

Mosheim says, page 134, vol. 1:—"To destroy the credit of the gospel and to excite the hatred of the multitude against the christians, the Pagans took occasion, from the calamities and tumults which distracted the empire, to renew the obsolete complaint of their ancestors against christianity as the source of these complicated woes. They alleged that before the coming of Christ, the world was blessed with peace and prosperity, but that since the progress of his religion everywhere, the gods, filled with indignation to see their worship neglected and their altars abandoned, had visited the earth with these plagues. The republicans of France made an open profession of Atheism, Aug. 26th, 1792. They declared Christ an imposter, God a phantom, the gospel a forgery, and swore to extirpate christianity from the earth. (Thank God it lives!) They assured the public that man when free wants no divinity but himself; that *reason dethrones both the kings of earth and the King of heaven. No monarchy above* if we wish to preserve our republic below. *Every other than a republic of Atheism is a chimera.*"

Such, dear reader, was the striking correspondence of Dragonic France to Dragonic Pagan Rome under its seven-headed rule. Such were the latent fires of Dragonism held in abeyance during the domination of Papacy, that burst forth in France at the termination of the 1260 years, or sackcloth state of the church. Then the beast *once was* before Papal domination, but *is not* during the wilderness state, *yet is* an EIGHTH HEAD to inflict the judgment written. Dan. 7: 26;—"The judgment shall sit, and they shall take away his dominion."

Before dismissing this point, I wish to offer a remark concerning Napoleon the First being the beast that was, predicted in Rev. 17. Let us look at some facts. The revolution broke out in France July 16th, 1789. The "Reign of Terror" commenced under Maximilian Robespierre, July 17th, 1791. Napoleon was born at Ajaccio, Aug. 15th, 1769. For the first time he distinguished himself at Toulon, A. D. 1793. He did not become even First Consul until A. D. 1799, Nov. 9th. You cannot fail to see the utter impossibility of his being in person the beast that was, for he never was prior to that time. This most positively ignores the idea of his being the beast "that was." His son could not possibly be the one that is not; and his nephew, Louis Napoleon, the one that is.

From the above facts, I think I have shown by fair argument what the eighth head is. In my next I shall endeavor to show who the *seven kings* are, of whom five had fallen when John stood in the wilderness state.

South Glastenbury, Ct.

For the Crisis.

The Nature of Man.

IS MAN IMMATERIAL AND IMMORTAL, OR MATERIAL AND MORTAL?

The following was written for the *Herald of Gospel Liberty*, but was rejected.

This subject is creating more than usual interest; and I believe it deserves the candid and serious reflection of every true christian. But those who have not the love of the truth, that they might be saved; or who reject the commandment of God, that they may keep their own traditions; or who blaspheme the word of God by pretending that the words of inspiration do not *mean* what they *say*; I do not expect will candidly examine this subject. In examining this subject, we should consider,

1st. Did the spirit of man exist, live and reason, before it entered into Adam? or did the spirit get its divinity by dwelling in a human body?

2d. As God breathed the breath of life into our first parents only; how can the posterity of Adam and Eve partake of immortality through the human body that was subject to death?

3d. If the spirit of man did pre-exist, live, think and reason, independent of organized matter, before it was breathed into the material Adam; then it would live, think, reason and exist after the body is dead and dissolved. And if man derives his mind and reasoning faculties from the immortal, divine spirit, given through the Lord's breath; and it existed, lived and reasoned from the beginning; then it would follow that man would remember all about the creation of the world, and all the ways of God to man since the creation. But where is the man who can remember before he was born, or organized? And is there any testimony, either human or divine, that the mind, or spirit of man had this pre-existence and knowledge?

4th. If the spirit of man did not pre-exist, live and reason, independent of the organized man, before it was breathed into his nostrils, how can it exist, live and reason after the body is dead and dissolved, except it derives its divinity from the human body?

5th. If man's mind is naturally immortal, can man forget anything he ever knew? or can immortality be taught or instructed? If man's mind does forget, or if it can be taught, does it not prove that his mind is mortal? Can immortality ever change, decay, or forget?

6th. We read in 1 Tim. 6: 16, God "only hath immortality." If man's mind is naturally immortal, it is God, or a part of God; and as God is holy, can man's mind be evil? If our mind is immortal and a part of God, can it change? And why do men differ so much in theology, politics, religion, etc., etc.?

These are questions deserving a candid examination; and may we seek wisdom from the inspired word of God, that we may be sanctified through the truth. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

We read in Gen. 2: 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." It will be observed that the Lord called the *form* MAN before he lived; and when the Lord breathed the breath of life into his nostrils, this *formed man became a living soul*. Does not the plain, literal reading of this passage teach that the *formed man* became a *living soul?* And why not believe the Bible? But says the Spiritualist objector, this passage *means* that the Lord breathed a living soul or spirit into Adam's nostrils. My friend, do you believe in a God that hath not capacity enough, through his inspiration, to tell what he means, and to mean what he says? We read in Dan. 11: 36, and 2 Thess. 2: 4, of a class that "shall exalt himself . . . above every God, and shall speak marvellous things against the God of gods." Is it not marvellous that man, who pretends to be a christian, dare advocate that the inspiration of God does not mean what it says? And when he pretends to correct the word of inspiration by saying it does not mean what it says, does he not exalt himself above every God, and literally fulfill this prophecy? May the Lord keep *me* in that humble place where I may believe his word without contradicting it.

But to the subject. My Spiritualist friend says, "God has given all man's intellectual faculties by the Lord's own breath"; that "the Lord has endowed this material Adam with intellectual faculties not composing any part of his material form, but through his spiritual organization." If the Scriptures teach plainly and literally such a doctrine, I will believe it; but there is no where such a passage in the blessed volume as "spiritual organization"; and I would not so earnestly contend against the idea that the spirit of God is all man's intelligence, were it not for the following reasons:—

1st. It makes the *man* the Lord God formed, that became a *living soul*, inferior to the beasts and animals; for beasts and animals can think and have knowledge; but the *formed man* cannot think, and he is a natural idiot, not knowing so much as the beasts, if this position be true.

2d. To advocate such a doctrine impugns the character of God, for man has many evil thoughts, and as man cannot do any rational act without a thought preceding the act, to direct the action of our material body; and if our thoughts all proceed from God's immortal spirit, breathed into man's nostrils, then *God* is the *greatest*, if not the only sinner in the universe; and the *formed man* is not accountable for any of his thoughts, words or deeds, whether good or evil.

This is the logical result of the position that God's immortal spirit is all of man's intelligence; and I am not prepared to thus defame the character of the Almighty. The great Architect of heaven, who formed of the dust of the ground the feet to walk, hands to work, organs of hearing and speaking, organs to smell, to breathe, to masticate and to digest our food,—can he not form organs capable of thinking and reasoning out of the same materials? And has not the Almighty formed a *material brain* capable of thinking and reasoning? Can God do some things and not do others? Is there any more of God's spirit in man's thinking and reasoning, than in his seeing, hearing, or speaking? or in the exercise of any of the organs of man? Or are all the organs of man distinct, eternal entities, that will live after the body is dead and dissolved? There is no more proof in the word of God, or in philosophy, that our reasoning faculties continue their functions after the body is dead and dissolved, and before it has a resurrection, than any of the other organs of man.

David speaks of man, Ps. 112: 10,—"The *desire* of the wicked shall perish." Ps. 146: 4,—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." We read in Isa. 26: 14,—"They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. 26: 19,—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust." Do men's *thoughts* continue while men dwell in the dust? David says his "*thoughts perish*." The prophet Jeremiah, in 51: 39, speaks of a class that shall "sleep a perpetual sleep, and not awake, saith the Lord." Jer. 31: 15, 16, "A voice was heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord—Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." The first part of this prophecy was fulfilled when Herod slew the children under two years of age. See Matt. 2: 16–18. If any go to heaven when they die, it certainly must be these little children; but the prophet saith, "they were not,"—"they shall come again from the land of the enemy." Christ says, John 3: 13, "No man hath ascended up to heaven." Where were these little children? If we believe the word of the Lord, and believe they sleep in the ground, in the land the Lord cursed for man's disobedience (Gen. 3: 17), all will harmonize with the Bible. I will add Christ's testimony touching this point, John 5: 28, 29,—"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." Does not Christ plainly teach that the same *persons* that are in the graves *shall hear* and *shall come forth?* And were they not in the graves? or was Christ mistaken? I would respectfully ask my friend, who so strongly advocates Spiritualism, if *all are infidels* who believe the testimony of David, Isaiah, Jeremiah, Christ, even if this testimony contradicts *your own assertion?*

(*To be concluded.*)

WALTER NICHOLS.

North Searsport, Me.

For the Crisis.

The going forth to meet the Bridegroom.

The parable of the ten virgins brings to view but one going forth to meet the Bridegroom on the part of the church. The Savior used a figure to illustrate the future going forth of the church to meet the heavenly Bridegroom, and that figure contains one going forth, and the fact illustrated by the figure contains one going forth. Some have counted two. The one in the figure only foreshadows the one in the reality. Here are the facts presented by Christ:—

1st. "Then shall the kingdom of heaven [one element of it—the church] be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." This is the figure: ten females once went forth, on a wedding occasion, to meet the bridegroom—an earthly bridegroom.

2nd. Christ now goes back and tells us under what circumstances those females went forth to meet that earthly bridegroom, which going forth he holds up as a figure of the state of the church down near the end. "Five of them [five of those females] were wise, and five were foolish. They that were foolish [five of those females] took their lamps, and took no oil with them: but the wise [the other five females] took oil in their vessels with their lamps."

3rd. Christ having first referred to the ten that once went forth to meet an earthly bridegroom, and having secondly referred to the circumstances which these females were in preparatory to going forth to meet this bridegroom, he proceeds:—"While the bridegroom tarried [or *remained* away], they all [ten] slumbered and slept."

4th. In the next place, Christ, after having referred to the ten that once went forth to meet an earthly bridegroom, and after referring to the circumstances under which they went forth, because the bridegroom remained away till so late an hour, proceeds to give the signal which roused them up to go forth, namely:—"And at midnight there was a cry made [to those ten sleeping females]—Behold the bridegroom cometh, go ye out to meet him." So in the great *fact* set forth by this figure, near the end, the church should be roused to go forth to meet the heavenly Bridegroom.

1st. Under what conditions would she go forth? Ans. A part would be wise, and a part would be foolish.

2nd. What state would the church get into while the heavenly Bridegroom should tarry or remain in heaven, before being called to go forth to meet him? Ans. It should get to sleep upon this great question, and lose sight of it.

3rd. What should rouse the church from this sleeping posture, to go forth to meet the heavenly Bridegroom? Ans. A proclamation to the church, Behold, the heavenly Bridegroom is coming.

There is but one going forth here spoken of. In the figure there is simply an announcement of a going forth, and then a rehearsal of the matter to give the circumstances attending and the state of things preceding this going forth, and also the signal that caused it. So is the fact foreshadowed. This agrees with the facts in the history of the church. When Christ went away, the church was all awake upon the subject of his return; but as he remained long in heaven, the church slept on this subject. But during the present generation, the cry has been heard, "The Lord is coming," and that cry is waxing louder. But mistakes are only human appendages to this great cry. This cry includes the sum total of the proclamation of the Advent near, minus of human mistakes, which have honestly been mingled with the proclamation.

W. SHELDON.

For the Crisis.

The Unequal Yoke.

"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"—2 Cor. 6: 14, 15.

The command not to be yoked with unbelievers, is just as binding upon us to-day as it was upon the primitive christians. The design of the religion of Jesus is to bring out a people that will delight to love and serve God. There is a principle connected with it that will lead us to love God and godliness. We (as christians) admire the christian virtues wherever we find them. We love the society of the good and holy; love to meet with them to worship God and admonish one another, and "so much the more as (we) see the day approaching." The christian delights in the worship of God: it is his chief joy to do whatever God requires: his whole soul is swallowed up in the *will* of God: what God loves he loves, and what God hates he hates (or it should be so). This is according to the principle of religion as founded by Jesus upon the law of love. "If ye love me, keep my commandments," says Jesus. And the prayer that he made for his followers was not that they should be taken out of the world, but that they should be *kept from the evil that is in the world*. But the world would hate them. Why? "Because they are not of the world." The world hated the Master,—it would hate the servant also. "That they may be *one*, as thou Father art in me and I in thee; that they also may be *one in us*." What for? "That the world may *believe* that thou hast sent me."

This then is the object of the religion of Jesus as it should be exemplified in the lives of his humble followers.

1. God is love. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2. Christ partakes of the same nature. He consented to become poor and suffer the scorn and scoffs of the world, and finally gave his life for its redemption. He possessed the same spirit of love with the Father—they are one.

3. The christian must possess the same spirit. "Thou in me, and I in thee, that they also may be one in us." The christian then must have the same character, and if so, the same incentives to action; the motive, the object, and the love for that object, must be the same in kind.

Now if I have taken a correct view of this matter, how can we as christians connect ourselves with any body or institution that is not founded upon the great platform of truth, built upon the foundation of the prophets and apostles, Christ himself being the chief corner stone? I refer now to those called "secret societies" or lodges. Now to say that these societies of the present day are built upon this foundation, to my mind is widely overstepping the mark. To say that they are with us, or Christ, in the great work of reform, and saving men from eternal death, we cannot. To say that they have the same motive, object, and love, we cannot; and I have yet to learn that they are even "moral institutions." I may be deceived. I judge,

1st. From the character of many of their members.

2nd. I see no "moral reform" in that direction.

3d. The divine plan for the reform and salvation of the world is sufficient.

4th. There is no other way by which we may enter into the sheep fold; we cannot climb up any other way. It is a common thing at this day for professors of religion to unite with some one or more of the different lodges; and many of those who are looking for the return of our King are doing the same. This may be right; but if so, I confess I do not understand the principles of the christian religion. To carry on these institutions, it takes time, influence, and money. God requires of us the same to aid in spreading the gospel. Then, I ask, are we not robbing God when we use it in another direction? Are we working *with* him? By such acts will the world believe that Christ is the sent of God? Do we believe that secret societies can do that which the religion of Jesus cannot do? Yet we may so by our acts when we unite with them. We confess to the world that Jesus Christ is not the sent of God. We also destroy that union, that *oneness* of spirit which unites the church to Christ, and to God. If we unite with the world, will the world hate us? No; the world will love its own. So will the christian.

Again. Are we equally yoked? Let us look at the characters that compose these bodies. There are preachers and lay members of all orders and grades. We will set them one side. Who next? Here we find the infidel, Deist, Universalist, Spiritualist, etc., and then we find many open-faced, heaven-daring characters, such as fill this cursed earth in these last days. Now, christian brother and sister, are we *equally yoked together with them?* Do we pull upon the same traces and at the same object? If so I fear we may share the same fate when our Lord comes—be condemned as unprofitable servants. O, then, let us not be found bound with the tares in bundles for the fire of the last day. Let us be separate—throw off the spurious tackling of the devil, and put on the armor of God—the *whole* armor, that we may be able to stand.

May God help us as christians to flee every evil way, yoke with Christ, be holy, and then we shall be prepared to meet a holy God in peace. Amen.

S. K. GIBSON.

For the Crisis.

The Contrast.

"The American churches, of every name, are one with the government of their country in every measure for the suppression of the rebellion, and foremost in every patriotic service and sacrifice."—*N. Y. Independent.*

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 19.

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—*Jesus Christ.*—John 18: 36.

We are nominally a christian nation; the American churches are nominally christian churches; is there no distinction between the government of the nation and of the church? Does the government of the nation interfere with, or take any part in, the government of the church? It has not in the past, but it evidently will in the future, if the church connects itself with it. When the church connects itself with the government, it is subject to other laws than those of Jesus Christ, and therefore cannot obey one without disobeying the other. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," Matt. 5: 44, does not mean "*shoot them.*" Had the nation obeyed this law of Christ, there would have been no rebellion. Because they disobeyed it, and brought on a war, is the church now bound to connect itself with it in its unhallowed measures to suppress the rebellion? I say *unhallowed measures;* for Christ never gave permission to his church to kill its subjects, if they refused submission. See Matt. 18: 15–17. Such measures Christ will approve; but the opposite never until he gives us a new law. The law which binds individuals binds churches and nations if they be christian nations. Had this nation adopted Christ's rule for the settlement of the difficulty, how much blood and treasure would have been saved.

If the church may not lawfully kill the rebellious subjects of its own government, by what rule are they justified in killing those of another? If by the law of nations death is the penalty of treason, then the law of nations is at variance with the law of Christ, and therefore christians are bound to take no part in the execution of that penalty; and by no righteous law can they be required to disobey the law of Christ. If the government and the church are one, then the government is as much bound to obey the law of Christ as the church is to obey the law of nations; nay more, unless human authority is greater than divine.

Again. If the church and the government are one, then all the armies of the government are in the church, and consequently are bound by the law of Christ; and hence every ungodly man should be cast out. Will the government consent to this? The armies of Israel could do nothing while Achan was in the camp. Josh. 7; and 22: 20. If we go back to Judaism to get our authority for fighting, we must purify our armies and the government as they did, and have the same evidence that God is with us.

Finally, if it be wrong for christians to fight, it is wrong for them to vote for fighting men to rule, or to hire a substitute to do the fighting. There will be an opportunity for the government to use all the funds which it may lawfully claim of christians in providing for the widows and orphans they are making, without compelling christians to make them. Had the American churches of every name taken an entirely different course at the beginning of the trouble, we should not have been cursed with this American War.

Has not Christ said, "If a kingdom be divided against itself, that kingdom cannot stand"? Mark 3: 24. Had the American churches wisely counselled a settlement of the difficulty by referring it to some friendly foreign nation, if we could not settle it among ourselves without resorting to arms, they would then have pursued the same course in relation to the American government that Christ has marked out for the government of his church; and the church has no right to be governed by any other rule. Christ understood human nature too well to expect union by force; and I venture to predict that military force will never restore the Union.

This nation is now drinking the wine-cup of the Lord's fury for the sin of slavery and the abominable corruptions which have long existed in the government. Slave-holders have been received into the church, and the American churches of the South are one with the Confederacy in every measure to support the rebellion; and if the church is the kingdom of Christ, as the *Independent* instructs its readers, then Christ's kingdom also is divided with the nation, and therefore must fall with it "For thus saith the Lord, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you." Jer. 25: 27.

Grand Rapids, Mich. J. C. Rogers.

For the Crisis.

The Judgment.

A few months since, I passed a tent one evening, where some novel views were being promulgated. Stopping a few moments to listen, I heard it remarked that the friends of the non-revival of the wicked ought to be encouraged by what they had effected, and persevere in publishing their views. That much had been done already. They had driven the Adventists from their old views of the order of the judgment, to adopt new ones to avoid inconsistent results and the adoption of the non-revival theory. It was stated that many of the leading Advent preachers believed and were now preaching that all men would be raised mortal, and after trial the righteous would be made immortal. Whereas they formerly universally believed that the righteous would be raised immortal, and then come to their trial. But they were obliged to abandon that, because it made the righteous to get their reward before their trial or judgment; and this was so inconsistent, a new theory became desirable.

Now this was all fresh news to me, and I set it down as a *false rumor*. I know of only one Advent preacher who is preaching the "new view"; and as for "this old and universally believed view," I know of many Advent preachers who never held it, myself for one; and I supposed that all, or nearly all, Advent ministers and people had long ago abandoned such a view, if they ever held it,—that the resurrected were to have a trial after their resurrection. There are some few who do, in common with the churches around us, expect that after the dead are raised, there will be an investigation of character and a decision of cases, similar to a court trial. Some speculations have been indulged in as to the amount of time needed for such an extensive work. But the Scriptures, when carefully examined, do not set forth such a doctrine, although a few texts alone may seem to do so. Let us look into this subject, and if there are those who find trouble in harmonizing the Scriptures with their views, we may see where their difficulty is, and also find the old (Bible) view of

The Judgment. A careful study of the Bible will show that the term judgment is used in several senses. Sometimes it is put for *opinion;* again it is used for discernment and for examination, for decision, and also for execution. Whenever the term is used in connection with the second advent of Christ, or the end of this mortal age, or the final doom of man, it is used, we believe, to declare the execution of a previous determination or decision, both in regard to the righteous and the wicked. Examples.—See Dan. 7: 22, 27: "And judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." This signifies reward. In Matt. 5: 21, 22, Christ says in relation to certain conduct, that the actors "shall be in danger of the judgment." This refers to the execution of the sentence of law, if broken. Matt. 7: 2; "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Here, again, judgment has reference to the execution of justice. The Lord has made law and pronounced his sentence on all who violate its precepts, and all those who live in sin through life are sentenced to receive "the wages of sin (which) is death"; while all who will repent, believe and obey his Son Jesus Christ, shall be rewarded with "life eternal." Thus the law is given, penalty stated, sentence passed, reprieve offered; so that both classes may know the results of each course of life."

Let us now hear Jesus on this subject. John 9: 39,—"For judgment I am come into this world, that they which see not might see, and that they which see might be made blind." This evidently refers to God's national execution of judgment on the Jews and public manifestation of his condemnation of sin, and also of his plan of mercy to the Gentiles, by the atonement of Christ. But the idea is more fully set forth in John 12: 31,—"Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up, will draw all men unto me." God executed the penalty of the law by the sacrifice of his Son, showing his displeasure against sin. Judgment was executed on Christ. "All the world became guilty before God." Before Christ was executed, however, he lived under and kept the law, which man had broken. Paul (in Rom. 8: 3) gives a clear illustration of the point now under consideration. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." By Christ's resurrection the power of death was wrested from the devil, and he and all his works sentenced to destruction, as stated in Heb. 2. From that hour the doom of the prince of this world was decided, and the day of righteous execution of God's verdict against a sinful world made sure, as stated by Paul, Acts 17: 31.

But some may quote Christ's saying, "If any man believe not, I judge him not." Very well. He also said, "The word that I have spoken unto you, the same shall judge you in the last day." It will be a swift witness. Again, "He that believeth not is condemned already." If condemned, why try them again? It is said in John 5: 22, 27,—"For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honor the Son, even as they honor the Father; . . . and hath given him authority to execute judgment also, because he is the Son of Man." It is clearly shown that the Father condemned the world, and that Christ came to save all who would accept him, and received authority to execute all who will not receive and obey him. But this is not done until our day of trial or probation is ended. All who believe are "freely justified." "It is God that justifieth. Who is he that condemneth?" If justified by his grace, why be tried afterwards?

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." When Jesus comes to execute judgment, he will know who to raise "in the resurrection of the just." We are on trial now for life or death. Let us trust in Christ, be acquitted, freely justified, have the spirit in us that raised up Christ, and it will give us immortality when the day of execution comes.

Yarmouth, Me. I. C. Wellcome.

For the Crisis.

Henry Grew.

Bro. Grant:—In a late number of the Crisis I saw it suggested that it would be very gratifying to some of the friends of our dear Bro. Henry Grew if a little narrative of his life, experience and labors could be communicated through the Crisis. I think it would be a good work and a blessing attend it, for he was truly one of the honored ones of our Father's family. The grace of christian meekness, patience, forbearance and integrity of character was so truly exemplified in him, that it made even his enemies to be at peace with him, just as we are told, "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." I felt inclined to make a few extracts from a letter I received from him last June, after he had been brought very low by sickness, and though somewhat improving in strength was yet quite feeble.

"I owe a tribute of praise to the Father of mercies who delivereth us from all evil, and to our merciful High Priest who is touched with the feeling of our infirmities for most gracious dealings with me in my afflictions, causing me to know *experimentally* the verity of the truth and most precious promises; teaching me my own unworthiness and entire dependence on the grace which is in Christ Jesus. "God is love" and all his chastisements are the fruit of his love, for which we shall praise him eternally.

Very delightful to my soul has been the anticipation of loving and serving him soon without imperfection and without weariness, where sin and sorrow can never, no never disturb our holy repose.

'O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of my soul.'

Often do I think of my Lord's willing sufferings for such an unworthy one. He was 'wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

Sweet, most sweet have I found it to sink down deep and calmly into the will of God and repose on his everlasting arms, when flesh and spirit seem too weak to stretch the wings of faith and soar away in divine contemplation. This was my privilege in my late affliction; it reminded me of the same privilege I enjoyed in my first love, when I was buried with Christ in baptism. There are seasons when the soul is favored with special consciousness of intimate and endearing union to God and the Lamb. For this the heaven-born spirit pants.

'Nearer to thee, my God, nearer to thee!'"

I appreciate very highly the spirit of that dear aged saint and brother, and I send these few lines to you as a small testimonial of the language he breathed when near the close of his earthly pilgrimage; and such was his life while among us that those, who knew him loved him, and love his memory still, for the truth's sake which dwelt with him. Julia A. Bartlett.

Hartford, Ct.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Tuesday, Dec. 9, 1862.

Notice to Subscribers.

In a few weeks, we shall write off our new Subscription Books, and revise our Mailing Blocks. Subscribers, therefore, are particularly requested to notify us immediately of any errors or omissions that may have occurred in the spelling of their names, or otherwise, on the papers addressed to them. If the *Miss*, or *Mrs.*, or other title, is omitted, inform us, that we may correct it; and don't forget to write every letter in the name and address PLAINLY AND DISTINCTLY.

The Boston Discussion.

"Question.—*Do the Scriptures teach that man has a spirit that will be eternally conscious?*"

In continuation of the argument on this question, we remarked:—

7. This spirit is either *material* or *immaterial*. If *material*, the popular definition is wrong; for it is said to be "immaterial." If immaterial, it cannot come in contact with materiality. We then inquired, if the view we oppose is correct, why is it that a brain fever causes insanity? The following are extracts from a work by Cooper:—

"Dr. Haslam says that insanity is *always* connected with organic alterations of the brain." "Dr. Wright, of the Bethlehem Lunatic Hospital, deposes that in one hundred cases of insane individuals, whose heads were examined, *all* exhibited signs of disease." "One of the writers for the prize, offered by the celebrated Esquiral for the best dissertation on insanity, assures us that he had examined the heads of more than one hundred individuals who died from insanity, and comes to the following conclusions:—1st. That in the brains of those who die of insanity, changes of structure will *always* be found. 2d. That these changes are the consequences of inflammation, either acute or chronic. 3d. That there exists a correspondence between the symptoms and the organic changes, and that the names monomania, mania, etc., ought only to be employed as representing degrees and stages of inflammation of the *brain*."

As the foregoing facts cannot be truthfully disputed, it follows that if man has a *spirit*, that it is the intelligent entity; then it is affected by a *material brain*, and becomes deranged in consequence of such connection, hence is not itself *immaterial*; therefore the popular definition of the spirit is not sustained by facts. If, as asserted, the spirit in man is the intelligent being, it appears to be most positively settled that it is dependent upon a *material* organism for its development, and that mental derangement *always* results from a corresponding derangement of the *brain*, which is certain proof that the intelligent entity, be it what it may, is inseparably connected with the *material* being called MAN by his Creator. We inquired, how can an immaterial being be *deranged* by contact with a material one, when such a contact is *impossible*, as admitted?" For as the learned writer, Mr. Drew, says:—"As an immaterial substance has no surface, it is a contradiction to suppose that matter can ever be brought in contact with it. To suppose such a contact *possible*, is to suppose a surface in an immaterial being, which at the same time is excluded by its natural immateriality. Whatever has an *exterior* must have an *interior;* and what has both must be extended."

Again; if the *spirit* is the intelligent entity instead of the being made "of the dust of the ground," whom the Creator called *man*, whom he commanded and rendered an accountable being; why is it that a man with a sloping forehead, as in the case of the idiot, cannot think and reason as well as a man with a brain like Daniel Webster? And why does a blow on the head stop one's thinking, and make the *man unconscious?* Do not all these, and a multitude more of similar facts, show the idea that there is an immaterial *spirit* in man, which does all the thinking, is entirely unfounded in truth, and hence unstained by sound philosophy, common sense, or the Bible?

8. This spirit either has a *form* or it has not. If it has, it is *material*. Then it is not correct to say "it is immaterial." If it has no form, what is it? Can such a nonentity go to the new Jerusalem, and there praise the Lord? Then it must have organs of speech; but as soon as it has these, it at once becomes *material*, and then the whole spiritual system falls to the ground. It is certain the organs of speech, with which men are endowed by our Creator, are component parts of the man, and are buried with them in the grave. Where does the spirit obtain these organs, provided it were *possible* for an *immaterial* being to have them?

The same being, or entity, praises the Lord in *this* world that does in the *next*. One *part* of man does not praise the Lord in this life, another when he is dead, and another in the world to come. It is the same *man* in both worlds. Who praises the Lord *here?* Suppose it is a spirit *in* man. Then that will EVER do the praising. But David says in Ps. 115: 17, "The *dead* praise not the Lord, neither any that go down into *silence*." Then it follows the *living* do or can. In Isa. 38: 18, 19, we read, "The grave (*sheol*) cannot praise thee; . . . the *living*, the *living*, *he* shall praise thee, as I do this day." Observe, it does not read,—the *spirit*, the *spirit*, *it* shall praise thee. We find nothing of the kind in the Bible relative to man. The spirit, when applied to *man*, is *always neuter* gender. Why, if this spirit is the real man?

9. The spirit in man is either a part of God or it is not. If it is a part of God, can it *sin?* If a part of man, it is mortal, because man is mortal. As nothing can die only what is mortal; if the spirit dies a spiritual death, it must be spiritually mortal. If the spirit is an immortal entity, it must have *spiritual* immortality; how then can it die a spiritual death? If *literal* death kills a *literal* being, must not spiritual death kill a spiritual one?

10. Let us now inquire what the spirit is which leaves *man* at death. We find from the account of his creation, in Gen. 2: 7, that after he was "formed," he was made a living being, by receiving "the breath of life" "into his *nostrils*." "Cease ye from *man* whose *breath* is in his *nostrils*."—Isa. 2: 22. But the *spirit* is in the *nostrils* also:—"The spirit of God is in my *nostrils*."—Job 27: 3. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every *man;* all in whose *nostrils* was the breath of life, of all that was in the dry land died, . . . and Noah only remained *alive*, and they that were with him in the ark."—Gen. 7: 21–23. From these Scriptures, we learn that there is a spirit, or breath in man's nostrils. This breath or spirit leaves us at death. Who gave this spirit?—God. Who takes it away? "Thou hidest thy face, they are troubled; thou takest away their *breath*, they die, and return to their dust."—Ps. 104: 29. "Then shall the dust return to the dust as it was, and the *spirit* shall return unto God who gave it."—Eccl. 12: 7. "His *breath* goeth forth, *he* returneth to his earth; in that very day *his* thoughts perish."—Ps. 146: 4. In Job 27: 3, Ps. 104: 29, Eccl. 12: 7, and Ps. 146: 4, the words *spirit* and *breath* are from the same Hebrew word *ruach*.

We have now found *one* breath or spirit, which is in man's *nostrils*, and is essential to life, that leaves him at death. Is there *another* spirit that leaves him? The *Bible* says *nothing* about any other that goes from man in the hour of death, but the one in his *nostrils*. Hence, we are driven to the conclusion, if we adhere to the Bible, facts, philosophy, and common sense, that nothing else leaves him at death but "the breath of life" or spirit, which is in his *nostrils*. In all our discussions, no one has yet been able to produce *one* passage of Scripture to show that any other spirit leaves man when he dies; therefore, we must conclude that "the Scriptures" do *not* "teach that man has a spirit that will be eternally conscious."

Salem Discussion.

Brn. R. Wendell and I. R. Gates held a discussion in Salem, last week, commencing Monday evening, Dec. 1st, which continued seven evenings. It was held at the Endicott St. meeting house, where Dr. J. Litch has been preaching for some time. We were not privileged to attend but one evening. We were much pleased with the candor, fairness and ability with which Bro. W. supported the truth on the state of man in death. We learn the debate has resulted in opening the eyes of several to see the harmony of the Scriptures in teaching that *man* is wholly unconscious between death and the resurrection. The more the truth is put to the test the brighter it shines.

We hear excellent reports from Concord as to the results of our debate there. Some, who before the discussion had no confidence in these things, are now anxious to hear. The wavering have been confirmed, and the cause of truth greatly advanced; while at the same time error has lost much ground. To the Lord be all the praise.

"Itching Ears."

Paul has said, "Preach the word, . . . for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 3–4.

In Dickinson's New Testament, this passage reads:—"Preach the word, . . . for the time will come when they will not endure sound instruction; but will accumulate teachers to themselves, according to their own eager desires, having an insatiable curiosity; and they will indeed withhold their attention from the truth, and will be turned to fables." Coverdale's Bible reads:—"For the time will come, when they shall not suffer wholesome doctrine, but after their own lusts shall they (whose ears itch) get them an heap of teachers, and shall turn their ears from the truth, and shall be given unto fables."

We verily think the time has come when the foregoing scripture is being fulfilled, if never before. From the context we learn that it is "in the last days," when the people will have "itching ears," and "heap to themselves teachers" to gratify their "insatiable curiosity." When we look over the land and see the heaps of theological students in the various literary institutions, and witness the worldly spirit by which a large proportion of them are actuated—their pride, conformity to the world, lack of devotion; and then consider that they are so plenty that they are obliged to seek for months, and even years, to find a place to preach; and then recollect our divine Master has said, "The harvest truly is plenteous, but the laborers are few;" and add to this the fact, that nearly all these heaps of teachers are opposed to the doctrine that Christ is speedily coming; and, instead, are advocating the conversion of the world, urging men to go to the war and kill their fellow men; while at the same time revivals are nearly ceased under their labors; we think we know of whom Paul is speaking in 2 Tim. 4: 3–4.

The following from *Zion's Herald*, (Dec. 3, '62,) the leading Methodist paper in New England, gives some truthful hints at the state of things. It is headed Hindrances to Revivals. The writer says:—

"Of all the questions agitating the public mind at the present time with *intense* solicitude, there is none fraught with such incalculable importance as the one—Why are not revivals of religion more prevalent? . . .

Among the hindrances to revivals against which christian ministers should especially guard, we may instance popular preaching, falsely so called. It has been truthfully said that most of our preaching is too predominantly rhetorical. That the sermon is prepared with too much comparative reference to its finish and beauty, as a piece of composition. That style, ornament, and it may be a formal logic, take the place of sound doctrine and that affectionate exhortation in which lies much of the power of any sermon.

Now as ministers, like other men, are open to temptation, we can easily understand how in their preparation for the pulpit they may lose sight of the great end of a sermon, and fix their minds on the question, how shall we prepare a discourse which shall bear the test of the scholar's criticism, or gain the reputation of accomplished and skillful writers. And especially at this day, when the intellectual is so much lauded, and the moral left so much out of view, in the popular estimate of a preacher, there is danger that ministers err in giving their people scholarly and finished sermons rather than sermons which shall convict of sin and lead to Christ.

As mankind are generally 'pleased with a rattle and tickled with a straw,' so with lofty, soaring imaginations, with dazzling corruscations of fancy, with glittering paragraphs, and with full, well turned periods in a discourse, they are highly gratified. Hence they go from the sanctuary to laud the superior natural and acquired abilities of the preacher. What a clear, consecutive thinker! What a sound sermonizer! What a close and accurate reasoner! In fine, what a splendid preacher!

But does such preaching, eloquent though it may be called, make the people really wiser and better? When the gospel is preached with greater simplicity and less display, greater real sympathy and less affected, in short, 'in the demonstration of the Spirit, with the Holy Ghost sent down from heaven,' then sinners will go from the house of God so deeply convinced of sin that they will be constrained to say, O how I felt! What a great sinner I am! Is there any mercy for such a wretch as I?'

A Good Example.

Would that others, in the same situation, would follow the worthy example of the one named in the following:—

"I know a man. He is not a christian. His daily life is not in accordance with even the principles of morality. He has three beautiful, well behaved children. The other day he told me this incident of one of them, his little girl three or four years old:

Said he—'Perhaps some people would think it sacrilege, but I don't; but for some time back, I have been in the habit of reading the Bible, and of having prayers every night before the children go to bed. I have done it because it has a good influence on the children, and because I hope it may have a good influence on myself. Last night, I went to the "Lodge" (he is a mason,) and did not go home till after eleven o'clock. The children, of course, were all abed, and I supposed asleep. Before going to bed, I knelt down by my bed to pray, and had been there but a moment, when I heard Nobie get up from her bed in the next room, and her little feet came pattering across the floor toward me. I kept perfectly still, and she came and knelt down beside me without saying a word. I did not notice her; and in a moment, speaking just above her breath, she said: "Pa, pray loud." I prayed. I kissed her, and she went back to bed. And I tell you, G——, I have had nothing affect me so so for the last ten years. I have thought of nothing else all day long, but just that little "Pa, pray loud."'

The Gilt Christian Lyre.—We have just received a fine specimen of the Lyre gilt binding. Price $1.00, postage 9 cts.

The Englishman's Hebrew Concordance.—I have ordered a few copies of this book, but not enough to supply all the calls I have had. Probably no more can be got before spring. These may be here by Jan. or Feb. 1st. The price of exchange has advanced since I ordered the books. I cannot tell what they will cost till they arrive. I have to pay for them in gold, or its equivalent. If any one can send me $16 in *gold*, I presume it will cover the *cost*, but I think that amount in *paper* would not cover it. The former price was $22 in *gold*, or its equivalent. This would now amount to $33, but there are also other extra expenses. I think those who can furnish gold or silver had better do so, and when the books arrive I will notify them of it. As all who have sent cannot be supplied from this lot, I shall furnish them to such as I think need them *most*, or to such as have sent or may send specie for payment. I do not, however, intend that poor preachers shall be deprived of the book for want of a dollar or two to pay for the extra cost. Others who wish for the book may continue to send in their *names*, that I may be ready to order again by and by.

H. L. Hastings.

Boston, Dec. 5th, '62.

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising One Thousand Dollars, as a Tract Fund, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

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For the Crisis.

A Sweet Visit.

Bro. Grant:—I have just come from a tour up in Vermont. On my journey I visited Poultney, Rutland, and Castleton, and was blessed to see the revival of the work of God in all those places. I had a blessed time with Brn. Carpenter, Mathewson, Taylor and Batchelor on the tour. My visit to Castleton was a most sweet, sweet one. The revival commenced there in less than a week from the time we began our meetings, and I hope will continue long. Bro. Taylor and his wife seem all given up to God. We spent our time in talking of God, sleeping, eating twice a day, reading the Bible in three different translations, and praying. O, what sweet times we had in prayer! How blessed it is to be little and meek! I reckon my enemies would like to be as happy as I am. The mouse is in the cleft of the rock! I was kind of *divinely* amused one morning while at Bro. T.'s. While we were praying one morning, a quantity of flour rained down into the kitchen. (It rained out of a human cloud, doubtless.) Bro. T., after prayer, went from the room where we were into the kitchen, and seeing it began to praise the Lord, while I caught up the echo in the room where I was, and we two happy fools had a happy time, while sis. stood and laughed with holy joy.

Among the many dear families where I feel at home, none are more dear than *my own* dear home, Bro. Mathewson's, Bro. Taylor's, and Bro. Carpenter's. But a more blessed than all these families shall soon be gathered. What a good time we will have when all are together to part no more! Edwin Burnham.

For the Crisis.

Wanted,

A book, called "*The Doctrinal Tracts of the M. E. Church.*" The preface reads as follows:—

"Several of the following tracts were formerly published in the form of a Discipline; but as this undergoes a revision once in four years, the General Conference of 1812 caused those tracts to be left out of the Discipline; and that they might still be in the reach of every reader, directed them to be published in a separate volume," etc. etc.

I have been thus particular, as I have the revised work. It will not do, as I wish it for a special purpose in a debate. I would like it in its olden form, bound with the Discipline. I hope to have better success in this than the other I advertised for. I am willing to pay double price for the work if any one will send it to me. If they will not sell it, lend it for awhile. Will some one help me to this work? If so, write to Peter S. W. Deyo, Strawberry Point, Clayton Co., Iowa.

For the Crisis.

The Salem Debate.

I last night (Sunday) closed a Discussion of seven evenings with Eld. I. R. Gates, the late opponent of Bro. Grant. It was held in the Endicott Street (Advent) Church in this city, of which Dr. Litch is Pastor. Other particulars next week. Rufus Wendell.

Salem, Dec. 8, 1862.

For the Crisis.

More Preachers Wanted.

Bro. Grant:—I have just read in your issue of Nov. 9th an article from the pen of Bro. Sheldon with the above heading. He proceeds to give his views of the kind of men wanted, and the reasons why more are wanted, which is because time is short. This is all true, and the perusal of the piece gave rise to the following queries and reflections.

Why such frequent calls for more preachers when there are so many valiant ones lying idle now? Have all these been proved untrue, or unworthy? Do new brooms sweep so clean that older ones are to be entirely overlooked? Is not experience a useful as well as dear schoolmaster? Have all those who so many years endured more than any imagine (save he who has been taught by personal privations), lost faith and interest in the best of causes, that makes us so quiet now? How many I hear giving the emphatic "No! no! never for a moment; but we labored night and day preaching the word and toiling with our hands every spare moment, enduring a thousand exposures of which the stayer-at-home knows nothing, until frail nature failed, and we were turned out like the worn-out beast of burden to get our own subsistence or famish. If we could run wild like the native turkey, and live on nuts and buds; or if we could eat grass like an ox, as did Nebuchadnezzar, from Monday morning until Saturday evening, many of us might yet preach on Sunday. But, alas! we are human yet, and must have locality, subsistence and apparel; and thus we are tied with penury as firmly as Lazarus with his grave clothes; and when called on to go a distance and preach to the poor, we are compelled to say, I cannot go, I have no means to ride, and faith has not yet lent her wings; so the 'poor (cannot) have the gospel preached to them.'"

Another class of laborers, younger, but true and strong, who have preached but a few years, with heavy hearts leave the work because they cannot subsist on wind and water. As a brother wrote us the other day—"I have really no clothes fit to wear into the pulpit, and what to do I know not; shall have to stop preaching." This man loves the work of the ministry, and should be sustained. Another promising young man said to us last week, "I shall have to get into business, and try to do something to sustain meetings some of the time, or somewhere." This brother, I think, would gladly devote all his time to the Lord's cause. If myself and husband were the only ones thus bound by want, I should conclude that our poor efforts were not worth having; but there are others scattered all around the country, who are surely worthy, but whom poverty fetters. Some are engaged in manual toil six days, and once a week try to speak; but they cannot be efficient; the mind must be fed as surely as the body, or the sermon will lack interest, and the speaker will exclaim, "O! my leanness, my leanness."

In view of these undeniable facts, shall we call for more preachers for the sake of their being soon compelled to go a fishing in order to gain a scanty livelihood? If these public servants want a religious periodical, they cannot pay for it; if they very much need a Lexicon, or Concordance, they cannot be had without money; so he must go without; but he must understand the word of God faithfully without these helps, or a spare hour for study; and if a traveling proclaimer of truth come his way, he is expected to aid him as well as the rest; and it is assuredly required of him to keep his doors always wide open to entertain all visiting friends from abroad; and if there is one dainty morsel in the house it is used now, though he knows his own meals must be scanty for days to come. "But," says Well-to-do-in-the-world, "what are a dozen or twenty meals of victuals?" If they are trifling in your eyes, with your overflowing granaries, then invite the company home, or help that poor preacher set his table, at least while guests are present, if for no other purpose than that of saving your credit.

Now let me relate a few examples, showing how some ministers, who have neither salary or income, have to fare, or what the church requires of them. Not a great while ago, two speakers, a man and woman, were requested to have a conference some ninety miles from home. So the papers told the news, and the ministers were at their posts, though the patch of corn at home needed his care. The journey had to be made by horse power, and they were compelled to stop at a public house late at night, and buy neither supper nor breakfast (not because appetite failed). Well, the meeting closed, and the preachers were homeward bound; but not one dollar did those do for these pilgrims who were so anxious for that meeting, but seemed to think it hard to have to pay for the hall. The preachers have been requested to go there both before and since with about the same remuneration, although there was a brother living there able to give hundreds annually.

Another case. A minister was written to, to come a distance and preach on a certain question. He journeyed lone and long, fulfilled his duties, and in time returned with a remuneration amounting to nine cents per day. These trials are not

the sorrow the minister has to undergo. He must leave all the endearments of home,—must tear himself away from a sick wife or child, doubting whether he shall ever meet them again. But "the servant is not above his Lord," and he knows that he suffers for Christ's sake, and his reward is sure in a world to come. This is a blessed assurance to those who sigh for home; but it does not supply one present want. There are some benevolent ones in the world whose sympathies are not seared with the love of money; to such the thanks of the minister are due. They are not so near-sighted but they can see the wants of a brother or sister. Such ones these plain truths will not offend; such only will feel sensitive as have been remiss in duty in helping on the work of the Lord. Facts are stubborn things, and these statements here made are too true.

Then when we call for more preachers, let us ask all to help bear the burden,—if this is a correct word to use,—and not act on the principle that the minister *can* and *ought* to make about all the sacrifice, and that he and family must endure many more trials and privations than you. O God! forgive this selfishness, and prepare all for the coming day. May we watch and pray, lest we enter into temptation.

Reading, Mich. MARY A. SEYMOUR.

For the Crisis.

Notes from my Mission Diary.

Thinking that the friends of the "Maine Advent Mission" wish to know what I am doing in the cause of our Lord; and being desirous to "follow in the steps of my beloved predecessor"; I "beg leave to report" some of my labors since I entered the mission field.

My first place of labor after the Portland Conference was at the "Yellow school-house (so called) in Brunswick, where in days past I had enjoyed some precious seasons in talking over our faith with the few children of the Lord who reside in that vicinity. Since my first visit to this place in 1853, the few remaining ones have met with many reverses; but they still keep up their meetings, and are determined to go through and gain the kingdom. Spent one Sunday with them, and had a profitable meeting. From this place returned to Yarmouth, to make preparations for leaving home, to go forth to "the regions beyond" to proclaim the gospel. Attended an excellent prayer meeting; some two or three seeking the Lord. The Lord bless the little flock here with whom I have labored so long.

Saturday, Oct. 4th, took a "flying trip" with the "flying message" to Flying Point, in Freeport; where there are a few looking for Jesus from heaven. Preached to a school-house full of attentive hearers. Among the lovers of the Lord in this place are the two daughters of Bro. Collins, who sought and found peace in Jesus at the Portland Conference, and who have since that time been baptized in Yarmouth by Bro. Wellcome.

Sunday, Oct. 5th, preached twice in the Litchfield school-house in Freeport,—a new place. The most of the people in this vicinity are Congregationalists; but their large school-house was crowded both forenoon and afternoon with as candid hearers as are generally seen. They requested more meetings, and I shall visit them again if the Lord will.

Oct. 7th. This evening preached to a house full of attentive hearers, at a new place near Cumberland Centre. I endeavored to show from Scripture where the future and everlasting home of all the saints will be when Jesus comes. All appeared satisfied that no fault could be found with our position, for it was a Bible one. Since then I learn that a preacher near the place has publicly preached that the earth can contain but a very small portion of what are to be saved. I think the preacher has never taken pains to work the subject out mathematically; if he had, he would have come to a different conclusion.

Oct. 9th. Spent this evening with the brethren and friends at Lancaster school-house, East Bowdoinham. There are a few old and tried friends of the truth here, who, like the faithful of olden time, look for a "better country." They need help. Shall make a protracted effort for their good soon, if the Lord will. Oct. 10th. Went to Richmond and spent several days in visiting the "pilgrims and strangers" that reside there and in the vicinity. Preached in the Reed meeting-house Sunday, Oct. 12th, to good congregations. With this people I have met, generally, once a month for two years. Now I must leave them for awhile at least. The brethren and sisters here have had severe trials for some years; but, like the handful of Gideon's valiant ones, named in Judges 8: 4, though "faint are yet pursuing." There are indications of good here now, several seeking Jesus.

While in this place I found the family of Bro. John Umberhind in deep affliction; reports having just reached them that one of their sons had been murdered on the Mississippi river, and another one imprisoned. May the blessed hope of the gospel comfort them in this hour of sadness. On my way home called on Sister K. Temple, who resides in West Bowdoin; and who, though in the midst of opposers, is contending for the faith. Hope for an open door in this place for the proclamation of the gospel of the kingdom.

Oct. 17th. Left home and friends in Yarmouth for an eastern tour. My appointment this evening was at Bath, where resides our beloved Bro. G. Doughton, who, with his companion and a few others, are looking for eternal life at the resurrection. There being no doors open for a meeting, I spent the evening with the lovers of truth in talking over the blessed prospects soon to be enjoyed by the saints of God.

Oct. 18th, at Woolwich, a place where they have but very few meetings. There are a few in this place "who know the joyful sound," but think it so hard a place that it is not much use to try to keep up meetings. Preached Saturday evening and Sunday to a very few. Bro. Dinsmore and Dickson of Bowdoinham were here to help, who were to me in this hard place like the coming of Titus to Paul. Found one young lady deeply interested in the truth, who promised me she would give all for Christ and strive for the kingdom.

Oct. 20 to 23. Called on some of the praying ones in Alna, Damariscotta, Round Pond, and Friendship. Had one meeting at Round Pond, in the Union Chapel. The most of the brethren being engaged in business on the "mighty deep," I did not see them. A conference is wanted here soon. Had an appointment for a meeting at Friendship, but there being no place for it, and a heavy shower coming up just at meeting time, we concluded it was all right if no meeting was held. So I had the privilege of talking to a few that evening at the real pilgrim home of Bro. Bradford. I enjoyed the season much, for I felt that if there was no friendship outside, I was in the town of Friendship, and that there was true friendship at Bro. B.'s house.

My next appointment was at Rockport, where our beloved brother Dr. Eaton resides. This place is rightly named, for it is as hard as a "rock." But the Dr. keeps the work of bombardment going on, and his hot shot and shells in the shape of "soft words" yet "hard arguments," together with the tracts and books that he scatters, are making some impression upon the place. I hope it will fall into the hands of "our King" yet. There being no prospect of getting out the people, it was thought best to make an effort at Camden Harbor, two miles up the river from Rockport. So on we went to Camden, and found that Bro. Stone had secured a good hall for meetings. Had a good gathering Saturday evening, and on Sunday the brethren came in from adjoining towns, and cheered us by their presence and aid. The people appeared candid, and I think there is a chance here to do good.

Oct. 28. Rode through a severe storm to South Hope to fill my next appointment. The storm continuing, and the traveling being so bad, had no meeting. There are some faithful ones in "Hope," who know what the "blessed hope" is. I hope they will hope on to the end, for the grace that is to be brought unto them at the revelation of Jesus Christ. While in this vicinity I received calls to go and labor in Bradley, Hope Corner, and Frankfort Mills. Shall visit them soon.

The appointment following was at Palermo, in the Union Church, where Bro. R. Hall preaches a part of the time. Our dear brother Dr. Mitchell had secured the house and given out the appointment. Had a free time in speaking to not a large, but an attentive congregation. From this place went to Augusta, and in company with Brn. I. Wight, and L. Dudley, journeyed on to the Wayne Conference. Found the meeting going on well, and it continued well to the close, as the report of the Secretary will show. It was blessed to meet my fellow laborers at this meeting—those who know what it is to suffer for Jesus and his truth. Well, a glorious reward awaits us, and it will soon be given. Amen.

Nov. 8d. Arrived home in good health and courage, and found all well and prospering in Yarmouth. Praise the Lord for his loving kindness and tender mercy. The hard drives through storm and mud, the joys and sorrows incident on such labors as I have been engaged in, have done me good I trust. Brethren and sisters, pray for me. R. R. YORK.

Yarmouth, Nov., 1862.

For the Crisis.

"Fear not Man."—Matt. 10: 28.

In this text two parts of man are spoken of—the soul and body. Jesus says that man can kill or destroy the body, and not the soul; but that God can and will destroy them both. This shows the limited power of man over the elements of natural life. That there is a principle in animal life that cannot be destroyed but by the power of God, is clear. The word soul represents (1) the body; and (2) the life in man; and this life of all flesh is said to be in the blood.

We read in Genesis that God breathed into man's nostrils the breath of life, and there was a power in the breath that had life in it, and that principle, being itself life, created animal life in the body of man, and constituted him a living soul. This power of life that God gives is the electric power in the atmosphere. It enters the lungs by the breath, and there being iron in the blood, it conducts the electric current to all parts of the body, producing heat, or animal life. When man dies, this breath of life (spirit or soul) in him, that man has not the power to kill, goes out of him with the breath, and remains the same as it was; and God only can destroy it. This he has declared he will do, both the body and soul or life, in the place represented by the fire of *Gehenna*. Then it follows that there must be a resurrection, and a re-union of this life power in the resurrected body, in order that both may be destroyed together.

Some call the life that man cannot destroy the life "hid with Christ in God." That cannot be, because God has said he will destroy the life spoken of in the text. But immortal life he has never said he would destroy. It cannot be in the nature of the case. God will raise up all the dead, and quicken his saints into immortal life by his Spirit, and breathe the same breath of life into the nostrils of the wicked as they had before death, and cast them, with the body and this life in them, into the lake of fire and brimstone, which is the second death. Then the elements will be dissolved, and the life power itself destroyed, with them that fear man more than God. Let God be true. Amen.

E. BELLOWS.

Obituary Notice.

Died in the Hospital at Springfield, Mo., Oct 13th, 1862, Corporal PAYNE TURNER, aged 39 years.

He had not been in the army but a few weeks. He went feeling it his duty to defend his country, and was left by his company sick, expecting to join them soon. Alas! how little he thought his end was so near. He leaves a wife and four children to mourn. They did not hear of his sickness until he had been dead over a week. He never made a profession of religion, yet he had had much light on the Bible, as his brothers, G. W. and C. B. Turner, often talked or wrote to him on the subject; and many times was heard to argue the truths of God's word, when his brothers did not hear him, and yet to them he opposed their doctrine. May this affliction be blessed to the good of his family and friends.

A. I. TURNER.

P. S. Written by request.

Married.

At her father's residence in Clayton Co., Iowa, Oct. 5th, 1862, by Eld. Peter S. W. Deyo, Mr. JOSEPH L. CHANDLER to Miss MARICIE C. PRESTON, both of Sodomlo Township.

FOREIGN NEWS.

The London Herald asserts that the relations of England and France have assumed an unsatisfactory character, but the Globe in response ridicules the idea that Cabinet Councils were of frequent occurrence.

The French mediation project continues to claim the comments of the Paris journals. They generally reproach the English Government for holding back, and charge it with discreditable motives.

The accounts from Pisa relative to Garibaldi's health were cheering.

The Prince of Wales and the Prince of Prussia were received by the Pope in private audience.

The Emperor of Austria has granted an amnesty to all political offenders condemned by courts martial, as well as such refugees already returned.

The Spanish papers hint that Mexico is being destined for a French Canada.

It was rumored that a plot had been discovered against the Emperor's life. A dispatch announcing an actual attempt on the Emperor had made its way over Germany, and temporarily alarmed the Bourse.

A new eruption of Vesuvius is expected at Naples. The volcano is already sending forth lava in the direction of Pompeii, and ashes in the direction of Portici. The atmosphere of the city is highly charged with electricity—a phenomena which usually precedes an eruption.

The English papers state that the amount of suffering in the cotton manufacturing districts is fearful and increasing at an appalling rate, while the aristocracy are represented as looking on with apathetic indifference, and displaying the greatest selfishness; for example, one sporting nobleman who draws $70,000 a year in rents from the town of Ashton, where one-half of the population is dependent upon charity for their daily bread, has subscribed but $100.

DOMESTIC NEWS.

Wilmington, N. C., Nov. 28. The Enquirer says the next battle between Lee and Burnside may be a very decisive one; that if an overwhelming victory is gained by Lee the defense of Washington will be gone and that city may be captured. Such a result should be before the eyes of our soldiers, and be the object of the contest. Upon the next battle, therefore, depends whether the war shall end or drag along in undecided battles or more material victories.

The Richmond Dispatch of the 29th ult., says that everything at Fredericsburg is in a state of inaction. It is reported that the enemy are in force eighteen miles up the Rappahannock toward Warrenton Junction.

Mobile is to be defended to the last extremity, and the Federals may burn its edifices, but they shall never occupy its soil in peace.

New York, Nov. 30. Late Southern papers received here indicate that the rebels regard their prospects as hopeless in the Southwest, and that they will endeavor to concentrate their entire strength in Virginia, and make a desperate struggle for independence.

Ex-Secretary Randolph and Edmund Ruffin, of Virginia, prime movers and leading spirits in the rebellion, say that the original plan has proved a failure, and must be thrown overboard; and it is said that they with others, have withdrawn from active participation in the affairs of the Confederacy.

There is every evidence of great suffering in the South, and all enthusiasm is fast dying out.

The news from the South increases hopes for the success of Banks' expedition.

New York, Dec. 4. Several steamers with numerous regiments left this port to-day as a portion of Gen. Banks' expedition. Among them were the Illinois, Northern Light and several smaller craft, with the 42d, 50th, 52d Massachusetts and several other New England regiments, together with a number of New York batteries.

New York, Dec. 8. A special Nashville dispatch of the 7th inst, says Moore's Brigade, consisting of the 104th Illinois, 106th and 108th Ohio, Nickle's Battery and a small detachment of the Indiana Cavalry, were surprised at daylight this morning, at Hartsville, by Morgan, commanding three regiments of Cavalry and two of Infantry. After fighting an hour and a quarter, our forces surrendered and the enemy burnt our camp, capturing nearly all the brigade train and teams, and burning what they could not carry away. Two guns of Nickle's battery were also captured.

Our loss was between 50 and 60 killed and wounded. Lieut. Moore is among the captives.

New York, Dec. 4. The gunboat Ellis left Newbern on the 18th, and arrived at the mouth of New River Inlet on the morning of the 23d. About five miles up the river she captured a schooner with a cargo valued at $30,000.

At noon she reached the town of Onslow, and took possession of the town, twenty-five stand of arms, and two schooners.

Three rebel schooners while attempting to run the blockade into Wilmington, N. C., on Wednesday last, were captured by the U. S. steamers.

New York, Dec. 8. A special dispatch from Washington states that six of our pickets in the army of the Potomac were frozen to death on Saturday night, while at Camp Misery, Alexandria. Seven more died from the effects of the cold.

Harper's Ferry, Dec. 7. A fire broke out in the guard house where the rebel prisoners were confined, last night. Two government buildings were completely consumed, including the telegraph office. Loss about $20,000.

The Mediation Project.

The London correspondent of the New York Post says: "I have official reasons for knowing that negotiations are still carried on between the courts of England, France and Russia, with a view of arranging some joint plan of action. Without the consent of Russia, England will not co-operate with France. The organs of the Tory party are raising the cry that the interests of England are sacrificed by the government through the refusal to co-operate with France. The termination of the civil war in America, by persuasion, if possible, by force if necessary, will be the policy of the Derby-Disraeli party if the Lancaster distress goes on increasing. If I am not mistaken, next March will see Lord Derby in office, and then there is no saying how far the Tory ministry may not go. Beyond passive support to the South the present administration will not advance a step, according to their existing views."

The Chicago Tribune says that in Southern Indiana, Southern and Central Illinois, the greater portion of Iowa, and all of Missouri, agricultural produce is worth next to nothing; while all over the West the prices of cloth, sugar, molasses, salt, iron—all the great necessaries of farm and household economy, save breadstuffs and meat for man and food for animals—have, in some cases, doubled, in others quadrupled in price. A bushel and a half of corn will buy but a pound of sugar, and three bushels of corn, or a bushel of wheat, only equal in market value a pound of common coffee. Cloths of all descriptions are sold at enormous figures. The prices of labor have increased so greatly that on thousands of farms the grown corn crop is not worth the bare cost of gathering for market.

It was stated at a meeting of the New York Historical Society, on Tuesday evening, that the will of Washington, which was stolen some time since on the advance of our army into Virginia, has been sold to the British Museum. This will was originally deposited in Fairfax Court House, where it lay in the archives up to a few months since. The diction and writing was Washington's exclusively; it was the last production of his pen, and gave evidences of those traits of character which won for him immortality. He placed his signature at the end of every page, and distinctly stated that the will was devised by himself. When our troops captured Fairfax Court House the will, with other valuable documents, was stolen. The fact of its sale is vouched for by Mr. Moore, the Secretary of the Historical Society.

The Boston Pilot (Roman Catholic) made a statement in its Christmas article, last year, not familiar to Protestants at least:

"The chief festival of the year is now at hand. All hail to its return! It never comes without causing a universal diffusion of happiness. The damned themselves are said to exult in its approach, to be released from their fiery pains while it lasts, and to be thrown into new convulsions of woe when its final seconds are announced by the rejoicing devils who command their torments."

Army of the Potomac, Dec. 6. A lady who came over the river yesterday, under a flag of truce, reports the condition of the rebel army as destitute beyond description, and that they cannot possibly retain their position during the winter. Quite one third of the army is without shoes, and hundreds are almost wholly without clothing.

During the war with Napoleon the highest premium on gold in England was 141 1-4, and it was held at that price from December, 1812 until March, 1813. The highest premium at which gold has been held in New York was 136.

Gen. Woodbury is said to have been placed under arrest by order of the Secretary of War, on account of negligence in forwarding the pontoon bridges for the use of the army of the Potomac in the late movement.

The Richmond Enquirer believes the coming struggle in Virginia will be the final battle of the war, provided it does not turn out a Confederate defeat, and it urges the use of every effort to prevent its being so.

☞ People need not sneer at the idea of the rebellion's being soon starved out when it is known that the rebels have to pay from $35 to $50 per barrel for flour, and in proportion for all the other necessaries of life.

It is stated on good authority that no less than 180,000 of the soldiers whose names now fill the muster rolls, are absent with or without leave.

Notices, &c.

Notice.—R. I. Q. C.

The R. I. Quarterly Conference, will hold its next session at Abington, Conn., commencing the last Wednesday in December, and continuing three days. Let every church be represented, either by delegate or letter. Churches sending letters to me at River Point, should send them the week before the conference, that I may get them before I leave the place. A. O. GREENE, Sec.

Notice.

Providence permitting, Elder J. V. Himes will hold meetings at Shabbona Grove, Dekalb Co., Ill., commencing Tuesday evening, Dec. 23d, and hold over Sunday. We hope to see a general gathering from the surrounding region. N. W. SPENCER.

Illinois Conference.

The meeting of the Illinois Conference of Adventists will be held at Deer Park, Lasalle Co., in the Vermillionville Meeting-house, commencing Wednesday, Dec. 17th, and continuing over the Sabbath. Deer Park is eight miles from Ottawa, on the Rock Island R. R., and the same from Tonica, on the Illinois Central. Eld. J. V. Himes will be with us to preach the word. Dear brethren and friends, let us make it a point to be there.

H. G. MCCULLOCH, Secretary.

Conference at Poland, Me.

We purpose to have the next session of the Maine Western Quarterly Conference at West Poland, commencing Dec. 11th, at 7 o'clock P. M. We solicit the attendance of the brethren and sisters generally, and shall expect that none of our ministering brethren will fail to be present. We expect Bro. Couch will be with us to help in preaching the word. For the brethren, J. A. LIBBY.

Notice.

As the signs of the near approach of the King that is to reign in righteousness are thickening around us, and so few are prepared to meet him, I propose, the Lord willing, to take a trip into Ohio the last of Dec., and stay a part of the winter, and preach where my humble labors may, by the assistance of our Heavenly Father, arouse some to be prepared to meet him and have a part in his kingdom. I shall stay a few days in a place, as duty may demand. I shall have an assortment of books and tracts with me to scatter. Those wishing my labors, write me as soon as possible.

JOHN T. ONGLEY, Evangelist.

Blooming Valley, Crawford Co., Pa.

Notice.

As I am, in the providence of God, stationed at East Stoneham for the present, to labor in spreading gospel truth, and thereby build up the church on the most holy faith, and lead men from the error of their ways to Christ, who is the "Way" to eternal life; I would say to the brethren in this region, that if they wish for my labors, they can communicate with me at this place. Address Charles H. Leverton, East Stoneham, Me.

Notice.

There will be an Advent meeting at the house of L. R. Barber, in Harwinton, Conn., commencing Dec. 11th, and continuing one week. Brethren from abroad are invited to attend. Bro. [illegible] Williams will give a course of lectures during the week.

L. R. BARBER.

Englishman's Greek Concordance.

I have a few copies of this invaluable book. The regular price is $4, for which I will send it by express to any address. To preachers and those ordering books for sale, I will furnish it at a liberal discount. Cash must accompany the orders, which should be addressed to H. L. HASTINGS, Boston, Mass.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENTS FOR LOWELL ST. CHAPEL.

Edwin Burnham. ....Dec. 14th, 21st and 28th

Concord, N. H. Saturday evening, Dec. 13th and over the following Lord's day.

MILES GRANT.

APPOINTMENTS FOR LYNN, MASS.

Joseph W. White ....Dec. 14th
Geo. W. Brown..........Dec. 21st

Plymouth, Mass..........Sunday, Dec. 14th
H. L. HASTINGS.

Danielsonville, Ct..........Dec. 14th and 21st
Abington, Ct..........Dec. 28th
H. F. CARPENTER.

Lawrence, Mass..........Dec. 14th
L. BOUTELL.

Bancroft, Mass..........Dec. 14th
Wells Forge, Mass..........Dec. 15th and 16th
Cold Spring, Mass..........Dec. 19th
Sandisfield, Mass..........Dec. 18th and 19th
Winsted, Conn..........Dec. 21st
Wrightville, Conn..........Dec. 22d and 23d
New Milford..........Dec. 28th
B. WM. WILKINS.

Massena, N. Y..........Jan. 4th and 11th
M. BATCHELOR.

Scittico, Ct..........Dec. 28th
H. PRATT.

South Reading, Sunday, Dec. 14th. Also Monday and Tuesday evenings following at the same place. I shall be at liberty to preach, the Lord willing, wherever the door may be open, from the following Thursday evening, Dec. 18th, and over the Sabbath. Word can be left with Bro. G. T. Adams, Crisis office. H. K. FLAGG.

West Canterbury, (Cong. Meeting-house), Sunday, Dec. 14th.
Lake Village..........Sunday, Dec 21st
Portsmouth..........Sunday, Dec. 28th
T. M. PREBLE.

Springfield, as Bro. Curry may appoint, Dec. 16th
South Reading, Friday evening, and over Sunday, Dec. 21st.
New Bedford and vicinity for two or three weeks; will be at Fairhaven Dec. 28th.
Head of the River, Monday evening, Dec. 29th, and during the week, and remain over the 4th and 11th Jan.
Providence, R. I., as Bro. Hathaway may appoint, Wednesday evening, Jan. 14th.
Rocky Brook..........Jan. 18th and for several days, if there is an opening.
River Point..........Jan. 25th
Abington, Ct..........Feb. 1st
Hartford..........Feb. 8th
W. S. CAMPBELL.

Clinton, Mass..........Dec. 14th
Southbridge, Mass., Bro. Chas. Chase's, Dec. 21st
GEO. A. STREETER.

Morris or Bantam..........Dec. 14th
New Preston..........Dec. 19th and 21st
New Milford..........Dec. 24th
Salem, N. Y..........Dec. 28th
New York, 24th Street..........Dec. 31st
J. K. BELLOWS.

East Killingly..........Dec. 14th
D. A. JONES.

East Killingly..........Dec. 21st
V. P. SIMMONS.

Moultonborough..........Dec. 14th
T. W. PIPER.

Abington, Ct..........Dec. 14th
I. B. POTTER.

Scituate, (as Bro. Cottle may arrange)...Dec 14th
Worcester, Warren Hall, Wednesday evening, Dec. 17th.
Springfield, at Bro. Curry's place..........Dec. 18th
Warehouse Point..........Dec. 19th
Hartford..........Sunday, Dec 21st
Southington..........Dec. 24th and 25th
Bristol..........Sunday, Dec. 28th
New Britain..........Jan. 4th
Hartford..........Sunday, Jan. 11th
J. S. WHITE.

APPOINTMENTS FOR WORCESTER.

J. W. Britton..........Dec. 14th
H. Munger..........Dec. 21st and 28th

Cheshire Street, Ct..........Sunday, Dec. 14th
Wrightville, Ct..........Sunday, Dec. 28th
C. GOODRICH.

Buffalo, N. Y., Sunday, Dec. 14th, if the brethren desire. Please write me in time.
JOHN T. ONGLEY.

Sandisfield, Mass..........Sunday, Dec. 21st
LEWIS ANDREWS.

Rutland, Vt., Sunday, Dec. 14th, at the usual hours. Subjects—Christ our Life; and Signs of the Times.

Factory Point, Vt., Dec. 16th, evening, as Bro. Gleason and others may arrange. Expect to continue six or eight days. C. F. SWEET.

Abington..........Sunday, Dec. 14th
I. B. POTTER.

If there is any sleighing, and the Lord will, I will visit the following places, and preach if the friends wish.

Hope Corner..........Dec. 13th and 14th
Camden Harbor..........eve, Dec. 16th
Lincolnville Young Town..........eve, Dec. 17th
North Searsport..........eve, Dec. 18th
Frankfort Mills..........Dec. 19th, 20th, 21st
Bangor or Orrington..........Dec. 23d, 24th
Bradley and vicinity..........Dec. 26th to 31st
South Levant..........Jan. 3d and 4th
Newport..........eve, Jan. 6th
Corrina..........eve, Jan. 7th
Dover..........eve, Jan. 8th
Starks..........evenings, Jan. 10th, 11th
Vienna, (as Bro. Seavy may appoint) eve, Jan. 13th
Wayne..........Jan. 14th
North Wayne..........Jan. 17th, 18th

If this arrangement is not satisfactory to the friends in any of the places named, they will oblige by giving me notice as soon as convenient.

Yarmouth, Nov. 21st, '62. R. R. YORK.

Business Department.

To Correspondents.

Bro. T. M. Preble—Do as you proposed.

A. C. Judson—I am not.

Geo. W. Foster—Have sent by mail, as the cheaper way.

C. M. Brown—Received. Misdirected. Rectified.

A. S. Barber—Out of "Signs" and "Ghostology." Will fill your order as soon as we get a fresh supply.

L. A. Prescott—To 380.

P. Alvord—Tract on christian fighting—out of print.

Wm. G. Poor—Bible, at the advanced price (see list), $1.66; postage, 14; bal. 21 cts.

TO H. L. HASTINGS' CORRESPONDENTS.

W. H. H. M.—Received. Out of "Signs."

H. A. K.—Received.

S. P. W.—The best Greek Testament for beginners is The Polymicrian Greek Testament. Price from $2 to $2.50. It contains a lexicon, and can be carried in the pocket easily. It is less than one and a half inches thick, and five inches long, and can be had of H. L. Hastings.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

E S Morgan 402, M E Gavitt 392, H W Pray 391, N M Wells 402, E Barnes 390, W H Peyton 366, D R Clark 364, M K Drury 390, Mrs. S Wyman 402, J B Trefethen 393, Mrs. M Rice 402, C E Robinson 390, H M Ring 367, L I. Sanborn 392, D S Turner 402, E Flanders, Jr., 379, N W Jones 390, R McFadden 376, Chas. Bunnell 390, J Matteson 402, D Church 402, A Freeman 400, S H Waldron 326, W S Shears 402, S Ingalls 372, T Wilkins 364, B Terpening 376, N L Vanaken 381, J T Cornell 392, Benj. Moore 402, Jas. Brooks 420, N Mirick 402, D S Lyon 406, Wm. Mix 414, Wm. P Durfee 394, N Cole 394, G W Thomas 416, Mrs. S B Davis 368, R Austin 402, D Rollins 404, T W Haskins 391, G Alkire 409,—$1.00 each.

S A Macumber 398, Mrs. C Sober 338, Wm. Wright 442, D N Clark 414, W Johnson 404, Mrs. E P Robinson 416, John C Young 424, D N Kidder 416, J Huyck 428, A Logan 390, W Flanigan 286, Miss Hannah Stone 433, Mrs. E A W Lake 377, C E Woodman 422, Mrs. R M Felton 428, J N Pendegast 428, Mrs. M W Pierce 368, Mrs. M Kimball 426, W Elmore 344, D Thayer 417, L Reimer 390, J Richardson 398, C Sutton 430, Warren Smith 378, J Rufel 428, A W Davenport 362, M A Harwood 427, D Hastings 361, W C Ladd 294,—$2.00 each.

D C Terry 455, J Pulsifer 390, J Sherman 376,—$3.00 each.

T Quimby 389, H Hiestand 378, C A Chamberlin 390, K N Chaffee 389,—50 cts. each.

A M Alvord $2.06, 437, Mrs. P Pritchard $1.08, 371; A S Barber 75 c, 386; E W Hatch 49 c, 387.

FOR BOOKS AND TRACTS.

W Willcutt $2, G W Foster $2, M Parsons $5, C H Leverton $2, W G Poor $1, E A Annable 7 c, A Freeman 5 c, C H Sweet 4 c, S Ingalls 25 c, C A Chamberlin 60 c, W F Baker $3, E W Hatch $1.51, Wm. Miller $4, A S Barber $1.25, J Carr 21 c, G Alkire $1, J W Daniels 10 c.

Books and Tracts Sent.

Dec. 4—By mail, Wm. Willcutt, E A Annable, L C Sanborn.

Dec. 5—By mail, Eld. G W Foster, N T Dixon, W E Goodwin, J F Wilcox, Eld. J Raymond, J Stedman.

Dec 6—By mail, A C Judson, A Freeman, Jr.

Dec. 8—By Adams' Express, Wm. Miller. By mail, Wm. G Poor, E W Hatch.

Letters Received.

N M Henry, M L Safford, Wm. Sheldon, O R Fassett, B F Wilkins, H A Arnold, Annie I Scamman, T M Preble, Wm. Shepherd, P S W Deyo, A I Turner, L Andrews, E Burnham, Aunt Mary, E Flanders, C Fry, S H Bartlett, A M Saltmarsh, A Ross, L Reimer, A C Judson, L R Otis, J W Niles.

Post Office Address.

Eld. I. K. Lombard—Springville, Vernon Co., Wis.

Eld. A. W. Sibley—West Alton, N. H.

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The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

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For sale by H. L. Hastings, or Miles Grant, Boston, Mass., the cash with the order.

For the Crisis.

The Blind Man's Daughter.

Written by request, on the death of FLORENCE ELIZA, *only child of Bro. S. C. Hancock.*

These sightless orbs ne'er looked on her sweet face,
Nor gazed into the depths of her dark eyes,
And yet I felt that she was beautiful.
As sunbeams, that had bathed in fragrant dew
Their wings, steal in through windows curtained o'er
With rose and jessamine, and nestle mid
The shadows gently sleeping on the wall:
So on my darkness, my perpetual night,
Beamed her sweet presence, and soft twilight made.
Ah! how my heart thrilled with its weight of bliss,
When first these arms encircled her dear form;
And to my cheek, softly and gratefully,
Her warm, sweet breath came like perfume of flowers.
I could not watch the shadows come and go,
As infant sorrows clouded her young face,
Nor count the dimples when the smiles returned;
Nor could I mark the freaks the sunbeams played,
Dancing amid the waves of her soft hair,
Changing its brown to golden. But I've sat
Beside the cottage door, as eve drew on,
Listening intently, with suspended breath,
To catch the distant bird-like melody
That rang out joyously on the still air,
Betokening her return from gay pursuit
Of bees or humming-bird, that all uncaught
Had sought the safety of their quiet homes.
Near and more near floated the music tones,
And soon the pattering of little feet
Along the well trod path; and soft arms thrown
Around my neck, told of her safe return
Ere dew-drops bathed the violets azure-eyed,
That zephyrs lulled in mossy beds to sleep.

Her little feet shall tread, alas! no more
Our garden walks; her joyous laugh no more
Makes merry music round the cottage hearth.
Beside her empty crib her mother weeps,
And I am sitting lone and desolate.
O death! what hast thou done? Thine arrow-points,
Though barbed with scorpion stings, thou buriest
Deep in these quivering, bleeding hearts of ours,
Unmindful of the pain "O Lord! how long?"
To Thee, whose name is Love! Father supreme!
In helplessness and agony I come,
And lift my weeping, sightless eyes to Thee,
And ask "how long?" Hark! from the ether
Speaks a voice in tones melodious, like that
Which woke the echoes 'mong Judea's hills,
And on the ear of Bethlehem's shepherd fell,
Proclaiming "Peace on earth, good will to men!"
"Thine eyes, O weeper lone, shall see the King!"
Thine eyes, *unused to seeing*, shall behold
His matchless beauty—fairest of the fair!
And in his train, with spotless raiment clad,
Thou too shalt see thy "Florence," and thine arms
Shall clasp her once again, more beautiful
Than thought or fancy ever dared portray.
And ne'er again shall tear-drop bathe thy cheek,
Or pang of separation pierce the heart,
While onward rolls, beyond the reach of thought,
The mighty cycles of the eternal age!

Warner, N. H. L. R. K. BISHOP.

For the Crisis.

My Journal.—No. 3.

TOUR WEST.—DR. SEISS—HARRISBURG AND MARSH CREEK.

Monday, Oct. 27. Having finished work in Philadelphia, I took a few hours for an interview with Dr. Seiss, the Lutheran minister and pastor of St. John's Church. I was warmly welcomed as an old acquaintance. He was in the act of examining the chronology of the Bible, intending to go through the Bible and bring out an independent view of the subject. He had not in time past given this subject a full examination; but I hope he will now. He is an honest, independent thinker, and will give his convictions whatever they may be, if he should think proper to publish. He is also preparing a new edition of his excellent work on the "LAST TIMES," the old edition being nearly out. Our chief topic of discussion was the *time*, and the return of the Jews. He said he had no particular objection to my views of the time; but on the Jew, and the part he is to take in the next dispensation, we were wide apart; he taking the Millennarian view, and I the Advent. We looked over critically many passages in the Old and New Testaments; but probably did not materially alter each other's views.

I am sure our interview was a profitable one. Dr. Seiss is a genial, frank and earnest man. No one can fail to profit by any association with him. His humble and excellent spirit, and enlightening and edifying discourse, will charm and interest those who enjoy them. But for a special engagement, I should have been detained hours longer in reading the Word. Duty called, and we had to part. I left feeling like the disciples on their way to Emmaus, with my "heart burning" within me. O! how precious is the word of God to those who believe and keep it.

Tuesday, Oct. 28. Took leave of Bro. Lye and family, with whom I had enjoyed a short but pleasant visit. God bless them. At 7 A. M. took the cars for Harrisburg, and arrived at noon. Eld. J. Colder, on whom I was to call, was absent, and there being no place for meeting I had no appointment for the evening. I put up with Bro. Theodore Boyer, where I was welcomed. He is an elder in Bro. Colder's church. They have lately joined the Free-will Baptist denomination, though they hold to the pre-millennial faith. I found but one old Adventist family in the place. And having no means of getting at the public to preach, I spent my time in visiting some old friends, and also a few hours at "Camp Curtin." Here was a large number of soldiers, and thousands of drafted men were pouring in from all parts of the State. It was affecting to see so many sad ones, who had been torn from their families to fight the battles of their country. I learn that those among the drafted men who have conscientious scruples about fighting are relieved by the government. This is as it should be. On introducing myself to the Captain of the Camp, I found him to be an old acquaintance, formerly of Lowell, Mass., a Mr. Boynton, who had often heard me preach there. He received me very kindly, and had I been able I should have stopped and preached to the soldiers in the evening. As it was, Bro. Gates spoke to them on the 2nd of Daniel. But the bustle and confusion is so great at this time, very little good can be accomplished.

Wednesday, Oct. 29. Rose at 2 A. M., and Bro. Boyer went with me to the Depot in order to take the car for Lewistown; but the train having broke down on the way, it did not arrive till half past six A. M. The depot was full of soldiers and citizens, waiting to take the train. So I had four hours in the society of about all classes and kinds of human beings; some drinking, smoking, chewing, snuffing; others swearing and discussing the merits of the war and the last battles: some sleeping, others walking about, watching and waiting. Having no acceptable society after Bro. Boyer left me, I read and communed with my own heart, in hope to find congenial society soon among christian friends. At half past six the cars arrived, and we came to Lewistown, two hours too late for the Belfonte stage. So I put up at the hotel; inquired if I could get a place for meeting in the evening, and was informed that I could get the Town House. I did so, and issued a notice for an evening service. About fifty in all came out, but most of them were young persons and children—very few adults. So I spoke to the children on the first and second coming of Jesus, sung them some of our hymns, gave them tracts to take home, and closed the service at an early hour. Some good will come out of it. I called on the Lutheran minister, who received me kindly, and gave him some papers. He said I was not fortunate in the evening. It was the night when all the churches had their evening meetings. But I had no other time. Eld. L. M. Jackson arrived this evening, on his way home to Milesburg from N. E. He has been out of health, but is some recruited by his visit to the home of his childhood in Abington, Mass.

Thursday, Oct. 30th. Took the stage in company with Bro. Jackson, for Belfonte, which is a distance of thirty miles over the mountains. It is a tedious, yet a pleasant jaunt. The scenery at this season even, when the foliage is in the "sere and yellow leaf," is very beautiful; but of course much more beautiful in summer. After ten hours' ride and walk, arrived at Belfonte. But I was still five miles from my appointment, and it was now near 6 P. M. I learned that the person who came for me had left, and so I had to walk. But I reached the chapel in season for the service, though a little weary. All well. Bro. Jackson made an effort to get a conveyance for me from Milesburg, but failed. He has my thanks notwithstanding. I opened the service at 8 o'clock, by a general address. A minister of Christ could not be more warmly or kindly greeted at the close than I was. For three full years they have been making efforts to get me to visit them; but all seemed to fail till now. I am to preach to them ten days, including two Sabbaths; and my prayer is that good may be done, both to the church and community at large.

This church was raised by Eld. J. D. Boyer, in 1847, although Eld. Gates had preached the *time* strongly in 1843 in this county, and waked up many, of whom I find a few of the best and most devoted ones in the Advent cause. The chapel is located three miles from Milesburg, in Marsh Creek. The church has been one of the largest (Adventist) in the county. Three years ago, at the instance of Bro. Litch, they with others dropped the *Advent* name for that of *Messiah*. One of the reasons for this, as given by Bro. L., was, that they might be separated from those who held to the "life and death" question,—this class of believers not being eligible to membership with them; and this class of preachers also being shut out of their pulpits. They now add another class of proscribed persons—those who believe in the *time* of the Lord's coming. So that I am now shut out from all my old associations as an Adventist, simply because I believe we have evidence that the time is near, even about 1867–8.

Bro. Jackson, the former pastor of this church, declines utterly to labor with me or give me the least countenance as a public teacher. But the church and community at large crowd to hear and give me both their sympathy and support. And so do all other denominations, except my old Advent brethren who have gone into the new organization under the name of "Messiah." I can but hope that our Lord Messiah may receive us in the day of his coming, even though we do not use his sacred Name for denominational distinction, and to save those who look for his speedy coming. I find the church in a low, tried and depressed state. There has been a lax discipline, and utter neglect of the spiritual and moral affairs of the body. There have been a number of cases of moral delinquency. In view of these things, I have spoken on the spiritual, moral, and physical habits of the people of God, showing that impurity and inebriation are brought on by the use of stimulating foods and drinks, exciting causes, which should be avoided by persons professing holiness and looking for the coming of Christ. I do not hope to do more than to modify the general habits of the professing people of God in their manner of living; but in the use of stimulating drugs and drinks, with narcotics, I succeeded in making a complete revolution with many who took the pledge, and will henceforth eat and drink more "to the glory of God."

For teaching and enforcing the doctrine of temperance in eating and drinking, I have been reported here, from New England, as a preacher of "bran bread holiness," simply because I believe with some of the best physicians, that to give man the vantage-ground is to wholly free him from the lust of the flesh-pots; is to purify him from the taste of blood; to teach him that he was never intended to be the universal scavenger; to give him to understand that, in his primal dignity and God-like attributes, he is to be the *Lord*, not the ravager of creation; that his stomach was never made to be a common sepulchre for the dead carcases of animals; that a higher office is assigned him, the *protector*, and not the *destroyer*, of all that his Master has pronounced "very good," that he was ordained to rule *over* and not *prey* upon the creatures below him; and that his mission is to subdue and cultivate the earth, not to breed the meaner creatures for the sake of devouring them; and that man's body and brain, his mind and his soul, and all the powers of his material and spiritual nature, will in such a course take an upward, higher, and better direction.

But man cannot save himself by any system of reform. Salvation is by Christ. The atonement of the Lord Jesus is the only ground of a sinner's hope. And holiness is by the sanctifying power of the Holy Spirit; yet the manner of one's life does have a great influence on their spiritual progress, and in their usefulness to others.

I have given thirteen discourses, seven of which were on practical subjects, the rest on prophetical questions, including the prophetic periods. We have had several cases of conversion, and one baptism; and a large number have been reclaimed from a low, backslidden state. The meeting has been a success. I missed Bro. Joseph Eckley, who has died since my last visit in 1857. He was a father among the Adventists here and in this region. He was a good man, and sleeps in Jesus. He will come up in the resurrection of the just. And how happy the thought that that day will soon come.

Monday, Nov. 10th. Took leave of Bro. Zimmerman, with whom I put up. I had a very pleasant time in a truly christian family. The Lord reward them. Dr. Barrot took me to Milesburg at noon, where I am to take the stage at 2 P. M. for Port Matilda, on my way to Iowa, in good health and good cheer.

JOSHUA V. HIMES.

Milesburg, Pa., Nov. 10th, 1862.

For the Crisis.

Laborers.

By reading Matt. 20th chapter, we find that the blessed Jesus compared the children of God to laborers he has called to work in his vineyard. We first inquire who the Husbandman calls? Are they the rich who move in great splendor, and array themselves in gorgeous apparel? Or those endowed with a great intellect, whose minds soar to the heights of worldly wisdom? Or can it be the poor, degraded outcast, who has violated the laws of God and man? For an answer we turn to the Revelator, who exclaims, "Whosoever will, let him come and partake of the waters of life freely." Yes, high or low, rich or poor, sick or well, wise or simple, the invitation is to *all*. And as we know we must perish if we do not work, such an invitation is invaluable. And there is a work adapted to our capabilities for us to perform. Yes, all are called to work; none are so weak or small that they cannot work. To the weak he gives work no harder than they are able to do, with the strength he imparts, but just as much as they can do; and by improving what they have, gain more. For the large intellect, developed mind, there is a work; also for those who are "little and unknown."

No idlers or those too proud to work, are admitted as laborers. All must be humble enough to do the work designed for them before being accepted. And how shall we go to work? With a murmuring and complaining frame of mind, wanting to choose the kind we think we can do best, and love to do? Or, shall we let the great Husbandman give to us the portion his wisdom sees fit, and go about it willingly and cheerfully, feeling that we can do it through Christ strengthening us.

We find that the vineyard comprises the whole world, so we need not all go to some foreign country to convert the heathen, but we may find work nearer home, different places to work in, and different kinds of work to do. Some the Husbandman bids go from place to place diffusing light, comfort, and hope to the scattered flock. To such I would say,

"Fly, fly on wings of morning!"

the few remaining moments of the eleventh hour. Oh! linger not in tents of ease, while sheaves lie ungathered. Thy Master calls,—haste thee to obey!

Sorrowing, desponding one, lift thy head; there is a work for thee and a cheering blessing with it. Go to the lone widow and destitute one; open thy mouth, and it shall be filled with words of comfort for them, while thine own heart will also receive its full meed of peace, joy and hope. Talk with thy neighbors, try to persuade them to go to Jesus; that their blood be not found in thy skirts. Falter not, though thy words seem to fall like idle tales, for thou knowest not what shall prosper, this, or that.

"Dare to do right! dare to be true!
You have a work no other can do;
Do it so bravely, so kindly, so well,
As to gladden all heaven, and silence all hell."

He that worketh receiveth wages; and the christian laborer is not without without his reward. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." What a gift! An inheritance on the new earth, where we shall meet the loved ones, and fear no wasting disease, no death-bed parting scenes, and sorrow's tears will never be shed. I long to be there. ROSELLA M. THAYER.

Plainfield, Mass.

For the Crisis.

The Wanderer Restored.

I was a wandering child,
I did not love my home;
I did not love my Savior's voice,
I did the wrong way roam.

The Shepherd called his sheep;
The Father sought his child;
E'er followed me through vale and grove,
Through many a weary wild.

Christ spoke in tender love,
And made all bright and fair;
He'll bring me to his heavenly fold,
The long-sought wanderer.

APPHIA J. BOOTHBY.

Kennebunk, Me.

For the Crisis.

The War Question.

BRO. GRANT:—Having read the two articles on the duty of christians in this war struggle, from the pen of H. Grattan Guinness, allow me to say, that I regard his position as the only one we can take and be faithful to our Lord's teaching. Let every one who is a christian and perplexed on this subject read his articles and there learn his duty, and not imbrue his hands in human blood to save a government that must go to pieces to make room for Him, of whom it is said, the "Government shall be upon his shoulder; . . . to order it, and to establish it . . . forever." Thanks be to his holy name, forever and ever!

Paul the great apostle to the Gentile christians says, "Our weapons are not carnal." Therefore, my brethren in the Lord, let us gird up the loins of our mind and be sober, and follow our great Leader, even Jesus, the Messiah, who said "he that taketh the sword shall perish with it;" being well assured that if this government be of God, or ordained of God, that he is abundantly able to discomfit the rebels and disloyalists without calling his children to arms.

Brethren, I am not a little surprised, but greatly so, to see those who profess to be looking about this time for the kingdoms of this world to become the kingdom of our Lord and his Christ, shoulder arms to keep this one in power. I think I shall not enlist to save this one. I have the utmost confidence in the righteousness of our Leader, who said he would "never leave nor forsake us; and I have lost all confidence in the righteousness of this and other present governments. Brethren, let us all go in for a government to be established in righteousness.

Yours truly, G. W. DENNY.

New Haven, Ct.

For the Crisis.

Sketches by the Wayside.—No. 6.

The following account of the Aurora Borealis I find in a "History of New England," compiled by Rev. Henry White, and published twenty-one years ago. I think it of sufficient interest to transcribe for my "Sketches."

"The first appearance of the Aurora Borealis, or Northern lights, in New England, is thus related by Hays:—'A phenomenon singular at the time, and still unsatisfactorily explained, alarmed the people of New England in 1719. This was the Aurora Borealis, first noticed in this country on the night of the 17th of Dec.* It is thus described by a writer of the time. "At seven o'clock in the evening there was a bright light in the north-east, like that which arises from a house when on fire, which soon spread itself through the heavens from east to west, and was unusually broad. It streamed with white flames, or streams of light, down to the horizon, very bright and strong. When I first saw it, which was when it extended itself over the horizon from east to west, it was brightest in the middle, which was from me north-west; and I could resemble it to nothing but the light of some fire. I could plainly see streams of light redder than ordinary, and there seemed to be an undulating motion of the whole light, so thin that I could plainly see the stars through it. Below this stream or glare of light there lay in the horizon some thick clouds, bright on the tops or edges. It lasted somewhat more than an hour, though the light of its red color continued but a few minutes. About eleven at night the same appearance was visible again, but the clouds hindered its being accurately observed as I could wish. Its appearance was somewhat dreadful; sometimes it looked like a flame, sometimes of a blood-red color, and the whole north-eastern horizon was very bright, and looked as though the moon had been near her rising. About an hour or two before break of day, the next morning it was seen again, and those who saw it, say it was then most terrible."

"That so novel and singular appearance should have produced great consternation, is not extraordinary. At this day, by many it is not beheld without foreboding apprehensions. When first seen in England, the consternation was equally great. One who saw it gives the following description: 'The brightness, bloodiness, and fieryness of the colors, together with the swiftness of the motions, increased insomuch that we could hardly trace them with our eyes, till at length almost all the whole heavens appeared as if they were set on flame, which wrought and glimmered with flashes in a most dreadful and indescribable manner. It seemed to threaten us with an immediate descent and deluge of fire, filled the streets with doleful outcries and lamentations, and frightened a good many people into their houses. And we began to think whether the Son of God was next to make his appearance, or the conflagration of the world was now begun; for the elements seemed just as if they were melting with fervent heat, and the etherial vault to be burning over us, like the fierce agitations of the blaze of a furnace, or the top of a fiery oven. And the glimmering light looked as if it proceeded from a more glorious body behind, that was approaching nearer, and about to make its sudden appearance to our eyes.'

"The Aurora Borealis was first noticed in Europe about 1560; from that time it was occasionally seen, though unattended with any extraordinary brilliancy until 1623; from that time for more than eighty years, we have no account of a similar phenomenon being observed. In 1707 and 1708 it was noticed several times; and in 1716 Dr. Halley observed and described a very brilliant one, which spread over the most of the north of Europe. Since that time, until twenty or thirty years past, it has been common in all latitudes, often extending southerly of the zenith, and of great brilliancy, and from its frequency has ceased to alarm. It is certain that the Aurora Borealis was of rare occurrence in our latitudes until about a century ago, and indeed it was scarcely known previous to that time."

Does not this description harmonize with the prophetic declaration of the prophet Joel respecting the "fearful sights" and "great signs" there should be in the "last days?" "Blood, fire, and pillars of smoke." And when these signs first appeared, they were recognized as the tokens of approaching judgment, but now, as the writer remarks, their frequency has ceased to alarm. "Wonders" in heaven and on earth have abounded, yet thousands of the professed watchmen are all unaware that the great and terrible day is at hand. "Signs in the sun, and in the moon, and in the stars, and on the earth distress of nations with perplexity." God has spoken in thunder tones through these manifold tokens, and that day will not come as a thief on those who have watched for the morning, and done well by heeding the sure word of prophecy. M. D. W.

* "It began about eight in the evening, and filled the country with terrible alarm. It was viewed as a sign of the last judgment."—*Holmes' Annals.*

Youth's Department.

PLEDGE OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

For the Crisis.

The Children's Tract Society.

DEAR YOUNG FRIENDS:—I am glad that Sister Mathews suggested the plan of a *Children's Tract Society*. The idea is a good one, and I hope it will be carried out. If you will all take hold of it in earnest, and send your pennies, you will have, in a few months, quite a fund to send tracts to those who are not able to buy them, and to the poor soldiers. What a satisfaction it will be to you, to feel that you are *doing good* in this way, as well as the *older* folks. God will remember it, and put it down in His book.

I was telling my two little girls about it, yesterday,—and when I read "Sister Maria's" letter to them, Rosa, the oldest, nearly four years old, asked,—"Who *is* Sister Maria, ma? Is she sister to all the little children?" When I told her that she was their sister, because *her* Father in heaven is *their* Father too, and because they both love Jesus, she said, clapping her hands together,—"Then I am their *little* sister, aint I, ma? and Maria is their *big* sister." Then she ran to the drawer, saying, "I *must* send one of *my* cents. I can *spare* one. O, I guess I'll send my new *bright* one that Georgiana gave me!" Little Mary, two years old, ran after her, saying, "*Me* send cent, too. *Me* send bight 'un—Dorgie give me." I asked them if they would not like to give *more* than one cent, for they could do *more good* if they sent *more money*. Rosa said, "Yes, I'll send my *five* cent piece"; and little Mary said, "Me, *thee* (three) bents."

I was glad that they were willing to give their *bright* cents that they thought so much of, and silver, too; and I hope, dear children, that *you* will freely give *yours*, also. A cent, I know, is worth a great deal to a child, as much as a dollar is to a man; but only think how much *good* even *one* cent may do. It may teach some little child, or some older person, to love Jesus, and show them the way to the Kingdom of Heaven. If you can do so much good with *one cent*, will you not be *glad* to give away your little treasures to help form a fund for *The Children's Tract Society*, to do good with?

Try and do all you *can* for Jesus, and great will be your reward when He comes.

AUNT MARY.

P. S.—I think that every boy and girl that reads the Crisis, can just as easily send six cents *now*, as to lay it by, a cent each month, and then send the six cents at the end of *six months*. I would therefore suggest that each one send, *at once*, in stamps or postage currency, what they feel able to give,—three, five, ten, fifteen or twenty cents,—stating, when they write, that it is for *The Children's Tract Society*. If there are only five hundred children who read the Crisis, and if each one should send only *five cents*, it would amount to $25.00. Just think—how much good $25.00 worth of tracts might do.

FOR THE CHILDREN'S TRACT SOCIETY.

Rosa Bella Herron	$0.05
Mary Ella Herron	0.03

Boston, Dec. 3, 1862.

For the Crisis.

The Stolen Grapes.

"Annie, don't you want some nice grapes?" asked Charlie Wood of his sister, as they were going home from school one day.

"O yes, Charlie!" cried Annie, her blue eyes sparkling with delight at the sight of the tempting fruit.

"Well, Annie, you may have this large bunch. Are n't they nice?"

"Delicious! Thank you. Where did you get them?"

"O, I got them—in—in—a good place," said Charlie, confusedly. "Why don't you eat away?"

Annie saw from his manner that something was wrong, and replied, "I can't, till you tell me where you got them." And she looked sad and thoughtful.

"O Annie, what a strange girl you are! Eat the grapes, and think no more about where they came from. They are *so* nice."

"No, I can't eat any more till you tell me who gave them to you."

"Well,—nobody gave them to me," said Charlie.

"Where did you *buy* them, then?"

"I did not buy them anywhere."

"Why, Charlie, you did not *steal* them?" asked Annie, dropping the grapes and laying her hand on her brother's arm, and looking up to his face with tearful eyes.

"*I* don't call it stealing,—but perhaps *you* would, you are *so particular*. I took them from farmer Goodman's vine, as I came by. They were hanging over the wall, and I thought if *I* did not take them some one *else* would. And you know he has so many he would not care for them," replied Charlie, trying to get away from Annie's reproachful look.

"O, Charlie, how could you, when you have so often read in your Bible:—'Thou shalt not steal,' and our good father and mother have so often taught us how wicked it is? What will mother say? and farmer Goodman, too?'

"*You* need not tell mother, and I am sure *I* shall not tell father Goodman of it," said Charlie. "Everybody would not think it such a dreadful thing as you do, Annie. Come, don't be so particular, but eat the rest of the grapes."

"No, Charlie, I can not eat any more," said Annie, the tears rolling down her cheeks." "O, I wish I had not tasted them at all."

"Come, come, Annie, don't be foolish! If you feel so very badly, we will throw the grapes away, and say no more about them. Nobody need ever know anything about it but us, and we can soon forget it."

"But, Charlie, don't *God* know it? Can *He* forget it, or forgive it, unless you are sorry for it, and *show* that you are sorry?"

"How *can* I show that I am sorry, Annie?"

"You can ask God to forgive you, and then come with me to farmer Goodman's and tell him what you have done, and ask *him* to forgive you."

"Go and tell *him* I have *stolen!* No, no, Annie, I can never do that!"

"Well, come with me, and *I* will tell him for you. I know he will not love you less. He will feel sorry, but will readily forgive you, I am sure. Come, Charlie, the bright angels from heaven—God's ministering spirits—are waiting to see you do right, and if you do, oh, what rejoicing there will be! Jesus will love you so, and be so glad for you; father and mother, and I, and all of us, will be so happy! Come, Charlie."

Charlie's heart was melted. How *could* he resist his angel sister's pleadings? Tears filled his eyes; and, placing his hand at last in hers, they went away silently towards farmer Goodman's house. As they drew near the gate, they met him with a basket of grapes.

"Just the ones I wanted to see," said farmer Goodman, smiling, "I was going to your house to make you a present of these grapes, and now you have saved me the walk."

"We—we—were coming to—to—see *you*—on particular business, sir," said Charlie, blushing, and holding down his head. "But *I* cannot tell you what it is,—Annie will tell you." And the tears burst from his eyes.

Annie, in her artless way, told the whole story, and begged the farmer to "forgive Charlie." He caught her up in his arms and kissed her, and taking Charlie's hand, said:—"I am sorry you took the grapes, my boy. You forgot that God saw you; but I trust you will never transgress in this way again. I forgive you, Charlie, freely. I don't care for the grapes; but the *sin* is great. Always remember the eye of God is on you; and he has told you in your Bible;—'Thou shalt not steal.' I hope you will never forget it again."

"I hope I never shall, sir. I am punished enough now to remember it all my life. God helping me, I will never steal again."

Annie looked happy again, and taking Charlie's hand, told him they must go home with the grapes. They went home to their parents, and told them all about it. Charlie loved his sister better than ever, and always kept his promise to farmer Goodman.

I hope, dear children, you will never break the eighth commandment. Remember that God always sees you. No wicked child can enter the kingdom of heaven, and I want to meet you all there.

AUNT MARY.

Boston, Dec. 1, 1862.

For the Crisis.

Little Willie's Thanksgiving Treat.

A TRUE STORY.

I knew a little pleasant child,
With eyes dark blue and fair,
Of temper placid, sweet and mild,—
Friends loved for him to care.

One morn—one frosty morning clear,
It was thanksgiving day,
Appointed by our country dear,
All work aside to lay.

Good parents dressed their little son
In his best Sunday clothes,
Quick to the door away he ran,
Nor would he let it close.

And oft he shouted, loud and clear,
"Papa! mama! make haste;
I want to see my Grandpa dear,
And his good dinner taste."

When Grandpa's house at last they reached,
Invited there to dine;
For them was ready a repast,
And yet 'twas without wine.

Then little Willie's Grandpa said,
"You dearly love the pie;
You've had enough—you are well fed,
Now play, but do not cry.

But you shall have one whole mince pie,
And it shall be your own;
But lay aside till by and bye,
For you may take it home."

Well pleased was he—but ere night came
A sad sight met his eye;
A poor boy led a blind man lame,
And they were passing by.

Then Willie ran to fetch his pie,
And said, "Now down here sit,
And then for food no more you'll sigh,
'Tis yours—now finish it.

I'll ask Grandpa to give you more,
He will fill your basket;
And then for days you have a store,—
I'll quickly go and ask it."

This was a good thanksgiving treat,
Brought Willie no alloy;
To feed the poor, their wants to meet,
Gives inward peace and joy.

Black Rock, N. H. M. C. ALLEN.

FROM ALICE E. RATHBURN.

The undersigned wish to join the Try Company and sign the pledge.

AGNES SABIN,
ELECTA M. RATHBUN.

I would also like to have my name attached to the pledge. May the Try Company long prosper, and for the honor and glory of God, and meet the happy and unbroken band in the kingdom.

From a sincere friend of the Try Company, ALICE E. RATHBUN.

Cordova, Ill.

[Your answers were correct. The questions had already been answered through the Crisis.—ED.

LUCY U. HOYT, Danbury, Ct., sends her name for the Pledge.

Bible Riddle.

There was a man of Adam's race,
Who had a certain dwelling place;
He had a house well covered o'er,
Where no man dwelt since or before.
It was not built by human art,
Nor brick, nor lime, in any part;
Nor wood nor rock, nor cave nor kiln,
But curiously wrought within.
'T was not in heaven, nor yet in hell,
Nor on this earth where mortals dwell.
Now if you know this man of fame,
Tell where he lived and what's his name.

Selected by J. K. BELLOWS.

QUERY.—How long had Joseph been dead when Moses carried his bones up out of the land of Egypt? E. A. ANNABLE.

☞ Better is a poor and a wise child than an old and foolish king, who will no more be admonished.—ECCL. 4 : 13.

The World's Crisis

AND

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 377. | BOSTON, TUESDAY, DECEMBER 16, 1862. | VOL. XVI. NO. 14.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

My Savior.

My Savior! O what matchless love!
He left his Father's throne above,
And to this world a wanderer came,
Forsaken and despised of men.

He came of meek and lowly heart,
To take the guilty sinner's part;
A willing lamb to slaughter led,
He suffered in the sinner's stead.

O wondrous love! can this be true?
Yes, Jesus died for me and you;
He spilt his own most precious blood,
That rebels might return to God.

All hallelujahs to his name!
He burst death's strong and icy chain;
A victor from the tomb he rose,
Destined to conquer all his foes.

J. D. W.

For the Crisis.

SERMON.

BY E. V. LYON.

Looking for Jesus.

"And unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9: 28.

Two things are necessarily implied in looking for Jesus.

1st. Faith that he will come.

2nd. We must expect him.

First. In order to have true faith in the coming of the Lord, we must have immutable testimony. Have we this kind of testimony in the living oracles? I answer, yes. You demand the proof. Well, it shall be forthcoming. Please listen to it. Jesus, in order to comfort his desponding disciples, testified: "If I go away, I will come again, and receive you unto myself, that where I am there ye may be also." The testimony of the two witnesses is in point. Acts 1: 9–11. "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." 1 Thess. 4: 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." That is, before the righteous living are changed. Jude 14. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints."

Job 19: 25–27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Num. 24: 16. "He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty falling into a trance, but having his eyes open; I shall see him but not now; I shall behold him but not nigh; there shall come a star out of Jacob, and a scepter shall rise out of Israel and shall smite the corners of Moab, and shall destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. . . . Alas! who shall live when God doeth this?" A solemn question—who can answer it?

Ps. 50: 3–6. "Our God shall come, and shall not keep silence. A fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is judge himself." Ps. 102: 16. "When the Lord shall build up Zion, he shall appear in his glory." Ps. 96: 10–13. "Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the fields be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. 98: 7–9. "Let the sea roar and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity." Isa. 25: 9. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 26: 21. "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; [those that are alive at his coming.] The earth also shall disclose her blood and no more cover her slain." Isa. 35: 4. "Say to them that are of a fearful heart, be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you." Isa. 40: 10. "Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." Isa. 42: 13. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies." Isa. 62: 11. "Behold, the Lord hath proclaimed unto the end of the world, say ye to the DAUGHTER OF ZION, Behold thy salvation [Redeemer] cometh; behold, his reward is with him, and his work before him." Isa. 64: 1. "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." Isa. 66: 15. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

Again, the testimony of Jeremiah and Ezekiel is positive that Jesus will come. Jer. 23: 5, 6; Ezek. 21: 25–27; also Daniel 7: 13, 14. "I saw in the night visions, and, behold one like unto the Son of man came with clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." See Dan. 12: 1. Again, 1 Cor. 15; 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits;" THAT IS, CHRIST THE FIRST IN THE ORDER OF THE RESURRECTION; "afterwards THEY THAT ARE CHRIST'S AT HIS COMING." Phil. 3: 20. "For our conversation [citizenship, and Christ is our citizenship], is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." 1 Thess. 2: 19. "For what is our hope, or joy, or crown of rejoicing? Are not ye even in the presence of our Lord Jesus Christ at his coming? 1 Thess. 3: 13. "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 2 Thess. 1: 7–9. "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting DESTRUCTION from the presence of the Lord, and from the glory of his power." 2 Thess. 2: 1, 8. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him. . . . And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of HIS COMING."

Again, 2 Tim. 4: 1. "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick [the living] and the dead [those that are in their graves] at his APPEARING and his kingdom." Titus 2: 13, 14. "Looking for that blessed hope, and the glorious APPEARING OF THE GREAT GOD, and OUR SAVIOR JESUS CHRIST." Heb. 9: 27, 28. "And as it is appointed unto men ONCE TO DIE, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall HE APPEAR THE SECOND TIME without sin unto salvation." Heb. 10: 37. "For yet a little while, and he that shall come, will come and will not tarry." Peter's testimony is in point. Acts 3: 20. "And He [God] shall send Jesus Christ, which before was preached unto you." 1 Pet. 1: 13. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. 1 Pet. 5: 4. "And when the Chief Shepherd [Christ] shall APPEAR, ye shall receive a crown of glory that fadeth not away." 2 Pet. 1: 16. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." I will now introduce James as witness. James 5: 7–9. "Be patient therefore, brethren, unto the COMING OF THE LORD. . . Be ye also patient; stablish your hearts; for the COMING OF THE LORD draweth nigh. . . Behold the Judge standeth before the door."

Reader, you will please listen to what that disciple has to say who leaned on Jesus' breast at supper time. 1 John 2: 28. "And now, little children, abide in him; that, when he shall APPEAR, we may have confidence, and not be ashamed before him at his COMING." 1 John 3: 2. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; [to the world] but we know that when he [Christ] SHALL APPEAR, we shall be like him; for we shall see him as he is." Rev. 1: 7. "Behold he [Jesus] COMETH with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 6: 16, 17. "And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" See Rev. 19: 11–16.

Again, Paul says of the Thessalonian brethren, (1 Thess. 1: 10) that they had been led by the gospel to turn their backs upon idols, "to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." Matt. 16: 27. "For the SON OF MAN SHALL COME in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 24: 30, 31, 42, 50. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man COMING in the clouds of heaven with power and great glory. . . But as the days of Noah were, so shall also the coming of the Son of man be." Mark 8: 38. "Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he COMETH in the glory of his Father, with the holy angels." See Mark 13: 26, 34–36; Luke 12: 36, 40, 46; 21: 17; John 14: 1–3, 18, 28; Rev. 22: 7, 12, 20; Matt. 25: 31. "When the Son of man shall COME in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Rev. 19: 12. "His eyes were as a flame of fire, and on his head many crowns; . . . and out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS!"

(*To be continued.*)

For the Crisis.

The Nature of Man.

IS MAN IMMATERIAL AND IMMORTAL, OR MATERIAL AND MORTAL?

The following was written for the *Herald of Gospel Liberty*, but was rejected.

(*Concluded.*)

My friend tells us that "the immaterial soul, or spirit, is all Adam's intelligence, and that his soul or spirit did not return to the ground." We read that the Lord said unto Adam, Gen. 3: 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Who did the Lord address; the body that had no knowledge or reason, or the understanding of Adam? If the Lord addressed Adam's understanding, and that is his immaterial soul, or spirit, how can it return to the ground? Again, if the sentence was against the body only, that had no knowledge or reason, and therefore could not be in any way responsible for the sin committed by the immaterial spirit; nor could it in any way understand the nature of the judgment pronounced against it; then the immortal *soul* or *spirit* that committed the sin is not affected or punished by the edict of the Almighty, as this immortal soul or spirit, my friend asserts, is all man's intelligence, and "came by the Lord's own breath, and that the spirit will return to God who gave it"; and thereby he does assert that the spirit, or intelligence, is not punished, but goes to God, taking the Universalist argument, that all will be saved at death.

Allow me to give a parallel case. The Court issues a warrant to arrest Mr. A. for transgressing the law of our State. The officer takes A's old house he lives in and carries it before the Court, and the Court orders the house to be destroyed; but Mr. A., the criminal, is ordered into a very fine and costly edifice, to be always furnished with all imaginable comforts and means of happiness for life. This is the logic of those who talk about the distorted imagination of Solomon and Peter.

One more. If the material man does not think and reason, but all his reasoning facilities are derived through God's immortal spirit; I wish to inquire why the child does not have as mature a mind as the adult? Why do old men, when their physical systems are nearly worn out, manifest such imbecility of mind? Is the immortal spirit, that always existed, too young or too old to reason? Why does intoxicating liquor deprive a man of his reason? Does the immortal spirit drink the liquor and get tipsy? Why does a blow on the head, or the brain fever, make a man insensible? Is the immortal spirit affected by a blow or by a fever? If a blow on the head will deprive a man of his reason, will a blow that crushes the brain to atoms make him know more than he ever did before? If a material blow can affect man's reason, does it not prove that his mind is derived through material organs? Can there be but one answer, except by those who talk about "the delusive dreams of a distorted imagination of Solomon and Peter"?

To prove that the spirit is the real man, my friend quotes Job 32: 8,—"There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Giveth understanding to whom? Does it give understanding to the spirit? No; but it giveth understanding to *them*, the *persons*. This was Elihu's argument to overthrow the faith of God's servant Job; but he failed.

He also refers to Zech. 12: 1,—"The Lord . . . formeth the spirit of man within him." I believe the Lord formed the spirit of man within him, and that man could not live without that spirit any more than he could without blood; but there is no evidence in this passage to prove that the spirit has any intelligence separate from the body. Job 27: 3, says, "The spirit of God is in my nostrils." Did Job have all his intelligence in his nostrils? He also quotes Prov. 20: 27,—"The spirit of man is the candle of the Lord, searching all the inward parts." But does this prove that the spirit is immortal and all man's intelligence? Let the Bible answer. Prov. 24: 20,—"The candle of the wicked shall be put out." Job 18: 5, 6,—"Yea, the light of the wicked shall be put out; and the spark of his fire shall not shine; . . . and his candle shall be put out with him." Can immortality be put out?

It is often argued by the Spiritualist, that as the spirit gives understanding to man, it must possess understanding separate from the body, as the spirit cannot impart that which it did not possess. Let us examine this by the Bible. We read in Lev. 17: 11,—"The life of the flesh is in the blood." Lev. 17: 14. Blood "is the life of all flesh." Gen. 9: 4,—"But flesh, with the life thereof, which is the blood thereof." It follows, if the spirit is an eternal entity, and possesses understanding and reason separate from the formed man, that the same construction of language and the same manner of reasoning will prove that the blood is an eternal living entity, and will live forever separate from the body after the body is dead and dissolved. The absurdity of proving natural immortality by such reasoning is also shown by machinery carried by water, steam or wind.

Justin Martyr, who had been a Platonist, and who was converted from Plato's immortal-soul doctrine into the faith of the gospel, says, "If you meet with some who are called christians, who . . . dare calumniate the God of Abraham and Isaac and Jacob, and who say there is no resurrection of the dead, but at death their souls are received up into heaven, do not regard them as christians."—*Debt and Grace.*

Martin Luther, in answer to the Pope's anathema, said, "I permit the Pope to make articles of faith, for himself and his faithful, such as, that he is emperor of the world, king of heaven and God upon earth—that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."

Mc Culloch says, in his able work on the "Credibility of the Scriptures," vol. 2, page 471, "There is no word in the Hebrew language that signifies either soul or spirit, in the technical sense in which we use the terms, as implying something distinct from the body."

Kitto, in his Cyclopædia of Biblical Literature, vol. 1, p. 59, remarks on Gen. 2: 7, "We should be acting unfaithfully, if we were to affirm (that) an immortal spirit (is) contained or implied in this passage."

Bishop Tillotson says:—"The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."

Noah Webster, in his unabridged dictionary, gives the primary meaning of the word spirit in the Latin and English thus:—"Spirit, L. (Latin) *spiritus*, from *spiro*, to breathe, to blow. The primary sense is to rush or drive." The English definition thus: Spirit. 1st. "Primarily, wind; air in motion; hence, breath." I wish to respectfully ask, where is the authority for asserting that "the spirit is all man's intelligence," excepting we take the heathen writers as our authority in contradistinction to the Bible and primary meaning of the word spirit?

When I look at the parentage of the doctrine of the natural immortality of the soul, and by whom it has been defended, I am surprised that any one professing to be a christian should believe it; and I should be much more surprised if we did not read in the word of the Lord, Dan. 7: 21,—"The same horn, (the Roman Catholic Church) made war with the saints and prevailed against them." Dan. 7: 25,—"And he shall speak great words against the Most High." Dan. 8: 12,—"And it cast down the truth to the ground."

This never-dying-soul doctrine was first preached by the serpent to Mother Eve, in the garden. Among its first advocates were the Egyptians. Herodotus, in his history, informs us that the Egyptians were the first of mankind who had defended the immortality of the soul. Socrates, Plato, and all the heathen philosophers embraced and advocated it. And, serpent-like, it crept into the apostolic church and gained the ascendancy in a council at Chalcedon, A. D. 451. Then the Roman Catholic Church began to fulfill the prophet Daniel,—"It made war with the saints and overcame them, and it cast down the truth to the ground." And this same old, serpent's lie,—"Ye shall not surely die"—is now preached for the gospel of Jesus Christ, and it is preached with such boldness, that it is no wonder that our Savior, knowing what would take place, said, "if it were possible, they shall deceive the very elect." Matt. 24: 24. It truly has a worthy and royal line from its first parent, the Devil, down through the Egyptians, the heathen, and the Roman Catholic church, to the present time; and now we see the fruits of their teaching in Spiritualism, preparing the world for the great harvest of God.

WALTER NICHOLS.

North Searsport, Me.

For the Crisis.

The Faith of the Church.

NUMBER THREE.

Through faith we understand that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2: 7. According to "the faith once delivered to the saints" in respect to the origin of our race, we are to receive and maintain that God made man of "the dust of the ground," and "created" him "in his own image" and "likeness." Gen. 1: 26, 27.

This is in opposition to the materialistic theory:—"Intelligence is the product of material development." By which we are to understand that the world and the laws of nature produced man. It is affirmed by those maintaining this theory, that the time was, far back in the ages, when "intelligence did not exist"; but by the law of "creative progress" it was brought forth. First in the "Saurian age," nature produced the lizard-mind; and the fish-lizard-god became the highest and supreme intelligence on earth. Then, finally, by the same order of created progress man was brought forth, created, and developed, and is now the supreme being on earth. So according to this philosophy and science, "falsely so called," "the laws of nature will create a god, instead of God creating nature."

But we are to maintain that the Almighty God who created the universe by miracle from nothing, created also man by miracle from the dust of the earth, and brought him into existence against any known laws of nature. If the laws of nature will create and develope man from the earth, why is it that we have not had instances of the kind within the history and knowledge of our race? Why was the pro-creative not limited to the first Eden pair?

But again. We are to contend in connection with this origin of man from the hand of his Maker, the *one origin* and *unity of mankind* against the theory of the diverse and multitudinous types of the race, as is claimed and advocated by Prof. Agassiz and others. "God hath made of *one blood* all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts 17.

Upon these doctrines, as taught in the Scriptures, we are happy to know that a large majority of the able, philosophical naturalists give their assent against the theories that "Intelligence is the product of material development"; and the "diversified tribes of mankind." And upon these truths God has offered to all the brotherhood of men, alike fallen in sin, a common salvation, through his only begotten Son, who himself was made "in the likeness of sinful men," and who is the great Life-giver of the world.

O. R. FASSETT.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER NINE.

XII.—INCREASE OF MORTALS IN MESSIAH'S KINGDOM.

The prophet Isaiah, in predicting the reign of Christ "upon the throne of David," remarks:—"Of the INCREASE of his government and peace there shall be no end" (Isa. 9: 7). It is claimed by some that this "*increase*" is the augmenting of the number of subjects in the Kingdom, by a propagation of the human species. But we have only to look this theory in the face, earnestly, to see its deformity. An "increase" of that kind is more than its advocates have bargained for, when carried out, for of the "increase" here spoken of "there shall be no NO END"; hence, if an increase of subjects by the birth of children is meant, it follows that there must be an endless propagation of the species.

1st. At the ordinary rates of increase (allowing the claim that deaths are to be rare occurrences), by the time Christ shall have governed the world as long as it has already been under Satan's control, it would require scores of worlds like this to hold their offspring!! And yet this is but a priming to this "increase," for it shall have "no end." If it means an increase of children, the time would arrive when every planetary system in the vast universe would be crowded; and still there would be "no end" to this increase; God must build more worlds, and transport them thither [illegible]

2nd. But it is sometimes said, they may not increase as *rapidly* as they now do. Well, that would not materially alter the results: no matter how *slowly* they increase, as there is to be "NO END" to it, the time would come when one world would be filled full, then another, and another; finally a million, and a billion, and still there is *no end* to it. Thus the earth, instead of being the territory of the kingdom of God, would contain but a meagre fraction of its subjects!

Others claim that the "*increase*" here mentioned refers to acquired territory,—that the Kingdom is to be set up in Palestine, a little small power to begin with, and then spread its conquests, and "increase" its territory. Even if this were so, there would be an "end" to this "increase" of territory, and thence to all the other planets, and even then the last planet would be gained in process of time, and an "end" to this kind of "increase" be reached!

This "INCREASE" [*marbeeth*] signifies not the *process* of increasing, but the *result* of that process, as in 1 Sam. 2: 33, where in giving to Eli a prediction of the death of his two sons Hophni and Phinehas, it is said, "The *increase* [*marbeeth*] of thy house shall die." Those who had been gathered into his household, as members of it, were called his "*increase*"; so those who will be gathered into the kingdom, as subjects of it, are called its "increase," or income, which shall never be destroyed; shall have "*no end*"; or as Gabriel remarks, in speaking of the same thing,—"Of his *kingdom* there shall be no end," including its subjects. The "increase," or income, or *ingathered ones* of this kingdom will be immortal,—"*no end*" to their existence.

W. SHELDON.

For the Crisis.

The Christian's Conversation.

The word conversation is employed in the Scripture as a general term, expressive of deportment or behavior. But we propose at this time to take it in its limited signification, noticing how the christian is to order the words of his mouth, that they may be acceptable in the sight of the Lord.

From the Bible we gather that five distinct elements are to characterize the conversation of God's children.

1. Sobriety: We "are all the children of light . . . . let us watch and be sober." "The end of all things is at hand; be ye therefore sober." "Be sober . . . because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." My beloved fellow christian, are you witty? Do you sometimes indulge in trifling or facetious language? In view of the fearful judgments threatening the world, and by the unmistakable signs that are heralding the coming of our Lord, to establish his kingdom, and "reign in Mt. Zion and Jerusalem, and before his ancients gloriously"—in meekness and love, I entreat you to lay aside your "foolish talking and jesting," which the word says ought not to be named among us as saints, (Eph. 5: 4,) and let your testimony for Jesus be with earnestness and gravity, speaking only "that which is good to the use of edifying, that it may minister grace unto the hearers."

2. Love. Love in the heart is like sunshine in earth, brightening, beautifying, nourishing, and developing to perfection all under its influence. When we have learned to talk always with charity; anger, slander, evil-speakings and proud words will cease; transgressions will be covered, and schism less prevalent. They who publicly combat error, will use neither stinging sarcasm nor unkind ridicule. But having found the "more excellent way," our words of love, like golden cords, shall bind the dismembered body of Christ into an harmonious whole.

3. Truthfulness. We do not wish to think that any who profess to have the spirit of the Lord Jesus, are guilty of positive, willing falsehood; but we are compelled to believe that some are addicted to *thoughtless exaggeration.* With great recklessness they use the strongest forms of expression, the highest degrees of comparison. Things slightly disagreeable are spoken of as "perfectly horrible;" a few persons, or a limited amount of influence as "all the world;" that which occasionally happens as "invariably so;" under the slight pressure of circumstances they are "tired to death," "worried to death," "frozen to death," &c. Beloved, that you speak thus without considering it is sinful, I am persuaded. But the searching eye of Jehovah marks our deviation from strict truthfulness; and as he has called us unto perfection, let us be careful, that we may abide in his favor, for "the lips of truth shall be established forever." "Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

4. Holiness. "As he which hath called you is holy, so be ye holy in all manner of conversation." The believer would be shocked to think an impure word or curse just ever passed the lips of his Master, this spotless Lamb of God. Why then should his followers indulge in such things? Are we not to walk in his inimitable steps in whose "mouth was found no guile"? (1 Pet. 2: 22.) My dear sister, when you have given utterance to such ejaculations as "Lor!" "Mercy!" "Gracious!" "Goodness!" and the like, has it never occurred to you that these were irreverent, unholy expressions? "Death and life are in the power of the tongue." Let us speak as those that are seeking life; as those whose citizenship is in Heaven; as those who would be "without spot and blameless" in the day of the Savior's appearing.

5. Thanksgiving. Our Heavenly Father has called us from death, darkness, and bondage, unto life, light, and liberty. Large measures of truth have been revealed unto us. Blessings without number, crowd the daily lives of each of us. Walking by the "sure word of prophecy," and enabled through its light to discern and avoid the thickening perils of the "last days"—surely gratitude to God for his great salvation and everlasting kindness should take possession of us. Let all impatience, murmuring and doubting, be banished from among us. And till Jesus comes, may we obey the holy commands, doing "all things without murmurings and disputings;" rejoicing in the Lord, "giving thanks always and for all things, unto God and the father in the name of our Lord Jesus Christ;" by him offering "the sacrifice of praise to God continually; that is the fruit of our lips, giving thanks to his name."

Thus guiding our tongue, the most offending member of the body according to gospel principles, we shall honor God and "grow up unto (Christ) in all things." For "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

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Manchester, Mass.

For the Crisis.

Rev. 20: 13–15.

"And the sea gave up the dead which were in it, and death and *hades* delivered up the dead which were in them, and they were judged every man according to their works. And death and *hades* were cast into the lake of fire. *This is the second death.* And whosoever was not found written in the book of life was cast into the lake of fire."

Now if the sea gave up its dead, and death and *hades* gave up their dead, and they were judged, they were necessarily *alive*—and *live men* too—not beasts and creeping things. "And death and hades were cast into the lake of fire. *This is* the second death." "And whosoever was *not* found written in the book of life was cast into the lake of fire." Now does any body suppose that these destroyed ones experienced their doom without being made alive? It is sheer nonsense to say that a handful of dust that had lain passive and inert matter for a thousand years was judged, and then cast into a lake of fire, and called a "second death." If there were any cast into a lake of fire it was the *wicked*; but I should like to know how a man that has no existence can be judged and cast into a lake of fire?

But these *did* have a resurrection from the sea, death, and hades, and then were burnt up. If any are inclined to question the authenticity of the book of Rev. on the ground of symbolic prophecy, but practically because it is the *last straw* that breaks the camel's back; if a believer in the Lord's coming, he had better get his eyes open to the fact that some of his treasured hopes, made more precious by a descriptive knowledge of state and being, are *found* depicted through its allegorical language. And if inclined to any *peculiar dogma*, which, by rejecting the book he hopes to establish, he had better transfer the groundwork of his millennium faith to a more congenial atmosphere, where he can find time and room to commence a disproval of its authenticity.

It seems so curious to disavow a prevailing doctrinal tenet of the early church, of which Papias, John's disciple, was an advocate, and whose chiliastic faith he drew from the apocalypse, and which Irenæus intimates he claimed the sanction of John for. It certainly comes with a very poor grace from men who in their bigotry impeach a witness of the [illegible] faith once delivered to the saints.

I am sorry to see a prevailing [illegible] of incredulity pervading the church, which is fast developing itself in gross [illegible]. The right of private judgment is [illegible] and abused until every man has [illegible] theologian, worshiping at [illegible] any fanciful freak [illegible] by no [illegible] ant prejudice [illegible] by the spirit of Christ. It is high time the gospel of Christ [illegible] mere [illegible] of the brain, and [illegible] the [illegible]

Blackstone, Mass.

For the Crisis.

Rev. 17.—"Seven Kings."—No. 3.

BY S. S. BREWER.

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."—Rev. 17: 10.

It is generally conceded that the Greek Emperor Justinian became the first Imperial Protectorate of Papal Rome, which establishes the identity between the two powers. The seven kings above, and the following seven heads of the 13th of Revelation are beyond a doubt identical. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

Three particulars in the above prophecy claim our attention.

1st. The mouth.
2d. The grant of the dragon.
3d. The ten kings.

First. The mouth. This I consider refers to the Pope of Rome, who became the mouthpiece of the seven successive imperial Roman Catholic Dynasties that supported Papacy, of which we shall speak. The Pope became the mouth to these powers in the sense that Aaron became the mouth of Moses. Ex. 4: 15, 16.—"And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

Second. The grant of the dragon. The following extract, from Gibbon's History of Rome, Vol. 111, p. 512, will be sufficient to show the fulfillment of the prophecy: "The unfortunate Augustulus was made the instrument of his own disgrace. He signified his resignation to the Senate, and that assembly, in their last act of obedience to a Roman Prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed by their unanimous decree to the Emperor Zeno, who had lately been restored after a short rebellion to the Bysantine (Greek throne.) They solemnly disclaim the necessity, or even the wish, to continue any longer the imperial succession in Italy, since in their opinion the majesty of a sole monarch is sufficient to pervade and protect at the same time both the east and the west. *In their own name, and in the name of the people, they consent* that the SEAT OF UNIVERSAL EMPIRE shall be transferred from Rome to Constantinople; and they hereby renounce the right of choosing their own master: THE ONLY VESTIGE THAT YET REMAINED OF THE AUTHORITY WHICH HAD GIVEN LAWS TO THE WORLD."

The above settles two points. First, the yielding up of dragon authority, and the Greek Emperor becoming the *dominant power.* We settle it that the GREEK IS THE FIRST HEAD of the leopard beast. In A. D. 800 there was a separation of the Pope from the eastern empire, and a new empire was founded in the *West* by CHARLEMAGNE, who is crowned at Rome by the Pope, King of Italy, Germany and France. This constitutes the

FRANKS THE SECOND HEAD of the leopard beast, with the Pope for his mouth. Gibbon, Vol. 5, p. 40, says: "It was after the Nicene Synod, and under the reign of the pious Irene, that the *popes consulted the separation of Rome and Italy by the translation of the empire* to the less orthodox Charlemagne. By this decisive measure they would finally eradicate the *claims of the Greeks.* The majesty of Rome would be restored; the Latin churches or christians would be united under a SUPREME HEAD in their ancient metropolis; and the conquerors of the West would receive *their crown from* the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate. Under the shadow of the Charlemague power, the Bishop might exercise with honor and safety the government of the city."

After the abdication of Charles the Fat, which terminated the Carlovingian Dynasty, Gibbon says the whole term of seventy-four years may be deemed a vacancy from the abdication of Charles the Fat to the establishment of Otho the First of Saxony, which brings us to consider

THE SAXONS, THE THIRD HEAD. Concerning this power Gibbon says: "Otho was of a noble race of dukes of Saxony. His father, Henry the Fowler, was *elected by the suffrage of the nation* to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, the first and greatest of the Othos. . . . In the north christianity was propagated by the sword. . . At the head of a victorious army he passed the Alps, subdued the *kingdom of Italy, delivered the Pope, and forever fixed the imperial crown in the name and nation of Germany.* From that time or memorable era, two maxims of public jurisprudence were introduced by force, and ratified by time. FIRST. '*That the Prince who was elected in the German Diet acquired from that instant the subject kingdoms of Italy and Rome.*' SECOND. 'But that he might not *legally assume the titles of Emperor and Augustus till he had received the crown from the* HANDS OF THE ROMAN PONTIFF.'"

The imperial house of Saxony terminated with the death of Henry, A. D. 1024. Prof. Kohlrausch in his History of Germany, page 137, says:—"Henry the Saxon died in the year 1024, aged fifty-four, at his [illegible] in the Liengaw (near Gottengen) which had often been the seat of the Saxon Emperors. On his death the Germanic States, each under its Duke, assembled for the election of a new emperor. They elected Conrad;" and by that act the HOUSE OF FRANCONI became the FOURTH HEAD. Hallam, in his "History of the Middle Ages," page 238, says:—"A general assembly was determined by merit to elect Conrad, surnamed the Salic, a noble man from Franconi." From this Prince sprang three successive Emperors—Henry III. IV. and V. Perhaps the imperial prerogatives over the subordinate confederacy never reached so high a point as in the reign of Henry III., the second emperor of the House of Franconia. This imperial succession terminated with the death of Henry V., of which the same historian says on page 229:—"*At his death in* 1125 *the male line of the Franconian emperors was* AT AN END." Please mark this fact. We have found a perfect harmony in the imperial succession thus far connected with the Papacy, the mouthpiece of this leopard beast.

We shall now proceed to notice the next head of this power. The difficulty and hatred between the two parties, Guelfs and Ghibelines, grew so warm shortly after the death of Henry, causing great difficulties in the elective bodies, they elected Lothaire Duke of Saxony in an irregular manner after his death. The historian says (p. 330):—"On the death of Lothaire in 1138, the partisans of the HOUSE OF SWABIA made a hasty and irregular election of Conrad, in which the Saxon found himself obliged to acquiesce." Kohlraush (p. 159) says:—"Conrad returned after an absence of two years and died shortly afterwards, in the year 1152, at Bamberg. He was a valiant, high-minded and noble-hearted man, and was universally esteemed. He was succeeded by Frederick Barbarossa, *Duke of Swabia;* of which the same historian says: "he was one of the most powerful of all the German Emperors." He was *crowned by the Pope in St. Peter's church in Rome, June 18th,* 1855. I therefore consider

THE HOUSE OF SWABIA THE FIFTH HEAD. Proctor's History of Italy says:—"*With the extinction of the house of Swabia,* the great divisions of Italian faction had entirely lost their original signification and ostensible purposes." Then commenced what is termed the *grand interregnum.* From Koch the historian, Lon. Ed. p. 71:—"The numerous republics which had sprung up in Italy, in the twelfth and thirteenth centuries, were torn to pieces by contending factions, and a prey to mutual and incessant hostilities. What contributed to augment the trouble and confusion in that unhappy country was, that during a long series of years no Emperor had repaired thither in person, or made the smallest attempt to restore imperial authority in those States." For very interesting reminiscences of this gloomy period see Proctor's *History of Italy.*

It is necessary that I should present some evidence concerning the long period that intervened ere there was a sixth imperial successor. The above historian (p. 55) says:—"From the middle of the thirteenth century, the unhappy divisions of factions which raged without principle or object, had the effect of depriving Italian history of all general and determined connection. For above two hundred years, we shall be at a loss to discover among the numerous States of Italy any moment of common action and union on which it is possible to rest as an epoca in her annals. We are thrown on a wide and tempestuous sea of endless revolution, and bloodshed and crime, and yet these are not the storms of barbarism. The refulgence of intellectual light, the revival of poetry and literature, the dawn and noontide of immortal art play over the troubled scene in strange contrast with its gloomy horrors, with the atrocities of implacable factions, the din of increasing wars, the appalling silence of domestic tragedy."

It is evident from history that there was no imperial protector of the Italian interests in connection with Papacy until the rise of the *Sixth Head,* which we shall present in our next number.

South Glastenbury, Ct.

For the Crisis.

Save the old Papers.

Do not waste nor burn a single scrap of old paper. The price of printing paper has doubled within about two months. Old newspapers and waste papers, formerly dull at one cent a pound, now sell for four or six cents per pound. We are threatened with a paper panic. We must have paper to print books and tracts on, so now save it all. A hundred pounds of old papers or books will pay for the Crisis for a good while. If each one saves all the pieces of paper, we shall not be destitute at present. Now is the time to clear out the old garrets. Rags are worth twice as much in cash as you used to get for them in tinware. Pick them up and use what you can, and sell the rest. There are rags enough in the hands of the readers of the Crisis to keep one paper a going for a year no doubt. Don't sell the rags you can use or wear. And don't sell old books and papers that are worth more than *new ones;* be careful about that, for you may have treasures hid in the old napkins.

Dec. 9th, 1862. H. L. H.

☞ On the 24th ult., in the afternoon, an ærolite passed over Huntendon county, N. J., moving from southwest to northeast, and exploding with a very heavy report which reverberated over the hills and along the valleys for several seconds. The light emitted by this strange visitant was noticed by several persons, and the people generally were much startled by the sudden and terrific explosion.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Tuesday, Dec. 16, 1862.

Notice to Subscribers.

In a few weeks, we shall write off our new Subscription Books, and revise our Mailing Blocks. Subscribers, therefore, are particularly requested to notify us immediately of any errors or omissions that may have occurred in the spelling of their names, or otherwise, on the papers addressed to them. If the *Miss,* or *Mrs.,* or other title, is omitted, inform us, that we may correct it; and don't forget to write every letter in the name and address PLAINLY AND DISTINCTLY.

The Boston Discussion.

"QUESTION.—*Do the Scriptures teach that man has a spirit that will be eternally conscious?*"

In discussing the foregoing question, Eld. Gates affirmed, and we denied. The following are some of the points in the argument on the negative:—

11. If the spirit is the *man,* it has the *name.* But that which has the name is *material* and *mortal;* therefore the spirit is *not* the *man,* and "eternally conscious." *Adam* was the name of the first man, who was made "of the dust of the ground." After his creation, *he* sinned, and died. "And all the days that Adam lived, were nine hundred and thirty years, and *he died.*" Gen. 5: 5. Said Job, "If a *man* die, shall *he* live *again?*" We find no intimation of a conscious spirit that survives the death of the *man.*

12. Man is either *wholly mortal, immortal,* or *partly* so. He is not wholly immortal; then he is wholly mortal or partly so. If partly so, which part?—"The body." Which part is immortal?—"The spirit." How can mortality and immortality unite in the same being, at the same time?—No answer. Which is the *accountable* part?—"The spirit." Which is to be judged, rewarded, or punished?—"The spirit," "the immortal part," we are told. Let us now read a few portions of Scripture, bearing on this point: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the *dead,* both of the *just* and *unjust.*"—Acts 24: 14, 15. "Marvel not at this: for the hour is coming, in the which *all* that are in the *graves* shall *hear* his voice, and shall *come forth; they* that have done *good,* unto the resurrection of life; and they that have done *evil,* unto the resurrection of damnation."—John 5: 28, 29. "And the sea gave up the *dead* which were in it; and death and hell [*hades*] delivered up the *dead* which were in them; and *they were* JUDGED, every MAN according to their works."—Rev. 20: 13. The foregoing scriptures for ever settle the matter, that the *being* who is "JUST" or "UNJUST"; the one who has done the "GOOD" or "EVIL," and is to be "JUDGED," and who is called "MAN," is "DEAD" and in the GRAVE. Now, what shall we do with facts like these, if we assume that the *spirit* is the accountable being, and never dies? We wait for an answer.

We think no truth in the Bible is plainer than that the being to be judged, rewarded, or punished, is *dead* between death and the resurrection; hence man has ot an spirit that will be "eternally conscious."

13. If the spirit is the *conscious* part, it is the *intelligent* part, which is innocent or guilty. If it is "eternally conscious," it is never unconscious, or without knowledge. He who has the *knowledge* goes to *sheol* at death; therefore the guilty or innocent being, or entity, goes there. But that which goes to *sheol* is *unconscious* while there; therefore if the spirit is the knowing and conscious part, it is not "eternally" so; hence the Scriptures do *not* sustain the affirmative of the question. Says the wise man:—"Whatsoever thy hand findeth to do, do it with thy might; for there is *no* work, nor device, nor knowledge, nor wisdom, in [*sheol*] the grave, whither *thou* goest."—Eccl. 9: 10. No language could make this point plainer, or stronger. Shall we believe it? If the spirit is the *man,* why is it *always* in the *neuter gender?*

14. *Man,* the accountable being, was either made of dust, or he was not. If not, the record is not *true,* in Gen. 2: 7—"The Lord God formed MAN of the dust of the ground, and breathed into his nostrils the breath of life, and MAN became a living soul." As man was made of dust, he must be a *material* being, and that which is immaterial is no *part* of him, and cannot be considered as connected with the subject under consideration. It is impossible to make an *immaterial* being out of *material* elements. But *man* was made of material elements, *man* is conscious, is commanded, sins, repents, dies, is raised, punished or rewarded; hence *man,* the *material* being, made "of the dust of the ground," is the ACCOUNTABLE being; therefore the spirit is *not* the accountable part, and "eternally conscious." Again we come to the conclusion that the affirmative of this question is not sustained by the Scriptures.

15. If the spirit existed before it was united with the body, it must have been *mature* when it entered the man; or else be developed with the body. If mature when it first entered the man, then it should be as intelligent and effective in the infant, as the man of years; but if it is developed with the body, then it will decay with the same. What are the facts in the case? We know they are in harmony with the latter view. As the child advances in years, he grows physically and intellectually to a certain point; when he begins to decline on account of age. Soon, his memory begins to fail, the keenness of his perceptive faculties is blunted, all his senses become less active; he continues to decline till he becomes as imbecile as a child, both physically and mentally. These facts are in perfect keeping with the idea that thought in man is the result of an active brain; and that when the brain is deranged, the mind is also; and when the brain is weak or inactive, there is a corresponding mental development. We may as well dispute that the sun gives light, as to deny these facts.

As the brain is the organ of thought, it is perfectly natural that a blow on the head may render the person unconscious.

In the revolutionary war, a man on board one of her Majesty's ships, received a fall from the yard-arm, and was picked up insensible, in which state he remained thirteen months; when, by the action of trepanning, "he was at once restored to all the functions of the mind." During the thirteen months "his mind remained in a perfect state of oblivion." Now suppose that, instead of trepanning him, the surgeon had taken a sledge and dashed his brains out; would that have made him conscious also? Where is the Bible, philosophy, or common sense to prove such an absurdity? Echo answers, "where?"

The mind, or thought, is not an *entity,* or being, or a component *part* of a being, any more than pain or joy are entities. It is impossible to have pain, unless there is a physical organism. In other words, the pain does not exist by *itself,* as an *entity.* The same is true of all the propensities and emotions. Thought cannot be taken out of the man, as a component part of him, any more than *time* can be taken from the watch. The watch may be as perfect when not keeping time, as when it is in motion; so *man* may be as perfect when not thinking, or in a state of sound sleep, as when he is charming thousands by his eloquence during his waking hours. As *motion* and *time* are not component parts of the watch, which exist as entities either in the watch or out of it; so *motion* and *thought* are not personal beings, or entities, either *in* the living man, or *out* of him when he is dead. Neither motion, time, thought, pain, love, or hatred, are *material;* but they cannot exist, excepting in *name,* unless there are material organisms to produce them. All attributes of beings, and properties of bodies are immaterial, and are manifested only through material agents; but are not in themselves personal entities.

Our Wishes Gratified.

It is always comforting to learn that our prayers are answered; because with them are blended our strongest desires; and when the Lord hears and answers our petitions, we are warranted to believe that we have asked in harmony with his will. From our first connection with the Crisis, it has been our daily prayer that the Lord would assist us to publish a paper that would comfort, strengthen, and edify his children; *especially* the *poor* and *unlearned,* as they constitute the larger portion of those who are trusting in the Savior, and are loving his appearing, and anxiously waiting for his coming. The rich and learned will not humble themselves sufficiently to walk with Jesus.

In order to accomplish the desired object, our paper should be characterized for *simplicity* and *goodness,* rather than for *learning.* In short, we would have its readers feel after its perusal as though they had just finished a pleasing conversation with a dear christian brother, or attended a good prayer meeting where all was sweet harmony, joy and peace.

The following, from one of our readers in Bangor, Me.,—a lonely widow,—is one among many of similar import:—"Why, after perusing its columns, I feel as satisfied as though I had been to a prayer meeting and borne the cross."

When we read such cheering expressions, we say, our wishes are gratified.

We are aware there are some, who, like ourself, enjoy a well-conducted debate, that would like to see controverted points argued *pro* and *con,* through the columns of the Crisis; but as soon as it is done, we should not receive any more such sweet gems as the one we have just quoted from the sorrow-stricken widow. The effect would be the same as it would to controvert the same points in a prayer meeting. It at once breaks up the heavenly, devotional feelings, and awakens our combative nature on either side, and then follow contention, strife and *ruin.*

Let us all do and say those things that make for *peace.* For this reason, we hope all our excellent contributors will spare no pains to have their articles bathed in prayer and filled with love, that they may enjoy the pleasure of feeding "the flock of God." If you only knew how much comfort such articles afforded the scattered saints, who hear no preaching once in six months, and hardly meet a kindred spirit in the same time; we feel assured that more of your spare moments would be spent in writing words of good cheer. Come, now, send us a *short* article from your warm heart, and thus comfort thousands. This is an easy way of doing much good at a cheap rate.

We are continually receiving new subscribers, not only from those who are specially identified with the great truths we hold, but from members of other churches, who say, "We like the *spirit* of your paper." They are first attracted to the honey by its *sweetness.* Dear brethren and sisters, let us have our paper filled every week with articles like the delicious honey made from white clover blossoms. Let us renew our efforts to do *good.* It is blessed to be associated with Christ in well doing.

Be Kind.

If you would convince the skeptic of his error, use no unkind words. No rule is more important for a reformer, who would be successful, than to be KIND; hence Satan will try all ways to persuade those who are defenders of the truth, to be harsh and unkind; while he will try to have his supporters show a better spirit. It has been well said, that the truth suffers more from the imprudence of its defenders, than from any other source. If we can be induced to show a "bad spirit," the enemy is quite sure of the victory.

We would most earnestly request all, who write for the Crisis, to use no unkind or disrespectful words against those who differ from us. Use "soft words and hard arguments," and success must attend our efforts. He who has the truth, must expect bitter opposition from its enemies; but all this we can afford to bear for the truth's sake. It is for the glory of the Lord, that we should be kind to *all* men. It is very grievous to see the great truths of the Bible treated with contempt or perverted to mean something else, and thus poison those who have not examined for themselves; but kindness and patience will conquer where the opposite course will only bring a disgraceful defeat. *Be kind,* BE KIND.

☞ THANKS to those who have received *bills* and responded to our request to let us know whether they wished the Crisis continued to their address. Let us hear at once from all the others, that we may know what to do. We think all must see that our request is *reasonable.* If you can't pay anything now, please say so frankly. If you can pay a part, it will be thankfully received. It costs us considerably more to print the paper now, than ever before. Please do the *best* you can by us.

Wood and Cotton.

What a multitude of evidence appears at the present time to show that the last days have come. Every shade of the prophetic chart is being brought out in bold relief, so that no student of prophecy can doubt that "the last days" have really come. Among the signs is *covetousness.* Here is a sample:—

"In a bale of cotton opened at the Perry Mill, Newport, R. I., last week, were found pieces of wood ten inches in diameter, which when placed together showed that they were all sawed from a becon log of eleven feet in length. The whole amount of false weight made by the wood and waste was rising three hundred pounds."

The great mass seem to be bound for perdition, and will not stop to listen to the kind words of the Savior as he invites them to come and receive life. Every thing seems rushing to destruction. Now is the time for christians to stand immovable in the Lord.

THE WAR.—Latest accounts from the army give us bloody reports. The Union forces have crossed the Rappahannock to Fredericksburg, and are having a very severe contest with the rebels. The results are not yet fully known. Many have been killed, including several officers and chaplains.

POULTNEY, VT.—We learn that thirteen have recently been added to the church in Poultney. This is good news. We trust the Lord will continue to bless the faithful labors of Bro. Carpenter.

"Don't impose on the Editor."

The following sensible remarks are from the "Review." When you read them, please substitute "Crisis" for "Review," and they will be applicable to our latitude and longitude:—

"The Review is a good paper: we all know it. And it should be the study of all to help its conductors to make it good. But I hear some reader say, 'I am sorry that such an article, or letter, was published.' Why? 'Because I have no confidence in the writer.' That is bad, indeed; but the Editor does not know him, and it was well written. 'Yes; but it has a bad influence with those who do know him; especially if they are prejudiced against us or our faith.'

Now I have often felt just so, and could heartily wish that the Editor knew everybody. But as he cannot, I will say a few words to those who write for the paper. If you love the Review as you profess to, do be careful and not abuse the privilege granted through its columns. I will tell you just what I mean. Some persons who have not a good standing with the church, who know very well that the brethren have somewhat against them, will write to the Review, regardless of the home influence of their letters, and perhaps excite the sympathy of the Editor and readers, when they themselves know, if they know anything of church relations and duties, that they are not entitled to that sympathy. Such should realize that their letters will be read in their own neighborhood, where their own inconsistencies will cause their letters to be despised. And thus the paper suffers, and the cause is reproached."

Infidelity.

We have never seen a truer picture of the "popular infidelity of the day," than the following. Yet we expect those who have imbibed the poison of this ruinous system, will cry against just such faithful warnings as the one we are about to introduce. Read it carefully. It is but another sign of the times—turning from truth to fables. We expect this infidel theology will spread rapidly among backsliders and worldlings; as it is well adapted to deceive those who are not wholly consecrated to the Lord. It is one of Satan's best efforts to appear as an angel of light. The article is headed:—

"POPULAR INFIDELITY OF THE DAY."

"It is not Atheism I fear so much in the present time as Pantheism. It is not the system which says nothing is true, as the system which says everything is true. It is not the system which says there is no Savior, so much as the system that says there are many saviors, and many ways to peace. It is the system which is so liberal, that it dares not say anything is false. It is the system which seems ready to honor other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all those who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran—the Hindoo Vedas and the Persian Zendavesta—the old wives' fables of Rabbinical writers and the rubbish of Patristic traditions—the Racovian Catechism and the Thirty-nine articles—the revelations of Emanuel Swedenborg and the Book of Mormon or Joseph Smith: all are to be listened to; none are to be denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal, that it calls a man a bigot if he dares to say, "I know my views are right."

This is the system which I desire emphatically to testify against and denounce. What is it but a sacrificing of truth upon the altar of a caricature of charity? Beware of it, if you believe the Bible. Has the Lord God spoken to us in the Bible, or has he not? Has he shown us the way of salvation plainly in that Bible, or has he not? Has he declared to us the dangerous state of all out of that way, or has he not?

Gird up the loins of your mind and look the questions fairly in the face, and give them an honest answer. Tell us that there is some other inspired book besides the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired, and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible, is God's truth, and then I know not in what way you can escape the conclusion that sincerity alone will not save your soul. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth, may the good Lord deliver you!"—*Rev. J. C. Ryle.*

The War.

The American war is a terrible reality, and is becoming more and more horrid. The scales between the North and South keep poised about the same as they were eighteen months since. They are exhausting each other, as consumption does its victims till they are beyond the point of recovery. We can see no chance for the re-establishment of the American Union under the old constitution. The great Teacher said:—"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."—Matt. 12: 25. No clearer case could occur, as an example, than the present war. The flag rent in pieces is now a fit emblem of our nation. Its cup is apparently full of wickedness, and retribution is advancing with a firm, bold tread.

The following, from the Boston *Journal,* of Dec. 11th, we think is one of the most sensible articles that we have seen on the war question:—

FALMOUTH, Va, Dec. 8.

To the Editor of the Boston Journal:

WHY THE ARMY OF THE POTOMAC WAITS.

Man proposes, but God disposes. On Thursday last Gen. Burnside issued an order for a rapid movement of Gen. Franklin's grand division in a direction which would have brought it upon one of the flanks of the rebel army. It was to be a quick march of about twenty-eight miles. On Friday he was to make sixteen miles. At daybreak on Friday morning his command broke camp. It was a rainy morning. As the day wore away the temperature decreased. The rain became snow. The roads quickly turned to mortar beds. Each human foot, each animal hoof, each wheel did its part to deepen the mire. The artillery came to a halt. Baggage teams stuck fast. Horses, mules, and men sank in the mire. All day long they toiled, and when night came on the advance had made but nine of the sixteen miles. Weary, wet, chilled, the column came to a halt and bivouacked in the snow storm. At midnight the clouds rolled away, the wind whirled to the northwest, and blew piercing blasts, freezing streams, the ground, and the damp snow. It was a hard night for the camp. Saturday morning dawned, the wind blowing more fiercely, angry clouds sweeping across the sky, and the air so keen, that in the sunniest and most sheltered places the sun refused to thaw the ice and snow. It was impossible to go on. Horses and men were broken down, and so the newly fallen snow, which otherwise might have been that night stained with the life blood of thousands, is still white and pure. If any one asks why the Army of the Potomac has not moved, the answer may be found in the above statement.

Last week I informed you that the signs were hopeful. I saw indications of a movement which has been undertaken, but which has not succeeded, because He who sitteth in the heavens has ordered otherwise.

Is there a feeling of despondency because the plan has failed? I have heard men remark to-day that it was too bad. Are we competent to counsel God? Let us not forget that God is our Sovereign. He is teaching us—leading us—we may not be able to see to what end, and quite likely the end may not be what what we most desire. 'My ways are not your ways,' is His declaration. Possibly in the future we may see that the delay is a great turning point in the history of this nation.

Although the army is at a stand still, the determination to move is unchanged. To-day the weather is intensely cold. The Potomac and Rappahannock are running sheet ice. The creek at Bell Plain is frozen over, preventing the landing of supplies. I do not see any prospect of an immediate change of position. CARLETON.

Gone to Heaven.

According to the Minutes of the Conferences, ten thousand six hundred and twenty-two members of the Methodist Episcopal church have died during the past twelve months. Nearly a thousand a month from this one christian denomination, mostly confined to the loyal States of this country, and generally adults, are transferred from the church militant to the church triumphant. A regiment every month!—*Zion's Herald.*

We should like the proof that men go to heaven at death. Where is it? Please give us chapter and verse. We read, "There is no work, nor device, nor knowledge, nor wisdom, in [*sheol*] the *grave,* whither THOU *goest!*" Instead of going to *heaven* when they die, they go to the grave, where there is no knowledge.

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising ONE THOUSAND DOLLARS, as a TRACT FUND, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

From Oct. 15th to Dec. 8th the pledges amount to $502.92. Of this $251.40 have been paid.

	$502.92
J. N. SHERMAN	5.00
J. S. SHERMAN	2.00
S. A. SPAULDING	1.00
A FRIEND	4.32
D. MINER	2.00
J. T. BROWN	.50
L. H. SHAW	1.00
C. C. BRAGG	.50
SR. HIGGINS	8.00
SR. PERKINS	.25
E. REMICK	1.00
J. A. READ	.53

For the Crisis.

The Waters of Salvation.

To illustrate the glory of God's grace exceeds the power of human language. No tongue can express the height and depth of love divine. Hence all nature is laid under tribute to furnish illustrations which shall show forth the exceeding richness of divine favor. All emblems of strength, of beauty, of loveliness and blessing, combine to portray to the perishing the mercy of God and the love of Jesus Christ.

In the Eastern world, where deserts were numerous, and where springs were few; where on wide and arid wastes travelers panted beneath a burning sun, and suffocated and died; nothing under heaven was more precious than water; nothing more necessary for the support and comfort of mankind. So all through the Scriptures this is seized as a fit emblem to express the blessings which God in his mercy bestows on man. As the hart panteth after the water-brook, so the soul of the believer thirsteth after the living God. And as in the desert Israel drank from the smitten rock, so christians drink from Christ—that spiritual rock which pours forth its floods for them. And the invitations of the gospel tell by such figures as these of the fulness and freeness of divine favor. Standing in the midst of earth's thirsting and perishing ones, the prophet cries, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy." Jesus declared that the water which he should give, would be within the believer a well of water springing up to everlasting life; and that he that believed on him should become a source of blessing to others, so that out of him should flow rivers of living water.

Said one good man while telling of some new experience of God's grace and mercy, "God has dug a well in my heart." So the christian may feel: and though the process of digging may be rough and tedious, yet when the rubbish is cleared away, the rocks dug out, and it may be *blasted* out, the heart new-fashioned and moulded beneath the power of divine grace, and when God has planted within it that which springs up to everlasting life, well may the christian say, "God has dug a well in my heart—a well that dries not in the hottest sunshine; a well that springs up pure, bright, gushing and perpetual UNTO EVERLASTING LIFE."

Reader, do you know what it is to thirst? Does your heart pant and long for absent comforts, for satisfying joys? Know then, that all this world shall never satiate your strong desire. Know that all earth's comforts will be vain, and all earth's pleasures will but add to your thirsting and to your agony. Know, too, that if you would be satisfied and filled, you must heed the words of Jesus who has said, "Blessed are they which do hunger and thirst after righteous-

For the Crisis.

Rev. 17.—"Seven Kings."—No. 3.

BY S. S. BREWER.

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."—Rev. 17: 10.

It is generally conceded that the Greek Emperor Justinian became the first Imperial Protectorate of Papal Rome, which establishes the identity between the two powers. The seven kings above, and the following seven heads of the 13th of Revelation are beyond a doubt identical. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

Three particulars in the above prophecy claim our attention.

1st. The mouth.

2d. The grant of the dragon.

3d. The ten kings.

First. The mouth. This I consider refers to the Pope of Rome, who became the mouthpiece of the seven successive imperial Roman Catholic Dynasties that supported Papacy, of which we shall speak. The Pope became the mouth to these powers in the sense that Aaron became the mouth of Moses. Ex. 4: 15, 16.—"And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

Second. The grant of the dragon. The following extract, from Gibbon's History of Rome, Vol. 111, p. 512, will be sufficient to show the fulfillment of the prophecy: "The unfortunate Augustulus was made the instrument of his own disgrace. He signified his resignation to the Senate, and that assembly, in their last act of obedience to a Roman Prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed by their unanimous decree to the Emperor Zeno, who had lately been restored after a short rebellion to the Bysantine (Greek throne.) They solemnly disclaim the necessity, or even the wish, to continue any longer the imperial succession in Italy, since in their opinion the majesty of a sole monarch is sufficient to pervade and protect at the same time both the east and the west. *In their own name, and in the name of the people, they consent* that the SEAT OF UNIVERSAL EMPIRE shall be transferred from Rome to Constantinople; and they hereby renounce the right of choosing their own master: THE ONLY VESTIGE THAT YET REMAINED OF THE AUTHORITY WHICH HAD GIVEN LAWS TO THE WORLD."

The above settles two points. First, the yielding up of dragon authority, and the Greek Emperor becoming the *dominant power*. We settle it that the GREEK IS THE FIRST HEAD of the leopard beast. In A. D. 800 there was a separation of the Pope from the eastern empire, and a new empire was founded in the *West* by CHARLEMAGNE, who is crowned at Rome by the Pope, King of Italy, Germany and France. This constitutes the

FRANKS THE SECOND HEAD of the leopard beast, with the Pope for his mouth. Gibbon, Vol. 5, p. 40, says: "It was after the Nicene Synod, and under the reign of the pious Irene, that the *popes consulted the separation of Rome and Italy by the translation of the empire* to the less orthodox Charlemagne. By this decisive measure they would finally eradicate the *claims of the Greeks*. The majesty of Rome would be restored; the Latin churches or christians would be united under a SUPREME HEAD in their ancient metropolis; and the conquerors of the West would receive *their crown from* the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate. Under the shadow of the Charlemagne power, the Bishop might exercise with honor and safety the government of the city."

After the abdication of Charles the Fat, which terminated the Carlovingian Dynasty, Gibbon says the whole term of seventy-four years may be deemed a vacancy from the abdication of Charles the Fat to the establishment of Otho the First of Saxony, which brings us to consider

THE SAXONS, THE THIRD HEAD. Concerning this power Gibbon says: "Otho was of a noble race of dukes of Saxony. His father, Henry the Fowler, was *elected by the suffrage of the nation* to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, the first and greatest of the Othos. . . . In the north christianity was propagated by the sword. . . At the head of a victorious army he passed the Alps, subdued the *kingdom of Italy, delivered the Pope, and forever fixed the imperial crown in the name and nation of Germany.* From that time or memorable era, two maxims of public jurisprudence were introduced by force, and ratified by time. FIRST. '*That the Prince who was elected in the German Diet acquired from that instant the subject kingdoms of Italy and Rome.*' SECOND. 'But that he might not *legally assume the titles of Emperor and Augustus till he had received the crown from the* HANDS OF THE ROMAN PONTIFF.'"

The imperial house of Saxony terminated with the death of Henry, A. D. 1024. Prof. Kohlrausch in his History of Germany, page 187, says:—"Henry the Saxon died in the year 1024, aged fifty-four, at his [illegible] in the Liengaw (near Gottingen) which had often been the seat of the Saxon Emperors. On his death the Germanic States, each under its Duke, as-sembled for the election of a new emperor. They elected Conrad;" and by that act the HOUSE OF FRANCONI became the FOURTH HEAD. Hallam, in his "History of the Middle Ages," page 238, says:—"A general assembly was determined by merit to elect Conrad, surnamed the Salic, a noble man from Franconi." From this Prince sprang three successive Emperors—Henry III. IV. and V. Perhaps the imperial prerogatives over the subordinate confederacy never reached so high a point as in the reign of Henry III., the second emperor of the House of Franconia. This imperial succession terminated with the death of Henry V., of which the same historian says on page 229:—"*At his death in* 1125 *the male line of the Franconian emperors was* AT AN END." Please mark this fact. We have found a perfect harmony in the imperial succession thus far connected with the Papacy, the mouthpiece of this leopard beast.

We shall now proceed to notice the next head of this power. The difficulty and hatred between the two parties, Guelfs and Ghibelines, grew so warm shortly after the death of Henry, causing great difficulties in the elective bodies, they elected Lothaire Duke of Saxony in an irregular manner after his death. The historian says (p. 330):—"On the death of Lothaire in 1138, the partisans of the HOUSE OF SWABIA made a hasty and irregular election of Conrad, in which the Saxon found himself obliged to acquiesce." Kohlraush (p. 159) says:—"Conrad returned after an absence of two years and died shortly afterwards, in the year 1152, at Bamberg. He was a valiant, high-minded and noble-hearted man, and was universally esteemed. He was succeeded by Frederick Barbarossa, *Duke of Swabia;* of which the same historian says: "he was one of the most powerful of all the German Emperors." He was *crowned by the Pope in St. Peter's church in Rome, June* 18*th*, 1855. I therefore consider

THE HOUSE OF SWABIA THE FIFTH HEAD. Proctor's History of Italy says:—"*With the extinction of the house of Swabia*, the great divisions of Italian faction had entirely lost their original signification and ostensible purposes." Then commenced what is termed the *grand interregnum*. From Koch the historian, Lon. Ed. p. 71:—"The numerous republics which had sprung up in Italy, in the twelfth and thirteenth centuries, were torn to pieces by contending factions, and a prey to mutual and incessant hostilities. What contributed to augment the trouble and confusion in that unhappy country was, that during a long series of years no Emperor had repaired thither in person, or made the smallest attempt to restore imperial authority in those States." For very interesting reminiscences of this gloomy period see Proctor's *History of Italy*.

It is necessary that I should present some evidence concerning the long period that intervened ere there was a sixth imperial successor. The above historian (p. 55) says:—"From the middle of the thirteenth century, the unhappy divisions of factions which raged without principle or object, had the effect of depriving Italian history of all general and determined connection. For above two hundred years, we shall be at a loss to discover among the numerous States of Italy any moment of common action and union on which it is possible to rest as an epoch in her annals. We are thrown on a wide and tempestuous sea of endless revolution, and bloodshed and crime, and yet these are not the storms of barbarism. The refulgence of intellectual light, the revival of poetry and literature, the dawn and noontide of immortal art play over the troubled scene in strange contrast with its gloomy horrors, with the atrocities of implacable factions, the din of increasing wars, the appalling silence of domestic tragedy."

It is evident from history that there was no imperial protector of the Italian interests in connection with Papacy until the rise of the *Sixth Head*, which we shall present in our next number.

South Glastenbury, Ct.

For the Crisis.

Save the old Papers.

Do not waste nor burn a single scrap of old paper. The price of printing paper has doubled within about two months. Old newspapers and waste papers, formerly dull at one cent a pound, now sell for four or six cents per pound. We are threatened with a paper panic. We must have paper to print books and tracts on, so now save it all. A hundred pounds of old papers or books will pay for the Crisis for a good while. If each one saves all the pieces of paper, we shall not be destitute at present. Now is the time to clear out the old garrets. Rags are worth twice as much in cash as you used to get for them in tinware. Pick them up and use what you can, and sell the rest. There are rags enough in the hands of the readers of the Crisis to keep one paper a going for a year no doubt. Don't sell the rags you can use or wear. And don't sell old books and papers that are worth more than *new ones*; be careful about that, for you may have treasures hid in the old napkins.

Dec. 9th, 1862. H. L. H.

☞ On the 24th ult., in the afternoon, an aerolite passed over Huntendon county, N. J., moving from southwest to northeast, and exploding with a very heavy report which reverberated over the hills and along the valleys for several seconds. The light emitted by this strange visitant was noticed by several persons, and the people generally were much startled by the sudden and terrific explosion.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Dec. 16, 1862.

Notice to Subscribers.

In a few weeks, we shall write off our new Subscription Books, and revise our Mailing Blocks. Subscribers, therefore, are particularly requested to notify us immediately of any errors or omissions that may have occurred in the spelling of their names, or otherwise, on the papers addressed to them. If the *Miss*, or *Mrs.*, or other title, is omitted, inform us, that we may correct it; and don't forget to write every letter in the name and address PLAINLY AND DISTINCTLY.

The Boston Discussion.

"QUESTION.—*Do the Scriptures teach that man has a spirit that will be eternally conscious?*"

In discussing the foregoing question, Eld. Gates affirmed, and we denied. The following are some of the points in the argument on the negative:—

11. If the spirit is the *man*, it has the *name*. But that which has the name is *material* and *mortal*; therefore the spirit is *not* the *man*, and "eternally conscious." *Adam* was the name of the first man, who was made "of the dust of the ground." After his creation, *he* sinned, and died. "And all the days that Adam lived, were nine hundred and thirty years, and *he died*." Gen. 5: 5. Said Job, "If a *man* die, shall *he* live *again?*" We find no intimation of a conscious spirit that survives the death of the *man*.

12. Man is either *wholly mortal*, *immortal*, or *partly* so. He is not wholly immortal; then he is wholly mortal or partly so. If partly so, which part?—"The body." Which part is immortal?—"The spirit." How can mortality and immortality unite in the same being, at the same time?—No answer. Which is the *accountable* part?—"The spirit." Which is to be judged, rewarded, or punished?—"The spirit," "the immortal part," we are told. Let us now read a few portions of Scripture, bearing on this point: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the *dead*, both of the *just* and *unjust*"—Acts 24: 14, 15. "Marvel not at this: for the hour is coming, in the which *all* that are in the *graves* shall *hear* his voice, and shall *come forth; they* that have done *good*, unto the resurrection of life; and they that have done *evil*, unto the resurrection of damnation."—John 5: 28, 29. "And the sea gave up the *dead* which were in it; and death and hell [*hades*] delivered up the *dead* which were in them; and *they were* JUDGED, every MAN according to their works."—Rev. 20: 13. The foregoing scriptures for ever settle the matter, that the *being* who is "JUST" or "UNJUST"; the one who has done the "GOOD" or "EVIL," and is to be "JUDGED," and who is called "MAN," is "DEAD" and in the GRAVE. Now, what shall we do with facts like these, if we assume that the *spirit* is the accountable being, and never dies? We wait for an answer.

We think no truth in the Bible is plainer than that the being to be judged, rewarded, or punished, is *dead* between death and the resurrection; hence man has ot an spirit that will be "eternally conscious."

13. If the spirit is the *conscious* part, it is the *intelligent* part, which is innocent or guilty. If it is "eternally conscious," it is never unconscious, or without knowledge. He who has the *knowledge* goes to *sheol* at death; therefore the guilty or innocent being, or entity, goes there. But that which goes to *sheol* is *unconscious* while there; therefore if the spirit is the knowing and conscious part, it is not "eternally" so; hence the Scriptures do *not* sustain the affirmative of the question. Says the wise man:—"Whatsoever thy hand findeth to do, do it with thy might; for there is *no* work, nor device, nor knowledge, nor wisdom, in [*sheol*] the grave, whither *thou* goest."—Eccl. 9: 10. No language could make this point plainer, or stronger. Shall we believe it? If the spirit is the *man*, why is it *always* in the *neuter gender?*

14. *Man*, the accountable being, was either made of dust, or he was not. If not, the record is not *true*, in Gen. 2: 7—"The Lord God formed MAN of the dust of the ground, and breathed into his nostrils the breath of life, and MAN became a living soul." As man was made of dust, he must be a *material* being, and that which is immaterial is no *part* of him, and cannot be considered as connected with the subject under consideration. It is impossible to make an *immaterial* being out of *material* elements. But *man* was made of material elements, *man* is conscious, is commanded, sins, repents, dies, is raised, punished or rewarded; hence *man*, the *material* being, made "of the dust of the ground," is the ACCOUNTABLE being; therefore the spirit is *not* the accountable part, and "eternally conscious." Again we come to the conclusion that the affirmative of this question is not sustained by the Scriptures.

15. If the spirit existed before it was united with the body, it must have been *mature* when it entered the man; or else be developed with the body. If mature when it first entered the man, then it should be as intelligent and effective in the infant, as the man of years; but if it is developed with the body, then it will decay with the same. What are the facts in the case? We know they are in harmony with the latter view. As the child advances in years, he grows physically and intellectually to a certain point; when he begins to decline on account of age. Soon, his memory begins to fail, the keenness of his perceptive faculties is blunted, all his senses become less active; he continues to decline till he becomes as imbecile as a child, both physically and mentally. These facts are in perfect keeping with the idea that thought in man is the result of an active brain; and that when the brain is deranged, the mind is also; and when the brain is weak or inactive, there is a corresponding mental development. We may as well dispute that the sun gives light, as to deny these facts.

As the brain is the organ of thought, it is perfectly natural that a blow on the head may render the person unconscious.

In the revolutionary war, a man on board one of her Majesty's ships, received a fall from the yard-arm, and was picked up insensible, in which state he remained thirteen months; when, by the action of trepanning, "he was at once restored to all the functions of the mind." During the thirteen months "his mind remained in a perfect state of oblivion." Now suppose that, instead of trepanning him, the surgeon had taken a sledge and dashed his brains out; would that have made him conscious also? Where is the Bible, philosophy, or common sense to prove such an absurdity? Echo answers, "where?"

The mind, or thought, is not an *entity*, or being, or a component *part* of a being, any more than pain or joy are entities. It is impossible to have pain, unless there is a physical organism. In other words, the pain does not exist by *itself*, as an *entity*. The same is true of all the propensities and emotions. Thought cannot be taken out of the man, as a component part of him, any more than *time* can be taken from the watch. The watch may be as perfect when not keeping time, as when it is in motion; so *man* may be as perfect when not thinking, or in a state of sound sleep, as when he is charming thousands by his eloquence during his waking hours. As *motion* and *time* are not component parts of the watch, which exist as entities either in the watch or out of it; so *motion* and *thought* are not personal beings, or entities, either *in* the living man, or *out* of him when he is dead. Neither motion, time, thought, pain, love, or hatred, are *material;* but they cannot exist, excepting in *name*, unless there are material organisms to produce them. All attributes of beings, and properties of bodies are immaterial, and are manifested only through material agents; but are not in themselves personal entities.

Our Wishes Gratified.

It is always comforting to learn that our prayers are answered; because with them are blended our strongest desires; and when the Lord hears and answers our petitions, we are warranted to believe that we have asked in harmony with his will. From our first connection with the Crisis, it has been our daily prayer that the Lord would assist us to publish a paper that would comfort, strengthen, and edify his children; *especially* the *poor* and *unlearned*, as they constitute the larger portion of those who are trusting in the Savior, and are loving his appearing, and anxiously waiting for his coming. The rich and learned will not humble themselves sufficiently to walk with Jesus.

In order to accomplish the desired object, our paper should be characterized for *simplicity* and *goodness*, rather than for *learning*. In short, we would have its readers feel after its perusal as though they had just finished a pleasing conversation with a dear christian brother, or attended a good prayer meeting where all was sweet harmony, joy and peace.

The following, from one of our readers in Bangor, Me.,—a lonely widow,—is one among many of similar import:—"Why, after perusing its columns, I feel as satisfied as though I had been to a prayer meeting and borne the cross."

When we read such cheering expressions, we say, our wishes are gratified.

We are aware there are some, who, like ourself, enjoy a well-conducted debate, that would like to see controverted points argued *pro* and *con*, through the columns of the Crisis; but as soon as it is done, we should not receive any more such sweet gems as the one we have just quoted from the sorrow-stricken widow. The effect would be the same as it would to controvert the same points in a prayer meeting. It at once breaks up the heavenly, devotional feelings, and awakens our combative nature on either side, and then follow contention, strife and *ruin*.

Let us all do and say those things that make for *peace*. For this reason, we hope all our excellent contributors will spare no pains to have their articles bathed in prayer and filled with love, that they may enjoy the pleasure of feeding "the flock of God." If you only knew how much comfort such articles afforded the scattered saints, who hear no preaching once in six months, and hardly once a kindred spirit in the same time; we feel assured that more of your spare moments would be spent in writing words of good cheer. Come, now, send us a *short* article from your warm heart, and thus comfort thousands. This is an easy way of doing much good at a cheap rate.

We are continually receiving new subscribers, not only from those who are specially identified with the great truths we hold, but from members of other churches, who say, "We like the *spirit* of your paper." They are first attracted to the honey by its *sweetness*. Dear brethren and sisters, let us have our paper filled every week with articles like the delicious honey made from white clover blossoms. Let us renew our efforts to do *good*. It is blessed to be associated with Christ in well doing.

Be Kind.

If you would convince the skeptic of his error, use no unkind words. No rule is more important for a reformer, who would be successful, than to be KIND; hence Satan will try all ways to persuade those who are defenders of the truth, to be harsh and unkind; while he will try to have his supporters show a better spirit. It has been well said, that the truth suffers more from the imprudence of its defenders, than from any other source. If we can be induced to show a "bad spirit," the enemy is quite sure of the victory.

We would most earnestly request all, who write for the Crisis, to use no unkind or disrespectful words against those who differ from us. Use "soft words and hard arguments," and success must attend our efforts. He who has the truth, must expect bitter opposition from its enemies; but all this we can afford to bear for the truth's sake. It is for the glory of the Lord, that we should be kind to *all* men. It is very grievous to see the great truths of the Bible treated with contempt or perverted to mean something else, and thus poison those who have not examined for themselves; but kindness and patience will conquer where the opposite course will only bring a disgraceful defeat. *Be kind*, BE KIND.

☞ THANKS to those who have received *bills* and responded to our request to let us know whether they wished the Crisis continued to their address. Let us hear at once from all the others, that we may know what to do. We think all must see that our request is *reasonable*. If you can't pay anything now, please say so frankly. If you can pay a part, it will be thankfully received. It costs us considerably more to print the paper now, than ever before. Please do the *best* you can by us.

Wood and Cotton.

What a multitude of evidence appears at the present time to show that the last days have come. Every shade of the prophetic chart is being brought out in bold relief, so that no student of prophecy can doubt that "the last days" have really come. Among the signs is *covetousness*. Here is a sample:—

"In a bale of cotton opened at the Perry Mill, Newport, R. I., last week, were found pieces of wood ten inches in diameter, which when placed together showed that they were all sawed from a bocon log of eleven feet in length. The whole amount of false weight made by the wood and waste was rising three hundred pounds."

The great mass seem to be bound for perdition, and will not stop to listen to the kind words of the Savior as he invites them to come and receive life. Every thing seems rushing to destruction. Now is the time for christians to stand immovable in the Lord.

THE WAR.—Latest accounts from the army give us bloody reports. The Union forces have crossed the Rappahannock to Fredericksburg, and are having a very severe contest with the rebels. The results are not yet fully known. Many have been killed, including several officers and chaplains.

POULTNEY, VT.—We learn that thirteen have recently been added to the church in Poultney. This is good news. We trust the Lord will continue to bless the faithful labors of Bro. Carpenter.

"Don't impose on the Editor."

The following sensible remarks are from the "Review." When you read them, please substitute "Crisis" for "Review," and they will be applicable to our latitude and longitude:—

"The Review is a good paper: we all know it. And it should be the study of all to help its conductors to make it good. But I hear some reader say, 'I am sorry that such an article, or letter, was published.' Why? 'Because I have no confidence in the writer.' That is bad, indeed; but the Editor does not know him, and it was well written. 'Yes; but it has a bad influence with those who do know him; especially if they are prejudiced against us or our faith.'

Now I have often felt just so, and could heartily wish that the Editor knew everybody.' But as he cannot, I will say a few words to those who write for the paper. If you love the Review as you profess to, do be careful and not abuse the privilege granted through its columns. I will tell you just what I mean. Some persons who have not a good standing with the church, who know very well that the brethren have somewhat against them, will write to the Review, regardless of the harm influence of their letters, and perhaps excite the sympathy of the Editor and readers, when they themselves know, if they know anything of church relations and duties, that they are not entitled to that sympathy. Such should realize that their letters will be read in their own neighborhood, where their own inconsistencies will cause their letters to be despised. And thus the paper suffers, and the cause is reproached."

Infidelity.

We have never seen a truer picture of the "popular infidelity of the day," than the following. Yet we expect those who have imbibed the poison of this ruinous system, will cry against just such faithful warnings as the one we are about to introduce. Read it carefully. It is but another sign of the times—turning from truth to fables. We expect this infidel theology will spread rapidly among backsliders and worldlings; as it is well adapted to deceive those who are not wholly consecrated to the Lord. It is one of Satan's best efforts to appear as an angel of light. The article is headed:—

"POPULAR INFIDELITY OF THE DAY."

"It is not Atheism I fear so much in the present time as Pantheism. It is not the system which says nothing is true, as the system which says everything is true. It is not the system which says there is no Savior, so much as the system that says there are many saviors, and many ways to peace. It is the system which is so liberal, that it dares not say anything is false. It is the system which seems ready to honor other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all those who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran—the Hindoo Vedas and the Persian Zendavesta—the old wives' fables of Rabbinical writers and the rubbish of Patristic traditions—the Racovian Catechism and the Thirty-nine articles—the revelations of Emanuel Swedenborg and the Book of Mormon or Joseph Smith: all are to be listened to; none are to be denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal, that it calls a man a bigot if he dares to say, "I know my views are right."

This is the system which I desire emphatically to testify against and denounce. What is it but a sacrificing of truth upon the altar of a caricature of charity? Beware of it, if you believe the Bible. Has the Lord God spoken to us in the Bible, or has he not? Has he shown us the way of salvation plainly in that Bible, or has he not? Has he declared to us the dangerous state of all out of that way, or has he not?

Gird up the loins of your mind and look the questions fairly in the face, and give them an honest answer. Tell us that there is some other inspired book besides the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired, and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible, is God's truth, and then I know not in what way you can escape the conclusion that sincerity alone will not save your soul. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth, may the good Lord deliver you!"—*Rev. J. C. Ryle.*

The War.

The American war is a terrible reality, and is becoming more and more horrid. The scales between the North and South keep poised about the same as they were eighteen months since. They are exhausting each other, as consumption does its victims till they are beyond the point of recovery. We can see no chance for the re-establishment of the American Union under the old constitution. The great Teacher said:—"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."—Matt. 12: 25. No clearer case could occur, as an example, than the present war. The flag rent in pieces is now a fit emblem of our nation. Its cup is apparently full of wickedness, and retribution is advancing with a firm, bold tread.

The following, from the Boston *Journal*, of Dec. 11th, we think is one of the most sensible articles that we have seen on the war question:—

FALMOUTH, Va, Dec. 8.

To the Editor of the Boston Journal:

WHY THE ARMY OF THE POTOMAC WAITS.

Man proposes, but God disposes. On Thursday last Gen. Burnside issued an order for a rapid movement of Gen. Franklin's grand division in a direction which would have brought it upon one of the flanks of the rebel army. It was to be a quick march of about twenty-eight miles. On Friday he was to make sixteen miles. At daybreak on Friday morning his command broke camp. It was a rainy morning. As the day wore away the temperature decreased. The rain became snow. The roads quickly turned to mortar beds. Each human foot, each animal hoof, each wheel did its part to deepen the mire. The artillery came to a halt. Baggage teams stuck fast. Horses, mules, and men sank in the mire. All day long they toiled, and when night came on the advance had made but nine of the sixteen miles. Weary, wet, chilled, the column came to a halt and bivouacked in the snow storm. At midnight the clouds rolled away, the wind whirled to the northwest, and blew piercing blasts, freezing streams, the ground, and the damp snow. It was a hard night for the camp. Saturday morning dawned, the wind blowing more fiercely, angry clouds sweeping across the sky, and the air so keen, that in the sunniest and most sheltered places the sun refused to thaw the ice and snow. It was impossible to go on. Horses and men were broken down, and so the newly fallen snow, which otherwise might have been [illegible] stained with the life blood of thousands, is still white and pure. If any one asks why the Army of the Potomac has not moved, the answer may be found in the above statement.

Last week I informed you that the signs were hopeful. I saw indications of a movement which has been undertaken, but which has not succeeded, because He who sitteth in the heavens has ordered otherwise.

Is there a feeling of despondency because the plan has failed? I have heard men remark to-day that it was too bad. Are we competent to counsel God? Let us not forget that God is our Sovereign. He is teaching us—leading us—we may not be able to see to what end, and quite likely the end may not be what what we most desire. 'My ways are not your ways,' is His declaration. Possibly in the future we may see that the delay is a great turning point in the history of this nation.

Although the army is at a stand still, the determination to move is unchanged. To-day the weather is intensely cold. The Potomac and Rappahannock are running sheet ice. The creek at Bell Plain is frozen over, preventing the landing of supplies. I do not see any prospect of an immediate change of position. CARLETON.

Gone to Heaven.

According to the Minutes of the Conferences, ten thousand six hundred and twenty-two members of the Methodist Episcopal church have died during the past twelve months. Nearly a thousand a month from this one christian denomination, mostly confined to the loyal States of this country, and generally adults, are transferred from the church militant to the church triumphant. A regiment every month!—*Zion's Herald.*

We should like the proof that men go to heaven at death. Where is it? Please give us chapter and verse. We read, "There is no work, nor device, nor knowledge, nor wisdom, in [*sheol*] the *grave*, whither THOU *goest!*" Instead of going to *heaven* when they die, they go to the grave, where there is no knowledge.

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising ONE THOUSAND DOLLARS, as a TRACT FUND, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

From Oct. 15th to Dec. 8th the pledges amount to $602.92. Of this $251.40 have been paid.

	$602.92
J. N. SHERMAN	5.00
J. S. SHERMAN	2.00
S. A. SPAULDING	1.00
A FRIEND	4.32
D. MINER	2.00
J. T. BROWN	.50
L. H. SHAW	1.00
C. C. BRAGG	.50
SR. HIGGINS	8.00
SR. PERKINS	.25
E. REMICK	1.00
J. A. READ	.53

For the Crisis.

The Waters of Salvation.

To illustrate the glory of God's grace exceeds the power of human language. No tongue can express the height and depth of love divine. Hence all nature is laid under tribute to furnish illustrations which shall show forth the exceeding richness of divine favor. All emblems of strength, of beauty, of loveliness and blessing, combine to portray to the perishing the mercy of God and the love of Jesus Christ.

In the Eastern world, where deserts were numerous, and where springs were few; where on wide and arid wastes travelers panted beneath a burning sun, and suffocated and died; nothing under heaven was more precious than water; nothing more necessary for the support and comfort of mankind. So all through the Scriptures this is seized as a fit emblem to express the blessings which God in his mercy bestows on man. As the hart panteth after the water-brook, so the soul of the believer thirsteth after the living God. And as in the desert Israel drank from the smitten rock, so christians drink from Christ—that spiritual rock which pours forth its floods for them. And the invitations of the gospel tell by such figures as these of the fulness and freeness of divine favor. Standing in the midst of earth's thirsting and perishing ones, the prophet cries, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy." Jesus declared that the water which he should give, would be within the believer a well of water springing up to everlasting life; and that he that believed on him should become a source of blessing to others, so that out of him should flow rivers of living water.

Said one good man while telling of some new experience of God's grace and mercy, "God has dug a well in my heart." So the christian may feel: and though the process of digging may be rough and tedious, yet when the rubbish is cleared away, the rocks dug out, and it may be *blasted* out, the heart new-fashioned and moulded beneath the power of divine grace, and when God has planted within it that which springs up to everlasting life, well may the christian say, "God has dug a well in my heart—a well that dries not in the hottest sunshine; a well that springs up pure, bright, gushing and perpetual UNTO EVERLASTING LIFE."

Reader, do you know what it is to thirst? Does your heart pant and long for absent comforts, for satisfying joys? Know then, that all this world shall never satiate your strong desire. Know that all earth's comforts will be vain, and all earth's pleasures will but add to your thirsting and to your agony. Know, too, that if you would be satisfied and filled, you must heed the words of Jesus who has said, "Blessed are they which do hunger and thirst after righteousness [illegible]

ness, for they shall be filled." Such—and such only—shall find satisfaction, shall have all their wants supplied, their longings satiated.

To you Christ calls, "If any man thirst, let him come unto me and drink." To each of you who weary yourselves among life's shattered potsherds and broken cisterns, he says, "If thou knewest the gift of God, . . . thou wouldst have asked" of me, and I "would have given thee LIVING WATER." To you his voice still sounds in words of the gentlest love, inviting you to come and be satisfied. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is *athirst* come: and whosoever will, let him take the water of life freely." This, O mortal, is thy Savior's invitation. Hear it, heed it, and receive the blessings of God which are poured in living floods. Look up and claim the promise made to thirsting souls: "I will pour water upon him that is thirsty, and floods upon the dry ground." Receive the blessings which Christ so freely offers, break up your fallow-ground, for it is time to seek the Lord till he come and reign righteousness upon you. So, having drank of the water that Jesus giveth thee, press forward to those living streams that never fail, those floods that gush from the eternal throne, those streams that make glad the city of our God. There may you drink of "the water of life FREELY," and joyfully draw water from the wells of salvation. H. L. HASTINGS.

Nov. 4, 1862.

Correspondence.

From Sr. N. M. Henry.

BRO. GRANT:—After repeated solicitations, and inquiries of "Why don't you write for the Crisis?" I concluded to once more take up the pen, to chat with the many readers of our little "household dove," that comes with its "olive leaf" and its words of good cheer, encouragement, warning and profit every week.

But before I commenced to write, I threw aside my work, put baby in her cradle,—(by the way, dear readers, a little "household dove" of another kind has folded her pretty wings and nestled down at our fireside, claiming our love and protection),—donned "shaker" and shawl, then bent my steps toward that common resort, the Post Office, wondering what I should get, and commenting in my own mind on the various persons I met on the way, as I turned street after street, hurrying from the office, some in a hurry as though great events hung upon their expedition. Here comes one with a letter with the Army mark on it. Wish I knew if it had good news; the bad I don't want to know. There is one reading the morning paper. He is an acquaintance. "Good morning, Mr. ——; anything of importance in the paper?" "No, nothing important,—only skirmishing, killing a few hundred."

I passed on. Nothing important! only a few hundred killed! But the "pomp and circumstance of glorious war" does not hide, with all its brass and show, the forms of weeping wives, the gray-haired old father and mother made childless, who, like the vine when its strong support is taken violently from it quivers in its agony and and helplessness like a "thing of life," then sinks unsupported to the ground. So with the old father and mother, who moan out with the bitterness of heart which King David felt. Although success attended his arms, yet he cries over his godless son—"Would God I had died for thee, my son! my son!" Then the children made fatherless. Maidens with crushed hearts and hopes. The poor boys themselves, as they feel that death is their portion and the end of their high aspirations; as thoughts perchance recur of the old home, the fond wife that would gladly pillow that bleeding head, and kiss the clammy brow,—visions of the darling baby, who will never know what its father dared for its sake, or the love of that father for his precious little one,—and the dear, dear mother and kind father who bade him go,—or perchance of "the girl he left behind him." Then he thinks of the cool spring as he begs for water. Poor boys! God pity you!

We have reached the "office," and the first thing that meets our eyes is the sight of several goodly bundles of tracts and books from dear old Boston. I started eagerly for home,—found among the rest two of Bro. Hastings' "Reasons for my Hope," and *good* reasons they are too. Already they are gone; one to a deacon, the other to the pastor of the Congregational church—"good men and true." A Baptist minister said that "it was the *best* book he ever read but the Bible." I was glad to see some of Bro. Grant's books. One gentleman told me who has embraced our views, "I argue with them as far as *I* can go; then I bring on Miles Grant, and he finishes them." Some of them that I sold in a city forty miles from Alton, strayed to that city, and have been the means of awakening an interest there; and an invitation has been sent me to come to Alton to preach. Another sett (I sell *four* for a sett) fell into the hands of a Presbyterian deacon, at a town ten miles from here, where our doctrines have never been preached. The result is, an offer of a place to preach, and an earnest invitation to come at an early day. Another sett has fallen into the hands of a Methodist preacher. I heard last night that he was reading them with much interest.

I have at present invitations from nine new places, large towns all of them; and soldiers write me from the camps for books. I send all I get, even to my back numbers of the Crisis. Thanks at present, with the promise to do all the good I can with them, are all I can do for the Society. The truth is spreading.

Bro. Sheldon's sermons on Sunday I hear from every where I go. The subjects were, the kingdoms of this world, the great Image of Daniel, and the destiny of the wicked. People that heard him think there never was his equal. God bless his efforts. N. M. HENRY.

Bunker Hill, Ill., Nov. 30th, '62.

From Sr. Lucy M. Ward.

DEAR BRO. GRANT:—I became interested in the second coming of Christ in 1838. I have been poor and not able to buy books nor take the paper; but I have desired to know all about God's word concerning this precious doctrine; and can say that God has not turned me away empty, because I had no means to buy. He has surely heard my prayers and blessed me with books and papers for the most part of the time since 1843, for which I most sincerely bless and thank him. I can testify to all, that God will help every one that comes to him, and desires to understand his word. I love the Bible; I love the coming of Jesus, and I love to read about it—it is my constant theme. I love to read the letters, from those of like precious faith, in the Crisis. My heart is with them, although I cannot see them, nor hear preaching such as I love.

And now, beloved in the Lord Jesus that love his coming and have been waiting for the same, lift up your heads and rejoice; for our redemption is surely nigh. God loves his children at this age, just as well as he ever has, and will surely take care of them in this time of trouble, which he has told us about in the book of Daniel. And Jesus has told us about it also; for it is a time of "distress of nations with perplexity." God will set his Son upon his holy hill of Zion very soon. The nations are angry, and his wrath will soon come. O! thanks be to God for giving us waymarks, so that we can know where we are. That day will not overtake us as a thief. God grant in great mercy to strengthen his own children at this time, is my prayer. I hope soon to see all, both black and white, that love Jesus. For it will not be long before the trumpet will sound, and the clouds will reveal our King. Yours in the faith. LUCY M. WARD.

Ottawa, Ill.

Obituary Notice.

Died, in Charlestown, Mass., Dec. 9th, ALFRED, son of Alfred and Annie E James, aged five years and ten months.

Alfred was a lovely child, strongly bound in parental affection. In religious character, he was much in advance of his age. He loved the Savior, loved to pray, and talk of good things. We think a proper inscription on his tombstone would be one like what Prof. J. Delasney found in the catacombs of Rome:—"HERE SLEEPS—FIVE YEARS OLD—GOD'S LITTLE LAMB"

[Funeral attended by the Editor.

Fell asleep in Jesus at North Searsport, Me., Nov. 20th, 1862, EDWIN K., only son of Benjamin and Eloisa Tripp, in the twenty-seventh year of his age.

He died in the full hope and expectation of soon hearing the beloved voice of his coming Savior calling him forth to life. An appropriate discourse was delivered by Eld J. Hemenway, from the soul-stirring words of Jesus—"I am the resurrection and the life" BENJAMIN TRIPP.

Died in Stanbridge, C E., Aug 4th, 1862, of malignant scarlet fever, HERMON, son of Reuben and Sarah Corey, aged five months and fifteen days.

Thus death, as an insatiate conqueror, bears away the loved gems of earth to *hades'* drear solitude, to await the morn of rising triumph, when Jesus who "is our life shall appear," and ransom death's sleepers from the dominion of the grave. The fond parents were comforted by this sure prospect by the writer. C. P. DOW.

Died, in Honeoye, N. Y, Nov. 14th, 1862, of membraneous croup, ANNIE M., daughter of Stephen and Sarah Cornell, in the third year of her age.

Also in Honeoye, N. Y., Nov. 16th, 1862, of quick consumption, Sister MARY BECKER, wife of Allen Becker, aged thirty-five years.

A large circle of friends mourn her loss, but as she died in the faith and hope of the gospel, we expect she will awake in the morning of the resurrection in the likeness of Christ.

Both these funerals were attended by the writer. F. BURR.

FOREIGN NEWS.

Liverpool, Nov. 29th, Queenstown, 30th.

The *Times* thinks that Prince Nicholas, the youngest brother of the King of Sweden, will be elected to the Greek throne.

The Prince of Wales will be married in April next.

A Liverpool paper says:—"The ball has been extracted from the leg or the foot of Garibaldi, not by an English but by a French surgeon, and the Italian hero is now in a fair way of recovery. It is not complimentary to our surgical skill that a professional man was dispatched with great pretension from this country at an enormous cost, defrayed by public subscription, who declared that the ball was not in the foot or the leg at all."

ITALY.

The Chambers continued to debate the Roman question. Among other propositions was one that the Parliamentary session for 1863 should be held at Naples.

DOMESTIC NEWS.

Arkansas, Dec. 8. Gen. Herron's forces, while en route to reinforce Gen. Blunt, met the enemy yesterday on Crawford's Prairie, ten miles south of Fayetteville and won a decisive victory. The enemy were 24,000 strong, divided into four divisions, under Gens. Parsons, Marmaduke, and Rains, all under Gen. Hindman, and embraced the flower of the rebel trans-Mississippi army, well supplied with eighteen pieces of artillery. The enemy flanked Gen. Blunt's position at Cane Hill, and made a sudden attack on Gen. Herron's forces to prevent them from uniting with Gen. Blunt.

Gen. Herron's forces consisted of the 14th and 31st Illinois, 19th and 20th Iowa, 26th Indiana, 20th Wisconsin and a battallion or two of cavalry, in all 6500 or 7000 men and 24 pieces of artillery.

The battle raged from 10 A. M. until dark, and was desperately fought throughout. Our artillery drove the rebels from two strong positions and kept their overwhelming numbers at bay. The 20th Wisconsin captured a rebel battery of four heavy guns, but were forced to abandon them under a murderous fire. The 19th Iowa also took the same battery and fought most desperately, but were also obliged to yield it. Almost every regiment distinguished itself.

About 4 o'clock Gen. Blunt arrived from Cave Hill with 5000 men and a strong force of artillery, and attacked the rebels in the rear. The rebels made desperate efforts to capture his batteries, but were repulsed with terrible slaughter.

We held the whole field at dark, and before 9 o'clock that night the entire rebel force were in full retreat over Boston Mountains. Our entire loss in killed and wounded was 600. The rebel loss was 1500 by their own admission.

Several of the rebel officers were killed, among them Col. Stein, commanding a brigade, and formerly a Brigadier of the Missouri State Guard. Only a few prisoners were taken.

We captured four caissons filled with ammunition.

Lieut. Col. McFarland, of the 19th Iowa Regiment, was the only field officer killed on our side. Major Hubbard, of the 1st Missouri cavalry was taken prisoner.

Louisville, Ky., Dec. 9. Three thousand rebel cavalry, supposed to be under Forrest, intending to make another raid into Kentucky or a dash on Fort Donelson, were at Clarksville to-day.

Washington, Dec. 9. Our relations with France are the prominent topic of conversation here, and many anticipate trouble with our Gallic friends.

An American residing in London writes to the Rochester Union and Advertiser that "he knows that no less than eighteen iron-clad steamers, some of them formidable monsters of the deep, are being built in England and France for the rebels. Some of these vessels are nearly finished, and will be launched and abroad doing their work of destruction before the New Year."

Washington, Dec. 14. The fighting yesterday at Fredericksburg was desperate.

A Washington dispatch dated Sunday, says that the fight was so variable up to half-past one o'clock yesterday afternoon, that it was not known which side had advantage. This state of things continued until nightfall, the enemy, who left their intrenchments to meet us, making the most desperate resistance.

It is estimated that 40,000 of our glorious and gallant army were engaged in the bloody work of the day, trying to take the first ridge back of the town, on which the rebels' first lines of works were situated, which, until late in the day, it seemed impossible to do; but it is reported that the perseverance and the unflinching courage of the army at last prevailed. Just before darkness put a stop to the day's battle, success crowned their efforts, thus they took the whole ridge from in front of the town down to Franklin's position, three miles below.

A Washington dispatch to the Herald says, We learn from an old army officer, who scanned the rebel works behind Fredericksburg closely with a powerful glass, that there are six distinct lines of works.

Stonewall Jackson occupied the right wing, Longstreet the centre, Gen Lee and Stuart the left, while Gen. A. P. Hill's corps acted as the reserve.

The entire rebel force was estimated at 200,000 men, and occupied a front of not less than twenty miles. The troops were for the most part veterans who had fought through the peninsula campaign, while the officers were the ablest the South could produce.

Along the whole line the battle has been fierce all day, with great loss on both sides. To-night each army holds its first position, except a slight advance on our left.

The enemy contested every foot of ground, and it was only by the hardest kind of fighting that he would be compelled to change his position.

Among the bodies brought to the government embalmers in this city was that of Rev. Arthur B. Fuller, Chaplain of the 16th Mass. Regiment, who was one of the volunteers who crossed to Fredericksburg in boats to disperse the rebel sharpshooters. He was shot through the right side, above the hip. Also the body of Capt. Chas. F. Cabot, of the 20th Mass. Regiment, who was shot through the head.

New York, Dec. 15. A Fortress Monroe letter states that Plymouth N. C., has been destroyed by fire, but by what division of the Federal army is not known.

Washington, Dec. 15. Last night, about 8 o'clock, the rebel cavalry under Major White, made a raid into Poolesville, and captured 17 of the Federal troops.

THE PIRATE ALABAMA. Mr. Henry A. Lewis, who was a passenger on board the ill fated T. B. Wales, communicates the following to the editor of the New Bedford Mercury:

"The engines of the Alabama are below the water line, and her magazine is below that. She is a fast vessel, has six boilers, and Semmes states that, 'rather than be captured, he will blow up the Alabama, and all hands go to hell together.' He also states that he started for Boston harbor, but a storm delayed him and he got short of coal. He was going in during the night, and out again before morning. They receive letters regularly, touching at certain points to get them. They have agents in Liverpool, to whom they send orders. The citizens of Martinique were very glad to see them, and were very familiar."

Under date of Thursday, the New York Post's Washington correspondent says:

"There is great confidence felt here generally in Burnside's ability to conduct a great battle, but the anxiety is intense, as it is felt that the issues are tremendous."

Advices from Demarara report a slave insurrection in Surinam.

☞ Immense supplies are being made from day to day for the supply of the army with the munitions of war. The Ordnance Department have contracts for the year 1863 for 750,000 small arms. Eight hundred muskets are turned out daily at the Springfield Arsenal, and the Government claims that these are the best muskets in the world.

SMALL POX IN RICHMOND, VA.—The Examiner of last Friday says that the small pox has broken out most pestilentially in Richmond, and a number of citizens have died, and others are now laboring under this terrible disease. In the hospitals there have been 145 cases, and the disease is spreading into all parts of the city. Consternation is great in consequence.

☞ In one week recently—the storm week as it is called—nearly nine hundred vessels were wrecked on the coast of England. What a commerce that must be which can afford to give so much of its life to the sea, and yet retain its vigor!

New York, Dec. 10. The steamship Creole, which arrived last night from New Orleans, touched at Havana on the 4th inst. She brings later intelligence from Mexico. The French occupied Tampico on the 22d ult. without opposition. The government soldiers and officials retired into the country. The fort in the harbor and the fortifications on shore had been previously dismantled and the cannon sent up the river. The French sent a gunboat in pursuit, which, at last accounts, had not been heard from.

The foreign Consuls had obtained a promise of the French Admiral that order should be preserved in the city. Gen. Forey is said to have put in motion a part of his forces toward Puebla, but is delayed in the movement for want of transportation. In the meantime the work on the fortifications of Puebla continues, and the French, when they do advance there, will no doubt be met with a warm reception.

Private advices from Mexico state that the French army cannot leave its present position for want of transportation, and that orders have been sent to New York for the purchase, in the United States, of 1000 mules, with the requisite harnesses and 500 wagons.

☞ Those who are interested in naval warfare in Washington, are much excited with respect to a new invention of First Assistant Engineer James Whittaker, which, it is said, will destroy the most impregnable of iron-clad ships yet constructed, with as much ease as a five hundred pound shot would a wooden vessel. The apparatus is now under trial by permission of the Secretary of the Navy, who, it is reported, has given liberty to place the apparatus on board the iron-clad war steamer Osark, building on the Ohio. No one knows what the invention is like—whether it is a gun, projectile or ram—but even the wisest men in the service, it is asserted, do not doubt that its effect on naval matters will be of the most revolutionary character.

☞ Persons living in the lower counties of Maryland say that the slaves are becoming very restive, in view of the near approach of the first of January, when they expect to become free under the President's emancipation proclamation. The fact that such an edict has gone forth, is known to every negro in lower Maryland. Considerable trepidation exists among the whites.

It is feared that thousands of blacks and whites will starve in Louisiana and Mississippi this winter, provisions are so high and so scarce.

THE TAX LAW.—A Washington dispatch says the Committee on Ways and Means has already set to work to amend the tax law.

Married.

In Stanbridge, C. E., Oct 26th, 1862, by ELD CHAS P DOW, Mr. CLARK H HASTINGS, of St. Armand, C. E., to Miss MARIA, second daughter of DEA. HARVEY SMITH, of Stanbridge, C. E.

"Now this is the sum of the matter
If ye will be happy in marriage,
Confide, love, and be patient;
Be faithful, firm, and holy."

Notices, &c.

Notice.

I would inform my friends that the work on the KINGDOM OF GOD and THE SIGNS OF THE TIMES is now in the printer's hands, and will be ready for distribution, probably, by the 1st of Jan. I am desirous of issuing a *Tract* on the *Four* GREAT MONARCHIES, that I have written by request. It is ready for the press. It will contain considerable historical information, an exposition of Dan. 11: 44, the Ten-Toe Kingdoms, and the Ten Kings of Rev 17. This little work will be illustrated with wood cuts. I cannot tell exactly what the price of either will be, but will give due notice.

I wish to say to my friends, I desire your assistance. Send in your orders, with the money, and where, and how the books must be sent. Come, dear brethren and sisters, if we ever make sacrifice, it must be now. Every thing portends that the Judge is at the door. I thank kind friends for help thus far afforded me, but I have not received one half of what I need. Who will help me? who? My address is S. S. BREWER, South Glastenbury, Conn.

Notice.

The Lord willing, there will be a conference in Corinna, to commence Jan. 1st, and continue over the following Sabbath. Brn York and Read are expected to be present to preach the word. Other brethren are invited to come, and we hope Bro. J Hemenway will come with his northern army. Come, brethren, one and all, to this feast. We intend it to be a free meeting, and wholly for the worship of God. It is a good time with us now. I have baptized thirteen, and expect to plant as many more soon. The war of God is going on in this vicinity, and it will prosper under the preaching of present truth. I expect to meet Bro York in Bradley, Dec. 26th. JOHN BILLINGS.

Notice.

There will be a meeting in Cornville, commencing Thursday evening, Dec. 25th, '62, to continue over the Sabbath. Brethren and sisters, we feel very anxious that this meeting may prove a blessing to the people in this place, and we cordially invite both preachers and private brethren, who have the cause of God at heart, to come in and labor with us. Please call on me for entertainment.

CHAS. STRATTON.

Notice.

The next session of the Maine Central Quarterly Conference will be held at Rome, commencing Thursday, January 1st. Brethren can call upon Brn. Martin, Watson, and Howard. It is to be hoped that there will be a good delegation of brethren from abroad, who will work for God.

H. B. SEVEY, Chairman,
H. G. SMILEY, Secretary.

No. Sidney, Me.

Notice.

The yearly meeting of the church of God at Blooming Valley, Crawford Co., Pa., will be held, according to adjournment, the first Sunday in Jan., 1863. Meetings will commence Friday evening, Jan. 2d. We hope to see a general rally of the brethren and sisters in the name of the Lord.

JOHN T. ONGLEY, Clerk.

P. S. Cannot Bro. Hastings make arrangements to be with us at that time? If so, please notice in Crisis and Harbinger, and write to me. J. T. O.

Notice.

H. L. Hastings' books and tracts can be had of Mrs. C. Bucklin, at the Tract Depository on High Street, Oshkosh, Wis.

Notice.—R. I. Q. C.

The R. I Quarterly Conference will hold its next session at Abington, Conn., commencing the last Wednesday in December, and continuing three days. Let every church be represented, either by delegate or letter. Churches sending letters to me at River Point, should send them the week before the conference, that I may get them before I leave the place. A. C. GREENE, Sec.

Notice.

Providence permitting, Elder J. V. Himes will hold meetings at Shabbona Grove, Dekalb Co., Ill., commencing Tuesday evening, Dec. 23d, and hold over Sunday. We hope to see a general gathering from the surrounding region. M. W. SIMMONS.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENTS FOR LOWELL ST. CHAPEL.
Edwin Burnham..............Dec. 21st and 28th

APPOINTMENT FOR LYNN, MASS.
Geo. W. Brown..............Dec. 21st

Concord, N. H., Saturday evening, Dec. 20th and over the following Lord's day.
MILES GRANT.

Portsmouth, N. H..............Sunday, Dec. 21st
H. L. HASTINGS.

Clark's Mills, (in the Hall) R. I., Jan. 29th, 30th, 31st, and over the following Lord's day.
EDWIN BURNHAM.

South Reading..............Sunday, Dec. 21st
West Boylston, at Bro. Dana Newton's, Friday evening, Dec. 26th.
Athol, Mass..............Saturday eve, Dec. 27th and over the Sabbath.
New Salem, in Bro. Hatstat's district, Tuesday evening, Dec. 30th.
Northfield Mountain. Wednesday eve, Dec. 31st
Northfield Farms, at Bro. Gage's, Thursday eve, Jan. 1st.
Greenfield, at Bro. Spear's. Friday eve, Jan. 2d
Griswoldville, in company with Bro. D. J. Weaver, Saturday eve, Jan. 3d, and over the Sabbath.
Will also arrange with Bro. Weaver for meetings to be held through the week at Christian Hill, Halifax Vt., and at Griswoldville, Mass., commencing at Christian Hill, Monday eve, Jan. 5th.
Plainfield Pond..............Sunday, Jan. 11th
Dalton, Mass., at Bro. Smith's, Tuesday eve, Jan. 13th.
H. K. FLAGG.

Haverhill, Mass..............Dec. 21st
Lynn, Mass..............Jan. 4th
JOSEPH W. WHITE.

Worcester, Mass..............Friday evening, Dec. 19th
Springfield, Central Street..............Dec. 21st
Bockport, Monroe Co., N. Y..............Dec. 28th
JOSEPH D. BROWN.

Wareham, Mass..............Dec. 28th
GEO. WATSON.

Cheshire Street, Ct..............Dec. 23th
Plainville, Ct., where Bro. Geo. Morgan may appoint..............evening, Dec. 29th
D. A. JONES.

Danbury, Knowlton School House..............Dec. 21st
Orange..............Dec. 28th
Z. FORD.

Springfield, Mass..............Dec. 21st—28th
where Bro. White may appoint.
Hartford, Ct..............Jan. 4th
Plymouth Hollow, Ct..............Jan. 11th
S. S. BREWER.

Chichester, N. H., Bearhill School-house, funeral sermon of Bro. Ebenezer Fellows, Dec 21st.
J. G. HOOK.

Bro Wilkins' appointments are withdrawn because he cannot fill them. J. K. BELLOWS.

Haverhill, N. H..............Friday eve, Dec. 19th
Lee, N. H..............Sunday, Dec. 21st
Northwood Narrows..............Sunday, Dec. 28th
L. BOUTELL.

Athol, Mass..............Sunday, Dec. 21st
Supply Bro. Carpenter, at Poultney, Vt., Dec. 28th and Jan. 4th. GEO. CHAMPLIN.

Coventry Centre, R. I..............Sunday, Jan. 11th
Bro. Dinsmore's, South Providence, Wednesday evening, Jan. 14th.
New Market Hall, Providence, Sunday, Jan. 18th
Rocky Brook, if desired..............Sunday, Jan. 25th
Exeter..............Sunday, Feb 1st
S. C. HANCOCK.

East Boston. Shall remain here during this month.
Plymouth..............Sunday, Jan. 4th, 1863.
Returning to East Boston Jan. 6th. Shall continue my labors there as long as the Lord directs.
F. H. BURBANK.

Carver, Mass..............Sunday, Dec. 28th
J. M. MCHLIN.

Athol, Mass., Saturday evening, Dec. 20th, at Bro. Austin Ellinwood's.
Sunday, Dec. 21st, where the brethren may appoint.
D. J. WEAVER.

Wrightville, Ct..............Sunday, Dec 21st
Bancroft..............Sunday, Dec. 28th
Sandisfield..............Sunday, Jan. 4th
Plymouth Hollow..............Jan. 11th
Pine Tree School-house..............Jan. 18th
GEO. L. TEEPLE.

Cheshire Street, Ct..............Dec. 28th
Naugatuck..............evenings, Dec. 30th and 31st
Plymouth Hollow..............Jan. 4th
T. S. CANFIELD.

Augusta, Me..............Dec. 21st, 22d, 23d, 24th
D. M. HANSCOM.

Honeoye, N. Y..............Sunday, Dec. 21st
Bristol, N. Y..............Wednesday, Dec. 24th
and over the following Sunday
Naples, Tuesday to Friday, Dec. 30th to Jan. 2nd.
Honeoye..............Sunday, Jan. 4th, 1863.
F. BURR.

Ore Hill, Piermont, N. H., Thursday and Friday evenings, Dec. 25th and 26th; also Saturday and Sunday.
J. G. SMITH, JOSEPH PINKHAM.

Danielsonville, Ct..............Dec. 21st
Abington, Ct..............Dec. 28th
H. F. CARPENTER.

Massena, N. Y..............Jan. 4th and 11th
M. BATCHELOR.

Scittico, Ct..............Dec. 28th
H. PRATT.

Lake Village..............Sunday, Dec. 21st
Portsmouth..............Sunday, Dec. 28th
T. M. PREBLE.

South Reading, Friday evening, and over Sunday, Dec. 21st.
New Bedford and vicinity for two or three weeks; will be at Fairhaven Dec. 28th.
Head of the River, Monday evening, Dec. 29th, and during the week, and remain over the 4th and 11th Jan.
Providence, R. I., as Bro. Hathaway may appoint, Wednesday evening, Jan. 14th.
Rocky Brook..............Jan. 18th
and for several days, if there is an opening.
River Point..............Jan. 25th
Abington, Ct..............Feb. 1st
Hartford..............Feb. 8th
W. S. CAMPBELL.

Southbridge, Mass., Bro. Chas. Chase's, Dec. 21st
GEO. A. STREETER.

New Preston..............Dec. 19th and 21st
New Milford..............Dec. 24th
Salem, N. Y..............Dec. 28th
New York, 24th Street..............Dec. 31st
J. K. BELLOWS.

East Killingly..............Dec. 21st
V. P. SIMMONS.

Wrightville, Ct..............Sunday, Dec. 28th
C. GOODRICH.

Hartford..............Sunday, Dec. 21st
Southington..............Dec. 24th and 25th
Bristol..............Sunday, Dec. 28th
New Britain..............Jan. 4th
Hartford..............Sunday, Jan. 11th
J. S. WHITE.

APPOINTMENT FOR WORCESTER.
H. Munger..............Dec. 21st and 28th

Sandisfield, Mass..............Sunday, Dec. 21st
LEWIS ANDREWS.

If there is any sleighing, and the Lord will, I will visit the following places, and preach if the friends wish.
Frankfort Mills..............Dec. 19th, 20th, 21st
Bangor or Orrington..............Dec. 23d, 24th
Bradley and vicinity..............Dec. 26th to 31st
South Levant..............Jan. 3d and 4th
Newport..............eve, Jan. 6th
Corrina..............eve, Jan. 7th
Dover..............eve, Jan. 8th
Starks..............evenings, Jan. 10th, 11th
Vienna, (as Bro. Seavy may appoint) eve, Jan. 13th
Wayne..............Jan. 15th
North Wayne..............Jan. 17th, 18th

If this arrangement is not satisfactory to the friends in any of the places named, they will oblige by giving me notice as soon as convenient.
Yarmouth, Nov. 21st, '62. R. R. YORK.

Business Department.

To Correspondents.

T. W. Smith—It is Danville, C. E.—10 cents.

Wm. Miller—The $2 were received. On Tract Fund $5. All right.

E. W. Mundy—Will send the other a soon as the 2d edition is out.

S. Jones—Oversight. Credit you 3 Nos. ahead.

D. C. Terry—Send rest soon.

M H Austin—Have been sent regularly. Are doubtless in your post office.

Will Sr. Abigail Mussey give her P. O. address through the Crisis?

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Geo S Gates 390, A A Carver 334, S A Spaulding 390, Mrs. R Price 416, G W Gish 402, Wm. Holcomb 402, Saml. Boardman 402, Mrs. P Foster 332, J E Ainsworth 355, John Hayes 390, F Schellinger 390, S Benton 364, L Watrous 390, J Curtiss 390, J Q Brown 394, Peter Axe 390, Chas Axe 391, Geo Axe 391, C Van Vleck 386, Thos. Williams, Jr., 364, Chas. Williams 402, H R King 402, John Morrison 358, Alex. Monto 374, S Whiting 403, S Griffin 404, T J Clement 402, H Phelps 361, H N Carrie 402, Mrs. Dr. A Doolittle 387, Mrs. M M A Ingleston 402, Mary V Meader 401, E Young 382, E C Field 364, R Chandler 394, S Nixon 402, Robt. Clark 402, J Bailey, 364, J Allen 298, G W Smith 377,—$1.00 each.

Jas. N Sherman 407, E Bucklin 356, O Rawson 409, S Clark 416, Mrs. E Hadley 428, Geo. Sutton 428, Mrs. J Dresser 408, Thos M Storer 426, S Kail 407, M H McDowell 389, A King 454, J Freed 428, A Miller 428, H Hall 422, A Spaulding 351, A G W Smith 416, A Miles 372, C W Gorham 344, E Chase 428, B Tripp 426, A Little 429, Mary Torrey 431, S Scammon 427, Mrs. C Bragg 418, Mrs. A Nye 418, E Allen 445, E Wilcox 445, S B Ensign 364, G W Young 409, Miss M Folsom 428, Wm. E Gordon 337, M Dodgson 403, L S Pratt 390,—$2.00 each.

Henry C Hayes $4, 306, H Caswell $3, 322; J Chapman $3, 372, D Webster $1.25, 404, I D Shaw $1.30, 382; S Gardner $1.13, 322, A K Hyde 2.12, 364; D A Shaw $1.50, 401; Wm. Boynton $2.26, 425; A G Case $1.74, 376, Mrs. M Pond 50c, 380; H A King 50c, 389, J Shoemaker 50c, 389, Mrs. L Burgess 50c, 403, David Hayes 70c, 376.

FOR BOOKS AND TRACTS.

Eld. T W Smith $2.81, C P Dow $2, D C Terry $2.25, Mrs. D Hare $1, E Wilcox $1, Mrs. L Burgess 77c, A Pease, Jr., 60c—all right, J Knight 25c, Chas. Bunnell 25c, E W Mundy 25c, Mrs Hamilton 6c, H J Baldwin 6c, E Renick 6c, A G Case 26c.

Books and Tracts Sent.

Dec. 10—By Earle's Express, J F Sweet, H P Carpenter. By Thompson's Express, H Pratt. By mail, Eld. Geo Alkire, Wm T Baker, A E Babcock, J W Daniels, L P Hastings.

Dec. 11—By Leonard's Express, W A S Smyth. By Harden's Express, C F Hudson. By mail, J Carr, Mrs. G J Goodhue, A J Cottrell, Eld. T W Smith, Mrs. Hamilton, W L Stroud

Dec. 12—By mail, Sarah A Spaulding, Emma D Lyon, Jonathan Jones, Geo. E Hooper

Dec. 13—By mail, J Freed, J Shoemaker, Chas. Williams, Chas Bunnell, H J Baldwin, E W Mundy, D. C. Terry.

Dec. 15—By mail, F M Easterbrooks, Mrs. D Hall, J M Diman, M Hodgdon, J Knight, Dr. A G Case, E Renick.

Letters Received.

J W Niles, M. D. W., V P Simmons, E Bellows, F A Dibble, H G Whitman, S A Weaver, L D. W., T W Smith, B Spaulding, R Taylor, W Hobbs, J Q Brown, S S Brewer, G Dillabaugh, J Morrison, H Munger, C P Dow, J W Niles, G L Teeple, L H Covell, Celia, L Reimer, C Bunnell, C Churchill.

Post Office Address.

My P. O. address, till further notice, will be Bockport, Monroe Co., N Y. Brethren wishing my services in proclaiming the gospel may write me there. JOSEPH D. BROWN.

Eld. T. W. Smith—Havanna, Mason Co., Ill.

A. W. Sibley—Rochester, N. H.

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Selected for the Crisis.

Praise for Affliction.

For what shall I praise thee, my God and my King?
For what blessings the tribute of gratitude bring?
Shall I praise thee for pleasure, for health and for ease?
For the spring of delight, and the sunshine of peace?
Shall I praise thee for flowers that bloomed in my breast?
For joys in perspective and pleasures possessed?
For the spirits that heightened my days of delight,
And the slumbers that sat on my pillow by night?

For this would I praise thee; but if only for this,
I should leave half untold the donation of bliss.
I thank thee for sickness, for sorrow, for care,
For the thorns I have gathered, the anguish I bear;

For nights of anxieties, watchings, and tears;
A present of pain, a perspective of fears.
I praise thee, I bless thee, my King and my God,
For the good and the evil thy hand hath bestowed.

The flowers were sweet, but their fragrance is flown,
They yielded no fruits, they are withered and gone;
The thorn it was poignant, but precious to me,—
'Twas the message of mercy, it led me to Thee.

Caroline Fry.

For the Crisis.

Spiritualism.—No. 3.

We hear much said by the opponents of Christianity about the blind adherence of christians to their creeds, the proscriptive spirit they manifest toward outsiders, and their lack of candid, thoughtful investigation on questions which seem to conflict with their preconceived notions. It is also said that christians are no better than any one else; and so it is inferred that christianity is no better than any other system of religion. These charges are all too true in individual cases, but the inferences drawn therefrom are not legitimate, and are far from being correct. These failings of christians may have a mighty influence to darken the minds of sinners, and even cause the destruction of precious souls, thereby giving occasion for the truth of God to be evil spoken of; but amid it all, the Rock on which the church is built stands unharmed, *untouched*. Men attack the *abuses* of christianity, and imagine that they are overturning the whole thing; when lo! there it stands, grand and godlike as ever; only a little rubbish swept off.

Throw sand into a watch, and it stops. Who is to be blamed; the watch, the watchmaker, or yourself? Give the watch a fair chance, then you may decide upon its merits. Certain conditions are requisite to its successful operation: if they are not given, whose fault is it? So christianity demands certain conditions, and then promises certain results. It requires that men shall *obey its precepts;* otherwise, there is no promise of good results. If men profess to obey and do not, who is to blame?

"But if the Bible were from God, we *would* obey it." *How do you know?* Does the knowledge of a father's wishes, however good and wise that father may be, always secure obedience on the part of the child? Is the same true of subjects and rulers? Is it true of those laws which men discover in nature? Does the terrible penalty that hangs over the offender always produce the effect desired? Does it deter from sin? Do not men constantly sin and suffer with their eyes open? or do they generally profit as much as they should by experience? All know this *is* so, but *who knows* WHY? Man is a strange being, and we may well be careful how we impugn the truth of the Bible because all the intricacies of human nature are not unravelled therein. The Bible admits the *facts*, and proposes a *remedy:* no more. If the remedy is not applied, and men perish, whose fault is it? If they *pretend* to apply it, and do not, and consequently become dwarfed and deformed instead of beautified and ennobled, whose fault is that? So, if *pretended* christians *are* bigots, fanatics, sinners,—how does that affect the intrinsic worth of christianity? We appeal to the Bible, however faulty may be our life, and while we know that many times our own conduct will be condemned by the Standard, we have no fear that our ROCK will be shaken.

Spiritualism, on the contrary, has no fixed standard. Indeed, it is the boast of the mediums and lecturers that they have grown away from the Bible,—have no further necessity for creeds and confessions. Questions of right and wrong (among those who admit there *are* any moral distinctions) are usually decided by an appeal to "Nature's laws." The great difficulty, however, is to find out with certainty what those laws are. The spirits, mediums, and public teachers, differ widely at times as to the nature and bearing of those "laws." "Who shall decide when doctors disagree?"

Notwithstanding this difference of opinion, if we take the mass of spirit utterances, we shall find, that on most points of theory and practice, there is a *general agreement.* During the early developments of the system there was less of this. There were then Methodist spirits, Baptist spirits, Swedenborgian spirits, Universalist spirits, Deistical spirits, and Atheistical spirits. This is true now in some parts of the world where the prejudice of the people and the secular power are on the side of the prevailing religion. But now, as men generally have "progressed" so far that they can receive "higher truths," so spirit teachings are more harmonious. As far as can be told from the teachings of the spirits, and the movements of the leaders, there seems to be a process of *solidification* going on. Heretofore, when any doctrine or practice of individuals in their ranks has been denounced, some one holding a contrary view would rush to the rescue with —"Spiritualism does not teach that." It has been a very difficult thing to touch. That game is about up. It will not be long before we shall know where to find them. It will all be plain enough when the people have "progressed" a little further.

With Christianity it is far different. The Standard has been fixed for ages; and all that Biblical criticism amounts to now is to discover the true *meaning* of our chart, and not to increase or diminish aught contained therein. Some may think that its obscurity destroys its value. Admitted that many places are difficult to understand; yet in all those things which are essential,—those things which distinguish the Bible from all other books,—those things which make it precious above all other earthly possessions;—on these points there is shed such a flood of light that no one who examines them candidly can be in the dark as to what is *meant*. And all the "various readings" and "errors" of which so much is said, are of no importance when thoroughly understood. The pathway to ETERNAL LIFE is made as bright as day; and all the blunders of ignorant and interested transcribers and translators have not and will not dim the glory. Of course if Spiritualism is founded upon error, the superstructure must be faulty. The doctrine of the soul's immortality is the *foundation* (whatever may be said to the contrary); and if that be a lie, what may we expect the deductions made therefrom will be? And is there any way by which we may determine what those deductions are? The only way it can be done (if the above remarks are correct) is *by the weight of evidence*. Take the whole thing, theory and practice, mass it, and the general *tendencies* of the system will be readily discovered.

In my next I shall endeavor to present the Creed of Spiritualism, as determined by this method; and which I presume few will deny to be a correct statement of the doctrines taught, believed, and reduced to practice.

E. P. WOODWARD.

Boston, Mass. Nov. 26th, 1862.

For the Crisis.

The Better Land.

Among all nations, from the remotest times, man has looked forward with eager longing to a better land—a land of perfect bliss. The Indians of North America had a vague notion of a sunset land—a beautiful Paradise far in the west; mountains and forests filled with deer, rivers and lakes swarming with fishes—the happy hunting ground. We naturally enough transfer to our ideas of heaven whatever we love and reverence on earth. Thither the Catholic carries in his fancy the imposing rights and time-honored solemnities of his worship. There the Methodist sees his love feasts and camp meetings in the groves and by the still waters and green pastures of the blessed abode. The Quaker in the stillness of his self-communion remembers there was "silence in heaven." The Churchman, listening to the solemn chant of vocal music or the deep tones of the organ, thinks of the songs of the Elders and the golden harps of the New Jerusalem. The heaven of the northern nations of Europe has a gross and sensual reflection of the earthly life of a barbarous and brutal people.

That godly man, Dr. Nelson, of Missouri, was one who while on earth seemed to live a higher life in the contemplation of Infinite purity and happiness. A friend relates an incident concerning him which illustrates his high and holy thoughts. They had been travelling through a summer's forenoon on the wide prairie, and had lain down to rest beneath a solitary tree. The Doctor lay for a long time silently looking upward through the openings of the boughs into the still arching heavens, when he repeated the following lines in a low voice, as if communing with himself:—

"O! the joys that are there, mortal eye hath not seen;
O! the song they sing there, with hosannas between;
O! the thrice blessed song of the Lamb and of Moses;
O! brightness on brightness, the pearl gate uncloses.
O! white wings of angels, O fields white with roses;
O! white tents of peace, where the rapt soul reposes;
O! the waters so still, and the pastures so green."

The brief hints afforded us by the sacred writings of the better land are both inspiring and beautiful. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Heaven is described as a quiet place,—a "rest" remaining for the people of God. Tears shall be wiped away from all eyes. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." To how many death-beds have these words spoken peace! How many failing hearts have gathered new strength, and quietly fallen asleep, in prospect of a glorious awakening amid the joys of a better land.

J. L. HERSEY.

Tuftonboro.

☞ It is one of the gravest mistakes in the world to be looking for great opportunities.

For the Crisis.

The Cause in Central Iowa.

The visit and lectures of Elder J. V. Himes in Pike, Muscatine and Wilton Junction, Iowa, now just closed, having created a new interest in the Advent faith among the people of this region, both as regards the times and the nature of the events that are soon to transpire, has produced a desire among those who believe in the near coming of Christ to have more done to wake up the people of this point of the State to the momentous events now right upon us. A meeting, therefore, was called in Muscatine, of friends from Pike, Wilton, Sweetland, Muscatine, Davenport and Burlington, when L. H. Washburn, Esq., was called to the chair, and Aaron Stein chosen Secretary.

On motion, it was *Resolved*, That, in view of the destitution in this entire region of Advent preaching, we unite our strength and means, the coming year, to hold an Advent campmeeting in the vicinity of Muscatine city, with a view to strengthen the isolated and scattered believers, and enlighten and bring our friends and fellow citizens into the Advent faith, and a preparation for the coming kingdom.

Resolved, That Samuel Overturf, of Pike, J. Covell, of Sweetland, Wm. E. Graham, of Muscatine, J. S. Brandeburg, of Burlington, and Joseph Parry, of Davenport, be a committee to arrange for the time and place of meeting.

Resolved, That we extend a special invitation to Elder J. V. Himes to be with us in the proposed meeting, and give lectures on the evidence of the personal and speedy coming of Christ, to reign over the redeemed earth. We invite, also, all Advent preachers, brethren and friends of the cause in this region, and from abroad, to unite with us in the meeting, and help in this good work.

L. H. WASHBURN, Pres't.

A. STEIN, Sec'y.

In connection with the above, I may add that the labors of Bro. Himes in this city were peculiarly acceptable, and have undoubtedly been attended with good results; both immediate and prospective. He preached four sermons in the Baptist church of this city, which was kindly opened to him by the brethren of that persuasion, to large audiences, composed of some of the most intelligent of our citizens. Bro. Himes spoke the truth fearlessly—testifying in unequivocal terms as to the time of our Lord's second coming, and the end of the age, according to the sure word of prophecy; yet in such a spirit of gentleness and humility as to commend itself to the sincere and honest hearer, however conflicting with previous beliefs and teachings. The few isolated believers, residing in this town and vicinity, were much rejoiced, encouraged and edified by his timely visit and instructive discourses. Others, also, who are not identified with the Advent faith, but who attended these meetings, have expressed great interest in the, to them, new and startling truths presented.

Bro. Himes was in excellent health and spirits while here, and left us to fill his appointments in Wisconsin and elsewhere. May God bless and prosper him in his good work, and in due time restore him well and safely to his family.

In behalf of the Advent brethren of this section,

AARON STEIN.

Muscatine, Iowa, Dec. 1, 1862.

For the Crisis.

What is Truth?—No. 2.

(Continued)

GOD'S LAW AGAINST SINNERS.

Then there is a law, which is *good*, if a man use it *lawfully;* as appears from 1 Tim. 1: 5–11, which was quoted at the close of the preceding article. The law referred to here, cannot be the *ceremonial* law, but the *moral* law, as it relates to "murderers," "men-stealers," "liars," etc.; and to say any thing else "that is contrary to sound doctrine."

RIGHT TO PUNISH EVIL DOERS.

Is it right to *punish* evil doers? O yes. Let Bro. Peter speak:—"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Pet. 2: 13–16.

But, says the objector, what has a *christian* to do with *law!* Why, the christian is not called upon to enforce or to *execute* the law against sinners; but God has appointed "ministers" of such law to execute it, as we learn from the following Scripture:—"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." Rom. 13: 3–5.

Therefore, if any one, even a christian, shall resist such rulers as ministers, he will "resist the ordinance of God"; and if he should persist in such resistance, he would *receive to himself damnation!* as we learn from the 2d verse of Rom. 13:—"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Says the objector, "*We ought to obey God rather than men!*" True.

Concord, N. H. T. M. PREBLE.

For the Crisis.

Acrostic.

There is a gift to mortals given,
Holy, divine, sent down from heaven;
Early may we this gift obtain.

Heaven's rich blessing waits for thee—
Only believe—"Come unto me"!
Lord, most gladly do I come,
Yearning for yon peaceful home.

Surely on him we may rely,
Plead not *our* worth, *our* strength not try.
I feel that he will freely give
Rivers of peace if we believe.
I'll let thy Spirit lead, O Lord,
Till I shall gain the saint's reward.

Worcester. LUCY R. OTIS.

For the Crisis.

Facts and Fancies.

DIALOGUE.—No. 1.

Bro. A. What do you think of female preaching?

Bro. Z. I believe it to be a good thing. You do not object to it, do you?

Bro. A. Yes. I do not think it is right. It seems to me to be out of place—a woman assuming the work of man and pretending to teach the way of life. Besides, it is unscriptural.

Bro. Z. You present several propositions, and I must reply to them in course, if you have no objections.

Bro. A. Certainly not. I am prepared to listen to your defense.

Bro. Z. First, you say it is not right! and you say in another place that it is unscriptural. I must understand you to mean that it it is not right in another sense.

Bro. A. I mean it is not proper, or reasonable.

Bro. Z. It is as proper for woman to employ whatever talent God has given her in his service, as for man. It is reasonable that she should use her tongue in proclaiming the truth, as for any other purpose. It is as proper and reasonable for woman to preach, as to teach in public schools, or to stand at the head of various public institutions; or to write books, etc.

Bro. A. True, but can she be as useful, and do the same amount of good as man?

Bro. Z. Yes, and more so. There are places where a male preacher would not be received, indeed where he would be insulted if he attempted to preach. I know of such a place, where one of our talented sisters held a meeting not long since. She did not know the character of the community when she was invited; indeed, the wickedness of the people was purposely kept from her, in order that she would not fear to go. She went to the place, was received kindly, and treated with the greatest respect, and best of all the truth was received with gladness, and seed was sown which will doubtless spring up and bear much fruit.

Bro. A. Well, that was good. But I suppose they listened so attentively, because it was somewhat novel to them to hear a woman preach.

Bro. Z. It might have been the novelty of the thing that occasioned the quietness and good order at first; but she has preached there a number of times, and has always been kindly received, and even more so in her last visits than the first.

Bro. A. Well, in cases like this, it may be right and proper for women of talent and piety to present the truth. But do not the Scriptures forbid women preaching the gospel?

Bro. Z. I intended to reply to that objection in its place, but as you have offered it again, I will reply now.

Bro. A. Well, what will you say to the declaration of Paul in 1 Cor. 14: 34, 35?

Bro. Z. The question here is, whether Paul refers to female preaching, or to women taking part in the deliberations, or speaking for or against some business project, in the church. And in that age of the church it might not have been necessary for women to occupy the position of a public speaker. Women had not the opportunity of study and self-improvement to enable them to combat the various errors of the day, and to publicly refute the teachings of the sects; besides, there was so much persecution to be encountered, and the task so laborious, that it was rather more than woman could undertake. The state of things is vastly different now. The laws of the land protect all in the exercise of religious privileges, and women can prepare themselves for the work equally with men. But again; can it be [illegible] that Paul spoke by inspiration? [illegible] know Paul often gave his opinion of some matters of church policy. And if he spoke by inspiration, he certainly comes into opposition to the prophet Joel, where he says by inspiration, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your DAUGHTERS shall prophesy" (or preach), etc.; and this is evidently to take place just previous to the Lord's coming.

Bro. A. I never thought of that before. And is that prophecy to be fulfilled in these days?

Bro. Z. Yes, it is to have its fulfillment at the same time with the signs the prophet is speaking about, which you know are to precede the second coming of Christ.

Bro. A. Well, I will give up the controversy. I think it clear enough now. And for one, I will encourage women to sound the gospel trumpet. I would like to talk with you a little on another subject which is not quite clear to my mind,—namely, the second coming of Christ.

Bro. Z. I shall be happy to speak on such an interesting subject. Come in tomorrow evening.

Bro. A. I will be sure to do so, if nothing interferes. T. W. B.

Bunker Hill, Ill.

For the Crisis.

Want of Time.

How many plead the want of time for not being better acquainted with God's revealed will to man; while at the same time many such pleaders spend hours and days, weeks, months and years on mere trifles and vanities. Any who spend precious time so, when their journey comes to be ended, what comfort can they take in looking at these vanities, that have been the idol of their hearts, in place of having clothing ready, all prepared with the sparkling diamonds of God's word, and ready to enter that blood-bought kingdom when the great restorer comes? Any who come to have their eyes opened, and consider this misspent time, oh! what would they not give could they recall it, to be spent for God's glory? O that all who profess to be lovers of the Lord, spending time so, could have their eyes opened to see that the christian is only allowed such things as are necessary, and nothing for vanity!

We are to deny self, abstaining from fleshly lusts, which war against the soul (Luke 14: 33, 1 Pet. 2: 11); to "live righteously, soberly and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ," by whose blood we are redeemed from all iniquity. In this way we are purified unto Him a "peculiar people, zealous of good works" (Titus 2: 12, 14). We are the epistles of Christ, written with the Spirit of the living God (2 Cor. 3: 3). We are not citizens of this world; neither are we conformed thereto; but are chosen out of it, being transformed by the renewing of our minds (John 15: 19, Rom. 12: 2). We are the temples of the Holy Ghost,—an habitation of God through the Spirit (Eph. 2: 22, 1 Cor. 6: 19). We have passed from death unto life,—become new creatures, old things having passed away. The Spirit of God testifies with our spirit that we are the children of God (Rom. 8: 16). We have crucified the flesh, with the affections and lusts (Gal. 5: 24).

But, reader, if thy case is one of the said pleaders for want of time, we would entreat of thee to

Now tear each idol from thy heart,
That Christ may enter in;
And prove the mercies of thy God
By hating every sin.

Then you may prove eternal rest,
Where no temptations come,
But bask in everlasting bliss,
In that bright world to come.

M. H. MORRISON.

New Glasgow, C. E.

The Coming Future.

We clipped the following from one of our exchanges, published in San Francisco, Cal.

"The present condition of the world is admittedly unnatural and anomalous. We are living in times when the christian and the infidel, the statesman and the divine, seem to agree in the expectation that some great crisis is at hand.

The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth; the foundations of the State are loosing, and the church of God is beset and assailed on every side.

Amid these thick clouds, all eyes are fixed with an eager gaze upon the dark and coming future. But who shall unravel its mysteries? Who can decipher its solemn roll of fate? Who can pierce with steady eye into the depths of past history, and read there, as in a mirror, the judgment or mercy in store for after generations? Who can expound the strange dream of this fleeting, shadowy world; or unlock to the faith of the church the royal treasure-house of the good things to come? It is here that the wisdom of the world stands rebuked, and its idols are all mute and silent. The research of its historians here proves futile and ineffectual; the policy of its statesmen is baffled and confounded. The future continues veiled from every worldly eye in deepest mystery; and every effort of human pride to decipher the solemn hand-writing proves utterly in vain.

Divine prophecy is the only light that can remove this impenetrable darkness. There God himself reveals to his own servants the great outlines of his providence, and enables them, by patient search, to trace through the past and future, the grandeur and the majesty of his high councils of love."

For the Crisis.

Light Wanted.

In the Crisis of Dec. 2nd is an article headed "Seventh and Eighth kings," in which Dr. Decker takes the position that the Greek Empire is the first, France the second, Spain the sixth, Austria the seventh, and France the eighth head of the beast of Rev. 17th. Will Dr. Decker explain what the fourth and fifth heads are?

WM. H. CHAPMAN.

Danielsonville, Ct.

☞ We make our characters or mar them; our reputations are largely in the hands of our friends.

Russian Proverbs.

Proverbs are often replete with sound practical wisdom, and might be profitably treasured up in the memory, and are worth practicing.

They who hunt the bear do not sleep over the sport.

To steal is not to trade; the risk is too great for the profit.

Trust a skittish horse before a hasty tongue.

Sin requires no teaching.

Quarrel with none, and men will be at peace with thee.

Good words dry up a man's tongue.

Praise not thyself nor dispraise.

A fool can cast a stone where seven wise men cannot find it.

The good are silent, where the evil murmur.

Go to law for a small matter and lose a greater.

Economy surpasses gain.

Give of thine own and not out of another's store.

The blind cannot see; the proud will not.

Not every man sits with saints hereafter.

A small key opens a large lock.

When God protects none can harm.

Our eyes are our enemies.

Stint not thy prayer: God will not withhold grace.

Without God, go not so far as the threshold.

The devil said he had the rule of all the kingdoms of the world, but God refused him the rule of the swine.

The good teach good; the evil, evil.

Why, man, the idol was made of the same wood with thy salt-shovel.

Better be too humble than proud.

Pray, but strive also.

We sin like David; but we do not like him repent.

Selected by T. F. MATTHEWS.

TRUE COURAGE.—The world calls that man courageous who dares face any of his fellows in open fight. Let no one decide his valor until it has been proved that he is brave enough to face that strongest enemy—self. That is test! how few could stand it; how many would be stripped of their blood-earned laurels, and tracked with the reproach of cowardice. Whoso gaineth a victory over self is a conqueror indeed! It matters not what road we take; self is always lying in ambush ready to attack us with some besetting sin.

ONE OF LIFE'S LESSONS.—If you have a sore place in your heart, keep it covered over, if you would escape the bitterness of having one whose hand you have trustingly grasped in love or friendship, wantonly turn a poisoned arrow in the wound, in some chance mood of ill-humor. To those who have seen only the sunny side of life, these words may seem ungracious; but who that has suffered much, has not learned this sad lesson?

A RECIPE.—To be a woman of fashion is one of the easiest things in the world. A late writer thus describes it: "Buy everything you don't want, and pay for nothing you do—smile on all mankind but your husband—be happy everywhere but at home—hate the country, but adore the city—read novels and neglect your children—nurse lap dogs, and go to church every time you get a new shawl."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Talks about Health.

A WORD ABOUT DRESS.

One of the gravest mistakes in our dress is the very thin covering of our arms and legs. No physiologist can doubt that the extremities require as much covering as the body. A fruitful source of disease; of congestion in the head, chest, and abdomen, is found in the nakedness of the arms and legs, which prevents a fair distribution of the blood.

A young lady has just asked me what she can do for her very thin arms. She says she is ashamed of them. I felt of them through the thin lace covering, and found them freezing cold. I asked her what she supposed would make muscles grow? Exercise, she replied. Certainly, but exercise makes them grow only by giving them more blood. Six months of vigorous exercise would do less to give those naked, cold arms circulation, than would a single month were they warmly clad.

The value of exercise depends upon the temperature of the muscles. A cold gymnasium may be considered unprofitable. Its temperature should be between sixty and seventy, or the limbs should be warmly clothed. I know that our servant girls and blacksmiths, by constant and vigorous exercise, acquire large, fine arms, in spite of their nakedness. And if young ladies will labor as hard from morning till night as do these useful classes, these may have as fine arms, but even then it is doubtful if they would get rid of their congestions in the head, lungs, and stomach, without more dress upon the arms and legs.

Perfect health depends upon perfect circulation. Every living thing that has the latter, has the former. Put your hand under your dress upon your body. Now put your hand upon your arm. If you find the body warmer than the arm, you have lost the equilibrium of circulation. The head has too much blood, producing headache or sense of fullness; or the chest has too much blood, producing coughs, rapid breathing, pain in the side, or palpitation of the heart; or the stomach has too much blood, producing indigestion; or the liver has too much blood, producing some disturbance; or the bowels have too much blood, producing constipation or diarrhea. Any or all of these difficulties are temporarily relieved by immersion of the feet or hands in hot water, and they are permanently relieved by such dress and exercise of the extremities as will make the derivation permanent.

Again I say, the extremities require as much clothing as the body. Women should dress their arms and legs with one or two thicknesses of knit woolen garments which fit them. The absurdity of loose, flowing sleeves and wide-spread skirts, I will not discuss.

Do you ask why the arms and legs may not become accustomed to exposure like the face? I answer, God has provided the face with an immense circulation, because it must be exposed.

A distinguished physician of Paris declared, just before his death, "I believe that during the twenty-six years I have practiced my profession in this city, twenty thousand children have been borne to the cemeteries a sacrifice to the absurd custom of naked arms." When in Harvard, many years ago, I heard the distinguished Dr. J. C. Warren say, "Boston sacrifices five hundred babies every year by not clothing their arms." Those little arms should have thick, knit, woolen, warm sleeves, extending from the shoulder to the hand.—*D. Lewis, M. D.*

Use of Sweet Apples.

A sweet apple, sound and fair, has a deal of sugar or saccharine in its composition. It is therefore nutritious; for sweet apples raw, will fat cattle, horses, pigs, sheep and poultry. Cooked sweet apples will "fat" children, and make grown people fleshy—"fat" not being polite as applied to grown persons. Children being more of the animal than "grown folks," we are not so fastidious in their general classification. But to the matter in question. In every good farmer's house who has an orchard, baked sweet apples should be an "institution" in their season. Everybody, from the toddling babe holding up by its father's knee—children are a decidedly a household commodity—away back to "our reverend grandmother" in her rocking chair, loves them. No sweetmeat smothered in sugar is half so good; no aroma of dissolved confectionary is half so simple as the soft, pulpy flesh of a well baked apple of the right kind. It is good in milk, with bread. It is good on your plate at breakfast, dinner or supper—we don't "take tea" at our house. It is good every way—"vehemently good"—as an enthusiastic friend of ours once said of tomatoes.—*N. Y. World.*

A NEW REMEDY FOR THE SMALL POX.—The Saracenia purpurea, or Indian cup, a native plant of Nova Scotia, which we mentioned some time ago as being the specific used by the Indians against the small pox, bids fair to realize the expectations entertained by medical men of its efficacy. In a letter addressed to the American Medical Times, Dr. F. W. Morris, President-Physician of the Halifax Visiting Dispensary, states that this Sarcenia, a papaveraceous plant, will cure small pox in all its forms within twelve hours after the patient has taken the decoction. "However alarming and numerous the eruptions," he says, "or confluent and frightful they may be, the peculiar action of the medicine is such that very seldom is a scar left to tell the story of the disease. If either vaccine or variolous matter is washed with the infusion of the Saracenia, they are deprived of their contagious properties. So mild is the medicine to the taste, that it may be largely mixed with tea and coffee, and given to connoisseurs in these beverages to drink, without being aware of the admixture. The medicine has been successfully tried in the hospitals of Nova Scotia, and its use will be continued."—*Galignani.*

WATER-PROOF BOOT SOLES.—If hot tar is applied to boot soles it will make them water-proof. Let it be as hot as the leather will bear without injury, applying it with a swab and drying it in by fire. The operation may be repeated two or three times during the winter, if necessary. It makes the surface of the leather quite hard, so that it wears longer, as well as keeps out the water. Oil or grease softens the sole, and does not do much in keeping the water out. It is a good plan to provide boots for winter during summer, and prepare the soles by tarring, as they will then become, before they are wanted to wear, almost as firm as horn, and will wear twice as long as those unprepared.

☞ Mr. Kemyer, of Ohio, says in the Amer. Agriculturalist, that bleeding from a wound on man or beast may be stopped by a mixture of wheat flour and common salt, in equal parts, bound on with a cloth. If the bleeding be profuse, use a large quantity, from one to three pints. It may be left for hours, or even days, if necessary. In this manner he saved the life of a horse which was bleeding from a wounded artery; the flow ceased in five minutes after the application. It was left on three days, when it worked loose, was easily removed, and the wound soon healed.

☞ The Emperor of the French, having found that the students in the colleges of France who smoke are decidedly inferior in their scholastic attainments to the non-smokers, has prohibited this injurious habit in the colleges. It is said that the Emperor has put out "thirty thousand pipes in one day."

The World's Crisis

AND

Second Advent Messenger.

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MILES GRANT, Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 378. BOSTON, TUESDAY, DECEMBER 23, 1862. VOL. XVI. NO. 15.

The World's Crisis
AND
SECOND ADVENT MESSENGER
IS ISSUED
EVERY TUESDAY AFTERNOON,
AT
NO. 167 HANOVER STREET, BOSTON.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Lines.

ON THE DEATH OF EMMA AUGUSTA WHEELER.

Dear Emma, thou art sleeping now,
Far from the reach of pain;
Death's seal is now upon thy brow,
But soon will come again

The mighty Conqueror o'er the tomb,
He comes with power to save,
And bring again his ransomed ones,
Victorious o'er the grave.

O! then with all the ransomed throng,
Dear Emma, thou wilt sing,—
Where is thy boasted victory, grave,
And where, oh death, thy sting?

Thanks be to God, who giveth us
The victory o'er the grave;
And soon he'll come to vindicate
His right and power to save.

ALICE.

For the Crisis.

SERMON.

BY A. V. LYON.

Looking for Jesus.

"And unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9: 28.

(*Continued.*)

Reader, we have introduced seventeen witnesses, who testify that our Lord Jesus Christ will COME TO THIS EARTH AGAIN!! Therefore we have reason to expect him; consequently those who believe this testimony will not be disappointed. But you ask, how are we to look for him? I answer the question by asking another. How did the church look for his first coming? You answer, through the fulfillment of prophecy. Consequently we are to look in the same way for his second coming; that is, through the fulfillment of prophecy.

To illustrate this great and sublime truth, we will suppose a company of ladies and gentlemen journeying to the city of Quebec, and being ignorant of the way, they inquire of one who has a knowledge of it, to give them the information which they need. With pleasure he complies with their request. He directs them to journey in a north-easterly direction, and the first way-mark they come to will be a pillar, and upon the top of it they will find a LION, with wings. A few miles beyond this, they will come to a second pillar, and upon the top of it a BEAR seated, with three ribs in its mouth. Journey on a few miles further, and behold, there is a third pillar, with a LEOPARD seated upon it, having four heads and four wings of a fowl upon its back. In pursuing their journey, they come to a fourth pillar, with a dreadful and terrible beast seated upon it, having great iron teeth, and ten horns. Still further in the distance, they will reach a fifth pillar, with a LITTLE HORN upon it, which has plucked up by the roots three of the ten which they saw upon the terrible beast; and then it has eyes like a man, and a mouth, etc. Onward they journey, and the next way-mark which they will come to will be a broad plain, and when they shall have reached it, their ears will be saluted with the clangor of arms, the cry of war, the wails and groans of the wounded and dying, and the reeling and falling of thrones. They commence their journey, but do they look for the *city* first? Nay, verily; the first way-mark! And in due time they reach it, and pass on, expecting to behold the second, and at length they reach it and pass on—then comes the third—then the fourth—and in due time they reach the fifth; and although the distance is great, and the roads rough and uneven, yet with alacrity do they pursue their journey until they reach the plain; and suddenly as a clap of thunder their ears are saluted with the wails and groans of the wounded and dying, and the crash and falling of thrones. All eyes are open!! and at once they begin to look for the city. Although they are weary and foot-sore, yet they quicken their steps for the long looked-for city. And do you suppose that any one could make them think that they were all deluded, and that it would be best for them to turn about and go back to the place from whence they started? Nay, verily; they would cry out in thunder tones, We know that we are not deluded; for we have found every thing just as A. described it unto us at the commencement of our journey. We shall therefore pursue it until we reach the city, for soon we shall behold it.

Reader, methinks I hear you say, If you will make the coming of the Lord as plain as this, I will be heart and hand with you in the proclamation of this great and glorious truth. Well, I will do it, if you will just go with me to the 7th chapter of Daniel. Here we have a vision which our heavenly Father presented to the prophet Daniel 2400 years ago, and in it He rolled up before him this world's history, commencing with the kingdom of Babylon, and leading down through the vista of time to the 'sitting of the Ancient of days,"—the second coming of Christ; and the "dominion," and "glory," and a "kingdom" are given to him, "that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." As Daniel has written out the vision, I will take the liberty to give it to you:—"Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and was made to stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; they said thus unto it, Arise, devour much flesh. After this I beheld and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it. After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. . . . I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Daniel is shown that the lion symbolized the kingdom of Babylon; the bear, Medo-Persia; the leopard, Grecia; the four heads, the divided state of the Grecian kingdom; the terrible beast, the Roman kingdom in its imperial and various forms; the ten horns, ten kingdoms; the little horn, Papacy—and that it was to make war with the saints, and prevail against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came when the saints possessed the kingdom. And this is the view taken of this portion of Holy Writ by the most ancient divines.

Now I ask, would it have been in keeping with an enlightened and intelligent mind, for Daniel to have looked for the coming of Christ, and the setting up of the kingdom of God, *prior* to the church having traveled the whole field of prophetic vision which lay this side of the time fixed upon by the Father for his Son to come, and the saints to possess the kingdom? You answer, Nay. Neither do I think it is in keeping with a mind well enlightened in the prophetic scriptures to look for the coming of Christ until Daniel's king of the North, or Ezekiel's Gog of the latter days, which is the Autocrat of all the Russians, shall have planted "the tabernacles of his palace between the seas, in the glorious holy mountain [Palestine]. Then Michael [Jesus] will stand up to reign. Consequently he will vacate his Father's throne, which he now occupies as the antitype of the Aaronic priesthood; and in the combined glory of all heaven he will come; "And there" will be "given him (by the Father) dominion, and glory, and a kingdom, that all people, nations and languages (who shall survive the great and terrible battle which is to be fought at, or subsequent to, his coming), should serve him." Thus we learn the manner in which the ancient christians looked for the coming and kingdom of Christ.

Now the question naturally arises in the mind of the honest inquirer after truth—Where are we in this prophetic path which leads to the coming of Jesus, and the setting up of the kingdom of God? I answer, amid the rocking of the Roman earth, and the tottering of thrones. From the fact that the kingdom of Babylon, symbolized by the lion, was overthrown by Cyrus, commander of the Medo-Persian army, B. C. 538. The Medo-Persian kingdom was overthrown by Alexander the Great, B. C. 331. Fifteen years subsequent to his death not one of his posterity existed as conscious beings. B. C. 300, the Grecian Empire was "divided towards the four winds of heaven," and assigned to four of Alexander's generals, namely: Ptolemy Soter, Seleucus Nicator, Cassander, Lysimachus. Ptolemy had Egypt, Lybia, Arabia, Cœlo-Syria, and Palestine. Cassander had Macedonia and Greece. Lysimachus had Thrace, Bithynia, and some other provinces, with the Bosphorus. Seleucus had all the rest of Asia to the other side of the Euphrates, as far as the river Indus. This division was symbolized by the four heads of the leopard beast. Egypt, the last division of the Grecian kingdom, was overthrown by the Romans at the battle of Actium, B. C. 31; and the Roman kingdom became the universal empire of earth.

The Western Roman empire was divided into ten Vandal and Gothic kingdoms, by the Goths, Huns and Vandals, A. D. 476. Then the terrible beast had ten horns, which symbolized these ten kingdoms. And as Daniel was considering the horns, behold another little horn came up, and he was to subdue three horns or kingdoms by proxy. A. D. 552-4. Three of the ten kingdoms symbolized by the horns were subdued by the army of Justinian, emperor of the Eastern Roman empire; and subsequent to his subduing three of these kingdoms, he saw him with eyes and a mouth, speaking great words against the Most High, wearing out the saints of the Most High, thinking to change times and laws; and they shall be given into his hands, until a time and times, and the dividing of time, 1260 years, according to the testimony of the most eminent and learned divines. But we have higher authority than mortal man to call a day a year. Ezek. 4: 6,—"And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Num. 14: 33, 34,—"And our children shall wander in the wilderness forty years, and bear your whoredoms until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, EACH DAY FOR A YEAR, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." And inasmuch as this horn symbolizes Rome-Papal, the time must be symbolical. "Time," one year. "Times," plural, two years. "Dividing of time," half a year; making a period of three and a half years. Following the Jewish mode of reckoning time—360 days to a year—it gives us a period of 1260 years for the Papacy to continue. And this mode of reckoning is pursued by the leading spirits in the Protestant church.

It is quite clear to my own mind that the "time, times, and dividing of time," or 1260 years, commenced A. D. 606-7, and that they will end A. D. 1866-7. For by the celebrated decree of Phocas, who was emperor of the Eastern Roman empire, Boniface the third, Bishop of Rome, was constituted universal BISHOP AND SUPREME HEAD OF THE CHURCH! And by this decree, the saints, and the times and laws were given into his hands, and he had the power of prosecuting an *absolute ecclesiastical dominion!* whether he immediately exercised it or not. I think, also, that the 1260 years are to be dated from his being thus invested with absolute ecclesiastical dominion, and not from his becoming a temporal potentate, which did not occur until a later period. See Faber, vol. 1, pp. 139–170.

Dr. Fuller and Dr. Scott also fix on A. D. 606 as the time to commence the 1260 years; and they end them in 1866. It is true they disagree with us as to the nature of the millennium.

(*To be concluded.*)

For the Crs.

Names.

Bro. Grant:—I am often asked the name of individuals whose initials stand at the end of their articles in the Crisis. Last week, I was asked what H. F. C. stood for? They generally look for the name before they read, and, if the name is not there, the article is not read. I am surprised that the brethren do not comply with your kind wishes, and give their names, and their articles will be read with interest. Yours in love,

J. K. Bellows.

["H. F. C." stands for Henry F. Carpenter, pastor of the Poultney Church, Vt.—Ed.

☞ A promise is a just debt, which should always be paid, for honor and honesty are its security.

For the Crisis.

Rev. 17.—"Seven Kings."—No. 4.

BY S. S. BREWER.

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."—Rev. 17: 10.

In my last article I presented historical testimony concerning the condition of Italy during the period designated by historians, the Grand Iterregnum, that commenced with the extinction of the imperial house of Swabia, the fifth in the succession of the seven heads of the leopard beast. I shall now present the testimony which I believe goes to prove that

Spain is the Sixth Head of the imperial power that supported Papacy. On the death of Maximilian of Germany, which took place A. D 1516, Spain became the leading power in Europe. Taylor in his Manual of History says, page 512:—"The death of his grandfather Maximilian transmitted to him (Charles of Spain) the Austrian territories, and the other domains of the house of Hapsburgh; *and the electors chose him* to fill the vacant throne of the empire. Thus Charles the First of Spain, and fifth of the Empire, possessed greater power than any sovereign that had flourished in Europe since the days of Charlemagne. From the Emperor Charles descended the Austrian family of Spanish kings, which terminated by the death of Charles II. A. D. 1700."

It was during the existence of this head or *king* that John gives his revelation concerning the five that had fallen, namely, the Greek, Frank, Saxon, Franconian, and Swabian; and the sixth, Spain, was then in existence. It was also at this time the judgments of God were declared to commence on the harlot power. It was this power that fitted out the Invincible Armada, so designated by the Pope, to crush out of existence England, at that time the bulwark of Protestantism. This unparalleled expedition was destroyed. God blew the ocean into a tempest of fury, and between the elements and the courage of the British Admiral, this engine of the Pope's fury, that he had blest and invoked God's protection to defend, was defeated. As the result of this just judgment on Spain, Taylor says, page 535:—"This glorious success was deservedly regarded not so much as the triumph of England, as of the Protestant cause throughout Europe. It virtually established the independence of the Dutch, and it raised the courage of the Huguenots in France. *It completely destroyed the decisive influence that Spain had acquired in the affairs of Europe. Ever since the shipwreck of the Armada, the Spanish state and people seem to have lost all energy and* SUNK INTO ALMOST HOPELESS DECAY."

There never existed a more rigid, bigoted, intolerant class of Romanists than the Spanish. Her Torquemadas, Philips, Isabellas and Charles. For the most interesting and elaborate account of the destruction of the Armada, see a work—"Great Events by Great Historians." In conclusion on this point, there cannot remain a doubt, it seems to me, as it regards Spain being the sixth head; which brings us to consider in the next place the House of Hapsburgh of Austria, the Seventh Head "After the death of Henry (Jan. 9, 1743), the cause of Austria triumphed throughout Europe. . . . After the conclusion of this unfortunate war, Maria Theresa's son, the Arch Duke Joseph, was chosen Roman King, March 27, 1764, by which means the imperial queen confirmed her family, in the possession of the German Imperial Dignity."—*Encyclopedia Americana, Vol. 8, pp.* 282, 285. Thus we see by positive testimony Austria was the *Seventh Head*, and by no reasoning whatever can France be the seventh head, as it is sometimes taught.

I will now invite your attention to the 11th verse. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." In "No. Two" I endeavored to show the analogy between Paganism and France during the reign of terror. A more striking similarity cannot be expected, nor is it necessary to fulfill the prophetic mould. Pagan Rome was a persecutor and detester of christianity, God, and his word. France did precisely the same when it shook off the trammels of Papacy. "And the beast which was, but is not, is himself both an eighth, and one of the seven."—*Wakefield's Trans.* This is true of France in both respects; for France is an eighth head of the dragon, and under the Carlovingian dynasty it was one of the heads of the leopard beast—the second head. "And the beast that was, and is not, even he is the eighth, and is distinct from the seven." The last rendering is from an English translation, dedicated to "The universal church of Christ, being a critical revision of the text and translation of the English version of the New Testament, with the aid of most ancient manuscripts unknown to the age in which that version was last put forth by authority."

The above is very clear, for France was *distinct* as could possibly be in principles pertaining to both politics and religion. The seven heads which constituted the leopard beast, from the testimony of John were to *continue but forty-two months*, as the 5th verse of chapter 13 most clearly shows:—"And there was given to him a mouth speaking great things and blasphemies; and power was given to him to continue forty and two months." On the margin it reads *make war* forty-two months; hence it was said during the above period, who is like unto the beast who is able to make war with the beast." Now what is the fact? During the time above specified, the Pope was mouth for those seven imperial heads, and they were *united to the church of Rome;* but God had numbered their days, and when that number expired, France in the Robespierrean Reign of Terror became a *distinct* head from the seven Protectorates of Romanism and a revived eighth head of the dragon.

After Napoleon the First became Emperor of France, and found the Emperor of Austria was acting in complicity with the Pope, he made war on him, and the "short space" that the seventh king was to continue, ended in a twofold sense; first, Joseph was crowned King of Rome, May 27, 1764; the beast rose from the abyss, 1791, only twenty-seven years—a short space; second, France made war on Austria. "Napoleon fell with the impetuosity of a tempest upon the Austrian army, which was progressing auspiciously. In a five days battle—called with greater truth a five days campaign—Napoleon, that thunderbolt of war, *shivered the Austrian power*, and on the 15th day of May, 1809, Napoleon made his entry into Vienna, the capitol of the Austrian empire."—*Van Rotteck's History, p.* 209.

Thus the prediction was most astonishingly fulfilled; and the spirit of the dragon evoked from the bottomless pit in A. D. 1791, has continued to spread throughout the Roman States, leavening them with a spirit of hatred against Papacy. In the year 1848, a year memorable in the history of Europe, the States of Italy revolted from their once reverenced, and in their estimation sacred Lord and Master, the Pope, and became *Republicans*. Mark this fact. France, in the great revolution of 1791, professed Republicanism. In the great revolution of 1848, the States of Italy became *Republicans* under Garabaldi and others.

Before I make the application to the *ten kings* associated with the beast from the abyss, I wish to direct your attention to both the extent of that movement and its influence among the nations.

South Glastenbury, Ct.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER TEN.

13.—Restoration of the Kingdom to Israel.

Under David God set up a kingdom among the children of Israel, preparatory to the inauguration of an immortal kingdom under a deathless King;—this kingdom under David being the kingdom of God among men in its first stage, or incipient state. God promised David under solemn oath that he would ultimately raise unto him a great "seed," or heir, that should occupy his throne "to all generations" (Ps. 89: 3, 4); and also promised him that if his children would be obedient, they might successively occupy his throne till this great "seed" should rise to take possession of it (Ps. 132: 12), and thus the throne "forever" be occupied; but informed him likewise that in case his children became disobedient and corrupt, he would "visit their transgressions with the rod" (Ps. 89: 32), or break up that line of kings, and destroy that kingdom, leaving the throne destitute of an occupant till this great "seed" should come and assume the reins of government.

For awhile David's children, or descendants, sat upon his throne; but in process of time they became so corrupt that God was under obligation to execute his threat against them, and his stern mandate is heard,—"Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it: and it shall be no more UNTIL He come whose right it is; and I will give it him."—Ezek. 21: 26, 27. Thus this kingdom was overthrown with the assurance of a future restoration under the great "seed" or heir of David, "whose right it is"; and Gabriel affirms, "The Lord God shall give unto him (Christ) the throne of his father David" (Luke 1: 32). Hence, prior to the ascension of Christ, the disciples inquire, "Lord, wilt thou at this time RESTORE again the kingdom to Israel?"—Acts 1: 6. The kingdom must be restored by him "whose right it is." But is it to be restored merely to its former imperfect state? or to its state of intended perfection?

This great "seed" of David—Christ—who is to be the eternal King of this restored kingdom, has obtained "the power of an endless life"; hence, as there is an advance in the state of the King, there must be a corresponding advance in the state of the subjects of that kingdom; as there must be an adaptation of things in God's economy. In the imperfect state, or incipient stage of this kingdom (which was a mere shadow of its future glorious perfection), we see a mortal king reigning over mortal subjects; but in its restoration we see an immortal King reigning over immortal subjects,—the immortal "King of Israel" reigning over the immortal "children of Israel"; together with the engrafted Gentiles.

Christ was born to be "King of the Jews,"—not in his mortal state, but in his immortal state; nor in their mortal state, but in their immortal state. Under the great "seed" of David, the restored kingdom of Israel will be a kingdom of perfection and immortality, having a perfect and an immortal King. "The kingdoms of this world" are all included in his claim, minus of their unholy subjects who must perish. "The saints of the Most High" will possess the territory "under the whole heaven," while Christ shall reign "King of saints." Long live the "King of the Jews," whose kingdom shall have "*no end*"!

W. Sheldon.

For the Crisis.

Investigation vs. Speculation.

"Search the Scriptures" is an injunction given by our blessed Savior, and is, of course, the duty and privilege of all. We may dig as for hidden treasures, and the deeper the search the more abundant the reward—even riches of wisdom and knowledge. Yet let us ever remember that we are finite beings, and with such intellects can never grasp that which is infinite. It is true that the Bible is a revelation of God's purposes concerning man, and the globe which he inhabits; yet none can deny that it declares some truths beyond the power of the human understanding, and which demand simply an unwavering and submissive faith. But the principle of curiosity being an element of man's nature, he is not content with the simple acquiescence of faith. Mysteries must be solved, and the attempt made to explore regions of thought impenetrable to all save the the Unlimited and Eternal. And whenever this is indulged in, unbelief is the sure result.

A speculative spirit is opposed to the child-like faith of the gospel, and is dangerous in its tendency. "But foolish and unlearned questions avoid," said the apostle in his exhortation to Timothy, "knowing that they do gender strifes." "He that cometh unto God, must believe that *he is.*" But this spirit prompts the question—In what way does he exist? endeavoring to solve the problem of his infinity. So of Christ. And in the attempt to understand the mystery concerning his existence, both in the divine and human natures, direct assertions are explained away, until the Messiah, the mighty Savior of the world, is represented as a mere man, distinct only by his miraculous conception. Thus many Bible truths are misinterpreted, to suit the ideas of this class, and numberless theories invented, utterly inconsistent with the word of God. In justification of their course, the oft-repeated text is quoted, "Things that are revealed belong to us, and to our children"—seeming to forget that they are laying claim to that which is unrevealed.

The self-existence of the divine Being cannot be comprehended by the human intellect, and yet such an existence is affirmed throughout Scripture, to which Faith bows submissively, and adores. A few days since, my child of four years came to me with earnest gaze, saying, "Mother, I do not know how God looks, or who could have made him"—expecting to be taught by me what his spirit of inquiry craved. And the thought came powerfully to mind—adults are no better skilled in mysteries than the veriest child: all stand upon the same level, and in vain propound the questions, Why? and How?

Within the past few years, a spirit of inquiry has been awakened relative to certain truths that had long lain dormant, or, at least, in regard to which the church had been sleeping; and light has been elicited that has cheered and blessed many a christian heart. At the same time the speculative spirit has been at work, distracting, dividing, and retarding the progress of truth. Much of the odium cast upon the lovers of God's word, has doubtless arisen in a great measure from this cause, while many have been turned away from candid and reasonable investigation.

Yet, in avoiding Scylla, let us be careful not to run into Charybdis. If the signs of the present time are given in Scripture, and the landmarks are revealed relative to our position, let us search for them diligently, that we may "walk as children of the light" in the midst of the darkness that surrounds us. And if there are revelations concerning the coming age, as distinct from the eternal future, let none, particularly the watchmen, refuse to examine, or repel those who have done so; but let all come as humble disciples to the fountain of divine truth, and partake largely of its refreshing and sanctifying fulness. And if permitted to share in the joys of the future world, we shall no doubt comprehend many things that in this state are only mysteries.

A. C. Judson.

For the Crisis.

A Correction.

It has often been said that Noah was an hundred and twenty years in building the ark.

In Gen. 5: 32, we read:—"And Noah was five hundred years old; and Noah begat Shem, Ham and Japheth." After these children were born (how long after we are not told), the Lord directed Noah to build the ark. Noah was six hundred years old at the time of the flood, as we see in Gen. 7: 6. Now as Noah was five hundred years old before he was told to build the ark, and the flood came when he was six hundred, it is certain from these facts that he could not have been more than one hundred years in building the ark, admitting that he commenced at the time of the birth of Shem. Chap. 11: 10. "Shem was an hundred years old and begat Arphaxad two years after the flood." So we see that Shem was ninety-eight years old when the flood came. Now as Shem was born before the Lord told Noah to build the ark, he could not have been more than ninety-eight years in building it.

It would appear from chap. 5: 32, that Noah begat his three sons before God told him about building the ark. There might have been several years between the birth of these children; and if so, then the time that Noah was building the ark was so much short of ninety-eight years. It might have been several years after the *three* sons were born, before Noah commenced the ark; and if so, this would bring the time still so much short. All the time, therefore that passed between the birth of Shem, and the work commenced on the ark, must be taken out of the ninety-eight years in which the ark was building.

As we are not told how long Noah was building the ark, we may use our reason, so far as it may be of any importance to know. The ark was three hundred cubits long, thirty cubits high, and fifty cubits wide. If we call a cubit one foot and a half, we have the dimensions in feet, four hundred and fifty, seventy-five, and forty-five. These are about the proportions of some of the best made ships of our time. The ark had three stories, or the same as three decks to a ship. It was wider, but not so long as the Great Eastern. It is not to be supposed that Noah worked alone on that vessel. His three sons might have been men before the work began; but if so, as we have shown, this would shorten the time he was at work. It is reasonable to suppose that Noah employed as many men on the work as could be there comfortably. Then we may say that five years would have been ample time for the whole work to be done.

Why are we told that Noah was one hundred and twenty years building the ark? Because we read in Gen. 6: 3,—"And the Lord said, My spirit shall not always strive with man, for that he is also flesh; yet his days shall be an hundred and twenty years." From this it has been inferred that Noah was so long in building the ark. We see that this is inference, without any evidence. We have shown that Noah was not so long in his work. It follows that this time was misapplied. In this passage the Lord would say to Noah, though he would destroy man from off the earth, yet he would not exterminate him. He would leave a seed to replenish the earth, though he would cut down the age of man. Before the flood, man lived on an average about seven hundred and fifty years. After the flood, one hundred and twenty years was about the average age of man, until after the Hebrews went into the promised land. This is the application that should be made of this passage, so we think.

J. S. White.

[The Book of Jasher says Noah was five years building the ark.—Ed.

The Talent of Success.—Every man must patiently abide his time. He must wait. Not in listless idleness, not in useless pastime, not in querulous dejection, but in constant, steady, cheerful endeavor. The talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after.

Exertion.—Don't live in hope with your arms folded. Fortune smiles on those who roll up the sleeves, and put shoulders to the wheels that propel them on to wealth and happiness. Cut this out, and carry it about in your vest pocket, ye who idle at the corners of streets, wasting your precious time in indolence.

For the Crisis.

Covetousness.

One of the worst sins mentioned in the Bible is covetousness among professors. Loyalty to any cause is measured by the liberality the professors of such a cause show in furnishing the means suitable to carry it out. This is seen in all its forms in this great rebellion. Men walk up and pledge and pay bountifully to sustain the Union. Their pockets are open. Some pay for fear of being drafted, more than anything else. Such loyalty amounts to nothing. But there are many who pay liberally, having the cause at heart. Others hug the dollar closer than ever. These seem to be destitute of love or fear, which are the motive power to action.

The cause of God and his truth has been attacked by the enemy, and but few to defend it, many having gone over to the enemy. What shall be done? Shall we give up, or shall we still fight with what little means we have? is the question. There are means enough, but are locked up in the hearts of a class of pretended loyalists, looking for the Lord, *they* say, but their actions, for the dollars more.

For the last few weeks I have realized the Savior's words more than ever before; that a rich man will have as hard work to get into the kingdom as a camel to go through a needle's eye. It is not the man who has the most dollars who stands the narrowest chance; but that stingy professor, who can make himself believe anything easier than the duty to give. He can buy land, and then make the excuse he is in debt, quoting, "Owe no man anything."

We as a people have some of the most inconsistent and covetous among us that ever cursed any people; and we know it. They have floated in a flood tide when they were scared about the Lord's coming, and were liberal for a time, then held up, yet stay among us because it is cheaper, and they like "a free gospel." O yes! no doubt of that!

"But, Bro. Munger, you are hard." I know it. You cannot cut a flint with a lead plummet; nor make these elastic India rubber consciences feel with soft words. It is time for some one to speak out plainly and let this class know their hypocrisy and idolatry are not as secret as they supposed. Let me give you a few cases that have come under my observation:

I know a man who hired a team and went twenty-five miles and preached three times, by request, and got seventy-five cents, and two good large peaches; the money came out of the poor, and the peaches out of a man that was worth from three to four thousand dollars. He had no change, and gave the peaches to appease his conscience, calling him Bro., and wanted him to come again soon. Do you think that preacher felt a brotherly love for that hypocrite the three days he had to mow in July to pay for his team, besides spending Saturday in going and Monday in coming, making six days' time for the privilege of preaching to a church worth twenty-five thousand dollars? Can such deceive us? No; much less God. Once where I was preaching, news came to one of our sisters that her husband was dead. The scene was affecting. The father died in the hospital. His pay stopped coming home, and this poor widow in her affliction was visited by one called a man, who comforted her by saying he must have his month's rent, or she must get another tenement. Another, where there were four children, all destitute, and the sister went out washing to get bread for the little fatherless ones. She spoke in meeting, told her trials, and some that were present, who believed in the Lord's soon coming, and worth from ten to twenty thousand dollars, have not given her a dollar, and yet love this blessed truth.

Are such your brethren? They are not related to me. When you want to raise funds for the cause, you get little or nothing from them.. They grunt over a dollar more than a poor generous christian will over five. They will borrow books to read. I know of many that borrow all the tracts they read, and have money in the Bank, or own a good farm. They pay nothing for preaching, if they can help it.

Said a sinner to me, "I should think your people could raise money easy (in a certain place), for you have some heavy men among you." "Yes," said I, "heavy as sin." When he ascertained what some of them paid to support the truth they professed to love, he was astonished; he thought the nature of the Advent doctrine would open the pockets and hearts of men. He did not profess religion, but felt it duty to pay fifty dollars a year to support the cause of religion. I think we must, as the people of God, look upon such cases as we know of among us as wickedness, and withdraw all fellowship from them; for they are nothing but dead weights to us, and are deceiving themselves, and causing sinners to think lightly of our hope. I will not cover up iniquity.

I verily believe the sin of covetousness has got a stronger hold of many than they are aware of. I know of more than fifty who ought to pay one thousand dollars apiece into the treasury, to be spent in home missions; and more than five hundred who are abundantly able to pay one hundred each; they never would feel it, but the world would see what good could be done sending good preachers West; and one half of the ground among us has not been broken up yet. Many places are calling for help, and there is an ear to hear where they are poor and cannot pay a preacher's traveling expenses. Many of you have your thousands that you must throw away when Jesus comes. You do not believe he is soon coming, for your work does not show it. Are you not hypocritical? You are; and if I die without a further duty, I can meet you and this article at the judgment. I hope other brethren, who are grieved and burdened on this very account, will do their duty before the Lord comes.

HIRAM MUNGER.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Tuesday, Dec. 16, 1862.

Notice to Subscribers.

In a few weeks, we shall write off our new Subscription Books, and revise our Mailing Blocks. Subscribers, therefore, are particularly requested to notify us immediately of any errors or omissions that may have occurred in the spelling of their names, or otherwise, on the papers addressed to them. If the *Miss*, or *Mrs.* or other title, is omitted, inform us, that we may correct it; and don't forget to write every letter in the name and address PLAINLY AND DISTINCTLY.

The Boston Discussion.

"QUESTION.—*Do the Scriptures teach that man has a spirit that will be eternally conscious?*"

16. The spirit is, or is not the accountable being or entity. If not, it does not go to the new Jerusalem, or *sheol*, to receive reward or punishment; for that which was never conscious is not a moral agent.

If the spirit is the *accountable* part, as it *must* be, if rewarded or punished, then it is the part to which *all* the commandments are addressed, and all threatened punishments or rewards. Let us notice a few examples. "In the sweat of *thy* face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast *thou* taken; for dust *thou* art, and unto dust shalt *thou* return."—Gen. 3: 19.

In this passage, it is certain the Lord was addressing the *conscious, accountable being*, represented by the pronouns "thy" and "thou," which stand for the name Adam. But the being represented by "thy" and "thou" was made of "the DUST of the ground," (Gen. 2: 7), was to "*eat bread*" "in the sweat" of his "face," for a certain time, and then "*return*" to "DUST," because he disobeyed his Creator. We can see no *possible* way to avoid the conclusion that the *accountable* being *returned* to *dust*, unless we dispute the record in the Bible.

On further examination, we find all the commandments, rewards and punishments are addressed to MAN; therefore the spirit is the *man*, or else it is *not* the accountable being. But MAN was made "of the *dust of the ground*"; therefore, if the spirit is the accountable, conscious being, it was made "of the *dust* of the ground," and consequently is a material entity, because, as we have before shown, it is impossible to form an *immaterial* being out of *material* elements."

Let us notice a few other examples showing that MAN, the one made "of the dust of the ground," is the *accountable* being; and further, as there are not *two* accountable beings in the same individual, it follows that the spirit is not the *man*, or accountable being: "And the Lord God took the *man*, (not his spirit) and put *him* into the garden of Eden to dress it and to keep it. And the Lord God commanded the *man*, saying, Of every tree of the garden *thou* mayest freely eat."—Gen. 2: 15–16. "And the Lord God said, Behold, the *man* is become one of us, to *know* good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and *live forever;* therefore the Lord God sent *him* forth from the garden of Eden, to till the ground from whence *he* was taken. So he drove out the *man*," (not his spirit.)—Gen. 3: 22–24. "And unto *Adam*, (not his spirit), he said, Because *thou* hast hearkened unto the voice of thy wife, and hast *eaten* of the tree of which I commanded *thee*, saying, *Thou* shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt *thou eat* of it all the days of thy life." Gen. 3: 17. The foregoing shows very clearly that the *man*, who was made "of the dust of the ground," is the accountable being, and *mortal;* then the spirit is a *part* of man, and consequently *mortal;* or it is neither *accountable* nor *conscious*.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; *they* that have done *good*, unto the resurrection of life, and *they* that have done *evil*, unto the resurrection of damnation."—John 5: 28, 29. "And the sea gave up the *dead* which were in it; and death and hell (*hades*) delivered up the *dead* which were in them, and they were *judged* every MAN (not every spirit) according to their works."—Rev. 20: 13.

Nothing could be plainer than these Scriptures showing that the *man*—the *accountable being*—the one that has "done good," or "evil," is *dead* and in the grave; and after he comes out, he is to be "judged," and rewarded or punished. Therefore, as the *conscious* being is the *accountable* one, and the accountable one is *mortal* and in the *grave*, it follows that man has no *conscious* spirit that remains alive when he is dead; consequently, the affirmative of this question *cannot* be sustained by the harmonious teaching of the Scriptures.

In conclusion, we would say that no effort was made to meet the arguments contained in the sixteen foregoing propositions. The Scriptural argument, on both sides, was similar to the published debate we had with Dr. Litch, in 1858.

Points admitted by Eld. Gates,

DURING THE BOSTON DISCUSSION.

1. "God will sweep the wicked out of the world."
2. "Death and *hades* give up the dead at the *end* of the one thousand years, and they are devoured."
3. All the dead go to sheol."
4. At the end of the one thousand years they go to *gehenna* fire."
5. "All the wicked are raised at the end of the one thousand years."
6. "Material fire cannot affect an immaterial being."

ASSERTIONS.

1. "Fire will not burn Diabolus."
2. "Tartarus is the lowest chasm in *hades*."
3. "The spirit goes to *Tartarus*."
4. "Our spirits go to sheol to be punished."
5. "All the spirits go to *sheol*."
6. "Moses' spirit was on the mount."
7. "Good spirits are in *hades*."
8. "The heathen borrowed from the Jews their ideas of the infernal regions."
9. "The unquenchable fire is *not** the gehenna fire."
10. "The bodies of the wicked will not burn."
11. "Burn to endless ages and not burn up."
12. "The body will always live."
13. There is a place where the wicked spirits will live eternally after their bodies are burned."
14. "The body and spirit are eternally together in the lake of fire."
15. "*Hades* gives up the spirits at the end of the one thousand years."
16. "The angels conveyed Lazarus' spirit to paradise."
17. "The spirit is more etherial than air."

* See No. 4 in "Points admitted."

Concord.

We presume the saints would like to hear of the welfare of the church in Concord, N. H. We spent Lord's day, Dec. 14th, in that city and had a feast of joy and peace. Those who have watched for the halting of the young converts are astonished at their firmness and persevering faithfulness. We have never seen a more consistent company of youthful christians than those in C. In the evening, two more started in the service of the Lord, and for the first time stood up as witnesses for Jesus and confessed him with the mouth.

At the close of the meeting, seventy-eight gathered around the table of the Lord, and we had a very heavenly season. The Spirit of the Lord rested upon us, causing very sweet peace. We felt assured that worldly men and women were strangers to the joy that filled our minds. We could say of a truth, it was good to be there.

War News.

The lovers of freedom have been greatly saddened, and the friends of slavery gladdened by the terrible battle at Fredericksburg, Dec. 13th. The loss in the Union army is said to be *thirteen thousand and five hundred*, while only a comparatively small number of the rebels were killed. On Monday night, the Union forces recrossed the Rappahannock. This was the best that could be done. When General Burnside was about crossing to Fredericksburg, it was boastingly said, that the Union army would take their Christmas dinner in Richmond. Truly "Man proposes, but God disposes." Things have again come to a dead halt, and a heavy gloom hangs over our country. Still the nation shows no signs of humbling itself for its great wickedness. It still persists in its arrogant boasting, thus filling to the brim its cup of iniquity. Our government seems almost to have forgotten that there is a God in heaven. Church and State are being involved in the same bloody whirlpool of destruction. The state of things is becoming *terrible*. The Scriptures inform us that, "*Righteousness exalteth a nation.*" This being true, we see no evidence that our nation will ever be *exalted* again. Its motto should be, "Ichabod." Its glory is departed. *Sin* has been its ruin, and it is now reaping some of the consequences.

War Worship.

In these days of blood and corruption, men are more inclined to worship the god of war, than the Prince of peace. Christianity is rapidly departing from our nation, being expelled as an intruder that hinders men from keeping up "with the spirit of the times." People cannot find time now to attend to the Bible and religious matters. The papers *must* be read, and the latest novel; and Satan is sure to have another ready, more interesting, as soon as the last is finished. Thus he leads his silly dupes to perdition. O how few are wise in these days, inquiring for "the old paths," taking the *Bible* as their *only* rule of faith and practice. They run after popular, semi-infidel lecturers, who tickle their itching ears; but God's holy men, who come to tell them the simple truths of the Bible, are considered scarcely worthy of a passing notice. They speak of them as "old fogies," and "croakers," because they will not cry "peace" when God has not spoken it. They want to hear men who "are up to the times—"progressive men." They look with contempt upon the anxious seat and a religious revival. They have outgrown "such childish things." Truly this is "a fast age," but its race is for destruction.

A Washington correspondent of the Boston *Journal*, writes Dec. 4th, '62:—

"Another anxious Sunday at the Capitol! The bells of those few churches not occupied as hospitals have pealed forth invitations to worship, yet but few have obeyed the summons, while the vestibules of the hotels and the vicinities of the telegraph offices are crowded with earnest inquirers after battle-news. Several bodies of troops have marched along the avenue, on their way over into Virginia, and the medical officers seem determined that they will not again be deservedly censured for not having made proper preparation for the reception of the wounded."

The Battle of Fredericksburg.

The battle of Fredericksburg, Dec. 13th, was the most disastrous to the northern army of any one since the beginning of the war. Just after its commencement, the Boston *Journal* remarked, "We have arrived at the most critical stage of this great war, and every passing moment may be telling with irreversible power upon the destinies of the Republic." This was expected to be a *decisive* battle one way or the other. If the enemy was defeated in this engagement, it was thought the scale would balance in favor of the North; but the Lord has ordered otherwise. Would that the eyes of the people might be opened to see that the great day of the Lord is just upon them; but, alas! they rejected the light when it came, and now it is bid from their eyes.

The following from a correspondent of the *Journal*, will serve to give the reader a faint idea of the battle scene. The Union army was a level portion of land, surrounded on three sides by rebel batteries, situated on elevated land, so that they could pour their *terrible* fire of cannon and musketry like rain upon our troops. The writer says:—

"The orders were to move rapidly, charge up the hill and take the batteries with the bayonet. Easily ordered. Hall's brigade, in this division, which so distinguished itself day before yesterday in clearing the streets of the town, with the same bravery which they showed then, moved over the plain. How splendidly! It was a thrilling sight. But now the hills were ablaze; right, left, centre, from near and far away there came a converging fire upon the plain; shells burst all round them, in front, in rear, above and among their ranks, but they heeded not. Men staggered, dropped, were torn to pieces, there were great gaps in the ranks, but right onward they moved, designing to take breath under a fence at the base of the hill. They had all but reached it when up rose a rebel brigade; a second came up to the crest of the hill where the batteries were flaming, and stood in a dark line, pouring a fatal fire upon the doomed division. It was not in human nature to stand the fire. They fought awhile—twenty minutes—perhaps longer, wavered and fell back—French broken and in disorder, Hancock retired more leisurely. A wild yell of delight went up from the rebels. The division retired to its original position on the outskirts of the town."

To the Try Company.

DEAR TRY COMPANY:—You are doing nobly for the Tract Fund. How much better you will enjoy your money to spend it for tracts to give to the poor, than to pay it out for candy; and besides you will feel better in *body* as well as mind; because much of the candy made, especially the colored, is unhealthy. The tracts that your money will buy may be the means of saving many from the second death; and the salvation of *one* is of more value than all the candy ever made since the world began. Your editor thinks you cannot make a better use of your spare cents than to give them to the Children's Tract Fund. You will see by this week's Crisis that the Sabbath School in Boston has taken hold of the matter in *earnest*. Let others take hold with the same zeal, and we think the Try Company may be able to raise *fifty dollars*, as their part of the one thousand dollars which we are trying to raise. What do you say? Shall it be *done?* We think we hear a response from a thousand voices—"*Yes.*"

"Illustrated Scientific American."

As many of our readers are mechanics, we take pleasure in saying to those who wish the *best* mechanical paper, that they need not seek beyond the *Scientific American*. It commences a new volume on the first of January. The publishers, Messrs. Munn & Co., have acted as Patent Solicitors for more than seventeen years, in connection with the publication of the *Scientific American*, and they refer to twenty thousand patentees for whom they have done business. No charge is made for examining sketches and models of new inventions, and for advising inventors as to their patentability.

It is published WEEKLY, and every number contains sixteen pages of useful information, and from five to ten original engravings of new inventions and discoveries, all of which are prepared expressly for its columns.

All the new discoveries in the science of chemistry are given in its columns, and the interests of the architect and carpenter are not overlooked; all the new inventions and discoveries appertaining to these pursuits being published from week to week. Useful and practical information pertaining to the interests of millwrights and mill-owners will be found in the *Scientific American*, which information they cannot possibly obtain from any other source. Subjects in which farmers are interested will be found discussed in the *Scientific American;* most of the improvements in agricultural implements being illustrated in its columns.

The following are its terms: To mail subscribers, three dollars a year, or one dollar for four months. The volumes commence on the first of January and July. Specimen copies will be sent gratis to any part of the country. Western and Canadian money or post-office stamps taken at par for subscriptions. Canadian subscribers will please to remit twenty-five cents extra on each subscription to prepay postage. MUNN & Co., Publishers, 37 Park Row, New York.

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising ONE THOUSAND DOLLARS, as a TRACT FUND, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

From Oct. 15th to Dec. 8th the pledges amount to $902.92. Of this $251.40 have been paid.

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For the Crisis.

"The Signs of the Times."

This work I have read nearly through, and I esteem it the best work that has yet been published in this country, or probably in Europe. If any one will fail to see the "signs of the times," after reading this work, then we fear their case is no better than those our Lord called "*hypocrites*," who could readily discern the face of the sky that indicated fair or foul weather. Bro. H. has commenced in the right place, and continues on the right track all through. He treats the subject nationally, showing the crimes and sins of christian nations; and proof abundant is given from various works and authors; and we know the panoramic view is only an outline of the *real*, if the curtain could be raised so as to let the *real view* be seen. Heathen nations are placed on no better ground than when Paul wrote; and if the preaching of the gospel for 1800 years has failed to convert one nation or one city, one county or one town, or even one school district, how long would it have to be preached before the world would be converted to Christ,—let those who have only the wisdom of this world calculate.

I well know I shall fail in any feeble attempt I can make to speak of this work as it demands. It would seem that the *facts* brought out in this work, from various publications and authors, would take a lifetime to gather, which makes it a valuable *text* book for those who are lecturing, showing the condition this world is in, which is only a fulfillment of what prophets, apostles and Jesus Christ have spoken.

Let all who wish to read a graphic and truthful description of Paul's letter to Timothy (2 Tim. 3: 1–5), get the "Signs of the Times"; and if you will not say that your money was well spent, then we think you may not love to understand the signs of the times as well as you ought. Besides the *facts* that are gathered, few know but little about where to get them. These are worth more than double the price of the book. It is truly a well named book, and I wish it was in the hands of at least all who love *sound, wholesome reading*.

With all the light and knowledge we as a people have, and understanding the "signs of the times" as we do, we are well satisfied that our *christian practice* does not compare as favorably as it should to be the LIGHT OF THE WORLD. As Bro. Taylor has said, "The best of us are not more than half awake." Brethren and sisters, keep your garments *pure*, lest the Master come and find you naked.

Seneca Falls, N. Y. G. DILLABAUGH.

☞ At the Great Exhibition, as a specimen of fine type and printing, there is a copy of the entire New Testament printed upon a single sheet of paper. It was printed by Collins, of Glasgow, the celebrated publisher of rare books and beautiful editions of the classics. Although so small, the type is stated to be very clear.

For the Crisis.

The Faith of the Church.

NUMBER FOUR.

Through faith we understand, "By one man sin entered into the world, and death by sin; and so death passed upon all men in whom all have sinned."—Rom. 5: 12. According to "the faith once delivered to the saints" in reference to the fall of man and the origin of sin, we are to receive and "contend" that the record of Moses (Gen. 2d chap.) is a faithful, authentic, and divinely inspired account, and is sustained by the whole of the Scriptures of truth, and the facts in the history of our race. This is to be believed and maintained against the German Neologistic rules of interpretation, or the system of "accommodation," or "improved Biblical science" by men, whatever may be their aims or intellectual sophistry.

According to the vague theories of some writers, these records of Moses are to be considered forged and traditional writings, written in the "allegorical style."

"Eve's temptation was only a laudable stride after useful knowledge; and her eating of the tree of knowledge of good and evil, was her fortunate discovery of the cereal grains and luxuriant fruits by which man becomes perfect. God selected the serpent to instruct Eve about the new food. The serpent is also a son of God, and may yet be redeemed. How the serpent performed this part we are not told, and are therefore authorized to conclude that he did it in the natural way in which all animals teach such lessons, by eating the food himself. Serpents are sufficiently intelligent to be tamed and domesticated, and to wait on a mistress like a dog, and take food from her hands. Eve perhaps had a pet of this kind, on which she may have purposely tried the new food. The serpent satisfied her that the new food is harmless and beneficial; perhaps he grew fat upon it, and Eve added it to her stores, set it on her table, and ate it, and gave it to her husband, and the serpent's augury was fully accomplished. The soul as well as the body thrives on it."

In this manner some authors strive to mystify and do away with the force of the simple and faithful records of the divinely inspired word of God. And by this method the whole record of the temptation, the fall, and the original sin of man, from which has resulted such dire calamities to our race, is fritted away and made of no importance or value. The proof, however, of the authenticity and divinely inspired record of Moses is indubitable, and beyond any effort of man to controvert, so that our faith does not stand in the wisdom of men, but in the unchanged word of God, which endureth and abideth forever.

This record of Moses is confirmed by all subsequent revelation; by Christ himself, who sets his seal to the books of Moses when he alludes to the recorded events in these books, and declares too, "If they have not Moses and the prophets, neither will they be persuaded though one rose from the dead." It is confirmed by the whole depraved history of our race, and of every individual that has ever lived and been born into our world; by the present state and condition of the world in sin, sorrow, suffering and death; for how can this condition of things be reconciled with the fact of the existence of a Being of omnipotent goodness, unless man be thus fallen in sin? It is confirmed by the coming of a Savior into our world to save and redeem us; for what need of this if we be not sinners and lost?

I will not argue the doctrine of "total depravity," for the word "total" may not be well chosen, inasmuch as there are degrees of sin, and one man may be more depraved than another. But we are all by nature (since we are conceived and born in sin) depraved enough to damn us forever, unless a Savior had been provided through whom we could be pardoned of sin, and made new creatures in Christ Jesus. So we are to maintain that "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

O. R. FASSETT.

For the Crisis.

Report of Debate.

BRO. GRANT:—The parties met according to agreement, and debated the three remaining questions, two nights to each question, and five speeches each night, which made ten to a question, and thirty in all, each speech half an hour long. The discussion was held in a large school-house, which was generally crowded, it being fine weather for the occasion. The parties had the privilege of getting who they pleased to assist them in the debate. Bro. Dayo chose Brs. Couser, and Rev. L. D. Tracy chose Rev. M. Bowman; doubtless he could not have made a better choice west of the Mississippi. But with all his talents and learning, the outsiders, who belonged to neither party, yes, and some of the Methodists say, he was badly pushed. When in his closing speech, he gave for argument the history of his family, what warriors they had been, from his grandfather who fought under Gen. Washington at Bunker Hill, and his father who fought with the gallant Perry; and he himself had faced the cannon's mouth in the present war. They are like the prophets that Ezekiel speaks of (13: 4–8),—"O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge (or breach) for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, the Lord saith; and the Lord hath not sent them: *and they have made others to hope that they would confirm the word.*"

But the last night, before the debate, a Methodist man said, unless they produced more and better arguments than they had done, he should become an Adventist; for they had the Bible to support their doctrines. They challenged our brethren on the first evening, saying they would debate the question to their hearts' content. So they accepted the challenge, and wanted to debate another evening here, and then go to Strawberry Point, Clayton county, and debate the whole question over again; but they would do neither. Bro. Couser then challenged them to meet him at Cedar Falls and debate there, but they would not do that. And

Whereas there may be a diversity of opinion upon the merits of the recent discussion; therefore the church appointed a committee of three to draft a resolution and forward it to the World's Crisis for publication.

"Resolved, That we, the Advent church of this place, are well pleased with the ability and christian courtesy in which our brethren conducted the discussion: also believing that many of the important truths of the Bible were brought before the people, which could not have been done in any other way, so that in this the cause of God was served: hence we trust that a spirit of inquiry was elicited on the part of many inquiring minds. Therefore

Resolved, That we tender our sincere thanks to them for their services on that occasion. And also to the Crisis for the publication of the Minutes of the former debate."

S. B. EASSON,
C. CHURCHILL, } *Committee.*
E. DUNHAM,

Correspondence.

From T. W. Smith.

BRO. GRANT:—I am still trying to do some good. The field here is comparatively new. I believe our views have not been presented here by any except Bro. Bunnell, who has endeavored to let his light shine a little. He says he is not preaching; but why should he not be? There are some of the brethren scattered around, who have good native talents, and have the "root of the matter in them," but who imagine that because they are not educated in the wisdom and learning of this world, and cannot talk as fluently and as grammatically as others, they have no work to do, and no efforts to make toward spreading the truth. There are fields in abundance where such brethren, rough and unpolished though they may be, are especially adapted. Here in the West the earnest, spiritually-minded worker is needed. He may not understand Greek, or Latin, or Hebrew, and indeed in most cases it would be unnecessary, for the majority of the people would have to take the preacher's word for it when he says, "the word in the Greek, or Hebrew, is so and so, and might be and should be translated thus"; for they are unable to prove otherwise.

Indeed there are but few places out here where our classically educated brethren can labor with success. Each has his peculiar sphere of operation. The preacher of learning, who has wandered far back into the remote ages, and has held learned converse with the Fathers, and now for our profit and instruction unfolds their deepest thoughts, has his field and his work; and the preacher who has not "heerd" of these things, and who knows "nothin'" of dead languages (and not much of any living ones), but who can tell something of the signs of the times, and understands the truth, and can tell the common people in common language of the coming of the Messiah, has his work. It is as difficult for some men to express their thoughts in words that the common people can comprehend, as it is for others to speak acceptably before the polite, educated and refined. How often has the answer been, when the question was asked, "How did you like Bro. A.'s sermon?"—"It was no doubt very good, but I could not comprehend his meaning. I could not understand his language; he was too deep for me. I liked Bro. B. much better, although he is not so talented, because we can understand all he says."

Many are the places here in the West, where the opportunities of obtaining knowledge were, and are now, few, and often neglected when afforded, that the roughest and most fearless men can meet with success; and where a man of good education and correct speech will be looked upon as merely "showing off," even if he tries to speak plainly. Then surely the want of better education, etc., ought not to prevent the common-place laborer from doing his duty.

I have found brethren in different places where I have been who are doing but little toward sounding the alarm of a speedy coming of judgment, yet who are fully capable of doing great service in the cause. They indeed contribute generously to aid others to come and do their work, but at the same time they themselves might do the work, and aid the preacher to go to the "regions beyond," even to where there is no one to sound out the word of the Lord. Those of us who have given ourselves entirely to the work, out here, are few indeed, and we cannot possibly answer all the demands for our services; therefore isolated brethren must do all they can themselves, until the Master sends more

laborers, or until those in the field can find time to come to their assistance.

I am now at Havana, or at least near there. I left Carlinville, where I had preached several times, and started for Havana Nov. 22d. The cars failing to make connection, I was compelled to remain in Jacksonville over Sunday. Preached in a Hall Sunday evening. Arrived at Havana Monday night, commenced work on Wednesday night, and have spoken each succeeding night since; and appointments every night until Sunday next, and enough calls to keep me busy for some time. My tracts are nearly all gone, and more wanted. The people are quite anxious to get them, and often ask for them. A thousand tracts wont last long, when they are given away from fifty to one hundred at a time at each place I visit. Sometimes I give three or four to one person where I think there is a prospect of doing good with them. I can distribute thousands with success.

I am preaching now at a Baptist meeting house to large and attentive audiences, and opportunities are afforded of circulating any quantity. I do not want to be selfish, or to prevent others from having them; but after other demands are attended to, and if there are any left, send them along; I do not care if there are twenty thousand, I will set them all at work.

Bro. Grant, cannot we have a tract fund established upon the same principle that Muller's Orphan houses are founded? Cannot the thousand dollar tract fund be kept going by asking for money, or any other necessity from the Lord? Is there no Muller among us? How would it do to ask more of the Lord, and not so much of man?

I wish to say to the brethren in Iowa that I will come as soon as I can; the Lord wants me here a little while yet. Your Bro. in the faith, ELD. T. W. SMITH.

Havana, Ill., Dec. 2d, '62.

From Bro. B. Spaulding.

BRO. GRANT:—I have traveled the whole length of Cape Cod; have scattered tracts and children's papers every where. I got rid of about all I received at the Crisis office, and think I have used them very economically. I first make many inquiries of the person, to see whether they will be likely to read the tract or not, then if I find an inquiring or a candid mind, I give them one of the Advent tracts; and with about every tract I add words of exhortation and instruction. Now if you can send me some more, I should be very glad. I give my own time, and pay my own traveling expenses, and seldom get anything given me except my living. Is there not a fund from which I could be supplied with a few thousand pages? If so, send them on; direct to Benjamin Spaulding, Hyannis, Mass., by Express, by Cape Cod R. R. I shall probably be there in a week or two. I am on my way back; intend to walk all the way, visiting about all the families on the road. I shall be out of tracts before I get to Hyannis.

I have had an interesting tour,—been well received generally,—have not been rejected but in one instance, that was by a professed Advent family, who were exceeding zealous for the traditions of their fathers, and thought they were doing God service in expelling me from their house. But I praised God with all my heart that I was counted worthy to suffer shame for the love I bear the truths of God's word; and I went on my way rejoicing. All this came upon me for having in my bundle of tracts several on the Life and Death question, and they were missing; what became of them I am not able to say—but they were missing.

Here on the Cape the Life and Death question has not been held forth. It makes it a rather hard place for me, but I am willing to "stem the storm". I know the truth of God must and will prevail among those who love him; and there are a goodly number on the Cape whose minds are candid, open to conviction. I have been heard with great respect and attention; have had a lecture almost every evening, until I came to Provincetown. There I could not get a hearing; yet I visited many families, scattered many tracts, and left. I expect to give four or five lectures here at Truro. The Bible doctrines (so called) are taking root and springing up all around Truro and Wellfleet. God is in his truth, and with those who hold it forth, and I feel encouraged. My health is good, praise God. B. SPAULDING.

Truro, Mass., Dec. 15th.

From C. C. Bragg.

BRO. GRANT:—How I prize the weekly visits of the Crisis cannot better be expressed than to say, that every article is as attentively perused as epistles from my best and nearest friends. I pray that every article, whether doctrinal or practical, where truth is developed, may have due weight upon the mind and conduct of every reader, and every contributor may have the mind and spirit of Christ to direct them for the edification, encouragement and instruction of its readers, and that you, Bro. Grant, may have wisdom from above and strength of body and mind for your arduous duties. I am aware that every energy of the christian should be in active service to be useful to the church and the world, and all the armor on to stand the trial of their faith.

But, alas! there is not only too much idleness among the watchmen, but very many are at "ease in Zion." They are only idle in the vineyard of the Lord. Probably there never was a time when people were more busy in matters of pleasure or profit, hurrying to and fro, than at the present time. Ministers and people can hurry to the war meeting, the lyceum, the fair, donation parties, pic nics, &c., go early and remain late if they wish; but the fatigue and loss of time for religious meetings is too much. So the dear sisters can toil early and late to gratify the "lust of the eyes," and foster the love for the fashions of the world in themselves and children. O the tyrant, fashion! the destroyer of so much good and no doubt the destroyer of many souls with everlasting destruction. Time spent worse than useless, if properly used, might render mothers and their children ornaments in the church and useful members of society; whereas if they are church members, they are only a clog and a blight on the influence of the church, and as members of society are like toys for children to amuse for the time being, but of no lasting benefit. Where there is the most light, or might be if received, and where there are or might be the most and best privileges if improved, is seemingly the greatest apathy. The last trumpet will soon arouse our slumbers. O! let us buy oil, and have our lamps trimmed.

That there are noble-minded and self-sacrificing men and women in this glorious cause, I am truly thankful for. Dear sisters, readers of and writers for the Crisis, that feel the importance of not being conformed to this world, and are willing to wage war (not with carnal weapons) against the sins of the present age, let us hear from you through the Crisis. How encouraging to the pilgrim to know that others are striving and overcoming in like precious faith. May all that love the Lord in sincerity and truth be kept by his power from the evils of the world, having not only the "form of godliness," but the "power" also. Your sister, hoping for eternal life only through Christ when he comes. C. C. BRAGG.

Waltham, Vt., Dec. 7, '62.

From Bro. G. Moyer.

BRO. GRANT:—The conference at Rensellear, Ind., came off as previously appointed in the Crisis, beginning Dec. 31, and continuing until the 9th. It was truly a good meeting to the church at Rensellear. Preachers present, D. R. and M. S. Mansfield, A. F. Servis, and Geo. Moyer. The preaching during the meeting was well adapted to the times. After the Sunday morning meeting, we repaired to the water, and three willing souls were baptized into Christ; and another on Monday, made in all four that were baptized during the meeting. Sunday afternoon was devoted to ordination and the Lord's Supper. Bro. David Halstead, a man highly esteemed by the church, and what is more, truly devoted to God, was duly set apart to the work of the ministry; and bids fair to do honor to the cause of Christ. Immediately after the ordination, we attended to the Lord's Supper, which we think was truly refreshing to one and all; so that on the whole, as was remarked by one, we think the meeting has left an impression on the minds of community, that will not soon be forgotten. GEO. MOYER.

Obituary Notices.

Died in Lake Village, N H, Nov. 22d, 1862, of diphtheria, ORRIN F., son of Bro. E. H. Wheeler, aged nineteen years.

Orrin enlisted in the fifteenth Regiment N. H. V., and remained in camp at Concord about five weeks, when he was overtaken by disease, and returned home to die in the arms of his affectionate parents. Soon after his return home, he manifested much seriousness of mind, and expressed great sorrow for his past sinfulness in profaning God's name, and in neglecting his great salvation. He sent for christians to visit and pray with him, and manifested deep penitence of heart and earnest solicitation for reconciliation to God, until deliverance came, and he seemed to rest confidently in the Savior, expecting to share in the glorious "first Resurrection." J. COUCH.

Died at Wolcottville, Conn., Dec. 9th, 1862, of consumption, HELLEN J., daughter of Edward M. and Sarah A. Mix, aged six years.

Hellen was a very good and very thoughtful girl. She was not afraid to die. She wanted her father to read the last few verses of the 15th of 1 Cor., and was delighted with the idea that death would be swallowed up in victory, when this mortal shall put on immortality; and anticipated meeting her father and mother in the kingdom of God. It is hard to lose these little ones, but they are taken from the evil to come; and I hope and pray this heavy stroke will prove a great blessing to Bro. and Sr. Mix, in causing them to live near the Lord, that they may meet Hellen on the morning of the resurrection, and forever join with her in praising Him who hath brought life and immortality to light, and provided such a blessed home for all that love him. We had a profitable waiting before the Lord at the funeral. May God bless them all is my prayer. J. K. BELLOWS.

☞ There are in London 2,800 streets, which if placed in a single line would measure a distance of 3000 miles, or twice the distance between Calais and Constantinople. A person walking ten miles a day all the year round, Sundays excepted, would be occupied the whole year in walking through every street, and at the end of the year would find that a new London had risen up in the meantime.

FOREIGN NEWS.

By the Scotia we have news from Liverpool Dec. 6th, Queenstown the 7th.

The French Government has concluded contracts for the supply of the army in Mexico for two years. A prolonged occupation is inferred from this.

The cotton famine and distress in France were increasing in severity.

The English Government has ordered to be delivered as soon as possible 1200 miles of cable to complete the telegraphic connection with India.

DOMESTIC NEWS.

Headquarters Army of the Potomac, Dec. 16.—During last night the army evacuated their position on the opposite side of the river. The movement was a perilous one, but was conducted in safety.

Our artillery was the first to cross. The last of the infantry brought up the rear shortly after daylight. The enemy never discovered the movement until too late to do us any harm.

As soon as the last man was over the pontoon bridges were removed, cutting off all communication. Our wounded are all safe on this side of the river.

There was a heavy wind all last night, with considerable rain, which assisted us in preventing the rebels from learning our intentions.

New York, Dec. 17. The Times gives the following account of the withdrawal of our troops from Fredericksburg. It says the movement commenced at dark Monday night. All the sick and wounded were removed during the day to hospital tents this side.

The withdrawal of our forces had been determined on at a council of all the corps commanders. The undertaking was regarded as perilous, but if successful would rescue the army from another battle, which would accomplish little except the destruction of valuable troops.

The troops had received no intimation of a retreat and had laid down on their arms for the night. When the order was given to fall in, the troops supposed it was for a night assault on the enemy's works, and were not undeceived until they found themselves on the pontoons crossing the stream. The bridges were covered with earth to deaden the sound of artillery, the high wind and darkness prevented the rebels hearing or seeing the movement.

Philadelphia, Dec. 17. The Press publishes a dispatch from Gen. Burnside to Gen. Halleck, announcing the withdrawal of the army from Fredericksburg. Gen. Burnside says

"Feeling fully convinced that the position in front could not be carried, and as it was a military necessity either to attack or retire, and as a repulse would have been disastrous to us under existing circumstances, the army was withdrawn without loss either of property or men."

New York, Dec. 16. The Herald states that the whole number of killed, wounded and missing in Franklin's grand division is 5932.

Gen. French went into the action with 7000 men, to-night, two days after the battle, but 1200 men have reported to him.

The entire loss in the corps of Gen. Couch, consisting of the divisions of Gens. Howard, French and Hancock, and which on the morning of the battle contained 40 regiments, amounting at least to 20,000 men, is about 10,000.

The loss in Gen. Reynold's corps, of Franklin's grand division is thought to be nearly 4000.

The following are the estimated losses in the three grand divisions.

The total in the right grand division, 7505; centre grand division, 2350; left grand division, 3050. Total, 13,505. It is believed that these figures will fall under rather than exceed the official reports.

It is not using too strong an expression to say that in this battle we were butchered. The loss of the enemy in comparison with ours must be insignificant.

The Times editorially says The public of course feel very much discouraged. The scene opened so finely on Thursday that they expected it would continue to be illuminated with glory, until the arrival of the expected hour when our fluttering banners should be borne into Richmond with the sweep of 150,000 gallant soldiers of the Union. But, instead of this, the brightness of Thursday darkened into the carnage and gore of Saturday, and to-day we behold our great army, its banners drooping and dripping with blood, encamped on the spot from which less than a brief week ago it started out on its work of conquest. It is discouraging, and none but a fool would attempt to conceal it. What next? We know not, we know nothing of Halleck's plans, or of the plans of Gen. Burnside or of the President. We have still, however, our army, which, with proper leadership, is ample for the work.

The correspondent of the New York Post remarks "The President and Gen Halleck confidently expected Burnside to succeed in routing the enemy from his position at once. The military situation has a decided effect upon Congress. There is anxiety upon almost every countenance, and some are almost discouraged. Nearly all, however, are hopeful and firm in view of the prospect before us."

New York, Dec. 17. A sudden and gloomy spirit broods over this city. Men are disheartened. The movement on Thursday was hailed with delight by the "on to Richmond" men. "Something was to be done now." "The great blow to the rebellion was to be given." Then came the cruel hoax about the landing of Banks—cruel because it revived hopes that were doomed to sudden disappointment. Then the reverses beyond the Rappahannock seemed to fill up the measure. The people seem to be indifferent to the war, save in this—"we have enough blood uselessly shed—we don't wish to see any more men slaughtered."

We are amid startling rumors. It is said that all the State military are to be sent on at once to Washington. The New York 7th, 71st and 37th are said to be ordered off on Friday; and all the remaining troops for Banks' expedition will be detained and sent on to Washington.

Washington, Dec. 18. It is useless to speculate on the probable action of Congress during the coming week, as everything depends upon the war news. If we have victory, all is well, and the backbone of the rebellion is broken. Other columns are converging toward Richmond, and our troops will eat their Christmas dinner in the rebel capital.

Apprehensions are entertained in the Northern States for the safety of California, in view of the evident designs of Louis Napoleon on the Pacific coast.

It appears that the Paymaster's Department is able to procure only about $800,000 per day for the soldiers' wages, while the demand is $3,000,000. This fact is owing to the inability of the manufacturers to supply the notes.

Cairo, Ill., Dec. 18. The train from Jackson to Columbus was fired into to-day by guerrillas. No damage was done.

An arrival from Vicksburg reports that the rebels are vigorously fortifying that place. Report says they have extended their works back from the river side eight miles. Seventy guns are mounted on the river side, and two hundred in all. The citizens have been some time busy packing up preparatory to evacuating the place upon the opening of the anticipated Federal attack.

Fortress Monroe. Dec. 19. Gen. Foster's forces have taken Kinston, N. Y., capturing 500 prisoners and eleven pieces of artillery.

The details of the victory show that the march was a continued series of fighting, in which all distinguished themselves. Several bayonet charges took place.

The rebels are reported having 15,000 men, and their loss in killed and wounded is heavy; 500 were taken prisoners.

A Lieutenant Colonel of the 96th N. Y. Regiment was killed.

Cairo, Ill., Dec. 20—midnight. A body of rebel cavalry, estimated at from 2000 to 8000, made a raid on the railroad three miles this side of Jackson, Tenn., yesterday morning. After firing on a train, they tore up the track for a considerable distance, and burned a long trestle work.

Gen. Banks has gone to New Orleans. His fleet will rendezvous at Ship Island for capture of Mobile. His orders are to supercede Gen. Butler unless countermanded by the President; consequently there is no doubt entertained by those usually well informed, of the removal of Gen. Halleck and Meigs for incompetency.

New York, Dec. 20. The Tribune has the following editorial paragraph: We are informed by a letter from Washington that Mr. Seward has tendered his resignation as Secretary of State. The resignation was suddenly determined upon, and will probably be accepted.

Washington, Dec. 22. The President has acknowledged the reception of the resignation of the Secretary of State, Mr. Seward, and the Secretary of the Treasury, Mr. Chase, and has informed them that after due deliberation he has come to the conclusion that the acceptance of their resignations would be incompatible with the public welfare. The President has, therefore, requested both Mr. Seward and Mr. Chase to resume their respective functions as Secretary of State and Treasury. The two Secretaries have accordingly resumed their places as heads of their respective departments.

Gen. Burnside has not resigned, but throws the blame of his recent disaster upon Gen. Halleck, who alleges that it was "I that did it."

Married.

In Worcester, Mass., Dec. 15th, 1862, by Eld. Geo. A. Streeter, Mr. HENRY A. STREETER to Miss LUCY E. WARREN, both of W.

Notices, &c.

Notice.

I would inform my friends that the work on the KINGDOM OF GOD and THE SIGNS OF THE TIMES is now in the printer's hands, and will be ready for distribution, probably, by the 1st of Jan. I am desirous of issuing a *Tract* on the *Four Great Monarchies*, that I have written by request. It is ready for the press. It will contain considerable historical information, an exposition of Dan. 11: 44, the Ten-Toe Kingdoms, and the Ten Kings of Rev 17. This little work will be illustrated with wood cuts. I cannot tell exactly what the price of either will be, but will give due notice.

I wish to say to my friends, I desire your assistance. Send in your orders, with the money, and where, and how the books must be sent. Come, dear brethren and sisters, if we ever make sacrifice, it must be now. Every thing portends that the Judge is at the door. I thank kind friends for help thus far afforded me, but I have not received one half of what I need. Who will help me? who? My address is S. S. BREWER, South Glastenbury, Conn.

Notice for Iowa.

The Quarterly Conference for the East part will be held at Strawberry Point, Clayton Co., to commence Jan. 2d, 1863, in the evening, and continue over Lord's day.

Also, a Quarterly Conference for the West part will be held at Baylis Grove, Butler Co., to commence Jan. 16th, 1863, and continue over Lord's day. The President, Eld. Castle Churchill, will preside over this last meeting.

P. S. Please send applications for quarterly meetings at an early time.

PETER S. W. DEVO, Clerk.

Notice.

The Lord willing, there will be a conference in Corinna, to commence Jan. 1st, and continue over the following Sabbath. Bro. York and Read are expected to be present to preach the word. Other brethren are invited to come, and we hope Bro. J. Hemenway will come with his northern army. Come, brethren, one and all, to this feast. We intend it to be a free meeting, and wholly for the worship of God. It is a good time with us now. I have baptized thirteen, and expect to plant as many more soon. The war of God is going on in this vicinity, and it will prosper under the preaching of present truth. I expect to meet Bro. York in Bradley, Dec. 25th. JOHN BILLINGS.

Notice.

It is true, *only a few* come to hear, though Second Advent meetings are held on Sunday afternoon and evening each week, for the present, in "Marshall's Hall," (over Marshall & Swan's store), Maine Street, Belfast, Me. Bro. *Preacher*, give notice through Crisis, and come and *labor a week* for the truth's sake. JOEL S. RICHARDS.

Notice.

The next session of the Maine Central Quarterly Conference will be held at Rome, commencing Thursday, January 1st. Brethren can call upon Bro. Martin, Watson, and Howard. It is to be hoped that there will be a good delegation of brethren from abroad, who will work for God.

H. B. SEVEY, Chairman,
H. G. SMILEY, Secretary.

No. Sidney, Me.

Notice.

The yearly meeting of the church of God at Blooming Valley, Crawford Co., Pa., will be held, according to adjournment, the first Sunday in Jan., 1863. Meetings will commence Friday evening, Jan. 2d. We hope to see a general rally of the brethren and sisters in the name of the Lord.

JOHN T. ONGLEY, Clerk.

P. S. Cannot Bro Hastings make arrangements to be with us at that time? If so, please notice in Crisis and Harbinger, and write to me. J. T. O.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor, also a supply of Bro. Higgins' and Wellcome's medicine.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Notice.

H. L. Hastings' books and tracts can be had of Mrs. U. Bucklin, at the Tract Depository on High Street, Oshkosh, Wis.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENTS FOR LOWELL ST. CHAPEL.
Edwin Burnham . . Dec. 28th, and Jan. 4th, 11th, and 18th.

Exeter, N. H., Saturday evening, Dec. 27th, and over the Lord's day. MILES GRANT.

Concord, N. H. . . . . Dec. 28th
Lake Village . . . . Jan. 4th
J. COUCH.

APPOINTMENTS FOR CONCORD, N. H.
H. Munger . . . . Jan. 4th and 11th
J. W. White . . . . Jan. 18th and 25th

Frankfort Mills, Me., Dec. 28th, and continue evenings through the week following. F. A. BAKER.

Wrightville, Ct., Jan. 4th, 18th, Feb. 1st, 15th, and March 1st. LEWIS ANDREWS.

Vernon, Vt., Friday evening, Dec. 26th, and over the following Lord's day. D. J. WEAVER.

Ax Factory, Ct . . . . Dec. 28th
GEO. A. STREETER.

Clark's Mills, (in the Hall) R. I., Jan. 29th, 30th, 31st, and over the following Lord's day. EDWIN BURNHAM.

Massena, N. Y. . . . . Jan 4th and 11th
M. BATCHELOR.

Bristol. . . . . Sunday, Dec. 28th
New Britain. . . . . Jan. 4th
Hartford . . . . Sunday, Jan. 11th
J. S. WHITE.

APPOINTMENT FOR WORCESTER.
H. Munger. . . . . Dec. 28th

Athol, Mass . . . . Saturday eve, Dec. 27th and over the Sabbath.
New Salem, in Bro. Hatstat's district, Tuesday evening, Dec. 30th.
Northfield Mountain Wednesday eve, Dec. 31st
Northfield Farms, at Bro. Gage's, Thursday eve, Jan. 1st.
Greenfield, at Bro. Spear's . Friday eve, Jan. 2d
Griswoldville, in company with Bro D. J. Weaver, Saturday eve, Jan. 3d, and over the Sabbath.
Will also arrange with Bro. Weaver for meetings to be held through the week at Christian Hill, Halifax Vt., and at Griswoldville, Mass., commencing at Christian Hill, Monday eve, Jan. 5th.
Plainfield Pond . . . Sunday, Jan. 11th
Dalton, Mass., at Bro. Smith's, Tuesday eve, Jan. 13th. H. K. FLAGG.

Lynn, Mass . . . . Jan. 4th
JOSEPH W. WHITE.

Brockport, Monroe Co., N. Y . . . . . Dec. 28th
JOSEPH D. BROWN.

Wareham, Mass. . . . . Dec. 28th
GEO. WATON.

Orange . . . . Dec. 28th
Z. FORD.

Hartford, Ct. . . . . Jan. 4th
Plymouth Hollow, Ct . . . . . . Jan. 11th
S. S. BREWER.

Northwood Narrows . . . . . . Sunday, Dec. 28th
L. BOUTELL.

Supply Bro. Carpenter, at Poultney, Vt., Dec. 28th and Jan. 4th. GEO. CHAMPLIN.

Coventry Centre, R. I . . . . . Sunday, Jan. 11th
Bro. Dinsmore's, South Providence, Wednesday evening, Jan. 14th.
New Market Hall, Providence, Sunday, Jan. 18th
Rocky Brook, if desired . . . . Sunday, Jan. 25th
Exeter . . . . Sunday, Feb 1st
S. C. HANCOCK.

East Boston. Shall remain here during this month.
Plymouth . . . . . Sunday, Jan. 4th, 1863.
Returning to East Boston Jan. 5th. Shall continue my labors there as long as the Lord directs. F. H. BURBANK.

Carver, Mass. . . . . Sunday, Dec. 28th
J. M. MUHLIG.

Bancroft . . . . Sunday, Dec. 28th
Sandisfield . . . . Sunday, Jan. 4th
Plymouth Hollow . . . . Jan. 11th
Pine Tree School-house . . . . . . Jan. 18th
GEO. L. TEEPLE.

Cheshire Street, Ct . . . . Dec. 28th
Naugatuck . . . . . evenings, Dec. 30th and 31st
Plymouth Hollow. . . . . Jan 4th
T. S. CANFIELD.

Bristol, N. Y . . . . Wednesday, Dec. 24th and over the following Sunday.
Naples, Tuesday to Friday, Dec. 30th to Jan. 2nd.
Honeoye . . . . Sunday, Jan 4th, 1863.
F. BURR.

Ore Hill, Piermont, N. H., Thursday and Friday evenings, Dec. 25th and 26th, also Saturday and Sunday. J. G. SMITH, JOSEPH PINKHAM.

Abington, Ct. . . . . Dec. 28th
H. F. CARPENTER.

Scitico, Ct. . . . . Dec. 28th
H. PRATT.

Portsmouth . . . . Sunday, Dec. 28th
T. M. PREBLE.

New Bedford and vicinity for two or three weeks; will be at Fairhaven Dec. 28th.
Head of the River, Monday evening, Dec. 29th, and during the week, and remain over the 4th and 11th Jan.
Providence, R. I., as Bro. Hathaway may appoint, Wednesday evening, Jan. 14th.
Rocky Brook . . . . Jan. 18th and for several days, if there is an opening.
River Point . . . . Jan. 25th
Abington, Ct. . . . . Feb. 1st
Hartford . . . . Feb. 8th
W. S. CAMPBELL.

Salem, N. Y. . . . . Dec. 28th
New York, 24th Street . . . . Dec. 21st
J. K. BELLOWS.

Wrightville, Ct. . . . . Sunday, Dec. 28th
C. GOODRICH.

If there is any sleighing, and the Lord will, I will visit the following places, and preach if the friends wish.
Bradley and vicinity . . . . Dec. 26th to 31st
South Levant . . . . Jan. 3d and 4th
Newport . . . . eve, Jan. 6th
Corrina . . . . eve, Jan. 7th
Dover . . . . eve, Jan. 8th
Starks . . . . evenings, Jan. 10th, 11th
Vienna, (as Bro. Seavy may appoint) eve, Jan. 13th
Wayne . . . . Jan. 15th
North Wayne . . . . Jan. 17th, 18th
If this arrangement is not satisfactory to the friends in any of the places named, they will oblige by giving me notice as soon as convenient.
Yarmouth, Nov. 21st, '62. R. R. YORK.

Business Department.

To Correspondents.

M. Perry—We have not seen any photographs of Muller.

Sr. E. Clark—The bundle was received. Thank you.

S. Gilbert—Are out of several you order, but will have and send soon.

Mrs. Geo. J. Goodhue—They were sent from this office as directed.

C. H. Leverton—There was; $1.00 to J. B. from you, Dec. 5th, 1860.

R. R. York—It was another A. F. Have entered and sent.

G. W. Gillespie—P., on old account, 62c. Sent again.

Austin Bliss—Give your P. Office, that we may credit the money.

N. L. Robie—"Adv. at Hand" soon.

I. M. Marshall—Right.

B. C. Bancroft—Had but one on hand. The other soon.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present* number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Miss W Vaughn 403, Mrs. E F Darling 401, Geo Tyler 402, J H Sleeper 390, H D Reed 403, J Harris 386, O G Watkins 403, T Lee 364, H A Barnes 431, Mrs. E Pilcher 387, J T Langley 392, L K Fowler 403, Jas. Smith 394, Jas. White 366, E Oakes 402, I S Marshall 387, Jas. Tauswell 403, H F Holton 390, A T Harrington 390, Warren Smith 411, U Finn 364, B Moody 403, S B Wait 404, S L Gordon 390, B Browne 368, E Merrick 404, A Avery 405, Dr. A Decker (due $1.94 on the 5 cop. to No. 378), J C Sheldon 368, John Clifford 416, E D Hutchinson 360, A J Page 345, S Z Williams 378, Mrs. R E Cole 364, F S Smith 401, John Dick 404,—$1.00 each.

E D Drew 429, Geo. Whipple 372, H Tuttle 411, Miss A Field 403, J P Ellis 400, Eld. J Raymond 364, N L Robie 354, Jas. Berry 390, Austin Bliss (what P. O.?) P Richardson 405, H Richardson 390, A Hamblin 402, A G Shokey 390, H Dean 405, L Wood 448, Stella T Clark 430, Wm. J Robus 430, H Rand 382, C E Myers 352, S R Stewart 390, I J Stedman 411, I Linard 390, A Ogsbury 416, R Slayton 428, Wm. Parsons 440, B Little 401, Wm. M Bennett 312, D Watson 388.

H Hyde $2.25, 409; C H Nute 50c, 408, J Case $1.09, 398; T F Pinkham 50c, 390; S M Griswold $4.00, 3.99; W Nichols $1.33, 404; A W Taylor $1.86, 391; C H Fosdick $2.50, 351; I C Palmer 35c, 386; G Glover 53c, 389; Mrs. M J Coburn $1.03, 400; Olive Cook $1.50, 390; S Briggs $3.00, 378, Wm. Baker $2.75, 435; P I Parlow $3.00, 364.

FOR BOOKS AND TRACTS.

J Pinkham $1.25, L N Choate $1.00, N L Robie $2.00, C C Dudley 40c, C E Nute 50c, C Tuttle 50c, A W Taylor 14c, D R Mansfield $2.00, J S Heath $1.06, I C Palmer 90c, B C Bancroft 49c, Wm. Baker 25c, A J Page $1.00.

Books and Tracts Sent.

Dec. 17—By Witherell & Co.'s Express, Benj. Spaulding. By Cheney & Co.'s Express, J. Pinkham, J. G. Smith. By mail, C. C. Dudley.

Dec. 19—By Eastern Express, P. H. Lawrence. By mail, S. A. Spaulding, A. F. Servis.

Dec. 20—O V Servis, H R White, M A Cook, J Richards, J Weston, N L Robie, C E Nute, C Tuttle, J L Tenney, E Wilcox, D C Terry, Mrs. L Burgess.

Dec. 22—By Fiske & Co.'s Express, C S Sherman. By mail, A W Taylor, I F Marshall, B Browne.

Dec. 23—By Adams' Express, L N Choate. By mail, S Z Williams.

Letters Received.

W K Knowles, T M Preble, A Mussey, O M Higgins, M Batchelor, O P Allen, W A Manning, H Munger, B Spaulding, J E Clark, A C Judson, M E Thayer, M Derbyshire, C H Sweet, T N Palmer, J C Osgood, M Gusty, J K Bellows, P H Lawrence, N Varney, B Mathewson.

Post Office Address.

My P. O. address, till further notice, will be Brockport, Monroe Co., N. Y. Brethren wishing my services in proclaiming the gospel may write me there. JOSEPH D. BROWN.

Eld. T. W. Smith—Havanna, Mason Co., Ill.

Sr. Abigail Mussey's P. O. address will be Lake Village, N. H., after Jan. 1st; till then Exeter, N. H.

Eld. A. W. Sibley has changed his P. O. address to Rochester, N. H., instead of West Alton.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$1.00
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Eld. S. Wheelock	.27
D. Howard	1.00
J. Hayden	.25
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A. Rowe	1.00
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L. A. Gilbert	10.00
J. M. Hicks	.50
J. M. Hicks	.40
T. W. Smith	.60
Benj. Allard	1.00
John Stockwell, Jun.	1.00
D. C. Terry	1.00

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

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Pearl, do. do. morocco, $1.92; postage 15 cts.
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Do. do. do. morocco, $2.37; postage 21 cts.
Minion, do. do. roan, $1.92; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

The Advent at Hand; a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By P. B. Morgan. A good tract to scatter among your friends who have not been interested in this subject. Price 2 cents single, postage 1 cent, 1-4th off per dozen; 54 copies for $1.00, postage paid; 74 copies for $1.00 by express.

The Three Kingdoms; or the Kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

An Exposition of the Two-Horned Beast, of Rev. 13: 11-18. By S. S. Brewer. Price 5 cts. single, postage one cent.

An Exposition of the Rich Man and Lazarus. By S. S. Brewer. Price 5 cts. single, postage one cent.

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The Soul—What is it? or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cents single; 1-4th off by the dozen. Postage 1 cent.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell. By Miles Grant. Price, single copy 5 cts.; $3.00 per hundred. Postage 1 cent.

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5. Die Hoffnung der Todten in Christo.
Vorgenannte Tractate koennen prompt bezogen werden entweder von dem Herausgeber dieses Blattes, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 722 Chestnut Str., Phila. Preis: pr Nummer 5 cts; pr Dutzend 60 cts; pr Hundert $3.00. Fuer Unbemittelte umsonst.
The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 722 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Debt and Grace; or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo., pp. 450, price $1.25—post paid.

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Pauline Theology	[illegible]

Tracts, 1500 pages for $1.00; by mail, 1200 pp. $1.00. For sale by H. L. Hastings, or Miles Grant, Boston, Mass., for cash with the order.

For the Crisis.

Battle of the Nations.

Tune.—"*Marching Along.*"

Come, let us prepare, for the kingdom is near,
When Christ with his army in glory will appear;
Then gird on your armor, all ye saints of the Lord,
Contending for the faith that's revealed in his word.

CHORUS.

Marching along! we'll keep marching along,
Contending for the faith as we're marching along:
With Christ for our leader we cannot go wrong;
Then gird on your armor, and keep marching along.

The signs of his coming we've seen in the sky;
The anger of nations on earth tell it nigh;
The heathen are gathering from near and from far,
With swords and with spears, for the Armageddon war.

The people are scoffing at Christ and his word;
They're joined with the heathen—have taken up their sword;
They fight for the kingdoms at war with the Lord,
Have doff'd the christian armor for carnal spear and sword.

Then let the heathen rage—both the weak and the strong,
And gather round about, for their raging can't be long,
For soon the trump will sound, and the King of kings will come,—
The earth will then be changed, and the will of God be done.

Then let us watch and pray, till the loud trumpet's voice
Shall hail the bright morn, when the saints shall all rejoice,—
Lo! this is our God—we have waited for him long,
As we shouted on our journey in our marching along.

CHORUS.

Marching along! we'll keep marching along,
Contending for the faith as we're marching along.
With Christ for our leader we cannot go wrong,
Then glory—hallelujah! we'll keep marching along.

H. K. FLAGG.

For the Crisis.

Sketches by the Wayside.—No. 7.

"*God is love.*" As the sun is light, and from its inexhaustible fullness is constantly pouring forth that light to bless the heart of man, and all the works of creation, so God pours forth the infinite plenitude of his love to us, through Jesus Christ. It is not Christ alone who is compassionate and loving to sinful man, but all the manifestations of mercy, love and forbearance we see in the life and words of Jesus, first moved the great heart of Jehovah; and *he so loved the world* in its depth of wretchedness, in its high-handed rebellion against heaven, that he sent forth his only begotten Son on a mission of salvation to the perishing, and poured forth upon him without measure those same principles, those same sweet emotions; and thus when we mark their developments in the history of our Savior's life, we do but see the outpouring of the inexhaustible fount of his Father's love. Let us not then forget as we cling to Christ as one who has borne our grief and carried our sorrow; as one who can be touched with the feeling of our infirmities; as one who has suffered being tempted;—let us not forget, I say, that "our Father" in heaven is possessed of the same loving, tender, pitiful heart, and that as an earthly father pities his children, so the Lord pitieth them that are his, and fear him, for he knoweth their frame, and remembereth that they are dust, and that he is more willing to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts unto their children.

Christ and the Father were one. The works of Christ were the works of the Father. The words of Christ were the words of the Father. He says, "If I do not the works of my Father," believe me not. I have not spoken of myself, but the Father which sent me; he gave a commandment what I should say, and what I should speak."

But there is another link to the golden chain fastened to the throne of the Eternal. It is thus expressed by the apostle John. "He that dwelleth in love, dwelleth in God, and God in him." This is the union prayed for by Jesus. That they all might be one, as thou Father art in me, and I in thee, that they also might be one in us; that the world may believe that thou hast sent me." "I in them, and thou in me, that they may be made perfect in one." How clearly this expresses the kind of oneness which existed between the Father and Son. The very same unity is asked for all the disciples of Jesus, "that they may be one as we are one." As by the indwelling of the Father they were one, even so by the indwelling of Christ believers are one; one with Christ, one with God!

But what we designed particularly to notice, was the result of this oneness; the effect produced upon the individual heart, and upon the world. On this we might enlarge, but will be brief. In the first place we will say, that the same result will follow this union with God by the indwelling of Christ, that resulted from his oneness with the Father, viz.: Obedience to the divine will flowing from love to God. "If any man love me, he will keep my words." "He that loveth me not, keepeth not my sayings." There can be no union with God without love, for "he that dwelleth in love, dwelleth in God;" nor obedience to the words of Jesus without love.

The possessor of this love will bear fruit corresponding with the source from whence it emanates; therefore as that which permeated the heart of Jesus, and that which is shed forth in the hearts of the real disciples of Christ is from God, the fruit will be identical. There will be exhibited the same warm sympathy for the poor, the ignorant, the erring, and the sinful. Love will be the motive power, putting in action the renewed machinery of the mind for the benefit of others. Love will be the atmosphere in which the new-born soul breathes the element in which it lives.

When we see one whose zeal is great for some particular doctrine—for the building up of *our* sect, even to the compassing of sea and land to make one proselyte, who thank God that they are not as other men, who boast of their tithes and offerings, who wear the robes of sanctity, talk loud, and boast of their interest in the cause, offer up long prayers in public, and put their names with a large sum affixed on a subscription paper, and yet are surrounded with an atmosphere as chilling as a mid-winter's day when the storm-clouds obscure the light of the sun, and cast a gloom on all around; we may know assuredly that *love of self*, and not *of God*, is the motive power in that heart. How beautifully this pure love is described in 1 Cor. 13.

There is a sunny, cheerful, warming influence emanating from the heart aglow with love to God. It is catholic in its spirit. It demolishes sectarian walls, and greets every one who is seeking to live for Christ and labor for Christ, as a brother indeed. It seeks to convert men's hearts more than their heads, i. e., to have first of all pure principles in the heart, rather than correct theories in the head. It leads often to the closet for secret devotion and converse with Deity. It will more readily give to the destitute in the lowly cot, and visit the sick who are almost friendless, than to the popular object where public document announces the benefactor's offering. It seeks the lowly place, vaunting not itself, but while cheerfully offering all to God in faithful service, love counts herself an unprofitable servant, unworthy of a place of honor.

By these fruits the genuine disciple is known and read of all men. How fragrant is the odor of the ointment with which they are anointed. How pleasant the companship of such loving hearts. How kind to the erring—how forgiving to those who trespass against them—how prone to excuse and palliate their faults. If such disciples abounded among those who bear the christian name, how many would be saved from skepticism and infidelity, and won to Christ. On whom rests the responsibility?

M. D. W.

For the Crisis.

God's Peace.

"When the Lord gives peace, none can make trouble." So said a believer the other day, and I treasured up the saying in my heart. Does the Lord give this peace? Then I am content. No weapon formed against me can prosper. No trial or temptation can dismay. No grief can overwhelm, no tempests can destroy. Deep in the inner chambers of the heart the Lord gives peace—great peace—perfect peace,—peace that passeth knowledge. The surface may be rough, but the depths are quiet. The waves may toss, but they reach not those silent deeps where the peace of God abides—the inner calm, where earth's turmoil is unheard.

Sinner, the troubled sea that cannot rest, but casteth up mire and dirt, is your emblem. You have no peace. Will you not come and find the great peace of God? Let it sink down into your soul. The wisdom from above is first *pure*, then peaceable. Let God first purge your heart, and then he will fill it with peace. And "when the Lord gives peace, none can make trouble."

H. L. H.

Nov. 24, '62.

For the Crisis.

Smiting the Image.

Has it commenced? I think it will be conceded that the image of Dan. 2: 34, has been fully perfected in all its material parts, and that we are living in the days of the kings or kingdoms in which the God of heaven was to set up a kingdom never to be destroyed; and if so, are we not justified in believing that the image is smitten on its feet? Does not that image embrace all the nations of note from the days of Babylon the Great until the end of time? "Ask of me, and I shall give thee the heathen thine inheritance, and the uttermost parts of the earth thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." Ps. 2: 8, 9.

How has this nation been broken? If it is made whole again, it has not been broken as a potter's vessel. But have we not often heard it said, "Our nation is all broken to pieces?" Is the smiting and breaking to pieces of such a *great* image the work of an instant? or must it, like all other prophecies, require time for its fulfillment?

The stone cut out of the mountain without hands smote the image on its feet; then we see the feet were broken first, and did not disappear, or were not driven away by the wind in a moment, but remained broken kingdoms and nations until the whole mighty structure was one mass of fragments, and then the wind carried them away, and *no place was found for them.*

L. P. HASTINGS.

Galesburg, Mich.

☞ Be not diverted from your duty by any idle reflections the silly world may make upon you; for their censures are not in your power, and consequently should not be any part of your concern.

Correspondence.

From L. H. Covell.

BRO. GRANT:—We have enjoyed a good visit from Bro. J. V. Himes. His appointment was given out to be in Pike Township, Muscatine Co., from the 14th to the 30th of Nov. But when he learned more perfectly the situation of the scattered ones in this region, he saw fit to divide his time and speak to the people of Muscatine and Wilton. So in accordance with those arrangements he came to Wilton on Tuesday, the 25th, and spent three days with us much to our edification. We obtained of our Methodist brethren in this place the use of their new and commodious church for him to speak in. He had a good congregation of attentive listeners. Some of the most prominent of our sister church were in attendance, together with their pastor; and the whole passed off very pleasantly and we trust with profit to all. We feel very grateful to God that he should thus put it into the heart of this good apostle of the pilgrim church to come among us, though his stay was necessarily short; yet we hope it will be as the droppings before a most plenteous shower. We very much need some one here in this region who can speak to us the words of life, and instruct us more fully in a knowledge of the coming kingdom. We need one that can build up more than he pulls down; and had we been able to sustain such an one, we should ere this had one in this field; but we have not the heart to ask one whom God has endowed with wisdom sufficient for these last days to come among us and labor, when we have not the means to reward him for the same. Yet these good servants of our heavenly King will do well to bear in mind that they are commanded to go into "all the world, and preach the gospel to every creature," relying upon the Author of all existence for that support which they need; who has promised them that they shall not want if they put their trust in him.

Friday, the 28th, Bro. Himes left here for Muscatine, and staid over the Sabbath. He occupied the Baptist church in that place, and spoke to a full house. May the good Lord go with him in all his journeyings, and bless him in his labors.

Wilton Junction, Muscatine Co., Iowa.

From P. S. W. Deyo.

BRO. GRANT:—There is one thing that has weighed on my mind. I see that some brethren write from Iowa stating that they want to have preaching; and this is the first we know of them. I am traveling the best part of my time, and there are many we would be glad to call and talk with, but we don't know where they are. Many of them do not take the paper; they do not know of us. Who will give us the necessary information? We may pass and repass your door. We would like to say, How do you do? Will not trouble you with a sermon, unless you want us to do so. If we did, we should like to stay long enough to get soldiers enlisted for Jesus. Letters directed personally to men wanted will save much trouble. Public request opens the way to be imposed upon. A word to the wise is sufficient. I am well pleased with Bro. Munger's "Notes by the Way." Hope all will read them, and lend to those that are not subscribers. I owe much of my present light, position and influence, to books and tracts sent me, about 1855, by Bro. Hastings. I wished many times that I had got them sooner, but thank the Lord, I am what I am. How those precious truths animate me to face the storm! The work will soon be done.

Strawberry Pt., Ia. P. S. W. DEYO.

From Bro. A. Spaulding.

BRO. GRANT:—We have a few in this place who are looking for the return of the Master. I think if some faithful brother should come here, that a goodly number might be found in this city that would come in and form a church. If you know of any such, send him here. He will find a field of usefulness in the cause of the Master. Our city numbers about 8000; is forty-five miles west of Chicago, on the Fox river. The Chicago, Burlington and Quincy R. R. passes through the place. I think the west is the place for labor. There have been but few preachers in this vicinity. A great many have never heard our views set forth in order. Brethren, think of it. New England has been flooded with light, while this part of the vineyard is neglected. Yours in hope of the gospel.

Aurora, Kane Co., Ill.

From Eld. Geo. Alkire.

BRO. GRANT:—I am now eighty years old. Sixty-two a church member, sixty years speaking to the public. In my observations during all this time, I have not seen such apostasy in all the churches, both among preachers and members. Surely the Gentile rule is near at a close. I commenced in the reformation of 1802, in the old Christian church; followed that until about 1822, was then blended with the reformation of Alexander Campbell, until the commencement of the present year 1862; and then advanced with the light I had with the present reformation of the near coming of Christ; organized a church of God with its Elders and Deacons in the town of Barry, Ill., surrounded by six of the popular sects, with their meeting-houses and wealth, which have all borne their part in persecuting us under the influence of prejudice. We number thirty members, which have united during this year, more additions than all the rest put together. We meet on every Lord's day, and commemorate the death of Christ,—and take weekly contribution. We are destitute of any efficient preacher. If any zealous minister should be traveling in the western states, we think there is a good field for their labors in Pike, Adams, Hancock and Brown counties, Illinois.

Barry, Ill., Dec. 1st.

From Bro. P. H. Lawrence.

To all the dear saints, scattered abroad, greeting:—Beloved, a short time since the small cloud was discovered by one or two of the servants, a little in the distance, which was hailed with unspeakable joy by the few lone members of the household in this place, and seized by faith and held. It continued to rise, until, like the star of Bethlehem, it came and stood over our little village. Then the mercy-drops commenced to fall, and have continued to fall until drops are exchanged for streams, and streams for a mighty river, which is still rising. Even now, all the old boundaries of denominational sectarianism are not found; but Methodists, Baptists, Adventists, hitherto astonishingly divided, are all making a mighty rush for the qualification now seen to be necessary for the soon coming inheritance of the saints. Still the work goes on; backsliders are reclaimed, and sinners are coming to Christ. Amen, Hallelujah. PERE H. LAWRENCE.

Lawrenceville, C. E., Dec. 14, '62.

For the Crisis.

Fragments.

To struggle against adversity, or murmur at one's lot, whatever it may be, is like the condition of a bird that is fluttering and beating itself against the wires of its cage. The more it struggles, the harder its fate, while quiet submission is the only course to ensure peace or comfort.

Whenever there is an intense longing for more grace, or a greater conformity to the will of God, and the heart is bent on attaining it, then we may be sure that the great adversary will be more vigilant in his attacks, and a two-fold watchfulness is necessary in order to resist him.

The most easily besetting sin of every human being is that of unbelief. To doubt the word of God, and, in fact, his very existence, is the prevailing tendency of all; and therefore the Scripture is so emphatic in its injunctions relative to faith.

A. C. J.

For the Crisis.

Good Citizens.

"The Advents don't make good citizens." So said an influential member of one of the sister churches to one of the despised little ones. He did not mean to convey the idea they were less kind and faithful in their families, or less kind and obliging as neighbors; but not so good citizens; that is, they did not take interest enough in the things of this world to keep well posted on all topics of conversation that interest the citizens generally. Well, thought I, that is as it should be, according to the word of God. Let your conversation be in heaven, from whence ye "look for the Savior." If our citizenship is in heaven, if we have laid up our inheritance there, and are only pilgrims and strangers here, just traveling hastily through this country, it is impossible to become much interested in the affairs of others.

But the question arose in my mind, can the same be said of *all* who call themselves Adventists? are there not *some* who seemingly take just as much interest in the things of this world? are wholly absorbed in things seen and temporal, of whom the world have occasion to say, "what do ye more than others?" O! the reckoning day is soon coming. If we do not bestir ourselves speedily, we shall be weighed in the balance and be found wanting.

CELIA.

For the Crisis.

Homestead.

The homestead law is passed, giving one hundred and sixty acres to each settler. There is in this region any amount of good upland prairie unappropriated, generally counted good wheat land. Some few chances yet for bottom land, timber and water. Other chances within a few miles, we are informed, for good locations. We would like to have a few settlers of the right stripe. Write me, and I will endeavor to keep some of the best locations for you. If it is unsafe to come through Mo., come through Iowa to Council Bluffs, then to Kansas River, and toward Fort Riley, or on Salina road to the head of Lyon's Creek, twenty miles south of Kansas or Kaw River. MINER CAWKINS.

Head of Lyon's Creek, P. O. Council Grove, Kansas.

For the Crisis.

Cause in Stoneham, Me., and Vicinity.

As it is a subject of comparative interest to the brethren scattered abroad to hear, at intervals, from parts of the Master's vineyard more or less remote, it is thought that a word in reference to this place and vicinity might not be altogether a useless item in the aggregate of like precious faith. During the past summer, we have had but little preaching. Bro. Wellcome and Haggett were here on two occasions, and preached the word to the edification of all who had "ears to hear."

On Sunday, 25th of May, we organized a Sabbath school and Bible class, and though numerically small, it was not without interest and benefit to those who attended. During the inclemency of the winter months, it is not deemed advisable to continue the Sunday school in this place. Recently, through the agency of Bro. Wellcome, we have for a part of the time engaged the labors of Eld. O. H. Leverton, who preaches "Christ, the power of God and the wisdom of God." Since the commencement of a short series of meetings here, there have been manifest signs of awakening interest—all seem pleased to hear. Not only here, but at West Stoneham and West Lovell, there are tokens of a deepening work, which is truly desirable. At the latter place, under the fostering care of Bro. Elisha Johnson, the little flock baptised last 4th of July, by Eld. Haggett, have been struggling to maintain their identity amid surrounding unhallowed influences, assured of the fulfillment of a hundred fold with persecution in this world, and life everlasting in that to come.

W. A. MANNING.

Stoneham, Dec. 12th, '62.

Youth's Department.

PLEDGE OF THE TRY COMPANY.

WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

NAME FOR THE PLEDGE.—Ellen M. Smith.

Children's Tract Fund.

Maria Mathews	$0.03
Eva Lee	.02
Rosa Bella Herron	.05
Mary Ella Herron	.03
C. H. Sweet	.02
M. V. Saltmarsh	.03
C. M. Saltmarsh	.03
A. M. Saltmarsh	.03
Dora C. Wendell	.08
F. A. Dibble	.05
J. Dibble	.05
Mary Swain	.10
M. Derbyshire	.06
Moses E. Thayer	.10
R. Thayer	.08
May E. Thayer	.03
Little Freddie	.01
Our Aunty	.03
S. C. Judson	.03
E. A. Turner	.03
M. Gresty	.06
Ellen M. Smith	.09
S. C. Perrin	.10
J. Perrin	.10
D. Sherman	.10
S. Sherman	.10

FROM MEMBERS OF THE LOWELL STREET CHAPEL SUNDAY SCHOOL, BOSTON.

Edwin I. Pray	$0.25
Mattie S. Randall	.25
Ella ——	.25
Georgianna T. Adams	.10
Maria A. Adams	.10
Willard Hamblin	.10
Emma Rich	.15
Sarah J. Barnett	.25
Harriet B. Hastings	.25
Miss Hamblin	.25
Jenny ——	.25
Herman W. Ketchum	.10
Hattie V. Ketchum	.10
John K. Hastings	.11
Geo. H. Piper	.10
Samuel F. Lane	.03
Mary E. Cottle	.03
Magnus V. Niles	.05
Geo. R. Cottle	.03
Chas. W. Piper	.03
Edith F. McCandis	.05
James Tout	1.00

A Letter for the Children.

DEC. 1ST, 1862.

Dear Children of the Try Company:—I am not a *little* girl, nor like sister Maria, twenty-two; but am more than twice twenty-two; yet I dearly love all little children, and especially all who are trying to be good, and to gain a home in God's blessed kingdom. When reading sister Maria's letters, I almost wished myself a little girl again, so I could join the Try Company too. Then I thought, I drink neither tea or coffee, I love to read the children's letters, answer the Bible questions, and study out the enigmas too, and perhaps you would let me join your subscription list, and help make up the dollars to buy tracts to do somebody good.

I have often wished, dear children, to write you, but when a little girl I did not enjoy the privileges to learn you now have, and felt that others could write very much better. But I want to say a few words to you. The dear Savior says, "If any man will come after me, let him deny himself." I know you all love candy dearly, but can you not deny yourselves a momentary gratification for His sake who took little children "up in his arms and blessed them," and is ready now, even waiting, to bless each one of you, if you only go to him? He was rich, yet for your sakes became poor; and he kindly notices every labor of love done to his children, as though it were done to himself. It is good to begin early to practice self-denial.

Now cannot each one ask some friend, elder brother or sister, uncle or aunty, to join your subscription list, and begin this first day of December to lay aside one cent a month to put with your money? Just try now, and see how much you can get, by self-denial and a little effort. "The Lord loveth a cheerful giver." Let us love and serve the blessed Savior with all our heart, then he will give us a home in those glorious mansions which he hath gone to prepare for those that love him.

FROM AUNTY.

I should like to ask a few questions about trees. 1. What is the first tree mentioned in the Bible? 2. What is the last tree mentioned, and what is its use? 3. To what tree are the righteous compared? 4. What five kings were hung on five trees? 5. Whose bones were buried under a tree in Jabesh? 6. What kind of trees did Solomon send for to Hiram, king of Tyre, with which to build the temple?

Answers and Questions.

DEAR BRO. GRANT:—I wish to answer a few questions found in the Crisis of Dec. 2d. 1. Jonah had a gourd grow over his head in one night.—Jonah 4: 3. 2. Moses' rod became a serpent. Ex. 4: 3. 3. Moses was in Mount Sinai forty days and forty nights.—Ex. 24: 18. 4. Moses smote the rock, and it brought forth water in the desert of Zin. Num. 20: 11. Zelophehad's daughters were married to their father's brother's sons.—Num. 36: 11. 6. Joshua commanded the sun and moon to stand still.—Josh. 10: 12. 8. Absalom was hung in the thick bough's of a great oak.—2 Sam. 18: 9. 9. Solomon had twelve thousand horsemen.—Kings 4: 26. 7. The ark of God was carried to Abinadab's house on a cart.—1 Sam. 6: 11.

I would like to ask a few questions. 1. At what place did Christ commence his public ministry? 2. Where did the Israelites halt and sing praises after finding water. 3. What people were utterly destroyed by David and his army? 4. Who was the father of Obadiah? 5. Where did Cain flee after killing his brother Abel? 6. Where were Ananias and Saphira struck dead? MARY L. SAFFORD.

Concord, N. H.

For the Try Company.

DEAR FRIENDS:—As I am a member of the Try Company, I would like to propose a few questions for you to answer through the children's department. In the first place I will thank Bro. Grant for being so kind to the children as to let them have a corner in his valuable paper.

1. What did Christ once do to little children? 2. Who was thrown among lions for praying to God? 3. What woman prayed day and night? 4. Who prayed from the stomach of a whale? 5. What came to pass when Jesus prayed on the mount of transfiguration? 6. What people made long prayers?

EMMA J. A. LAKE.

Mechanicsville, Iowa.

FROM A. J. SCAMMON.

Eld. Grant:—I would like to join the Try Company, and also sign the pledge. I will drink neither tea nor coffee, nor any thing the pledge prohibits. Please insert my name, and I will try to be a faithful member. I wish to answer some questions asked in the Crisis of Nov. 25th. "Jael drove a nail through the head of Sisera."—Judges 4: 21. "Sampson slew one thousand Philistines with a jawbone."—Judges 15: 16. "About the ninth hour Jesus cried with a loud voice and gave up the ghost."—Mark 15: 34, 37.

ANNIE J. SCAMMON, 12 years.

Portland, Me.

FROM M. E. THAYER.

Eld. Grant:—I saw in the Crisis, a few weeks since, something about a *Tract Society* for the children. I was very much pleased with it, and think it will do much good. A Crisis came this morning that had been mislaid, with the Canadian puzzle in it. I will send an answer:—

Do you love Jesus,
And to him pray?
Are you kind and good?
Say, children, say?

Plainfield, Mass. MOSES E. THAYER.

FROM M. A. FOSTER.

Bro. Grant:—I am six years old. I do not drink tea or coffee, and want to join your Try Company. I have learned twelve pieces of poetry in the Crisis, which I speak in Sabbath school.

Yours with respect, MARY A. FOSTER.

Acrostical Enigma.

I am composed of 66 letters.

My 1, 40, 18, 26, 50, 45, is an attribute of God.

My 2, 61, 8, 26, 50, 13, 33, 17, 38, is a nation of great antiquity, whose history may be traced back to the time of Moses.

My 3, 29, 40, 6, 48, were ancient inhabitants of the land of Canaan, a warlike people, and of gigantic stature.

My 4, 16, 27, one borrowed letter, 41, 34, 54, 11, 8, was the name given by Hezekiah, king of Judah, to the brazen serpent that Moses had set up in the wilderness, and which had been preserved by the Israelites to that time. The superstitious people having made an idol of this serpent, Hezekiah caused it to be burnt, and in derision gave it this name.

My 5, 20, 33, 53, 58, 2, 66, 47, 38, 62, is a virtue that should be found in every household.

My 6, 30, 15, 46, 58, 44, is something hateful in the sight of God, strictly forbidden in his holy word, disgraceful to rational creatures, and every way inimical to the spirit of christianity.

My 7, 51, 41, 30, 23, 50, 45, was distinguished for his graceful stature and superior beauty, as well as his vices and unnatural rebellion.

My 8, 5, 35, 21, 53, 38, 7, 59, 23, was a disciple of Christ, remarkable for his transparent sincerity of character.

My 9, 20, 50, 25, 31, is a bird that has long been remarkable for its love to its parents, whom it never forsakes, but tenderly feeds and cherishes when they have become old and unable to provide for themselves. It is a bird of passage, and is spoken of as such in Scripture.

My 10, 35, 57, 13, 20, 63, many are in quest of.

My 11, 26, 45, 5, 34, was one of the cities of the plain which was destroyed by fire from heaven, and buried under the waters of the Dead Sea.

My 12, 65, 47, 23, 26, 40, 8, and one borrowed letter, "pacifieth great offences."

My 13, 5, 15, 33, is something that God appointed should be used in all the sacrifices that were offered to him. It is esteemed the symbol of wisdom and grace; also of perpetuity and incorruption.

My 14, 50, 23, 46, 20, 3, 38, 59, 13, 41, is a trait which every one admires, but few possess.

My 15, 61, 23, 12, is a well known sweet and beautiful flower, to which the Savior referred his hearers on a certain occasion, to reprove them for their want of confidence in the paternal providence of God. It was a flower held in the highest estimation by Solomon; for he had it wrought upon the molten sea and carved upon the two noted pillars of the Temple porch, and was the favorite in the flower imagery of his Song. I consider the feeling with which the Savior expressed himself when he referred to this incomparable flower, to use the language of another, "as the highest honor ever done to the study of plants." Wherever we meet with it, we behold "a never-failing witness to God's condescending care and mysterious providence—a picture of a sublime truth enfolded in its petals, that God's eternal power may be felt and known in a leaf as in a world, [illegible]

My 16, 55, 65, 20, 24, 6, 22, 18, are helpful to the memory.

My 17, 36, 11, 26, 40, 58, 32, shed a blasting influence over the finest affections and sweetest comforts of mankind.

My 18, 12, 58, 17, 45, 60, 25, 44, is a large tree, resembling, it is said, the mulberry-tree in leaf, and the fig in its fruit. It grows to a great height, and, though its grain is coarse, is much used in building. Our Lord alludes to it as the most difficult to be rooted up and transferred to another situation, probably for the reason that it strikes its large diverging roots deep into the soil.

My 19, 36, 61, 22, 9, 55, 3, 62, 31, 39, 4, and one borrowed letter, is an evil which greatly abounds, and which is not sufficiently watched against. It is entirely opposite to the whole tenor of the christian religion, and is expressly condemned and prohibited as evil. No practice hath more severe punishments denounced against it. It is an evidence of a weak and distempered mind, and is even indicative of ill-breeding and bad manners. It is the abhorrence of all wise and good men. It is exceedingly injurious to society, and inconsistent with the relation we bear to each other as christians. It is branded with the epithet of folly. It is perverting the design of speech, and is opposite to the example of Christ, whom we profess to follow.

My 20, 5, 51, 30, 58, 24, is a province of Yucatan in Spanish America, where tobacco was first found by the Spaniards.

My 21, 27, 11, 40, 63, is a shrub bearing beautiful flowers; of which mention is made by the prophet Jeremiah, and to which the Lord likens certain individuals.

My 22, 20, 2, 5, 43, was one of the wisest men of his time except Solomon. He was called likewise by another name, and appears under that name in the titles to several Psalms. He was a principal master of the Temple music.

My 23, 50, 36, 16, is the greatest of all graces; it answers the end of the law, resembles the inhabitants of a better world, and without it every other attainment is of no avail.

My 24, 61, 15, is what Moses said God made his people to "suck out of the rock."

My 25, 3, 36, 42, 25, 59, 4, 26, is a word that occurs but once in the Bible, and is applied to God; and to him *only* can it be applied with propriety.

My 26, 16, 58, 35, 46, 54, is one of the prime elements of an evil heart, and is classed with the greatest of sins.

My 27, 12, 9, 18, 50, 56, is an herb generally known, and often mentioned in Scripture. It is mentioned as one of the smallest of herbs.

My 28, 23, 31, 50, 33, 63, was the birthplace of the prophet Nahum.

My 29, 65, 15, 58, 24, 45, was the deity of the Ammonites, to whom human sacrifices were offered in the valley of Tophet. It was called likewise by another name.

My 30, 20, 49, 40, 25, 3, is what the Scriptures say "a bride can never forget."

My 31, 46, 15, 33, is a short garment worn by men in the Highlands, and by children in the Lowlands of Scotland.

My 32, 62, 22, 25, 4, 53, 23, is an appellation of God.

My 33, 59, 45, 65, 16, 25, 30, 8, 56, 42, is a virtue that we should all possess.

My 34, 24, 13, 50, 17, was a prophet who predicted the ruin of Israel when it was in great prosperity.

My 35, 62, 27, 53, 29, was the third station of the Israelites when coming out of Egypt.

My 36, 65, 58, 47, is what all should shun.

My 37, 15, 57, 63, was begotten by Caleb, the son of Jephunneh.

My 38, 11, 54, 2, 30, 43, was a prophet illustrious for his union of prudence and faithfulness.

My 39, 11, is an exclamation denoting surprise, joy, or grief.

My 40, 48, 53, 65, 30, 27, was a great prophetical writer.

My 41, 65, 26, 60, 8, was a city formerly distinguished for its grandeur and opulence, but is now almost entirely decayed.

My 42, 26, was the name given to the altar erected by the two tribes and a half who were settled beyond Jordan.

My 43, 30, 46, 33, was a city of Palestine, where Jesus restored a widow's son to life as they were carrying him out to be buried.

My 44, 6, 16, 25, 12, is an ore.

My 45, 17, 62, 33, 22, is a small plant used in South America as a substitute for tea.

My 46, 26, 15, 44, 38, 19, 9, 48, is censured in the Scriptures. It was one of the sins for which God destroyed Sodom

My 47, 4, is the plural termination of certain nouns and of verbs

My 48, 63, 28, 58, 39, 47, 66, was one of the cities of refuge or asylums which Moses appointed for the children of Israel and for the stranger that sojourned among them, that whosoever should kill a person unawares, or undesignedly, might retire thither, and have time to prepare his defence before the judges; and that the kinsmen of the deceased might not pursue and kill him.

My 49, 25, 11, 26, 59, is what every one should have.

My 50, 10, 15, is a nocturnal bird to which David likens himself.

My 51, 5, 15, 7, 38, is a fish of a beautiful yellow, variegated with orange, caught on the shores of England.

My 52, 40, 9, 15, 35, 51, 22, 43, was the birthplace of Luther, the great apostle of the Reformation.

My 53, 41, 9, is an animal to which the Lord refers us, to reprove us for our ingratitude.

My 54, 30, 51, 61, 33, 39, 30, was a christian widow who lived at Joppa, and who, having fallen sick and died, was restored to life through the intercession of the apostle Peter. She was celebrated for her charity to the poor.

My 55, 55, 46, 29, 26, of all others the most dangerous fault, proceeds from want of sense or want of thought. It is a great enemy to the divine life, and has often provoked the Spirit to withdraw its presence from those who possessed it. It was this that provoked God to leave Peter. And the apostle Paul was like to be carried away with it, even under those high impressions he was favored with; therefore he had a *messenger of Satan* sent to *buffet* him.

My 56, 4, 36, 12, is universally admitted to be one of the blackest passions in the human heart. Christians should carefully guard against it; for it produces much unhappiness to those who possess it.

My 57, 23, 58, 24, is a quadruped of America, nearly resembling a dog, but mute and melancholy.

My 58, 11, 5, 20, 28, 3, is one of the noblest traits of a great mind.

My 59, 15, 40, 9, 18, 5, was the daughter of Belus, king of Tyre.

My 60, 33, 20, 16, 25, signifies, metaphorically, in the Scriptures, trouble and afflictions.

My 61, 66, 26, 20, 7, 3, 23, 43, God abhors, and has declared shall not inherit his kingdom, but shall have their part in the lake which burneth with fire and brimstone, which is the second death.

My 62, 11, 25, is a valuable commodity.

My 63, 28, 11, 66, 4, 42, 48, 9, God has made a prerequisite to happiness. It is one of the essential attributes; and wherever it exists it is invariably productive of felicity.

My 64, one borrowed letter, 45, 61, 15, 66, 20, 12, is a virtue all preach, but few practice.

My 65, 23, 15, is that which thousands complain of.

My 66, 57, 15, 1, 19, 33, 26, is a low herb, growing by roadsides.

My whole is a quotation from Scripture, and a text by which we can only know whether we are living in conformity to the will of God or not.

Concord, N. H., Dec. 11, 1862. T. N. P.

ANSWER TO BIBLE RIDDLES in Crisis of Dec. 9th—JONAH. Answered by H. P. Judson.

J. C. Eogley, Jas. H. Thompson, J. Haskins, and Ellen M. Smith have also answered the riddle correctly.

BRO. GRANT:—I answer Bro. Bellow's riddle by asking, Who was three days and three nights in the whale's belly? F. A. DIBBLE.

Palmer, Mass.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

WHOLE NO. 379. BOSTON, TUESDAY, DECEMBER 30, 1862. VOL. XVI. NO. 16.

The World's Crisis AND SECOND ADVENT MESSENGER IS ISSUED EVERY TUESDAY AFTERNOON, AT NO. 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

Editorial Committee: H. L. HASTINGS, D. T. TAYLOR, H. F. CARPENTER.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"Occupy till I Come."

We from our Master have received
Our talents, great or small,
To occupy till He shall come,
And take account of all.

Lord, grant us grace to use aright
Whate'er thou hast bestowed;
Not slothful, hide thy gifts away—
To reap as we have sowed.

"The time is short." When Christ returns,
Shall we be faithful found?
Health, wealth, our all, belong to Him;
Have we increased our pound?

December, 1862. M. PARRY.

For the Crisis.

SERMON.

BY R. V. LYON.

Looking for Jesus.

"And unto them that look for him shall he appear the second time without sin unto salvation."—HEB. 9: 28.

(*Concluded.*)

Dr. John Thomas, of New York, the greatest writer on the prophecies that the world has ever produced since the days of the apostles, takes the position that the Papacy, in connection with all anti-christian powers, is to be overthrown by the coming of Christ in 1866. Nicholas Branch, a celebrated minister in the Baptist denomination, ends the 1260 years with the overthrow of the Papacy and the coming of Christ in 1866. Dr. Tyng, of Philadelphia, has his eye on 1866. J. A. Seiss, A. M., author of Lectures on the Epistle to the Hebrews, Baptist System Examined, etc., and Pastor of the Lombard St. Lutheran church, Baltimore, Md., in his Lectures on the Prophecies, published some six years ago, after surveying the whole field of prophetic vision, comes to the conclusion that we are within the circle of twenty years of the coming of Jesus! Mr. Shimeal, of the Presbyterian church of the city of New York, in a work which he has published on chronology, as the result of thirty years' hard study, has fixed on 1868 as the time for this age to close and Christ to come. Dr. J. Cumming, of the Church of Scotland, in his work called "The Great Tribulation," has fixed on 1867 for the overthrow of the Papacy and the coming of Jesus. John Stephenson, of the city of Toronto, C. W., in his chronological chart, which surpasses anything ever presented to the world on this subject, has fixed on 1866 for Jesus to make his second appearance on earth. Edward Irving, Drs. Elliott, T. Hamilton, N. L. Rice, J. Dowling, Duffield, and a score of other prophetical students, living and dead, had their minds fixed on 1866 as the time for the Papacy to fall, and the millennium to commence.

I think it must be clear to every unbiased mind, that this period of time ends with the coming of the Son of man in the clouds of heaven, and that he will then sit in judgment on the BEAST, and the LITTLE HORN, "and they shall take away his dominion, to consume and destroy it unto the end." Consequently we are near the end of Gentile rule. Already are we standing amid the rocking of the Roman earth, and the tottering of thrones. This grand and awful work commenced in February, 1848.

Louis Phillippe was strongly seated upon his throne, as it was supposed by earth's inhabitants, but in an hour unlooked for by the nations, he fled, and his throne was taken and carried through the streets, demolished and burned; and France was declared to be a Republic. A provisional committee was appointed in June following. Human blood ran freely in some of the streets of Paris. Rome feels the shock. The Pope is compelled to flee for his life. Off he goes in disguise, clad in the garb of a livery-stable tender, and takes shelter in Gaeta, in the kingdom of Naples, I think. The so-called Republican Government of France came to his rescue, and being joined by Austria, he was by their arms conveyed back to Rome, where he has ever since been protected by Austrian and French soldiers. In a few months a revolution took place in nearly all of the European kingdoms. Hungary fell, and its fall is fatal (notwithstanding L. Kossuth's prediction).

But a calm follows, and the cry of universal peace is made by a church-going people and the world, whilst the hearts of the lovers of the soon-coming King are made sad. To cheer them in their pilgrimage to the highlands of glory, a war breaks out between Russia and Turkey. Protestant England and infidel France come to the aid of Turkey. Onward they move in bloody conflict, until the power of Turkey is "dried up," so as to open the way for "the kings of the East" (the Jews) to return to the land of their fathers, and erect the "unwalled villages" of Ezekiel, which will constitute the power of attraction to bring Daniel's king of the North, or Ezekiel's "Gog" of the latter days, upon the "mountains of Israel," where he is to be overthrown by the coming of Jesus—Israel's King. But this terrible and bloody war closes, and Gog is turned back [the Autocrat of Russia] by a "hook of six teeth being put into his jaws." These teeth were the six nations represented at the Paris Conference—England, France, Sardinia, Turkey, Austria and Prussia. These six nations compelled him to sign those articles of peace, drawn up at that meeting, though he has broken almost every one of them in giving heed to the commands of God, Ezek. 38: 7,—"Be thou prepared; and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

Upon the closing up of this war, the Sultan, through the influence of the British Minister, who was at Constantinople, was persuaded to grant to the Jews, as well as the Protestants, the privilege of taking up their abode in Palestine, and enjoying their own religious views—a privilege which Jews have not enjoyed for ages. A calm succeeds this war, which robbed England of the flower of her army, won a few laurels for France, placed Russia in her true position before the world, and opened up a way for a remnant of the Jews to return to the land of their fathers. But sudden as a clap of thunder in a clear day, a war breaks out between Sardinia and Austria. Infidel France comes to the aid of Sardinia. Two powerful armies, numbering many hundred thousand of human beings, are on the battle-field. Such a slaughter of human beings in so short a time, has not been since the days of Napoleon I.

All this has served to weaken the power of the Pope, and to bring "the sick man" to his end, which is "*destruction*". Unexpected to the nations of the earth, Louis Napoleon proposes terms of peace to Austria, which terms are accepted by Austria, and Louis withdraws his army. With this act of Napoleon's the king of Sardinia was not well pleased. A calm follows this mighty slaughter of human beings.

Next, our ears are saluted with tidings from the East, that troubles have broken out in Syria. The Druses and Moslems are engaged in killing the so-called Christians. About one hundred and fifty villages are destroyed by fire, and thousands are made homeless and poor. All this is a *sure omen* that the day of Turkey's downfall is at hand. To-day the Government is completely bankrupt, living on borrowed capital, for which she has to pay 30 per cent per annum. The following is from the New York *World*:—"Commercial distress now pervades the whole empire, but more especially Constantinople and vicinity. The scarcity of money is unprecedented. There is money in the country, but it is hoarded up. No one seems to have confidence enough in the future to make any investments. Turkish funds have fallen some 20 per cent within a few months, and the government is completely bankrupt. Thousands of Turks, who have depended upon small salaries for their daily bread, have not been paid for a year. In Constantinople this financial pressure is shown in the reduced price of rents, goods, etc. Next winter (1860–61) we may expect a great amount of physical suffering from hunger and cold. But in the country around its effects are now still more manifest. Hundreds, perhaps thousands, are in prison for the non-payment of taxes. No one pretends to pay his debts. The mountains are full of brigands, who plunder all passers-by, and in some instances the regular fairs are unattended on account of the insecurity of the roads."

As sudden as a flash of lightning in a clear day, the tidings come from the East that Garibaldi, a man of destiny, is in Sicily, at the head of some eight hundred soldiers. He conquers and passes over into Italy, where his success astonishes the world. The civil power of the Pope wanes before his army, and Italy is being set free from the power of Popery. Not many months since, he gave utterance to the following words, in addressing the students of the University of Pavia as to the cause of his country's ruin:—"In the midst of Italy, at its very heart, there is a cancer called Popery; an imposture called Popery. Yes, young men, we still have a formidable enemy; the more formidable because it exists among the ignorant classes, where it rules by falsehood, because it is sacrilegiously covered with the cloak of religion. Its smiles are the smiles of Satan. This enemy, young men, is the priests, with few exceptions."

At last he places the crown upon the head of Victor Emanuel, so that instead of reigning over five millions, he now reigns over twenty-two millions of human beings. Then, like Cincinnatus, he resigns his commission, and retires from the field of blood and carnage, giving his soldiers to understand that he might be at their head when Spring should open, with an additional recruit of soldiers, if the cause of freedom demanded it.

The government of the United States has felt the electric shock. It found them totally unprepared for the bloody struggle which is before them. More than a million human beings have of their own free will entered into the field of blood. The like is not to be found upon the page of history. A civil war—brother's sword already bathed in brother's blood, and their *Union* about to be forever annihilated! God only knows what the present year will bring to pass! That which has taken ages to accomplish, has been overthrown in a year. Well might the poet exclaim—

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray,
Hark! what soundeth? is creation
Groaning for its latter day?

Will you play, then, will you dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.
Hark! the onset! will ye fold your
Faith-clad arms in lazy lock?
Up! O, up! thou drowsy soldier,
Worlds are charging to the shock.

Worlds are charging—heaven beholding,
Thou hast but an hour to fight,
Now the blazoned cross unfolding,
On, right onward, for the right.
On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!"

Reader, are you a professed minister of the gospel of God, or a class leader, or an elder, or a private member of the professed church of God? What are you doing to arouse your fellow mortals to a preparation to meet this tremendous day of God Almighty, which is right upon you? Are you a lukewarm professor? Think of your sad state, and flee to the outstretched arms of bleeding mercy, before the heavens gather blackness and roll together as a scroll. Jesus vacates his Father's throne, clothed in robes of royalty steps into the car of glory, whose wheels shall in fire roll down the burning pathway of the heavens. Are you one who has never believed the things concerning the Christ and the kingdom of God, and repented of all your sins, and been baptized into the Christ for the remission of sins by a burial in water? How can you meet the fiery war-horse and his rider without his special grace?

O! my Father, grant in the name of Jesus to impress upon the heart of the writer and reader the importance of learning the lesson of obedience, that we may be found looking, through the fulfillment of the prophecy, for the coming and kingdom of Christ, that we may be prepared to put on immortality when its author shall be revealed in flaming fire.

Whitby, C. W.

For the Crisis.

Rev. 17.—"Seven Kings."—No. 5.

REVOLUTIONS OF 1791 AND 1848.

BY S. S. BREWER.

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."—REV. 17: 10.

In "No. 4" I promised to notice the extent and influence of the revolution of 1848 in Europe. In so doing, I will present the testimony of both British and American writers on the subject. The first is from the London *British Banner*:—"From the 7th to the 12th of February, 1848, the subject of reform was fiercely debated in the French chambers. On the 22d the people rose up against the constituted authorities; on the 24th the monarchy fell, and a REPUBLICAN GOVERNMENT was set up in its place. On the 8th the freedom of the press was proclaimed in Saxony, and the censorship abolished. On the 13th the spirit of revolution broke out in Vienna; the chains of the empire in a moment were snapped asunder. Metternich, the patriarchal high priest of despotism in Austria, fled, and the imperial deity did homage to the throne of constitutional freedom. In five days after, the rhyming king of Bavaria cast away the crown he had so unworthily won, and made way for another. On the same day the flame of revolution burst forth in Berlin. It were long to recount the series of small changes; suffice it to say, *all the minor powers of the continent have more or less been revolutionized.* From the Atlantic to the Vistula *every throne has been shaken.* The shores of the Baltic and the mountains of Sicily have alike been swept by *the mighty whirlwind.* The laws, governments, and armies of fifteen centuries departed like a scroll. They are gone. At eventide they existed in full power, and, in man's esteem, in more than pristine glory; and on the morrow they are not! The regal master of a million of soldiers in the *morning*, in the *afternoon* found himself abandoned, helpless, alone, and, on the brink of destruction, fled for his life."

Truly that was a great political earthquake. The *Alliance and Visitor* has said: "The events of Europe have followed each other in quick and startling succession; the events of centuries are crowded into a year; the awaking rapidity has astonished the human race. The hand of God should be recognised in these remarkable events."

The Boston *Traveler*, edited by a minister, in an article headed, "The Shaking of the Nations," said:—"These events are a fulfillment of prophecy uttered many years ago, distinct enough to be understood by all who have lived to see them. They are so astounding, as to seem more like the visions of the night than the sober realities of the day. There is not a throne that has not been shaken by the uprisings of the past few months. That the work of overturning and overturning in the earth, of which ancient prophets sang, has been commenced, it seems impossible to doubt."

The *Reflector* said:—"We can hardly begin to measure the results of these great events in Europe. There never lived in the imagination of the most visionary, that these nations would be shaken to their centre by *Republicanism*; and all that, too, within the very short space of three months, and that without any premonition of what was coming. Indeed, it is startling to pause and consider it. *The Almighty appears to be driving asunder the nations,* is causing the everlasting hills to be scattered, and the perpetual hills to bow. They seem to be on the verge of crumbling."

Lord Morpeth, speaking at the Anniversary of the "British and Foreign Bible Society" on the movements of the nations at that time, said:—"But whatever may be the final issue of these momentous events which we are called on to contemplate—and we can hardly keep our breath while we run as it were along with them—yet I think it will be felt by all whom I address, that at a time like this, when the constitutions, the politics, the powers, the dominations of this world which we have been accustomed to, are heaving with unwonted throes, when the old foundations seem to be all broken up; when historic thrones are tottering and imperial sceptres are shaking, we do receive the most solemn and the most thrilling warnings, as far as relates to individual capacities, to strengthen our foundation upon the Rock of Ages."

The Rev. Dr. Kirk has said on the same subject:—"We are living at an unusual period. The voice of God is speaking through his providence in solemn, awful, and encouraging tones. We have heard all the while the rolling of his awful chariot wheels. It is his hand that sways the nations. He has caused the great ground swell which men cannot resist. Men cannot meet under such circumstances without peculiar feelings. All whom we have heard have evinced the same deep undercurrent. His own heart had been full of it."

The "great earthquake" predicted in chapter 11: 13, and fulfilled in France in the Great Revolution of 1791, destroyed forever the prestige of the Pope in France. "And the SAME HOUR was there a great earthquake; and the *tenth part* of the city fell; and in the earthquake were slain of men seven thousand." (Margin, names of men.)

The revelator predicts a far greater one in 16: 18; thereby causing the division of the *great city* into three parts. This doubtless was fulfilled in the great *shaking of the nations*, A. D. 1848. That in A. D. 1791 affected only France, that being only one *tenth* part of the city,—I suppose one of the ten prominent kingdoms that had supported Papacy. "The *woman* which thou sawest is that *great city* that reigneth over the kings of the earth," France having been one. The kingdom of France having become the eighth head of the dragon, and thrown off the papal yoke, and also become its persecutor, an agent in the hand of God to execute judgment, it swept away the titles and names of the different orders of Catholic Rome; and a spirit of hatred having gone forth out of the mouth of the dragon, in the language of the 16th chapter, 13th to 14th verses, "unto the kings of the earth and the whole world,"—I understand that this spirit in 1848 caused the destruction of the prestige of the Pope and harlot power in the Italian States, in that, the greatest revolution of which we have referred you to in the above historical extracts; and in the language of the twelfth verse, that pre-signifies a transfer of the power of the ten kings from the *scarlet-colored beast* and his rider *to the beast that ascended out of the bottomless pit*, was accomplished, and the ten horns received power; or, as one renders it, "authority as kings, one hour, or at one time, with that beast." "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." I consider the expression *one hour* in this verse to signify, as it is rendered by some translators, a short time. The expression in the 11th chapter, 13th verse, "the same hour," is to be understood a short time, not precisely sixty literal minutes. "These have one mind, and shall give their power and strength unto the beast."

The great earthquake in the sixteenth chapter predicted the sub-division of the great city into *three parts*. This doubtless was to be effected by the agency of the three great parties seen in vision by John, and described in chapter 16: 13. This has doubtless been accomplished. "His Holiness lately remarked to an ecclesiastical dignitary, 'The hand of Providence has already written for me the "*Mene, Mene, Tekel, Upharsin.*" My days are numbered; my acts are weighed in the balance of divine justice, and I hope they will not be found too far wanting. My empire is falling into *secular hands*. Will it be for long? who knows?" No, dear reader, it cannot be long. What a prodigious change in the condition of this once haughty tyrant and umpire in the affairs of Europe! Now an enfeebled relic of former greatness, bigotry, error and superstition; his tiara and pontificals by inheritance reeking and gory with the blood of millions of helpless victims. Ah! Belshazzar is no longer king.

1st. If the dragon is the symbol of Republicanism; 2d. The beast the symbol of Monarchism; and 3d. The false prophet the Papacy; then it would seem clear, for these two parties seem now to hold an undecided influence over the Papacy.

There is yet another view may be taken of this part of the subject. It is this. Let the dragon beast and false prophet stand as synecdoche—a part for the whole; and then put the dragon for the representative of all Republicanism throughout the world; the beast for all Monarchialism to the same extent, and the false prophet for all the treachery throughout the world. Then it appears plain. For the Protestant ministry and membership throughout the length and breadth of christendom are as fierce for military fame and glory as their illustrious predecessors.

But it may be said, what has Protestantism to do with the present condition of Rome? I answer much, every way. We shall speak upon this in the next article.

Glastenbury, Conn.

For the Crisis.

Fear of Man.

Cannot this bane of spirituality be extirpated from our midst? How it mars and in many instances destroys our spirituality. But in no place perhaps does it have a more pernicious influence than in the social conference and prayer meeting; where the saints come together to witness for Christ by exhorting one another, and praying for each other, as they see the day of God approaching. "Beloved," just think what a blessing and soul-refreshing would characterize these meetings, so especially calculated to facilitate a spirit of devotion and growth in grace, could all be divested of the *fear of man!* Who, think you, among the saints would be silent? And even if a sinner were present, would not this "fear of God only" be calculated to elicit the inquiry of something to be done by them?

How many of our Master's commands would be obeyed which are now disobeyed! Brethren would, in obedience to the command in James 5: 16, confess their faults one to another, and the first impulse of true christian benevolence would be heeded, in fervently imploring that healing power might be bestowed, and two united would bring the promised blessing.—Matt. 18: 19. The tempted and afflicted would unburden their hearts of their sad contents, and Christ's body would be able to obey the command—"Bear ye one another's burdens, and so fulfill the law of Christ." The young convert would lisp the little light he or she had received, instead of putting it under a bushel; and some father or mother in Israel would give a sweet word of encouragement, affectionately lending their aid to expand the tiny light that it might increase to a mighty flame!

Indeed, who can calculate the many blessings attendant upon pursuing such a course? The Lord expressly tells us that "the fear of man bringeth a snare." I understand a snare means something to hold or confine the creature until the snare-layer can secure the same for himself. "The old sax of antiquity," as Kitto calls him, understands snare-laying; he has prosecuted the business for thousands of years, and if you listen to his devices you will be snared and taken. When you feel the promptings of the Spirit to witness for Jesus, he will make you tremble in view of your inability, by instancing the number present who can speak so much better than yourself; he makes you afraid to expose your one talent—you falter—meeting closes, finding you held in this snare fabricated out of the fear of man.

And now the question is, will you thus passively remain in this snare until you shall be taken? In God's name arise and cut these strands of the devil! Do it at the very next prayer meeting. The trouble is with some, they occasionally cut one strand of this snare-cord of the devil, then give him time to mend it ere they cut another, and are thus kept captives by his satanic power. In plain English, they say a few words for Christ, and then wait so long ere they do it again, that the same temptations have quite as much power over them, as ever, to deter them from duty.

If we desire Christ's yoke, to sit easy, we must wear it—get used to it, until naturalized to it. I think I shall never forget the remark of a young man more than twenty years since to his comrade in prayer meeting. Turning himself to them he said, "Let us live so that we can have something to say for God." Father Hastings was present, and made some very appropriate remarks upon the same. Blessings on his memory!

Yes, this is the secret. If our thoughts are on God and heavenly things most of the time, I do think we can pour a little of the abundance of the heart through the mouth. We can speak the most easily of those things we contemplate the most. If we desire to be filled with the Spirit, we must turn the channel of our thoughts in that direction—THINK of God.

How very inconsistent this man-fearing spirit makes people appear. I know men sent to the state legislature to talk and make laws for the people of the state, who plead inability when called upon to witness for Jesus in a prayer meeting, who no doubt would have felt themselves greatly misrepresented had one insinuated they were incapable to fill their stately office. Can any one truthfully aver incapacity to speak a few words upon a subject dearest to them of all subjects? Let us bind the jewel of consistency close to our hearts, and shake off this ruse of the devil, and let the *fear of God* stand paramount.

Let us remember the one talented individual is to be condemned at the judgment because he *buried* his talent. And what made him bury it? Because he was AFRAID! Of what was he afraid? Not of God surely, but he was afraid of man! He could not get down humble enough to use *one* talent, lest he should not be honored by man. Jesus Christ calls such unprofitable servants at the judgment, and casts them into outer darkness, where there shall be weeping and gnashing of teeth.

BEULAH MATHEWSON.

Sandy Hill, N. Y., Dec. '62.

For the Crisis.

Miscellaneous Items of Theology.

NUMBER ELEVEN.

XIV.—FUTURE GATHERING OF ISRAEL.

Numerous prophecies which speak of the gathering of Israel in a mortal state to offer sacrifices, have already been fulfilled, and cannot be located in the deathless age. At the introduction of that age, all converted Jews, as well as Gentiles, will be immortalized, and all the carnal ones be left. Are there carnal ones to be gathered? Is not Christ to come "taking vengeance on them that know not God"? Since the holy "children of Israel" are to put on immortality at the Advent, none are left to be gathered in a mortal state but the unholy ones, and *they* belong to the class who are to be destroyed. Is it said that there are some among them who have never committed sin, and are no more deserving of destruction than the sinless infant. Then they are just as really entitled to salvation and immortality, at the Advent, as the infant is. As the holy ones, and the sinless ones, are to be immortalized, and the sinning ones to be "cut off" at the Advent, none are left to be gathered in a mortal state after Christ appears.

However, the Scriptures do bring to view a future gathering of the children of Israel in their immortal state, after their resurrection. The Redeemer says:—"O Israel, thou hast destroyed thyself; but in me is thy help. *I* will be thy KING. . . . I gave thee a king in mine anger, and took him away in my wrath. . . . I will ransom them [the holy children of Israel] from the power of the grave; I will redeem them from death." Hosea 9–14.

Again; "Behold, O my people, [Israel] I will *open your graves*, and *cause you to come up out of your graves*, and bring you into the land of Israel. . . . Behold, I will take the children of Israel [who are buried in heathen lands] from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them [or 'change their vile bodies']; so shall they be my [immortal] people, and I will be their God. And David [the great '*seed*' of David,—the second David,—Christ], my servant, shall be King over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they [who died thousands of years ago] and their children [who died a little later] and their children's children [who have also died] forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them [in the kingdom], and will multiply them [above their former numbers, when they were a mortal nation,—by gathering them from their numerous beds of death,—not by causing them to propagate their species], and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be in the midst of them; yea, I will be their God, and they shall be my people. And the heathen [who shall live long enough to witness the resurrection and the ascension of the saints] shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Ezek. 37: 12–28.

As a people they are now "blinded" and in "unbelief," and they can be "grafted in again" *only* upon condition of getting rid of unbelief; and if found rid of it at the advent, being "grafted in," they will be made immortal. "If the casting away of them [nationally] be the reconciling of the world, what shall the receiving of them be [nationally] but LIFE FROM THE DEAD." Rom. 11: 15. When the holy children of Israel receive "life from the dead," they will become "one nation" under "one King," —being the kingdom restored to its perfect and immortal state.

May this gathering of Israel by the great "King of Israel" soon take place, that the "grafted" Gentiles may share in the glories of his kingdom."

W. SHELDON.

For the Crisis.

Compliments.

One of the poorest uses to which a religious newspaper is ever put, is to make it a medium of personal compliments or personal abuse. I knew one young preacher, who when holding meetings used to say quite often to the man whom he accompanied, and who wrote reports of the meeting for the paper: "*Tell him that I am a good fellow.*" So, in a few days, out would come the paper with a fine report of the meeting, and with the statement after this fashion: "Bro. A. B. C. was present, and rendered efficient aid. He is a *good fellow.*" In this sort of a way the young chap inflated his balloon and sailed away so far that I haven't seen him for some years past. Instances have indeed occurred, where some would-be-great man has kept a whole company of pop-gun preachers drawing in his traces, whistling through his quill, and sustaining his "cause," by simply bestowing on them now and then a small newspaper puff; and they became "worthy brothers," "judicious laborers," "promising young men," etc., etc., until, if perchance they kicked out of the paper harness, then the same paper was used to prick the very bubbles it had blown up; and they found themselves flat on their backs under the ladder which they supposed themselves to be climbing.

A religious newspaper that *is* or ever *means to be* anything, must let alone this sort of business. A newspaper should not be in the interest of any man, or set of men, either to praise or curse indiscriminately. If men are faithful, their works will show it. If not, no newspaper whitewash will do the business for them. Gold needs no gilding, and gilding does not make wood gold. Great "newspaper revivals," which dwindle into very moderate dimensions when personally examined,—flaming reports of meetings, which help serve to misinform the absent ones, and create a demand for the author's labors,—accounts of the peace and harmony of churches who are too dead to move,—stories of vast piles of "wood, hay and stubble," which are put into the "building" with as much shouting as if they were all "gold, silver and precious stones";—all these things minister not to spiritual profit or godly edifying.

Every page of the *World's Crisis* costs a good many dollars; and I trust it may always be filled with something that will do the people good. For one, I am quite willing to be silent, or to write as I have time. I pray God that when we *do* write, we may have something to say of *God, and Christ*, and not waste our space upon men, and their titles and dignities and doings. If we are found faithful at last, God will give us all the honor we need, if we never get any here. If he at last pour upon us the blackness of eternal contempt, what will it avail us to remember that we had compliments in the newspapers in this world? "For I know not how to give flattering titles, for in so doing, my Maker would soon take me away." H. L. H.

Boston, April 9th, 1862.

☞ It is highly ridiculous not to get rid of our own faults, which is in our power, and [illegible] to reform the [illegible] of other people, which is not in our power.

For the Crisis.

Sketches by the Wayside.—No. 8.

April, 1861. To-day has been an interesting and profitable Sabbath. Heard Bro. C. preach a good sermon on Prayer in the forenoon, and in the afternoon listened to a discourse from the text, "The word that I have spoken unto you, the same shall judge you at the last day." His subject was the importance of studying, believing and obeying the word of God, for by that we must be finally judged. "If that word condemn us now, will it acquit us then? And if it acquit us here, it will condemn us hereafter?" Important question. It was only the previous evening I was writing upon the same subject, and quoted the same text. Alas! how much the Bible is neglected, and how little believed! I see those even here, who cannot turn readily to a stated book, but quite as often open the New Testament to find a book belonging to the Old, as anywhere else, and persons professing godliness too!

Last evening, in the prayer-meeting, felt impressed to utter some plain truths, and my heart sensitively shrank from the cross. Toward the close of the services, however, we arose and remarked:—If simply *desiring* a revival, and *praying* for a revival, were sufficient for its accomplishment, we should ere this have been rejoicing therein. But there is more than this required. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; *but your iniquities have separated between you and your God,*" etc. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? *In tithes and offerings.*" Alas! how many have robbed God's altar of the sacrifices once laid thereon;—how many have broken the vows solemnly uttered before him! The terms on which a blessing shall be poured out, are plainly stated. "Bring ye all the tithes into the store-house, . . . and prove me herewith, ... if I will not . . pour you out a blessing, that there shall not be room enough to receive it." This is our duty; this is what God requires of us, and when performed the promise shall be verified—the offerer shall receive in return for his gifts an hundred-fold. Who of us will comply? Who will "prove" God, and "see" if the abundant blessing is not *poured out* from Heaven's opened windows, until there shall be no room for its bestowment. We must not merely desire and pray for a revival, but first give ourselves to the Lord, and then consecrate of our substance, time and talents, as the Lord hath required, for the work of soul-saving. We must feel upon our own hearts the Pentecostal baptism; we must be saved all through our own souls, and our stereotyped prayers must give place to the earnest, fervent supplications of the spirit's outbreathings; our dry, formal exhortations must give place to deep, heartfelt outgushings of love and interest for the perishing. Then sinners will be converted. It never yet has failed to follow such a position and such experience on the part of the church. * * *

Retired for secret prayer at the twilight hour last night. Was very wandering in my thoughts. Had been very nervous and excitable all day, and felt poorly in body. Could not fix my thoughts on prayer. Thought of leaving the room, as it seemed useless to utter words in which the heart was not. On reflection, I changed my purpose. Resolved to enter the sanctuary, and bow before the mercy-seat, there to present my petitions to God, and not depart without an answer. Implored the Spirit's aid. Pleaded the love of the Father, and of the Son, as affording even me a reason for coming and claiming the promises. Faith increased. I neared the throne. I talked with God. The golden sceptre was held out. I opened my mouth wide before God, and asked largely. The blessing came. The darkness fled. All was calm within.

At the family altar, I asked Sister A. to lead. She prayed in faith. Thought I would just add a few words of thanksgiving for the blessings of the day, and the victory gained. The Spirit came upon me anew. O, how I pleaded for the complete armor, and a keenly burnished sword, that I might enter the front ranks, and fight for King Jesus! How the Spirit interceded! I entered the holy place, and was overshadowed by the cherubim. A teeming shower of grace descended upon our hearts, and the joyous shout of Glory and Hallelujah were uttered!

This morning we prayed for a feast in the sanctuary. Bro. C. preached from the text, "O that mine head were waters, and mine eyes a fountain of tears," etc. He enforced the duty of being in that state of mind where we too could feel as did the prophet of old; mourning over the desolations around us, and laboring for the salvation of the perishing. It was a brief but timely discourse. The rain was falling fast, and he suggested a season of prayer and remarks. We bowed in prayer. Father H. led the way, his son followed, then Sister A., next poor I. O the cross of such public praying to me! It has almost invariably been a heavy cross for me to pray in the meeting-house, in the public assembly, after sermon,—O how great! Sermon in the afternoon was all about the Holy Ghost—the duty of praying for it, and being continually exercised thereby;—that it was the essential qualifying agency, and the church must receive it more largely in order to labor for and, rejoice in a revival. First there must be heart-searchings; the Spirit must be sought as an illuminator, to enlighten us in regard to our true condition. There must be confessions, humiliations and consecrations, before the Comforter would abide with us. The discourse, coming from a Congregationalist, was certainly to be commended for its clearness and truthfulness. M. D. W.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Tuesday, Dec. 30, 1862.

Notice to Subscribers.

In a few weeks, we shall write off our new Subscription Books, and revise our Mailing Blocks. Subscribers, therefore, are particularly requested to notify us immediately of any errors or omissions that may have occurred in the spelling of their names, or otherwise, on the papers addressed to them. If the *Miss*, or *Mrs.*, or other title, is omitted, inform us, that we may correct it; and don't forget to write every letter in the name and address PLAINLY AND DISTINCTLY.

Close of the Year.

Another year has run its rounds, and been replete with stirring events. What changes have taken place in one short year. How many homes are now desolate, which, one year ago, were joyous in the prospect of continual prosperity. Sickness and death have done their work, and the marble slab points to the spot where the loved one lies sleeping in the embrace of death. The lonely widow gathers her little ones around her, while sorrow's tears fill her eyes, and the deep sigh heaves her bosom, as she thinks that last new year's day the voice of him, who so cheerfully wished me a "happy new year," is now silent in the grave. He little thought what a cup of sorrow awaited me.

I look into another family;—where is that lovely child, that came running down in early morning to say, "I wish you a happy new year"? The mother's tears answer—gone to the grave. She has often looked over his playthings, and his little garments; but his prattling voice is not heard. Truly, we are in a world of sorrow.

When we turn our eye to the battle-field, for the last twelve months, what a sight presents itself. There they lie wounded and dead, heaps upon heaps, while the foe treads proudly over them. There's the fond husband, father, brother, lover, who left their peaceful homes but a few days since, to return no more. O the horrors of war! Tell us *christians* should fight! Sooner far let them be drunk in the groggery. Christians killing their neighbors, and making widows and orphans! preposterous. We feel no union with such christianity. But the war is not closed. Other homes are yet to be desolated. Darker scenes are rising before us. In this gloomy hour how valuable is the "blessed hope" of the saints of God.

Let us now review the past year, and see wherein we have neglected our duty; or done or said things we ought not; ask the Lord to forgive us, and firmly resolve, by his help, to do *all* to his glory the remainder of our days, that at last we may meet where sorrow is forever unknown; and sickness, pain and death are felt and feared no more.

SO. READING, MASS.—We spent Friday evening, Dec. 26th, in this place, which is about ten miles out of Boston, on the Boston and Maine R. R. Bro. H. K. Flagg has been preaching there for the last two weeks, and his labors have been much blessed. Three have been converted, and several reclaimed from a backslidden state There is a good prospect that others will seek the Lord, and prepare for his coming. We were much comforted in finding Bro. Lathe's family rejoicing in the Lord, as two of his children have just been converted. Let none get weary in well-doing, for soon our Redeemer will appear in glory.

New Subscribers.

This is a good time to obtain new subscribers for our family paper. Let every reader try to send us one new subscriber in January. Come, let us make a grand effort, worthy of the truth and the noble cause we love so well. Let no pains be spared that will tend to benefit our fellow men, with whom we must soon stand in the judgment.

Sermons.

In the New York *Independent* of Dec. 18th, '62, by H. W. Beecher, we find some excellent editorial remarks on sermons, that are worthy of careful consideration. He says:—

"Sermons are a modern invention. They were unknown in the apostolic days. The primitive preaching was expository and didactic. It would be well if the church should return to that custom."

It is a well-known fact that what is called "popular preaching," gives but very little light on Scripture truth. Most of the sermons are only prettily written moral essays. One might hear such preaching forty years and still be a mere child in the knowledge of the Scriptures. It does not appear to be the object of the preacher to cause people to understand the Bible; but to entertain them with pleasant and smooth things. The result is, the mass, even of church members, are so ignorant of the great truths of the Bible, that but few can give "a reason of the hope that is in them." The best they can say is "It is in our article of faith, to which we have subscribed." It is astonishing to witness the ignorance of the Scriptures among those who listen to the most distinguished ministers, so called, of these last days. They can give ten reasons for fables, where they can one for the truth.

Mr. Beecher goes on to say:—

"For ordinary christian instruction, nothing is more certain than that a sermon may be utterly spoiled by excessive preparation. Its life is worked out of it. It leaves nothing for the hearer's imagination. Its flow lulls the ear. Its very completeness and roundness cloy. Many ministers write their sermons as if for printing. But that which is written for the eye is seldom good when delivered to the ear. That is a good sermon that masters the audience. It may have grave faults of construction, and be open to severe criticism; yet, if it does its work, it is a good sermon. . . .

We must protest against the absurdity of two written sermons on each Sunday! It is every man's duty to preach once at least (if he deliver two formal discourses) without manuscript, or with only brief notes. The same effort that is bestowed upon a written sermon would, after some probation, enable a minister to acquit himself well in extemporaneous discourse. The matter should be prepared, the language and much of the application should be left to the delivery. It is an intolerable bondage, a waste of life itself, to be obliged to write everything one utters.

Besides, the peculiar characteristic of preaching is lost. The object of preaching evidently is, to give to truths the advantage of human feeling and living sympathy. An audience might as well read a printed sermon at home, as listen to a printed or written sermon in the pulpit, except so far as the preacher can make it the vehicle of his own emotions, living thoughts, and very personality. Preaching is the power of a man on men. It is the manhood of a christian thoroughly aroused, and brought to bear directly upon the minds of men. It is the man-element (in its higher and christian elements) that preaching was designed to secure. It is just this that written sermons—the very best, and with every right preparation and painstaking—inevitably lose in some degree. They are suffered, however, to compensate this loss by their instructiveness, their propriety, and method. But when no pains are taken, and no fears exist, and sermons are written and delivered after the manner of well-read essays, the peculiarity of preaching is wholly lost. The very thing aimed at in calling living men to speak to living men, is missed. We deem no pains too great, and no conscientious and determined practice too much, that is required to secure freedom in preaching unwritten sermons!"

"How to be Miserable."

Happiness is the great object of pursuit in this world, and yet most are continually taking the wrong course to obtain the prize. Most seek wealth first, so that they may obtain the luxuries of life, and thus be happy; but those who seek it this way always find their cup filled with care and sorrow, instead of happiness. Others struggle for some honorable position in society, expecting the boon, when men applaud them; but like one who has ascended the snowy peaks of the Alps in a summer day, they find it not half so pleasant as when on the plain below. Theirs are frozen joys. Others seek for happiness in the gratification of their appetites and passions; but find when the work is done, that the whole is summed up in one word,—*remorse.* All these are "lovers of their own selves," which is to be a characteristic of the people "in the last days," as foretold by the apostle Paul. All who act on the *selfish* principle, must, of necessity be unhappy. The Lord has thus arranged. If we would be happy, we must not live for SELF, but for the good of others; then we imitate our blessed Savior. If we have his Spirit, we shall be led to act in harmony with his example, and thus be happy.

The following is an excellent recipe for those who wish to be *miserable:*—

"Think about yourself; about what *you* want, what *you* like, what respect people ought to pay *you*, what people think of *you;* and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either."—*Kingsley's Sermons.*

Growing Worse.

The following from the London Weekly *Register* shows that wickedness is increasing there as well as in our own country. Crimes, especially those of the blackest dye, are said to be advancing more rapidly than ever. To what are we coming? If Jesus does not return soon, our planet will be in a horrid condition. The *Register* says:—

"It is not too much to say that London has never been so unsafe as it is at this moment. Not a night passes but some quiet man is the subject of a murderous attack in the street. His head is violently pulled back by one man, another at the same moment strikes a violent blow in his eyes; he is brutally kicked. When thus reduced to insensibility, he is robbed at leisure. At least one victim has died within the last few days. Several others have received injuries which will surely last as long as they live, and which can hardly fail to shorten their lives. The victims selected are all well-to-do men. The neighborhood of the clubs is closely watched. Some of them are as much blockaded as the port of Charleston, and any man with a well-filled purse is imprudent if he attempts to run the blockade. That such a state of things should be allowed to go on unchecked is out of the question. The police are no doubt on the alert, and we hope that many of the malefactors will be convicted. But there is no wonder that people are even more anxious to prevent the evil than to cure it. Respectable men in London are waxing as wroth against the ticket-of-leave men as the Chamber of Commerce at New York against the Alabama."

What Waste!

Great Britain, France, Russia, and the United States—expend $1,000,000,000 annually for alcohol, tobacco and opium. That is the direct expense; the indirect is much more.

So much money wasted, thrown away. Worse than that, it is paid out to injure the physical and moral powers of those who use it. It would be great gain to the human family, if the money spent for alcohol, tobacco and opium, was burnt up or eternally buried, so far as those are concerned who consume the poisonous articles. Many, *many*, fill premature graves because of the use of these unhealthy stimulants. They are Satan's ministers, which he employs to lead men to choose the way to destruction. It seems strange that any who believe Jesus is soon coming, and wish to be ready, should indulge in such bad habits. Is it not time to reform? Come, begin the first of next January, if not before. Leave all the bad habits this side of the line, and allow none of them to control you in 1863.

Children's Tract Fund.

In last week's Crisis, we spoke of having the children raise fifty dollars towards the one thousand dollar tract fund. We think it will be better to let the children have theirs by themselves; and we older ones will make up the $1000, making in all $1050.

NEW TRACT.—We have just received a tract containing an argument showing that the prophetical periods will close up Jan. 15th, 1863. It can be had free of Bro Abram Flavel, Newark, N. J.

Movements of Napoleon III.

The man of wonder is playing his part with great skill in earth's closing drama. He succeeds in keeping head and shoulders above all others. His tread makes the world tremble. He has become the lion among the great men, and none dare to molest him. We see he has some new project in his head now, as the following will show:—

"The Emperor, it is said, wishes to bring both the Romish and Protestant churches more thoroughly under the power of the State. To the latter he proposed increased incomes, a revival of synodical power within prescribed limits, a return purely and simply to their old orthodox standards, so that Rationalism is to be quenched by imperial edict. In return, no aggressions are to be made on Romanism, and no new congregations formed by way of converts. Dissenters are not to be tolerated unless they are Frenchmen, and have besides degrees from a college of the National Church. They will thus be placed at the mercy of that church. By this edict, if carried out, Methodism, and other forms of dissent, will almost be extinguished. With a view to preparing the way for the action of the new law, the power of authorizing new congregations has already been removed from the Prefects to the Imperial Council."

New Publications.

I am glad to lay before the friends a few new publications, to be issued, if the Lord will, early in January.

1. "SIGNS OF THE TIMES," by H. L. Hastings. New edition, *greatly enlarged;* 416 pages, in elegant cloth binding. $1.00 postpaid; $9 per dozen. Paper covers, 75 cts; $6 per dozen. Cash with the order, and when the book is read through, I will buy it back, in good condition, at the same price, if it is not worth the money.

2. "LOOKING FORWARD; OR, THE ANTICIPATIONS OF THE CHURCH," by H. L. Hastings, being the closing chapter of "Signs of the Times." 64 pages, paper, 15 cents. A few copies printed for those who have the *first* edition of "Signs of the Times." It contains *all* the addition to the second edition. "Looking Forward" will pay for reading and circulating, I think.

3. "REPLY TO THE CHARGE OF HERESY," by H. A. Chittenden. Addressed to a Congregational Church in Hartford, in 1845. To this are added Justin Martyr's testimony (A. D. 145) as to the destruction of the wicked; also, his statement that those who denied the resurrection and taught that souls went to heaven at death, were not christians; also, the Decrees of the Papal Councils of Vienna, Florence and Lateran, under Popes Clement V., Eugenius IV., and Leo X., where they decreed that the soul was immortal, was of the form of the human body, that all souls went either to heaven, hell, or purgatory at death, translated from the original Latin of Caranza, with Martin Luther and Bishop Jeremy Taylor's contradictions of the same. The whole in 32 pages, for 5 cents single, postpaid, or $3 per hundred.

4. "GUINNESS' LETTER ON WAR," lately issued in the Crisis; to which are added *Testimonies of Early Christians*, who were men of peace and not of blood; and *Testimonies of Historians* regarding the early church on this point. 32 pages; 5 cents single; $3 per one hundred.

5. "IMMORTALITY THROUGH CHRIST ALONE; The Doctrine Safe and Salutary." By C. F. Hudson. A new and valuable tract, just ready. Price, 5 cents single; $3.00 per one hundred.

I hope these tracts will be widely scattered. They have cost much labor and money, and are worth reading. The poor can have them *free.* Address orders to H. L. HASTINGS, Boston, Mass., or to the Crisis office.

Dec. 26th, 1862.

Our Tract Column.

We, the undersigned, agree to give the sums affixed to our names towards raising ONE THOUSAND DOLLARS, as a TRACT FUND, to aid the Christian Publication Society in the issue and gratuitous distribution of such Tracts and other publications as the times in which we live demand; and our subscriptions shall be paid at the call of the Treasurer of the Society as soon as the whole amount is subscribed.

From Oct. 15th to Dec. 8th the pledges amount to $602.91. Of this $251.40 have been paid.

	$602.92
J. N. SHERMAN	5.00
J. S. SHERMAN	2.00
S. A. SPAULDING	1.00
A FRIEND	4.32
D. MINER	2.00
J. T. BROWN	.50
L. H. SHAW	1.00
C. C. BRAGG	.50
SR. HIGGINS and family	8.00
SR. PERKINS	.25
E. REMICK	1.00
J. A. READ	.53
G. W. GILLESPIE ($1 per month)	1.00
J. S. RICHARDS	1.00
B. BROWNE	.50
MRS. E. F——	.50
A. OOSBURG	1.00
H. DEAN	1.00
AMY	1.00
M. J. PARRY, JR.	1.00
SAML. KAIL	1.00
SR. DEWITT	1.00
ELD. S. A. CHAPLIN	2.00
"FRIENDS"	4.00
SR. HOBBS	2.00
A. PERRIN	1.00
BRO. BAILEY	.45
P. KIMBALL	.25
A. SALTMARSH	.25
D. T. KENT	10.00
A FRIEND	1.00
J. S. ALEXANDER	1.00
S. C. WILCOX	1.00
CHICOPEE FALLS CHURCH	3.00

For the Crisis.

Westward Again!

If the Lord will, I propose to leave Boston, Tuesday, Dec. 30th, for Erie, Pa., via. New York and Dunkirk. I hope to reach Erie Jan. 1st, 1863, and make my way as fast as convenient to *Blooming Valley*, there to spend the following Sunday and remain a week or more. Then perhaps visit Meadville, Edinboro, and other localities in the region, remaining through most of January. Persons in the region desiring to know of arrangements for meetings, can probably be informed by addressing J. T. Ongley, Blooming Valley, Crawford Co., Pa.

Brethren, *pray* that the word of God may run and be glorified. Correspondents will still address me at Boston, as usual, and their business will be attended to with despatch. H. L. HASTINGS.

Dec. 26th, 1863.

For the Crisis.

The Faith of the Church.

NUMBER FIVE.

Through faith we understand that "Christ died for our sins according to the Scriptures." 1 Cor. 15: 3. According to "the faith which was once delivered unto the saints" in respect to the atonement and propitiation for sin, we are ever to maintain that "the blood of Jesus Christ His Son cleanseth from all sin." The world-wide truth and doctrine taught from the beginning, and among all nations and peoples, is, that something is needful to make God propitious to our sinful race. And God has written in his word, "Without shedding of blood there is no remission." This has been written too in letters of blood in all the sacrifices and bloody offerings innumerable of the past. The blood of beasts and of men have been shed in all ages, and by nearly all nations, to atone for sin. Egypt, Assyria, Babylon, Persia, Greece, and Rome,—Jew and Gentile, the world over, have offered these sacrifices by the thousands. To-day, in Africa, Asia, and in the Isles of the seas, among unenlightened heathen nations and tribes, the same bloody offerings are being made. The Hindoo mother tears her infant from her breast and throws it into the Ganges, or mouth of the crocodile, to appease the wrath of her God, and quiet a guilty conscience. The Hindoo devotee casts himself under the rolling and ponderous car of Juggernaut, to be crushed to death, in hopes that his suicidal act and sacrifice of life will atone for his sin and open the gates of paradise to his soul. And another will submit to have thrust through his flesh sharp hooks, and swing in mid-air till death ends the torture and suffering, to appease his imaginary deity, and bring peace to his conscience. But all these bloody rites are in vain, wherever they may be practised, or by whom. The Scriptures assure us, "In burnt offerings and sacrifices for sin" God has "no pleasure"; but that there is atonement and reconciliation "through the offering of the body of Jesus Christ once for all." "Christ died for our sins." And so they point us to the cross, saying, "Behold the Lamb of God, which taketh away the sin of the world!" By the death of the Son of God alone, and through the virtue of his blood, there is forgiveness and pardon of sins.

> "Not all the blood of beasts,
> On Jewish altars slain,
> Could give the guilty conscience peace,
> Or wipe away the stain.
> But Christ, the heavenly Lamb,
> Takes all our sins away;
> A sacrifice of nobler name,
> And richer blood than they."

We are to maintain that Jesus Christ came in "*the flesh*" for the purpose of making an atonement; 1 John 4: 1–3;—that a body was prepared him through the offering of which we are sanctified. Heb. 10: 5–10. There have been those who have claimed that Christ was not a real man, but "taught that he was man only putative, and came into the world only in phantasmate, and consequently that he died only *putative pati*," and that Christ did all things only in appearance, not reality. This is antichrist. "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world." Accordingly, too, we are to contend that Jesus Christ was more than a mere man, dying as a simple martyr, teaching us how to live and die a virtuous and useful life and death. We are to receive and maintain that "the *Word* was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Christ was divine and human. His flesh and humanity was made. The Word was never made. "In the beginning was the Word, and the Word was with God, and the word was God. . . . He was in the world, and the world was made by him, and the world knew him not." John 1st chap. The being of Christ before the incarnation, as he was conceived by the Virgin Mary, was not a created being, but was the Divine Essence from God the Father. And he was the only begotten Son of God, as the Father communicated the Divine Essence to the Word. "Great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." See 2 Cor. 8: 9, Phil. 2: 5–11, Col. 1: 14–19.

Jesus Christ suffered and died for our sins; therefore in the flesh. Not in that nature in which he was begotten by the Father before the world was. "Forasmuch then as Christ hath suffered for us in the flesh"—"put to death in the flesh, but quickened by the Spirit." That Spirit which preached to the disobedient antediluvian world in the days of Noah, 1 Pet. 2d chap., Gen. 6: 3, which was in the prophets, 1 Pet. 1: 11, did not die. Immortality cannot die. "Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a *body* hast thou prepared me. . . . By the which will we are sanctified through the offering of *the body* of Jesus Christ once for all." Although the human nature, soul and body, was conjoined to the Divine in Christ Jesus, yet it suffered as much and as effectually died as though it were alone. And he suffered and died not in his Deity, but in that humanity which he assumed that he might be our substitute and sacrificial offering for sin. These things then are we to maintain most earnestly respecting Christ and his atonement against those "men crept in unawares," who turn "the grace of our God into lasciviousness," and deny "the only Lord God, and our Lord Jesus Christ." O. R. FASSETT.

For the Crisis.

Bookselling.

Book-writing is one trade, book-publishing is another, bookselling is yet another. I have learned all three, and worked pretty hard at them. Now I question what to do. I cannot do every thing. I can write and publish books, if others will sell them. But, if I spend time to sell them, I must stop writing them; or, if I keep writing and printing, who will foot the bills? I think I shall write and publish some more, and see whether the brethren care enough for them to scatter them.

The second greatly enlarged edition of "Signs of the Times" is at hand. Who will help scatter them? I can make money, only give me *time*, but if I write I cannot work. If you will scatter the books, I will try and publish them. Prices must advance, but truth must go as long as any thing does. H. L. HASTINGS.

For the Crisis.

Report of the First Annual Wisconsin Christian Conference.

Met in a separate capacity, according to arrangements made at the last Annual Iowa, Minn. and Wis. Christian Conference, at Sumpter, Sauk Co., Wis., Wednesday evening, Dec. 3d, 1862. Preaching by Eld. Barnes. We were not present to hear this discourse, but was glad to hear that Eld. B. was on hand with his old battle axe, ready to work.

Thursday, A. M., friends met and enjoyed a refreshing season in a social meeting. Met again at 2 P. M., to listen to Eld. J. V. Himes, who preached a stirring and decidedly practical discourse, which had a deep effect through the rest of the meetings; and may God grant that it may go with us all through another year and until the Master comes. Our hearts were truly cheered to again hear from this old veteran in the cause of the Master. Met again at 6 o'clock, A. M., for social worship. Preaching at 7, by Eld. J. V. Himes.

Met Friday morning, at 9 o'clock, for business. Eld. Wm. Sheldon read the Constitution of the Iowa, Minn. and Wisconsin Christian Conference. First business in order, the election of President and Secretary of conference. Officers chosen: Eld. Wm. Sheldon, President; Eld. Geo. W. Turner, Secretary.

Moved that ministers belonging to the conference, report as to the state of the cause in their respective localities. Carried. Heard reports from Elds. Sheldon, Barnes, Shears and Turner, which were generally encouraging, considering the exciting times in which we live, and the distracted condition of our country. They seemed to think that, in view of the times, the battle must be pressed harder and harder, even to the very gates.

Moved that a business committee be chosen, of Elds. Sheldon, Barnes and Turner, to arrange business for the action of the conference. Carried.

Moved to adjourn till Saturday, at 9 P. M. Carried.

At half-past 10 again listened to a timely discourse from our beloved Bro. H. Commenced social meeting at one o'clock, which was truly refreshing to the many wayworn pilgrims. They seemed like one family at home. We are all going to meet soon in the great family circle, never to part. Praise the Lord! Preaching at two, and also in the evening, by Eld. H.

Saturday, at 9 A. M., met for business.

1. Receiving delegates from churches. Brn. Matthews and Scafe, Ironton church; Bro. C. Stone, West Point; Bro. Knapp, Sumpter; Bro. Wilkinson, Fairfield. No report from Springville.

2. Moved to receive Eld. Himes, and other lay brethren, as participators in the doings of the conference. Carried.

3. Moved to add the word Advent to the name of the conference, making it the Christian Advent Conference of Wisconsin. After some discussion it was carried.

4. Moved to receive ministers as members of the conference. Carried.

Accordingly, Eld. Jed. Raymond of Stockbridge, Wis., Eld. N. A. Hitchcox of Montecello, Wis., and Eld. A. Bridges of Montecello, Wis., ordained preachers; and Bro. Bronson, Graves, and J. C. Wells, as licensed preachers, were received.

5. Moved to continue Eld. Wm. Sheldon as Evangelist for the coming year. Carried.

6. Resolution offered by Eld. Himes, that we continue as Adventists to hold in unshaken confidence Protestant principles of interpretation; viz., that the visions of Daniel reach to the everlasting kingdom; that the book of Revelation gives a history of the true church, and also of the papal power, and carries us to the end of all things; that a prophetic day denotes a natural year, and a prophetic time 360 natural years; that the times and seasons were to be understood and proclaimed in the time of the end; the church was not to be in darkness, that that day should overtake them as a thief; and believing with the most distinguished, pious and learned expositors of the word of God in this country, that the signs of this time and the fulfillment of the prophecies indicate the speedy termination of this dispensation; and that we should accordingly arrange our affairs to carry forward this great work to the best of our ability, both in our individual and associated capacity; and in connection with pastoral labors and that of evangelists, to build up and establish the churches;—we propose a general campmeeting within the bounds of this conference in the coming year, and that a committee be appointed to announce the time and place. Carried.

7. Moved that W. Sheldon appoint time and place for the campmeeting the coming year. Carried.

8. Moved that we invite Eld. J. V. Himes to meet with us at the campmeeting, to assist in preaching the word. Carried.

9. Moved that the name of Bro. John Wilcox be erased from the minutes of the conference. Carried. Adjourned to call of the chair. It being too late to have preaching in the A. M., the meeting was closed till 1 P. M. After our social meeting, there followed a stirring discourse by Eld. H. Met again at 6, at the call of the chair, for business.

Moved to hear reports from churches. Carried. Report of Fairfield church. Number of members thirty-seven; prayer meetings kept up regularly. At present in a prosperous condition. Preaching every four weeks by Eld. Turner. One death the past year. Report of West Point church. Number of members fifteen; none added the year past; peace in our midst, and still determined to hold on to the blessed and only hope. Have preaching occasionally by Elds. Sheldon, Barnes, and Turner. Report of Ironton church. Number of members thirty-five; three gone to war; three baptized the past year. Preaching every four weeks by Eld. Turner. Prayer meetings kept up regularly, and interesting. Report of Sumpter church. Number of members ten; although numbers small, yet they are strong in the blessed hope of the gospel, keeping up their social meetings, and letting their light shine in an effective way to the world around. Preaching by Eld. Sheldon and others.

Springville church. No report at present.

Moved to publish the doings of the conference in the "World's Crisis." Carried. Adjourned *sine die.*

At 7 o'clock we again listened to a heart-cheering discourse by Eld. H., who pointed God's waiting ones to yonder streaming light in the eastern horizon, which tells them of coming glory.

Sunday morning. Met at 9 o'clock for a love feast, and truly it was a feast of love. Some fifty testified that there is a reality in the saving grace of God. Preaching at half past ten and at one by Eld. H. At

sembled again at 6 for social meeting, which was interesting, because all of the family seemed to have some good report to bring. Preaching again at 7 by Eld. H. on the ordinances, which was simple and impressive to the child who is panting for redemption. After which some fifty or sixty brethren and sisters surrounded the table and partook of the emblems of our dying but now glorified Redeemer. This was the most interesting sacramental season that we ever enjoyed.

The preaching of Bro. H. was of a nature to encourage, strengthen and confirm the church of God in these days of peril. O! what could be more encouraging to the weary mariner than to behold the light-house which assures him that he is in the vicinity of the harbor. So with the church here. We were shown that the last great landmarks on the stream of time had been passed, and already the light-house is in view, telling us that the harbor of eternal rest is near. Church of the living God! bride of the Master! are these things so? May the Lord help us to steer clear of the rocks and reefs, the bars and the shoals, and watch and be sober. May God give our brother wisdom and grace in proclaiming the last great message to a fallen world. We think this meeting will give a new impetus to the cause of our soon coming Master in this part of the vineyard.

ELD. WM. SHELDON, Pres.
ELD. GEO. W. TURNER, Sec.

For the Crisis.

Information.

A brother in an adjacent State makes the inquiry of me, in substance, as follows: "Whether I would attend a funeral at that distance, providing information could be sent me in due time and my expenses paid?" As others under similar affliction might be desirous to know whether I could arrange to attend on funeral occasions in the country, I would thus publicly reply, as I did to him in a private letter, Yes; and would most gladly endeavor to comfort bereaved friends in their sorrow, and as they mourn over their dead, with the words and hope the Scriptures afford. Telegrams, or letters, sent to me should be directed—O. R. Fassett, No. 1, Lincoln St., Boston.

For the Crisis.

Parting Words.

My Dear Friends and Readers of the Crisis:—As the autumn leaves are withering and fading away, so am I wasting at the hand of that fell destroyer—consumption; and ere you behold these words, I shall have fallen, like the faded leaf, to the land of silence. I did hope to live to be useful in the cause of my Master; but "He doeth all things well," and has suffered me now to fall by the power of disease; and soon I shall lie in my little room; life's curtains will be drawn, the blinds will be closed, and the clods of the valley will be over my wasted form. But my hope—firm as the hills—is in JESUS, my REDEEMER. He passed through the valley of death and came up victorious; and I believe he will take me up from death's dominions in the resurrection; and with one of old I can say, "I shall be satisfied when I awake with thy likeness." But, oh! "when will the morning dawn?" I fear not to die; but it is hard to break the ties that bind me here, to leave my dear companion, who has so tenderly watched over me when the hectic fever burned my brow, while the dews of the grave are settling upon me, and whilst the icy chills of death draw nigh! 'Tis hard to leave my little one, bereft of a father's tender care. But I trust the promise that our Father will be a God to the widow and the fatherless, and believe his tender care will surround them.

I shall no more assemble with you here! My feeble voice will never again be heard amid the worshipers of our heavenly King! My trembling hand has written its last words to you; (to another's pen I have committed this charge.) It is hard to leave you, friends and kindred, to never more hear the kindly greeting, or the voice of welcome—to never again behold the friendly smile, or words penned by affection's hand. But I must go, for the sands of life are well nigh run. To you who have visited me in my long hours of illness, and in so many kind ways ministered to my wants, I pray heaven's blessings may ever attend you, far and near. And oh! shall I not in the better land greet you all, where no disease can prostrate, nor death separate?

The setting sun is gilding the distant hill-tops, and lighting up the forest's shades; but it will be a few, a very few times seen by my weary eyes! The silver moon will shine in the heavens amid the glittering stars, but in a few more days they will not shine for me any more! The woodland songsters, whose melody in summer days charmed my ear, I never again shall hear! The flowers that shed their fragrance, and bloomed in beauty around my pathway, will no more bloom for me! O! 'tis hard to leave all these scenes of beauty! But death is my captor, and I must go. Yet thank God! the enemy will be destroyed, and then I shall dwell upon the new earth, and undying flowers shall bloom there. The song of Moses and the Lamb will then be sweeter music than ever yet fell on mortal ears; and my voice will join the chorus with all the redeemed, who shall on that glorious morning awake to life eternal. And there I shall not say, "I am sick;" and there you will not weep for me.

I am weary—ah, how weary! But I soon shall fall asleep, and rest from my sorrows. The stormy winds may wail amid the trees around my silent grave. The winter's snows may cover the ground, but I shall heed it not. Loving hearts may ache in bitter sorrow, and many a silent tear may fall for my memory, but it will be unknown to me forever. Sorrow not too deeply for me, nor mourn too much when I am gone! As the Savior's last words to his friends were a blessing, so I, with his love in my heart, now give mine to you. Parents, brothers, sisters, friends, and kindred, accept my dying blessing. GOD BLESS YOU ALL! It is hard to leave you on the shore of time. Let me meet you on the shining shore of eternity. Farewell! yet not forever. Farewell.

S. D. BERRY, by J. N. B.

Dansville, N. Y., Nov., 1862.

Died of consumption in Dansville, N. Y., Nov. 29th, 1862, SAMUEL DINSMORE BERRY, formerly of Portsmouth, N. H., aged 29 years and 11 days.

"Asleep in Jesus! blessed sleep!"
"It is well." J. N. B.

For the Crisis.

DEAR BRO. GRANT:—We, the undersigned, would be thankful to have the following published in the Crisis, to correct impressions that may be formed by reading the late articles of Wm. Sheldon.

Misapprehension Corrected.

We, the undersigned, having read the late articles from the pen of Eld. Wm. Sheldon, headed "Miscellaneous Items of Theology," some of which, we understand, were intended as expositions and confutations of the doctrines called, "Age to Come," wish to correct the impression they may have made (if any) upon the minds of the brethren. We hold the views denominated "Age to Come," and are somewhat extensively acquainted with those who believe these truths; but in all our acquaintance, we know of *not one* whose belief accords with the representations of W. Sheldon.

We are willing to bear all the reproach that may be attached to the truth as we hold it; but beg leave to be excused from the ridicule that would very properly be attached to the "absurd" ideas he therein mentions and intimates was once the belief of *himself*.

ELD JOSEPH PARRY,
C. F. SWEET,
JUDSON AUSTIN,
JOHN MACKINTOSH,
J. M. MUHLIO,
OBIAS CLAPP.

Sandy Hill, N. Y., Dec. 12th, '62.

For the Crisis.

Stray Thoughts.

I have been reading that lovely poem, the "Blind man's daughter." How touching! Shakspeare never wrote anything half so good, to my mind. Poor dear brother in his blindness and loneliness! She was his only little kid, named for my little Florence, who lies sleeping, away in that New England valley, waiting the trump's sweet sound. Then the "pattering of little feet" will once more be heard. Perhaps it needed just that trial to test your faith dear brother. How blessed it will be, if we are so fortunate as to gain an admittance to that "better inheritance," and gather our little ones and friends around us, to think that death will have *no more* dominion over us; for even while I write, there comes from my cradle that terrible hoarse, croupy cough, that sends the blood crowding back to my heart, while cold and faint I drop the pen to listen to the sweet breathings of my darling. O death, thou cruel monster, ever on the track of the children of Adam. O! when will come the moment when thou shalt meet thy doom—"destruction"? Let the time hasten, I pray.

"All over the land
There's sickness, sorrow, and death."

The wail of broken-hearted fathers and mothers, the cry of wives and fatherless children, goes up continually. Surely we must be in the "distress of nations. Already the people "walk like *blind* men"—perplexity, perplexity on every hand. Surely we may look up, knowing that our "redemption draweth nigh." The "day of *vengeance*" is in God's heart, and the year of his redeemed has about come. O! what light shines on the prophetic word, brighter and more glorious as we travel down the tide. Let us faint not, nor be weary.

Reading Bro. Himes' "Journal" is a treat to us. Husband and myself wish so much to hear on the present "Time" argument. You would not get the "cold shoulder" here from my family, but a warm greeting, as will any of God's children. How our heart goes out after the brethren and sisters East! Although so far from you, we do not forget to "sorrow with you" in your afflictions, and rejoice in your prosperity.

As for myself, the first Sunday in the New Year I begin again to preach. The people urge me incessantly. Indeed, I see no other way but to go. I will be with the friends at Staunton the first Sabbath. At Antioch the second, and so on, as the Lord directs. Give me your prayers, brethren and sisters, that my feeble efforts may be the means of bringing sheaves to the great harvest, and that at last it may be said of me, "She hath done what she could." Yours in the "blessed hope."

Bunker Hill, Ill. N. M. HENRY.

☞ Force may subdue, but love gains; and he that forgives first wins the laurel.

Obituary Notices.

Died at the general hospital, camp Winfield Scott, Old Point Road, Virginia, May 17th, ISAAC A. KENNEDY, son of John A. Kennedy, formerly of Somerville, now of Chelsea.

This is the second son which Bro. Kennedy has been called to give up, by the unrelenting hand of death, in the present war. Joseph Kennedy, his other son, was accidentally drowned on his way to the seat of war, Sept. 12th, 1861. Both sons were very promising young men. The last hope and stay of their aged parents are cut off, and they must go alone in sorrow to their grave.

The writer was selected to present words of comfort to an attentive congregation, many friends, his aged parents, and one as chief mourner, whose heart was united to his. Thus have their earthly hopes and ties been severed. May the word of God cheer and sustain them, until we reach that land where sorrow and death can never come.

D. M. HANSCOME.

Died in Gilford, Nov. 5th, of typhoid fever, Bro. BENJAMIN T. LIBBY, in the sixty-seventh year of his age.

Over half of his life he had been a professor of religion, and was a firm believer in the speedy coming of the Lord, which was his theme and comfort through life, and support in death. He was a kind husband, obliging neighbor, a good citizen, and an exemplary christian. He bore his sickness with patience and resignation, and conversed freely with his companion, giving all needful directions. Feeling that the time of his departure was at hand, he was all ready to be offered, and longed for the time to come. He has left a wife, one son and grand-children, with many other warm friends, who deeply mourn his loss. A discourse was delivered at the funeral by the writer, from Rev. 14: 13.

JOHN KNOWLES.

Married.

In Apponaug, Dec. 25th, by Rev. B. Phelon, Mr. A. DWIGHT CLAFLIN of East Attleborough, Mass., to Miss MARY A. WILBUR of Apponaug.

FOREIGN NEWS.

Liverpool Dec. 17th, Queenstown 18th.

FRANCE.

There are again rumors in Paris of unfavorable news from Mexico, and urgent calls for reinforcements are made, which, it is said, will be sent under the decree of establishing a reserve at Martinique.

The Archbishop of Paris has gone to Rome, it is said in the name of the Emperor, to explain to the Pope the Emperor's views, in order to obtain the concessions necessary on the part of the Pontifical government.

ITALY.

In a duel between Garibaldi's eldest son and Col. Pallavici i, who captured Garibaldi, the young man is said to have received a mortal wound in the side, and the Col. was seriously hurt.

It is rumored that St. Petersburg will shortly be declared a free port.

It is reported that Mr. Slidell has had another audience with Napoleon, and that Drouyn, De Huys and Persigny favor the South.

England offers, with the consent of the Great Powers, to cede the Ionian Islands to Greece.

Ferdinand, late King Consort of Portugal, declines the Candidature for the Greek throne.

Continental politics are unimportant.

Within the last fifty-eight years, 72,000,000 copies of the Bible have been circulated. Of these, Great Britain absorbed 26,000,000, the rest of Europe 25,000,000, America, 16,000,000, leaving 5,000,000 copies as the whole number distributed among the heathen. At the commencement of the century there were forty translations of the Bible. It is now printed in 196 different languages, 146 of which are translations or versions of languages which never before had a written existence. Does the world owe no debt of gratitude to the labors of christian missionaries?

The "Japan" Herald of Nov. 22, says the revolution in Japan is complete. The Tycoon is stripped of nearly all his special privileges. There is considerable inquiry by the Japanese for steamships to establish a line between Onacara and Yokahoma.

Romanism is gaining a strong foothold in England. In the city of Manchester, there were, in 1834, but seven chapels and ten priests, while now there are twenty-seven chapels and fifty priests. A similar increase is apparent in London, Liverpool, and other large cities.

The prevalent idea that the Jews are flocking to Palestine is not supported by facts. The whole Jewish population in that country is less than 11,000, and in the cities of Bethlehem, Jericho, and Nazareth, no Jews are to be found.

DOMESTIC NEWS.

New York, Dec. 23. The following is a special dispatch to the Times:

Washington, Dec. 23. It is not best for the public to cherish an illusory hope that the Cabinet imbroglio is ended. Mr. Seward to-day declared to one of his friends that his resumption of ministerial duties was made to be dependent upon two conditions, whose non-fulfillment would even yet compel his resignation; and though Mr. Chase to-day signified to the President his consent to return to his department, it seems apparent his action also will be made to depend, so far as any permanent occupancy goes, upon contingencies.

The Senate is like a strong army repulsed in a bold attack. It faces back in good order, and calls a council of war, possibly to plan a flank movement such was the caucus of to-day. That it will abandon the enterprise it has undertaken is not within the limit of possibility.

The war now declared will most likely involve the House in its struggle, and already Representatives are anxiously consulting on the subject. Unless the President yields it will soon be Congress against Executive, and the issue of such a struggle it is not difficult to foretell. Never in a free government has the executive successfully defied the legislature.

THE PROCLAMATION TO BE ENFORCED. The President is reported to have said to a committee of distinguished gentlemen, who waited upon him during the latter part of last week in regard to the emancipation proclamation and other matters, that he had carefully considered the matter before issuing his proclamation, and that, having since had no occasion to change his views on the subject, there would be no withdrawal, modification of postponement of it—still believing the interest of the country demanded its enforcement.

Washington, Dec. 23. The following has been received at Headquarters here:

Dept. North Carolina, Dec. 20. Gen. Foster's expedition was a perfect success. He burned the railroad Bridge at Goldsboro' and Mount Olive, and tore up several miles of the track of the Wilmington and Weldon Railroad. We fought four engagements, viz., at Southwest Creek, Kingston, Whitehall and Goldsboro', and whipped the enemy handsomely each time.

New York, Dec. 24. A Washington dispatch says Gen. Foster in a late dispatch states that he learns that the rebels are advancing in large force—estimated at 25,000—to drive him from his position. He believes himself strong enough to hold out until reinforcements arrive.

New York, Dec. 27. A special dispatch to the Times says official information has reached Washington that the condition of the French army of invasion of Mexico is considered critical. Its ranks are being thinned by sickness and the want of wholesome food.

It is said that agents have been sent to this country to obtain supplies, the furnishing of which has been protested against by the Mexican Minister; it is understood, however, that Secretary Seward declines to interfere.

Philadelphia, Dec. 27. The Press publishes a retaliatory proclamation of Jeff. Davis. Gen. Butler and all his officers are to be hung if taken, the soldiers to be paroled, and negroes taken in arms to be hung. Federal officers found with slaves are also to be hung.

Chicago, Dec. 29. A report has reached Memphis that a heavy Federal force has ascended the Mississippi from New Orleans, the naval portion of which is under command of Admiral Farragut; that Port Hudson has fallen into Federal hands, and that the fleet has reached a point twelve miles below Vicksburg.

New York, Dec. 28. The North Star, with Gen. Banks and staff, arrived at New Orleans on the evening of the 14th, and the news transpired on the following day that Gen. Butler had been superseded, which occasioned the utmost surprise among all classes. Even the registered enemies of the United States were sorry to part with an officer who has, at least, brought order and security to the city.

On the 16th Gen. Banks issued a General Order, in which he assumes command of the Department of the Gulf and of the State of Texas, and names his staff, who are already known at the North.

Selma, Ala., Dec. 23. It is reported this morning, that five thousand rebel cavalry, under Gen. Van Dorn, dashed into Corinth on Sunday, dispersed the Yankees, and took possession of the place.

The steamship Ariel, from New York for Aspinwall, was captured on the 7th inst. by the Alabama.

Notices, &c.

Notice.

The Lord willing, there will be a quarterly conference at Round Pond, Bristol, Me., commencing Thursday evening, Jan. 29th, and continuing over the following Sunday. It is much desired that the Advent ministers in that section of the State, will be there to preach the word, and labor for the revival of the work of God, and the conversion of sinners. The brethren generally, are invited to come also, and engage in the work. I am requested by the Bro. to give notice of this meeting. Bro York, our missionary, expects to be there. Call on Capt. S. Harding, Wm. Cutler, Capt. B. Lord, and others.

I. C. WELLCOME.

Notice for Iowa.

The Quarterly Conference for the East part will be held at Strawberry Point, Clayton Co., to commence Jan. 2d, 1863, in the evening, and continue over Lord's day.

Also, a Quarterly Conference for the West part will be held at Boylin Grove, Butler Co., to commence Jan. 16th, 1863, and continue over Lord's day. The President, Eld. Castle Churchill, will preside over this last meeting.

P. S. Please send applications for quarterly meetings at an early time.

PETER S W. DEYO, Clerk.

Notice.

The Lord willing, there will be a conference in Corinna, to commence Jan. 1st, and continue over the following Sabbath. Bro. York and Read are expected to be present to preach the word. Other brethren are invited to come, and we hope Bro. J Hemenway will come with his northern army. Come, brethren, one and all, to this feast. We intend it to be a free meeting, and wholly for the worship of God. It is a good time with us now. I have baptized thirteen, and expect to plant as many more soon. The war of God is going on in this vicinity, and it will prosper under the preaching of present truth. I expect to meet Bro York in Bradley, Dec 26th.

JOHN BILLINGS.

Notice.

Correspondents will please address me at Deer Park P. O., Lasalle Co., Ill., care of Elder A S Calkins. I cannot at present give directions that would not subject me to inconvenience and expense, but this seems to be the best until I can get more settled. Bro. Calkins will see that I get whatever letters, etc., are sent as above. I would also like to have brethren at Carlinville, Havana, Amboy, or elsewhere in Illinois, and at Strawberry Point, Iowa, where there may be any mail matter for me, have it remailed, and addressed as above.

ELD T. W. SMITH.

Notice.

The yearly meeting of the church of God at Blooming Valley, Crawford Co., Pa., will be held, according to adjournment, the first Sunday in Jan., 1863. Meetings will commence Friday evening, Jan. 2d. We hope to see a general rally of the brethren and sisters in the name of the Lord.

JOHN T. OSGLEY, Clerk.

P. S. Cannot Bro. Hastings make arrangements to be with us at that time? If so, please notice in Crisis and Harbinger, and write to me.

J. T. O.

Notice.

It is true, *only a few* come to hear, though Second Advent meetings are held on Sunday afternoon and evening each week, for the present, in "Marshall's Hall," (over Marshall & Swan's store), Maine Street, Belfast, Me. Bro. *Preacher*, give notice through Crisis, and come and *labor a week* for the truth's sake.

JOEL S. RICHARDS.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

Notice.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present is 46 1-2 Kneeland street.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Notice.

As I am, in the providence of God, stationed at East Stoneham for the present, to labor in spreading gospel truth, and thereby build up the church on the most holy faith, and lead men from the error of their ways to Christ, who is the "Way" to eternal life; I would say to the brethren in this region, that if they wish for my labors, they can communicate with me at this place. Address Charles H. Leverton, East Stoneham, Me.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

H. L. Hastings' books and tracts can be had of Mrs. U. Bucklin, at the Tract Depository on High Street, Oshkosh, Wis.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENTS FOR LOWELL ST. CHAPEL.
Edwin Burnham ....Jan. 4th, 11th and 18th

Wrightville, Ct., Jan. 4th, 18th, Feb. 1st, 15th, and March 1st. LEWIS ANDREWS.

Lake Village ....Jan. 4th
J. COUCH.

APPOINTMENTS FOR CONCORD, N. H.
H. Munger ....Jan. 4th and 11th
J. W. White ....Jan. 18th and 25th

Clark's Mills, (in the Hall) R. I., Jan. 29th, 30th, 31st, and over the following Lord's day.
Union Meeting-house in Westerly, R. I., on evenings of 22d, 23d, and 24th of Jan., and over the Sabbath following. EDWIN BURNHAM.

New Britain ....Jan. 4th
Hartford ....Sunday, Jan. 11th
Worcester, Warren Hall, Tuesday eve, Jan. 13th
J. S. WHITE.

Pine Swamp, Ct. ....Sunday, Jan. 4th
Woodville ....Jan. 14th
and over Sunday, as Bro. Glover may appoint.
Cheshire Street, last Sabbath in January.
C. GOODRICH.

Sturbridge, Mass., at Bro. S. Stone's ....Jan. 2d
Southbridge, Bro. Chas. Chase's ....Jan. 4th
Palmer, Mass., where Bro. Burnham may appoint, Jan. 9th.
Thorndike, Mass ....Jan. 11th
North Dana ....Jan. 18th
GEO. A. STREETER.

Newark, N. J., at the Second Advent Hall, Jan. 18th and 25th, and as much longer as shall be thought best at the time. S. S. BREWER.

Goshen, Mass ....Sunday, Jan. 11th
Blush Hollow ....Jan. 18th
Chester Factories ....Jan. 20th
WM. J. HALE.

Concord, N. H., the first two Sabbaths in Jan. The week between, at liberty where a door opens to work to advantage. The last two Sabbaths in Jan. not engaged, nor any in Feb.
H. MUNGER.

Essex ....Sunday, Jan. 4th
G. W. BROWN.

Massena, N. Y. ....Jan. 4th and 11th
M. BATCHELOR.

Northfield Farms, at Bro. Gage's, Thursday eve, Jan. 1st.
Greenfield, at Bro. Spear's ....Friday eve, Jan. 2d
Griswoldville, in company with Bro D. J. Weaver, Saturday eve, Jan. 3d, and over the Sabbath.
Will also arrange with Bro. Weaver for meetings to be held through the week at Christian Hill, Halifax Vt., and at Griswoldville, Mass., commencing at Christian Hill, Monday eve, Jan. 5th.
Plainfield Pond ....Sunday, Jan. 11th
Dalton, Mass., at Bro. Smith's, Tuesday eve, Jan. 13th. H. K. FLAGG.

Lynn, Mass ....Jan. 4th
JOSEPH W. WHITE.

Hartford, Ct. ....Jan. 4th
Plymouth Hollow, Ct ....Jan. 11th
S. S. BREWER.

Plymouth ....Sunday, Jan. 4th, 1863.
Returning to East Boston Jan. 5th. Shall continue my labors there as long as the Lord directs.
F. H. BURBANK.

Sandisfield ....Sunday, Jan. 4th
Plymouth Hollow ....Jan. 11th
Pine Tree School-house ....Jan. 18th
GEO. L. TEEPLE.

Plymouth Hollow ....Jan. 4th
T. S. CANFIELD.

Honeoye ....Sunday, Jan. 4th, 1863.
P. BURR.

Providence, R. I., as Bro. Hathaway may appoint, Wednesday evening, Jan. 14th.
Rocky Brook ....Jan. 18th
and for several days, if there is an opening.
River Point ....Jan. 25th
Abington, Ct. ....Feb. 1st
Hartford ....Feb. 8th
W. S. CAMPBELL.

If there is any sleighing, and the Lord will, I will visit the following places, and preach if the friends wish.
Corrina ....Jan. 1st to 4th
East Newport ....Jan. 5th—6th
Dover ....eve, Jan. 8th
Starks ....evenings, Jan. 10th, 11th
Vienna, (as Bro. Seavy may appoint) eve, Jan. 13th
Wayne ....Jan. 15th
North Wayne ....Jan. 17th, 18th
If this arrangement is not satisfactory to the friends in any of the places named, they will oblige by giving me notice as soon as convenient.
Yarmouth, Nov. 21st, '62. R. R. YORK.

Coventry Centre, R. I. ....Sunday, Jan. 11th
Bro. Dinsmore's, South Providence, Wednesday evening, Jan. 14th.
New Market Hall, Providence, Sunday, Jan. 18th
Rocky Brook, if desired ....Sunday, Jan. 25th
Exeter ....Feb. 1st
S. C. HANCOCK.

Business Department.

To Correspondents.

C. G. CARR—The price of Murdock's Translation of the Syriac New Testament is about $2.00, perhaps a little more.

Holly, Mich.—The brother at this place who sends remittances, and wishes the Two-Horned Beast, did not give his name.

John Rupel—Your money was received, and paper directed as spelt—J. Rufel. Correspondents must write their names plainly, if they would have their business properly done.

J. B. Chamberlin—Your paper is sent regularly from this office in the same package with Eld. A.'s.

A. W. Davenport—The rest soon.

Austin Bliss—To No. 390.

Cash Receipts.

The *figures* following the names show the *whole number* to which the money pays. Please look on the *first* page, over the *first* column, for the *present number* of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Benj. Hammond 408, Mrs. S Blanchard 384, S Harding 390, Geo. A Hawley 405, J Taylor 404, G Dean 405, H A Mack 404, A Marsh 405, Mrs. H B Stone 260, E M Curtis 404, Mrs. E B Luther 404, H D Law 405, A Ladd 404, H Austin 394, S Harger 391, J Warren 391, P Cahring 384, H Orton 391, R Beloat 384, D Kinsman 401, T Dunham 346, A Labounty 346, A Loomis 386, J Lafountain 363, J Spinks 404, O Bennett 398, J S Alexander 411, Mrs. M S Farnsworth 402, T H Knowles 290, R A Davis 406, S H Folsom 436, J C Burnham 390, C Richardson 405, S L Garvin 408, Wm. G Davison 457, J Gresty 360, Mrs. B Webster 400, A H Kidder 405, G P Coon 405, J Tewksbury 405, A Kinney 405, A W Davenport 388, Mrs. E Brown 405, J Jenkins 390, S Robbins 394, H B Streeter 405, M G Dunham 390, P Johnson 390, Mrs. S Sawyer 405, C H Bradford 400, J S Wetherell 404, L Day 405, A Hawkes 405, L M Coburn 390, C W Osgood 405, E K Downs 405, O D Eastman 390, G L Makepeace 405, A B Cook 403, G R Gladding 405,—$1.00 each.

M J Merritt 430, D C Tourtellot 416, D Cowen 431, A Flavell 409, J Daines 396, S I Gaylord 431, Mrs. A M Greeley 401, W S Howden 384, John Jones 396, Frank Nelson 431, S Fisk 379, W S Chipman 431, Amos Hawks 431, Mrs. L J Hawks 431, Mrs. Mary H Stokes 431, D Wilkins 346, J H Morgan 390, L Green 363, Edith Wood 390, E Miller 403, T L Saltonstall 374, M Cross 400, J Woodard 380,—$2.00 each.

A S Webster $7.30, 401; Dr. J Blake $1.00, 375; A F Stark $5.00, 383; Wm. Gilman $3.87, 457; B C Dennett $3.00, 416; W H Hills $3.00, 347; J Arnold $3.00, 397; A Burgess $3.00, 374; P Ramer $3.00, 384; Dea. J Umberhind $3.00, 382; Miss L Chamberlin $1.12, 384; J H P Varney $1.83, 384; Chas. Short $2.44, 435; Ralph Russell $2.44, 435; Mrs. S P Lamprey 50c, 381; Z H Wetherbee 50c, 391; T E Wood 53c, 391; J B Paine 50c, 392, Mrs. J L Jones 50c, 392; S C Wilcox 50c, 377.

FOR BOOKS AND TRACTS.

P Ramer $7.16, S P Whitney $3.00, I Damman $1.34, D R Mansfield $1.00, A W Davenport $1.00, S C Wilcox $1.00, J H F Varney 12c, J C King 50c, L Crosby 41c, J P Horace 6c, S D Deyo 15c.

$100 received from the Sandy Hill Church on the Tract Fund.

Books and Tracts Sent.

Dec. 24—By mail, P. S. W. Deyo, J. Taylor.

Dec. 26—By Eastern Express, I. C. Wellcome. By mail, J. P. Horace, Levi Crosby, N. M. Henry, S. D. Deyo, J. H. P. Varney, J. C. King, S. Hovey, Jr.

Dec. 27—By mail, L. L. Sanborn, P. Sawyer, Mrs. A. L. Higley, Eld. N. S. Nason, A. W. Davenport, J. Jenkins, Eld P. Ramer.

Letters Received.

S D Berry, G A Otis, J H Morgan, A Mussey, L R Otis, C Twombly, M D Wellcome, S A Gilman, Aunt Mary, N F Nason, N M Henry, D W Smith, O R Fassett, J S White, Geo. A Streeter, J W Niles.

Post Office Address.

My P. O. address, till further notice, will be Brockport, Monroe Co., N. Y. Brethren wishing my services in proclaiming the gospel may write me there. JOSEPH D. BROWN.

Eld. A. W. Sibley has changed his P. O. address to Rochester, N. H., instead of West Alton.

Eld. P. B. Morgan's P. O. address in Chelsea, Mass.

Maria Mathew's P. O. address is Danville, C. E.

Bro. W. Sheldon's P. O. address is Merrimack, Sauk Co., Wis.

SUBSCRIPTIONS FOR THE COMING STRUGGLE.

Geo. Dillabaugh	$1.00
J. M. Aldrich	1.00
A Friend	10.00
Eld. S. Wheelock	.37
D. Howard	1.00
J. Hayden	.35
L. B. Miller	1.00
S. B. Potter	1.00
A. Rowe	1.00
H. B. Eaton	1.00
L. A. Gilbert	10.00
J. M. Hicks	.60
J. M. Hicks	.40
T. W. Smith	.80
Benj. Allard	1.00
John Stockwell, Jun.	1.00
D. C. Terry	1.00
S. J. Gaylord	1.00

Who else will help publish this interesting work? Send your pledges at once, and let us have the book to read and circulate.—G.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover Street, Boston, Mass.

ENGLISH BIBLES. We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—
Pearl, (reference betwixt the verses) roan binding, $1.37; postage 14 cents.
Pearl, do. do. colored calf, $1.65; postage 15 cts.
Pearl, do. do. morocco, $1.92; postage 15 cts.
Nonpareil, do. do. roan, $1.65; postage 21 cts.
Do. do. do. morocco, $2.37; postage 21 cts.
Minion, do. do. roan, $1.92; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Future Punishment, by H L Hastings. Embracing in one volume his "Pauline Theology," "Retribution," "Destiny of the Wicked," and John Milton's Tract on "The State of the Dead." Price, 75 cts., postpaid.

"Thessalonica, or the Model Church; A Sketch of Primitive Christianity;" by H. L. Hastings; and "Reasons for my Hope," by the same author, bound together. Price, 75 cts., postpaid.

The Advent at Hand: a summary of reasons for expecting the speedy close of the present and the ushering in of a new dispensation. By P. B. Morgan. A good tract to scatter among your friends who have not been interested in this subject. Price 2 cents single, postage 1 cent, 1-4th off per dozen; 54 copies for $1.00, postage paid; 74 copies for $1.00 by express.

The Three Kingdoms: or the Kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

An Exposition of the Two-Horned Beast, of Rev. 13: 11-18. By S. S. Brewer. Price 5 cts. single, postage one cent.

An Exposition of the Rich Man and Lazarus. By S. S. Brewer. Price 5 cts. single, postage one cent.

Muller's Life of Trust. A valuable book. Price $1.25, postage 27 cts.

The Saint's Inheritance. By Wm. Sheppard. Single, 6 cts.; postage 1 cent; 1-4th off per dozen; $4.00 per one hundred.

A Dissertation on the Punishment. By F. H. Berick. Price 12 cents single; postage 1 cent; 1-4th off per dozen.

A Treatise on the 24th and 25th Chapters of Matthew, [illegible] Predictions [illegible] the Kingdom of God soon to come. By I. C. W[illegible] Price [illegible]

Analysis of the First and Second Advent; General apostasy of the church [illegible] similar to that occupied by the Jewish church at his first coming.—By Wm. Sheldon. Price, single, 6 cts.; [illegible] $4.50 per one hundred.

Ghostology; or the existence of immaterial men [illegible] By Eld. Wm. Sheldon. This is an excellent tract for those who believe dead men are alive. Price [illegible] 10 cts. single, postage one cent; $8 per hundred. Without covers 5 cts.; $5 per hundred, postpaid.

The Soul—What is it? or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant. Boston. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—What is it? or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen; $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

Everlasting Punishment: A Discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 8 cts. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $2.00 per hundred; 1-4th off per dozen. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. Price 25 cents single; 1-4th off by the dozen. Postage 1 cent.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell" by Miles Grant. Price, single copy 5 cts.; $3.00 per hundred. Postage 1 cent.

Discussion of the Doctrine of the State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 20 cts.; postage 3 cts. Bound 30 cts.; postage 5 cts.; 1-4th off per dozen.

Cook Book. by Dr. F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's celebrated health institution, denominated "Our Home," Dansville, N. Y. Price 6 cents, postage 1 cent.

A Treatise on the causes of the premature decay of American youth. By Dr. A. Stone. This is a valuable work, and should be read by all the young. Price 5 cents single, postage 1 cent; 1-4th off per dozen.

Deutsche Tractate.—German Tracts.
I. Der Zustand des Menschen nach dem Tode. (The state of man after death.)
II. Die Auferstehung von den Todten. (The resurrection of the dead.)
III. Die persönliche Wiederkunft Jesu Christi, als der einzige Zeitpunkt unserer Erlösung. (Luke 21: 28.) The personal return of Jesus Christ, as the only time of our redemption. (Luke 21: 28.)
4. Das Zukünftige Schicksal der Gottlosen.
5. Die Auferstehung der Todten in Christo.
Vorgenannte Tractate können prompt bezogen werden entweder von dem Herausgeber dieser Blätter, Miles Grant, No. 167 Hanover St., Boston, oder Louis Reimer, No. 723 Chestnut Str., Phila. Preis: per Numm 5 cts; per Dutzend 50 cts; per Hundert $3.00. Fuer Unbemittelte umsonst.
The above are for sale at this office, and by H. L. Hastings, Boston, Mass., or by Louis Reimer, 723 Chestnut Street, Philadelphia. Price 5 cts. single, 50 cts. per dozen, $3 per hundred. To the poor free. Let them be widely scattered among the Germans of America.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo., pp. 480, price $1.25—post paid.

The Silence of the Scriptures respecting the Immortality of the Soul, by C. F. Hudson. An excellent tract. Price 5 cents single, postage 1 cent. $5.00 per hundred.

The Signs of the Times, by H. L. Hastings. A valuable book for these last days, and should be read by all. Price, $1.00, postpaid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 144 pp., 12 mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Critique on Universalism. 136 pages. In paper 25 cts.; in cloth, 44 cts. With the three following tracts, 66 cts.
The Rich Man and Lazarus, 24 pp., 5 cts. The Rights of Wrong, 24 pp., 5 cents. Reviewers Reviewed, 24 pp., 10 cts.
The Doctrine of Endless Misery an occasion of Scepticism, 24 pp., 5 cents.
Eternal Death in the literal sense is Eternal Punishment. 24 pp., 5 cts.
(The 24 page tracts sold, twenty for 50 cts, and $2.00 per hundred.)
Published by G. W. Carleton, 130 Grand Street, New York, and the books sold by S. C. Griggs & Co., Chicago.

The Ten Virgins, or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 5 cts. Postage 1 cent. $3.00 per one hundred.

Death not Life; or the Destruction of the Wicked Scripturally established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 6 cts.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 3 cents single; $1.00 per hundred. Postage 1 cent.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25. By mail, $1.50.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. By J. Blain. Price 5 cts.; postage 1 cent.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts.; postage 1 cent.

Everybody's Book. The Bible View of the personality of God and the Devil; his origin, personality, power and doom. By Phineas A. Smith. Rochester, N. Y. Price 6 cts. single. Postage 1 cent.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cts. Postage 1 cent. $3.00 per one hundred.

"The Speechless Guest at the Marriage Feast," by John F. Cotton. Price 5 cts. single, postage 1 cent. $3.00 per hundred.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price, single, 10 cents, postage 1 cent. 12 copies, postpaid, $1.00.

The Saint's Harvest, or an exposition of Matt. 24: 15, in connection with Dan. 12: 11-12, by H. K. Flagg. Single copy 6 cts; postage 1 cent. $4.50 per hundred.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary F. Seymour. Price $5.00 per hundred; 8 cts. single; postage 1 cent.

The Christian Lyre. Price, single, 60 cents. Six copies, $3.00. 1-4th off per dozen. Postage 9 cts.

"Fifty Unanswerable Arguments against Seventh-day-Sabbath keeping," by A. N. Seymour. Price 3 cents. Postage 1 cent.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent single; [illegible] Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price, 40 cents; postage 7 cts.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 40 cents; postage 10 cts.

Bible meaning of the word Hell. Price 2 cents single; postage 1 cent; $1 per hundred.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Hanson, No. 6 Summer street.

The following books can be obtained of J. S. Waite, Warwick, R. I.:—
The Harp, by Elder Himes. [illegible] Children. Eclectic Dictionary. Bible Hell. Grant Controversy.

H. L. Hastings' Publications.
Voice of the Church, [illegible]
Thessalonica, or the Model Church, [illegible]
Reasons for my Hope, [illegible]
Great Controversy, [illegible]
Spiritualism, [illegible]

PAPER COVERS.
Great Controversy [illegible]
Thessalonica, or the Model Church [illegible]
Reasons for my Hope [illegible]
Retribution [illegible]
Spiritualism [illegible]
Pauline Theology [illegible]
Tracts [illegible]

sembled again at 6 for social meeting, which was interesting, because all of the family seemed to have some good report to bring. Preaching again at 7 by Eld. H. on the ordinances, which was simple and impressive to the child who is panting for redemption. After which some fifty or sixty brethren and sisters surrounded the table and partook of the emblems of our dying but now glorified Redeemer. This was the most interesting sacramental season that we ever enjoyed.

The preaching of Bro. H. was of a nature to encourage, strengthen and confirm the church of God in these days of peril. O! what could be more encouraging to the weary mariner than to behold the light-house which assures him that he is in the vicinity of the harbor. So with the church here. We were shown that the last great landmarks on the stream of time had been passed, and already the light-house is in view, telling us that the harbor of eternal rest is near. Church of the living God! bride of the Master! are these things so? May the Lord help us to steer clear of the rocks and reefs, the bars and the shoals, and watch and be sober. May God give our brother wisdom and grace in proclaiming the last great message to a fallen world. We think this meeting will give a new impetus to the cause of our soon coming Master in this part of the vineyard.

ELD. WM. SHELDON, Pres.
ELD. GEO. W. TURNER, Sec.

For the Crisis.

Information.

A brother in an adjacent State makes the inquiry of me, in substance, as follows: "Whether I would attend a funeral at that distance, providing information could be sent me in due time and my expenses paid?" As others under similar affliction might be desirous to know whether I could arrange to attend on funeral occasions in the country, I would thus publicly reply, as I did to him in a private letter, Yes; and would most gladly endeavor to comfort bereaved friends in their sorrow, and as they mourn over their dead, with the words and hope the Scriptures afford. Telegrams, or letters, sent to me should be directed—O. R. Fassett, No. 1, Lincoln St., Boston.

For the Crisis.

Parting Words.

My Dear Friends and Readers of the Crisis:—As the autumn leaves are withering and fading away, so am I wasting at the hand of that fell destroyer—consumption; and ere you behold these words, I shall have fallen, like the faded leaf, to the land of silence. I did hope to live to be useful in the cause of my Master; but "He doeth all things well," and has suffered me now to fall by the power of disease; and soon I shall lie in my little room; life's curtains will be drawn, the blinds will be closed, and the clods of the valley will be over my wasted form. But my hope—firm as the hills—is in Jesus, my REDEEMER. He passed through the valley of death and came up victorious; and I believe he will take me up from death's dominions in the resurrection; and with one of old I can say, "I shall be satisfied when I awake with thy likeness." But, oh! "when will the morning dawn?" I fear not to die; but it is hard to break the ties that bind me here, to leave my dear companion, who has so tenderly watched over me when the hectic fever burned my brow, while the dews of the grave are settling upon me, and whilst the icy chills of death draw nigh! 'Tis hard to leave my little one, bereft of a father's tender care. But I trust the promise that our Father will be a God to the widow and the fatherless, and believe his tender care will surround them.

I shall no more assemble with you here! My feeble voice will never again be heard amid the worshipers of our heavenly King! My trembling hand has written its last words to you; (to another's pen I have committed this charge.) It is hard to leave you, friends and kindred, to never more hear the kindly greeting, or the voice of welcome—to never again behold the friendly smile, or words penned by affection's hand. But I must go, for the sands of life are well nigh run. To you who have visited me in my long hours of illness, and in so many kind ways ministered to my wants, I pray heaven's blessings may ever attend you, far and near. And oh! shall I not in the better land greet you all, where no disease can prostrate, nor death separate?

The setting sun is gilding the distant hill-tops, and lighting up the forest's shades; but it will be a few, a very few times seen by my weary eyes! The silver moon will shine in the heavens amid the glittering stars, but in a few more days they will not shine for me any more! The woodland songsters, whose melody in summer days charmed my ear, I never again shall hear! The flowers that shed their fragrance, and bloomed in beauty around my pathway, will no more bloom for me! O! 'tis hard to leave all these scenes of beauty! But death is my captor, and I must go. Yet thank God! the enemy will be destroyed, and then I shall dwell upon the new earth, and undying flowers shall bloom there. The song of Moses and the Lamb will then be sweeter music than ever yet fell on mortal ears; and my voice will join the chorus with all the redeemed, who shall on that glorious morning awake to life eternal. And there I shall not say, "I am sick;" and there you will not weep for me.

I am weary—ah, how weary! But I soon shall fall asleep, and rest from my sorrows. The stormy winds may wail amid the trees around my silent grave. The winter's snows may cover the ground, but I shall heed it not. Loving hearts may ache in bitter sorrow, and many a silent tear may fall for my memory, but it will be unknown to me forever. Sorrow not too deeply for me, nor mourn too much when I am gone! As the Savior's last words to his friends were a blessing, so I, with his love in my heart, now give mine to you. Parents, brothers, sisters, friends, and kindred, accept my dying blessing. GOD BLESS YOU ALL! It is hard to leave you on the shore of time. Let me meet you on the shining shore of eternity. Farewell! yet not forever. Farewell.

S D. BERRY, by J. N. B.

Dansville, N. Y., Nov., 1862.

Died of consumption in Dansville, N. Y., Nov. 29th, 1862, SAMUEL DINSMORE BERRY, formerly of Portsmouth, N. H., aged 29 years and 11 days.

"Asleep in Jesus! blessed sleep!"
"It is well." J. N. B.

For the Crisis.

DEAR BRO. GRANT:—We, the undersigned, would be thankful to have the following published in the Crisis, to correct impressions that may be formed by reading the late articles of Wm. Sheldon.

Misapprehension Corrected.

We, the undersigned, having read the late articles from the pen of Eld. Wm. Sheldon, headed "Miscellaneous Items of Theology," some of which, we understand, were intended as expositions and confutations of the doctrines called, "Age to Come," wish to correct the impression they may have made (if any) upon the minds of the brethren. We hold the views denominated "Age to Come," and are somewhat extensively acquainted with those who believe these truths; but in all our acquaintance, we know of *not one* whose belief accords with the representations of W. Sheldon.

We are willing to bear all the reproach that may be attached to the truth as we hold it; but beg leave to be excused from the ridicule that would very properly be attached to the "absurd" ideas he therein mentions and intimates was once the belief of *himself*.

ELD JOSEPH PARRY,
C. F. SWEET,
JUDSON AUSTIN,
JOHN MACKINTOSH,
J. M. MURLIO,
OSIAS CLAPP.

Sandy Hill, N. Y., Dec. 12th, '62.

For the Crisis.

Stray Thoughts.

I have been reading that lovely poem, the "Blind man's daughter." How touching! Shakspeare never wrote anything half so good, to my mind. Poor dear brother in his blindness and loneliness! She was his only little kid, named for my little Florence, who lies sleeping, away in that New England valley, waiting the trump's sweet sound. Then the "pattering of little feet" will once more be heard. Perhaps it needed just that trial to test your faith dear brother. How blessed it will be, if we are so fortunate as to gain an admittance to that "better inheritance," and gather our little ones and friends around us, to think that death will have *no more* dominion over us; for even while I write, there comes from my cradle that terrible hoarse, croupy cough, that sends the blood crowding back to my heart, while cold and faint I drop the pen to listen to the sweet breathings of my darling. O death, thou cruel monster, ever on the track of the children of Adam. O! when will come the moment when thou shalt meet thy doom—"destruction"? Let the time hasten, I pray.

"All over the land
There's sickness, sorrow, and death."

The wail of broken-hearted fathers and mothers, the cry of wives and fatherless children, goes up continually. Surely we must be in the "distress of nations. Already the people "walk like *blind* men"—perplexity, perplexity on every hand. Surely we may look up, knowing that our "redemption draweth nigh." The "day of *vengeance*" is in God's heart, and the year of his redeemed has about come. O! what light shines on the prophetic word, brighter and more glorious as we travel down the tide. Let us faint not, nor be weary.

Reading Bro. Himes' "Journal" is a treat to us. Husband and myself wish so much to hear on the present "Time" argument. You would not get the "cold shoulder" here from my family, but a warm greeting, as will any of God's children. How our heart goes out after the brethren and sisters East! Although so far from you, we do not forget to "sorrow with you" in your afflictions, and rejoice in your prosperity.

As for myself, the first Sunday in the New Year I begin again to preach. The people urge me incessantly. Indeed, I see no other way but to go. I will be with the friends at Staunton the first Sabbath. At Antioch the second, and so on, as the Lord directs. Give me your prayers, brethren and sisters, that my feeble efforts may be the means of bringing sheaves to the great harvest, and that at last it may be said of me, "She hath done what she could." Yours in the "blessed hope."

Bunker Hill, Ill. N. M. HENRY.

☞ Force may subdue, but love gains; and he that forgives first wins the laurel.

Obituary Notices.

Died at the general hospital, camp Winfield Scott, Old Point Road, Virginia, May 17th, ISAAC A. KENNEDY, son of John A. Kennedy, formerly of Somerville, now of Chelsea.

This is the second son which Bro. Kennedy has been called to give up, by the unrelenting hand of death, in the present war. Joseph Kennedy, his other son, was accidentally drowned on his way to the seat of war, Sept. 12th, 1861. Both sons were very promising young men. The last hope and stay of their aged parents are cut off, and they must go alone in sorrow to their grave.

The writer was selected to present words of comfort to an attentive congregation, many friends, his aged parents, and one as chief mourner, whose heart was united to his. Thus have their earthly hopes and ties been severed. May the word of God cheer and sustain them, until we reach that land where sorrow and death can never come.

D. M. HANSCOMB.

Died in Gilford, Nov. 5th, of typhoid fever, Bro. BENJAMIN T. LIBBY, in the sixty-seventh year of his age.

Over half of his life he had been a professor of religion, and was a firm believer in the speedy coming of the Lord, which was his theme and comfort through life, and support in death. He was a kind husband, obliging neighbor, a good citizen, and an exemplary christian. He bore his sickness with patience and resignation, and conversed freely with his companion, giving all needful directions. Feeling that the time of his departure was at hand, he was all ready to be offered, and longed for the time to come. He has left a wife, one son and grand-children, with many other warm friends, who deeply mourn his loss. A discourse was delivered at the funeral by the writer, from Rev. 14: 13.

JOHN KNOWLES

Married.

In Apponaug, Dec. 25th, by Rev. B. Phelon, Mr. A. DWIGHT CLAFLIN of East Attleborough, Mass., to Miss MARY A. WILBUR of Apponaug.

FOREIGN NEWS.

Liverpool Dec. 17th, Queenstown 18th

FRANCE.

There are again rumors in Paris of unfavorable news from Mexico, and urgent calls for reinforcements are made, which, it is said, will be sent under the decree of establishing a reserve at Martinique.

The Archbishop of Paris has gone to Rome, it is said in the name of the Emperor, to explain to the Pope the Emperor's views, in order to obtain the concessions necessary on the part of the Pontifical government.

ITALY.

In a duel between Garibaldi's eldest son and Col. Pallavicini, who captured Garibaldi, the young man is said to have received a mortal wound in the side, and the Col. was seriously hurt.

It is rumored that St. Petersburg will shortly be declared a free port.

It is reported that Mr. Slidell has had another audience with Napoleon, and that Drouyn, De Huys and Persigny favor the South.

England offers, with the consent of the Great Powers, to cede the Ionian Islands to Greece.

Ferdinand, late King Consort of Portugal, declines the Candidature for the Greek throne.

Continental politics are unimportant.

Within the last fifty-eight years, 72,000,000 copies of the Bible have been circulated. Of these, Great Britain absorbed 26,000,000, the rest of Europe 25,000,000, America, 16,000,000, leaving 5,000,000 copies as the whole number distributed among the heathen. At the commencement of the century there were forty translations of the Bible. It is now printed in 196 different languages, 146 of which are translations or versions of languages which never before had a written existence. Does the world owe no debt of gratitude to the labors of christian missionaries?

The "Janes" Herald of Nov 22, says the revolution in Japan is complete. The Tycoon is stripped of nearly all his special privileges. There is considerable inquiry by the Japanese for steamships to establish a line between Onacara and Yokahowa.

Romanism is gaining a strong foothold in England. In the city of Manchester, there were, in 1834, but seven chapels and two priests, while now there are twenty-seven chapels and fifty priests. A similar increase is apparent in London, Liverpool, and other large cities.

The prevalent idea that the Jews are flocking to Palestine is not supported by facts. The whole Jewish population in that country is less than 11,000, and in the cities of Bethlehem, Jericho, and Nazareth, no Jews are to be found.

DOMESTIC NEWS.

New York, Dec. 23. The following is a special dispatch to the Times.

Washington, Dec. 23. It is not best for the public to cherish an illusory hope that the Cabinet imbroglio is ended. Mr. Seward today declared to one of his friends that his resumption of ministerial duties was made to be dependent upon two conditions, whose non-fulfillment would even yet compel his resignation; and though Mr. Chase to-day signified to the President his consent to return to his department, it seems apparent his action also will be made to depend, so far as any permanent occupancy goes, upon contingencies.

The Senate is like a strong army repulsed in a bold attack. It faces back in good order, and calls a council of war, possibly to plan a flank movement such was the caucus of to-day. That it will abandon the enterprise it has undertaken is not within the limit of possibility.

The war now declared will most likely involve the House in its struggle, and already Representatives are anxiously consulting on the subject. Unless the President yields it will soon be Congress against Executive, and the issue of such a struggle it is not difficult to foretell. Never in a free government has the executive successfully defied the legislature.

THE PROCLAMATION TO BE ENFORCED. The President is reported to have said to a committee of distinguished gentlemen, who waited upon him during the latter part of last week in regard to the emancipation proclamation and other matters, that he had carefully considered the matter before issuing his proclamation, and that, having since had no occasion to change his views on the subject, there would be no withdrawal, modification of postponement of it—still believing the interest of the country demanded its enforcement.

Washington, Dec. 23. The following has been received at Headquarters here:

Dept. North Carolina, Dec. 20. Gen. Foster's expedition was a perfect success. He burned the railroad Bridge at Goldsboro' and Mount Olive, and tore up several miles of the track of the Wilmington and Weldon Railroad. We fought four engagements, viz., at Southwest Creek, Kingston, Whitehall and Goldsboro', and whipped the enemy handsomely each time.

New York, Dec. 24. A Washington dispatch says Gen. Foster in a late dispatch states that he learns that the rebels are advancing in large force—estimated at 25,000—to drive him from his position. He believes himself strong enough to hold out until reinforcements arrive.

New York, Dec. 27. A special dispatch to the Times says official information has reached Washington that the condition of the French army of invasion of Mexico is considered critical. Its ranks are being thinned by sickness and the want of wholesome food.

It is said that agents have been sent to this country to obtain supplies, the furnishing of which has been protested against by the Mexican Minister; it is understood, however, that Secretary Seward declines to interfere.

Philadelphia, Dec. 27. The Press publishes a retaliatory proclamation of Jeff. Davis. Gen. Butler and all his officers are to be hung if taken, the soldiers to be paroled, and negroes taken in arms to be hung. Federal officers found with slaves are also to be hung.

Chicago, Dec. 29. A report has reached Memphis that a heavy Federal force has ascended the Mississippi from New Orleans, the naval portion of which is under command of Admiral Farragut; that Port Hudson has fallen into Federal hands, and that the fleet has reached a point twelve miles below Vicksburg.

New York, Dec. 28. The North Star, with Gen. Banks and staff, arrived at New Orleans on the evening of the 14th, and the news transpired on the following day that Gen. Butler had been superseded, which occasioned the utmost surprise among all classes. Even the registered enemies of the United States were sorry to part with an officer who has, at least, brought order and security to the city.

On the 16th Gen. Banks issued a General Order, in which he assumes command of the Department of the Gulf and of the State of Texas, and names his staff, who are already known at the North.

Selma, Ala., Dec. 23. It is reported this morning, that five thousand rebel cavalry, under Gen. Van Dorn, dashed into Corinth on Sunday, dispersed the Yankees, and took possession of the place.

The steamship Ariel, from New York for Aspinwall, was captured on the 7th inst. by the Alabama.

Notices, &c.

Notice.

The Lord willing, there will be a quarterly conference at Round Pond, Bristol, Me., commencing Thursday evening, Jan. 29th, and continuing over the following Sunday. It is much desired that the Advent ministers in that section of the State, will be there to preach the word, and labor for the revival of the work of God, and the conversion of sinners. The brethren generally, are invited to come also, and engage in the work. I am requested by the Brn. to give notice of this meeting. Bro York, our missionary, expects to be there. Call on Capt S Harding, Wm Cutler, Capt B. Lord, and others.

I. C. WELLCOME.

Notice for Iowa.

The Quarterly Conference for the East part will be held at Strawberry Point, Clayton Co., to commence Jan. 23, 1863, in the evening, and continue over Lord's day.

Also, a Quarterly Conference for the West part will be held at Boylin Grove, Butler Co., to commence Jan. 16th, 1863, and continue over Lord's day. The President, Eld. Castle Churchill, will preside over this last meeting.

P. S. Please send applications for quarterly meetings at an early time.

PETER S. W. DEYO, Clerk.

Notice.

The Lord willing, there will be a conference in Corinna, to commence Jan. 1st, and continue over the following Sabbath. Bro. York and Read are expected to be present to preach the word. Other brethren are invited to come, and we hope Bro J Hemenway will come with his northern army. Come, brethren, one and all, to this feast. We intend it to be a free meeting, and wholly for the worship of God. It is a good time with us now. I have baptized thirteen, and expect to plant as many more soon. The war of God is going on in this vicinity, and it will prosper under the preaching of present truth. I expect to meet Bro. York in Bradley, Dec 26th. JOHN BILLINGS.

Notice.

Correspondents will please address me at Deer Park P. O., Lasalle Co., Ill., care of Elder A S Calkins. I cannot at present give directions that would not subject me to inconvenience and expense, but this seems to be the best until I can get more settled. Bro. Calkins will see that I get whatever letters, etc., are sent as above. I would also like to have brethren at Carlinville, Havana, Amboy, or elsewhere in Illinois, and at Strawberry Point, Iowa, where there may be any mail matter for me, have it remailed, and addressed as above. ELD T. W. SMITH.

Notice.

The yearly meeting of the church of God at Blooming Valley, Crawford Co., Pa., will be held, according to adjournment, the first Sunday in Jan., 1863. Meetings will commence Friday evening, Jan 2d. We hope to see a general rally of the brethren and sisters in the name of the Lord.

JOHN T. ONGLEY, Clerk.

P. S. Cannot Bro. Hastings make arrangements to be with us at that time? If so, please notice in Crisis and Harbinger, and write to me. J. T. O.

Notice.

It is true, *only a few* come to hear, though Second Advent meetings are held on Sunday afternoon and evening each week, for the present, in "Marshall's Hall," (over Marshall & Swan's store), Main Street, Belfast, Me. Bro. *Preacher*, give notice through Crisis, and come and *labor a week* for the truth's sake. JOEL S. RICHARDS.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Brn. Higgins' and Wellcome's medicine.

Notice.

Eld. O. R. Fassett has commenced his pastoral labors with the Hudson Street Church, in this city, corner of Hudson and Kneeland streets. His P. O. address at present is 46 1-2 Kneeland street.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one, who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Notice.

As I am, in the providence of God, stationed at East Stoneham for the present, to labor in spreading gospel truth, and thereby build up the church on the most holy faith, and lead men from the error of their ways to Christ, who is the "Way" to eternal life; I would say to the brethren in this region, that if they wish for my labors, they can communicate with me at this place. Address Charles H. Leverton, East Stoneham, Me.

Tract Notice.

Eld. I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H L Hastings, and others. Also English Bibles, and a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

H. L. Hastings' books and tracts can be had of Mrs. U. Bucklin, at the Tract Depository on High Street, Oshkosh, Wis.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

BOSTON SECOND ADVENT MEETINGS are held at the old place, Chapman (large) Hall, every Lord's day. F. H. BERICK, Pastor.

APPOINTMENTS FOR LOWELL ST. CHAPEL.
Edwin Burnham . . . . . Jan. 4th, 11th and 18th

Wrightville, Ct., Jan. 4th, 18th, Feb. 1st, 15th, and March 1st. LEWIS ANDREWS.

Lake Village . . . . . Jan. 4th
J. COUCH.

APPOINTMENTS FOR CONCORD, N. H.
H. Munger . . . . . Jan. 4th and 11th
J. W. White . . . . . Jan. 18th and 25th

Clark's Mills, (in the Hall) R. I., Jan. 29th, 30th, 31st, and over the following Lord's day.

Union Meeting-house in Westerly, R. I., on evenings of 22d, 23d, and 24th of Jan., and over the Sabbath following EDWIN BURNHAM.

New Britain . . . . . Jan. 4th
Hartford . . . . . Sunday, Jan. 11th
Worcester, Warren Hall, Tuesday eve, Jan. 13th
J. S. WHITE.

Pine Swamp, Ct. . . . . . Sunday, Jan. 4th
Woodville . . . . . Jan. 14th
and over Sunday, as Bro. Glover may appoint.
Cheshire Street, last Sabbath in January.
C. GOODRICH.

Sturbridge, Mass., at Bro. S. Stone's . . . Jan. 2d
Southbridge, Bro Chas. Chase's . . . Jan. 4th
Palmer, Mass., where Bro. Burnham may appoint, Jan. 9th.
Thorndike, Mass . . . . . Jan. 11th
North Dana . . . . . Jan. 18th
GEO. A. STREETER.

Newark, N. J., at the Second Advent Hall, Jan. 18th and 25th, and as much longer as shall be thought best at the time. S. S. BREWER.

Goshen, Mass . . . . . Sunday, Jan. 11th
Blush Hollow . . . . . Jan. 18th
Chester Factories . . . . . Jan. 20th
WM. J. HALE.

Concord, N. H., the first two Sabbaths in Jan. The week between, at liberty where a door opens to work to advantage. The last two Sabbaths in Jan. not engaged, nor any in Feb.
H. MUNGER.

Essex . . . . . Sunday, Jan. 4th
G. W. BROWN.

Massena, N. Y . . . . . Jan. 4th and 11th
M. BATCHELOR.

Northfield Farms, at Bro. Gage's, Thursday eve, Jan. 1st.
Greenfield, at Bro Spear's . Friday eve, Jan. 2d
Griswoldville, in company with Bro D. J. Weaver, Saturday eve, Jan. 3d, and over the Sabbath.
Will also arrange with Bro. Weaver for meetings to be held through the week at Christian Hill, Halifax Vt., and at Griswoldville, Mass., commencing at Christian Hill, Monday eve, Jan. 5th.
Plainfield Pond . . . . . Sunday, Jan. 11th
Dalton, Mass., at Bro Smith's, Tuesday eve, Jan. 13th. H. K. FLAGG.

Lynn, Mass . . . . . Jan. 4th
JOSEPH W. WHITE.

Hartford, Ct. . . . . . Jan. 4th
Plymouth Hollow, Ct . . . . . Jan. 11th
S. S. BREWER.

Plymouth . . . . . Sunday, Jan. 4th, 1863.
Returning to East Boston Jan. 5th. Shall continue my labors there as long as the Lord directs.
F. H. BURBANK.

Sandisfield . . . . . Sunday, Jan. 4th
Plymouth Hollow . . . . . Jan. 11th
Pine Tree School-house . . . . . Jan. 18th
GEO. L. TEEPLE.

Plymouth Hollow . . . . . Jan. 4th
T. S. CANFIELD.

Honeoye . . . . . Sunday, Jan. 4th, 1863.
F. BURR.

Providence, R. I., as Bro. Hathaway may appoint, Wednesday evening, Jan. 14th.
Rocky Brook . . . . . Jan. 18th
and for several days, if there is an opening.
River Point . . . . . Jan. 25th
Abington, Ct. . . . . . Feb. 1st
Hartford . . . . . Feb. 8th
W. S. CAMPBELL.

If there is any sleighing, and the Lord will, I will visit the following places, and preach if the friends wish.
Corrina . . . . . Jan. 1st to 4th
East Newport . . . . . Jan. 5th—6th
Dover . . . . . eve, Jan. 8th
Starks . . . . . evenings, Jan. 10th, 11th
Vienna, (as Bro. Seavy may appoint) eve, Jan. 13th
Wayne . . . . . Jan. 15th
North Wayne . . . . . Jan. 17th, 18th
If this arrangement is not satisfactory to the friends in any of the places named, they will oblige by giving me notice as soon as convenient.
Yarmouth, Nov. 21st, '62. R. R. YORK.

Coventry Centre, R. I . . . . . Sunday, Jan. 11th
Bro. Dinsmore's, South Providence, Wednesday evening, Jan. 14th.
New Market Hall, Providence, Sunday, Jan. 18th
Rocky Brook, if desired . . . . . Sunday, Jan. 25th
Exeter . . . . . Feb. 1st
S. C. HANCOCK.

Business Department.

To Correspondents.

C. G. CAME—The price of Murdock's Translation of the Syriac New Testament is about $2.00, perhaps a little more.

Holly, Mich.—The brother at this place who sends remittances, and wishes the Two-Horned Beast, did not give his name.

John Rupel—Your money was received, and paper directed as spelt—J. Rufel. Correspondents must write their names plainly, if they would have their business properly done.

J. B. Chamberlin—Your paper is sent regularly from this office in the same package with Eld. A.'s.

A. W. Davenport—The rest soon.

Austin Bliss—To No. 390.

Cash Receipts.

The figures following the names show the whole number to which the money pays. Please look on the first page, over the first column, for the present number of the Crisis, and also note down for future reference the number in the cash receipts following your name, that you may at any time, by referring to these figures, know how far you have paid, and what is due the office.

Benj. Hammond 405, Mrs. S Blanchard 384, S Harding 390, Geo. A Hawley 405, J Taylor 404, G Dean 405, H A Mack 404, A Marsh 405, Mrs. H E Stone 260, E M Curtis 404, Mrs. E B Lother 404, H D Law 405, A Ladd 404, H Austin 394, S Harger 391, J Warren 391, F Cahring 384, H Orton 391, R Beloat 384, D Kinsman 401, T Dunham 346, A Labounty 346, A Loomis 386, J Lafountain 363, J Spinks 404, O Bennett 398, J S Alexander 411, Mrs. M S Farnsworth 402, T H Knowles 290, R A Davis 406, S H Folsom 436, J C Burnham 390, C Richardson 405, S L Garvin 408, Wm. G Davison 457, J Gresty 369, Mrs. B Webster 400, A H Kidder 405, G P Coon 405, J Tewksbury 405, A Kinney 405, A W Davenport 388, Mrs. E Brown 405, J Jenkins 390, S Robbins 394, H B Streeter 405, M G Dunham 390, P Johnson 390, Mrs. S Sawyer 405, C H Bradford 400, J S Wetherell 404, L Day 405, A Hawkes 405, L M Coburn 390, C W Osgood 405, E K Downs 405, O D Eastman 390, G L Makepeace 405, A B Cook 403, G R Gladding 405,—$1.00 each.

M J Merritt 430, D C Tourtellot 416, D Cowen 431, A Flavell 409, J Daines 396, S I Gaylord 431, Mrs. A M Greeley 401, W S Howden 364, John Jones 398, Frank Nelson 431, S Fink 379, W S Chipman 431, Amos Hawks 431, Mrs. L J Hawks 431, Mrs. Mary H Stokes 431, D Wilkins 346, J H Morgan 390, L Green 363, Edith Wood 390, E Miller 403, T L Saltonstall 374, M Cross 409, J Woodard 380,—$2.00 each.

A S Webster $7.30, 401; Dr. J Blake $5.00, 375; A F Stark $5.00, 382; Wm. Gilman $3.87, 457; B C Dennett $3.00, 416; W H Hills $3.00, 347; J Arnold $3.00, 397; A Burgess $3.00, 374; P Ramer $3.00, 364; Dea. J Umberhind $3.00, 382, Miss L Chamberlin $1.12, 384; J H F Varney $1.88, 384; Chas. Short $2.44, 435; Ralph Russell $2.44, 435; Mrs. S P Lamprey 50c, 381; Z H Wetherbee 50c, 391; T E Wood 53c, 391; J B Paine 50c, 392, Mrs. J L Jones 50c, 392; S C Wilcox 50c, 377.

FOR BOOKS AND TRACTS.

P Ramer $7.16, S P Whitney $3.00, I Damman $1.34, D R Mansfield $1.00, A W Davenport $1.00, S C Wilcox $1.00, J H F Varney 12c, J C King 50c, L Crosby 41c, J P Horace 6c, S D Deyo 15c.

$100 received from the Sandy Hill Church on the Tract Fund.

Books and Tracts Sent.

Dec. 24—By mail, P. S. W. Deyo, J. Taylor.

Dec. 26—By Eastern Express, I. C. Wellcome. By mail, J. P. Horace, Levi Crosby, N. M. Henry, S. D. Deyo, J. H. F. Varney, J. C. King, S. Hovey, Jr.

Dec. 27—By mail, L. L. Sanborn, P. Sawyer, Mrs. A. L. Higley, Eld. N. S. Nason, A. W. Davenport, J. Jenkins, Eld. P. Ramer.

Letters Received.

S D Berry, G A Otis, J H Morgan, A Mussey, L R Otis, C Twombly, M D Wellcome, S A Gilman, Aunt Mary, N F Nason, N M Henry, D W Smith, O R Fassett, J S White, Geo. A Streeter, J W Niles.

Post Office Address.

My P. O. address, till further notice, will be Brockport, Monroe Co., N. Y. Brethren wishing my services in proclaiming the gospel may write me there. JOSEPH D. BROWN.

Eld. A. W. Sibley has changed his P. O. address to Rochester, N. H., instead of West Alton.

Eld. P. B. Morgan's P. O. address in Chelsea, Mass.

Maria Mathew's P. O. address is Danville, C. E.

Bro. W. Sheldon's P. O. address is Merrimack, Sauk Co., Wis.

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For the Crisis.

Our [illegible] Sleeps.

She sleeps! our Sister's gone to sleep!
She heedeth not the tears we weep;
She knoweth not how large a place
Was filled by her sweet, child-like grace.
She's gone, so young and beautiful,
So good, and kind, and dutiful;
'Tis hard to bow and kiss the rod,
And say 'tis well, our Father, God.

She faded at the touch of death,
And withered at the monster's breath,
As flowers fade in heat of noon,
Or crisp before the dread simoon;
She lingered little in the way
Of the destroyer's tyrant sway,
Then sweetly sought her last repose,
Free from all coming cares and woes.

We miss her laugh and child-like glee,
We miss her bird-like songs so free,
And all those sweet and artless ways
A pleasing child each day displays.
She never, never greets us more
At father's pleasant cottage door;
She's breathed last notes of welcome there,
Our little sister, young and fair.

Upon her grave we've planted flowers,
While passed the sunny summer hours,
And bathed them with affection's tears,
For her who still our love endears;
And prayed that in the world to come
We all may meet in that sweet home,
Where never grave shall claim the young,
Or mournful anthem e'er be sung.

Palmer, Mass. ORRIN P. ALLEN.

For the Crisis.

Jesus and the Resurrection versus Spiritualism.—No. 1.

Spiritualism now claims to be the doctrine of Jesus and his apostles, and to receive communications directly from Jesus himself, relative to his coming and kingdom. I purpose to show in these articles that there is a complete contrast between the teaching of Jesus and the teaching of the "spirits" touching the *resurrection of the dead*.

The "spirits" teach that within every animal body is a "spiritual body," which is immortal; that the resurrection is the separation of the spiritual body from the animal body, and the rising of the spiritual body into a higher state of life. Death, then, is not extinction of life. True it appears to be to us; but our spiritual vision is undeveloped, because of our connection with the flesh, so that we do not see things as they are. But those who rejoice in the higher "sphere" of life, do see and know that what we *call* death is not death, but the separation of the inner living man from the outward "forms," and his introduction into the "spirit world." There is, therefore, according to Spiritualism, "no resurrection of *dead* persons," for the simple reason that there *are* no dead persons.

But Jesus taught the resurrection of *dead* persons. This proposition proved, the claim that Spiritualists are the only genuine disciples of Christ, because they work the same wonders wrought by the original disciples, is set aside forever. We will now present the testimony of original disciples concerning the doctrine of their Master. Matt. 10 : 39,—"He that findeth his life (Greek, *psuchee*) shall lose it; and he that loseth his life (*psuchee*) for my sake shall find it." 28th v.,—"Fear not them which kill the body, but are not able to kill the soul (*psuchee*): but rather fear Him who is able to destroy both soul (*psuchee*) and body in hell" (Gehenna).

What life is this that can be found and lost in Gehenna? Is it the life of the body? Can the life of the body be lost for the sake of Christ and found again? If so, the body will be raised, and that is not according to Spiritualism. That which the spirits call the soul or spirit-body cannot lose its life, because it is immortal. John 5 : 28,—"The hour is coming in the which all that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." A strange way to teach immortal-soulism! Ah! John, why did not thy Master tell those Jews there were none in the graves to come forth, and that in the "world to come" there is no difference between the doers of good and the doers of evil, except that the former progress more rapidly than the latter, while both classes have the life of the "*aion*," that is, of the "higher sphere"? Undoubtedly because he was not a Spiritualist. Behold then the contrast between the resurrection taught by Jesus and that taught by the "spirits."

CONTRAST.

Jesus. The resurrection shall be at a future "hour."

Spirits. It is taking place constantly.

Jesus. It is a coming out of graves.

Spirits. It is a going out of bodies.

Jesus. Two classes will come forth, to opposite destinies; the doers of good to the resurrection of *life*; the doers of evil to the resurrection of *damnation*.

Spirits. *One destiny for all*—eternal progression.

Such is the contrast between the teaching of Jesus and the teaching of the spirits. Perhaps a little "turning and twisting," such as spirits are capable of, might harmonize the two doctrines and blend them into one; but turning and twisting is not interpretation; therefore we will go on with the contrast. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3 : 16. "I will raise him up at the last day."—John 6 : 40.

CONTRAST.

Jesus. They who believe not in me shall perish.

Spirits. None shall perish; for all are immortal.

Jesus. They who believe in me shall have eternal *life*.

Spirits. All have eternal life whether they believe in thee or not.

Jesus. I will raise those who believe in me.

Spirits. All will be raised whether they believe in thee or not; for the resurrection depends not upon thy will, but happens according to Nature's unalterable laws.

Thus far the contrast is complete. In our next we will take up the case of Lazarus. J. W. NILES.

Ripley's, Tyler Co., Va. Nov. 18th.

For the Crisis.

Faith in God.

"And he said unto them, Why are ye so fearful? How is it that ye have no faith?"—Mark 4 : 40.

These questions were asked the disciples by Jesus; and ever since man was placed in Eden, unbelief has been his besetting sin. While I follow down the path through which the people of God have come, I am astonished at their want of faith in God; but does the church of God to-day manifest any more confidence in him as their "strong tower" than in by-gone days? There are exceptions now, as there have ever been; but do the majority have that strong faith in God so that they could be counted as Abraham's seed? O! what infidelity basks in the bosom of professing christians respecting the "exceeding precious" promises of our God. And the less faith we possess in him, in the same proportion shall we be insensible to his love for us, till we come to look upon him as an "austere man," instead of "our Father." Many there are, who call such unbelief humility; and in their petitions offer a form of words, or the cry of nature, rather than wait upon him in affectionate confidence, trusting his wisdom and grace. O that christians had that strong faith like Abraham, that rests in God and not in circumstances; then they could oftener say with David, "Verily God hath heard me," instead of, "Carest thou not that we perish?"

I have sometimes thought christians, and ministers even, when directing inquiring minds to the Savior, taught them to utter those words of the disciples, and plead for salvation, forgetting that he was waiting to receive them, and inquiring, "Why are ye so fearful? How is it that ye have no faith?" A poor, helpless, dependent colored woman preached a good sermon on faith, when she said, "He loves and I trust."

Let us a moment turn to the children of Israel, when they reached the borders of Canaan, and the spies had returned with an evil report, and contrast the results of their unbelief in the promises God had made them, with the faith of those "children of Judah" that were afterward captives in Babylon. When evil was threatened them through designing men, they said, "If it be so, our God whom we serve is able to deliver us from the burning furnace, and *he will deliver us* out of thy hand, O king." O! how beautiful does their faith appear; and the secret was, "the form of the fourth" was with them, "in the midst of the fire," and they had "no hurt." When Daniel was to be cast into the den of lions, even the heathen king was constrained to believe his God whom he *served constantly* would deliver him; "and no manner of hurt was found upon him, *because he believed in his God*."

Ah! my brethren and sisters, this glorious God is ours; will you not believe and trust him? But in the whole camp of Israel only two seemed to believe God was stronger than the giants; and hear what the Lord says to them: "How long will this people provoke me? and how long will it be ere they *believe* me, for all the signs which I have shewed among them?" "Your carcases shall fall in this wilderness." Many times have I read and wondered at their want of faith in God; and yet when I saw giant troubles before me, I have trembled with fear, instead of realizing that "the eternal God" was my "refuge." If an earthly father had been omnipotent, and told me his eye was upon me, and his ear open unto my cry, should I have felt those throbbings? I read, "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil," and my heart was stilled. I found that "The Lord . . . knoweth them that trust in him." "BLESSED is the man that *trusteth* in" him.

"Hold on, my heart, in thy believing,
The steadfast only win the crown,
He who, when stormy waves are heaving,
Parts with his anchor, shall go down.
But he whom Jesus holds, through all
Shall stand, though heaven and earth should fall."

SARAH A. GILMAN.

South Windsor, Ct.

"The Age of Disorder."

[From the New York *Mercury*.]

"The world is in an uproar. There is no prospect, either here or abroad, of much peace. Invention has turned the whole genius of the age into the production of iron-clad ships, turreted batteries, ocean rams, rifled cannon, and all the other means and missiles of war. Nations are either quarreling or on the eve of a conflict. Thrones tremble. People are agitated. The very atmosphere of art is redolent of gunpowder. Greece is once more indulging in a revolution. Russia is gathering up another army for Turkish invasion. Young Poland is striving to reassert a nationality. Hungary is looking for that uprising in Venice, which shall give her an opportunity to strike again for freedom. Prussia is at variance with her King, who insists that the "divine right" of the sceptre is superior to constitutional authority. Young Italy still looks on Rome as the national capital.

France seems to be preparing for a war with Great Britain, and Britain, in turn, is characteristically helping the Chinese Government to put down the Rebels, while she is secretly assisting the rebels in the United States to sustain themselves against the Government forces. Mexico is distracted, as usual, with domestic dissensions, and has a foreign war on hand, besides, to add to her other afflictions. One of the South American States is also wasting money and life on the battle-field; and, in short, look which way we will, we see little but the red signs of combat, hear little but the booming of cannon, read of little but accounts of sieges and victories, and the number of men placed '*hors du combat*,' and the preparations made, or making, to overthrow or maintain intact political organizations.

Verily, in view of all these things, this may be called the age of disorder. Millerism ought to be delighted. Here are all the indices it wants as a prelude to its idea of the millennium. As for ourselves, when, oh! when shall 'an honorable peace' restore our country to its original prosperity?" [Com. by L. REIMER.

For the Crisis.

Needless Suffering in Churches.

About one half of the places where I have preached since cold weather commenced, the meeting room was cold and unfit for worship. At the commencement cold, and so hot before the meeting closed, that people suffered from cold and heat both. This is all for the want of a little judgment or energy. A man is not competent for a sexton until he has been a traveling preacher a number of years, seen the effects of a cold and hot house, had his soul vexed time and again, and learned by experience how to manage a meeting room. Let me tell you. Kindle your fire one or two hours before meeting, and get the air warm in the house before any one comes. It takes no more fuel, as the fire is not needed when the people get in. Don't be afraid of getting the room too warm. One minute will cool it, when it will take sixty to warm it.

I went to preach the other day. The sexton had just started a fire. The people gathered around the stoves, and would not leave. At eleven o'clock I went some three rods back from the fire to commence the meeting in the cold,—named the hymn,—it was a dead set,—no one started the tune,—I did, and some two or three faint voices back by the stoves commenced, but, were so far off the echo broke the time. I tried to pray,—went hard. Began to preach,—went harder still. The people two or three rods off, and I with my overcoat on, dragged out forty minutes, and went to the stoves and began scolding, recommending moving the pulpit or the stoves, that we might be in gun shot of each other, etc., which resulted in getting the stoves two rods nearer the pulpit, and ought to have been done when they were first set. Next time we found the room hot. My overcoat came off,—sung, prayed, ordered the doors opened one minute, while singing. The cold air rushed up to the stoves, near the pulpit, and the warm air back toward the doors, thus equalizing the air in the house in one minute, which remained so until the meeting closed. Stoves always ought to be near the pulpit, especially when the pulpit is at the opposite end from the doors, then every time the doors open, there is an interchanging of hot and cold air, so frequent on opening the doors, that the air is equalized necessarily and the house warm.

This is philosophical. Experiment proves it true. The most inconvenient and foolish way of arrangement is to put a stove near the door, behind all the slips, which is sure to let out the warm air every time the door is open, as it has so little way to move. You warm the entry instead of the back end of the house, where the pulpit is, or ought to be. There is always a circulation of good air near a hot stove, let it be where it will in the house, when the doors open. So a stove near the pulpit gives the speaker a better circulation of good air than any other arrangement, and he ought to know it if he knows enough to preach. The opposite is false philosophy, and you will find it so after trying the experiment.

The above arrangement will prevent taking cold, by being cold during preaching, when you sometimes have to sit and shiver two hours. Do have a warm house, if the people and preaching are cold. This is for your health and comfort, and the preacher's good. I know it from forty years' experience. Will you live on and still persist in your old traditions, and shake with cold every Sunday?

HIRAM MUNGER.

☞ It is hard for evil-minded persons, especially if their best feelings have been often outraged, to believe in purely disinterested motives. So long as they are evil, they can hardly bear or believe that any should be good.—*Ex.*

☞ If a man becomes notable, he must make, not receive, an impression.

Correspondence.

From Eld. M. Batchelor.

BRO. GRANT:—I feel that I ought to say a few words for the Crisis. I will start with Paul, Heb. 10 : 35,—"Cast not away your confidence," etc. For the accomplishment of an object, we need confidence. It is needed in every enterprise, but especially in the christian conflict.

1. Confidence in God as the Being that controls and governs all.

2. The all-sufficiency of Jesus to save, and complete the work he has undertaken.

3. That every jot and tittle of his word will be fulfilled.

4. If we believe and obey, then we are safe for time and eternity.

5. At this time we need faith in the word of prophecy, wherein we find the history of this world down to our day. Thus believing the prophecy is the history of the world in advance, and seeing it has proved itself true as we read the history of the past, it becomes to us the sure chart in view of the future, and a guide in this dark day of trial and despondency.

II. Cast not away your confidence in any of these great truths named, for you will need it soon if not now.

1. The political and moral heavens are growing black, and bespeak fury. Right and wrong are struggling, and it looks as though wrong would triumph. But about then God will speak. Ps. 46 : 6.

2. The world commercially will be more affected as political strife increases; and as treachery increases and moral principle declines, so man will lose confidence in his fellow man. Then we shall need confidence in God and his word and the coming kingdom.

3. There may be such a breaking up in the church, and such awful division in sentiment and feeling, produced by the visits of these frog spirits. Rev. 16 : 13, 14. We shall know more of this as we advance. Pharaoh had them get even into his bed-chamber. Ex. 8 : 3, 4. This will make trouble as they increase and advance. Those in whom we have had the most confidence may become our bitterest foes. The advice of Micah will be good (7 : 5-7),—"I will look unto the Lord, I will wait for the God of my salvation; my God will hear me."

To conclude, I would say, stick close to the word. Whatever it says, believe. Whatever it commands, obey. Live up to your light. See that you are not found in sympathy with those who are at war with God and right. Then we can have peace with God through Jesus. This is the prayer of your brother in hope.

Rutland, Vt. M. BATCHELOR.

P. S.—As I do not put but a few appointments into the paper, I see that some think that I am not laboring much. I would just say that for twenty-nine years I have not been without an appointment for a Sunday ahead. I never have been sick that I could not fill my appointment but two Sundays, I believe. I never disappointed but one congregation on Sunday by not being there, that was when I had not observed that there were five Sundays in the month: thus I mistook the Sunday, disappointed the people, and was very sorry. M. B.

From Bro. G. L. Teeple.

DEAR BRN. AND SRS.—I have been running down for some time. Recently I took a severe cold, and my head and lungs pain me much, and I have a severe cough. I kept around the house until the 21st inst. I am now braced up in bed to write these few lines, which will explain why I was not at my appointments. It would be comforting to receive a letter from some of the dear saints of God. Dear Bro., remember me in your prayers. I pray that this may not end in consumption. Your Bro. in Christ. GEO. L. TEEPLE.

For the Crisis.

The Meetings at Brewster's Station, New York.

Lord's day morning, Nov. 30th, we spent in prayer and exhortation. We felt that it was good to be there. Very few out—but did not feel at all disheartened. At half past six P. M., Bro. S. S. Brower preached from Luke 21 : 31, 32. He showed very clearly that the things that were to precede and be signs of the coming of the Lord were accomplished, and that the generation spoken of was this generation now living, and consequently could not pass away until Christ comes in all his glory. There seemed to be an interest in this subject manifested among the congregation. Monday evening, Bro. Brower presented the 2nd chap. of Daniel. Showed us that we were living in the days of "these kings," and consequently the kingdom of God might be expected right here. Tuesday evening, Bro. B. presented the seventh of Daniel. Brought us right down to the end,—showed us that we were in the exhausted state of prophecy. Wednesday evening, Bro. B. presented the 11th of Daniel, showing clearly that the time had arrived when we might expect the standing up of Michael. Thursday evening, Bro. B. presented the "seals," showing that we were living between the falling of the stars and the rolling together of the heavens as a scroll. Friday evening, Bro. B. presented the 25th of Matthew in connection with the 24th. He showed what called out the virgins, and the position we now occupy in the parable.

Saturday evening, Bro. B. spoke of scattering the power of the "holy people." Showed that the power was the Gospel, and the facilities for scattering it, and to what extent it had been accomplished. At 6 P. M., Bro. B. showed the fulfillment of the sixth and seventh vials, and summed up the whole.

How clear it is that we are living in the very last moments of time! The amount of good accomplished we leave for the judgment to reveal. The congregation was very attentive throughout, and seemed impressed with the truth that we are living in a "grand and awful time." May God grant that the seed sown be like bread cast upon the waters, and like seed sown on good ground. Yours in hope of seeing Jesus soon. GEO. L. TEEPLE.

P. S.—I would take this opportunity of recommending Bro. Brewer's Tracts to the careful perusal of the brethren and others. Buy and scatter. He needs the money, and the people need the truth. I do believe without a doubt that the two-horned beast is in the past; and it being a numeral beast, to my mind must be identified in the popedom. G. L. T.

Nothing but Leaves.

Nothing but leaves; the spirit grieves
Over a wasted life;
Sin committed while conscience slept,
Promises made but never kept,
Hatred, battle and strife;
Nothing but leaves.

Nothing but leaves, no garnered sheaves
Of life's fair, ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds—lo! tares and weeds!
We reap with toil and pain
Nothing but leaves.

Nothing but leaves, memory weaves
No veil to screen the past,
As we trace our weary way,
Counting each lost and mis-spent day,
We find sadly at last,
Nothing but leaves.

And shall we meet the Master so,
Bearing our withered leaves?
The Savior looks for perfect fruit—
We stand before him humble, mute,
Waiting the word he breathes—
Nothing but leaves.

For the Crisis.

Reply to Wm. H. Chapman.

I understand that the fourth and fifth Kings are: 1st, the house of Franconia, and 2d, the house of Swabia. As Bro. Brewer has just given the facts in the case, I therefore refer you to his article on the "Seven Kings," in the Crisis of Dec. 16th. I hope that the readers of the Crisis generally will give Bro. Brewer's articles on the "Seven Kings" especial attention, as they evidently contain the truth on this important subject. DR. A. DECKER.

A New "Dispensary."

To "poor white folks," and folks of every color, cast, and condition; to strangers who may be in New York on any Sunday, who have no acquaintances, no friends, no money, nor any thing; to those who are kept here, expecting a remittance, which comes never; to all such who would like to "go to meeting," without the chance of having to stand half an hour, waiting for some slow or impertinent sexton to show him a seat up in the gallery, or under the gallery, on hard boards and without books, or that other chance, if placed in an eligible pew, of being invited out two or three times in the course of the service, or the still other chance of walking a mile or two up-town, on a scorching day, in search of an open church, without finding one, as if there were no religion in "dog days," and the "old boy" had ceased hostilities for a spell, or was "out of town," to all such it may be comforting to know that an elegant house of religious worship has been erected opposite the Fourteenth street front of the Academy of Music, where the gospel is preached "without money and without price;" absolutely free to all, every pew door is hewn away; and any unoccupied seat is as much yours as any millionaire's in the land; nobody has a right to bow you out of it. Services are held at half-past ten o'clock on Sunday morning, and at half-past seven, Sunday and Wednesday nights, the year round; also on Sunday afternoons, at about four in summer and three in winter. Every pew is plentifully supplied with books, in large print and small, with cushioned seats, and stools, and carpeted floor; it is the coolest, best ventilated church we have seen in this city, for its size and object. The minister neither whispers nor lisps, nor mumbles his words as if his mouth were filled with hot mush; nor are his tones so sleepy or so terribly solemn as to keep you in mind of a dungeon or a graveyard; nor is he a half-fledged divinity-student, practicing on the poor; nor is he an infirm or "weak brother," just put in to fill up the place; nor is he so painfully meek as to be unable to charge your sins upon you, or to stumble at such words as "hell" and "damnation;" but he is an educated, earnest, fearless, practical preacher; a man who does his work with a will; he speaks as by "authority," and not "by your leave, sir."

Blessing and honor be to the hearts which devised, and to the purses that caused to be executed, the enterprise on Fourteenth street, near Irving Place. Now let some of our rich city subscribers complete the work, by founding a sextonship and a pastorship; and let their names be graven on the portals of the church, to be lisped with grateful memories by the poor, the friendless, and the stranger, for all time to come. And thus will the great and liberal city of New York, while she has a number of medical "Dispensaries," where the penniless can have all the medicines they need for themselves and families, merely for the asking, may have at least one spiritual dispensary, where remedies for a mind diseased are administered absolutely free; where the struggling children of poverty may be fed with "the bread which cometh down from heaven," and drink from that fountain opened in the side of Him who bled on Calvary; where there will be found a balm for every wound, a cordial for every fear;" and where the forsaken and despondent, the weary and the struggling, may find and feel that there is one to be heard of who "sticketh closer than a brother," and that on application to Him for relief, adapted to their various situations, they "shall in no wise be cast out."—*Hall's Journal of Health.*

Considerations.

We should judge of men by their treatment of others, not by the treatment they receive from others.

Extravagance is inconsistent with generosity, since in most cases it proceeds from selfishness. But economy is the legitimate offspring of charity—saving, that it may have to give.

It is said, youth makes its wishes hopes, and its hopes certainties. Only when centered in truth and virtue are they insured against disappointment.

The human spirit is like volatile essences. It loses strength if left open. "Gird up the loins of your mind—be sober, be vigilant."

A habit of criticising the peculiarities of those we live with, tends to obliterate the delicate lines, which, like the lines of latitude, exist between vulgar familiarity and respect.

Oftener than we notice, our sins are the result of impatience.

'Tis not ours to separate the sheep from the goats, proceeding to send the latter into "everlasting Coventry," and awarding smiles of recognition and pleasure only to the former.

Greatly blinded to their true interest are men when an envious curiosity leads them to sacrifice self-respect. "Know thyself."

We tire of well-doing and we relax; taking advantage of our loosely-buckled armor, the enemy wounds us. Then we are reminded that our moral ammunition should not all be expended in offensive operations, lest the soul be left undefended in the face of a foe who seems always prepared for an assault.

If we have not a sincere humility, most likely we shall unduly wish to see others humbled.

In thine own temptations, often ask counsel of those who have been tried, and have overcome; and in the temptations of thy brother, treat him not with severity, but tenderly administer the comfort which you now desire to receive.

The truly great are always accessible; we need not fear to offend them by respectfully speaking the truth, which is the best compliment we can pay to real dignity.

We may perhaps escape the censure of others when we do wrong privately, but we cannot avoid the reproaches of our own mind.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Where to Study.

The air of a cellar is close, damp, musty, and vitiated; that of the house-top is clear, pure, and bracing. On the surface of the earth the atmosphere is cold, raw, and impure, on the mountains it is dry, rarefied, and health-giving. The purer the air is, the more life does it impart to the blood, the more perfectly is the brain nourished, and the more vigorously does the mind work and the body move. Hence the "study" of the clergyman, the "office" of the physician and the lawyer, the "library" of the family, the "sitting room" of the household, and the "chamber" of every sleeper, should always be in the upper stories, not merely for the greater purity of the air, but for a reason seldom thought of, and yet of very great sanitary value. The higher we ascend, the more rarified is the air, the greater bulk is required to impart a given amount of nourishment to the system; this greater rarity excites the instinct of our nature to deeper, fuller breathing, as the reflecting must know, is antagonistic of consumption, that fell scourge of civilized society, which destroys full one sixth of the adult population. Hence the very suggestive remark of the distinguished naturalist Buffon: "All animals inhabiting high altitudes have larger lungs and more capacious chests than those which live in the valleys." In the same direction is the suggestive statement that in the city of Mexico, situated nine thousand feet above the level of the sea, only three persons out of a hundred die annually of consumption; while in our larger cities, but a few feet above the level of the sea, eighteen out of every hundred perish from that disease. It should therefore, be the aim of every student, of every sedentary person, of every invalid, to have the room in which a very large portion of the inactive part of life is spent, as far above the ground-floor as practicable, and in such a situation as will allow the sun to shine into it for the largest portion of each day, for this rarifies the air still more, and still more aids in developing and expanding the lungs by the greater depth and fullness of breathing which the increased atmospheric rarity induces.—*Hall's Journal of Health.*

Bread without Yeast and Drugs.

Bread can be made light, wholesome, and palatable to the unperverted taste, without rotting by fermentation, or poisoning with saleratus, cream of tartar, etc., in the following manner: Take cold water, the colder the better—ice water is the best—stir in unsifted wheat-meal, enough to make a batter not very stiff; stir quickly while adding the meal, so as to introduce all the air possible. Put it in small patty-pans (cake-tins)—these are better than large dishes—and bake in a hot oven, hotter than for any other bread. Bake it half an hour or more. A little experience in making and baking will convince any one that bread can be made light without yeast or "lightening" of any kind, except air and water; and those who regard good bread as the staff of life will ask no better. If any should not succeed the first time, try again, for it can be done. The baking is the most important part of the operation. The oven must be hot.

The following directions for making bread were given by the ladies to whom premiums were awarded for the best samples shown at the Presque Isle (Me.) Agricultural Exhibition. Mrs. C. P. Bean says: "I take one and a half cupfuls of new milk, and the same amount of boiling water, and add flour to this to make yeast, and let it set till it rises; then add flour until the dough is thick enough for baking. Then let it rise one half hour; then bake it."

Mrs. Sarah A. Emerson's method: "Take one pint of boiling water, one half tea spoonful of salt; when it is lukewarm stir in flour until it becomes thick batter; set the dish in warm water, in a warm place, until the batter rises; add flour until it is hard enough to knead; then let it set until it rises again, and bake it by a gradual fire until done."—*Hall's Journal of Health.*

Restlessness at Night.

Sleeplessness in many cases is caused by nervous affections. Intense activity of the brain, over-exertion, grief, and other mental distractions, also exerting an influence over the body which prevents the nerves and muscles from relaxing sufficiently to produce that perfect quiescence of all its members necessary to healthful slumber. Various remedies have been proposed for it. The late Washington Irving was in the habit of getting up, when afflicted with this malady, and either shaving himself or else slowly pacing up and down his room until nature was overtasked and demanded rest. Artificial remedies, such as drugs, generally react upon the system, and much injury results from their employment. We have found a most efficacious cure in our own case to be the application of cold water to the body; beginning at the small of the back, and continuing to bathe it and the legs until a healthful glow and reaction is produced. In winter or summer this plan is decidedly agreeable, and has the merit of simplicity at least. The blood which was sluggish in its circulation is stimulated naturally, and no relaxation is perceptible, as is the case with stimulants and narcotics of any kind.

People of nervous temperaments know what intense suffering results from the want of sleep; and physicians and philosophers are cognizant of the losses the world has sustained through bodily weakness and debility in great men, no matter what their profession may be. Any remedy, therefore, that promises immunity from this disease will be truly an acquisition to the world at large.—*Scientific American.*

DIPTHERIA.—The diptheria is raging in Western Illinois at a fearful rate, and baffles the skill of the most celebrated physicians. It is confined almost exclusively to children. In the town of Moline, some one hundred children have died from effects of this terrible disease. The parents become terrified, and call their children in and keep them housed up, hardly daring to let them breathe the fresh air, for fear the fell destroyer will take them; but this practice has been proved to be the very worst one,—for the little ones, being deprived of the necessary exercise and fresh air, are almost sure to be the next victims. It is noticeable that those whose children are allowed to rough it, in doors and out doors, just as they may desire, are the ones who escape.—*Register.*

See to your Lead Pipes.—Professor N. Dunne, while recently lecturing in Milford, having occasion to analyze a sample of water taken from a lead pipe, found lead poison enough in it to render the water decidedly dangerous. The only way to ascertain whether any particular water will corrode lead, is to have it tested by a competent chemist. The poison is insidious, it will produce ill health, and even death, in time; and perhaps give no warning till too late.

To Clear the Eye of Dust.—When the eye is irritated by dust or intrusive particles of any kind, the proper practice is to keep it open as if staring. A sort of rotary movement of the ball takes place, the surface becomes covered with water, the particle is gradually impelled to the corner of the eye, and is there floated out, or can be easily removed, without any of the disagreeable consequences that attend shutting and rubbing.

ANIMAL HEAT.—What is it that makes your body warm? Clothes and fires, you will perhaps say. No; they help to keep you warm, but they do not make you so. The heat that makes you warm is productive in your own body, and clothes and fires only serve to keep the warmth in after it is made. The heat in you is made by a real combustion. There is a fire going on everywhere in your body. It is a real fire, though there is no flame nor light.

A Hint to Oyster-Eaters.—When too many oysters have been incautiously eaten, and are felt lying cold and heavy in the stomach, we have an infallible remedy in hot milk, of which half a pint may be drunk, and it will quickly dissolve the oysters into a bland, cream jelly.—*Ex.*

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For the Crisis.

Our Vesta Sleeps.

She sleeps! our darling's gone to sleep!
She heedeth not the tears we weep;
She knoweth not how large a place
Was filled by her sweet, child-like grace.
She's gone, so young and beautiful,
So good, and kind, and dutiful;
'Tis hard to bow and kiss the rod,
And say 'tis well, our Father, God.

She faded at the touch of death,
And withered at the monster's breath,
As flowers fade in heat of noon,
Or crisp before the dread simoon;
She lingered little in the way
Of the destroyer's tyrant sway,
Then sweetly sought her last repose,
Free from all coming cares and woes.

We miss her laugh and child-like glee,
We miss her bird-like songs so free,
And all those sweet and artless ways
A pleasing child each day displays.
She never, never greets us more
At father's pleasant cottage door;
She's breathed last notes of welcome there,
Our little sister, young and fair.

Upon her grave we've planted flowers,
While passed the sunny summer hours,
And bathed them with affection's tears,
For her who still our love endears;
And prayed that in the world to come
We all may meet in that sweet home,
Where never grave shall claim the young,
Or mournful anthem e'er be sung.

Palmer, Mass. ORRIN P. ALLEN.

For the Crisis.

Jesus and the Resurrection versus Spiritualism.—No. 1.

Spiritualism now claims to be the doctrine of Jesus and his apostles, and to receive communications directly from Jesus himself, relative to his coming and kingdom. I purpose to show in these articles that there is a complete contrast between the teaching of Jesus and the teaching of the "spirits" touching the *resurrection of the dead.*

The "spirits" teach that within every animal body is a "spiritual body," which is immortal; that the resurrection is the separation of the spiritual body from the animal body, and the rising of the spiritual body into a higher state of life. Death, then, is not extinction of life. True it appears to be to us; but our spiritual vision is undeveloped, because of our connection with the flesh, so that we do not see things as they are. But those who rejoice in the higher "sphere" of life, do see and know that what we *call* death is not death, but the separation of the inner living man from the outward "forms," and his introduction into the "spirit world." There is, therefore, according to Spiritualism, "no resurrection of *dead* persons," for the simple reason that there *are* no dead persons.

But Jesus taught the resurrection of *dead* persons. This proposition proved, the claim that Spiritualists are the only genuine disciples of Christ, because they work the same wonders wrought by the original disciples, is set aside forever. We will now present the testimony of original disciples concerning the doctrine of their Master. Matt. 10: 39,—"He that findeth his life (Greek, *psuchee*) shall lose it; and he that loseth his life (*psuchee*) for my sake shall find it." 28th v.,—"Fear not them which kill the body, but are not able to kill the soul (*psuchee*): but rather fear Him who is able to destroy both soul (*psuchee*) and body in hell" (Gehenna).

What life is this that can be found and lost in Gehenna? Is it the life of the body? Can the life of the body be lost for the sake of Christ and found again? If so, the body will be raised, and that is not according to Spiritualism. That which the spirits call the soul or spirit-body cannot lose its life, because it is immortal. John 5: 28,—"The hour is coming in the which all that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." A strange way to teach immortal-soulism! Ah! John, why did not thy Master tell those Jews there were none in the graves to come forth, and that in the "world to come" there is no difference between the doers of good and the doers of evil, except that the former progress more rapidly than the latter, while both classes have the life of the "*aion*," that is, of the "higher sphere"? Undoubtedly because he was not a Spiritualist. Behold then the contrast between the resurrection taught by Jesus and that taught by the "spirits."

CONTRAST.

Jesus. The resurrection shall be at a future "hour."

Spirits. It is taking place constantly.

Jesus. It is a coming out of graves.

Spirits. It is a going out of bodies.

Jesus. Two classes will come forth, to opposite destinies; the doers of good to the resurrection of *life*; the doers of evil to the resurrection of *damnation*.

Spirits. *One destiny for all*—eternal progression.

Such is the contrast between the teaching of Jesus and the teaching of the spirits. Perhaps a little "turning and twisting," such as spirits are capable of, might harmonize the two doctrines and blend them into one; but turning and twisting is not interpretation; therefore we will go on with the contrast. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16. "I will raise him up at the last day."—John 6: 40.

CONTRAST.

Jesus. They who believe not in me shall perish.

Spirits. None shall perish; for all are immortal.

Jesus. They who believe in me shall have eternal *life*.

Spirits. All have eternal life whether they believe in thee or not.

Jesus. I will raise those who believe in me.

Spirits. All will be raised whether they believe in thee or not; for the resurrection depends not upon thy will, but happens according to Nature's unalterable laws.

Thus far the contrast is complete. In our next we will take up the case of Lazarus. J. W. NILES.

Ripley's, Tyler Co., Va. Nov. 18th.

For the Crisis.

Faith in God.

"And he said unto them, Why are ye so fearful? How is it that ye have no faith?"—Mark 4: 40.

These questions were asked the disciples by Jesus; and ever since man was placed in Eden, unbelief has been his besetting sin. While I follow down the path through which the people of God have come, I am astonished at their want of faith in God; but does the church of God to-day manifest any more confidence in him as their "strong tower" than in by-gone days? There are exceptions now, as there have ever been; but do the majority have that strong faith in God so that they could be counted as Abraham's seed? O! what infidelity basks in the bosom of professing christians respecting the "exceeding precious" promises of our God. And the less faith we possess in him, in the same proportion shall we be insensible to his love for us, till we come to look upon him as an "austere man," instead of "our Father." Many there are, who call such unbelief humility; and in their petitions offer a form of words, or the cry of nature, rather than wait upon him in affectionate confidence, trusting his wisdom and grace. O that christians had that strong faith like Abraham, that rests in God and not in circumstances; then they could oftener say with David, "Verily God hath heard me," instead of, "Carest thou not that we perish?"

I have sometimes thought christians, and ministers even, when directing inquiring minds to the Savior, taught them to utter these words of the disciples, and plead for salvation, forgetting that he was waiting to receive them, and inquiring, "Why are ye so fearful? How is it that ye have no faith?" A poor, helpless, dependent colored woman preached a good sermon on faith, when she said, "He loves and I trust."

Let us a moment turn to the children of Israel, when they reached the borders of Canaan, and the spies had returned with an evil report, and contrast the results of their unbelief in the promises God had made them, with the faith of those "children of Judah" that were afterward captives in Babylon. When evil was threatened them through designing men, they said, "If it be so, our God whom we serve is able to deliver us from the burning furnace, and *he will deliver us* out of thy hand, O king." O! how beautiful does their faith appear; and the secret was, "the form of the fourth" was with them, "in the midst of the fire," and they had "no hurt." When Daniel was to be cast into the den of lions, even the heathen king was constrained to believe his God whom he *served constantly* would deliver him; "and no manner of hurt was found upon him, *because he believed in his God*."

Ah! my brethren and sisters, this glorious God is ours; will you not believe and trust him? But in the whole camp of Israel only two seemed to believe God was stronger than the giants; and hear what the Lord says to them: "How long will this people provoke me? and how long will it be ere they *believe* me, for all the signs which I have shewed among them?" "Your carcases shall fall in this wilderness." Many times have I read and wondered at their want of faith in God; and yet when I saw giant troubles before me, I have trembled with fear, instead of realizing that "the eternal God" was my "refuge." If an earthly father had been omnipotent, and told me his eye was upon me, and his ear open unto my cry, should I have felt those throbbings? I read, "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil," and my heart was stilled. I found that "The Lord . . . knoweth them that trust in him." "BLESSED is the man that *trusteth* in" him.

"Hold on, my heart, in thy believing,
The steadfast only win the crown;
He who, when stormy waves are heaving,
Parts with his anchor, shall go down.
But he whom Jesus holds, through all,
Shall stand, though heaven and earth should fall."

SARAH A. GILMAN.

South Windsor, Ct.

"The Age of Disorder."

[From the New York *Mercury*.]

"The world is in an uproar. There is no prospect, either here or abroad, of much peace. Invention has turned the whole genius of the age into the production of iron-clad ships, turreted batteries, ocean rams, rifled cannon, and all the other means and missiles of war. Nations are either quarreling or on the eve of a conflict. Thrones tremble. People are agitated. The very atmosphere of art is redolent of gunpowder. Greece is once more indulging in a revolution. Russia is gathering up another army for Turkish invasion. Young Poland is stirring to reassert a nationality. Hungary is looking for that uprising in Venice, which shall give her an opportunity to strike again for freedom. Prussia is at variance with her King, who insists that the "divine right" of the sceptre is superior to constitutional authority. Young Italy still looks on Rome as the national capital.

France seems to be preparing for a war with Great Britain, and Britain, in turn, is characteristically helping the Chinese Government to put down the Rebels, while she is secretly assisting the rebels in the United States to sustain themselves against the Government forces. Mexico is distracted, as usual, with domestic dissensions, and has a foreign war on hand, besides, to add to her other afflictions. One of the South American States is also wasting money and life on the battle-field; and, in short, look which way we will, we see little but the red signs of combat, hear little but the booming of cannon, read of little but accounts of sieges and victories, and the number of men placed '*hors du combat*,' and the preparations made, or making, to overthrow or maintain intact political organizations.

Verily, in view of all these things, this may be called the age of disorder. Millerism ought to be delighted. Here are all the indices it wants as a prelude to its idea of the millennium. As for ourselves, when, oh! when shall 'an honorable peace' restore our country to its original prosperity?" [Com. by L. REIMER.

For the Crisis.

Needless Suffering in Churches.

About one half of the places where I have preached since cold weather commenced, the meeting room was cold and unfit for worship. At the commencement cold, and so hot before the meeting closed, that people suffered from cold and heat both. This is all for the want of a little judgment or energy. A man is not competent for a sexton until he has been a traveling preacher a number of years, seen the effects of a cold and hot house, had his soul vexed time and again, and learned by experience how to manage a meeting room. Let me tell you. Kindle your fire one or two hours before meeting, and get the air warm in the house before any one comes. It takes no more fuel, as the fire is not needed when the people get in. Don't be afraid of getting the room too warm. One minute will cool it, when it will take sixty to warm it.

I went to preach the other day. The sexton had just started a fire. The people gathered around the stoves, and would not leave. At eleven o'clock I went some three rods back from the fire to commence the meeting in the cold,—named the hymn, —it was a dead set,—no one started the tune;—I did, and some two or three faint voices back by the stoves commenced, but, were so far off the echo broke the time. I tried to pray,—went hard. Began to preach,—went harder still. The people two or three rods off, and I with my overcoat on, dragged out forty minutes, and went to the stoves and began scolding, recommending moving the pulpit or the stoves, that we might be in gun shot of each other, etc., which resulted in getting the stoves two rods nearer the pulpit, and ought to have been done when they were first set. Next time we found the room hot. My overcoat came off,—sung, prayed, ordered the doors opened one minute, while singing. The cold air rushed up to the stoves, near the pulpit, and the warm air back toward the doors, thus equalizing the air in the house in one minute, which remained so until the meeting closed. Stoves always ought to be near the pulpit, especially when the pulpit is at the opposite end from the doors; then every time the doors open, there is an interchanging of hot and cold air, so frequent on opening the doors, that the air is equalized necessarily and the house warm.

This is philosophical. Experiment proves it true. The most inconvenient and foolish way of arrangement is to put a stove near the door, behind all the slips, which is sure to let out the warm air every time the door is open, as it has so little way to move. You warm the entry instead of the back end of the house, where the pulpit is, or ought to be. There is always a circulation of good air near a hot stove, let it be where it will in the house, when the doors open. So a stove near the pulpit gives the speaker a better circulation of good air than any other arrangement, and he ought to know it if he knows enough to preach. The opposite is false philosophy, and you will find it so after trying the experiment.

The above arrangement will prevent taking cold, by being cold during preaching, when you sometimes have to sit and shiver two hours. Do have a warm house, if the people and preaching are cold. This is for your health and comfort, and the preacher's good. I know it from forty years' experience. Will you live on and still persist in your old traditions, and shake with cold every Sunday? HIRAM MUNGER.

☞ It is hard for evil-minded persons, especially if their best feelings have been often outraged, to believe in purely disinterested motives. So long as they are evil, they can hardly bear or believe that any should be good.—Ex.

☞ If a man becomes notable, he must make, not receive, an impression.

Correspondence.

From Eld. M. Batchelor.

BRO. GRANT:—I feel that I ought to say a few words for the Crisis. I will start with Paul, Heb. 10: 35,—"Cast not away your confidence," etc. For the accomplishment of an object, we need confidence. It is needed in every enterprise, but especially in the christian conflict.

1. Confidence in God as the Being that controls and governs all.

2. The all-sufficiency of Jesus to save, and complete the work he has undertaken.

3. That every jot and tittle of his word will be fulfilled.

4. If we believe and obey, then we are safe for time and eternity.

5. At this time we need faith in the word of prophecy, wherein we find the history of this world down to our day. Thus believing the prophecy is the history of the world in advance, and seeing it has proved itself true as we read the history of the past, it becomes to us the sure chart in view of the future, and a guide in this dark day of trial and despondency.

II. Cast not away your confidence in any of these great truths named, for you will need it soon if not now.

1. The political and moral heavens are growing black, and bespeak fury. Right and wrong are struggling, and it looks as though wrong would triumph. But about then God will speak. Ps. 46: 6.

2. The world commercially will be more affected as political strife increases; and as treachery increases and moral principle declines, so man will lose confidence in his fellow man. Then we shall need confidence in God and his word and the coming kingdom.

3. There may be such a breaking up in the church, and such awful division in sentiment and feeling, produced by the visits of these frog spirits. Rev. 16: 13, 14. We shall know more of this as we advance. Pharaoh had them get even into his bedchamber. Ex. 8: 3, 4. This will make trouble as they increase and advance. Those in whom we have had the most confidence may become our bitterest foes. The advice of Micah will be good (7: 5–7);—"I will look unto the Lord, I will wait for the God of my salvation; my God will hear me."

To conclude, I would say, stick close to the word. Whatever it says, believe. Whatever it commands, obey. Live up to your light. See that you are not found in sympathy with those who are at war with God and right. Then we can have peace with God through Jesus. This is the prayer of your brother in hope.

Rutland, Vt. M. BATCHELOR.

P. S.—As I do not put but a few appointments into the paper, I see that some think that I am not laboring much. I would just say that for twenty-nine years I have not been without an appointment for a Sunday ahead. I never have been sick that I could not fill my appointment but two Sundays, I believe. I never disappointed but one congregation on Sunday by not being there; that was when I had not observed that there were five Sundays in the month: thus I mistook the Sunday, disappointed the people, and was very sorry. M. B.

From Bro. G. L. Teeple.

DEAR BRN. AND SRS.:—I have been running down for some time. Recently I took a severe cold, and my head and lungs pain me much, and I have a severe cough. I kept around the house until the 21st inst. I am now braced up in bed to write these few lines, which will explain why I was not at my appointments. It would be comforting to receive a letter from some of the dear saints of God. Dear Brn., remember me in your prayers. I pray that this may not end in consumption. Your Bro. in Christ. GEO. L. TEEPLE.

For the Crisis.

The Meetings at Brewster's Station, New York.

Lord's day morning, Nov. 30th, we spent in prayer and exhortation. We felt that it was good to be there. Very few out—but did not feel at all disheartened. At half past six P. M., Bro. S. S. Brewer preached from Luke 21: 31, 32. He showed very clearly that the things that were to precede and be signs of the coming of the Lord were accomplished, and that the generation spoken of was this generation now living, and consequently could not pass away until Christ comes in all his glory. There seemed to be an interest in this subject manifested among the congregation. Monday evening, Bro. Brewer presented the 2nd chap. of Daniel. Showed us that we were living in the days of "these kings," and consequently the kingdom of God might be expected right here. Tuesday evening, Bro. B. presented the seventh of Daniel. Brought us right down to the end,—showed us that we were in the exhausted state of prophecy. Wednesday evening, Bro. B. presented the 11th of Daniel, showing clearly that the time had arrived when we might expect the standing up of Michael. Thursday evening, Bro. B. presented the "seals," showing that we were living between the falling of the stars and the rolling together of the heavens as a scroll. Friday evening, Bro. B. presented the 25th of Matthew in connection with the 24th. He showed what called out the virgins, and the position we now occupy in the parable.

Saturday evening, Bro. B. spoke of scattering the power of the "holy people." Showed that the power was the Gospel, and the facilities for scattering it, and to what extent it had been accomplished. At 6 P. M., Bro. B. showed the fulfillment of the sixth and seventh vials, and summed up the whole.

How clear it is that we are living in the very last moments of time! The amount of good accomplished we leave for the judgment to reveal. The congregation was very attentive throughout, and seemed impressed with the truth that we are living in a "grand and awful time." May God grant that the seed sown be like bread cast upon the waters, and like seed sown on good ground. Yours in hope of seeing Jesus soon. GEO. L. TEEPLE.

P. S.—I would take this opportunity of recommending Bro. Brewer's Tracts to the careful perusal of the brethren and others. Buy and scatter. He needs the money, and the people need the truth. I do believe without a doubt that the two-horned beast is in the past; and it being a numeral beast, to my mind must be identified in the popedom. G. L. T.

Nothing but Leaves.

Nothing but leaves; the spirit grieves
Over a wasted life;
Sin committed while conscience slept,
Promises made but never kept,
Hatred, battle and strife;
Nothing but leaves.

Nothing but leaves; no garnered sheaves
Of life's fair, ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds—lo! tares and weeds!
We reap with toil and pain
Nothing but leaves.

Nothing but leaves; memory weaves
No veil to screen the past;
As we trace our weary way,
Counting each lost and mis-spent day,
We find sadly at last,
Nothing but leaves.

And shall we meet the Master so,
Bearing our withered leaves?
The Savior looks for perfect fruit—
We stand before him humble, mute;
Waiting the word he breathes—
Nothing but leaves.

For the Crisis.

Reply to Wm. H. Chapman.

I understand that the fourth and fifth Kings are: 1st, the house of Franconia, and 2d, the house of Swabia. As Bro. Brewer has just given the facts in the case, I therefore refer you to his article on the "Seven Kings," in the Crisis of Dec. 16th. I hope that the readers of the Crisis generally will give Bro. Brewer's articles on the "Seven Kings" especial attention, as they evidently contain the truth on this important subject. DR. A. DECKER.

A Now "Dispensary."

To "poor white folks," and folks of every color, cast, and condition; to strangers who may be in New York on any Sunday, who have no acquaintances, no friends, no money, nor any thing; to those who are kept here, expecting a remittance, which comes never; to all such who would like to "go to meeting," without the chance of having to stand half an hour, waiting for some slow or impertinent sexton to show him a seat up in the gallery, or under the gallery, on hard boards and without books; or that other chance, if placed in an eligible pew, of being invited out two or three times in the course of the service; or the still other chance of walking a mile or two up-town, on a scorching day, in search of an open church, without finding one, as if there were no religion in "dog days," and the "old boy" had ceased hostilities for a spell, or was "out of town;" to all such it may be comforting to know that an elegant house of religious worship has been erected opposite the Fourteenth street front of the Academy of Music, where the gospel is preached "without money and without price;" absolutely free to all; every pew door is hewn away; and any unoccupied seat is as much yours as any millionaire's in the land; nobody has a right to bow you out of it. Services are held at half-past ten o'clock on Sunday morning, and at half-past seven, Sunday and Wednesday nights, the year round; also on Sunday afternoons, at about four in summer and three in winter. Every pew is plentifully supplied with books, in large print and small, with cushioned seats, and stools, and carpeted floor; it is the coolest, best ventilated church we have seen in this city, for its size and object. The minister neither whispers nor lisps, nor mumbles his words as if his mouth were filled with hot mush; nor are his tones so sleepy or so terribly solemn as to keep you in mind of a dungeon or a graveyard; nor is he a half-fledged divinity-student, practicing on the poor; nor is he an infirm or "weak brother," just put in to fill up the place; nor is he so painfully meek as to be unable to charge your sins upon you, or to stumble at such words as "hell" and "damnation;" but he is an educated, earnest, fearless, practical preacher; a man who does his work with a will; he speaks as by "authority," and not "by your leave, sir."

Blessing and honor be to the hearts which devised, and to the purses that caused to be executed, the enterprise on Fourteenth street, near Irving Place. Now let some of our rich city subscribers complete the work, by founding a sextonship and a pastorship; and let their names be graven on the portals of the church, to be lisped with grateful memories by the poor, the friendless, and the stranger, for all time to come. And thus will the great and liberal city of New York, while she has a number of medical "Dispensaries," where the penniless can have all the medicines they need for themselves and families, merely for the asking, may have at least one spiritual dispensary, where remedies for a mind diseased are administered absolutely free; where the struggling children of poverty may be fed with "the bread which cometh down from heaven," and drink from this fountain opened in the side of Him who bled on Calvary; where there will be found a balm for every wound, a cordial for every fear; and where the forsaken and despondent, the weary and the struggling, may find and feel that there is one to be heard of who "sticketh closer than a brother," and that on application to Him for relief, adapted to their various situations, they "shall in no wise be cast out."—*Hall's Journal of Health.*

Considerations.

We should judge of men by their treatment of others, not by the treatment they receive from others.

Extravagance is inconsistent with generosity, since in most cases it proceeds from selfishness. But economy is the legitimate offspring of charity—saving, that it may have to give.

It is said, youth makes its wishes hopes, and its hopes certainties." Only when centered in truth and virtue are they insured against disappointment.

The human spirit is like volatile essences. It loses strength if left open. "Gird up the loins of your mind—be sober, be vigilant."

A habit of criticising the peculiarities of those we live with, tends to obliterate the delicate lines, which, like the lines of latitude, exist between vulgar familiarity and respect.

Oftener than we notice, our sins are the result of impatience.

'Tis not ours to separate the sheep from the goats, proceeding to send the latter into "everlasting Coventry," and awarding smiles of recognition and pleasure only to the former.

Greatly blinded to their true interest are men when an envious curiosity leads them to sacrifice self-respect. "Know thyself."

We tire of well-doing and we relax; taking advantage of our loosely-buckled armor, the enemy wounds us. Then we are reminded that our moral ammunition should not all be expended in offensive operations, lest the soul be left undefended in the face of a foe who seems always prepared for an assault.

If we have not a sincere humility, most likely we shall unduly wish to see others humbled.

In thine own temptations, often ask counsel of those who have been tried, and have overcome; and in the temptations of thy brother, treat him not with severity, but tenderly administer the comfort which you now desire to receive.

The truly great are always accessible; we need not fear to offend them by respectfully speaking the truth, which is the best compliment we can pay to real dignity.

We may perhaps escape the censure of others when we do wrong privately, but we cannot avoid the reproaches of our own mind.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Where to Study.

The air of a cellar is close, damp, musty, and vitiated; that of the house-top is clear, pure, and bracing. On the surface of the earth the atmosphere is cold, raw, and impure; on the mountains it is dry, rarefied, and health-giving. The purer the air is, the more life does it impart to the blood, the more perfectly is the brain nourished, and the more vigorously does the mind work and the body move. Hence the "study" of the clergyman, the "office" of the physician and the lawyer, the "library" of the family, the "sitting room" of the household, and the "chamber" of every sleeper, should always be in the upper stories, not merely for the greater purity of the air, but for a reason seldom thought of, and yet of very great sanitary value. The higher we ascend, the more rarified is the air, the greater bulk is required to impart a given amount of nourishment to the system; this greater rarity excites the instinct of our nature to deeper, fuller breathing, as the reflecting must know, is antagonistic of consumption, that fell scourge of civilized society, which destroys full one sixth of the adult population. Hence the very suggestive remark of the distinguished naturalist Buffon: "All animals inhabiting high altitudes have larger lungs and more capacious chests than those which live in the valleys." In the same direction is the suggestive statement that in the city of Mexico, situated nine thousand feet above the level of the sea, only three persons out of a hundred die annually of consumption; while in our larger cities, but a few feet above the level of the sea, eighteen out of every hundred perish from that disease. It should therefore, be the aim of every student, of every sedentary person, of every invalid, to have the room in which a very large portion of the inactive part of life is spent, as far above the ground-floor as practicable, and in such a situation as will allow the sun to shine into it for the largest portion of each day, for this rarifies the air still more, and still more aids in developing and expanding the lungs by the greater depth and fullness of breathing which the increased atmospheric rarity induces.—*Hall's Journal of Health.*

Bread without Yeast and Drugs.

Bread can be made light, wholesome, and palatable to the unperverted taste, without rotting by fermentation, or poisoning with saleratus, cream of tartar, etc., in the following manner: Take cold water, the colder the better—ice water is the best—stir in unsifted wheat-meal, enough to make a batter not very stiff; stir quickly while adding the meal, so as to introduce all the air possible. Put it in small patty-pans (cake-tins)—these are better than large dishes—and bake in a hot oven, hotter than for any other bread. Bake it half an hour or more. A little experience in making and baking will convince any one that bread can be made light without yeast or "lightening" of any kind, except air and water; and those who regard good bread as the staff of life will ask no better. If any should not succeed the first time, try again, for it can be done. The baking is the most important part of the operation. The oven must be hot.

The following directions for making bread were given by the ladies to whom premiums were awarded for the best samples shown at the Presque Isle (Me.) Agricultural Exhibition. Mrs. C. P. Bean says: "I take one and a half cupfuls of new milk, and the same amount of boiling water, and add flour to this to make yeast, and let it set till it rises; then add flour and [illegible] the dough [illegible] baking. Then let it rise one half hour; then bake it."

Mrs. Sarah A. Hanson's method: "Take one pint of boiling water, one half teaspoonful of salt; when it is lukewarm stir in flour until it becomes thick batter; set the dish in warm water, in a warm place, until the batter rises; add flour until it is hard enough to knead; then let it set until it rises again, and bake it by a gradual fire until done."—*Hall's Journal of Health.*

Restlessness at Night.

Sleeplessness in many cases is caused by nervous affections. Intense activity of the brain, over-exertion, grief, and other mental distractions, also exerting an influence over the body which prevents the nerves and muscles from relaxing sufficiently to produce that perfect quiescence of all its members necessary to healthful slumber. Various remedies have been proposed for it. The late Washington Irving was in the habit of getting up, when afflicted with this malady, and either shaving himself or else slowly pacing up and down his room until nature was overtasked and demanded rest. Artificial remedies, such as drugs, generally react upon the system, and much injury results from their employment. We have found a most efficacious cure in our own case to be the application of cold water to the body; beginning at the small of the back, and continuing to bathe it and the legs until a healthful glow and reaction is produced. In winter or summer this plan is decidedly agreeable, and has the merit of simplicity at least. The blood which was sluggish in its circulation is stimulated naturally, and no relaxation is perceptible, as is the case with stimulants and narcotics of any kind.

People of nervous temperaments know what intense suffering results from the want of sleep; and physicians and philosophers are cognizant of the losses the world has sustained through bodily weakness and debility in great men no matter what their profession may be. Any remedy, therefore, that promises immunity from this disease will be truly an acquisition to the world at large.—*Scientific American.*

DIPTHERIA.—The diptheria is raging in Western Illinois at a fearful rate, and baffles the skill of the most celebrated physicians. It is confined almost exclusively to children. In the town of Moline, some one hundred children have died from effects of this terrible disease. The parents become terrified, and call their children in and keep them housed up, hardly daring to let them breathe the fresh air, for fear the fell destroyer will take them; but this practice has been proved to be the very worst one,—for the little ones, being deprived of the necessary exercise and fresh air, are almost sure to be the next victims. It is noticeable that those whose children are allowed to rough it, in doors and out doors, just as they may desire, are the ones who escape.—*Register.*

See to your Lead Pipes.—Professor N. Dunne, while recently lecturing in Milford, having occasion to analyze a sample of water taken from a lead pipe, found lead poison enough in it to render the water decidedly dangerous. The only way to ascertain whether any particular water will corrode lead, is to have it tested by a competent chemist. The poison is insidious, it will produce ill health, and even death, in time; and perhaps give no warning till too late.

To Clear the Eye of Dust.—When the eye is irritated by dust or intrusive particles of any kind, the proper practice is to keep it open as it starting. A sort of rotary movement of the ball takes place, the surface becomes covered with water, the particle is gradually impelled to the corner of the eye, and is there floated out, or can be easily removed, without any of the disagreeable consequences that attend shutting and rubbing.

ANIMAL HEAT.—What is it that makes your body warm? Clothes and fires, you will perhaps say. No; they help to keep you warm, but they do not make you so. The heat that makes you warm is produced in your own body, and clothes and fires only serve to keep the warmth in after it is made. The heat in you is made by a real combustion. There is a fire going on everywhere in your body. It is a real fire, though there is no flame nor light.

A Hint to Oyster-Eaters.—When too many oysters have been incautiously eaten, and are felt lying cold and heavy in the stomach, we have an infallible remedy in hot milk, of which half a pint may be drunk, and it will quickly dissolve the oysters into a bland, cream jelly.—*Ex.*

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